CHAPTER 4·

LANDMAN'S CONCEPTION OF PHENOMENOLOGY-APPLIED

4.1 INTRODUCTION

For Landman, in the search for knowledge there is only one of two ways possible: either it has to do with the essentials of the particular aspect of reality (the reality of educating) that he wants to know or it has to do with the non-essentials. As a phenomenologist Landman is particularly aware of essences and has at his disposal the disposition of thinking to search for them. As a Christian-Protestant pedagogue Landman also knows that one of the demands that his philosophy of life presents to him is to practice his science in philosophy of life permissible ways. He also knows that being directed to reality is a permissible and valid task for him.

To understand the pedagogical work of Landman, the methods that he uses must be understood. There is now an attempt to illuminate the development observable in his conception of phenomenology.

The phenomenological method is that method or way that the investigator follows in order to say, verbalize, speechify what is constitutive (the essential features) of a particular phenomenon as it really is itself. Phenomenological description portrays the thinking, intuitive viewing and describing of the essential features, the uncovering of what is invariant, unchanging and always valid of a particular phenomenon.

It is meaningful now to first proceed to a Husserlian explanation of the phenomenological method because its origin is to be found with him. After this it will be shown that, although Landman is known as a phenomenologist, he is not guilty of a methodological monism. In the 1971 publiction, "Denkwyses in die Opvoedkunde" [Ways of thinking in the study of education] it is clear that he has made room for the contradictory, hermeneutic and dialectic methods. The

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necessity for a philosophy of life permissibility of the unveiling activities in addition to their scientific necessity emerged after which attention is given to methodological activities that have significance for disclosing and realizing essences. Phenomenological activities of unveiling are reinterpreted and the contemporary pedagogical conversation about phenomenology is closely elucidated. A "new" development perceived in Landman came to light with the appearance of his book "Inleiding tot die Opvoedkundige Navorsingspraktyk" [Introduction to the practice of educational research] (1980) in which he presents phenomenology "in action". Finally, an additional development in his thinking arose with what he calls "operationalized phenomenology".

4.2 HUSSERL'S STEPS OF REDUCTION (IFP)

In a Husserlian view of phenomenology reasoning enters the foreground as absolute. It is clear that reasoning also must be actually employed in the perceiving subject. In this regard, Husserl talks of the "Vernunft in der Aktualitat" [reason in reality] (Van Peursen 1968: 27). For Husserl phenomenological seeing means a viewing of the matter itself in order to clarify the essentials of the data by a kind of logical viewing. He calls this a "Wesenschau" [intuiting essences], i.e., a viewing of the logical essences (Ibid: 29). The contributions of reasoning are indispensible because phenomenological viewing involves more than just the sensory perceptible. It has to do with the meaning of the being. Meanings do not appear on their own accord but can be disclosed in their logical structure through thinking. Because Landman had found himself in agreement with Husserl, in the following an explanation is given of Husserl's steps of reduction.

- The concept reduction

Before following the mentioned steps attention must be given to the term reduction as proposed by Husserl. There is an attempt to give a simplified expression of what Husserl meant by his proposals.

Although the external world compels the subject (knower) to design particular ideas by which an intellectual grasp can be acquired of a multitude of objects, it is certain that the design of ideas

(categories) cannot be a matter for the (objective) external world but for consciousness as meaning experiencing and meaning giving. For Husserl the ideas are realities to which consciousness is directed and not merely abstractions that arise via "psychic processes". On the other hand, ideas also are not entities that have an independent existence in a realm of ideas.

According to Husserl a phenomenologist must penetrate to the essential features, ground structures or fundamental features of a particular phenomenon. To be able to do this all prejudgments and opinions that might haphazardly accompany or be added to the particular phenomenon at a certain time and place must be gotten rid of. The phenomenologist searches for the essences of phenomena to the extent that it is possible and justifiable within the scope of his intellectual abilities. This justifying compels the phenomenologist to test a particular (presumably established) essential feature against reality. He does this by applying a procedure known as free variation. On the one hand, he sees if the phenomenon still appears if he tries to eliminate in thought (think away) an essential feature. On the other hand, he must examine the phenomenon from a variety of standpoints or perspectives. The intuiting of essences, the immediate seeing and inspecting of the phenomena (the essential features) is an intuitive, rational design and understanding of them.

- The steps

- The intuitive, thinking viewing of particular phenomena.

The phenomenon of educating among and between persons is immediately given and observable to all. No one can doubt or think away its existence. It is indeed an everyday event in the human lifeworld. If an investigator is struck by the fact that there is such a thing as educating such that it awakens his wonder and questions arise he might decide to look more closely at it. He must identify and delimit a phenomenon as an area for study and determine his point of departure. He begins where the phenomenon is found, where it appears to him and does not begin from any previously chosen standpoint that lies outside of the phenomenon of educating itself. This **first step** is already a reduction because beforehand the pedagogician does not consider any other standpoints and goes

to the phenomenon itself in order to allow it to have its say (Gunter).

- The **second step** is a continuation of the reduction. All beliefs, dogmas, opinions, theories, philosophies of life and world views, prejudgments, etc. about educating are now [explicitly] placed between brackets, put in abeyance or suspended. *Putting between brackets* does not mean to eliminate [but to temporarily set aside]. The pedagogican searches for the universal essence-structure of the phenomenon of educating, but the mentioned conceptions and standpoints often cover and obscure its essences. However, this does not mean that these conceptions are worthless. A particular educator indeed will use them in educating his children, and so will the scientist [pedagogician] if he must educate his own or other children. As a researcher, however, his thinking is focused only on the universal essence that is valid everywhere and always.

- **Third**, the phenomenologist looks for the different ways (modi) in which the phenomenon presents itself from a variety of perspectives. Non-relevant matters are suspended. He observes whoever is involved in the educative event, when and where, in what situations and in terms of what it occurs, what possibilities, preconditions, reasons and means there are, and what the universal aim, meaning and nature of educating are as expressed by itself. He applies free variation.

- **Forth**, the essentials must be distinguished and separated from the non-essentials. The essentials are the features that make the phenomenon of educating invariant and real and make its appearing possible. The essential, nature, *eidos*, fundamentals or principles are illuminated and named. Pure categories, phrases or grammatical forms are designed that describe the essential features in their clarity, obviousness, unadulterated reality and essentiality. This also holds for designing and grounding criteria for evaluating[·] the permissibility or impermissibility of aspects of the event.

[·] More detail about this in 5.2.

- **Fifth,** a thinking viewing of how the essential features are designed by consciousness into ideas or are constituted, of that which is constitutive or essential for the phenomenon of educating as an intentional or meaning bearing phenomenon, a phenomenon-for-a-phenomenologist (a phenomenon-for-me).

One sees if a judgment expressed about the phenomenon is universally and necessarily valid. This is an intuitive-thinking viewing of the phenomena as essences. (It must be kept in mind that the phenomenon of educating as an event is very complex).

The phenomenologist must make sure that feature is indeed constitutive of the phenomenon. For this reason Husserl called his method and its results a radical empiricism. There cannot be further demand to look at what might be hidden behind an essential feature, i.e., the feature must not be derivable from something else. Such an irreducible feature is called an onticity of the phenomenon. As an example: "Educating is always in terms of values and norms." If this pronouncement [essence] is thought away, educating disappears. Thus, a phenomenon cannot appear without its essentials.

