

CHAPTER 6

DIDACTIC PERSPECTIVE ON LEARNING

1. INTRODUCTION

The task of the teacher with respect to learning is to systematically create formal situations within which it can occur. Starting with this premise, this chapter is not involved with a comprehensive and detailed explication of the phenomenon of learning. Learning, as such, is not described. Rather, the aim is to view learning as an activity that necessarily has to be actualized by the didactic act.

In discussing the didactic ground-forms in Chapter 4 it was repeatedly indicated that in the original experience of educating, adults spontaneously go out to a child's reality to the extent that they recognize that, on the basis of ordinary forms of living, they create situations for their child within which they can direct his learning activities. The connection between a child's learning (modes of learning) and the parent's activities to actualize it are studied along these lines. The implication for the teacher is that the forms of teaching and the child's learning activities are closely related. For this reason it is desirable that the reader study Chapters 4 and 6 together.

In an introduction to didactic pedagogics of this nature it is important to say a thing or two about the point of departure for describing a child's learning activities. In this regard, many writers from different disciplines have emphasized that learning is not a simple process that necessarily follows a particular course to a learning effect of a particular quality. A synthesis of the most important views of learning indicates that, in its essence, it is a way of being, a primary form of living, i.e., a way of being a person-in-the-world.

In the usual practice of educating and teaching it is conspicuous that when a learning child is following his educator's didactic guidance, there are few reasons that this will lead to troubled educating. Consequently, there also should not be much difficulty regarding the child's future. This is understandable if it is noted

that through teaching a child acquires knowledge about reality. When a child cannot master these contents (reality), forming a disposition regarding them becomes impossible.

The relationship between the contents of teaching (instructing) and educating has already been discussed in Chapter 2. Without undue repetition, it is important to stress that educating without teaching is impossible because the educator expects the child to acquire appropriate knowledge but also particular dispositions and attitudes in connection with these contents. Dispositions or attitudes ultimately give an indication of the child's judgment and points of view which, in their turn, provide the opportunity for self-actualization in subsequent life situations (teaching situations) which give the child the opportunity to create a reality for himself. It is on this basis that teaching, as such, guarantees the progress of the educative event.

The possibility of the educative event, and therefore the teaching event, lies in Langeveld's pronouncement that a child is someone who wants to be somebody himself. In this regard, a child's task is to direct his intentionality (consciousness) to the surrounding reality. The child's intentional directedness to this reality is expressed in his learning activities and this implies that if he will become somebody, he has to learn. The adults guide these learning activities because, ultimately, the adults are responsible for the child. The child's learning activities are meaningful because they stem from his life situations and especially from the pedagogic situation that is of decisive significance for his progressing to adulthood. In learning a child is continually involved in creating a life world for himself.

Because a child has to step out of himself to be able to become involved in reality (on the basis of his intentional directedness to reality), essentially learning is a matter of Dasein, i.e., it is an existential matter in the sense that the child enters the world. The fact that a child necessarily is going to enter reality (exist) implies that he is going to change with regard to reality. It is in this necessary change that the adult sees his educative and teaching responsibilities. On the basis of educative teaching the adults now have to give particular form to this necessary change in the child.

From this introduction, certain conclusions are drawn: learning does not lead back to anything because, in itself, it is a primary

phenomenon of being human. Although learning is observable in a variety of ways of being a person, its original manifestation refers to the child as someone who wants to be somebody himself. The child's learning activities are observable in his intentional directedness. They also are visible in his openness to reality in the sense that reality directs an appeal to him that he answers by learning. In this respect, regarding learning, there is a "being open for reality" and a "going out to reality" as reverse sides of each other.

The precondition for learning is a person's existence (the fact that he can step out of himself) and in this way it is possible for him to master the surrounding reality. Since the adults direct the child's learning involvement with reality to try to insure that his relationship to it has a particular form, in this respect, the child's learning activity means that he and the adult anticipate a particular future.

Because a person is in the world as a totality (i.e., as body, as intellect and as a lived experiencing and experiencing person), a person's existence in reality cannot be described merely in terms of his intellect. Thus learning is not merely a purely cognitive matter. Therefore, when a person exists in reality by learning there is mention that learning is a bodily way of being human, it is also an affective (emotional or pathic) way and a cognitive way as well. However, one cannot separate these three ways of being from each other; they merely are indicated to point out the totality (whole) of a person's being involved in reality in learning. It has to be further indicated that these differentiations are not a matter of growth or development but clearly only are differentiations of the ways intentionality shows itself.

These pronouncements are particularly important to the teacher because they confront him with particular demands when he wants to create a formal learning situation. The greatest task is that the teacher has to design and organize the lesson situation in such a way that the course of learning will progress spontaneously and ultimately end in a normal way. The problem for the teacher is that the life world to which a child turns in the spontaneous act of learning in school is usually erected in an artificial way. This means that the teacher has to study didactically the child's learning to really come to know the categories of learning (that describe the learning activity, as such).

For this reason it is meaningful for the reader if what has been said about the learning activity now is systematized and elaborated on where this seems necessary and judgments made here and there. The child's learning has its origin in the child's openness to reality. This means that the ways a child learns will change in light of the variations noted in a person's life world; therefore, the modes of learning are unlimited. For a child, the field of learning is the total surrounding reality or life contents. How he learns the totality of reality and what aspects of it have to be learned varies from person to person, from situation to situation and, as far as the school is concerned, this also can vary from classroom to classroom.

Because the child's relationship to reality is open, his learning activities show a particular spontaneity, a venturing attitude, an exploratory journey, an encounter with reality and an intentional directedness. These attitudes, attunements and activities carry the learning. Further, these forms of manifestation of learning are described as categories of the act of learning, as such. One also notices that, on the one hand, these categories imply creating a secure space for the learning activities and, on the other hand, erecting an open field of the child's involvement with reality.

The categories mentioned emphasize that the learning activity has a particular dynamic and that the child, in learning, can be described as a person-in-motion. The destination of the child's path of learning is, from the nature of the adults' guidance, the future. Thus, it can be concluded that in his learning activities a child is involved in constituting his future.

It was mentioned that the ways a child involves himself in reality (learning involvement) vary according to the appeal from reality. This means there is the closest relationship between the way a child learns and the nature of the appeal that a particular reality directs to him. This is important for a teacher in the sense that the appeal directed to a child in the classroom by particular content will largely determine the child's response to this appeal/content. In its essence, teaching is nothing more than appealing to the child to deal with the content being presented. Thus the teacher should always be aware of this relationship. In this respect, there is a reciprocity between what the teacher offers and the child's learning activity which can be of decisive importance for planning and executing formal teaching situations. Consequently, the teacher has

to have insight into the learning phenomenon so that from its categorical structure (that which constitutes the learning activity, as such) a coherent teaching situation can be designed.

It is understandable that the teacher take as his point of departure the learning activity as it manifests itself in the classroom situation in order to penetrate to its essence. Unfortunately, such a starting point can only result in a false or prescribed methodology by which the teacher deprives himself of his own creativity. For this reason, the teacher really can do nothing else than by-pass the formal class situation for the spontaneous life world in order to determine how the child's original openness becomes observable in particular learning activities. If this is not done, the learning categories, as such, can be obscured.

The idea of describing the categories of the learning activity is that they bring the essences of learning to the surface. Consequently, the essences of learning are considered rather than making the results or outcomes of the learning activity available for judgment. The teacher's task is to know precisely what is meant by the concept "learning intention" and how it manifests itself outside of the classroom. The teacher has to know that learning activities certainly are the most direct way a child gives meaning to the reality surrounding him. The question of giving meaning is of particular importance to the teacher because the didactic situation designed by him has to at least be meaningful before it can be expected that the child can have a meaningful share in it. Then he can give meaning to the contents being presented to him. The fact of the matter is that a child cannot intentionally and directly learn what is meaningless; at most he can try to memorize it. For this reason, it is important to view more closely intentionality and attributing meaning in their relationship to the phenomenon of learning.

2. INTENTIONALITY IN THE COURSE OF LEARNING

If the teacher is to understand the significance of intentionality for the learning activity in the teaching situation, it is important for him to know that learning is a matter of intentionality in the sense that it is a form of existence on the basis of which a person is conscious of things around him. The child who is attuned to learning (intentionally directed to learn) is aware of a reality that at this particular stage he has not yet meaningfully penetrated to its essentials.

In this respect, intentionality, as the activity of the learning, can generally be described as consciousness (i.e., being-conscious). For this reason the total structure of consciousness has to be understood to grasp the essence of intentionality: consciousness (being-conscious) always means to be conscious of something--there is always something (contents) of which a person is conscious. Being-conscious does not mean that a person only is conscious cognitively (intellectually). Being-conscious is much more than a purely intellectual awareness. That is, a person does not learn to know reality only on the basis of being conscious intellectually. A person also can be emotionally (affectively) conscious of something as well as bodily (somatically) conscious of a particular aspect of reality.

Therefore, being-conscious is a complex concept of "being". This means that a human being is involved as a total being or person in a matter, object or event. From this it is concluded that a person becomes or is conscious of particular contents of the life world that surround him and that he acts in the situation he finds himself in and that always directs a particular appeal to him to act.

Conscious activities are the basis for the origin and meaning of intentionality. Just as consciousness can be differentiated into intellectual, affective or bodily being-conscious, so can intentionality be differentiated into an intellectual-affective or somatic aspect. This means that no human activity can be described as purely intellectual, affective or bodily. Because a person is involved in reality as a totality, each of these aspects shows itself in his actions.

The question the didactician now has to answer is what is the essence of intentionality? Existential philosophy describes it in terms of a person's conscious activities. To the extent that a person is conscious of reality, he directs himself to reality and learns to know and master it.

If the essence of intentionality is conscious activities, it is also important to know what the ground is of consciousness itself. The essence of consciousness is its synthesizing (compiling or constituting) function regarding all aspects of the reality the child learns to know. That is, the results or achievements of the synthesizing or constituting are an essential feature of consciousness.

For the teacher, a very important conclusion can be reached from this: intentionality (as an essence of consciousness) is always directed to the meaning of a particular structure.

Further, consciousness assumes (intends) that the structure of the contents have a particular sense or meaning when it directs itself to that particular structure, whether an object, or a matter, etc. In other words, consciousness directs itself to the sense and meaning of contents that are pointed out in the life world. Stated otherwise, consciousness goes spontaneously to the matters or objects at hand to sort out and order the meanings in them. It is for this reason that attributing meaning is so important in the teaching situation. It is also to be understood that intentionality has an achieving and, therefore, a learning character because the child's intentional learning activities are directed to achievement.

