

CHAPTER 9

THE PEDAGOGICAL (EDUCATIVE) MEANING OF THE SCHOOL

1. INTRODUCTION

In the first eight chapters, various theoretical aspects of the didactic activity and the way theory culminates in practice are dealt with. Thus, from a justification of the point of departure of didactic activity to a description of its essences, there is a move to practical examples of how a teacher can structure his/her lesson in a teaching situation. The emphasis is especially on an analysis of the phenomenon “teaching” as it is observed in the original experience of [parental] educating, and on the moments disclosed by this analysis which enable a teacher to justify and explain his/her practice in a lesson situation. In these considerations, the school is mentioned only casually, and it is stressed that it is a second order reconstitution, in formal school situations, of the essential structure of the original experience of educating (in the home), where teaching is experienced or known for the first time.

Because the school is the terrain for a future teacher’s professional activities, and because, in modern society, it stabilizes and perpetuates the culture and everything created by culture, it is examined as a societal institution. The school can be described from various perspectives, e.g., from an economic, a judicial, a cultural, a purely societal perspective, etc. It also can be described in such a way that it appears as if the school has its own identity and sovereignty in that, by virtue of its structure, it has its own professional pedagogical task which has little to do with the home.

However, when a community establishes a school, it is reasonable to expect that it will have certain aims and goals it would like the school to achieve. Indeed, the community expects the school to further promote and actualize (make real) what it considers to be valuable. This pronouncement is valid for any institution the

community establishes, but it is incorrect to assume that all societal institutions have equal status or pursue the same aims.

The question which is asked now is, what is it which makes the school an institution of society? Expressed differently: If the school, as a second order [reconstituted] structure, must reflect the original experience of [parental] educating, what is it that constitutes its pedagogical (educative) meaning? To penetrate this question to its essential core, it is necessary to disclose the structure of the school and its relationship to society, as well as to the pedagogical itself.

2. THE CONCEPT “SCHOOL”

Etymologically, “school” is derived from the Latin “schola”, meaning a “scholarly investigation” of a matter.” The Greek “schole” means “free time”, which is not reducible to a person’s material existence, but is used to indicate a striving for knowledge merely for the sake of knowledge itself. The institution “school”, as we know it today, is derived from the Greek, “schole”, implying that a science is studied in free time for the sake of knowledge itself and not for the sake of some material benefit.

The current situation is quite different from the original because both the science studied and the didactic profession in school are involved with a world of work and effort. In this sense, the school has become a social and economic means: one need only list the various types of schools, such as vocational, business, subject, and technical schools. The nature of the various types of schooling reflects the state and degree of a community’s social differentiation. To the extent that a community develops and grows and, in doing so, makes new fields of human endeavor necessary, to that extent, the community creates differentiations in types of schooling. For this reason, there is a direct relationship between the differentiation of types of schooling and the differentiation of labor in a community.

3. THE STRUCTURE OF THE SCHOOL

That the modern school is clearly related to the cultural, economic, religious, and social activities of a community leads to the

acceptance, in certain circles, that it has its origin in and can be described in terms of one or more of these differentiated activities. For example, if one accepts that the school has its origin in the differentiated occupational structure of society, this implies that, if it is not oriented to or concerned with certain occupational fields, it will not have the status of a school. Such an assumption means that only one of the school's aims (i.e., to unlock reality in such a way that a child can create an accountable and responsible relationship to occupational reality) is elevated to ontic status. This means that the school is reduced to nothing more than its aim of orienting the child to occupational reality. The ontic status of the school is in the home, and, in its turn, the home is integrated with the lifeworld.

The essential character of the relationship between parents and children in the home is didactic pedagogical in that the parents intervene pedagogically in the life of their children so they can didactically unlock or disclose specific values and norms, while what they teach them (their didactic intervention) is pedagogically meaningful and accountable. (For a full discussion of this interaction, the reader is advised to carefully read Chapter 2 again). It is within the framework of the didactic pedagogic intervention of the parents in the home that the school can be accountable for its structure and teaching contents and, thus, in this respect, the school is an extension of the [educating at] home.

Therefore, the spontaneous and naïve lifeworld of parents and children at home must, be investigated to disclose the essences (meanings) of this didactic pedagogic relationship. This investigation is the theme of Chapter 3 and, although certain aspects of it are repeated in what follows, a summary is important because it can better orient the reader to the matter of [educative] schooling.

The lifeworld of parents and children in the home is spontaneous, in that a child spontaneously establishes a relationship with reality, i.e., a child experiences reality spontaneously (from a didactic perspective, this means he/she learns spontaneously). His/her spontaneous learning directedness to reality awakens his/her parents' responsibility to spontaneously create learning situations for him/her because reality is not harmless for him/her. Thus,

spontaneity is the primary characteristic of the parent-child [educative] relationship, as seen from a didactic pedagogical perspective of the home situation. This relationship is naïve because, although the parent carries the responsibility for the learning situation which he/she spontaneously establishes, he/she does not necessarily have systematic didactic knowledge about what he/she is doing.

The contents of these spontaneous learning situations change according to milieu, cultural background, and cultural heritage. For this reason, these contents are particular or specific. The form in which the didactic pedagogic relationship appears is described as a didactic pedagogical universal. In the description of this form, it is indicated that the didactic pedagogical can never be realized outside its universal form. The form in which the didactic is realized is differentiated into play, conversation, example, and assignment.

The spontaneous creation of learning situations by a parent, as his/her teaching activities are correlated with his/her child's spontaneous learning activities, is realized in one or another (or combination) of these four ground forms of teaching. These ground forms are not purely didactic but are also ground forms in which the pedagogical is actualized; no pedagogic intervention in a child's world relationship is possible without an adult unlocking values and norms, and such unlocking is essentially a didactic activity.

The grounds for understanding the school must be penetrated to eventually grasp the pedagogical (educative) meaning of the school. The parent not only unlocks cultural contents, e.g., activity structures [behaviors], skills, facts, relationships, etc., but norms, values, attitudes, dispositions, etc. He/she does this under the imperative (demand) of adulthood. Didactically and pedagogically, a parent must orient his/her child to reality because his/her relationship to it must change. As a parent unlocks the modes of living for his/her child, a common world ("Mitwelt") is created in which the child experiences acceptance, love, safety, and security. These are the foundations on which the child can build his/her own lifeworld ("Eigenwelt").

A parent and child are jointly involved in the child's becoming. The parent creates opportunities for his/her child to explore reality. In doing so, he/she enables him/her to eventually emancipate him/herself from his/her parental authority and accept responsibility for his/her own relationship to reality. By means of his/her didactic and pedagogic help, a parent accompanies, or guides his/her child to eventual adulthood, the primary aim of his/her intervention in his/her child's existence. A parent (educator) guides his/her child in such a way that he/she eventually understands the meaning of his/her own existence; that he/she will be able to understand him/herself and, therefore, be able to evaluate and criticize him/herself; that he/she is aware of his/her own human worth, as well as the dignity of others; that he/she is capable of making independent, moral decisions; that he/she is responsible; that he/she identifies him/herself with the valid norms and values of the society within which he/she lives, and applies them in his/her relationships to reality as criteria for understanding and assessing his/her own existence.

In summary, the didactic pedagogic intervention in a child's existence is directed to his/her becoming toward the idea of adulthood, or to realize or reach the world of adulthood in relation to reality. A child has his/her own destination; it is described as adulthood, as a mode or way of being-in-the-world.