- **Sixth**, the pedagogician, who also is a phenomenologist, reflects on the affinities and relations that exist among the essential features. The meaningful coherencies among the fundamental features must be ferreted out within the frame of reference of the total structure of the phenomenon of educating. (Examples of such coherencies are considered in chapter three).

This last step might appear to be critical because the investigator might be tempted to introduce meanings into the phenomenon that are not themselves expressive of it. Even so, the meaning of such events must be interpreted within the meaning of the total structure. The phenomenologist might not ignore what contributes to the total meaning of educating.

Such a fundamental and radical investigation must eventually lead to what is essential, fundamental, basic, universally and necessarily valid re educating by which educating as a reality can be recognized, understood or grasped. If the research meets the

mentioned demands, its results qualify as justified knowledge about educating and fundamental pedagogics qualifies as a form of science.

The exposition of the phenomenological attitude of thinking, as a way in which pedagogics as a science can be grounded, is now concluded with this familiar pronouncement by Landman:

> "Fundamental pedagogics, as a core science of pedagogics as a scientific structure, is a whole of knowledge emanating from an essential description of the educative relationships that show themselves in real situations of educating."

However, this cannot be a closed system of truths about the phenomenon of educating but open. This standpoint guarantees the progressing and incomplete nature of fundamental pedagogics as a science because it requires that the pedagogical conversation must go on.

There is now a move to a comprehensive description of the phenomenological method and an indication that now Landman moves away from a method-monism by making room for the contradictory, hermeneutic and dialectic methods.

4.3 THE PHENOMENOLOGICAL METHOD (DO)

Fundamental pedagogics is involved in a phenomenological "seeing" of the fundamental pedagogical, i.e., the preconditions for the authentic appearance of the pedagogical. This phenomenological "seeing" means penetrating a reality [educating] to the deepest foundation of its being such that its essentials, universals, roots are seen, described and interpreted. To arrive at such a "seeing", the phenomenologist must be imbued with the greatest regard and respect for what he "sees" and must do everything possible so that the reality being examined is not disturbed by his practices. Everything that impedes his viewing or can possibly disturb or obscure it must be temporarily place between brackets so that what he reflectively examines is able to show itself to him as it is in itself, thus as it really essentially is. This means the phenomenologist

must look in a genuinely objective way, i.e., he must set aside all personal prejudgments or opinions because they can let a disturbed reality appear or can conceal or obscure it to such a degree that its essentials remain unobservable.

Here there is no mention of "ideas" in a Platonic sense. To penetrate to the foundations of a phenomenon's being requires vigorous, honest thinking until there is a step-by-step thinking from the empirical level of individuality to the meta-empirical level of the universal or pure essence. Thus in phenomenological "seeing" there must be a going to the directly given phenomenon itself as well as the sensory as intellectual so that the meaning of the essential structures and meanings can be unveiled in their logical connections.

Phenomenology is a method that changes the scientist's relationship with the world because it makes him more intensely aware of it and awakens in him a respect for what that reality has to say of itself. He becomes more aware of events around him in the lifeworld that he formerly had accepted as obvious or evident. For a phenomenologist these events do not remain mere events. From life reality he takes those events that he has delimited and then tries by intuitive-thinking-viewing to carry out a viewing/intuiting of essences [wesenskou] in order to bring to light the essential, the real essentials, thus the fundamentals of that reality.

Phenomenology is a prejudgment-free search for real "objective" essences of an event of reality. Thus, it is a search for phenomena that are as they are independent of haphazard forms of appearing or any arbitrary meaning that someone will or would eagerly want to give them. Because the phenomenologist goes to reality itself in a prejudgment-free way, i.e., by purposefully not taking into account his own opinions, being free from dogmatic prescriptions, free from preconceived rules and unverified traditional opinions that force his scientific thinking in a particular predisposed direction and to certain anticipated conclusions, the phenomenological way is a method along which the scientist can go to reality in search of fundamental structures with an open mind.

The phenomenological method brings the lifeworld closer to consciousness but because what is closest to a person is often what is most unclear, a distance must be taken. This indicates that events must be examined more closely in their essentiality by lifting them out of the lifeworld. This lifting out is not a detaching but letting it show itself in relief in its universality against the background of the lifeworld itself. By implementing the phenomenological method Husserl brought to light the essential intentional contact between person and world (the interwoven nature of person and world-ness and world and humanness). There must be objectivity, and indeed objectivity of a two-fold nature:

- The delimitation from the lifeworld can be viewed as objectifying when the phenomenon already is identified for a fundamental investigation.
- Naming is a form of objectifying by which real essences are expressed in linguistic form and thus are lifted out of their "being unknown", and thus objectified.

The phenomenological method is a way to the origin from which fundamental concepts emanate. The origin of these concepts is consciousness as being-conscious-of-something and the something is the reality as world in which a human being finds himself (through his consciousness of it) as a scientist. Therefore, the phenomenologist must begin with his own conscious experiencing, i.e., he must take a radical beginning on his way of thinking to knowing his object of study. Radical means establishing knowledge of essences and of their essential mutual relationships. Therefore, the phenomenological method is an essence-disclosing method of reflection. Here reflection means thinking back on, that the phenomenologist continually asks questions of himself and of reality. A strict phenomenologist is interested in what something as something means and in understanding it as it really essentially is via disclosing its essences and their meaning-structures.

The phenomenological way is a descriptive way. Phenomena are described as the receptive and reflecting reality-seeking scientist finds them. If the phenomenologist himself will strictly determine essential relationships and meaning-structures his findings must be essential insights. He cannot describe and interpret all of the essentialities because they are endless. Therefore, fundamental

pedagogics is called essence pedgogics. It is the thinking search for and description of essences of essences. These essences are described and named. A phenomenologist is the describing and interpreting investigator of the knowledge-structures as self-givens, as facts of being, as onticities. A true phenomenologist is exclusively interested in describing and interpreting essential relationships and structures and not in particular facts or events.

From what was said above about the phenomenological method, it is inferred that for a phenomenologist the only methods are open-minded phenomenological description and hermeneutics as approaches or ways of thinking to the reality of educating with an eye to bringing to light its essential features. Therefore, now there must be a cursory discussion of the steps of the phenomenological reduction.

- The phenomenological reduction

The phenomenological reduction is the first and most fundamental step in the entire phenomenological reduction event. Viewed methodologically, it is an attempt to set aside all empirical-factually bound knowledge. The pedagogician as phenomenologist wants to penetrate to the real essential features or fundamental structures of the reality of educating. To be able to do this a pedagogical thinker must first set aside all prejudgments and opinions that might haphazardly accompany the particular phenomenon (the pedagogic) at a certain place and time or [unwittingly] be added to it as a covering. This entails a methodological act.