Because intentionality is so particularly important in the course of the learning and thus for constituting and establishing learning situations, it is important to summarize briefly the points made above: The ground or essence of intentionality is in a person's activities of consciousness. Activities of consciousness are characterized as having a synthesizing and constituting function. On this basis, a person's conscious activities are directed to the meaning of a particular structure and it assumes that the life world has intrinsic and immanent meaning that consciousness then sorts out and orders. Because giving meaning is so important in learning, a brief discussion of this topic is important if the teacher is to establish formal teaching situations in which the child can participate by giving meaning.

3. GIVING MEANING AS A PRECONDITION FOR AND AS A RESULT OF LEARNING

The teacher now knows that intentionality, through acts of consciousness, seeks the meaning of reality. Activities of consciousness are, therefore, directed to sorting out and ordering the meaning of the contents in the didactic situation. In this respect, the meaning of a particular structure of reality is the inspiration of intentionality that the acts of consciousness place strongly or weakly in the foreground. In other words, if the teacher is to allow a child to participate meaningfully in the lesson situation, he has to guide and help him attribute meaning himself to the

learning contents. When the contents then are not meaningful, intentional consciousness cannot easily proceed to construct a personal, unique knowledge of this reality--in other words, then the child cannot achieve regarding reality by his intentional directedness.

This also means that the reality outside of the meaning giving function of consciousness (which is directed to constituting or constructing) will have little significance. Hence, the meaning-structure of or the conscious attribution of meaning to reality (learning contents) is a precondition for purposive learning. To the degree that his intentional consciousness can discover, systematize, order, etc. the sense of a particular structure of reality (learning content), to that extent the child is able to attribute meaning to it. For the teacher, this means that sense and meaning are identical concepts.

In addition, giving meaning is a comprehensive or aggregate matter that carries the interaction between reality and intentionality-directed learning. In this framework, the child's learning activity is to give meaning to particular learning contents that had remained unknown until this stage. In the learning situation, giving meaning also shows itself in the child's life as a conscious striving to achieve the meaning of his own involvement with reality. This meaning giving involvement in reality is observable in a learning child's continual search for a synthesis of the contents that are unlocked for him; that is, contents that direct an appeal to him that he cannot avoid. When intentional consciousness discovers the sense and meaning of this appeal, the child constructs a personally individual disposition and lifestyle that directly brings about his self-actualization.

Therefore, it is important for the teacher to remember that a child's learning activities are an inherent part and even a decisive factor for his disposition toward life and his lifestyle. It also is important for the teacher to note that when he makes learning contents available that appeal to the child's intentional consciousness, he has to realize that the child's giving meaning first should show that there is an implicit sense to the content itself. That is, the sense or meaning that lies in the content itself is presupposed by the child's achieving consciousness whenever he intentionally goes to the content.

Briefly, the child's achieving consciousness is directed to the sense of the contents at hand because he believes and knows that they are not meaningless. This means that his achieving consciousness simply accepts that the contents presented to him are meaningful so that he can set for himself the aim of discovering, systematizing and ordering the sense locked within them.

There also is an explicit sense in the contents presented to the child. In this respect, explicit sense means the sense the child himself attributes to the matter as a result of the ordering and meaning which achieving consciousness has already accomplished. This aspect of giving meaning is observable in the didactic situation when a child deepens, appreciates, assimilates, criticizes, restates, etc. the contents. The didactic implication of this is that the child's giving meaning to the totality of contents is closely and inseparably related to the lived experienced aspect of its implicit and explicit meanings. Thus, a child is continually disposed to experience and deepen the sense of the teaching situation that largely determines his attitude, interpretation and command of such situations in the future. This means that the discovery of the sense or meaning of particular learning contents really serve as an inspiration by which intentionality enters the foreground more strongly and learning consciousness, as achieving consciousness, acquires more mobility and suppleness in the life world.

The most important consequence of giving sense and meaning in the lesson situation is that the child also is actualizing himself in reality; in other words, he is creating a world-for-himself or a personally meaningful world. It is by giving meaning that a bridge is built between the life contents the child goes out to and the form of living or lifestyle he eventually shows in his relationship to reality. The question that is now important for the teacher is where or how does the child's learning intention show itself and in what forms can the teacher cast the achievement character of intentional consciousness so that the learning intention in it can be awakened and directed? To be able to answer this question it is necessary to first become cognizant of the ways the learning activities show themselves in the original, spontaneous and naive life situation of educating (teaching).

4. LEARNING AS A WAY OF BEING IN THE ORIGINAL EXPERIENCE OF EDUCATING (TEACHING)

The question that the teacher has to ask in this regard is how a learning child acts in a spontaneous life situation so that an adult can say without any doubt that in one way or another he has learned something in this situation? The teacher also remembers that the parent is continually involved in the child's life world by providing guidance and protection; in other words, he is continually creating a secure space where his child can learn without all sorts of risks. This clearly means that the teacher has to recognize that the adults are always present in the situation when their child learns, i.e., the adults are always present when their child spontaneously engages in the learning activity. They want to protect him because reality is not without its dangers.

The point of this discussion is that the forms achieving consciousness takes (the ways it is observable for description) emanate from the activities of the child himself. Hence these forms, as a primary factor, are introduced so that it can be verified to what extent they are allowed to function in various spontaneous life situations.

Since there has to be a harmony between the spontaneous forms that achieving consciousness takes and the forms of the learning situation created by the adults, the forms of the adults' teaching interventions also will be considered. In other words, first the ways achieving consciousness manifests itself will be considered and then the ways that the adults give form to the situation within which the learning activities of the child can be actualized.

By penetrating to the forms of the child's learning intention, the focus of the discussion is on the activities themselves. When the adults' (teachers') activities in this regard are investigated, the educative-teaching situation has to serve as the point of departure. For orienting the reader to the matter of forms of expression of the learning intention, it is once again important to indicate that the learning activity cannot be reduced to a simple process of intellectual consciousness.

In this discussion learning continually is viewed as a person's way of being. For this reason, a person is involved in the learning activity as a totality and this totality also must make itself observable in the forms the learning intention takes. In an introduction of this nature, the idea is not to discuss each of these forms in detail. Consequently, the forms are very simply typified and systematized

to serve as an introduction to possible categories (essences) of learning.

The typification of the forms of the learning intention is established merely to focus on essential information. The aim is that in this way eventual gaps in the discussion of the categories possibly can be avoided. In this regard, this first discussion is simple in the sense that the learning activity shows itself in these ways in the life world. Each adult can observe and order these forms in his interventions with a child without necessarily accounting for his observations and findings in a formal, scientific way. Scientific findings regarding the constituents of the learning activity (its categories) cannot be avoided in an introduction of this nature and are offered next.

4.1 Observing (perceiving)

A person has particular sense organs at his disposal that he can use while learning to discover aspects of reality such as temporal duration, form, color, size, weight, distance, sound and taste. Thus, it is in terms of these sensory abilities that a person can explore and learn to know the reality surrounding him. Hence, a person's ways of learning are possible because he can see, hear, feel, smell and taste and that these senses enable him to systematize and order the reality around him. At first, for a small child, this reality is certainly undifferentiated and diffuse. However, later he learns, according to his own experiences, preferences or anticipations, to relate to this diffuse or unstable structure and its aspects in particular ways and in doing so he is able to master it.

Eventually a child can recognize particular structures and in the recurrence of certain situations he can repeat an activity that he had carried out before and which, depending on the demands of the situation, is evidence of greater insight and proficiency.

A child uses all of the senses to perceive the reality around him. This perceiving, as an aspect of the learning act as it spontaneously manifests itself in the child's life world, is especially important because the child is forced to interpret reality and to differentiate the sense or meaning of the contents of reality and remember them. In perceiving it also is clear that the child forms his own likes and dislikes that are particularly important for his education.

4.2 Playing

For any parent or adult who has anything to do with children it is obvious that they play and in playing they also learn. For a very long time, prominent pedagogues have described play as a way of being. The most important aspect of this description is summarized briefly. A child lives spontaneously and completely in his play. In this way he casts himself to reality and in playing he continually creates new realities for himself. It is especially exploration that appears clearly in his play activities and is of particular significance for the teacher. During this exploratory (play) activity the child unhesitatingly turns to his field of perception and the ordered identities (characteristics) that he has discovered about reality through perceiving, further investigates and learns to know them better. Even the smallest details captivate a child in his play and can keep him involved for a long time.

The fact that a child surrenders himself in spontaneous and affective (emotional) ways to the theme or object of his play is of particular didactic significance. However, the reader has to understand that the child's exploratory activity is not merely limited to his play activities but it does manifest itself particularly in them.

4.3 Talking

Various pedagogues have indicated that a child's greatest single achievement is acquiring language. Acquiring language places the whole of reality in a child's potential grasp so that by controlling his language he also controls reality.

On the other hand, language certainly is the most important factor that brings about good progress in the child's learning activities in the spontaneous life world. An additional aspect of language in learning is that the child's possessed learning can be judged in terms of his language.

In the spontaneous learning activity, the use of language is conspicuous in two ways: first, by means of language, a child asks questions by which he places the whole of reality in his field of consciousness; second, he names things that appear in his field of vision. Giving names that occurs by means of language does not have to do only with naming but also with the child giving reality a particular identity by means of language. When a child gives

identity to reality by means of language, it becomes meaningful for him.

The function of language has a further particular didactic meaning because when a child names reality, he objectifies it or distances himself from it. This means that language makes possible the distancing and objectifying tendency of achieving consciousness.

4.4 Imitating

Each parent or adult who deals with a child is aware that the child imitates reality and the adult's activities in reality. To the extent that the world in its outward form and its contents has changed, to that degree the child's imitations change in order to keep up with the changed reality.

It is understandable and correct that the adult support the child in his imitating merely because he really is being gradually steered in the direction of the adult life world. Even a perfunctory look shows that there is no aspect of the adult life world that is not taken up in the child's imitating. In this respect, imitating also is a matter of the child's achieving consciousness. Accordingly, as themes of his imitations, one thinks of religion, social customs, sports and recreation, economic activities and transactions, death, sickness and marriage. The child's imitation of the adult life world is really evident in his play. On the other hand, it also is true that in his imitating, he attempts, in practical and in meaningful ways, to apply to his everyday situations his experiences of what he has seen his parents and other adults practice. For this reason, his imitating also shows a truly creative aspect.