4. THE FUNDAMENTAL RELATIONSHIP BETWEEN THE ADULT AND THE CHILD IN THE DIDACTIC PEDAGOGICAL SITUATION AND ITS NATURE

In the previous section, the form and aims of the didactic pedagogic intervention are briefly discussed. The question now is: What is the fundamental relationship between adult and child in the didactic pedagogical situation, and what is its nature? An answer to this question also provides the criteria by which the school can be evaluated as a pedagogical institution. In other words, the school must reflect the fundamentals of the relationship between the adult and the child in the didactic pedagogical situation to have any kind of pedagogical (educative) meaning. A summary of the relevant pronouncements about the didactic pedagogical, discussed in the

previous chapters, can orient the reader to better understand the pedagogical meaning of the school.

When an adult and a child are together in a didactic pedagogical situation, it is a normative situation because the contents unlocked must be accountable to the demands of propriety. It is also normative because the achievements of the child are always subjected to the values and norms relevant to his/her progress. The situation is embedded in the lifeworld because the contents presented in the didactic pedagogic situation are contents of living, and the forms in which they are unlocked are forms of living [e.g., conversation].

In addition, the situation is invested with meaning. It is meaningful for parents to lead their child to adulthood, and it is meaningful for their child to subject him/herself to their support and guidance. The parent knows the importance and meaning of the situation and, thus, he/she leads his/her child to experience and understand this meaning for him/herself. Because the didactic pedagogical situation is a normative one, it also is a situation of authority-- by virtue of the authority of the norms and values underlying the meaning of the situation, and by virtue of the authority of the parent (adult)-- one of the criteria of being an adult.

The activities in the didactic pedagogical situation are characterized by communication – the parent communicates reality to his/her child, and the child ventures in their dialogue; with parental guidance, he/she communicates with reality. Because, in time, he/she approaches the adult's quality of communicating with reality, there is a qualitative and gradual [decrease in the] difference between adult and child [in the direction of what is represented by a parent's accountable and responsible [adult] relationship to reality.

Furthermore, it is a formative and orienting situation. It is formative because the parent gives form to the necessary changes in his/her child's relationship to reality. It is orienting because the parent orients his/her child in the light of the child's existing relationship to the world or reality, to a relationship which must still be assimilated.

The nature of the communication indicates that it also is open and dynamic. It is open because both parent and child initiate a relationship to reality in terms of the appeal it directs to them, and it is dynamic because it is always in motion--the child is moving in the direction of adulthood.

The quality and nature of the relationship between adult and child characterize the situation as a unity because both are involved in and with each other. It also is rational because, in their united situation, they are involved with reality. Parent and child encounter each other in the world, and this encounter can periodically become a pedagogical encounter in the narrower sense. The preconditions for the possibility of a didactic pedagogical situation are, first, that it must be an existential situation. The participants, as subjects, persons, and openness are ontically dependent on each other (this mutual dependence cannot be reduced to anything else), and the one stands open for the other where there is thus mention of each going outside him/herself, as one standing open for the other, of a meaningful encounter aimed at realizing a common future. The human situation is always subjective, personal, interpersonal, and ethical. As an existential situation, it is characterized by informality, where even its formal aspects are not dominant (but it is dynamic and goal-directed). The situation is further characterized by its purposefulness and by experiencing and fulfilling its (pedagogical) meaning. Experiencing and fulfilling meaning indicate that it is an active situation in which the participants require activities of each other in the light of which criteria are realized in accordance with aims.

The situation is designed by both parent and child to be meaningful. In this mutual design, it is characterized by a plurality of meanings, simply because human existence is multi-formed and heterogeneous. Regarding materials, the situation is oriented in time and space. It occurs in terms of a child's possibility to create a different relationship with reality, and in the light of the situation, also with respect to the participants' composition, which can change.

Because parent and child are subjectively involved with each other in the didactic pedagogic situation, it is characterized by fundamental dispositions which affectively (emotionally) influence the participants' experiences. In the situation, the child is provided with a safe, affective haven and, in this way he/she is given a safe place.

Finally, each person involved in the situation constitutes him/herself as an individual, as do the other participants in their joint involvement.

The fundamental relationship between parents and children, and the nature of the educative teaching intervention in the home, as discussed earlier, is the point of departure from which the school, in its relationship to society, must be penetrated and described, because, as a social institution, it is merely an extension of the home where the original experience of "didaskhein" (teaching) is most clearly knowable. Because the school is an extension of the didactic pedagogical situation of the home and refines and further extends the aim of such intervention, the school is a means for the child to create his/her own lifeworld.

This creation of a personal lifeworld is only meaningful by virtue of norms and values, and that is why the school is norm centered. Thus, the school is not only directed to a child's intellect, but must generalize normative knowledge and normalize universal knowledge and, in this way, humanize it.

Above, there is reference to the home-school relationship, and it is indicated that the school must manifest the didactic pedagogical categories which constitute the didactic pedagogical relationship at home. This implies that, if the school does not manifest these categories in its activities, it cannot function as a "school"; then it cannot have a pedagogical meaning. Over and above the fact that the school is a second order [reconstituted] structure, which has its origin in the differentiated nature of society, the community makes an additional demand on the school: it must be relevant to the community within which the child exists and is going to exist. This implies that the school must unlock concepts which are relevant and realistic, in the sense that they must be true and faithful to life.

Any interpretation of what is relevant and true to life, in this context, is a matter of contents. The school unlocks these contents in terms of the following demands: they must be true in the light of the spirit of the age and state of the culture; they must consider the child's situatedness; they must reflect the moral order of society; and they must keep in mind the future mobility of the child in the lifeworld.

This implies that the lifestyle anticipated for the child in the future (i.e., as an adult), and the teaching style created by adults in the school must be in harmony. The lifestyle at which the child is aimed indicates a social situation which can be contextually extended or enlarged with respect to both form and contents in the didactic-pedagogic activities of the school. Therefore, it is possible that either the form or the contents can be overemphasized. The predominant factors exerting a strong influence on a community necessarily influence which is emphasized. For example, in our contemporary technological-materialistic society, the natural sciences and their technologies are prominent. Therefore, these contents are given more emphasis and why, in our schools, there is an emphasis on technical-didactical aids.

If didactic pedagogic activities in the school are foreign to the demands of modern life, they cannot meaningfully contribute to the modern lifestyle. This raises the following questions: What demands are made of the school by the modern structure of society? Is the school meaningfully related to society? To follow these questions and their implications to their logical conclusions, it is asked if modern society has changed radically. The answer to this question will define the didactic pedagogical problem with respect to its entwinement with a socio-pedagogical perspective, in the sense that historical concepts, alone, will only have a limiting function in evaluating and solving contemporary didactic pedagogic problems.

The pedagogic and didactic intervention in a child's existence occur in a community-social, as well as historical context. The social structure, in its relationship to a historical period, is extremely important if educating and teaching are to be faithful to reality.

Teaching occurs in interaction with a particular social structure and a particular historical period.

Because cultures are subject to change, a youth's situation is not static, and religious and moral interpretations also are subject to change. It is for this reason that the pedagogical and didactic form change in emphasis in different periods of time.

At this stage, it is advisable to summarize the above. Forms of living and didactic pedagogical forms cannot be separated. Forms of living (lifestyles) are recognized in different historical periods by different emphases. Pedagogical and didactic style change to the degree that social structure changes. To determine the didactic pedagogical relevance of the school, what is fundamentally social must be revealed.

The didactic pedagogical implications of the above for the school are manifold. Socio-pedagogics, as a [part-] perspective on the pedagogical reality, must describe the pedagogical grounds of the child's social relationships so that socio-*didactics* can interpret them within the framework of the school.