These opinions and philosophy of life views are temporarily bracketed and can be removed later. This removal, however, is a post-scientific matter. The phenomenological epoche also requires that the pedagogician-phenomenologist leave out of consideration all sciences that have relevance to the human world and not make any use of scientific findings as foundational in his pedagogical thinking. He puts everything between brackets beforehand. In this re-beginning he starts with the phenomenon itself. After the phenomenological reduction is carried through in its full consequences the following reduction step, i.e., the eidetic reduction, has its turn. However, it must be emphasized that the

phenomenological epoche is not summarily shut off but remains in effect throughout the entire phenomenological reduction.

- The eidetic reduction

With the help of the phenomenological epoche the phenomenologist has arrived at the "matter itself" (Heidegger). All of the accidentals and opinions that have obscured the particular reality like a cloak of ideas (Husserl) are now bracketed until their future, post-scientific removal. This means that via the phenomenological epoche the phenomenon indeed is "reduced" to the phenomenon itself as brought to clarity. In fundamental pedagogical thinking this means that the phenomenon of educating in its situational possibility is stripped of any opinions or accidental [meanings] that might obscure it. Husserl called this procedure the "eidetic reduction". The eidetic reduction is the possibility of describing and interpreting the particular example and disclosing its universal sense that it particularizes. The pedagogician, in his pedagogical thinking, is able with the help of the eidetic reduction to penetrate to the essential features that make the phenomenon of educating invariant with itself and that make possible its appearing in its real essentiality. The methodological act that is carried out in the eidetic reduction by the phenomenologist is the so-called free variation. By a sustained varying, the phenomenologist succeeds in separating the essentials and the non-essentials of this particular reality from each other by a discriminative viewing. In order to describe the essential features in their clearness, i.e., clearer obviousness in an unadulterated way, pedagogical categories are designed or particularized as grammatically expressed truisms. The particularization of pedagogical categories and criteria is an activity of the pedagogician as a scientific pedagogue. This brings to the fore the third step of the reduction that is distinguished.

- The transcendental reduction

Designing or particularizing categories and criteria occur as truisms expressive of reality on the basis of the intentionality of the pedagogician. This intentionality, as a necessity for being directed to the world or transcending subjectivity, entails that each act of consciousness, as a noetic-noematic correlate, is always

"consciousness of something", i.e., such an act means something. Husserl calls the transcendent acts of transcendental consciousness "noesis" and their correlative object "noema". For example, "thinking" is a noetic act and "what is thought" is its noematic correlate. Consequently, transcendental subjectivity involves a description and interpretation of the noemata. Transcendental subjectivity emerges through the transcendental reduction.

The transcendental "I" (ego, subject) cannot be the empirical I. The "empirical I" of the pedagogician as scientist thus must also be placed between brackets in an act of accomplishing the sustained phenomenological reductions. The phenomenologist does not now fall into a subjectivism but the pedagogician-subject tries to be objective regarding the reality of educating. Thus, essentially this involves an objectivity-in-subjectivity because this amounts to a being-involvement between a person and his knowing, an involvement that points to the unity of reciprocal implication of person and knowing. This is an involvement that for the sake of the meaningfulness of the knowing cannot be thought away. Only then is the pedagogician able to thinkingly view how the essential features are designed by the transcendental consciousness into ideas or constituted into what is constitutive of or essential to the phenomenon of educating as an intentional or meaning-carrying phenomenon, to what is a phenomenon-for-me as a pedagogician-phenomenol;ogist. The universal validity and necessity of the acquired pedagogical knowledge in pedagogical thinking can be intersubjectively verified with other pedagogican-phenomenologists in an open scientific conversation. Further confirmation can occur in terms of the dialectic, contradictory and hermeneutic methods.

Here it is noticed that Landman moves away from method monism. Method monism means that one method is made absolute. The methods mentioned can be combined in meaningful ways. Landman now holds the view that there must be a vigilance against a method monism because there is not just one method (way of disclosing) that on its own can adequately bring to light and verify essential features. The pedagogician must apply different methods as complementary possibilities for investigating the reality of educating with an eye to genuinely understanding it. For many years he has viewed the phenomenological method as a particular

fundamental (first) method that contributes to the meaningful application of other additional methods that need to be respected for effectively investigating the reality of educating.

- Dialectic pedagogical thinking

Dialectics is derived from the Greek word *dialectike techne* – ability to converse, *dia* – divided, in two pieces, *legoo* – say, speak; compiling *dialegesthai* – dialogue with the aim of unifying a duality. As a real essential, dialectics embraces the idea of conversing or dialoging which suggests reason and counter reason, word and counter word, thesis and antithesis or a first way of being and a second way of being with the aim of an authentic synthesis [of these polarities] (Van Rensburg et al., 1979: 28).

Dialectic thinking is mostly thinking in terms of contrasts or antinomies. Hegel states that eventually the thesis and the antithesis must be synthesized. Thesis is derived from the Greek word *thesis* – position, *theme* – to state something: to take up a position in connection with something; it also refers to the confirmation of a matter, but with the idea that this matter will be described, discussed and justified. Antithesis is derived from the Greek word *anti* – against; shows a strong opposition or contrast that is stated as an anti-thesis in a conversation (Ibid 1979: 11). Synthesis is from the Greek word *synthesis: syn* – together + *tithemi* – to place or combine two things to form a whole (Ibid 1979: 199).

Thus, dialectics has as a real essence the idea of dialog, but then a particular dialog in which thesis is placed against antithesis. The placement of thesis against antithesis in thought can lead to a synthesis (Hegel).

Dialectic thinking refers to a particular way of thinking. Pedagogics is the science of the reality of educating and thus pedagogical thinking is phenomenological thinking about that reality. Now it is the case that both the reality of educating and the correlatively connected pedagogical thinking possess a dialectical structure.

Pedagogical being-structures are fundamental structures that are disclosed and named by pedagogical thinking. Knowledge of these structures at the same time is knowledge of the structure of pedagogical thinking. If the pedagogical reality now displays a dialectic structure, the pedagogical thinking that makes this possible is also dialectic in nature.

Dialectic thinking is always a thinking between contrasts (antinomies), i.e., a thinking that moves forward and backward between the various moments. This means that dialectic thinking is in direct contrast to all ways of thinking linearly, i.e., thinking that advances from one point of departure directly to conclusions.

Dialectic thinking however is antinomic thinking where there is mention of antinomies, i.e., antinomies that each has a right to independent existence. Independence means that one moment of the antinomic relationship has a right to exist independently. It also means that one moment of the antinomic relationship can exist even if its other moment is absent. The one antinomic moment does not lend itself to being reduced to the other and also is not conquerable by the other. However, authentic dialectic thinking is only possible when it is disclosed that the two antinomic moments are not as they appear to be, i.e., powers, principles and demands independent from and exclusive of each other. The possibility that they can be dissolved into a third moment lying-between-both-moments is also not possible. Both moments remain separated but then only as moments of a more comprehensive functional unity. In this functional unity both moments are elevated, i.e., simultaneously separated and overcome. Thus the term child-being indicates someone on his way to becoming adult and the term adult refers to someone who has overcome child-being. This means that dialectic thinking is a constant movement between the antinomic moments. In this thinking movement each antinomic moment is continually understood in a new way from the other moment. Thus, child-being is understood in its real essentiality from child-being itself and being-adult from being-adult itself but it is possible that concealed pedagogical essences can be made unconcealed by thinking through child-being against the background of adult-being. Both antinomic moments then come to an encounter in reality itself and their functional coherency becomes clear for thinking. However, this

does not mean that a perpetual harmony between the antinomic moments has been accomplished. This means that the thinker no longer has a need to choose for or against a particular moment but he is called to elevate anew both moments in his choosing and acting in each concrete situation. The question is when two antinomies, e.g., two categories/criteria, are elevated how the third criterion/category is seen from that. This "seeing from" largely appears from the naming of the third category.