In his imitating a child experiences the enjoyment of success as well as the disappointment of failure. When he fails he looks for tools and implements for creating a reality that is in harmony with his original perceptions. Since his imitating is rather a fantasized creation of reality, in this respect this reality is not dangerous to him. It is clear that imitating gives a child the opportunity to learn and achieve and, in this respect, it is one of the most important forms of his spontaneous learning intention. Because of its nature, imitating, which a child does so spontaneously, is of particular importance to the teacher, even in formal situations.

4.5 Fantasizing

Achieving consciousness also is realized by means of the child's fantasy (however naive it might be) in order to establish a unique life world. Because fantasy usually functions naively and spontaneously, the learning activities that spring from it do not provide a child with a particular perspective on the matter. This also is understandable in light of the foundation of fantasy, as such.

On the other hand, however, it is true that by fantasizing, a child makes representations for himself of particular aspects of reality and in this way he anticipates the future, however unrealistic this also might be. What is of particular significance for the teacher is that this tendency to anticipation is so clearly observable in the child's spontaneous learning activities and they are the basis for the teacher guiding him in order to better and more clearly deal logically with the anticipated reality.

Orthopedagogic research shows that a child who does not adequately implement his imagination feels lost in tomorrow's reality.

Although a child's flights of fantasy often are amusing to the adult, they are an extremely serious matter because, as a matter of achieving consciousness, they are of great significance for his spontaneous learning activities. On the one hand, in this way a child creates a new reality for himself, but on the other hand, in his flights of fantasy, he is anticipating his future reality.

4.6 Working

The child's continual imitation of the activities adults carry out in their life world leads naturally to work. Although this work often is not productive, to the child it is very serious. When he spontaneously ventures into the work situation, he feels the urge to do something himself, producing something, experimenting with something and finally producing something visible that shows a particular resemblance to the everyday activities of the adults he identifies with.

Just as in the adult's life world, the child's work is characterized by skillfulness, insight and the use of his powers of observation. The work that a child carries out in this spontaneous situation is for him

a matter of achievement, of being grown up, of ingenuity, of foresight, of judgment and also of self-criticism.

In this respect it is important to note that the work the child is led to in his imitating has the effect of accumulating and broadening the achievements as aspects of his spontaneous learning. These ways of acting in the child's form of living give the adult the opportunity to eventually give him tasks or assignments and engage him as a person in full-fledged ways in the family's course of living. When this spontaneous learning is lacking, these simple acts of work cannot be actualized. And the child knows this intuitively. It is for this reason that he exerts himself in spontaneous ways by throwing himself into reality as a learner and in doing so he achieves as a person himself.

4.7 Repeating

In the spontaneous being together of adult and child in the original experience of educating, it is conspicuous that types of situations are continually repeated. For example, a child repeats the activity of tying his shoes, there continually is attention to table manners, clothing, cleanliness, etc. Repetition is peculiar to a child's life situation and, therefore, he also orients himself to reality in this way. In this respect, the child's task is that, by virtue of his involvement in life situations, he has to be disposed to achieve with respect to this tendency to repeat that he shows so particularly in the educative situation.

Achievements such as skillfulness and judgment are refined by repetition and in this way it offers him greater suppleness regarding the demands of reality. This tendency to repeat clearly is a matter of practicing and drilling without which the spontaneous learning intention simply will not develop further and will stagnate on an inadequate level. It is interesting and important to note that repeating types of situations in which the child's skills are improved are not boring to him. The reason probably is that repeating the particular types of situations provides the opportunity for his skills to be put on a higher level. On the other hand, repeating the situations gives the child the opportunity to demonstrate his particular achievements. In this regard, then, he shows his independence with respect to the particular activity.

Repetition, which also is so peculiar to the child's leaning activity, is extraordinary importance for the teacher especially because it so directly affects his ability to achieve and the level of his achievement.

This discussion of the forms of the spontaneous learning intention is not necessarily complete. What is important though is that they certainly are basic or primary when one observes a child in spontaneous life situations. When the categories of learning are described later in this chapter, each of these spontaneous learning intentions will be brought up again.

Before viewing the learning categories more closely and describing them in more detail, it is important to quickly view the parents' spontaneous teaching activities correlated with the child's spontaneous learning activities. The reason for this is that it is important in a didactic introduction of this nature to try to gauge the didactic implications of these activities.

Moreover, as said at the beginning of this chapter, it is important to understand that a penetration of the learning categories really has to serve to put the teacher in a position to then create formal situations so that the child's learning activities (also spontaneous learning activities) can be carried out in them in the most effective and clearest ways. As also said before, the parent does not simply allow his child arbitrarily to meddle in reality but he creates situations within which this involvement of the child in reality (spontaneous learning activities) is given particular form on the basis of particular contents that are unlocked for him. This mutual relationship between the child's spontaneous going out to reality and the parent's spontaneous creation of teaching/learning situations is of primary importance to the teacher. For this reason, it is important to see how the parent's spontaneous teaching activities reflect the child's spontaneous learning activities.

5. THE PARENT'S SPONTANEOUS TEACHING ACTIVITIES BASED ON THE CHILD'S SPONTANEOUS LEARNING ACTIVITIES*

* Some paragraphs have been rearranged to correspond more closely to the four basic or fundamental forms of teaching.

In order to penetrate the spontaneous learning activities of the child, when we take as our point of departure the learning situation in which the child finds himself, it is conspicuous that the adult purposefully and consciously creates opportunities and situations for him to spontaneously learn. This spontaneous learning situation captures the nature of the original experience of non-formal educating. The adult intuitively senses the child's learning-directed intentions and intuitively creates situations within which spontaneous learning can occur. Thus, in the original educative situation, the child is the recipient of teaching that arises and progresses spontaneously.

When we now shift to viewing the adult in this spontaneous learning and teaching situation, it is obvious that his activities correspond to or correlate with the spontaneous learning activities of the child, and this is discernible in the ways he accompanies the child so the forms of learning can be actualized. The basis for the adult's teaching activities is very simple--because the child wants to learn, the adult wants to help him learn. The unity that arises in this way reflects a splendid harmony between the child's spontaneous going out to reality (learning) and the adult's spontaneous creation of learning situations (teaching). The harmony that the teacher strives for in the formal classroom situation comes down to the harmony between the forms he creates and the child's potentialities for spontaneously learning in this situation. For this harmony in the original experience of educating to be possible, the adult's teaching activities must arise as correlates of the child's spontaneous learning activities.

5.1 The child plays--the adult shows him how to play

The fact that parents play with their children in the everyday occurrence of life is obvious. However, what is less conspicuous, and often not even noticed, is that gaps arise in the child's play that only can be bridged by the adult. These gaps arise because the child does not necessarily have at his disposal adequate knowledge, skills, or judgment to allow the play to progress meaningfully or to allow it to come to a meaningful conclusion. What, perhaps, is even less conspicuous, and of particular importance here, is that the authority of the adult continually is invoked in order to interpret the rules of play by which the child's judgment of right and fairness is developed and decisions are made regarding the rules to be followed.

Adults often are stimulated to lead the child when he plays. The adult's leading has a strong character of teaching (a didactic character), and in this regard play offers a basic form within which the act of teaching, as such, can be actualized. One sees this especially when an adult dramatizes a particular course of play for the child. By dramatizing play, the adult presents the child with a particular aspect of reality with the aim that it is made available to him in a real, vivid, life-related way. The parent does this with the aim that in this way the child himself will appropriate the contents presented to him.

5.2 The child observes--the adult points out

The adult has an intuitive insight into the meaning of perceiving (observing) as a child's way of learning and, therefore, he continually points out particular things (objects, etc.) to the child. The idea here is that the adult isolates and directs the child's attention to particular aspects of reality, but not to the extent that the adult exemplifies the things or the contents to the child. Because the adult (parent) primarily is an educator in the educative situation, it is important to him that the child's observing becomes differentiated, reliable, and independent.

Pointing out, with the aim that the child will observe, certainly is one of the most basic, elementary aspects of the activity of teaching. Also, it is one of the most important aspects of teaching a small child such as one meets in the family. This form of teaching is of particular importance for the child simply because it is concrete and direct. A parent, however, does not view this as teaching; rather he sees it as an ordinary life occurrence that is commonplace and meaningful in his involvement with his child.

5.3 The child imitates--the adult demonstrates

The imitation of the adult by the child in his spontaneous intention to learn is possible because he identifies himself with the adult. This means that the child wants to be like an adult, but further, it means he himself wants to be an adult. The fact that an adult acts, does things, is busy, etc. is particularly important to a child, and he wants to imitate these activities. Consequently, the adult's activities bring about a rich variety of possibilities for the child to imitate. The adult exploits this inclination by teaching the child in informal

ways in the everyday life situation, knowing that in this way he will learn. The reciprocal relationship between the child's imitating and the adults' demonstrating is of particular importance to the didactician. Once again, here a harmony is indicated that provides the child with the possibility to spontaneously learn in a meaningful way.

The adult's demonstrations require patience, persistence, and tolerance. When the adult neglects to demonstrate, the child asks the adult to do so. For this reason, the adult's example or demonstration often is highly situation-bound, and this is especially true also of the child's learning activity.

5.4 The child talks--the adult prompts

In the usual course of the family situation, a child asks questions whenever he experiences problems and whenever he doesn't know something. He expects an answer to these questions.

Where a child is learning by means of language, the adult is spontaneously busy helping and supporting him by answering his questions, by providing explanations and motivation, by distinguishing objects and things from each other, by describing and showing the usefulness of particular objects, by guiding the child to attribute values to certain matters, etc.

The communication-idea of spontaneous teaching shows itself in the ways an adult, through language, accompanies a child in his spontaneous learning activities and encourages him to investigate and master the contents surrounding him. In the prompting by the adult, it is important to note that he must reduce for the child complex matters and structures so the child's spontaneous learning intention is not negated by the complexities and intricacies of such structures.

5.5 The child fantasizes--the adult narrates

Because the adult is intuitively aware of the importance of the child's fantasy in spontaneous learning activities, and because the child's fantasy is characterized by naiveté, the adult continually tells the child certain things. He tells him of his family history, stories, fairy-tales, personal experiences of all kinds, etc. that for a child are an important source of enjoyment and information.