The relationship between school and society can be clarified somewhat by an example. According to the traditional German "Bildungsideal" (formative ideal), the school's task is to "produce persons"; society will train the "finished product" to be vocationally skilled. In contrast to this aim, modern society expects the school to anticipate the adult lifeworld, in general, in its relationship with the child to orient him/her to a corresponding realistic understanding of that lifeworld.

The problem which stems from this aim, among others, is the following: What does "general formedness" imply, i.e., what are the general didactic criteria for general formedness? What school subjects can guarantee general formedness? Are technical-, vocational-, and trade-schools formative, in the sense that child "Dasein" can be given form via these directions of study? Is a differentiated structure of teaching the consequence of previously justified pedagogical and didactic criteria? In what ways can

differentiated organizational didactics be changed to be relevant to the didactic pedagogical criteria?

Apart from these questions, which the school must answer in one way or another to at least have pedagogical meaning, it is the case that a penetration of the relationship between society and school announces particular concepts which are imperative for the practice of teaching in the school; e.g., that the school evaluate the distance between the school, church, city, and society, in general, and that the school must take a standpoint regarding them. This demands that the school evaluate each of these extra-school institutions in terms of didactic pedagogical criteria, either to promote their close collaboration with the school, or to distance the school from them. Such an evaluation necessarily forces the order of the norm structure of society to the surface. For the orientation of the reader, it is important to illuminate more closely the relationship between this norm structure and society.

5. THE INTERPRETATION OF THE NORMS IN SCHOOL AND THE RELATIONSHIP OF THE NORMS TO THE COMMUNITY

If it is accepted that the pedagogical (the educational) can never be separated from values, and that pedagogues always describe the pedagogical in the sphere of norms and values, then it follows that the value structure and value contents of a community, and the values it holds are an intrinsic aspect of the pedagogic intervention with a child of that community. If this is so, it is asked if the school must accept the value structure of the community, or if it must propose or present values to the community. Both possibilities are valid.

Further, where a community has surrendered to specific values, must the school agree with them to remain relevant to the community? In such a case, is it not the task of the school to propose values to the community? If this is so, does the school have the authority, influence, and autonomy to make and carry through on such proposals? It must be remembered that the school is essentially an extension of the family, and that the family is anchored in the community. Thus, axiological (value) changes are reflected in the school and family since norms and values

(especially moral and ethical norms and values) are elevated by the community to matters of achievement. If the school, accordingly, proposes values and norms (or their interpretation), from where must the school acquire these values, norms, and interpretations?

In discussing the school-community relationship, the axiological integration of the two is acknowledged. Because the didactic pedagogic activities of a teacher in the school are initiated by him/her, the implication is that he/she must justify his/her value preferences. The pedagogue (teacher), as norm-observing adult, who consciously and purposefully intervenes in a child's existence, who views a system of values and norms as good and true, is directed by his/her hierarchy of values in his/her educative activities. Without the normative, as the primary pedagogical imperative, there is no possibility of meaningful intervention in a child's existence because the meaning of the pedagogic help and support for a child is found in the idea of [normative] adulthood. This idea can only be described by values. At this stage, the following question is meaningful: What is the relationship between the value-preferences of the didactic pedagogue (teacher) and the becoming child?

Prominent pedagogicians [theorists of educating] indicate that a child can only become through a personal encounter with reality. This personal encounter is the result of the adult's didactic pedagogic intervention, and it is through him/her that a child can properly relate to reality—this includes the norms and values of the community within which the child exists. This means that a child's becoming is determined by the structure of norms and values of the community in which the child is educated.

The tasks which these pronouncements present the educator are summarized as follows. The teacher must possess a penetrating perception of the norm-value structure of the community in which a child is educated. He/she must possess and respect this norm structure him/herself. He/she must be qualified to meaningfully interpret these norms and values for a child. The teacher must be qualified to anticipate the shifting emphasis of norms and values and accordingly relate these changes to the life of the child, while continually respecting the demands of propriety.

A theoretical pronouncement about the relationship between school and society only has value to the extent that it reflects reality. In the previous discussion, reality is generalized. This can create the impression that it falls outside practical considerations, and hardly influences the course of teaching in the school. Such an impression can mislead the teacher regarding the fundamental problems he/she must solve in his/her practice. The reality of the social conditions within which the values and norms must be realized via didactic pedagogic intervention deserves special attention.

5.1 The social order

The above explanation makes the question of the nature of the spirit of the time and the quality of the culture, and how they are manifested in our society unavoidable. What is the youth's situatedness? What is the moral order of society and how is it knowable to the teacher? From the nature of the matter, are the grounds for these questions so intertwined that an answer to the one must be sought in the other? The spirit of the time and the moral order of society are the background against which the situatedness of the youth must be projected. In other words, the youth's situatedness is understandable and even explainable against the background of the spirit of the time and the moral order of the society in which they live.

This should limit unjustifiable optimism for an introduction of this scope and nature to provide a complete and fundamental answer to the above questions. Hence, only a broad indication of the scope of the problem is indicated. For a good ordering of the explanation, the spirit of the time in which we exist today is first attended to.

5.2 The prevailing spirit of the time

The type of community in which the future teacher teachers cannot be predicted accurately. However, the social circumstances of the whole world are changing and there are strong indications that the changes which have taken place during the past two or three decades will multiply and increase in diversity at the end of this [20th] century. There is little historical evidence that a community

can ever really remain static (although some historical periods can be described as relatively static). During relatively static periods, educating and teaching are characterized by a need for solidarity and convergence because then it was generally accepted that the existing order would be equally valid in the future.

The opposite is true for communities subject to rapid change. For such societies, educating the next generation requires greater divergence. It must invite the child and the teacher to be aware of the conditional relevance of what for the children are interpreted as norms and values.

The following generation also experiences an additional differentiation in reality because of the increasing technological development originating in the Industrial Revolution. This not only has the consequence of revolutionizing the material world, but it also takes the form of deeply and radically changing contemporary Western society.

Indeed, most social historians accept that contemporary Western society enjoys its world position thanks to (or because of) the technological developments (also known as the Second Industrial Revolution) associated with it. Some of the results of these developments are the uprooting of rural communities; breaking away from cultural traditions; urbanization; the disintegration of an old and established rural lifestyle; the change of social relationships on which the community was established and which, in turn, led to a social differentiation based on economic factors, etc. The consequence of this was materialism and its different variations.

In addition, the Industrial Revolution resulted in increased tension between the “haves” and the “have-nots,” and between the individual and the state. These tensions resulted in unrest in the social, economic, industrial, and political fields. Modern persons are often lonely because they cannot manage to create an intimate community within this industrial culture. This resulted in the social alienation of the individual. A modern human being is confused by the overwhelming technological developments and achievements.

The above influences on the existence of modern persons result in them preferring to avoid these individual and societal problems. In this way, they lose themselves in an existentialism, where freedom without responsibility prevails. He/she maintains the appearance of diligence and keeps involved by losing him/herself in the procedure, while ignoring the aim and essence of his/her involvement.

This degeneration is evident in most spheres of life, but educative teaching certainly offers the most noteworthy example: Amidst an impressive quantity of available teaching techniques, as well as teaching- and learning-aids, there is a weakening of convictions with respect to the ultimate aim of educating and, thus, of teaching. In the wider social sphere, this weakening of convictions ends in a chaotic value-structure, which certainly is the most alarming character of our contemporary society. The eventual result of such a chaotic value-structure is nihilism, and by annihilating his/her values, a person loses his/her personal structure. The individual's surrender to the State or to the community can be explained from this because, in his/her surrender, he/she avoids personal responsibility.