It is clear that in this elevation there is no longer an involvement with one *or* another moment but with the one *and* the other. The "and" refers to the necessity of both moments, that initially appear to be antinomies, for educating to be realized and implies that the structure of the reality of educating and that of pedagogical thinking are not antinomic but dialectic. What often appears as antinomies in reality are nothing more than a pedagogical living relationship of two moments that in their essence can only come into their own through each other.

The third category/criterion confronts the educator with a new task and at the same time offers a regulating idea for the fullness of concrete pedagogical situations (Klafki). This means that such a third category really essentially is a category-for-evaluating, thus a pedagogical criterion. It can then be implemented in concrete pedagogical situations as a regulative idea, i.e., a value-idea for evaluating the ways the pedagogical being-structures are realized.

Dialectic thinking is polarity thinking because it can possibly be more correct to talk of the dialectic thinking of polarities than of antinomies. To speak of poles only makes sense on the basis of an original involvement. These poles are what they are on the basis of an original involvement by which the poles are constituted in the first place. Thus the poles are not contrasts but require each other. Whoever talks of a pole in doing so already announces the second pole. When there is mention of a polar relationship this implicitly means that this relationship cannot be understood from only one of the poles. The elevation of the two poles must also not be viewed as merely a theoretical act of thinking but, at the same time, is a practical principle whose implications for educative activities must

be made visible. Thus the polarity is elevated to a present-future in the educative aim.

In order to *understand a pedagogical category/criterion as a synthesis,* an example is now provided. When the pedagogical category, i.e., criterion, "venture with the other" (Landman) is phenomenologically described and interpreted it is brought to light that it is constituted by elevating the polarities "venturing activities" and "security" and they have an original polar relationship to each other. There is an ontic connection between "venturing activity" and "the experience of security". In an educative situation there can be no normative and bold design of a personal way to adulthood if security is not experienced. When this experience of security is penetrated in an educative situation it is seen that the being-there of the educator is a continual being with the security-seeking child. The "Dasein" of educator and of child essentially is a being-with-each-other with the aim of establishing security for the child who is becoming-adult. The experience of security has as a precondition a being-with-as-encounter and an intersubjective unity, i.e., security-through-being-together.

The polarity "venturing activity : security" has now become the polarity "becoming-adult-requires-venturing-activities : [experiencing-]security-through-being-with". The question of the elevation of these polarities now arises. Once again a thinking (phenomenological) describing and interpreting must be turned back to the educative situation to determine how this elevation occurs there. It is disclosed that the pole "becoming-adult-requires-venturing-activities" and the pole "security-through-being-with" separately are each a pedagogical onticity without which the pedagogical cannot be understood ontologically. These two poles can be elevated in the *synthesis* "venturing-with-the-other". Venturing-with-the-other must then serve as a pedagogical category, i.e., a synthesized truism of what is experienced as ontic of the pedagogical as a primordial interhuman event. To bring forth the evaluative significance of "venturing-with-the-other" this category must become a category-for-evaluating. That is, it must be applied as a criterion or yardstick for judging the way and quality that the pedagogic event is realized. To implement this [or any] category as a criterion it must be changed into the form of a question. In

changing categories or verbalizations of the pedagogical event to question-form they can then be implemented to evaluate the realization of the pedagogical relationship and sequence structures.

To supplement the above example a summary table is provided to illustrate further the relevance of dialectic pedagogical thinking for designing a fundamental pedagogics:

POLARITY	POLARITY	SYNTHESIS
1. Becoming-adult-requires-venturing-activities	1. Security-through-being-with	1. Venturing-with-the-other
2. Hope-as-openness	2. Future-directed	2. Hope-for-the-future
3. Giving-meaning	3. Giving-meaning-because-of-freedom	3. Giving-meaning-on-own-responsibility

- Contradictory pedagogical thinking

In the above discussion of dialectic pedagogical thinking an attempt is made to show that dialectic pedagogical thinking is not really antinomic but essentially is a dialectic elevation of polarities in a particular synthesis. However, the question is if the validity of a pedagogical category/criterion can be tested by posing the opposing or contradictory antinomy or contradiction of it. The fundamental pedagogician then states what is contrary to his designed category/criterion and then tests both contradictions in the reality of educating as it is rooted in life reality itself. Thus, this method can also serve as a way of carrying out free variation (Landman). The pedagogician takes the contradiction of his category/criterion and tries to determine if the pedagogical will still appear authentically if the contradictory expression is valid. The

pedagogical will appear authentically if his designed pedagogical category is valid and its appearing is disturbed (Heidegger) if the contradictory is really a contradictory, then the pedagogical category is valid and a disconfirmation of its contradictory. To proceed in this way is to test the designed category and its contradictory in the reality of educating as it is rooted in the universal life reality itself.

In a contradiction an expression of the pedagogical is placed in opposition to its denial. If such an expression can haphazardly be replaced by its contradiction then it cannot have ontological status. Ontological status of the pedagogical categories means that something really essential pedagogically is expressed or verbalized against the universal life reality itself as background. The ontological principle of contradiction implies that a being cannot simultaneously be and not be or be and not be of the same being exclusive of each other (Hessen). This principle can also be made applicable to pronouncements that express the being of beings, i.e., to categories (pedagogical categories). The fundamental pedagogician must determine if the denial of the right to exist of the categories he designs for his pedagogical thinking themselves have a right to exist in the universal reality of educating.

If the validity of the pedagogical categories/criteria must be shown, it must be shown that its denial (contradiction) can be disqualified. For example, this can occur by showing that the contradiction of the pedagogical being-in-the-world of the participants in the pedagogical situation makes this participation impossible. Thus, it must be shown that a pedagogical category is pedagogically meaningful and its contradictory is pedagogically meaningless. The pedagogical meaning-less-ness of the contradiction is that the pedagogical is not only concealed but is even nullified by it. Consequently, the pedagogician searches for non-contradictory, universally valid and undeniable [can't be thought away] pedagogical categories and criteria (Kilian 1970: Chapter 1). In the following some examples are given where the meaningful is contrasted with the meaningless:

Pedagogical category/criterion	Contradiction
1. Giving-meaning-on-one's-own-responsibility	1. Giving-meaning-irresponsibly
2. Movement-as-a-breaking-away-from-a-lack-of-exertion	2. Being-in-the-world-without-making-effort
3. Hope-for-the-future	3. Despair-for-the-future
4. Fulfilling-destination (adulthood)	4. Destinationless
5. Accountability-for-relationships	5. Not-accountable-for-relationships

From the above examples it seems evident that it is a meaningful thinking task for the fundamental pedagogue to also use the contradictories of the reality of educating itself as evaluative background and to evaluate it. Such a method can lead to the repudiation of a particular pedagogical category, or to a refinement of it, or to its confirmation as it was originally designed.