Through the narrations of the adult, a child experiences reality, although this reality possibly comes from the past or, at this stage, lies outside of the child's field of experiences. Thus, the adult's narrative complements a child's experiences and the adult continually directs him, via the other forms of teaching/learning, to the contents in the adult's narration that now have become important to the child. By means of this narrative form of teaching, the adult confronts the child with traditions, legends, opinions, beliefs, attitudes, etc.

Because a child's fantasy and the adult's narrative are so closely intertwined, there are few aspects of the spontaneous teaching activity that so completely captivate a child's attention and so directly pique his curiosity as does the parent's narrations. In this regard, one cannot imagine that the spontaneous educative teaching in the family could be actualized without the parents' narration.

Irrespective of the source of the knowledge narration offers the child, it often influences the intimacy of the relationship between the child and the adult, especially when one of the grandparents is involved. The narrative of a grandparent makes it possible for a small child to imagine and to build up a historical dimension for himself.

5.6 The child works--the adult gives assignments (instructions)

For the parents, it is a well known fact that when they are busy working (doing things) in the child's presence, more often than not, the child wants to help. He wants to help because he wants to do things for himself, and, for this reason, the adult gives him assignments (instructions) to carry out.

The assignments themselves serve a number of aims in the spontaneous activity of teaching; the most striking are giving the child's opportunities to display his skills, competencies, and talents. The parent also gives assignments (and instructions) to test each of these aspects in the child's life, and, if necessary, he provides opportunities for their improvement. However, what is important here is that the child, in the execution of these assignments, continually seeks and asks for the critique and judgment of the

adults--he continually wants to know if his achievement of the assignment meets with the adult's approval.

The adult also offers criticism to the child in such a way that he eventually breaks through to self-criticism. On the other hand, an assignment has the effect of continually building up the child's sense of responsibility, especially regarding matters such as punctuality, obedience, neatness, accuracy, and enthusiasm. The parent's assignments meaningfully limit the child's freedom in the learning activity, and this provides the child with a feeling of stability and security in that his achievement of the assignment is delimited and made demonstrable.

5.7 The child repeats and so does the adult

Because a child's learning activities must show a character of achievement (and this is expected by the adult), it is understood that the adult must continually repeat particular types of teaching situations in order to insure that the child himself can acquire the ability to control and sustain the variety of contents that appear in his life-reality. These repetitions are not strange or unacceptable to a child; rather, he spontaneously welcomes them because they offer him the needed opportunity to practice. Repetition and practice are a part of everyday life where particular matters, events, and activities need to be repeated.

The child's very nature requires that he participate in the occurring situation and, at the same time, that he demonstrates that he can hold his own in that situation. The adult repeats these situations in order to try to promote and eventually to insure the child's independence.

The adult repeats these situations to try to elevate the independence of the child in such a way that this ultimately can be guaranteed. The adult knows that even though a child possibly understands a matter, his understanding will not endure if there is no practice. The child's control of reality remains superficial in the sense that he easily forgets important aspects of reality when they are not repeated and practiced.

In previous sections of this chapter the spontaneous learning activities of the child in life situations were discussed briefly in terms of his intentionality, as a directedness to learning and giving

meaning, and as a precondition for learning were discussed briefly. Then, it was also indicated that in the original experience of educative teaching, learning is a mode of being (way of being or modus of Dasein).

The most conspicuous forms of a child's learning intention in spontaneous learning activities, namely, perceiving, playing, imitating, fantasizing, working and repeating were described and then the spontaneous teaching activities of the parents correlated with these learning activities were considered. It is important to indicate that these forms of the spontaneous intention to learn and the parent's spontaneous teaching activities correlated with them illustrate the mutual interaction between learning and teaching and that in this interaction they are in harmony with each other.

It also is important for the reader to realize that the forms of the spontaneous intention to learn now have to be penetrated more deeply to disclose the categories of the learning activity, as such. In that way the implications of the categories of the learning activity and the task this confronts the teacher with in order to create formal learning situations in relation to the corresponding forms of teaching are focused on in Chapter 4.

In this respect, the question, now important for the teacher, is what is learning? The investigation and penetration of the learning phenomenon now has to establish its constituents (categories that describe the phenomenon as it is). Separately and together, these categories have to withstand the test of a person's experiential life that learning indeed is what the categories describe it to be.

Because the learning phenomenon is dealt with here from a didactic perspective, the intermeshing anthropological, psychological and even philosophical backgrounds and findings related to this discussion are not involved in the descriptions. The reader has to always realize that provision has to be made in a formal lesson situation for the categories of the learning activity that are described here by the forms that the teacher gives to the lesson situation so that learning, as such, can occur there.

6. THE CATEGORIES OF THE LEARNING ACTIVITY

6.1 Perceiving

Achieving consciousness, as discussed above, cannot achieve anything without perceiving. A person lives in a particular reality that directs an appeal so that it becomes available to him. A person becomes aware of surrounding reality through perceiving it. Here perceiving is viewed as a particular form of being directed (Intentionality). A person's being-directed concerns his consciousness and, as such, it is focused on the reality that appears to him. Through perceiving it is possible that total impressions are constituted into meaningful details. It is important to note that perceiving, in itself, is a primordial given, i.e., perceiving cannot lead back to or be reduced to a particular cause.

An additional aspect that perceiving makes possible, other than, e.g., its fantasy character, is that it is a particular judgment of reality (a judgment grounded in the reality at hand). Also, perceiving is not a purely physiological "process". In this respect, it has to be indicated that even other important factors in the learning activity, e.g., a person's previous experiences, cannot restrict the sensing that stands out in perceiving. The reason is that perceiving is an intentional act of achieving consciousness. For this reason it is focused on the question of giving meaning which necessarily is present in each act of perception.

Giving meaning is not the result of a physiological process. A person lived experiences particular sensations when he perceives, irrespective of the quality of his knowledge about the matter previously acquired. The perceiver is focused on meaningfully clarifying his perceiving, itself, to the extent that he can place what he perceives in a meaningful field and order it. Perceiving also cannot merely be reduced to conceptualizing--the conceptual, regarding the perceived, arises formally when language is implemented as a system of ordering the perceived piece of reality. This is distilled out by verbally describing a structure of the particular nature brought about by thinking.

It is in this way that perceiving brings about a particular order and classification out of the total surrounding reality and gives meaning to it. The fact that reality is ordered by perceiving means, on the one hand, that a particular object's place in the whole is indicated and, on the other hand, that the essence of an object is brought to the surface.

The question that now can be asked is how perceiving shows itself in a person's learning. This is really a question of the forms of perceiving as they manifest themselves in the life world. Before the essential forms of perceiving can be described, it is important to indicate the ways perceiving functions in learning.

Four functions of perceiving are considered briefly. Because a person also is present in perceiving as a totality, it is not strange that it has a strong subjective-dynamic character. That is, perceiving does not deal only with establishing the factuality of an object. Because of the totality of the perceptual act, a person is involved with the object perceived. Each person sees a particular object differently and in this sense it is subjective. Consequently, perceiving leads to a unique assimilating and broadening of a perceivable reality. Further, perceiving continually offers details that are compiled into meaningful totalities by achieving consciousness, especially in their functional connections and relations. This is of particular didactic significance because the entire principle of object-teaching rests on this in the sense that the presentation itself presumes an analysis of these meaningful connections. In the learning activity, that which is lifted out by the analysis is compiled into a synthesis or a structure or insight into the essence of the matter.

Because perceiving is focused on analyzing the perceived into its essentials, finding essentials makes it possible for the perceiver to know the greater reality represented by the object. In this respect perceiving is exemplary or categorical in nature. Because it is, it presents a synthesis of understandable generalities and perceivable concreteness. In this way it is possible that an analysis that occurs in perceiving a concrete matter has validity in a general sense for the perceiver because the concrete is a representative illustration (exemplar) of an aspect of reality. To illustrate this matter, one can look at a stool, a palm tree, a bulbous plant, etc. Each of these objects is, in itself, an example of stools, palm trees and bulbous plants so that an exhaustive knowledge of all possible particular stools, etc. is unnecessary.

For the teacher this is an extremely important matter. Because perceiving has an exemplary or categorical character, it is possible to reduce the contents to their essentials for teaching. In the learning activity, these essentials can be built up into a synthesis, structure or insight into the essence of what is being perceived.

Closely connected with its exemplary and categorical character, perceiving also is developmental in nature. The perceiving person searches for the first way or form of appearance of a particular object in order to understand its essence as it develops in time. The idea here is that a child's perceiving moves progressively from the simple appearance of an object to the more complex. From a model of the workings of an internal combustion engine, a child can acquire an understanding of the complex machinery that exists today. In this regard, perceiving searches the simplest or earliest form of the internal combustion engine.

This discussion has particular significance for the teacher in the sense that now his task is to construct exemplary structures for perceiving so that its developmental nature is reflected in them.

Apart from the subjective, categorical and developmental nature of perceiving, it also is comprehensive. This shows itself in that many groups of perceptions can lead to a comprehensive understanding. For example, before a child can master a comprehensive and pure concept such as "climatic regions", he has to be presented with many groups of perceivable material. In the same way, a child has to first perceive and become acquainted with a large number of sonnets before he can get a comprehensive understanding of "sonnet".

In light of the functioning of perception in the learning activity, we can now view the various forms in which perceiving manifests itself.

6.1.1 Pre-objective perceiving

This form of perceiving is described well by the old expression, "He looks, but he doesn't see". Everyone stares at one time or another without truly seeing something. When he does this, in fact he looks "through" an object or person that is before him merely because his thoughts are elsewhere.

With this kind of perceiving he cannot give an account of what he is observing. Indeed, he can say what he thinks about it and possibly his course of thinking is involved in the object before him. However, this means he does not "see" but "thinks" reality. If pre-objective perceiving has to become focused, something has to happen to focus consciousness. That is, something has to occur to focus the looking, hearing, tasting, feeling, etc. before there can be

perceiving, as such. Only if there is a focus is there a field of perception.

Pre-objective perceiving cannot materialize the dynamic, functional ordering and integrating so peculiar to perceiving. In this respect, pre-objective perceiving has a clear character of "absence". It also is understandable that this pre-objective perceiving does not support the learning activity, as such. In order to focus pre-objective perceiving, it is especially movement that serves to delimit the staring field of visions, as passive, and focus attending on what has to be perceived. This is a particularly important matter for the teacher because everyone knows that a child's attention span does not always remain adequately focused on what needs to be perceived. For the focus to happen, especially in teaching young children, the teacher first lets the children carry out a particular movement or the teacher moves himself in front of the class.

