

CHAPTER 3

THE DEVELOPMENT OF LANDMAN'S THOUGHT REGARDING THE PRACTICAL APPLICATION OF FUNDAMENTAL PEDAGOGICS

3.1 INTRODUCTION

When there is reference to the practical application of fundamental pedagogics this means that fundamental pedagogical insights are used in the practice of educating. (Landman 1979: 134).

In an intensive study of the development perceptible in Landman's thought it can be seen that to this stage he had especially focused himself on the idea of science as "knowledge for the sake of knowledge". Thus far, he had devoted his attention to a study of the terrain of fundamental pedagogics, to the ways of thinking for designing a fundamental pedagogics, to the fundamental pedagogical structures as well as to their significance for having the reality of educating as a point of departure for thinking and the verification that goes with them.

Now the idea of science as "knowledge for the sake of improving practice strongly breaks through and the idea of "knowledge for the sake of knowledge" is abandoned.

Fundamental pedagogics is essence pedagogics because one of its tasks is to bring to light fundamental pedagogical essences. These essences are phenomenologically unveiled in the practice in which they lay hidden. After essence unveiling by studying a particular practice, this essence knowledge is applied to improve the practice. This means that fundamental pedagogics must throw light on their (essences) use in practice. To cast such light, the following ways of proceeding must be indicated.

· Translation (2012) from: Lemmer, Catharina J.: *W. A. Landman as pedagogiker: 'n Studie in die fundamentele pedagogiek*. Unpublished D. Ed. dissertation, University of South Africa, Pretoria, 1987, pp. 82-132.

First it is necessary to describe and explain how fundamental pedagogical essences that must be applied in practice are unveiled or manifested. This implies that means must be applied to make possible the disclosure of such essences. Clarity must be acquired about pedagogical categories as means that create ways of accessing concealed *fundamentalia*. The nature and essence of categories must be elucidated as well as how they are used so that deductions can be made about their scientific usefulness.

For the practical application of fundamental pedagogical structures and essences to be realized, Landman proposes the dialectic method as one possible way. (Detailed attention is given to the dialectic method in Chapter 4).

This practical application also includes the necessity of a philosophy of life interpretation of this event. For Landman a particular practitioner is a Protestant Christian educator.

3.2 THE PRACTICAL APPLICATION OF THE FUNDAMENTAL PEDAGOGICAL

3.2.1 Post-scientific view of real essences and the practice of educating

To practice pedagogics as a form of science means to bring to light real pedagogical essences, meanings and coherencies. These illuminative activities (phenomenological steps of thinking) are realized there where these essences are to be found and that is in the reality of educating itself as it is embedded in the universal lifeworld. The universally valid essences disclosed in this way, however, are lifeless but fortunately are vital. That is, they can be enlivened. For this enlivenment, however, another set of real essences [philosophy of life] is necessary. These essences possess particular validity, i.e., they are necessarily valid for a particular group of people. For an Afrikaner this definitely involves essences of educating from the same sources that speak to the Christian Protestant, i.e., the Bible and all of the formularies, writings and commentary grounded in it.

Enlivenment then means an integration of universally valid essences with the necessary additionally appropriate particularly accepted essences. First the universally valid essences are scientifically (i.e., phenomenologically) brought to light from the universal reality of educating itself. After the scientific practice is finished, thus post-scientifically, essences of particular validity are disclosed from the Bible (and the sources grounded in it, as mentioned above).

Thus, here there is mention of scientific as well as post-scientific thinking. As already explicated repeatedly, this thinking-work requires categories to be meaningfully realized. The category “one’s own philosophy of life” is used as an expository means in post-scientific thinking. Post-scientific thinking must lead to the illumination of essences that have particular validity.

This category is applied in two different ways:

- The Bible and the formularies grounded in it (Baptism, Marriage, Holy Communion) and writings of Protestant theologians are studied closely in order to disclose any direct reference to pedagogical essences. In this way a direct and particular pedagogical knowledge is constructed that must become (is) an integral part of a Protestant educator’s philosophy of life.
- A particular universally valid pedagogical essence is taken and there is a search for a corresponding essence from one’s own philosophy of life that can serve as an enlivenment of its content.

After applying the category “one’s own philosophy of life” in a way just indicated, a Protestant educator possesses directly acquired pedagogical essences and enlivened universally valid essences that must be integrated with each other in various ways to create a meaningful practice. This means practice consists in realizing in their integration essences brought directly to light through the category of one’s own philosophy of life and essences enlivened by that category.

Practice then is firstly an integration of scientific (pedagogical) and post-scientifically acquired pedagogical essences but, secondly, it is

the sum of the ways of realizing this synthesis. One such way of realization, e.g., is the lesson structure. This means that a lesson structure is a way of applying pedagogics (system of real pedagogical essences, meanings and coherencies) to practice and a doctrine of educating (a particular pedagogical system of the post-scientific, thus, philosophy of life essences). At the same time, the latter are meta-scientific because they have to do with convictions and certainties that are not creations of what exceeds understanding.

Science is a matter of theory in the sense that theory means a unity of scientific knowledge. On the other hand, practice is a matter of applying science.

A meaningful way to grasp the problem of the relationship of theory and practice is by implementing the category “practice” to illuminate educational theory (Study of Education, Pedagogics) and then to subsequently use the category “theory” to clarify the matter of educative practice.

From the above it is concluded that scientific knowledge that is brought to light by a pedagogue must be applied to improve practice. Now the particular preconditions for meaningfully improving practice are discussed.

3.3 FUNDAMENTAL PEDAGOGICAL ESSENCES: THEIR APPEARANCE, ACTUALIZATION AND GIVING THEM CONTENT (FPE)

3.3.1 Preconditions for the meaningful improvement of practice

3.3.1.1 Co-existentiality

Co-existence refers to human involvement, being with or existing-with-others-in-the-world (van Rensburg et al 1979: 80). When it is said that the real pedagogical essences are co-existential (Hengstenberg 1972: 177) this means that they are real only in relation to each other, but not in the sense that the reality

(actuality) of the one is derivable from the other but rather in the sense that the one essence helps realize the other.

The one's being-there makes the being-there of the other possible. They let each other be (Heidegger 1967: 15)—the one is a precondition for the appearance of the other. For example, the pedagogical relationship structures (with their essences) allow the sequence structures to be (to appear in their fullness). As more of the essences appear in their mutual relations or coherencies the more clearly the structures appear of which they are the essences. For example, the more essences of the pedagogical encounter become visible the clearer it will appear as a structure of the pedagogical situation.

When two essences can only be-there if they are related to each other, they must also possess a mutual being-there by which both have mutual parts otherwise one has to do with separate realities such as independent objects apart from each other, then they are no longer real essences (Hengstenberg 1972: 177). This mutual being-there can be called a structure. For example, the essence “application and use of restraint” and “presentation of a new way of living” have a mutual being-there in the structure “intervention”. In the same way, the relationship, sequence, activity and aim structures have their mutual being-there in a pedagogical situation. Thus, co-existentiality requires a mutual being-there.

3.3.1.2 Co-essentiality

Co-essentiality (Hengstenberg 1972: 177) means that the one essence only has its own being-such in the sense that the being-such of the one essence is not derivable from the other but rather in the sense that the one essence contributes to allowing the other essence to appear in its own being such. For example, the relationship of trust is precisely as it is because it is related to the relationship of authority in a way that cannot be thought away. If there were no connection between the relationships of trust and authority, the relationship of trust would have to be different. Thus, for example, the essence of trust “active acceptance” cannot appear in the absence of the essence of authority “being-addressed” because the refusal of an adult to tell a child what he should do or to address

him will immediately lead to alienation which is an essence of distrust.

If essences only possess their own being-such in relation to other essences then they must also possess a shared being-such in which they have a part (Ibid: 178). If this is not the case, one is not involved with the real essences of a particular being-structure or situation. Thus, in order to be real essences of the pedagogical relationship, sequence, activity and aim structures, the being-such of each must be able to be described as pedagogical. Only those essences whose actualizations lead to promoting a child-in-education's being on the way to proper adulthood can be essences of the fundamental pedagogical structures. For example, if a child can attain proper adulthood without actualizing norm-identification, then norm-identification cannot be a real pedagogical essence. Thus, the being-such of norm-identification is then not pedagogical in nature.

Co-existentiality (being-there together) and co-essentiality (joint being-such) also require a mutual ontological sense. That is, there is mention of sense that a pedagogue runs across when he reflects on the essences in their being-there and being-such. This does not involve sense that a person has created but what he realizes and can bring to fulfillment by meaningful activities (Hengstenberg 1961: 150-151). Such an ontological sense can be shown for the essences of each independent structure (Hengstenberg 1972: 178). Thus, for example, it is meaningful that in the pedagogical association there will be simultaneity otherwise educator and child will never appear with each other and if that were so, there could not be a pedagogically meaningful event. The educator makes sure that the meaningfulness of simultaneity is realized by putting himself in the presence of the child. This means that the educator will bring about simultaneity in the being-there of its being-such. Simultaneity as essentiality has then become simultaneity as existentiality.

Further, this implies that an educator has to know the being-such of each fundamental pedagogical structure, thus he must understand their real essentiality (essence status), meanings and coherencies so he can bring about their being-there, thus spurt them in the present to be actualized. Thus, it is expected that an expert educator have

knowledge of pedagogical essences (knowledge of their being-such) and a readiness to actualize essences (actualize their being-there).