What is the origin of this condition? Sociologists and other scholars agree that modern human beings have difficulty integrating technological developments with the structure of their system of values. Thus, because of this inability, they have tended to ascribe a godlike quality to technology, under the assumption that what cannot be experienced by the senses need not be seriously considered. The "soul", "consciousness", and "conscience" cannot be experienced or clarified by the senses, or measured and ranked technologically and, therefore, their existence is doubtful. Hence, these concepts do not have important implications for a person-world relationship. This attitude is manifested in materialism, in hedonism (the view that only pleasure is worth striving for), in utilitarianism (in the sense that the basis for moral differences is in those actions which result in success) and in a sensualism.

Our highly developed and differentiated society has several social forms in which the boundaries among social institutions overlap (e.g., church, family, school, youth organizations). The aims of

these institutions are often either vaguely formulated or are not in harmony with each other. For this reason, it is not strange that conflicts occur among them. Our technological culture also promotes conflicts, although unconsciously, because it creates a plurality of relationships and values which, in turn, create further tensions. In this context, one thinks of pollution, the depletion of natural resources, and even the menacing extermination of mankind. It can rightly be said that these tensions have placed modern persons in a boundary situation regarding whether their decisions are true and valuable, i.e., where the sense and meaning of their existence is at issue.

The importance of the above for the teacher cannot be underestimated. The teacher must not only orient the child in such a way that he/she can establish a relationship with reality, he/she must also lead him/her to choose values and to identify with a certain view of the world and of life. The modern teacher cannot depend on contemporary values being valid in the future. The spirit of the time demands that the teacher help the child to accept and understand those values which will be flexible and applicable to the future, and which will be capable of meaningful integration of the changes which so rapidly follow one another in his/her own existence. This is especially true for developing countries. Changes which took ages to occur in the developed countries must be given meaning and integrated in developing countries within decades. Expectations, therefore, are often had of education which sometimes can be met only with great difficulty. A good example of this dilemma is the rapid urbanization in developing areas which creates crises in housing, sanitation, and health services, transportation, and education. The same problems occur where the economy changes from a rural to a manufacturing-industrial based economy.

This brief sketch of the social order, and the prevailing spirit of the time, within which teaching must progress meaningfully, is the background against which the contemporary situatedness of youth must be understood. Once again, a complete explication of the youth's situatedness is not possible within the scope of this work, and the following cursory discussion must suffice.

5.3 The youth's situatedness

To understand the situatedness of youth, the teacher must be thoroughly acquainted with them in spheres outside the formal school situation. He/she must determine the relationship between the school and other social institutions, such as the church, athletics, and other recreational activities, politics, and the media. He/she must determine how these institutions influence the child, and what contribution they make to his/her forming (being influenced) in these situations.

The teacher's task of leading and supporting a child to adulthood in our modern society and circumstances is difficult. His/her task is difficult because youth in the secondary school are inclined to identify with the norms and values of working youth, i.e., with the world outside the school. Some researchers in this field even go so far as to describe modern youth as the skeptical generation: they are skeptical of the established order, and actively attempt to replace it with their own views. In addition to this, their world-relationship is described as anti-traditional, without the romantic, radical, and realistic.

The inclination of modern youth to lose themselves in the masses, by which they give up their individuality by identifying with their contemporaries on a horizontal level, is an additional matter of particular importance to the modern teacher. Existential decisions are all the less a personal matter for these youth; they readily allow themselves to be led by others. Even in their everyday existence, they cannot escape their continuous confrontation with superficial cultural forms, and unintegrated sources of knowledge.

These tendencies are partly the result of modern communication media, by which knowledge is disseminated, but in such a way that the youth often view it as sufficient. This makes the school and what it presents particularly irrelevant to their lives as prospective adults. Whatever the teacher may do to attempt to vitalize and make his/her teaching more interesting, apparently, he/she does not make a clear impression on the already satiated outlook on life of his/her pupils. This classroom atmosphere is so widespread in Europe that it appears that teaching in school cannot offer an

answer or solution to contemporary and possible future problems of youth and society.

The mere fact that the teacher recognizes these circumstances does not mean that he/she is entitled to capitulate or surrender his/her responsibilities as a teacher. The fact that he/she acknowledges them is really a proclamation of his/her resolve to reinterpret his/her role in teaching, but in such a way that his/her ultimate pedagogical aim remains unchanged (to help and support the youth toward full-fledged adulthood). This also means that the teacher teaches in school in such a way that the child must experience the values and norms which describe adulthood, and in terms of which an adult as such, must be evaluated. To present these matters more clearly for the reader, the meaning of the school for the child's experience of normative reality is now considered.

6. THE MEANING OF THE SCHOOL FOR THE CHILD'S EXPERIENCE OF NORMATIVE REALITY

Because of an increased intellectualization resulting from the early technological era, over time, the school drifted away from the surrounding reality and established a separate identity. The danger of this for the teacher is that, if he/she thinks about the school as a concept, he/she will attribute an identity to it which is not necessarily true. In other words, where a separate identity is ascribed to the school, it is not necessarily in harmony with the reality which surrounds the child. When a teacher thinks about the school in this way, there is a tendency to fall into a didactic objectivism and, e.g., to present norms which hold for the school as an institution, but which do not necessarily have validity outside the school situation. When this occurs, the school becomes estranged from life, and it can only contribute to the child's forming in haphazard ways. The child in school is not a different child from the one in the family, the church, or the one on the athletic field, or the one who must participate in social life.

To arrive at the essential meaning of the school in the life of a child, it appears that there must be a return to an "uncontaminated" way of accessing the original pedagogical givens [essences], and to derive from them the sense and meaning of the school [and schooling]. In

this way, it is possible to arrive at a pristine perspective on the school as a societal institution. Although a good deal of what follows has been considered in other chapters, the idea here is to place these findings within the framework of the school as a societal institution.

In the previous chapter, it is stated that the child begins to learn from the moment of birth. From the day of his/her birth, he/she is involved in learning to know the reality which surrounds him/her and, in one way or another, to make him/herself familiar with it. To put the matter as clearly as possible, a child goes to “school” from the first day of his/her life, although this is not meant in the normal sense of “school”. To go to school is an inevitable activity which awaits each child [in our society]. To go to school also is not a matter about which he/she has a choice.

A child’s first “school” is his/her home. From the beginning, the home is the place where he/she is taught certain contents which he/she must master to become a full-fledged adult one day. Our experience, confirmed by scientific analysis, shows that a child’s primary intention is to become an adult. When we observe a child in life situations (during play, in his/her relationship to his/her parents and other adults, in church, when he/she eats and dresses him/herself, etc.), his/her need and resolve to be independent are conspicuous. The parent offers sufficient teaching in natural and spontaneous ways for their child to explore and grasp the immediate world (reality) in and around the home.

The reality within which the family exists is only part of the greater whole which a child must learn and know if he/she is to show progress in his/her resolve to become an adult him/herself one day. He/she explores the reality in and around the home spontaneously, intuitively, and without obligations, and this gradually enables him/her to acquire and master this reality. However, as he/she becomes older, and enters his/her toddler years, it is evident that this exploration and mastery appear to be inadequate. The quality of mastering language, quantitative relationships, social activities, etc. in the home are not adequate because the complex and systematic reality outside the home must also be mastered by him/her.