6.1.2 Perfunctory perceiving

On the basis of perfunctory perceiving a person orients himself in a familiar setting or regarding something he knows or presumes that it has to be of a certain nature. Here there is no detail. Matters are viewed, ordered and integrated in their general totality.

Here perceiving is directed to acquiring an overview of things in the field of vision by which the sense of the synoptic perception is eventually established. Perfunctory perceiving is implemented to search for meaningful relationships of the things as they thrust themselves into awareness. Perfunctory perceiving goes beyond the factual immediacy (imminence) of the things in his visual field. In this transcending, what is perceived is perceived as a whole in anticipation of a situation that must follow, a situation that possibly has to be brought about and within which perceiving will occur in a more refined way.

Through perfunctory perceiving the connection of reality and the possibilities within one's reach are established and, for this reason, it brings about a reliable association between a person and the things around him in reality.

As far as teaching is concerned, this is particularly important because perfunctory perceiving has a high orientational value. It also has unusual significance in the sense that it establishes a

constant reality and the constant possibilities of it. What appears in a person's field of vision is immediately recognized or known, as such, while the truly unique activity structure is immediately determined by it--thus one can act with firmness.

Two important actions follow from this perfunctory perceiving that are particularly important for the teacher: here there is mention of verification and of schematization. Since a person's learning activity is continually moving from the known to the unknown, he reaches back to what he knows to be able to grasp what is not yet in his horizon of knowledge. In this regard, verification and schematization have particular didactic significance.

In perfunctory perceiving there is a possibility that one reaches back (regressive move) to control known aspects to see if the perception of the new in any way corresponds to it. The schematizing that perfunctory perceiving leads to allows a person also to grasp, in advance (progressive), possible connections of matters appearing in the field of vision. Perfunctory perceiving, as a consequence of the verification and schematizing it makes possible, is particularly important for the pure orientation and anticipation that largely determine the further and attentive progress of the course of learning. Schematizing is very important for the progress of the learning activity, i.e., it creates the possibility to grasp, in advance, and to go beyond the data of the perceptual situation in order to understand the meaning of the object in the field of perception.

6.1.3 Objective perceiving

Objective perceiving is linked to the perceiver's aim. In objective perception, the intention is directed to a particular matter and it is possible that other relevant matters are shifted to the background. This means the perceptual intention (consciousness as intentionality) takes the object out of the background and makes it available for special and penetrating perception. It is for this reason that objective perceiving is so important for teaching.

In a teaching situation the object of perception has to summons attending so the object or matter will be of such a nature that the perceiver can place it in his experiential field as familiar. The quality of the appeal from the object also can be of such a nature

that it awakens the perceiver's curiosity so that he wants to know what the nature of this object or matter is.

To satisfy this quality, the act of perceiving has to insure the perceiver that what he perceives is meaningful. As far as teaching is concerned, the object used in teaching has to appear such that a clarification of its particular ways of appearing is or will be necessary or desirable or enjoyable.

If this must be reached, again, there is mention of differentiating, ordering and integrating. When a perceiver differentiates, orders and integrates, the structure perceived is obscured because the perceiver considers the qualities, judgments, choices, etc. regarding the matter as important. These qualities, judgments and choices are evidence that he has attributed sense and meaning to the object. In this way, perceiving is a link in the total chain of learning activities. Therefore, this creates a unity with what is learned and which now has to be kept in view regarding what the person has yet to learn in the future.

The reader has to understand that perceiving is not an isolated function. Thus, it cannot be viewed apart from other aspects of conscious life, and there must be an awareness that perceiving also is determined by other aspects of the learning activity.

One cannot talk of perceiving without taking into account thinking and language. The reason is that what is perceived, in the first place, has to be ordered. Ordering implies that important aspects of perceived reality have to be differentiated from less important aspects, and what belongs together has to be united. This differentiation also is a matter of perspective in that what is important is more prominent in the landscape than what is less important. What is less important is not unimportant for the object, as such, because it provides the atmosphere within which more meaning can be allocated to the object perceived. Perceiving, therefore, is perceiving in a particular situation.

In this situation, meaning is given to what is perceived that leads to perceiving as an event being exceeded in the interpretation that necessarily flows from it. In this regard, the close connection between perceiving and thinking is clearly noted. The thoughtful ordering of the perceived object and field of perception is possible because language is available to a person to accomplish an ordering

of reality. This is important to the teacher: he has to realize that language is the immediate companion of perceiving. Language is the means by which ordering neutralizes meaningless and chaotic perceiving. This guarantees that the learning child will form concepts and integrate them regarding a particular perceived reality.

The conclusion to be drawn from this is that perceiving, language and thinking are an inseparable trinity, a unity, a harmony that presents itself, as such, in the original form of the event of learning in the life world. When a learning person gives sense to reality this is permeated by his perceiving and the interactions among perceiving, thinking and languaging clearly are shown.

Meaningful learning cannot occur without perceiving. Perceiving, simultaneously, leads to a broadening of and a broadened experiencing of what is in the learning child's reach. For the teacher, this guarantees the involvement of teaching, as such, in reality.

Furthermore, the teacher has to be mindful that the totality of perceiving at the child's disposal, and what he brings with him to school, for a long time will be the basis of his learning activities. If perceiving in school is not recognized for its particular significance in learning, an unnatural separation is made between the child's learning activities and the schools learning aims. Such a separation has the effect that the learning activities will have an artificial and a foreign-to-life character. A further consequence is that the classroom is not true to reality. For the teacher, the implication is that the reality (contents) to be made available to the child's perceiving has to be prepared.

The fact is that because perceiving is so subjective, a child sees the contents from his own life world and in this way he perceives the learning contents. Thus, he concentrates his attention on matters that to him seem important and interesting. However, there also is the possibility that the child will only perceive perfunctorily and will leave the classroom without really having constructed his own perspective on the perceived aspects about which the lesson was concerned. The teacher has to remember that a child will base his perceiving on the fundamental activity of collecting and ordering similarities and differences. This ordering of similarities and differences directs two tasks to the teacher. To collect and order the

lesson contents, the child has to analyze them. He also has to compare the immediately preceding perceptions and experiences to be able to integrate the presented learning contents with them. Here the ultimate didactic aim is to use anticipation and to help the child in terms of both aspects with the prospect of ordering future contents and problems of the matter that arise. It is only then that previous experiences as well as immediate perceptions are of real significance for the learning activity.

In practice the teacher repeats already experienced and perceived learning contents so they can be linked up with the new learning contents because without this, anticipating cannot become a purposeful activity for the child. Thus, in the first place, this does not have to do with practicing. There is repetition in order to promote the integrating and to once again bring about ordering so that the pupil can understand the future direction or progress (therefore also the aim) and direct the way additional contents are presented to him consciously, or not consciously, and in this way direct the teacher's unlocking of contents.

The reader should have noted that the matter of experiencing, as it was also incidentally considered with the question of perceiving, is the second category of learning that has to be penetrated.

6.2 Experiencing

Aristotle had already noticed and typified, as categories of learning, the relationship and connection between learning and experiencing with the pronouncement that experiencing is the foundation of the phenomenon of learning. According to this, experiencing is the necessary beginning of learning because the perceived particulars are generalized in experiencing and, in this way, are affirmed as valid. From the nature of teaching, as such, as a category of learning, experiencing is of particular significance just because the learning activity that is so peculiar to teaching makes possible new experiences for a child.

A person's experiencing is not the sum-total of his separate daily life realities. It cannot be understood apart from the theory of intentionality. The relationship between intentionality (achieving consciousness) and experiencing is that there is a unity between learning and experiencing. It is for this reason that one cannot obtain a grasp of reality without experiencing.

This has particularly important implications for didactics because experiencing enables a person to interrogate unknown reality. Experiencing also is a person's possibility for being with reality. In this respect it is a matter that stimulates a person's original interest in reality and, therefore, is responsible for the fact that a particular relationship between person and reality continually increases in breadth and depth.

For a child, experiencing means an initial and penetrating grasp of the matters appearing in his life horizon. Simultaneously, it provides the primary and fundamental possibility for a relationship between him and the things surrounding him. The fact that experiencing makes it possible for a person to interrogate reality is just as important for teaching because, on the basis of a person's experiencing, reality can be anticipated. When a person experiences reality, particular data about that reality are made available to him. For example, a child perceives that rain comes from the sky. This perception places certain aspects of reality in his relationships in the foreground as obvious or conspicuous; for example, a child perceives that rainwater flows into little streams and later into the river. The perception of this piece of reality (falling rain) is, as far as rain is concerned, really incomplete because various other aspects of this reality cannot be seen (for example, patterns of air pressure and rising air, which causes condensation and that ultimately results in rain) but this can be presumed or hypothesized by the child.

An aspect he cannot perceive but that he can presume to be is known as anticipation. To discuss perceiving, as a category of learning, the meaning of anticipation is broached to some extent. However, what is of particular importance is that anticipating is an inseparable and essential part of experiencing. In experiencing, anticipating works in a complimentary way in the sense that it gives rise to pre-understandings and consequences that are not necessarily denotable. In this way perceiving is transcended in experiencing and a person is able to gain insights by anticipating what cannot be found in direct perceiving. Anticipating from experiencing and the transcending of direct perceiving are of particular didactic significance because, in the first place, this is a matter of achievement.

The connection between learning and experiencing is recognized everywhere. The usual explanation of this connection is that the learning activity is to be understood from its achievement (learning effect) and that learning makes itself available to evaluation in the learning achievement. This approach is logical and also acceptable. However, when the phenomenon of learning is itself examined (i.e., viewed categorically) it is important to ask the question whether or not the learning achievement can be understood from the learning activity. The conclusion from this question is that learning is not merely the consequence of experiencing. It is possible that experiencing is also the result or consequence of learning. This means that the learning activity, in the sense of possessed learning, is not only a possible consequence of experiencing but that it is a necessary consequence of it. It follows necessarily from experiencing that new or qualified learning activities will enter the foreground. In this respect, learning is a consequence of experiencing. This implies that each experience necessarily has learning consequences. This conclusion means, further, that as far as learning is concerned, experiencing is not merely "learning to know" but also "a moving toward something new". As a consequence of learning, the insights and concepts the child had constructed on the basis of previous experience are qualified or changed by his being able to investigate, penetrate and understand the new reality presented to him in the classroom. In the spontaneous life world, a child's experiences provide him with his first acquaintance with the world.