The real pedagogical essences are in pedagogical situations because they are what they are, i.e., because they are pedagogical in nature. The being-there of the essences is possible on the basis of their being-such. On the other hand, real pedagogical essences are as they are, i.e., pedagogical in nature, because they are where they are, i.e., in pedagogical situations. The being-such of the essences is thus possible on the basis of there being-there.

3.3.1.3. Overcoming essence blindness

Essence awareness is a particular criterion for the scientific nature of thinking about educating. A pedagogue who is aware of essences knows that there has to be a vigilance against formalism, essentialism, structuralism and system thinking. In the following, brief attention is given to these forms of essence blindness and how to overcome them.

- Formalism

Contents come to expression in a form and arise therein so that the form determines which contents fit it. However, when contents are not taken into account and thus the form is made absolute, one falls into a formalism with its meaningless absence of contents. Formalism is characterized by an empty, fixed form (without contents) and a labile, deterioration of contents (without form).

This form of essence blindness can be overcome by an open-minded phenomenological analysis. Warnach (1966: 97) indicates that such an analysis clearly shows that each being has two irreducible but profoundly connected fundamental moments: a taking in, carrying moment (form) and a content-giving moment.

Fundamental pedagogics overcomes this form of essence blindness by emphasizing the following characteristics: no separation between form and content; no absolutizing of either form or content; rejection of formlessness; rejection of the labile deterioration of contents; synthesis of static, ordering forms and dynamic contents;

structures as moments of carrying contents; and contents becoming reality by being taken into structures.

- Essentialism

Essentialism is a particular “ism” and, as such, it is guilty of absolutizing. The following are a few indications of essentialism against which a pedagogue must be vigilant: that only the pedagogical essences he has revealed have essence status and an unquestionable right to exist; that he is absolutely certain each essence that he has disclosed indeed has essence status; that all of the disclosed essences necessarily have to be actualized before there can be educating; and that essences are separate entities each of which has to be actualized in isolation in order to guide a child to proper adulthood.

Genuine essence thinking is required to overcome this essence blindness. Essence thinking is genuine phenomenology, i.e., essence disclosing thinking with the knowledge that authentic understanding in reality is knowledge of essences with their meanings and coherencies. Essence thinking is also characterized as an attitude against essence blindness resulting from prejudgment (Husserl), general talk, ambiguity, superficial curiosity and confidence (Heidegger). As essence thinker, a pedagogue sees that in thinking about the reality of educating there are only two ways possible: either it involves essentials or non-essentials.

Fundamental pedagogics is no essentialism but a particular form of essence-pedagogics because it has overcome the mentioned absolutizing and is authentic essence disclosing thought.

- Structuralism

Structuralism begins when “subjective variations” are excluded. The subject is eliminated (Ihde 1971: 174). In this light it can be said that fundamental pedagogics will fall into a structuralism if it denies the necessity of giving particular contents to the structures (with their essences, meanings and coherencies) to enliven them. As a form of essence blindness structuralism expounds a sort of all-sufficiency of *fundamentalia* and, as such, is absolutizing.

Structuralism is further characterized by the autonomy of the acting subject (the educator) being replaced by the autonomy of the structures. The “I” (of the educator) as a constitutive power then is disregarded (Broekman 1971: 33).

The following basic axiom clearly points to the overcoming of this form of essence blindness by fundamental pedagogics: enlivenment is a hermeneutic step. It gives an additional interpretation to the essences of educating and points to subjectivity. As a precondition of the pedagogical activity structures it must be seen that a genuine philosophy of life underlies, directs and steers them so they are goal-directed. The essences of a philosophy of life serve as giving life to (enlivening) contents of the essences of educating (FPOW: 84, 125, 126).

Structure analysis is genuine pedagogical work as is apparent from the pronouncements of well-known foreign pedagogues such as Langeveld, Perquin, Derbolav and Klafki as well as South African pedagogues such as Van der Stoep, Sonnekus, Oberholzer and, naturally, Landman. Since this study deals with Landman as a pedagogue, it is meaningful to concentrate on his pronouncements, i.e.: phenomenological describing and hermeneutics are also fundamental structure disclosing reflections. The practitioner of fundamental pedagogics will allow authentic structures to arise from the reality of educating which are the preconditions for its being, thus for the total being-there and sense of the pedagogic in its being unconcealed (DO: 9-10). The thinker has to bring about clarity. Clarity requires openness and a fight against darkness. Openness guarantees the accessibility of thinking to what is reflected on, e.g., the pedagogical structures in their real essentiality. The real essences of these structures and their coherencies must appear and be a presence—they must shine (Landman 1971: 8).

The anti-essence blindness of fundamental pedagogics appears further in stressing that the educator is an actualizer, a maker of a practice based on *fundamentalia*. In addition, because the educator is a mover who designs and intensifies movements of actualization in a field of tension of essences of educating as particular values guided by a philosophy of life (PFP: Chapters 3 and 7) this indicates

an overcoming of essence blindness because the educator decidedly is not powerless before structures.

- **System thinking**

System thinking assumes that the essentials of being human can be grasped (understood) by a system. Among other things, this can mean that being human is equated with a particular system that necessarily leads to a reduction of humanness to less than what it is in reality. In doing so, one can easily fall into ideas that are caricatures. In this sense, system thinking is a form of essence blindness.

System thinking is also characterized as forcing something. A system is forced on a particular aspect of reality that itself is not situated in the system. In this sense, any way of thinking that tries to make pedagogics an applied science can be described as system thinking because of essence blindness.

System thinking is when there is a dogmatic assumption that complete knowledge is already possessed, i.e., that a formal system can be entirely autonomous and completely closed. System thinking then is an oversimplification and also in this sense it is a type of formalism (Derbolav 1970: 8-9, 42).

Also, system thinking sometimes is characterized by the opinion that openness means a suspension and switching off of scientific reflection and thus ignores being scientific (Ibid: 8-9). Because of essence blindness, system thinking points to a maximum of speculation and a minimum of being connected with reality (educating) itself, and essences will be viewed as nothing more than merely rational constructions (Sayler 1968: 195-197).

Fundamental pedagogics has overcome this form of essence blindness by emphasizing ordering and thereby that a human being is openness (PFP: 8) and, as such, is impossible to capture in a system. Fundamental pedagogics is anti-system thinking because it stresses and shows the autonomy of the pedagogical.

However, an educational doctrine is decidedly dogmatic in nature and is a particular pedagogic system (Oberholzer 1968: Chapter 4) that must make the claim of having dogma status. It is the very nature of a particular educational doctrine to make dogmatic pronouncements and prescriptions (FPOW: sec. 1.13 and 1.14). System thinking in this case is undeniable but then there is no longer a moving on a scientific (pedagogical) terrain.

Fundamental pedagogics has overcome the essence blindness that essences are [the result of] maximum speculation and minimum connection with the reality of educating itself since fundamental pedagogics is fundamental precisely because it stresses phenomenological reflection and the fact that pedagogical essences are particular realities that are found in the lifeworld (Ibid: Chapter 2).

Summarizing the above, it can be said that fundamental pedagogics overcomes essence blindness because it is characterized by the following:

- Essence-disclosing thinking;
- Seeing the co-existentiality and co-essentiality of real pedagogical essences;
- Disclosing the fact of being that pedagogical essences are particular *existentialia*;
- Radically rejecting all forms of essence blindness such as formalism, essentialism, structuralism and systemism.

The above is made possible by an essence-disclosing method, i.e., the phenomenological method that is characterized by anti-essence blindness. Since real pedagogical essences are not and cannot be isolated from each other, a pedagogue must necessarily use the hermeneutic method ((DO: 88-90). The hermeneutic method is also characterized by anti-essence blindness because its application presumes the previous disclosure of essences and then bringing their coherencies to light. For an understanding of the event of educating a method must still be applied by means of which the realization of essences occurs, i.e., the dialectic method (PFP: Chapters 1, 2, 3, 4, 7). The dialectic method is inadequate for disclosing essences because it shows that an essence serving as a

first possibility is inadequate for realizing the essence that holds true as its synthesis and indicates the intensified actualization of a second possibility (essence) that is necessary for this synthesis (FPOW: Chapters 3 and 4). As a method for disclosing the ways of actualizing (essences), it is required that it be anti-essence blind because it involves the actualization of essences. That is, because of the nature of its assigned task, fundamental pedagogics is characterized by anti-essence blindness.

3.3.1.4. Enlivenment

A Christian-Protestant pedagogue who accepts the essences of educating as essences-for-himself feels called to realize them in his educative work. Before this can occur a particular precondition must be filled. Something specific needs to be recognized; there has to be an enlivenment of the essences of educating that are characterized not only by their lifelessness but indeed by their viability. Because of their viability their lifelessness can be transformed into enlivenment. The essences of a philosophy of life serve as enlivening contents for the essences of educating (FPOW: 125).

An essence is viable and thus its lifelessness in reality is typified as latent enlivenment. Latent living essences really become living essences when their latent but present life is awakened, thus when the act of enlivening them is realized. In this regard, particular philosophy of life essences serve as the means for this enlivenment. For example, through the intermediary of Protestant-Christian essences a particular educator actually brings the pedagogical essences to life (enlivens them) for himself. Real enlivenment is brought about with the help of life-giving contents (essences). There is mention of “life awakening” and not of “life begetting” activities in that it is already existing life that is awakened.