The cultural structure of a people or a society within which a child must grow up is closely related to the complexity and composition of this reality. The richer the cultural heritage, and a person's command of the technological terrain of the reality outside the home, the more complex and difficult it is for him/her to acquire that reality. This reality outside the home is an ordered and systematized whole, which eventually can be mastered only by adults, because it is categorically structured and ordered. As far as the categorical structure of reality is concerned, it is manifested, e.g., in terms of religious, economic, social, physical, and esthetic categories with respect to which the adult (the teacher) also manifests specific points of view, preconceptions, and dispositions. When a child is now educated in a life situation, this also means that the adult is attuned to orienting him/her to these aspects of reality, to force his/her own standpoint on him/her, and to expect that he/she will display a positive disposition toward these various aspects of reality. This orientating him/her to reality is the adult's educative task.

If the adult or teacher ignores these aspects of reality in complex, modern society, this means that the child's reality will not only be incomplete, but it will be foreign to and removed from reality. It is for these reasons that the child's natural educators (parents) necessarily attend to harmonizing the world outside the home with the world within, if they are to contribute to his/her most fundamental intention, i.e., to become an adult.

To try to guarantee this aspect of the child's life course to adulthood, adults (parents) through the ages and in all societies have proceeded to establish schools, i.e., specific places where the child is systematically given the opportunity to learn to thoroughly know and understand the world outside the home so he/she can master it. In this way, the adult places the school on the child's path of life with the direct aim of helping the not-yet-adult fulfill his/her journey and, in this way, to try to guarantee his/her future (his/her full-fledged adulthood). It is for this reason that the child on his/her way through the world must inevitably arrive at the school, and that it forms an inseparable part of his/her experiencing of, orienting to, and eventual mastering of reality.

Therefore, the school must be seen as a facet or moment of the child's lifeworld. It also must be seen as an opportunity created for him/her to give meaning, under the guidance [accompaniment] of an adult, to what he/she experiences as world and life. In this way, the essential aspects of being an adult (an educator) and being a child (a being-committed-to-education) are harmonized in the school. However, a school is only a school, in the pedagogical sense of the word, when it makes the meeting and interaction between adults (teachers) and children (pupils) possible.

In our modern society, the pedagogical meaning of the school can only be understood properly if it is interpreted in terms of the educative aim, which the adult has in view, and of the need for educating, which is present in each child. Also, to become an adult, the child has a need for educating, in the broader sense of schooling. Viewed in this way, the school can never be a child-centered institution. The aim of the school is always the eventual adulthood of children. For this reason, it is an educative-centered institution, by which not only being a child but becoming an adult constitute the meaningfulness of the mutual involvement of child and adult. The path along which, and the way in which a child becomes adult is not determined by the child as such, but by the idea of adulthood which his/her educators aim for in his/her becoming.

For a child, going to school means to bring to a completion a certain aspect of his/her educating, and for the adult it means to intervene in and influence his/her becoming adult. The aim of the school's activities is the eventual adulthood of all pupils.

The point of departure of the school's activities is adulthood, and the school's aim is also for the child to reach adulthood through its interventions with him/her. This amounts to the events in school beginning with the decisions of adults, and are meaningful because they lead the participants (children) to an increasing adulthood. This does not mean that the school is established merely for the sake of the children, but neither is it established for the sake of the children remaining children.

The task of the school is to complete the educating which the child has had [and is having] in the home. Educating is experienced as being involved with norms; the contents of these norms are inseparably rooted in the life and worldview of the adults who educate the child. These norms and the teacher's interpretation of them are the central aspect of the school's activities. It is for this reason that the school's activities, and especially its character, are described as norm centered. This is not necessarily in contrast to being child-centered, but it shifts the emphasis with respect to the school's aim.

When a school is established for the sake of children, this does not necessarily mean it is directed to child-centered teaching because, with such a claim, one would elevate the child to a norm for the school which, because of the nature of things (in an educative sense), is not possible. On the other hand, a school without children is no school, but a school without adults also is no school. Hence, one of the constituents (children, teachers) is not more important than the other.

The quality and nature of the activities in the school emphasize that it is an institution where adults systematically and purposefully provide answers to the questions and problems which appear in the child's lifeworld. As far as the child is concerned, the school is a place where he/she learns. It bridges the world of the child to the future world of adulthood. Therefore, the school provides him/her with the opportunity to move from a naïve, spontaneous, and not yet responsible involvement with reality to the more closed, normative, obligatory lifeworld of adults. The school supports him/her to establish a *specific* image of reality. In addition to this, it is the school's responsibility to help him/her order the images and conceptions of reality. Furthermore, the school aids and supports him/her to create his/her own image of the world.

In formal terms, the previous statements are reduced to the fact that the school supports the child to establish his/her own lifeworld. Because his/her experience is always central to his/her relationship to reality, the above responsibilities of the school are of decisive importance. Since the aim of this book is primarily to orient the

student teacher, the following aspects of the dynamics of the school are briefly described and ordered.

6.1 The school anticipates the child's future

The distance between the world of the child and the adult's world is equivalent to the distance between the child's world and the cultural world. The school bridges this distance in formal ways because teachers are concerned with helping the child master the form systems and life contents of a culture, which lend a particular lifestyle to a particular life and worldview. This amounts to the adult using certain methods as well as contents (learning contents) which place the form systems within the child's reach.

However, this is not the only task of the school. The contents which the school presents to him/her are artificial because the school situation must continually attempt to imitate or represent life situations which occur outside the school. To overcome this artificiality, teachers expect children to go beyond or exceed the reality imitated in school. This means they must apply and interpret the contents mastered in school in situations outside school. His/her knowledge of the calculation of area must, e.g., enable him/her to calculate the number of floor tiles for a bathroom. But this is not all. It is expected that he/she gives meaning to contents. The sense and meaning given to reality are evident in his/her life in that the reality exposed to him/her in school is the basis for him/her creating his/her own image of reality.

The most important learning task the child must master is to create a normative image of reality for him/herself. Reality (also cultural reality) is normative; it is in terms of it that his/her future forms of living must be discovered and acquired such that he/she can show the image of adulthood in his/her activities. From this, it is concluded that the school is an anticipatory bridge between two forms of living, namely, that of being a child and that of being an adult. In essence, the school offers the child the opportunity to learn to become an adult, i.e., to learn to know and master the adult form of living.

6.2 The school is an intermediate world for the child

When a child goes to school, he/she enters the world of formal time and ordered contents. One can, thus, understand the child's apprehension when entering the intermediate world of the school for the first time. Although he/she is fearful of leaving the safe and stable climate of his/her home, few children have a negative attitude toward school. The reason is that he/she wants to become an adult. He/she also knows that this means he/she must learn, i.e., learn to know, appreciate and, eventually, master life contents. His/her fundamental resolve to become an adult is shown in his/her willingness to learn, i.e., a willingness to answer with the act of learning the tasks which the realities in and out of school present to him/her.

The dynamics of the child's readiness and willingness to learn provide the teacher the opportunity to offer him/her help in going out to reality. In other words, in school the child will venture into reality, and the adult will support him/her in this venturing activity. By creating opportunities for the realization of his/her willingness to learn and venture, the school offers intermediate opportunities for him/her to broaden his/her horizon and extend the boundaries of his/her existence. In this way, the school is an intermediate world for the child who is on his/her way to adulthood.

In the school, the child acquires the opportunity, under the protection and guidance of the adult, to construct a gradual, but systematic image of reality which makes his/her eventual going out to life reality less risky and, thus, also pedagogically more accountable. In school, the teacher offers the child help, support, and guidance to master contents so that he/she can safely enter the lifeworld of the adult.