Two meanings can be attributed to the concept experience in so far as learning is a matter of experiencing. On the one hand, experiencing means a simple, first acquaintance with something, i.e., a matter about which one acquires knowledge. On the other hand, experiencing grows and increases and enables one to acquire something new on the basis of previous experiences.

In this sense, experiencing continually turns back on itself, especially to judge the possibilities of the new experience and to give it meaning. This retrospective nature of experiencing is of particular didactic importance because it is in this way that formal learning occurs. Without the first acquaintance with something this retrospective return to itself is not possible. For this reason the act of learning is strongly attuned to particular foreknowledge and the learning person continually is confronted with his foreknowledge when he learns via experiencing.

Experiencing and perceiving are the cornerstones of the spontaneous learning activity of a child in the life world. However, both would be meaningless if the learning person could not proceed to the learning contents that come to him by way of experiencing and perceiving, order it objectively and place it in his horizon of living and knowing. Ordering the contents are possible because the child has language and thinking at his disposal that allow him to build a meaningful structure of reality from his experiencing and perceiving.

The brief discussion of language in this chapter showed that it makes it possible for a person to distance himself from immediate reality. Without objectifying and distancing, ordering cannot occur and if it doesn't, learning cannot be actualized. In this light a third category of the activity of learning is exposed, namely objectifying.

6.3 Objectifying

Learning is a matter of communication because the relations among language, thinking and learning in the learning activity form a solid unity. It is in the child's communicating with others, especially adults, that it becomes clear whether the child has learned. However, communicating is equally important in that a conversation is always about "something". In each conversation there is always talk of objects, matters or persons. It is clear that in these conversations the speaker talks "about" something; the conversational partners' talks about one or another aspect of life reality. A conversation about things indicates that the conversational partners already know the matters about which they speak because these matters have been encountered before and also they have a particular attitude toward them.

The fact that persons talk "about" reality means that they have distanced themselves from that reality; that is, they remain "objective" about the matter. The fact that people talk about things means that the things have become objects for them; this is a product of understanding. In conversing about them, the "objects" are purely abstract concepts and for this reason abstract concepts really belong to the scientific thinking of persons.

However, it also is the case that irrespective of the so-called "objects", there also are "things" that loom up in a person's life

world that really have a pre-scientific meaning; i.e., the person has not yet rendered a predication or judgment about the so-called thing. As far as the life world of a child is concerned, in his pre-scientific world there is little mention that objects really exist in an abstract or purely scientific sense. Things in a child's pre-scientific world are concrete. The question now is how "things" in a child's pre-scientific world find a place in his life world.

Before this question can be answered it is necessary to take three aspects into account. In the first instance, a "thing" in a child's pre-scientific world is something about which he can talk but which he cannot talk to and where the thing also does not join in the conversation. Secondly, a "thing" is a matter of daily practice. It is something with which one can act in the sense that it possibly can be a tool, but it cannot act itself. Third, especially in the child's life world, there is talk of things because they have a particular identity that can be talked about. As an example, a fork is something about which a person can talk, that does not join in the conversation and does not itself speak. Irrespective of the fact that one eats with a fork, it can appear to a person in other ways. For example, he can use a fork to remove a cap from a bottle, etc.

In this way, things are disclosed as objects, practices and identities in one's life world and it is especially important to indicate that when one talks about these things, at the least there must be a particular objectivity regarding them that amounts to a definite distance between the person and the things with which he is involved.

The fact that there is a distance between a person and the things that appear in his life world means that he consciously directs himself to things and, by this reasoning, it follows that objectifying is a question of an intentional achievement. The question of importance here is how this minimum objectivity arises. In other words, mindful that objectivity also is a question of achievement, what intentional achievement realizes this distance between person and things.

Regarding this question, there are at least three aspects of a person's intentional achievement required to accomplish minimum objectivity. One must first isolate the objects from himself, then identify them and finally he must name them. The intentional achievement (conscious directedness) exists in that one can

distinguish a particular person from other persons, a particular thing from other things and also a particular situation from other situations. The distinctions can be made perceptually or by practical actions. In other words, the learning person can make these distinctions in his perceiving a particular person, object or matter or he can do so in his everyday actions and especially in the way he handles objects. The otherness of a person, matter or activity makes isolating possible because one person is not another, one thing is not another, and one activity is not the same as another.

Therefore, it is clear that if there is no isolating it is not possible for achieving consciousness to be able to objectify something. This means that consciousness cannot be fixated on one matter or another. Where isolating is absent, things among other things or persons among other persons cannot be brought to the fore.

The deduction is that isolating, as activity, is a precondition for the fact that a particular person or thing can be ascribed a particular identity; for example, "This person is my son" or "This thing is a motor". Now, it is important for the reader to note that identifying flows naturally from the act of isolating because to attribute identity means to identify.

It also is important to indicate that identifying must not be confused with isolating. Identifying is primarily directed at determining the nature or character of something with the aim that thereafter this matter or thing can be recognized. Where the child's achieving consciousness is involved in learning, isolating and identifying are clearly there such that he can talk about the things. In his discussion of the matter or thing a child must name it and because the matter has a particular nature or character, and therefore an identity, the naming is consistent because the same thing is indicated with that name. In this way, naming is an essential activity and is observable in language. Because the thing is named it is possible to be able to talk about it without the thing itself having to be present. In this way, the thing becomes a concept and is added to the child's possessed concepts. For example, if one calls to awareness the concept "hammer", it is a thing that one can strike something with, but one also knows that it is made of steel and is heavy.

If there isn't an objective attitude, this means that achieving or intentional consciousness remains stuck in concrete experience and stagnates. Consequently, the learning child will be held fast by concrete things in such a way that, in their presence, he can only learn in terms of them. This also means that his perceiving and experiencing without distancing merely have immediate value for learning and there will be no transferability to or recognition in other situations. Really, the matter is much worse—the child will not learn because he is so totally lost and locked up in the concrete things that they only can have any meaning for him in the same sorts of situations. Thus the child must learn to know each possible variation of the matter separately so that he can master the situation.

But since a child continually is involved in distancing (objectifying) himself from reality (by isolating, identifying and naming objects) it is now possible for him to know an object such as, e.g., a “table” without learning to know it in all possible situations it can be involved in. The fact is that the table was isolated, identified and named long before, and when a child is asked to say what a table really is, he can handle the concept, as such, although he possibly thinks of a particular table. A person's objectivity makes it possible for objects to “arise” for him. This means that the child gives the matter or object its objectivity and not the other way around—nothing is objective for a child without him declaring it as such.

Objectivity makes it possible for a person to consciously take into view the surrounding reality. Objectivity has the additional effect of putting the totality of one's experiencing and perceiving functionally within his grasp in order to reach things and look further, anticipate, order and finally learn about them.

Objectivity is not the same as an objectivistic attitude. As a category of learning, objectivity is especially a matter of ordering. The objective ordering of surrounding reality does not mean that these things can be placed along side each other on the same level. In the learning situation, as it does in the spontaneous life world, the child's objective attitude has rather more to do with perspective. This means that certain things, matters or events are placed in the child's conceptual landscape where certain ones are more important than the others. In his activity of objectifying, the child gives significance and meaning to the total reality that surrounds him precisely because he has isolated, identified and named its separate

characteristics. For this reason, it is not possible to talk of learning without the objective attitude of the learning person also being there. The learning person's perceiving in the learning situation confirms this statement.

Although the child himself objectifies the matters and things in a particular situation, it is possible that he can transfer his objective attitude to other situations. A child's objective attitude makes the accumulation and the progression of learning possible in the sense that in a particular situation where he is dependent on learning, on the basis of his objective attitude, he can reach back to the experiences and perceptions that he has previously undergone and implement them in the prevailing situation and, on the basis of his insights, he can transfer the new insights to a possible future situation. For this reason, learning in the spontaneous life world of a child also involves objectifying. The reader must understand that the child's subjective involvement in the matters that surround him rescue him from objectivism. This means that although he distances himself from the matter, its appeal certainly remains directed primarily to his subjectivity (affectivity or emotionality).

In the same way, the child's objective attitude protects him from being delivered to his own subjectivity—because he distances himself from matters and can talk about them, their immediate presence is not necessary for him to give them meaning. The child's distancing from and objectifying of reality means that he “revokes” it and this necessarily gives rise to learning achievement. However, objectifying reality is incomplete if a child does not immediately establish a new reality for himself. This means that the learning activity, as such, cannot be realized if there is not mention of establishing or creating (constituting) reality. With this we arrive at the following category of the learning activity.

6.4 Constituting

The concept constituting means that a person, to the extent that he is involved with reality, goes out to it and on the basis of its available structures, creates or builds up or brings about his own insights, relationships, appraisals regarding that particular reality. In this light it is clear that perceiving, experiencing and objectifying, as categories of learning, really culminate in this act of constituting. In spite of this, it also is true that there can be little mention of “achieving consciousness” or of “intentionality” because the

achievement of the achieving consciousness is visible in the fact that a person creates reality for himself. The quality of the created reality refers to the quality of the achievement.

Now, it must be understood that the creation of a personal reality by a child is not obvious. The fact is that in order to create reality, it must already be known. And this means that there must have been previous learning. It is in the category of constituting that the interactive course of “knowing” and “learning” is most clearly evident.

For the teacher this means that a child, by means of his achieving consciousness, continually creates a new reality for himself. If he does not constitute a reality for himself, there is no learning. Now, it is important to indicate that this activity of creating (constituting) a personal reality shows itself in everyday life in terms of five facets. These five facets (communicating, synthesizing, transforming, lifestyling and emancipating) are of exceptional significance and are discussed further.

6.4.1 Communicating with reality

By means of language a child can isolate, identify and name aspects of reality or things in it. In the previous discussion of language it is stated that a child’s acquisition of language certainly is one of his greatest achievements.

It is almost obvious that this first aspect, namely language acquisition, is of primary importance in constituting a personal reality. It is also logical that the naming that the child does in learning also must be further broadened in order to bring about distinctions and relationships with respect to things. The distinctions and relationships of the things the child encounters in learning also require that he must acquire an increasing notion of time. For example, a child must acquire and master concepts such as the days of the week, the months of the year, yesterday and tomorrow, early and late because he also must create a reality for himself with respect to them.