- Hermeneutic pedagogical thinking

The methodological meaning of phenomenology is that it is a description of a real essential interpretation. The phenomenology of human-being-in-the-world is hermeneutics. It is the interpretation of the being of human being-there, i.e., an essence analysis of his existence (Heidegger 1963: 37-38). The educator makes the fundamental pedagogical structures present. Those structures that allow the pedagogical to be what it is come forth to be realized. The phenomenological bringing-to-light of what these structures really essentially are makes it possible to understand and interpret them. It is phenomenological-hermeneutic work that brings to light such pedagogical being-structures. The pedagogue understands these being-structures in their real essentiality and this knowledge allows him to call these structures into appearing so they can be realized as his response to the child's appeal to support him. Thus, phenomenological thinking is essentially hermeneutic work

because whoever works phenomenologically aims at understanding something and making it understandable (Betti 1962: 5-11).

Phenomenological hermeneutics is bringing-to-light real essences of the being-structure of the pedagogical. This bringing-to-light then is hermeneutical. When there is further clarification of what the essences mean, this is an amplification of the interpretation. The phenomenological interpretation (the hermeneutical) must continually be tested dialectically and contradictorily in addition to intersubjective (dialogical) evaluation against the universal life reality itself as background.

The real essences of the pedagogical structures are brought to light phenomenologically and are then understood as structures that allow the pedagogical to be, i.e., they are preconditions for authentically making the pedagogical present. By phenomenologically searching for the real essences of such structures that are understood as pedagogical essences is an amplification of the understanding and this amplified understanding is interpreted (Heidegger 1963: 148). This amplification of understanding in the first place is in order to bring to light the real essences of the pedagogical structures but secondly it is to clarify what function these real essences serve (Ibid : 151). The interpretation is thus a describing of the real essences out of which what it means to be something pedagogical appears.

Thus, the phenomenological interpretation is a closer determination of what a being-structure of pedagogics really essentially is. The essences then are understood as *something,* e.g., as something that is a precondition for establishing educative relationships and for an enduring educative responsibility. It is thus clear that in pedagogical thinking, as scientific thinking, hermeneutic thinking must be added to phenomenology and the dialectic as a supplemental moment. Without the descriptive contribution of the hermeneutic the exercise of pedagogics as a form of science is fragmentary.

The strong connections among phenomenology, dialectics and hermeneutics are confirmed by Linke when he says:·

> "Durch ihre (Dialektiek en Fenomenologie) Kombination mit der Hermeneutik wird noch einmal unterstrichen, dasz Aussage und Deutung in der wissenschaftlichen Paedagogik Zusammengehoeren" (Linke 1966: 156).

Pedagogics is an autonomous science founded in universal life reality itself from which the results of thinking, i.e., the results of the phenomenological descriptions, hermeneutic, dialectic and contradictory thinking must be formulated as scientific judgments.

The necessity of philosophy of life permissibility of the unveiling activities along with their scientific necessity are considered in the following and in this connection there is also an expanded description of the dialectic method.

4.4 PHILOSOPHY OF LIFE PERMISSIBILITY OF THE UNVEILING ACTIVITIES ALONG WITH THEIR SCIENTIFIC NECESSITY (FPOW)

4.4.1 A phenomenological method

Over the past few decades the autonomy of pedagogics has become a foregone conclusion. This subject matter area has extricated itself from the other subject sciences and also from their prescriptive authority. Practitioners of pedagogics with a phenomenological foundation, such as Landman, have set as an aim for themselves the elimination of the unreal, artificially produced chasm between philosophy of life and science that still exists. Landman has succeeded in bringing the two matters together without watering down a philosophy of live or replacing it with the universal character of the pedagogical.

A phenomenologist will direct himself in his thinking to the reality of educating in order to bring to light its essences as what necessarily holds for all genuine educative situations. The steps of

· This quotation is used in this context by Landman in DO.

thinking carried out to disclose real pedagogical essences are situation-directed. Before these steps of thinking possibly are meaningful, the following acts of thinking must be executed:

- First, decide on a philosophy of life study
- decide to neutralize [isms]
- second, decide on a philosophy of life study.

4.4.1.1 Philosophy of life study

First decision to study a philosophy of life is actualized with the aim of a clear understanding of the demanding nature of a philosophy of life, its application to judge the philosophy of life permissibility of the additional steps of the phenomenological method, the permissibility of carrying out the second step of thinking, i.e., the decision to neutralize the philosophy of life.

The decision to neutralize as the second step of thinking means that all isms that can obscure, weaken or neutralize one's own philosophy of life are banished from his own lifeworld and thinking and that his own philosophy of life cannot be neutralized and is no ism.

The second decision to study a philosophy of life is the authentic synthesizing of the above two steps. Both the first and second steps are taken up and remain preserved in the synthesis because their demanding must continue to speak, their philosophy of life judgments must continually be applied and isms must continually be resisted and neutralized.

The aim of this second decision to study a philosophy of life is to view it as a source of educational knowledge that cannot be thought away, as a source of educational knowledge as valuable as the reality of educating itself and the necessity of a separate preliminary study of the sources of knowledge of a philosophy of life.

Only after these steps are carried out can a phenomenologist free himself from obfuscations by isms and of the concealment by directing his own philosophy of life to real educative situations in

search of real essences of educating. The following is a description of the steps of thinking that aim to verify essence- status. There is an attempt to show how the first step of thinking gives meaning to and is a precondition for the second step. It then will be shown how these two parts of each step are synthesized in a third.

- *Situation-directedness*

First step	Second step	Authentic synthesizing
Second decision to study a philosophy of life.	Philosophy of life permissibility of being situation-directed.	Scientific necessity of situation-directedness.

After realizing the second decision to study a philosophy of life it has become a particular criterion. It can now be used to judge the permissibility of the acts of thinking of the pedagogue who holds that philosophy of life.

Now a pedagogue will carry out a particular act of thinking, i.e., investigate a number of situations in which educators and children are with each other. That is, his work is situation-directed. Before he begins with the steps of thinking he feels himself first to be obligated to determine if the philosophy of life permissibility of the steps of thinking are meaningful and necessary for him. An affirmative answer to the question of whether for a pedagogue with his particular philosophy of life it is permissible to take the reality of educating itself as point of departure for his thinking about education, he will be supported in his situation directedness. For a Christian-Protestant pedagogue reality in its totality is created by God and thus so is the reality of educating itself.

In describing the second decision to study a philosophy of life mention is made of philosophy of life sources of educational knowledge being as valuable as the reality of educating itself is as a source. This does not mean that there are two realities of educating, i.e., a philosophy of life and a lifeworld grounded one. Such a view is an unacceptable dualism by which the reality of educating is split

up and as a consequence is distorted. This involves two ways of introducing the same reality of educating that are provisionally studied separately. In addition, these two ways of introducing what educating is after provisionally studying them apart necessarily must be synthesized since a philosophy of life discloses the essences found in the everyday reality of educating itself, and further clarifies and gives life to them and the latter mentioned essences of reality orders the first mentioned essences.