6.3 School activities are (should be) always purposeful and never haphazard

All activities in the school are carefully planned, conscious, and purposeful. The reality which is unlocked for the child in the school is carefully structured according to a definite plan [curriculum]. The dynamic meaning of this is summarized well by indicating that

no educative event can be done justice if it is not also an activity which is thought through didactically. The spontaneous unfolding of these activities is the ground structure of the matter, but this spontaneous unfolding is not a deterministic matter, i.e., the result of the didactic activities in the school cannot be compared with a mechanistic result.

In contrast to a deterministic result, the school shows various developmental moments which, through an accumulated system of guidance, is analyzed, managed, and motivated by the adult. The guidance the teacher provides the child must be thoroughly anchored and justified if haphazard educating or teaching is to be avoided.

Teaching is the means for realizing educating by orderly and systematically supporting a child in actualizing his/her intention to learn. In this way, the school ensures that the learning contents he/she is confronted with are not beyond his/her reach. The purposeful, planned, and protective character of the school avoids all fortuitousness or haphazardness (in so far as this is possible); this means that all casual or accidental learning or achievement is avoided. Fortuitousness in this sphere results in the child casually creating and establishing his/her own world. However, should this be the case, the implication is that the teacher, as the one who accompanies, helps, and supports the child, can be excluded from teaching. When the teacher is excluded from the event, he/she cannot be accountable for the child's fulfillment of his/her learning and, thus, for his/her safe passage from the world of his/her childhood to the cultural world of the adult.

Thus, the school is the place and space within which the child creates his/her world as well as his/her future. In this context, going to school means that he/she accepts the challenge which the future holds for him/her; that is, he/she is dynamically involved in creating his/her own future to be able to live the image of adulthood, but with the support of his/her teachers. All this is possible for him/her because the school he/she enters is not completely unfamiliar.

In our culture, the child identifies early with the idea that eventually he/she will attend school. One need only take note of how intensively the preschool child “plays school”, especially if he/she has an older brother or sister. This “playing school” expresses his/her expectation to which he/she looks forward, although he/she may be anxious or tense on the day he/she starts his/her school career.

It is important for the teacher to know that the child’s expectations of the school can be explained by the fact that it represents an opportunity for him/her: going to school is the first step to becoming an adult! To become an adult means to become emancipated, to create one’s own future, and to learn to know one’s potentialities and limitations. The school is the place where one is squarely confronted with one’s own potential, and where one learns to know oneself. The quality of self-knowledge is a determining factor for the way he/she becomes an adult. Another determining factor is the quality of his/her learning intention.

Normally, the child’s learning intention is so strong and intact that the usual failures which every child experiences do not disturb or neutralize it, and these failures are often used to motivate a positive learning result. Every learning situation appeals to him/her to venture into the future. However, in the school situation, the future is a matter of the immediate. There is an aspect of reality which must be understood and mastered here and now. Therefore, the teacher’s unlocking the contents for him/her must be meaningful for his/her present existence.

The child’s directedness to come to terms with immediate contents is a meaningful and creative aspect of his/her becoming toward adulthood. However, to the extent that he/she progresses, i.e., to the extent that his/her conquests increase, he/she also gradually works through to a reality which is not immediately present. This is a reality which lies more remotely in his/her future.

The adult knows this future reality as one of values and norms. The realization of values is apparent early in a child’s life. This realization appears as knowledge of, a feeling or sensitivity for, and an obedience of the demands of values. Learning correct table

manners is a good example of what is meant. In essence, values are a matter which is projected toward the future in terms of which the quality of the child's eventual adulthood will be measured.

The above pronouncements are extremely important for the school. In educating, norms cover and include every facet of the lifeworld. In this way, the norm, in the broadest possible sense, is central to all teaching and school activities. As a pedagogical [educative] institution, the school must create opportunities for the child to create a miniature world in the classroom. This little classroom world serves as an analog of the larger world outside school where everything normative and valuable is exercised. Hence, the world in the classroom reflects the world from which the school chooses when it orients and directs the child with respect to reality.

In this respect, the task of the teacher is that, in his/her teaching, he/she continually nourishes the child's expectations of mastering. This means that it is only when the child fully ventures with the learning or school contents that he/she will eventually proceed by means of his/her mastered activities to venture with the life contents from the lifeworld.

6.4 The school must complete the initial educating in the home

Usually, the child enters school directly out of the home. For him/her, the school is an intermediate or "between" world, in the sense that he/she is systematically introduced to the greater reality outside the school as well as the home. In this way, the school bridges the spontaneous, naïve, and informal experiencing of reality to the more calculated and formal command of reality by the adult. To achieve this, the school must provide certain pedagogical foundational principles and incorporate them in its activities because the child's going out to reality is influenced by them.

The first of these principles is that the school situation must provide security and protection for the child. He/she will feel secure only if he/she is accepted. If the school does not provide security, if there is not the necessary attitude to and inclination toward acceptance, and if no opportunities to emancipate are present, then it is not a

pedagogical (educative) institution. In this case, the school misses its basic aim. For this reason, the child's experience of security in the home must be continued in the school. As we know, the educative situation in the home is a matter of playing, learning, and working. In fact, these three activities express the nature of the characteristics of a child's existence. The child's lifestyle cannot be adequately or accurately described without playing, learning, and working. The child also nourishes him/herself and breathes, but his/her pets do the same. The identity of the child is clearly revealed in the fact that he/she plays, learns, and sometimes works. It is only logical that the school must provide for these forms of existence. As far as children in the home are concerned, play is certainly stressed. Yet, parents continually transpose the playing activities to the other forms of existence, i.e., learning and working.

The activities which the parents initiate are sporadic. From time to time, they lead their children from playing to learning and working activities. The school has an important completing task in this transition of activities. Where there is no regular task acceptance and task completion, the child's transition to an adult form of existence is hindered. The school is the specific place where a child is continually confronted with specific demands and tasks for a certain number of hours of every school day. He/she is supported in the execution of tasks but, at the same time, he/she is expected to behave responsibly. In this way, the school completes the initial, sporadic activities of educating in the home concerning task acceptance and completion by creating situations in which the child must accept tasks and subject him/herself to the evaluation of the teacher, but always with the aid, help, and support of the teacher.

The task of the school to complete the educating started in the home has important meaning for the child's future occupation. However, the value of this task of completion is not confined only to his/her future occupation. In every facet of life outside the school and the home, task acceptance is of paramount importance. The systematic organization of time in the school day, school week, and school year offer opportunities to lead his/her educating to a more closed path.

The meaning of each one of these aspects is that a child enters a specific relationship with reality in the school. This relationship is of decisive importance in the eventual image he/she will have of reality and of the image of a person which he/she will show one day as an adult. The question of whether the school is a life reality for him/her is inseparably linked with the question of whether the school adequately and accountably supports him/her in designing his/her own image of the world. As a social institution, there are many dangers the school must contend with in this context. If, in fact, the teacher is to aid and support the child, he/she must be thoroughly aware of these dangers.

In the first instance, there is very real danger that the school acquires its own identity for itself. That is, it attempts to create its own autonomous character which, especially because of its academic attitude and involvement, can easily degenerate into activities which are foreign to the child, i.e., foreign to the home and to the world outside the school. When this happens, the child becomes lonely and solitary in the school situation, and this hinders him/her in his/her attempt to break out of the smaller (confined) world of the home to become involved in the greater social structure. In this case, the school is obviously not a pedagogical institution, but merely a teaching center where educative aims are achieved only accidentally. This kind of school creates a greater distance between the child and the world, instead of bridging or narrowing the distance, and leading him/her into reality.