The fact is that a child not only creates reality for himself in space but also in time. Therefore, he comes to all communicating with a particular notion of time. However, this notion of time remains isolated unless he also learns to broaden his communicating with

reality into a spatial orientation. In his communicating with reality he experiences things as near or far, high or low, flat or deep, etc. These examples are given merely to indicate that in his communicating with reality he is compelled to talk about these matters and through language, notions of time and concepts of space to proceed to order the things with deliberation. For example, there are types of food that he must be able to distinguish in his world of ideas and in talking about them. Eventually, he must be able to talk about the cloths he wears in terms of the materials they are made of and for what part of the body they are intended.

However, a child cannot communicate with or question reality if he cannot distinguish forms from each other. In his life world, for example, there are objects that are round, flat and thick but there also are such things as circles, triangles, squares, etc. that are given particular meaning that often emphasizes their function in the everyday life world. A child's acquisition of language, notion of time, orientation and differentiation of forms eventually lead him in his communicating to create his own life world and to make particular judgments. The child's judgments involve matters such as beautiful or ugly, better or worse, etc. and they also lead eventually to the idea of what is right and wrong.

The fact that a child has acquired language, has a notion of time, can orient himself in the world, can distinguish forms from each other and can make judgments are evidence to the adult that he has acquired specific insight into a particular reality. When a child's manifested changed relationship to reality and also to time is examined, it is clear that the great scope of the everyday life world and his making it his own by means of his achieving consciousness, it is largely done by actualizing these aspects individually and collectively.

Concerning the didactic implications of this, it is obvious that the school subjects are organized in such a way that the constituting communication of the teacher's presentation of them serves to help the child actualize his relationship to reality. In this regard, language teaching is conspicuous. In history and related subjects the child is oriented to time. Subjects such as arithmetic, physics, music and literature greatly promote his ability to order and distinguish various forms from each other. Finally, subjects such as religious teaching, guidance and literature help him to decide what is beautiful, ugly, right or wrong.

6.4.2 Synthesizing

A child's communication with and about reality cannot be realized if he also is not able to synthesize or summarize particular information.

In the discussion of objectifying as a category of learning it became clear that the things surrounding a child have a separate identity and particular meaning for him. However, he must be able to synthesize the things around him in order to be able to classify them according to everyday experience. Synthesis leads to concepts that make him much more flexible regarding that reality. A simple example of this is a concept such as "path". "Path" in a child's life world is not merely limited to paved paths; they also are dirt paths, gravel paths, footpaths or little animal paths. The most important aspect of learning in this respect is that the summary or synthesis leads to new insights into and mastery of reality. The synthesis that a child arrives at eliminates his initial naiveté: to the extent that what he learns is in time, he will not be satisfied so easily.

Syntheses that let the child consciously work through the surrounding reality force him to fathom the essence of the things that appear in his landscape and to add this to his already available knowledge. It does not matter if this occurs perceptually or experientially. What is important is that in these ways he eventually creates a life world.

It is important to indicate to the reader that in particular ways constituting, in this respect, enables the child to anticipate reality and to intercept problems that would not be solvable without the synthesis. Synthesis also has a progressive or even prospective character in the sense that it enables the child to unite two experiences such that a third possibility can be constructed from the synthesis.

6.4.3 Revising/changing

To the extent that a child is involved in creating a personal life world for himself, he is involved in changing. This change shows itself in that now he manifests a different outlook, attitude or behavior toward reality.

The changes in the child during the learning act are matters of revision because he continually is involved in changing or revising the image of reality that he has acquired. The revision that he arrives at on the basis of his own insights, relationships, involvements, etc. can be a radical turn-about that affects his religious knowledge and conduct and social-normative actions. On the other hand, this revision brings about a differentiation in already existing insights; this means that they are refined and assimilated in order to establish a changed view of a particular reality. As far as the didactic is concerned, the revision that a child arrives at in learning is of particular significance for the simple reason that if he has learned, he no longer is the same—the reality that he has learned does not leave him untouched.

6.4.4 Lifestyling

When a child changes and his relationship to reality has been revised, in constituting his own life world he acquires his own lifestyle. The revision that he arrives at is unique because this is an enlargement and amplification of his own life world. His personality is expressed in his own lifestyle and also is manifested in his act of learning. Quality in his going out to reality is particularly clear in his personal lifestyle: caution, hesitation, forwardness, self-confidence, recklessness, etc. all are tendencies in his own lifestyle without which his learning could not be realized. In this respect, factors such as character, temperament, social background, etc., and their relationships are strongly emphasized in constituting as a category of learning.

6.4.5 Emancipating

Elsewhere it was stated that the younger a child is, the more “open” he is to reality. A little child naively accepts what an adult presents to him. It also was said that possibly a child never learns as much as in the first six years of life. His open relationship to life is narrowly limited by his achieving consciousness. During the course of time and to the extent that he learns it also is the case that he shows a more closed attitude toward life by which it is clear that he has become more formed and shows better judgment. In this way learning really is a matter of attributing meaning and of progressing to responsible judgments and this assumes that he eventually can make independent choices and decisions.

In this respect learning is emancipating. In this context, emancipating refers to a child purposefully, but also spontaneously, proceeding to more closely delimit reality and at the same time determine more closely his participation in it. Emancipating in the sense of constituting refers to giving an account of reality and taking a standpoint with respect to it. Ultimately, emancipating refers to the child himself giving an account of and taking responsibility for his actions and relationships to reality.

If one now examines constituting as a category of learning along with its different aspects discussed above, it is clear that a child in his achieving directedness to reality eventually is able to give an account of and take responsibility for his actions. Educationally, this means that with respect to the life world he has created or constituted for himself, he is in a position to responsibly answer the demands of the norms that speak in this reality. Where a child can himself answer the demands of norms it is evident that he must be able to judge and criticize himself in his relationship to reality. Thus, the whole question of self-criticism is the grindstone of learning. For this reason it deserves a brief discussion.

6.5 Criticizing

A child grows up in a milieu where norms are central in educating him. For this reason exercising criticism is obvious in educating, teaching and also in learning. To the extent that criticism is involved in educating it is important to indicate that learning is a matter of drawing distinctions and making decisions. For this reason, learning is a matter of making choices so that in this way learning comes under criticism.

The core of the matter is the child's disposition—disposition is the basis of a child's activities and, therefore, it is the first aspect for judging them. Concerning the didactic, the child's disposition in the learning event and how it shows itself there are exceptionally important.

Criticizing comes to the foreground early in a child's life. However, it becomes clear in the form of self-criticism when a child is involved in justifying his own actions in connection with the moral authority and judgment of his parents who he imitates in his actions. A child is continually involved in making judgments about his learning activities.

Self-criticism of his own learning activities is important to understand because learning is a matter of ordering reality and, as such, it is by its nature a question of norms and values.

The yardsticks or criteria inferred from these norms and values do not automatically find their way into a child's judging. A criterion functions in learning only if it is explained to and accepted by the learning person. This means a child himself must appropriate the criterion, as such, and apply it in his own judging. For this reason, it is important to understand that a child, where his own critical attitude is not yet possible, continually and readily asks for criticism and judgment from adults. In the course of learning, criticism is exceptionally important because when it does not exist in the child, or outside of him (in the adults), learning stagnates and he cannot progress.

However, in the act of learning intentionality or achieving consciousness cannot direct itself against the voice of conscience or against the norms of the milieu in which a child lives. It is in this light that the reader can understand the problem of criticism in the spontaneous learning situation, whether it is now self-criticism or is from outside.

The yardsticks and criteria inferred from norms offer achieving consciousness a particular security because a child feels that he is free to investigate the things he experiences in the life world without fear that a moral account is going to be required. This means that, in a moral sense, the achievement is guaranteed by the prevailing criticism so that the learning activity in other terrains, such as practice, can proceed relatively freely. Without this guarantee offered by criticism in this sense, judgments (objectifications) in learning are not possible for a child because his perspective does not arise without considering already existing norms. Here it does not matter whether these are ethical or material norms. The child intensifies the criticism in the learning event by adopting for himself the norms that prevail with respect to things (contents). When this happens it implies that a child uses criticism to give direction to his intention to learn in order to help direct its course. In this context, when criticism is accepted the total human being does so, but a decline is seen in the child's emotional (affective) experiences that are closely connected with the role of criticism in the course of learning.

The role of the affective (pathic, emotional) in the progress of the learning event is nowhere clearer than here. The reason is that, in this respect, there also is an inner learning attunement, i.e., an emotional surrender to the appeal of reality in the situation. Surrender is possible because it creates a safe distance from criticism for a child and for achieving consciousness. Once again, here there is harmony between the external climate for learning and the inner attunement to learning. The adult sees this harmony as the child's intense directedness to learning.

However, it is important to indicate that the criticism unique to the learning person creates tension in the intentional act and, therefore, also in the learning activity. The reason is that these two matters enter the foreground, namely reality and the possibilities of the situation, and the learning child relates them to each other. In this regard, learning always is a matter of evaluating reality and anticipating possibilities. However, neither evaluating nor anticipating is possible if criticism is not part of the learning. It is obvious that criteria or judgments are necessary for both. Without criticism, the earlier experiences and perceptions of a child are largely isolated and for this reason cannot really contribute to learning.

It is important for the teacher to note that the significance of this discussion for the classroom situation is that without criticism the accomplishments of a child and the quality of his activities fade away. For this reason, criticism has two aims in a formal teaching situation: first, it prevents complacency by a child and, second, it maintains a balance of learning with respect to meaningful achievement. Thus, here criticism serves the aim of elevating the level on which achieving consciousness moves. The teacher must take note that criticism is only valuable if it is timely, in accord with the child's readiness, and is clear and distinct. A child cannot intensify or accept vague criticism.

A teacher also must be selective in his criticism and direct it in accordance with the aim stated for the learning activity. Irrespective of the conciseness of criticism, the teacher must always remember that a child experiences the criticism as criticism of him as a total person.

The progress and course of purposive and directed learning become clearer if it is remembered that early in a child's life he experiences that he must comply with certain norms and, therefore, must be subjected to particular criticism. This means that what a child learns to do must be learned and carried out in accordance with certain norms or pronouncements, otherwise there is little learning in a positive sense. Learning activities not directed by norms limit the child instead of providing him room. The aspects, among others, that really are open to criticism are the direction of the learning activities, the meaning of the things that he learns to know, the relationship of the contents that he encounters and the images of reality that he constructs. A child's learning achievement remains provisional and tentative until he has subjected it to criticism. This verifies the achievement, as such, and he then can be accountable for it.