The latent enlivenment of the pedagogical essences then really become enlivened because of the [philosophy of life] perspective applied to them. The use of an essence as a particular perspective is then a particular activity of enlivenment.

From the above it is concluded that there are two enlivening activities, i.e., a philosophy of life enlivenment and an epistemological enlivenment. Another form of epistemological enlivenment is when an essence is applied as a category (FPOW: 121-123).

Giving particular contents to the universally valid essences of educating is a hermeneutic act because the essences only then become clear and understandable in their fullness for the pedagogue. Also, as a child understands what the essences are he can then take responsibility for realizing the educative relationships as a precondition for the enlivenment of all of the other fundamental pedagogical essences. Such an understanding is only possible through particular contents.

Enlivenment in educative situations by giving particular content to the universal essences of educating is also hermeneutic in nature because only then can their meanings and coherencies become clear. Thus, e.g., "Giving meaning with increasing responsibility" refers to giving meaning and giving meaning is a hermeneutic act by which the unity of the educative event also is illuminated (FPE: 107).

The Bible can only be a source of life-giving content if the educator or teacher understands and uses the contents of the Bible. Thus, there cannot be mention of a neutral understanding.

The act of enlivenment by life-giving contents in educative situations is an activity because thereby a child is helped to move on his path to meaningful adulthood. Movement does not only refer to a mere change in place but also to an activity as a well thought out progression and breaking through.

For a Christian educator enlivenment in educative situations has much deeper significance than that (activity) to which it refers. For him it means life is Christ and by introducing Christ to the children he knows that they can truly live.

3.3.1.5 Actualizing

Real pedagogical essences (with their coherencies) must be actualized in educative situations in order to meaningfully lead and accompany a child in the direction of proper adulthood.

Actualizing is considered to be in [dialectic] contrast with possibility. Possibility then means a possibility-for-actualization, i.e., it is characterized by the interplay between potentiality and actuality. This interplay is realized in phases: from a possibility an actuality arises which, in its turn, is a possibility for an additional actuality (Rombach 1971: 51-56).

Viewed from a fundamental pedagogical perspective the following is evident with respect to actualizing:

- **Possibilities-to-be-actualized.** Pedagogical structures (with their coherencies) are possibilities-to-be-actualized. Therefore, there is mention of the actualization of pedagogical association, encounter, engagement, intervention, etc. as possible educative actions (DO: 14). In the dialectic progression of the educative event an educator has to make a choice from two possible ways of being and of syntheses and there also is mention of these two ways of being as possibilities that can be realized via the possible modes of the possible ways of actualization (FPOW: Chapters 3, 4). The coherencies among essences also are particular actualization possibilities.
- **Phase ontology.** Fundamental pedagogics is a particular form of phase-ontology when it involves itself with a phenomenological illumination of the real essentials of the gradual ordering of a number of possible educative activities by actualizing them. The following serves as an example: pedagogical association makes actualizing the pedagogical relationship of trust possible.
- **Quality of actualization.** When a pedagogical structure (or essence) is described as an actualization possibility, it opens the possibility to inquire about the quality of the actualization of such a structure that is a possibility available in pedagogical situations. This means the structure itself becomes a criterion. Thus, particular questions of actualization are asked out of

which the demanding nature of the pedagogical essences appear.

Because pedagogical essences are particular possibilities they are a “power” that makes the progression of the event of educating possible. There is mention of a movement from one essence (or group of essences) to another group (structure) and this movement can be described as actualizing. Actualizing is movement and movement is possible because pedagogical essences are possibilities.

Additional contributions can still be made to the idea of actualization. **First** follows a clarification of *actualizing as proceeding to acting*. When pedagogical essences are actualized they are particular activities in a pedagogical situation. Thus, the pedagogical relationship structure “pedagogical relationship of authority” can be taken as an example in terms, e.g., of actualizing the following possible activities: the act of telling; the act of addressing; the act of appealing to and the act of obeying obligations.

In the following a few standpoints are presented in order to clarify the significance of “actualizing as proceeding to acting”.

The distinctive characteristic of action is that it is determined by prior planning. It is the planning (designing) that gives action its fundamental meaning. This meaning is reflected on. For the purpose of this reflection, a distinction is made between in-order-to (aim) and because (reason) motives. An aim-motive refers to the future and points to an aim for which the particular action is actualized (essence-as-action). Reason-motives refer to the past and to the reasons why an action has to be actualized. The planning itself is determined by the reason-motive and aim-motives are an integral part of the action itself (Schutz 1964: 111). Planning includes thinking about essences, coherencies, ways of actualizing and modes of actualizing and the aim-motive gives direction to the planning. In light of the above, actualizing then means there is a synthesis (integration) of aim-motive and reason-motive in concrete pedagogical situations.

If it continually (gradually) becomes clearer to the adult what his aim (aim-motive) is regarding his actions with a child, the reason-motive becomes clearer as well as does the meaning of his educative actions. A particular reason-motive for a pedagogue is his understanding of pedagogical essences. Because he understands pedagogical essences he will transform them into actions and he will direct them to realizing the educative aim.

Action can also be described further as all conscious activity that is directed to constructing, figuring forth and transforming reality. Actions actualize something, construct a reality and also are able to change reality (Schaffer and Schaller 1971: 153). The pedagogue who consciously devotes himself to acting in the light of pedagogical essences actualizes those essences. The event of educating is constructed by essence-actions and is actualized by them. Because pedagogical essences are particular action-possibilities, they can be actualized and their actualization is guided by insight (Ballauf 1970: 134). Here insight refers to understanding the essences.

To act also means to actualize aims by value-directed actions. Such actualizing occurs in situations and everything a person undertakes so that a particular situation can exist can be called an action. A person reflects and accumulates with the aim of acting. He is aware of his powers and abilities as well as of a series of assurances that allow his actions to succeed (Roth 1966: 136, 168, 429). In order to be able to exist meaningfully in pedagogical situations, pedagogical essences have to be present for actualization, thus for acting, and this is what educative actions really essentially are.

The importance of taking a stand in each action is emphasized. By deciding (taking a position) for a particular action I put myself in a particular relationship with that action and indeed such that the action represents me in the world (Ricoeur 1967: 18-19). The educator represents the pedagogical essences in the pedagogical situation. He actualizes pedagogical essences by his educative representing as a particular form of representation.

Action stands out as a characteristic of being a person especially if it is not viewed as a sort of restlessness but as the living mobility of the ethos that takes initiative in assuming obligations that always

strive with exertion (vigorously) for that which ought to be (Hartmann 1951: 137-138). Pedagogical essences are particular demands of propriety that impel the educator's initiative to act, i.e., to proceed to essence action and this indeed is what essence actualizing is.

Second, the significance of *actualizing as participating* also is clarified: Pedagogical essences appear in pedagogical situations and a pedagogical situation is that place where adults and children are involved with each other. Both are participants in the essences and it is out of this participation that the pedagogical essences appear. Thus, participation is evidence of actualizing and, as such, is a way of actualizing. Participation is a criterion for actualization. In a pedagogical situation, then, as one among many examples, the willingness to constitute a relationship (which is an essence of the pedagogical relationship of trust) is evident in the following ways of participating: actively accepting, intending to, in bonding, in taking responsibility for, etc.

From the essential characteristics of "participation" it possibly can be concluded that it is a way of actualization. Participating means "to make something a part" or conversely to be part of something. The relationship is mutual: that in which a person has a part is in its original sense part of him (Hengstenberg 1957: 233). Whoever says pedagogical essences at the same time says educator and educand. Whoever says pedagogical essences at the same time refers to the participants in them, thus to realizing them. An educator makes the essences part of himself, helps the educand to similarly appropriate them and both become part of these essences in the sense that they participate in them.

Being human is characterized by a being conscious of existence and of values. Thus also being an educator as being conscious of pedagogical essences as values is possible (Landman). There is mention of two dimensions of participation, i.e., the affective attunement to values and value judgments applied with respect to various aspects of reality. However, human participation does not remain limited to value judgments but carries the to be differentiated essences as norms into the world of actuality (Hartmann 1951: 135). In order to participate in the pedagogical

essences they must be carried into pedagogical actuality (the reality of educating-in-practice) by realizing them. “Essences-as-norms” refers to the status of real essences as criteria. In this sense, applying them as criteria is a form (way) of actualizing them.

To be with things (reality) is more than merely being present with something else that also is simultaneously there. Being with reality is participation and this refers to the real essentiality of what a person is with (Gadamer 1965: 118). In this sense, essence-disclosing is already a way of participating, thus already actualizing.

Participating in the educative life in pedagogical situations, thus actualizing educative life, requires disclosing [pedagogical] essences. Disclosing essences as the task of fundamental pedagogics also leads in the direction of actualizing educative life. However, this actualizing is a matter that can be fully realized only after giving them particular contents by a synthesis of universally valid pedagogical essences and relevant particularly valid philosophy of life essences (FPOW: 124-127).

With the above discussion, the particular preconditions are explicated for the meaningful improvement of practice. The following are indications of how the reality of educating now is delimited to teaching practice. This implies that the coherencies between fundamental pedagogical essences and the activities in a lesson structure must also be indicated.

3.4 FUNDAMENTAL PEDAGOGICS AND TEACHING PRACTICE (FPOP)

3.4.1 The reality of educating is delimited to teaching practice

The entire matter of a pedagogically accountable teaching practice must be seen against the background of a particular problematic, i.e., that of the relationship between pedagogics and the practice of teaching.