- *Authentic synthesizing of the study of a philosophy of life and the philosophy of life permissibility of being situation-directed*

A Christian-Protestant pedagogue now knows that one of the particular demands made of him by his philosophy of life is to carry out his science in philosophy of life permissible ways. He also knows that his situation- or reality-directedness is permissible for him and is a valid task. It is then meaningful for him to proceed to another step in thinking, i.e., considering the scientific necessity of that which has been shown to be philosophy of life permissible (situation-directed).

4.4.1.2 Thinking away

First step	Second step	Authentic synthesizing
Scientific necessity for situation-directedness.	Decision for free variation as thinking away.	Philosophy of life permissibility of thinking away.

- *Authentic synthesizing of situation-directedness and thinking away*

Viewed from the scientific necessity of being situation-directed, gives meaning to the decision for free variation as thinking away and also makes it possible. Necessary situation-directedness is a thinking-away directedness and a Christian pedagogue is immediately confronted with the problem of whether this thinking-away directedness is philosophy of life permissible.

To think away is a particular way of thinking. The pedagogue has already determined that for him thinking is philosophy of life permissible and is even a task, and therefore he can deduce that thinking away is also permissible. Thus, it is a methodological activity that will not elicit any philosophy of life objection since it is not threatening for philosophy of life content.

4.4.1.3 Acting away

First step	Second step	Authentic synthesizing
Philosophy of life permissibility of thinking away.	Philosophy of life permissibility of acting away.	Scientific necessity for acting away.

- *Authentic synthesizing of philosophy of life permissibility of thinking and acting away*

The possible synthesis of the philosophy of life permissibility of thinking and acting away is the scientific necessity of acting away. Such a synthesis will mean that scientific necessity remains unscathed, thus incorporated into it. Philosophy of life impermissibility beforehand makes scientific necessity impotent. and even impossible.

4.4.1.4 Separating

First step	Second step	Authentic synthesizing
Scientific necessity for acting away.	Scientific necessity of decision to separate.	Philosophy of life permissibility of separating.

- *Authentic synthesizing of acting away and separating*

What cannot be thought or acted away appear in contrast to the non-essentials, and must be separated from each other on scientific grounds. For a Christian Protestant pedagogue, thinking and acting away, under certain conditions, are philosophy of life permissible. The separation between the essentials and the non-essentials is now realized and the Christian Protestant pedagogue knows that it is both scientifically necessary and philosophy of life permissible to carry out such activities.

4.4.1.5 Contradictions

First step	Second step	Authentic synthesizing
Philosophy of life permissibility of separating.	Philosophy of life permissibility of stating contra-dictions.	Scientific necessity for for stating contradictions.

The contradictory method is often used in the Bible to emphasize what cannot be thought or acted away, the essentiality of the positive. The contradictory method is thus philosophy of life permissible and the Christian-Protestant feels relieved in the progression of his thinking in determining the scientific necessity of the contradictory method. In the contradiction, an essence of educating is placed against its negative. The contradictory method is both philosophy of life permissible and scientifically necessary for determining the essence status of an essence of educating.

4.4.1.6 The hermeneutic question

First step	Second step	Authentic synthesizing
Scientific necessity for stating contra-dictions.	Scientific necessity of stating the hermeneutic question.	Philosophy of life permissibility of stating the hermeneutic question.

No essence of educating is realized for its own sake but with an eye to realizing another essence indissolubly connected with it. This coherency is disclosed by asking the hermeutic question. To ask about the meaning of things and events is philosophy of life permissible and even demanded by it.

4.4.1.7 Naming

First step	Second step	Authentic synthesizing
Philosophy of life permissibility of asking the hermeneutic question.	Philosophy of life role in naming.	Scientific necessity of investigating naming.

The first act carried out by a pedagogue in observing a possible essence of educating during his situation-directedness is to name it. Without such naming he cannot reflect further because he would not know what to consider and to investigate. A philosophy of life particularly comes strongly to the fore when there is naming. The philosophy of life role in the emergence of a valued, chosen, genuine and suitable naming cannot be denied and decidedly contributes to its quality. That a philosophy of life makes the justification of the naming observable [possible] must never be lost sight of by the Christian-Protestant pedagogue. Out of this justification there speaks an additional justification, i.e., determining the scientific necessity of investigating the naming. Out of the scientific acts of thinking that are realized with naming, the scientific necessity of an investigation of naming seems clear in order to determine if it fulfills particular demands. The names that a pedagogue eventually chooses have now withstood the tests of philosophy of life permissibility and of scientific status.

4.4.1.8 Categorical status

First step	Second step	Authentic synthesizing
Scientific necessity of investigating	Categorical status of essences.	Philosophy of life accept-ability of essences.

naming.

The “categorical test” must be seen as a strong, deep-reaching verification procedure, but it is scientifically necessary that it be carried out. Acceptability leaves no doubt regarding permissibility. A Christian-Protestant pedagogue who accepts the essences of educating as essences-for-himself feels called to realize these essences in his educative work. However, there is a particular precondition that has to be met before there can be mention of realizing them, i.e., enlivening these essences of educating.

4.4.1.9 Enlivenment

First step	Second step	Authentic synthesizing
Philosophy of life acceptability of essences.	Philosophy of life permissibility of enlivening educating.	Scientific necessity of deciding to enliven educating.

Educative essences that have passed the test of philosophy of life acceptability now can be dealt with further. Philosophy of life acceptability spurs one on to the following step of thinking, makes it possible and gives it meaning. The essences of a philosophy of life serve as contents that give life to (i.e., enliven) the essences of educating.

For a Christian educator it is clear that the acceptability of enlivening education in reality is a requirement to enliven Christian educating and now he is ready to investigate the scientific necessity of the decision to enliven educating. As scientist, a pedagogue wants to understand educating in its real essentiality, meaning and coherencies. Each meaningful step of thinking that contributes to this must be implemented. Enlivenment· is a particularly necessary step of thinking in understanding the essences of educating.

· Enlivenment is discussed in greater detail in chapter 3 (3.3.1.4).

The synthesis between confirming scientific necessity and agreeing with philosophy of life permissibility is to accountably practice pedagogics on the highest possible level (FPOP: 10).

Landman also wants to understand the meaning and coherencies, thus arrive at an ontological understanding and interpretation of that which is ontically given. This has required that he engage in further thinking. Because the reality of educating shows a dialectic structure, and because a person is able to think dialectically, Landman also is committed to the dialectic method. In the following, the dialectic method is described with examples.

4.4.2 The dialectic method·

In studying the contemporary pedagogical literature in South Africa and abroad, it is conspicuous how sharply the focus falls on the scientific meaning of dialectic pedagogical thinking. Foreign pedagogues who have provided discussions of dialectic thinking are, among others, Derbolav, Klaffki, Schaller, Spaemann, Linke, Hegel and Kirkegaard. In South Africa, it is especially Landman who has pointed out that there are undeniable indications of a dialectic-hermeneutic movement in the actualization of the real pedagogical essences that can only be grasped if the dialectic method of thinking is understood (FPOW: Chapter 3).