A second and related problem [danger] is that the school does lead the child into reality, does accompany him/her in his/her examining and exploring it, does assess and evaluate his/her achievements, but without creating opportunities for or supporting him/her to transcend reality. When a child grasps and understands reality, he/she must be able to objectify it. This means that, out of this reality, he/she must attain a new structure, find new application possibilities, master new situations; i.e., he/she must constitute or create his/her own new reality.

A good example of this misconception is that teaching which is strongly examination-directed, and by which the evaluation of the school's contribution to the child's becoming a person is judged in

terms of examination results and provides the child with no opportunity to transcend [objectify] reality. This does not involve him/her in his/her security or exploration and, therefore, it damages the opportunity for emancipation in such a way that he/she is hesitant, and even refuses to enter the broader lifeworld of the adult outside the school situation. If this occurs, the school cannot guarantee the future adulthood of its pupils, and there is no mention of vocational adulthood and full-fledged socialization during the child's school years.

By viewing the pedagogical significance of the school, as discussed above, it is possible to infer that the responsibility for the school's occurrence cannot be thought of apart from the initiative, insight, aims, and ingenuity of the teacher. Where the teacher is not present, the child can experience the school as a museum or an archive, or even an encyclopedia, but not at all as a school in the pedagogical meaning of the word. The child's passage to the adult lifeworld, i.e., his/her constituting his/her own lifeworld in terms of what the school offers him/her, moves the adult (teacher) to the center of the activities in the school. In the light of what is said at the beginning of this chapter about the pedagogical and the school, it is important to look more closely into the encounter between adult and child in the school situation.

7. THE ENCOUNTER BETWEEN ADULT AND CHILD IN SCHOOL

The sense and meaning of a child's attending school lies in the opportunities the school offers him/her for his/her use to reach his/her destination as a person (adulthood). The child cannot be held responsible for what the school offers in formal ways. The contents, as well as the organizational structure of the school are and remain the responsibility of the teachers who, in school, aim to establish the child's way to adulthood. Where the child enters the school to learn, the adult enters school to teach with respect to the child's learning activity—this means the teacher directs the child's learning intention by unlocking things for him/her which are life valuable.

Irrespective of the differences between adults and children, in the school both enter it as people. This means that the relationship

established in the school is, above all, a human and interpersonal relationship. The teacher presents an important image (example) of adulthood which, in fact, reflects the image of the future world the child is aimed at. The encounter of the child with the teacher, thus, means there is an encounter with the contents the teacher unlocks; these contents are matters still to be grasped, understood, and applied by the child in the future.

It is important to clearly understand the concept “encounter” and what it implies in the school situation. The real question is: How does the teacher realize an encounter in the learning situation in the school? The importance of the concept “encounter” in the school situation is discussed below so that it can be clarified as a constituent (category) of the pedagogical in the school didactic situation.

In modern pedagogics, there is the danger that the word “encounter” is commonly used as a platitude in the human sciences. As in the case with the concept “school”, the teacher must be aware that “encounter” is used with a definite meaning. As a concept, it is a description of a human being’s involvement with reality.

To be able to penetrate the essence of the concept “encounter”, it must first be remembered that a person always stands before everything which really is. That is, the whole of reality is continually thrust upon a person, and he/she accepts, as a task, the ordering of this reality, and by ordering and thinking, he/she discloses, discovers, and grasps it for him/herself. A relationship between person and reality arises and exists because he/she turns him/herself to reality in intentional (conscious) and directed ways. The fact that a person continually comes forward to meet reality is a person’s original form of living. (In this connection, see the discussion in Chapter 4 of a person’s original relationship to reality). There is no human being who does not continually come forward to meet reality in one way or another. This does not mean coming forward to meet reality as such but, indeed, the pedagogical task is that an adult (teacher) in the school must design reality for the child which he/she can enter without the danger of being harmed.

In this respect, the adult is aware that, by entering (encountering) reality, the child experiences a unique and personal connection with it and, thus, proceeds to discover its meaning within this relationship. It is from the sense which a person has of reality that his/her joy and clarity of life spring. In this connection, it is important to indicate that an individual's entry into reality is a personal matter. This encounter with reality continually demands decisions regarding three aspects of reality: the metaphysical, the interhuman, and objects and things. The decisions made depend on a person's knowledge of the phenomena and the meanings he/she attributes to them.

The task which a person's relationship to reality presents to him/her is that, in the above-mentioned ways, he/she must penetrate to the essences of reality. This means that here he/she encounters the mysteriousness of life itself, and from his/her appreciation of it, he/she must try to clarify and master it. The mysteriousness of life also forces his/her being bound to time and space on him/her. His/her insignificance with respect to all that is, his/her impotence with respect to a particular piece of reality, usually strike him/her in his/her deepest, innermost being. In this moment, a person encounters his/her God and fellow persons, and he/she also has an intense experience of reality. It is during this moment that a person changes and becomes different. Hence, it also is the moment when the form of living of each person comes to fruition. This essential relationship to reality is of particular significance for pedagogics and, thus, for didactics.

A brief explication of what the encounter implies is expressed as follows. When concrete reality imposes itself on a person in a particular way, this is a moment of encounter. Thus, it is a moment when a person stands squarely before a given piece of reality with respect to which he/she must choose and decide—reality demands that a person act; the encounter is a mysterious event, but it also is necessary in each person's course of life and living. Thus, the moment of encounter is unavoidably on a person's path of life. Because a person encounters as a person, he/she has no choice about it. A person encounters reality because he/she is a person; in the encounter he/she exceeds and transcends reality i.e., places it in the sphere of the metaphysical and extra-personal. In the

encounter, a person is confronted with the most fundamental questions and problems of his/her existence, such as those involving eternity, his/her helplessness as an individual human being, and his/her concept of life. For this reason, the encounter is also a ground form or ground situation in the person's existence, and it appears to be given with being human. In this context, the encounter is an ontic given.

Now the question is: What has encounter to do with the meaningful course of the situation and activities in the school? The answer is that, if the school, from time to time, places the child in ground situations, it must design its practice in such a way that it will compel the child to develop a growing or maturing style of making decisions.

In fact, in school the adult aims at providing the child with the opportunity to change, to become different, i.e., to become an adult. For this reason, he/she confronts the child with contents in terms of which he/she must choose and decide. Very often the adult (teacher) represents [exemplifies] these contents in his/her own person. In his/her encounter with the teacher as an adult, the child encounters his/her own future. Therefore, the adult must purposefully and insightfully create an atmosphere or climate of encounter in the classroom.

It is important to indicate that the encounter includes communication, i.e., communication between persons which clarifies the meaningfulness of the communicative situation for them.

Now, it is the case that the classroom is not necessarily a place of encounter. However, it can be one, if the events which occur there are meaningful to the child. As far as the adult is concerned, the classroom situation is always meaningful. However, where the situation in the classroom can be called a place of security and accompanied protection, when it really is a home and a place where the child is accepted and feels welcome, the teacher has already accomplished much to prepare the child for an encounter.

From the above, the teacher must be aware that he/she must continually implement didactic pedagogic means. Indeed, didactic

means, as far as possible, must serve the aim of presenting the mysteriousness of life to the children. Language is the most important didactic means the teacher has at his/her disposal. There is no aspect of reality which cannot be presented to the child through language. For the teacher, language not only reflects his/her relationship to reality, but especially it discloses his/her disposition toward his/her pupils. It is no small or easy task to verbalize an aspect of reality. When the teacher wants to make the classroom a place for encounter, in his/her preparation and actions, he/she must continually give careful and close attention to the way he/she is going to verbalize the contents he/she is going to present. It is with such actions that the teacher often guarantees an encounter between him/herself and the child.