For a genuine pedagogue, pedagogics and the practice of teaching form an inseparable unity. The practice of teaching illuminates

pedagogics and leads to a sharpening of it and pedagogics illuminates the practice of teaching and leads to its improvement.

The essentials of educating-as-such and their significance for the practice of teaching are a subject-didactic matter to which attention is given especially in the various areas of subject-didactics and where there is an involvement with integrating the real essentials of subject matter knowledge, knowledge of the reality of educating and knowledge of a philosophy of life.

A fundamental pedagogue thus must bring to light the *fundamentalia* of “in-education” from the reality of educating-as-such. In scientifically accountable and philosophy of life permissible ways there must be a search for fundamentals, grounds, preconditions that carry being-an-educator and with which such being is interwoven and on the basis of which he is thankful for the possibility of being-an-educator. In addition he must also search for *fundamentalia* with which being-a-child-in-education is interwoven and in which he participates in a continually progressive independent way in order to gradually achieve proper adulthood.

In other words, a pedagogue searches for fundamental pedagogical structures with their essences and coherencies. These coherencies imply what it is that fundamental pedagogical structures and essences share with each other, but also meaningful coherencies among fundamental pedagogical structures (with their essences) and those pedagogical essences that make these structures practical. The particular “practical-izing” essences mentioned here are the essences of the lesson structure.

In thinking, a pedagogue searches for those meaningful ways of living by which the reality of educating is constituted. To be able to do this he must ask himself which ways of living have educative significance, i.e., which have particular significance for a child to become a proper adult. The pedagogue calls these particular ways of living pedagogical essences. He thus holds himself to a meaningful disclosure of essences (Imelman 1974: 43) by bringing to light the meaningful ways of living that appear as pedagogical ways of being (structures with their essences). These pedagogically

meaningful ways of living necessarily are essential for meaningful educative work.

If a pedagogue wants to determine which ways of living are meaningful for educating he must look for them in the reality of educating itself. The places where the reality of educating appears are in the everyday reality of educating, literature, the social sciences, philosophical anthropology and philosophy of life sources. The everyday reality of educating is and remains the primary/original source of the appearance of pedagogically meaningful ways of living which secondarily are properly supplemented and verified by literature, philosophical anthropology and a philosophy of life, among other sources.

The results of applying pedagogical methodology to the reality of educating in the various places that it appears (as indicated above) are what Landman considers to be those particular meaningful ways of living known as fundamental pedagogical essences (essential features of educating-as-such) and lesson structure essences (essential features of teaching-as-such).

When there is reflection on the relationship of science (in this case pedagogics) and its practical application it seems as if here one has to do with at least two possibilities, i.e., pedagogics for the sake of pedagogics, i.e., only with the aim of acquiring knowledge of pedagogics for the sake of teaching practice. As indicated earlier it was indicated that Landman had abandoned the first possibility (knowledge for the sake of knowledge) and focused himself on “knowledge also for the sake of improving practice.”

The strongest maxim of the phenomenological approach certainly is Husserl’s “return to the matter itself.” There is an execution of a thinking directedness to and openness for a reality itself in order to bring to light its essential features (ontological understanding). This execution then is a turning back to a matter (reality) itself. However, this “turning back to” does not occur once but is characterized by its repeatability and repetition (even must be repeated). Thus, it is unique to the phenomenological method that there will be a continual return to a practice. One particular way of continually returning to a practice is to determine what the

consequences are of applying scientific insights to that practice. Hence, pedagogics, as a form of science, has practical consequences when it turns back to the place from which it took its point of departure, i.e., the reality of educating itself. Studying these practical consequences once again leads to a sharpened pedagogics and thus also a contribution to it.

A particularly meaningful matter for a science is its right and duty to ask about the propriety of applying it. Pedagogics has the responsibility of inquiring about its proper application to the practice of teaching. It asks certain questions from a pedagogical perspective and these questions then are also a scientific matter. Pedagogics insists on its proper application and this cannot occur in isolation from a practice with which it will be involved. Pedagogics insists on an adequate answer to the questions that it asks of the practice that emanates from it. This answer then can serve to again sharpen pedagogics. Thus, here one is involved with a particular hermeneutic circle.

From the above it seems that there might be talk of the unity of mutual implication of pedagogics and practice.

3.4.2 The coherencies among fundamental pedagogical essences and lesson structure activities

As far as the relationship between fundamental pedagogics and the lesson structure (as a particular aspect of the practice of teaching) is concerned, the meaningful coherencies among the essentials of the reality-of-educating-as-such (fundamental pedagogical essences) and the characteristic features of the lesson structure (lesson structure essences) must be shown.

It is generally accepted that a meaningful coherence must exist between methodology and pedagogics otherwise there could be no pedagogics. That methodology, which cannot be thought or acted away from proper pedagogical practice, also has the same status as does teaching practice (including the lesson structure) had not previously explicitly come to light.

When there is mention of the coherencies among methodology, pedagogics and the lesson structure the particular person that each pedagogical practice must eventually involve (i.e., the *child-in-education*) must never be lost sight of.

That “which belongs together” points to coherencies. Assorting is an act of bringing together and letting be with each other that which belongs together (Heidegger 1969: 7). What meaningfully refers to each other (e.g., fundamental pedagogical essences and lesson structure essences) belongs by each other and they form a unity of meaning. When it is shown that two matters have a relationship with each other that cannot be thought or acted away there is a coherence between them. To show coherencies the hermeneutic question is asked (FPOW: 116, 117, 158-164). For example, what purpose is served by a teacher’s philosophy of life in a situation in which fundamental pedagogical essences and lesson structure essences must be realized in an indissoluble connection with each other? Answering hermeneutic questions in meaningful ways is evidence that a particular essence possesses essence status. Such an essence then serves as a ground or foundation for other essences. Real purposeful educative events require an initiator (educator, teacher) of the mutual relationship as well as someone for whom the meaningful whole is brought about, i.e., the learning child-in-education.

According to Van der Stoep theoretical-didactic reflection takes a particular form that is known as a “lesson structure” and is implemented as such. This has to do with the structure of teaching that must be understood and be realized in the practice of teaching. Further, the lesson structure is the origin of a lesson that is ordered in a particular way. It is also an advanced planning of a lesson situation that must come to form in the practice of teaching. It is now the lesson structure as a particular introduction to teaching practice whose meaningful coherencies with such methodological moments that will be explained below.

The following tables are some examples to show that fundamental pedagogical essences, as particular meaningful ways of living, serve as preconditions for realizing the lesson structure essences:

TABLE A

Fundamental pedagogical essences	Lesson structure essences
1. Pedagogic association	Actualizing foreknowledge
2. A pedagogic assent essence, e.g., consent	An essence of actualizing foreknowledge, e.g., enlivening foreknowledge
3. An essence of human dignity, e.g., respect-for-being-different	An essence of evaluating, e.g., differentiating assignments
4. <i>Relationship structures</i>	<i>Essences of stating the problem</i>
* Relationship of understanding	Guiding-to-formulate-problem
* Relationship of trust	Experiencing the lesson problem
* Relationship of authority	Experiencing inadequacy of knowledge
* Relationship of trust	Accepting responsibility for solving the problem
5. An essence of engagement, e.g., acceptance of responsibility	An essence of self actualizing, e.g., self-activity

Table B is now presented to show that fundamental pedagogical essences (educating-as-such) have something specific to do with lesson structure essences (teaching-as-such).

TABLE B

Lesson structure essences	Fundamental pedagogical essences
Becoming aware of foreknowledge	Acceptance
Eliciting foreknowledge	Association
Enlivening foreknowledge	Being addressed
	Approving the approvable
	Experiencing agreement
	Experiencing meanings
Guiding to formulate problem	Active acceptance
	Establishing nearness
	Recognizing authority
	Complying with authority
Experiencing the lesson problem	Experiencing security
	Turning to in trust
Experiencing inadequacy of knowledge	Presence in trust
	Regard
	Critical self-judgment
	Moving to exertion (effort)
	Notion of persistence
Accepting responsibility for solving the problem	Understanding responsibility
	Understanding proper effort
	Choice for effort
	Decide on responsibility
Reduction to essences	Acceptance of responsibility
	Pedagogic purposiveness
	Commitment to being available
Perceiving relations	Attribution of meanings
Insight into concepts	Elevating meaning
Principle of activity	Being a participant
	Dynamic participation
	Appreciating ways of living
Principle of individualization	Understanding otherness
	Experiencing otherness
	Respecting otherness

Principle of socialization	Refining self-understanding Bonding Co-existentiality Standing together Travelling together Acceptance in our space Experience of belongingness Experience of belonging together Giving meaning together Living demands of propriety together Courageously venturing together Interpreting potentialities Recognizing individuality Gratitude for experiencing security
Principle of tempo differentiation	
Exercising insights	Developing potentialities
Integrating new knowledge	Overcoming passivity
Applying to lifeworld	Representing the future
	Directed to future
	Live demands of propriety
	Understand demands of future
	Speak about the future
	Work on the future in the present
Testing as orientation	Test of meanings
Differentiating assignments	Obedience to the authority of norms
	Understanding otherness
	Experiencing otherness
	Respecting otherness
	Refining self-understanding
	Gratitude for acceptance
Carrying out assignments	Understanding obedience
	Address-listen
	Telling
	Strengthening sense of propriety
	Using potentialities
	Meaningful deeds
	Periodic breaking away

From the above it is clear that there is indisputable evidence of meaningful coherencies among fundamental pedagogical essences and lesson structure essences. Lesson structure essences that are realized in isolation from fundamental pedagogical essences is teaching without educating. Educative teaching cannot be thought or acted away if a learning child is to be effectively and meaningfully supported in his acquisition of proper adulthood; such support requires a joint (integrated, synthesized) realization of

lesson structure- and fundamental pedagogical-essences. In this regard, the meaningful coherence between these two sets of essences cannot be thought or acted away and this is an indication of the essence status of both sets.