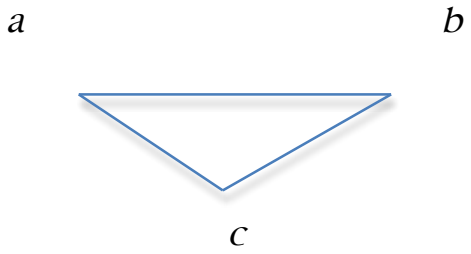
The dialectic, as applied by a Christian thinker, must not be confused with the Marxist view known as dialectic materialism. In the following brief explications are given of Hegelian and Kirkegaardian dialectics and the usefulness of the latter for pedagogical thinking.

4.4.2.1 Hegel's dialectic

The dialectic of Hegel (1770-1831) has as a task changing fixed and firm concepts in a flowing progression. The dialectic shows the self-movement of concepts by virtue of which the science itself develops. The principle of the dialectic method is to develop a whole in its various parts to show the methodological intention of how a whole

· Earlier in this chapter (4.3) an explication of didactic pedagogical thinking was given.

breaks up into its separate parts. The event of dialectic movement is represented as follows:



Where *a* and *b* are two contradictory meanings, or contrasting views, or conflicting elements or a movement and a counter-movement and *c* is then a sort of compromise by which this contradiction is eliminated and what was originally antagonistic become reconciled with each other (Heiss 1969: 97-99).

The dialect method, then, exists in stating a continuous series of triads: position, negation (denial) and elimination of the contradictions between both. The thinking is in a continual movement and the concepts in each progress on a continually higher level. The movement of thinking in this triadic form agrees with the movement of reality. The triad consists of a thesis and an anti-thesis that are reconciled by a synthesis.

The circumstances in pedagogical situations necessarily must be of a different nature than those of Hegel. The "anti-thesis" is not really a contradiction but only appears to be of a contradictory nature; it is not merely a seeming contradiction to the thesis, but is a second possibility that has particular coherency with the thesis. Since the "anti-thesis" that has a right to exist in the pedagogical situation appears contradictory or completely non-contradictory in nature, "anti-thesis" must be replaced by another term. Landman proposes the name "second possibility" or "second way of being". The "thesis" can then be named the "first possibility" or "first way of being". Since the thinking that must resolve thesis and anti-thesis with each other is known as "synthesis thinking", the thinking that synthesizes first and second ways of being with each other to a higher and richer truth must be named differently. "Authentic

synthesizing" is the name proposed by Landman as the most effective. This has to do with a genuine, authentic combination that has the right and even necessity to exist in pedagogical situations.

The relationship between both theses is much more a relationship of tension by which a dynamic is possible and that is obstructed by an alienation from reality. Contradictions are propagated in reality and are not eliminated in a synthesis (Cohn 1970: 219). "Propagated in reality" can mean that a contradiction of an essence of educating can only thrive through giving real pedagogical support before the dialectic movement can authentically proceed again.

4.4.2.2 Kirkegaard's dialectic

Kirkegaard's (1813-1855) epistemology stands or falls with dialectic thinking and the turn that he gives to it. For him it is not in the first place a scientific method as it is with Hegel. Nevertheless, Kirkegaard's views have scientific value. The Kirkegaardian dialectic has the merit of occurring by realizing and ordering a living way.

According to Landman, the following are the most meaningful moments in understanding what is meant by dialectic method:

- A lifeworld event that is realized, ordered in a living way;
- The human and humanness of a person come to light in a dialectic situation;
- The dialectic method is a particular way of describing existence;
- It is a method that is grounded in reality itself and thus has ontological status;
- The method describes a way in which possibilities can be realized;
- A choosing person with methodological insight steps up as a mover;
- The possibilities that are in opposition to each other are particular modes of existence (a person's ways of being);
- The dialectic movement is a pathos-filled, desired leap when a choice is made;

- There is mention of realizing ways of existing that follow each other (sequence, progression);
- The second possibility (way of existence, way of being) is a denial of the adequacy of the first;
- The personal choice is a particular force of movement;
- The dialectic movement is a particular matter laden with norms;
- Synthesis as syn-thesis is a matter of self-analysis, self-awareness, reflection, execution, action, task;
- Authentic synthesizing is possible because a person lives in dialectic situations.

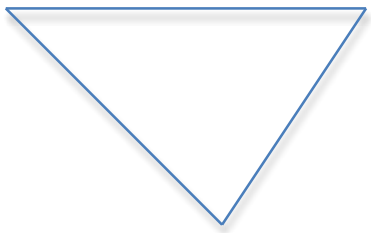
Applied to understanding the pedagogical situation, Kirkegaard's moments mean the following:

- The educative event is a particular lifeworld event that, in its meaningful course, is dependent on the living ordering of its structures: thus on a dialectic ordering;
- The pedagogic situation is a particular dialectic situation in which the being-human of both educator and child thrives along the way of the first possibility (way of being), an additional possibility and a synthesis;
- Describing the ways of existence of these participants in the event of educating (realizing the pedagogical structures with their essences and coherencies) requires a method that allows the dynamic of human existence to appear: thus the dialectic method.
- The reality of educating has its foundation in reality (the lifeworld) itself and shows a dialectic structure (Klafki et al.). A reality-founded method such as the dialectic ought then to make a meaningful contribution to understanding this reality;
- The structures and essences of the pedagogical situation are possibilities at the disposal of the participants in the event of educating for their actualization. One way to make possible and promote such actualization is to have knowledge of the method that describes such a reality: thus the dialectic method;
- The event of educating, thus the dialectic course of realizing it from essence to essence (or groups of essences), requires movers or participants who continually choose the essence-way along which the event must progress;

- The event of educating is a particular event of reality: existential (human) possibilities are placed opposite each other in the dialectic course (movement) of educating to be realized;
- The pedagogical structures with their essences are lived experience-able. The educator lived experiences them as necessary for the adequate course of the event of educating. In this lived experiencing not only is the gnostic-cognitive attunement of the educator involved but his pathic-affective attunement cannot be thought away (Sonnekus);
- The event of educating is not chaotic. There is mention of a meaningful succession: e.g., after realizing the relationship of association, realizing the relationship of encounter follows. Therefore, planning is such an important fundamental pedagogical matter;
- Each essence of educating is a precondition for authentic educating to appear in its fullness. Essence-sequences are realized and in such a sequence the following essence, for the most part, is an intensification of the preceding essence. An essence that has the possibility of being intensified to a following essence (e.g., being-by-each other becomes being-with-each other) is evidence of its specific inadequacy, in its isolation from other essences, to help the child in his being on the way to proper adulthood. The following is a possible representation of this matter:

A first essence
(Necessary but inadequate)

A second essence
(Necessary and more adequate)



Synthesis
(A third essence that is still more adequate)

This synthesis then serves as the first essence of the next triad.

- Because of the complexity of the reality of educating, a possibility can be chosen from a variety of others to serve as a second essence (way of being) in the dialectic sequence of event of educating. Only after the most pertinent choice is made can the dialectic movement proceed (FPOW chapters 3 and 4). The fact of choice-possibility indicates, once again, the fundamental role of planning;
- Each essence of educating is a particular proprietary essence: its realization and intensification are pedagogically proper. Thus, the dialectic movement is a demand of propriety;
- Both participants in the educative event (thus in the dialectic movements in the pedagogic situation) are called to account for the level and responsibility of their own personal participation and engagement;
- Synthesis thinking is when a thesis (first possibility) and a direct contradiction (anti-thesis) is pushed to a synthesis (e.g., trust and distrust to a suspicious trust). Authentic synthesizing, as a necessary and true-to-life unification (integration) of the necessarily integrate-able (unite-able) essences that belong to a meaningful whole, is possible because a person lives dialectically, thus lives in situations in which possibilities are continually placed opposite each other, choices are made and syntheses are realized. Existence outside of a dialectic situation is a lifeless matter (Carnell 1965: 109).