Every other didactic means strives to present or represent reality anew for the child. For this reason, the above pronouncements about language are valid for each form of observational material which the teacher implements in the lesson situation. When the classroom has become a lifeworld, it can also be the place for an encounter. Thus, it is understandable that the encounter with the teacher is a precondition for realizing the assumption that the didactic event should influence the child in his/her deepest inner being and allow for him/her to change.

The encounter cannot be planned purposefully and with certainty and, thus, it requires that the teacher has knowledge about the life form of his/her pupils. In this respect, the teacher must be aware that there is no facet of child life which is not relevant to an encounter arising. His/her religious experiences, his/her social relationships, his/her play, his/her language, his/her fantasies, his/her intellectual abilities, his/her affective (emotional) experiences, the totality of his/her possessed experience, etc. are factors which must be considered if the teacher wants to establish a classroom atmosphere which can be a field prepared for the encounter.

Where the child actualizes the encounter through the learning situation from his/her side, the teacher must realize that the child enters this situation of encounter as a person. The child does not experience the encounter through separate aspects of his/her being

a person; encounter in the classroom also is a matter of a person-in-motion and, in this respect, it involves the totality of his/her being human. The teacher's thorough knowledge of each child's way of participating in the learning situation is of particular significance and, for this reason, it is a precondition for the encounter in the learning situation. Where the didactic event creates opportunities for the encounter, it most certainly also must be a help-providing situation. When the teacher helps the child, he/she comes close to him/her, not only with respect to his/her intellectual command of the contents, but also especially regarding the child's innermost relationship and attitude with respect to learning as a task of life, and to the contents as life contents.

Moments of the teacher helping the child in the didactic situation are the purest moments by which the "I" of the teacher and the "you" of the child merge into a "we" in the situation. When the "I" and the "you" merge into an "us," this means that the teacher and child have found a common point of departure to explore and master a certain aspect or aspects of the situation. Moments of providing help in the didactic situation are often the purest moments of encounter between teacher and child.

From this brief explication of the encounter between adult and child in the teaching situation, which establishes the pedagogical possibilities and character of the school, it is important to indicate something of the school's task in the child's constitution of a personal lifeworld.

8. THE SCHOOL'S TASK IN A CHILD'S CONSTITUTION OF A PERSONAL LIFEWORLD

A child spends about twelve years of his/her life in school. However, the importance of the school is not that it is an important part of his/her life history. It is true that the period in which the school influences the child's becoming adult is of particular significance because it coincides with his/her formative years. It also is the case that these years are a sensitive period in his/her life. It is a period in which he/she proceeds to a greater rational and intellectual mastery of reality. In addition, it is a time in his/her life when he/she becomes conscious of his/her own being a person, of

him/herself as a person, as a human being, as a man or a woman. Also, it is in this period that he/she strongly questions the valid and acceptable aspects of the world and life because, as a person, he/she comes increasingly under the appeal of valid and accepted norm structures, as proper ways of living.

What is more, the school is an aspect of his/her lifeworld where things continually happen. This does not distinguish the school from other aspects of his/her lifeworld. Indeed, there is no terrain in which he/she enters as a person, where there is not a continual sequence of events. In contrast to other events in the child's lifeworld, those occurring in the school have a particular character. Above, it is mentioned that the school is a place where the future is created. In this respect, the school is not only a place where things happen, but it is a place where adults (teachers) allow things to happen. The events or activities in the school are planned, purposive, systematic matters, and the child's activities are directed and controlled externally (by the teacher).

- The playful casualness, which is characteristic of so many aspects of a child's out of school activities, is not identifiable in the school as a teaching-educating institution. The school activities can possibly be accurately described by asserting that they allow the child to appropriate something which is so far-reaching in nature that it radically influences and changes his/her entire perspective on reality. The school allows things to occur in systematic and purposeful ways and, in this respect, it contributes to allowing the child to distance him/herself from his/her naïve, pre-rational, and even diffuse perspective on reality.

To be a teacher means to confront children with aspects of reality in a successive series of situations with the aim that the children will eventually master the contents. For this reason, the teacher continually places them before aspects of reality and, in clear and undisputable ways, pairs these aspects he/she offers with tasks for the children to carry out. The design and provision of help in carrying out these tasks is an essential and integral part of teaching. At the same time, the school-going child continually, and with an orderly succession of situations, is placed under the appeal of these

tasks. Accepting and carrying out these tasks is evidence to the teacher that the child answers the appeal directed to him/her in particular ways. Hence, judging and evaluating the child's achievement, to bring this to a close, is a judging of the way he/she has come to an ordering and mastering of aspects of reality.

This course of action in the school situation is perhaps understandable, in the sense that the teacher is continually involved in representing reality to the child such that his/her orderly mastering of it can progress. In this way, teacher and child jointly formalize aspects of the human cultural world, in general, but also particular aspects of it.

In its curriculum, the school does not offer the entirety of reality to the child but selects the most important and necessary aspects from it which he/she must master on his/her way to adulthood. The formalizing which flows from this helps the child divest him/herself of the naïve perspective on matters because the school forces him/her to assimilate these aspects with understanding and appreciation, into his/her way of living. Thus, the school makes a particular contribution to the child's education. In this way, the school completes educating the child which is begun in the home. In the most literal sense of the word, the school is an extension of the family because the orienting and socializing, as well as formative aspects of educating are always directly included in the school aims. These three facets do not constitute the totality of the school's influence on the child's form of living. The fact is that the school must realize all the didactic categories in its activities so that the quality of the child's mastery of reality can be determined in terms of didactic criteria (See Chapter 3).

In linking up with the previous sections, finally, it is indicated that the school must implement the principles of the didactic-pedagogical (as explicated in the beginning of this chapter) in its activities to be able to have any pedagogical significance in the life of the child. Apart from the pedagogic demands placed on the school as imperatives, the school must thoroughly consider the societal order within which the teaching must progress meaningfully, as well as the prevailing spirit of the time which illuminate the youth's situatedness--what the school must interpret

for the child as a future lifeworld must, at least, be faithful to reality. It is only if the school answers positively to these tasks that it can have pedagogical significance and, in this respect, can guarantee the child's experience of a normative reality.

This analysis of the school situation emphasizes the fact that the school anticipates the future for the child, that it is an intermediate world or reality for the child on his/her way to adulthood, that the purposeful teaching in the school should never have a haphazard character, and that the school completes the didactic and pedagogic activities, which had their beginning in the home. It is in the light of these aspects, as the background against which the school's pedagogical significance is found, that the school must realize the encounter between child and adult, because the child identifies him/herself with the appeal of reality via the person of the adult (teacher)—the child identifies him/herself with the way in which the adult relates him/herself to the appeal which, in the adult's activities, is observable to the child. This implies that the school must realize didactic categories in its activities which, in their criterial evaluation, must corroborate the quality of the learning achievement.

This chapter is not meant to present a final or complete pedagogical explication of the school. Rather, its purpose is to orient the reader to understand the pedagogical significance or meaning of the school so that he/she can evaluate, didactically pedagogically, pronouncements about the school. This means that the teacher must also be able to evaluate the organization and administration of the school. To further orient the reader on this matter, the problem of teaching strategies is attended to in the following chapter.