The following is a move to also show the coherencies among fundamental pedagogical and psychopedagogical essences so that their significance for meaningful subject matter teaching can come to the fore clearly.

3.5 FUNDAMENTAL PEDAGOGICS, MODES OF LEARNING AND SUBJECT MATTER TEACHING (FLV)

3.5.1 Coherencies among fundamental pedagogical and psychopedagogical essences

Scientific distinctions may never be viewed as unconnected entities and therefore the coherent relations among the differentiated pedagogical structures must continually be shown.

It is the task of psychopedagogics to bring to light what is meant by learning and to explain how a child learns. Didactic pedagogics expresses itself about the most effective ways in which selected contents can be learned. The question now is if fundamental pedagogics can establish new useful knowledge about learning, i.e., knowledge that is indispensable for a genuine understanding of learning.

For fundamental pedagogics, in the first place, this entails its own essence analysis of the modes of learning (as described and elucidated by psychopedagogics); second, to bring to light coherencies among the modes of learning and certain relationships to reality; and, third, to reveal the fundamental pedagogical preconditions for realizing the modes of learning and the concomitant coherent relations that eventually will be independent ways of living with the attainment of adequate adulthood.

The modes of learning are in particular interaction with fundamental pedagogical structures and, together with teaching, form part of the field of educating (Ulich 1974: 78-79). At the end

of this section, a schematic representation of this field of educating is given.

In terms of the above, educating means to support a learning child to adult relationships with the world, i.e., to an adult way of behaving, experiencing, lived experiencing, willing and knowing and this occurs by, among other ways, actualizing progressively independent modes of learning, i.e., by an increasingly adult sensing, perceiving, attending, thinking and remembering.

Educative learning occurs: when the modes of learning are actualized along with the accompanying fundamental pedagogical essences; when the joint realization of the modes of learning and their accompanying fundamental pedagogical essences lead to change in the relationship to reality in the direction of proper adulthood; when the modes of learning themselves are exercised with increasing independence; and when the fundamental pedagogical essences themselves are experienced with increasing independence until they have become adult ways of living (Landman 1983: 17).

The child's *relationships* to reality that must be continually elevated closer to adequate adulthood through educative learning are a behaving-, lived-experiencing-, experiencing-, willing- and knowing-relationship. The ways in which each of these relationships can be elevated is via the following modes of learning: activities of sensing, perceiving, attending, thinking and remembering.

Learning essences are realized in coherence with particular relationship essences with the aim of elevating the latter. The following are learning essences:

- Joint immediate directedness to and openness for (as essences of sensing) and intensive being involved (as essence of attending);
- Joint appearing presence of content (as essence of sensing) and active listening to and looking at (as essences of attending);

- Joint beginning appropriation (as essence of sensing) and having been and taking up the past (as essences of remembering);
- Joint beginning ordering (as essence of perceiving) and intensified ordering (as essence of thinking);
- Joint beginning search for what is (as essence of perceiving), intensified search for what is (as essence of thinking) with sharpened giving meaning (as essence of attending); and
- Entering the problematic (as essence of perceiving) and encountering reality as a problem (essence of thinking) in their jointness (integratedness, synthesis).

The following essences of relationships to reality are distinguished (Sonnekus 1978: Chapter 2):

- *Essences of experiencing*
Moving to reality; reaching reality; personal exertion; actualizing intentionality; orienting; anticipating, establishing relationships, exploring the world; doing something oneself.
- *Essences of willing*
Choosing for; initiative to; deciding to; consideration of; striving for; setting aim; effectively working at; acquiring one's own identity.
- *Essences of lived-experiencing*
Taking a personal position; being-directed to; seeing meaning; being attuned to; selecting of; searching for sense; appreciating.
- *Essences of knowing*
Being attuned to knowing; searching for clarity; searching for order.
- *Essences of behaving*
Norming; accepting responsibility; choicing reasons for behaving; judging these reasons.

Table C below shows the coherencies among the modes of learning and relationships to reality from a fundamental pedagogical view.

Viewed anthropologically learning is an essential feature of humans. It is possible because a human being is in a position to acquire (attain): he can bring about relationships with reality; master (conquer): he can gain control of his relationships with reality; and develop (unfold): his relationships with reality undergo change (Zdarzil 1972: 137-146).

Thus, viewed in terms of the nature of being human, learning concerns a person's relationships to the reality around him. He cannot disconnect himself from this reality because he lives in the world and if he wants to live meaningfully, he has to learn. That is, he must bring about valuable relationships, master them and continually increase their quality. Consequently, seen anthropologically, learning is acquiring, mastering and developing relationships with reality by means of modes of learning so that a meaningful life can be lived.

Table C [reorganized by G.D.Y.] below presents the coherencies among the essences of the modes of learning and the essences of particular relationships to reality. Then Table D provides a representation of the field of educating.

TABLE C

**COHERENCIES AMONG ESSENCES OF SIX MODES OF
LEARNING AND ESSENCES OF FIVE RELATIONSHIPS TO
REALITY**

Six modes of learning and their essences:

1. Immediate directedness to and standing open for and intensive being-involved
 - a. Pedagogic association
 - b. Purposeful movement to exertion
 - c. Planned dynamic participation

Relationships to reality and their essences within this mode of learning

Essences of experiencing

1. Personal exertion, participation and self-activity are possible.
2. Actualization of intentionality is possible.
3. Orientation regarding a thriving personal participation (in the lesson).

Essences of willing

1. Choice for active participation in what has future significance.
2. Intensified initiative to actualize Intentionality.
3. Decision to (participate in the course of the lesson).

Essences of lived-experiencing

1. Being directed to reality (content) strengthened.
2. Taking a personal position (for self-involvement).

Essence of knowing

1. Intensified being directed to being attuned to reality.

Essences of behaving

1. Norming of (placing under norms) (quality of intentionality and exertion).
2. Acceptance of responsibility (for the dynamic of participating).
3. Choice of reason for behaving (for concerned involvement in the lesson).

-
2. Appearing presence of content and active listening to and looking at it

- a. Pedagogic subject matter atmosphere.
- b. Regard as standing together.
- c. Regard as traveling with.

Relationships to reality and their essences

Within this mode of learning

Essences of experiencing

1. Because a child learns to know what he reaches (the subject matter content), it becomes learnable for him.
2. Movement to reality prospers as entering it
3. Pre-understanding of essentials of the subject matter content (as a reduction to its essences) prospers.

Essences of willing

1. Compliance with the limits that the reality listened to and looked at poses.
2. Striving for active participation (in reduction to essences) is intensified.

Essences of lived-experiencing

1. Observation of meaning (of active self-involvement) is intensified.
2. Personal taking a position (for active participation).

Essences of knowing

1. Being attuned to knowing (as active listening to and looking at what awakens wonder).
2. Search for clarity of content (i.e., reduction to essences).

Essences of behaving

1. Norming of (quality of listening and looking).
2. Accepting responsibility (for listening and looking).
3. Choice of reason for behaving (for involvement with

content) and judging it.

3. Beginning appropriation, having-been and taking up the past

- a. Subject matter directed similar disposition and spatiality for me.
- b. Subject matter directed being aware of my presence.
- c. Interpretation of the past.
- d. Direction to the future.
- e. Present choices about the future.
- f. Reality as new possibility.
- g. Putting possibilities to use.

Relationships to reality and their essences Within this mode of learning

Essences of experiencing

1. Self-experience and learning through experience are possible.
2. Anticipating (pre-understanding) of what is advancing (e.g., additional lesson phase essences) is possible.

Essences of willing

1. Acquiring own identity (“for me”) in subject matter activities.
2. Choice for possibilities of being someone himself is realized.
3. Setting aims (e.g., the child’s acceptance of the learning aim) makes subject matter directedness meaningful.
4. Effective work on one’s own possibilities.

Essences of lived-experiencing

1. Feeling of (“for me” as “meaningful for me”).
2. Personal taking a position for a meaningful future (promoted by meaningful assignments).

Essences of knowing

1. Being attuned to knowing future meanings (of present and past knowing).
2. Search for clarity (regarding the personal meaning of being involved in the course of the lesson).

Essences of behaving

1. Norming (of quality of teaching).
 2. Accepting responsibility for (proper ordering).
 3. Choice of a reason for behaving (for proper ordering) and its judgment.
-

4. Beginning and intensified ordering

- a. Ordering because of presence in trust.
- b. Giving meaning together.
- c. Living the demands of propriety together.
- d. Venturing together with courage.

Relationships to reality and their essences Within this mode of learning

Essences of experiencing

1. Establishing relationships are possible.
2. Orientation prospers regarding an ordered reality by active self-involvement (and co-involvement).
3. Moving together (in the direction of orderedness) prospers.