The aim of distinguishing and describing these five categories of learning is to provide a more formal explication of the spontaneous, everyday learning acts and activities of a child. A child objectifies the reality surrounding him through perceiving and experiencing, and via implementing language and thinking. However, objectifying reality, as such, is inadequate if a child does not immediately create a new reality for himself. This constituting also is not really valid until he verifies that it is real and valid through criticism. This means that criticism of the spontaneous learning act indicates that the adult shows a formal approach to the spontaneous learning that forces a child to give up his naïve activity structure and learn in a purposeful (conscious) way.

The five categories of learning taken up in this chapter, namely perceiving, experiencing, objectifying, constituting and criticizing are not necessarily all of the categories there are. It is important for the teacher to be aware of the findings of a general pedagogical-psychological nature and even findings from the psychology of learning because they also can influence the form of planning a lesson. For this reason, categories from these domains are briefly indicated.

7. A SUMMARY OF PEDAGOGICAL-PSYCHOLOGICAL DESCRIPTIONS OF CATEGORIES OF LEARNING THAT DIRECTLY CONCERN DIDACTIC PRACTICE

7.1 Memorizing and reflecting

When a child is consciously and purposefully directed to mastering knowledge that he already has acquired in such a way that he can reproduce it, there is mention of memorizing. Memorizing and reflecting are closely related to each other where reflecting means consciously recalling representations, visual images or already existing knowledge.

A child often carries out memorizing and reflecting by repetition. He repeats again and again in order to have particular contents directly and easily available for use in the further course of subsequent learning activities. In this respect, a child has definite limits; for example, he cannot evoke the information immediately or in their entirety. However, he also has definite possibilities, e.g., he easily evokes particular experiences or specific details. In classroom practice, the practice lesson or drill work is the form in which both memorizing and reflecting can be realized. The experimental psychologist of learning believes that there is a very clear relationship regarding the quality and scope of the learning results and whether or not the acquired insights and knowledge have been memorized.

7.2 Fixating

Because a learning person in a learning situation is addressed by either a general or specific problem, and to the extent that it demands his attention, he is inclined to deal with the problem with greater concentration or intensity. In this sense one thinks that there is fixating if there is learning. Fixating, as a category of learning, is especially visible when the learning person is emotionally (pathically) involved in the problem. This is because then he is inclined to exclude other things or matters from his field of concentration and to attend only to the problem before him. Then achieving consciousness excludes problems, things or matters for particular attention to which achieving consciousness can be directed.

It must be understood that fixating is not necessarily profitable or detrimental for learning; it is only peculiar to it in the sense that the learning activity cannot come to a positive result without it. A concept such as “accentuating” information in learning explains fixating without which a matter such as constituting is not possible.

7.3 Analyzing and synthesizing

When learning shows itself in thinking, analyzing and synthesizing are two important aspects of the conscious learning activity. Analyzing and synthesizing are reciprocally related and they also mutually influence each other.

Analyzing a whole that appears to the learning person always depends on the characteristics on which its sub-parts rest. The implication of this is that pure analysis is not merely directed to investigating the parts, elements, or characteristics of the whole, but it also searches for the mutual relationships or connections among the parts, elements or characteristics. In this way, the analysis is carried out not merely to constitute the whole from its parts, but also to restructure the whole. Restructuring, as such, refers to showing new connections (correlations) among the parts, elements or characteristics and in this respect it also is a matter of synthesis. Thus, a synthesis will form a new, meaningful whole from the parts.

7.4 Integrating

When a child learns, there is always an acquisition of knowledge. One sees this in the everyday life world in which a child's expressions make us mindful that the knowledge the child has acquired becomes his own possession, i.e., this knowledge is unique to him.

The conclusion is that there can be no learning if a child has not made the knowledge his own possession. Integrating, as a category of learning, means that the learning child has previously acquired amounts of knowledge at his disposal and the newly acquired knowledge is taken up and placed (integrated into) in this already existing whole of knowledge. It is obvious that this integration is not only directed to the intellectual or cognitive aspect of a child but it simultaneously involves his cognitive and affective aspects. Thus, in this way it influences all of the activities of the achieving consciousness. In this sense, integrating once again emphasizes that the total person of the child is involved in learning.

7.5 Restructuring

The concept restructuring is used to show that in the progress of the course of learning, when the learning person has so changed a

concrete-visible field or totality of observable data that it now forms a new whole or structure on the basis of abstract insights into the relationships and possibilities that he has shown, there also is learning. To better understand this statement, it is indicated that by an abstract solution to a problem in concrete data, e.g., when a person reads a map in order to visualize the area of the other side of a mountain, the whole-image of the observable data is changed into a new structure. The new structure is formed on the basis of the abstract insight into the matter shown by the learning person. For example, the insight that the map-reader has in contour lines makes it possible for him to infer the topography of the area.

7.6 Reducing

Reducing, as a category of the learning activity, means that the learning person strips a particular matter of everything that is superfluous or incidental so that it can be reduced to its simplest form. It is important to note that fixating along with analyzing and synthesizing, as categories of learning, are attuned to seeing the essences of the matter. When, in learning, a child strips the matter to its essences, he proceeds to analyze complex matters to their most simple or most essential data. He does this on the basis of deducing the relationships that constitute this structure.

7.7 Concentrating

Experience, as well as the findings of the psychology of learning and psychopedagogs, indicates that learning without a doubt is a matter of problem solving. The problem claims the child to such a degree that he must direct his achieving consciousness in such a way and fixate on the problem so that there is mention of concentrating. Thus, a child must show a sustained attentiveness regarding the matter or theme of the learning task so that, especially regarding relationships, he mobilizes all of his powers and possibilities of reflecting and thinking with the aim of an adequate solution.

Without concentrating, the course of the learning activity is haphazard. From the nature of the tasks of the formal didactic situation (school situation), a haphazard course of learning is not acceptable.

7.8 Actualizing

Actualizing means that the learning person in particular situations recalls contents or knowledge that he previously learned in a haphazard way and uses them to master the data of the new situation. What he previously learned haphazardly he now makes actual for application in the new situation.

For example, in everyday experience one haphazardly encounters a person without purposefully striving to learn his name. In a following situation, e.g., when we again encounter the person, he immediately is remembered and we can use (implement) his name so that we can recognize and place him. This means that the name learned incidentally in the first situation is actualized in the second one. In this way, actualizing is “evidence” that earlier there was learning in a haphazard way. The fact is that there is no learning without actualizing.

7.9 Reproducing

Actualizing and reproducing are closely related to each other. Actualizing has special reference to remembering matters that were learned spontaneously and haphazardly. Reproducing involves recalling something in a new situation that had been previously learned and memorized purposefully. Thus, reproducing especially involves contents or things that the person himself previously had purposefully exercised. For example, here one thinks of a poem that a child had learned by heart or of the times tables. In this sense, reproducing is a form of actualizing but actualizing is not necessarily always a form of reproducing. The reason is that everyday forms of actualizing can occur without any discernible links to consciousness.

7.10 Transferring

Actualizing and reproducing can result from repetition but it is not necessarily so. Irrespective of cases where a repetition occurs of an earlier relationship or experience, actualizing a learning effect also can take place as a whole of action that is new to the learning person. In this respect, transferring means that what one has learned in one situation, under certain circumstances, can contribute to the activities in a subsequent situation.

The fact of transferring means that there is no need for new learning; insights, solutions, methods of solution, etc. from one situation are applied to another to solve a new problem. Transferring also ensures the linking together of subsequent learning activities.

7.11 Anticipating

When a person intentionally learns one can note that he often chooses his answers or activity structures on the basis of a totality he is aware of. Thus, a person does not always proceed immediately to analyzing. He selects his answers or activity structures possibly on the basis of some particularities that intrude themselves in his thinking. In the case of a totality, a learner anticipates or runs through the particularities of the whole on which he is working in advance. When he concentrates on the sub-parts of a whole he again anticipates the whole on which he is working. This means that in his learning activity he makes leaps of thought by anticipating aspects of the contents without spending direct time or energy on them. Anticipating is of the greatest significance in learning because it has the consequence of quickly increasing the level of thinking.

The reader must understand that the categories of learning are of great significance in a formal didactic situation. He also must note that since the learning activity, as discussed in this chapter, continually is involved with the question of thinking and language, it is not possible to think about the learning activity without the two overarching categories of insight and generalization.

Insight is connected with learning to the extent that it also is modified by the immediate grasp of the relationships among matters and the connections, causes and functions of a particular event or activity. There can be little or no learning if there is no insight. Generalizing also is connected with learning because the learner continually recognizes that the valid findings of one matter or situation are valid for another related matter or situation. This means that the learner continually draws connections, makes applications and in his generalizing he works through to generally valid findings that help him to understand and clarify for himself the essence of the matter with which he is working. For these reasons, insight and generalizing arise to a greater or lesser degree

with all of the categories mentioned and in working through the categories of learning, the reader must always keep this in mind.

The explication presented here of the categories of learning, in the first place, is focused on because, separately and together, they directly influence the ground forms of teaching. By restudying the teaching forms in Chapter 4, the reader notices that there is frequent reference to the learning phenomenon in the child's spontaneous going out to reality and the forms of spontaneous teaching that the parent creates in order to realize or actualize learning.

Because a teacher in a second-order or formal teaching situation (school situation) cannot exceed the forms of teaching of the original teaching situation in the family, he must know the essences (categories) of the learning activity before he can establish the most effective teaching forms for the child and select particular content for the lesson situation. The relationship, and especially the harmony between the lesson form a teacher chooses to unlock particular contents for a child is determined by the learning activity that can most clearly be directed to the essences of the contents in that lesson form.

In the following chapter an explication is given of the aspects of the theory that a teacher interprets in a particular lesson situation to guarantee, as far as is possible, positive learning results. In Chapter 7 an explication is offered of the theoretical source of the different aspects of various aspects of lessons that, in their eventual integration, guarantee the good progress of teaching. The reader will note how emphasis was placed on the mutual effect of learning and the teaching form and how a teacher must set about to guarantee bringing about the harmony between the two in order to guarantee the eventual learning achievement of a child.