Essences of willing

1. Striving for becoming adult paired with acceptance of being together.
2. Choice (for order and against lack of order or disorder).

Essences of lived-experiencing

1. Selection of the meaningful (in order to give meaning) promotes ordering.
2. Personal taking a position (for order as a demand of propriety).

Essences of knowing

1. Search for orderedness (and meaningful doing together, giving meaning together).
2. Search for clarity (in the form of ordered content).

Essences of behaving

None listed.

5. Beginning and intensified search for what is, with sharpened giving meaning

- a. Accepting responsibility.
- b. Awareness of educative aim.
- c. Reducing essence blindness.
- d. Testing meanings.
- e. Lived-experiencing meanings.

Relationships to reality and their essences Within this mode of learning

Essences of experiencing

1. Reaching reality with the aim of understanding is intensified.
2. Exploring the world is actualized in order to strengthen the grasp of it.
3. Feeling and trust that reality is as it is grasped (essence manifesting).

Essences of willing

1. Giving direction and indicating a course in the direction of the essentials.
2. Choice of accountable application of possibilities.
3. Striving for one's own participation (in reducing to essentials).

Essences of lived-experiencing

1. Search for sense and meaning (sense of reducing to essences) prospers.
2. Personal taking a position (for essence awareness, thus for participating in reducing to essentials).

Essences of knowing

1. Being attuned to knowing, i.e., to reducing essence blindness that leads to reducing to essences.
2. Search for clear meaning (essences).

Essences of behaving

1. Norming of (quality of essence awareness and giving meaning).
2. Accepting responsibility (reducing to essences and giving meaning).
3. Choice of reasons for behaving (for participating in reducing to essences).

6. Entering the problematic and encountering reality as a problem

- a. Guiding to problem formulation as understanding the problematic.
- b. Lived-experiencing the lesson problem.
- c. Lived-experiencing the inadequacy of knowledge as understanding of obligation.

Relationships to reality and their essences within this mode of learning

Essences of experiencing

1. Personal experience of things leads to self-involvement
2. Wanting to do something oneself is meaningful and leads to knowing.
3. Moving to reality (subject matter content) occurs (via asking meaningful questions).

Essences of willing

1. Striving (longing, desiring) to do something (e.g., entry, encounter) is meaningful.
2. Taking a position (for problem solution).

Essences of lived-experiencing

1. Personal taking a position (for self-involvement with the problematic) is actualized.
2. Valuing of (opportunity for problem involvement).

Essences of knowing

1. Search for clarity, understanding and insight (regarding meaningful problems).
2. Being attuned to knowing (as conquering inadequacies of knowing).

Essences of behaving

1. Norming of (entering and encountering the problematic).
2. Accepting responsibility for (problem solving).
3. Choosing a reason for behaving (problem solving) and judging it.

TABLE D

FIELD OF EDUCATING

A.
Fundamental pedagogical structures:

1. Relationship
2. Sequence
3. Activity
4. Philosophy of life

B.
Modes of learning as particular activities:

1. Sensing
2. Perceiving
3. Attending
4. Thinking
5. Remembering

C.
Relationships to reality:

1. Behaving
2. Lived-experiencing
3. Experiencing
4. Willing
5. Knowing

D.
Lesson phase essences:

1. Actualizing foreknowledge
2. Stating the problem
3. Exposing new content
4. Actualizing content
5. Functionalizing
6. Evaluating, with meaningful contents

****For A, B, C and D there is a continual elevation in level nearer to proper adulthood****

E.
Pedagogical aim structures:

1. Meaningfulness of ways of living by realizing A, B, C and D.
 2. Self-judgment and self-understanding of ways of living in light of A, B, C, and D.
 3. Ways of living worthy of being human by applying A, B, C and D.
 4. Morally independent choosing and responsible acting of ways of living in terms of A, B, C and D.
 5. Norm identified ways of living by accepting A, B, C and D as highly valuable.
 6. Philosophy of life accountable ways of living with A, B, C and D approved and enlivened by a philosophy of life.
-

The scientific involvement with the reality of educating can have the following aims:

- to bring to light pedagogically meaningful ways of living;
- to disclose the mutual connections (coherencies) among these ways of living (essences);
- to verify the pedagogical meaningfulness of ways of living;
- to disclose and verify still new ways of living and deeper coherencies; and
- to uncover and verify the preconditions for the optimal practical use (actualize in a particular practice) of meaningful pedagogical ways of living. These aims, i.e., education aims, These aims are kept in scientific view by pedagogues. At the same time, however, it is clear that they can never be attained completely. This means that sustained bringing to light, disclosing, revealing, uncovering and verifying will continually remain possible, necessary and meaningful. Research must continually proceed and flourish. What follows is a

description of the significance of fundamental pedagogics for designing educational research programs.

3.6 INTRODUCTION TO THE PRACTICE OF EDUCATIONAL RESEARCH (IONP)

3.6.1 The significance of fundamental pedagogics for designing educational research programs

By research is usually meant that it is a formal, systematic and intensive implementation of scientific analysis with the aim of disclosing and expanding knowledge.

Three kinds of research can be distinguished, i.e., basic-, applied- and action-research. The aim of *basic-research* is the development of theories by revealing broad principles. Phenomenology, as uncovering fundamentals, above all, is the method for basic research. Basic research also can be described as creative and systematic work executed with the primary characteristic of increasing scientific and technological knowledge. By applying the phenomenological method the possibility is created for additional meaningful research because a scientifically accountable foundation is established on which further systematic research work can be built. *Applied research* is creative and systematic research that is exercised to increase scientific and technological knowledge but with the primary characteristic of designing specific practical applications of this knowledge. A phenomenological approach supplemented by phenomenologically verified research procedures that are attuned to improving practice makes meaningful this research that has possibilities of practical application. *Action research* involves research experts as well as classroom teachers studying and applying research procedures to teaching problems in a particular class situation. It is directed to immediate application in order to solve a problem that has now arisen; it is focused on improving practice.

A scientific researcher must make use of suitable methods that will make the aspect of reality that he wants to investigate accessible to him. As indicated, the phenomenologically attuned approach is the appropriate one because it aims to bring closer the real essentials of

an area of research in order to make it possible and meaningful to further investigate it with appropriate research procedures.

As far as pedagogues are concerned, research methodology is in the service of pedagogical understanding that has significance for improving practice. The task of educational research is to understand and elucidate the event of educating as well as the factors that influence it (Holmberg 1978: 3).

The following characteristics or requirements lead to qualifying particular research methods as “educational”:

- It must function within the reality of educating. This means that in one way or another it must have pedagogical significance.
- It must always revolve around the child-in-education. For example, research that does not take into account the child’s level of becoming is particularly questionable (Kitwood 1976: 79). The same holds if the child is dealt with as an “experimental subject” unwilling to be involved in the research and where his dignity as a child is thus violated. Research can also be about the adult-as-educator and about the educative situation itself.
- It must be interpretable in terms of educative aims. In this way its practical significance is emphasized.
- It must be [philosophical] anthropologically accountable.
- It must be philosophy of life permissible.

When there is talk of a program, there is reference to a plan that takes a particular form. A program is a plan in the form of a number of steps that are systematically organized to attain meaningful results. Planning a program means to set up precise steps that can be followed. In a research program these steps are particular research activities. Each step must be clearly named, described and justified and must make an indispensable contribution to attaining a meaningful result (Landman 1982: 56).

It is important for fundamental pedagogics to demonstrate that it has significance for improving practice. The significance of fundamental pedagogics for designing educational research programs is that it most effectively removes impediments from

practice. A researcher who involves himself in educational research programs must have thorough knowledge of the functions of fundamental pedagogics so that he can attune his investigation to the coherencies among these functions and educational research programs.

A fundamental pedagogue, as researcher, is in search of the fundamentals of pedagogics as an orderliness and thus educational research programs cannot be designed without exercising pedagogical thinking. Consequently, such research programs are designed from a fundamental pedagogical perspective. Fundamental pedagogics will be a science and a science is not possible without research: it is the way we arrive at scientific knowledge.

Finally, there is an indication of the significance of fundamental pedagogics in curriculum study.

3.7 FUNDAMENTAL PEDAGOGICS AND CURRICULUM STUDY (FPK)

In order to establish a frame of reference for further research, a preliminary description of the concept of curriculum is established: A curriculum is a scientifically accountable compiled document that includes selected, ordered and evaluated contents as well as didactic considerations that are instrumental to attaining its aims stated in the school's didactic pedagogical situation (FPK: 49).

Viewed fundamental pedagogically, with reference to the above the following matters are meaningful in this book by Landman:

- scientific character: Phenomenology and its connection with curriculum study is illuminated in chapters one and two
- evaluating: Phenomenologically vigorous and deep critical questions are prominent in chapter two
- purposefulness: The pedagogical aim structure serves as an illuminative frame of reference (chapters three and five)
- the pedagogical: curriculum is one of the ways in which educating progresses (chapters four and five)

Curriculum study occurs in support of curriculum activities, i.e. of:

- the establishment of a particular teaching program with respect to the content aspect of teaching;
 - the accountable establishment of teaching contents;
 - the scientific implementation of curriculum projects;
 - scientific activities that result in selected, ordered and evaluated teaching contents;
 - scientific activities directed to the meaningfulness and nearness to life of teaching contents;
 - scientific selection of appropriate didactic guidelines; and
 - scientific involvement with
- **curriculum design:** planning and implementing activities that are foundational to designing a curriculum in light of a research program with the help of research methodology;
 - **curriculum evaluation:** judging the activities that result in improved practice because of applying selected and ordered teaching contents;
 - **curriculum dissemination:** collecting and disseminating curricular knowledge;
 - **curriculum development:** growth through applying research procedures to and continual evaluating of practice with the retention of matters with significance for improving practice (Landman et al: 1983: Chapter 7).

3.7.1 The significance of fundamental pedagogics for curriculum-design, -development and -evaluation

A person who concerns himself with curriculum study must also have a thorough knowledge of the functions of fundamental pedagogics and then investigate the possibility of establishing coherencies among these functions and *designing a curriculum*.

- Obviously, curriculum study requires that a particular methodology be used. Fundamental pedagogics has as the particular function of indicating a fundamental way of thinking (FLV: 4-11), i.e., to describe and interpret essences phenomenologically. This means that phenomenology as a method has particular significance for curriculum study.
- Fundamental pedagogics is essence pedagogics. Findings about the essences of curriculum work must be disclosed with

an eye to a real understanding of it. This means that recent curriculum study texts must be subjected to an eidetic reduction (IONP: 21-24).

- The results of curriculum study are applied within a cultural framework with particular emphases from a particular philosophy of life. A specific function of fundamental pedagogics is to uncover cultural and philosophy of life essences (FLV: Chapters 4 and 5).
- Fundamental pedagogics is attuned to disclosing the preconditions for educating (Ibid: 1-4). Curriculum study illuminates the preconditions for establishing teaching content (including appropriate didactic guidelines).

As an additional justification that fundamental pedagogics contributes meaningfully to curriculum study, in this book Landman also makes the following statements with reference to the “Human Sciences Research Council Investigation of Teaching in 1981”:

- “There must be a contribution by all interested parties to curriculum decision-making.” Particular interested parties are the subject matter teacher, teaching content experts and curriculum experts who are key figures in the exercise of decision-making and who can benefit from basic knowledge of curriculum research, including fundamental pedagogical knowledge.
- “Coordinated research of the entire range of the field of curriculum must be set up.” This range also includes as key figures those persons mentioned above. It is especially these key figures who have adequate knowledge of fundamental pedagogically evaluated curriculum research who can make a valuable contribution.
- “The users of the curriculum have the right to make meaningful suggestions for curriculum design with which they are involved.” A teacher with basic knowledge of curriculum research and with expert subject matter knowledge is a particular user who is in a position to make indispensable suggestions. This is also especially the case when these suggestions are carried by fundamental pedagogical insights.
- “Highest priority must be given to the training of experienced persons as professional curriculum scholars.” An experienced

- teacher with knowledge of fundamental pedagogically evaluated curriculum research is a professional curriculum scholar who is active in the operational event of teaching.
- “Recommendations for changing, improving or renewing syllabi, courses and curricula must be supported by scientific research.” Curriculum scholars who know what is meant by curriculum research can be meaningful supporters.
 - “It is necessary that available research potentials be identified with the aim of its effective implementation.” A subject matter teacher with knowledge of research methodology that is relevant to curriculum design possesses particular research potential.
 - “For each subject matter group a central subject matter committee is named that is representative of teaching authorities.” A subject matter teacher well acquainted with curriculum research with related fundamental pedagogical insights can be a valuable and indispensable representative.
 - “Immediate attention must be given to identifying and training curriculum experts.” An essential component of this expertise is adequate knowledge of basic fundamental pedagogically illuminated curriculum research.

Since this book of Landman’s deals with fundamental pedagogics and curriculum studies, his evaluation of recent findings of curriculum and curriculum work necessarily is fundamental pedagogical in nature. This means he has undertaken an essence analysis and evaluated from the perspective of pedagogics as such. Thus he has indicated mutual relationships with pedagogical essences and accompanying methodologies. This act of his appears to be fruitful since stating the pedagogical and methodological is an essential part of a curriculum. Since a curriculum serves a child’s becoming adult it is expected that references to the pedagogical will arise.

In the light of pedagogical knowledge, the following teaching activities serve the matter of *curriculum development*:

- Daily involvement with teaching leads to an attunement to the needs of pupils, of gaps in the selection of teaching content

- and related didactic guidelines and to seeing the sense of the pedagogical;
- Observing during teaching leads to an awareness of gaps and to reasons for improving them in terms of acting within the illuminative field of his knowledge of pedagogical essences;
 - Participating in research leads to sharpened perceptual abilities and a sharper awareness of the effect of shortcomings because they are viewed and judged in the light of pedagogical knowledge;
 - Participating in team research leads to disclosing a variety of gaps and good proposals for correcting them can be made that have meaning for the other participants in the research team.

Thus, with his pedagogical knowledge a teacher can contribute meaningfully to curriculum development. Meaningful participation requires adequate fundamental pedagogical knowledge supporting curriculum research.

Teacher and pupil are active together. They carry out all kinds of activities together of which some are decidedly meaningful in supporting a child in his gradual acquisition of proper adulthood. They are not passive in the teaching-learning space. There is continual movement in experiencing and counter-experiencing the teaching content and the correlated didactic guidelines. Also, within the framework of selected teaching content there is mention of intervening, the flourishing of potentialities and interacting. The initial act is the appeal that directs a child to the teaching contents and this gives rise to interfering for the sake of providing meaningful support. In curriculum work, there is a consideration of both the teacher's and pupil's role in terms of the pedagogical activity structures and their essences. Thus there are coherencies among the pedagogical activities and the aspects of curriculum work.

Further, an effective curriculum is one that with its functioning contributes optimally to promoting the relationship between teacher and pupils. On the other hand, a teacher who has an acceptable relationship with his pupils has a good chance of allowing the curriculum at his disposal to succeed.

Educative relationships make it possible for a teacher to carry out educative activities by which one flows out of the other. This means that there is mention of an educative sequence. Actualizing the pedagogical activities also occurs while the educative event takes its course.

Educative activities, along with teaching content and didactic guidelines that have a child's becoming adult in view, must be aim directed. The pedagogical aim structures with their essences thus are also interwoven with curriculum studies.

In order to undertake an *evaluation* of a curriculum, among other things, means evaluating aims. Didactical guidelines and realizable pedagogical *fundamental*ia (essences) must be provided: an existing curriculum is accepted and then its references to the above three key concepts are evaluated. This evaluation occurs as follows:

- *Setting aims:* as far as possible, the aims mentioned in the curriculum document must be placed within the framework of the essences of the pedagogical aim structure. This can be shown in tables where the particular aims are presented in the first column and the essences of the fundamental pedagogical aims structure is shown in the second column. A teacher must infer the significance of this grounding from his knowledge of the disclosed essences of the fundamental pedagogical aim structure.
- *Didactic guidelines:* usually didactic guidelines are shown in the curriculum document itself. Because this has to do with a fundamental pedagogical perspective, in this case it is also meaningful to compile a table with the didactic guidelines on one side opposite the evoked pedagogical essences that again are applied from a particular guideline. A teacher must know the involved pedagogical essences to understand the significance of evoking them. Since didactic guidelines can be described as preconditions for the didactic pedagogical event to come into motion in terms of selected teaching content, the knower of fundamental pedagogical knowledge will immediately notice two equivalences, i.e., movement and activity. Thus, the activity structures are evoked when there is a move from the syllabus to the curriculum.

- *Pedagogical essences:* the appearance of the pedagogical essences that make it possible to move to an evaluation of a curriculum is already indicated in the above discussion of aims and didactic guidelines.
- *Evaluating aims and the pedagogical relationships:* the knower of fundamental pedagogics realizes that the pedagogical relationship structures serve as preconditions for attaining any aim that might be set for a child-in-education. If the aims stated are realized this will lead to a strengthening of the pedagogical relationship structures.

Aims that contribute meaningfully to realizing the pedagogical relationships thereby demand the right to exist. In this connection, the following are meaningful:

- A teacher must help a child disclose and understand his potentialities of acquiring and applying knowledge, of communicating, and his interests and skills (Relationship of understanding).
 - A child must be allowed to take an active part in valuable activities such as acquiring and applying knowledge, communicating, the flourishing of his potentialities and acquiring skills (Relationship of understanding).
 - A teacher speaks clearly with a child about the demands of propriety that he must fulfill such as acquiring and applying knowledge (Relationship of authority).
- *Evaluating aims and the pedagogical sequence structures:* In realizing his aim normally a teacher moves from pedagogical association to periodic breaking away and back again. This movement is a precondition for actualizing an aim. When the stated aims are realized, this has a particular effect, i.e., to promote the course of educating. In this connection, the following are meaningful:
- Both teacher and child know that they can communicate with each other at the same time and in the same place with the aim of acquiring and applying knowledge (Association).

- Because of a face-to-face relationship it is possible for teacher and pupils to speak meaningful words to each other regarding the acquisition and application of knowledge (Encounter).
 - Both teacher and pupil accept responsibility for what occurs and what ought to occur regarding the acquisition and application of knowledge (Engagement).
 - A child is helped to move on the way from an improper (acquisition of knowledge) in the direction of what is proper regarding this (Intervention).
 - A teacher shows appreciation for a child when he has chosen what is proper regarding the acquisition and application of knowledge, etc. and acts accordingly (Agreement).
 - To the extent that a child succeeds in acquiring and applying knowledge, etc. independently he achieves in overcoming his dependence on the support given by adults (Periodic breaking away).
- *Philosophy of life perspective:* Finally it also must be emphasized that a philosophy of life is an essential characteristic of educative life that cannot be thought or acted away. School undoubtedly is the necessary place for realizing philosophy of life permissible educative teaching with the aims of acquiring and applying knowledge, communicating, developing potentialities, stimulating interests and acquiring skills. The aim of all educative intervention is to lead the child to God through all of the mentioned activities. In doing so it must be determined if (by means of the curriculum) the assignments regarding the mentioned activities are properly carried out—especially because these meaningful assignments must be viewed as tasks assigned by God.

3.8 SUMMARY AND STATEMENT OF THIRD PROBLEM

In terms of the works of Landman selected for the purpose of this chapter, an attempt was made to elucidate the course of the development of his pedagogical thinking.

It is clear that not only a definite development in his thinking has occurred but that there is no evidence that it has stagnated or been completed.

Moreover, it is indicated that with his work “Die praktykwording van die Fundamentele Pedagogiek” [The practical application of the fundamental pedagogical], Landman abandons the scientific idea of “knowledge for the sake of knowledge” (as this appears thus far in the previous development of his thinking) and the idea of “knowledge for the sake of improving practice” begins to strongly break through. From now on there is a very strong practical directedness in Landman, and therefore the particular preconditions for meaningfully improving practice are explicated. Here emphasis is given to co-existentiality, co-essentiality, overcoming essence blindness, enlivenment and actualizing. After this is done it is shown that the reality of educating is now delimited to teaching practice. To be able to show this it is necessary to explain the coherencies among fundamental pedagogical essences and activities with the lesson structure. In addition to the above coherencies it also is necessary to explicate the coherencies between fundamental pedagogical and psychopedagogical essences. Scientific distinctions may never be viewed as unconnected entities and therefore the coherencies among the differentiated pedagogical structure must continually be shown. As can be inferred, the modes of learning are in particular interaction with particular relationships to reality and to fundamental pedagogical essences and together with teaching constitute a part of the total field of educating. To illustrate this a tabular exposition is given of the coherencies among the essence of the modes of learning and particular essences of relationships to reality. Time and demand have indicated that the special problems of educating also place special demands on the methodology and practice of its research. Also, in the area of educational research Landman has now distinguished himself and leads with dedication because for him research methodology is in the service of educative understanding with significance for improving practice. Finally, in this chapter the significance of fundamental pedagogics for curriculum study is shown. As continually mentioned, Landman is also known as a trailblazer in the area of research methodology as well as curriculum theory and indeed applies himself even more to their expansion. Moreover, the significance of fundamental pedagogics for curriculum design, development and evaluation are described and with this the chapter is closed.

With the help of the phenomenological method, Landman had especially achieved groundbreaking work by establishing pedagogics as an autonomous science. He made valuable methodological contributions to the development of a phenomenological method. He began with a strong Husserlian interpretation with absolutized reasoning in the foreground, and Husserl's steps of reduction were described in an understandable and applicable way. The following chapter (four) begins with the above interpretation after which it is shown that Landman moves away from a methodological monism by making room for the contradictory, hermeneutic and triadic methods. Following this the pedagogical conversation about "phenomenology today" is closely examined. This is followed by a consideration of phenomenology in action, i.e., the significance of phenomenology for research and finally phenomenology operationalized is considered (its significance for curriculum study).

Chapter five is divided into two parts. In the second half there is an attempt to indicate the development in the application of categories. Original pedagogical categories are described and examples of their practical application are given. It is also seen how pedagogical categories are justified epistemologically and finally it is demonstrated how they are applied in disclosing fundamental pedagogical essences.

REFERENCES

- Ballauff, Th.: *Systematische Paedagogik*. Quelle & Meyer, Heidelberg, 1970.
- Broekman, J. M.: "Russisch Formalism: Marxisme, Strukturalisme" in *Tijdschrift voor Filosofie*, No. 1, March 1971.
- Derbolav, J.: *Frage und Anspruch*. Henn, Wuppertal, 1970.
- Gadamer, H. G.: *Wahrheit und Methode*. Mohr, Tübingen, 1965.
- Hartmann, N.: *Ethics II*. Allen and Unwin, London, 1951.
- Heidegger, M.: *Vom Wesen der Wahrheit*. Frankfurt, 1967.
- Heidegger, M.: *Zur Sache des Denkens*. Niemeyer, Tübingen, 1969.
- Hengstenberg, H. E.: *Philosophische Anthropologie*. Kohlhammer, Stuttgart, 1957.
- Hengstenberg, H. E.: *Freiheit und Seinsordnung*. Kohlhammer, Stuttgart, 1961.
- Hengstenberg, H. E.: "Was ist Existenzialontologie?" in *Zeitschrift für philosophische Forschung*, Vol. 26: 2, 1972.
- Holmberg, B.: "On Strategies and tactics in Educational Research – plurality but deficient communication" in *Research in Education*, May 1978.
- Human Sciences Research Council. *Investigation of teaching*. Pretoria HSRC, 1981.

- Ihde, D.: *Hermeneutic Phenomenology*. Northwestern University Press, Evanston, 1971.
- Imelman, J. F.: *Plaats en inhoud van een personale Pedagogiek*. Published doctoral dissertation. V. R. B. Offset Press, Groningen, 1974.
- Kitwood, T.: "Educational research and its standing as a science: in *Studies in Higher Education*, Vol. 1. No. 1, 1976.
- Landman, W. A.: *Fundamentele pedagogiek en onderwyspraktik: Metodologie, fundamentele pedagogiek en lesstruktuur (FPOP)*. Butterworth, Durban, 1977.
- Landman, W. A.: Beplanning van 'n navorsingsprogram. *Pedagogiekjoernaal*, Vol. 3, No. 1, 1982.
- Landman, W. A.: Leer, gesien vanuit fundamenteel-pedagogiese perspektief. *South African Journal of Education*, Vol. 3, No. 1, 1983.
- Landman, W. A.: Kurrikulum: pedagogiese evaluering. *Pedagogiekjoernaal*, Vol. 5, No. 1, 1984.
- Landman, W. A.: *Fundamentele pedagogiek en kurrikulumstudie (FPK)*. NG Kerkboekhandel, Pretoria, 1985.
- Landman, W. A.: Kind en skool. *Publikasiereeks van die Onderwyskollege Goudstad*, No. 3, October 1979.
- Landman, W. A., Kilian, C. J. G., Roos, S. G. & Viljoen, T. A.: *Denkwyses in die opvoedkunde (DO)*. NG Kerkboekhandel, Pretoria, 1971.
- Landman, W. A., & Roos, S. G.: *Fundamentele pedagogiek en die opvoedingswerklikheid (FPOW)*. Butterworth, Durban, 1973.
- Landman, W. A., Roos, S. G. & van Rooyen, R. P.: *Die praktykwording van die fundamentele pedagogiek (PFP)*. Perskor, Johannesburg, 1974.
- Landman, W. A., van Zyl, M. E. J. & Roos, S. G.: *Fundamenteel-pedagogiese essensies: Hulle verskyning, verwerkliking en inhoudgewing: met kernvrae (FPE)*. Butterworth, Durban, 1975.
- Landman, W. A., Roos, S. G. & Mentz, N. J.: *Fundamentele pedagogiek, leerwyses en vakonderrig (FLV)*. Butterworth, Durban, 1979.
- Landman, W. A., Kruger, P. J., van Dyk, C. J., Potgieter, F. J., Van Niekerk, P. A., Coetzee, R. A., Hattingh, D. L. & Hill, J. S.: *Inleiding tot die opvoedkunde navorsingpraktik (IONP)*. Butterworth, Durban, 1980.
- Oberholzer, C. K.: *Prolegomena van 'n Prinsipiele Pedagogiek*. HAUM, Cape Town, 1968.
- Ricoeur, P.: "Philosophy of will and action" in Straus, E. W. & Griffith, R. M. (Eds.): *Phenomenology of Will and Action*. Duquesne University Press, Pittsburgh, 1967.
- Rombach, M.: *Strukturontologie*. Aber, Freiburg, 1971.
- Roth, H.: *Paedagogische Anthropologie*. Schroedel, Hannover, 1966.
- Sayler, W.: *Das Verhaltnis von Theorie und Praxis in der Paedagogik*. Reinhardt, Munich, 1968.
- Schaffer, K. H. & Schaller, K.: *Kritische Erziehungswissenschaft und Kommunikative Didaktik*. Quelle and Meyer, Heidelberg, 1971.
- Schutz, A.: *Collected Papers II*. M. Nijhoff, the Hague, 1964.
- Sonnekus, M. C. H. & Ferreira, G. V.: *Psigopedagogiek: 'n Handleiding vir onderwyseropleiding*. University Publishers and Booksellers, Stellenbosch, 1978.
- Ulich, D.: *Theorie und Methode der Erziehungswissenschaft*. Beltz, Weinheim, 1975.
- Van Rensburg, C. J. J. & Landman, W. A.: *Notes of fundamental*

pedagogic concepts. NG Kerboekhandel, Pretoria, 1979.
Warnach V.: "Satzereignis und Personale Existenz" in *Salzburger
Jahrbuch*, X/XI, Salzburg, 1966/67.
Zdarzil, H.: *Paedagogische Antropologie*. Quelle and Meyer,
Heidelberg, 1972.