From the above statements by Landman it seems unambiguous that the dialectic method unmistakably has relevance and meaning for understanding the complex reality of educating. Following are a few examples to illustrate the above that Landman proposes as actualizations of movements.

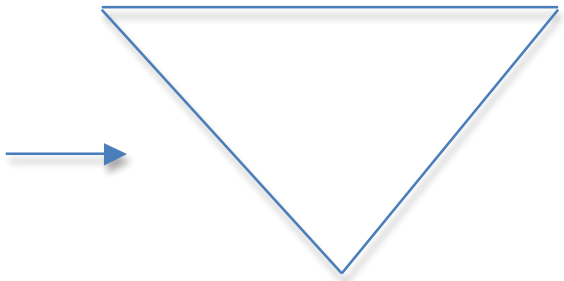
4.4.2.3 Actualization movements as proposed by Landman

4.4.2.3.1

active acceptance
(relationship of trust)

being called upon
(relationship of authority)

[sequence]



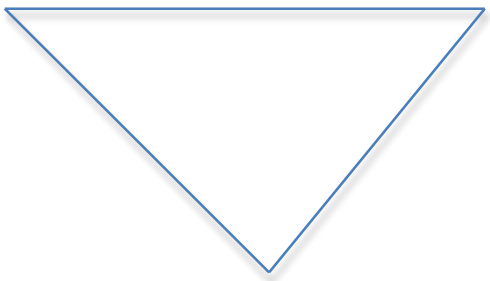
proper exertion
(relationship of understanding)

Acceptance of the child is a precondition for him to be called upon. Only an accepted child who is called upon can arrive at proper exertion. The acceptance (first way of being) is not realized for its own sake but with an eye to something else (here: being called upon as a second way of being). Being called upon is always a being called to something (here: proper exertion as synthesized [integrated] way of being).

4.4.2.3.2

establishing nearness
(relationship of trust)

understanding the future
(relationship of understanding)



obedience to the authority of norms

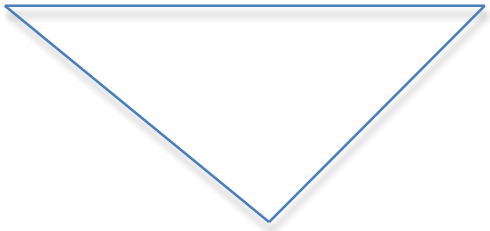
(relationship of authority)

Understanding of future has as a precondition the establishment of nearness that makes possible conversation about the future. The future is essentially normative, thus it is characterized by obedience to the authority of norms. Authentic obedience to the authority of norms has as its preconditions establishing nearness (first way of being) and understanding the future (second way of being).

4.4.2.3.3

lived experiencing belongingness (encounter)

being addressed (relationship of authority)



pedagogical engagement

Being addressed has as a precondition an acceptance of what is said. Such acceptance would not be possible if there is a distance between educator and child. On the contrary, a lived experience of belonging by and with each other (belongingness) is presumed. The being addressed is with the aim of taking responsibility for what is said (engagement). However, this taking responsibility will not be realized if belongingness is not lived experienced. Both the lived experience of belongingness and being addressed are taken up in the engagement and remain there safe and sound because in case these don't happen the pedagogical engagement wont survive because of the tension that arises from the pedagogical interference.

These three examples suffice because they are adequate for the purposes of this study. Finally, the following remarks are made regarding the above examples:

- Each way of being (first and second) proceeds simultaneously to the third (synthesis) and are preserved there (Klafki 1969: 163-172). Thus, each step in the sequence is the result of previous steps and embraces them. For example, each step

after engagement contains engagement; encounter contains association: the simultaneity of the time and space of association is maintained;

- The educator does not decide for one or another pole (way of being) but for an answer to the educative task that appears from the relationship of tension between the two ways of being. His answer is found in realizing the synthesis (integrated way of being);
- The mutual relationships among the essences of educating are dialectic in nature. Thus, they are characterized by the possibility of being integrated (synthesized). This possibility is prepared for and supported by the educator and is realized together with the child;
- The fact that realizing the essences of educating occurs in the form of a dialectic event determines their meaning. For example, th (ontological) meaning of association is that it must make encounter possible. Association that does not have the possibility of progressing to an encounter is pedagogically meaningless;
- The steps in the dialectic sequence of the event of educating are educative acts. To act is self-movement, activity, action;
- Each essence of educating is in motion (i.e., it is a dynamic structure). It is in transition. The progression really essentially is a deepening, thus an intensifying. The progression is a constant movement directed to deepening. There is mention of a dialectic progression (Litt 1960: 83-109 of the course of educative event. It is a progression to a deepening. Thus there is mention of the dialectic movement from one essence of educating to another. The possibility of such a movement is a real essence of each essence of educating and determines its meaning. The possibility of dialectic movement is realized by the educator (in collaboration with the child).

The development of the view of phenomenology that can be noticed in Landman is now indicated further by explaining the significance that methodological acts have for disclosing as well as realizing essences.

4.5 METHODOLOGICAL ACTS THAT HAVE SIGNIFICANCE FOR

DISCLOSING AND REALIZING ESSENCES (FPOP)

The aim of this work of Landman is to bring to light the mutual relationships among methodology, pedagogics and the lesson structure as well as the significance that they have for the practice of teaching. It is generally accepted that there must be a meaningful connection between methodology and pedagogics, otherwise there can be no pedagogics.

That methodology, which cannot be thought or acted away from the proper exercise of pedagogics, has the same status as the practice of teaching (including the lesson structure) is now for the first time explicitly brought to light by Landman.

Methodology is the theory or science of methods (Van Rensburg et al. 1979: 91).

To be able to show the significance of methodological acts for disclosing and realizing essences it will be necessary to briefly describe the contemporary approach of pedagogics.

The pedagogue thoughtfully searches for those meaningful ways of living by which the reality of educating is constituted. A pedagogue names these particular ways of living for which he searches pedagogical essences. They are ways of living or existing that especially appear to the pedagogue in the form of pedagogical characteristics. The reality of educating differentiates itself from other realities on the basis of characteristic ways of living that figure forth in educative situations. The pedagogue thoughtfully searches in his pedagogical attunement to the lifeworld for pedagogically meaningful ways of living, thus for pedagogical essences by which the reality of educating makes itself knowable. It is the pedagogical essences (with their coherencies) that constitute this reality.

For a pedagogue there is a particularly meaningful way to acquire essence-knowledge and it is a thinking appeal to the reality of educating itself (Husserl, Heidegger), i.e., it is a thinking search for that which makes the given reality of educating what it is and not otherwise (Heidegger). It is search for particular ways of living that make the reality of educating possible and that give it the meaning

that it has. Pedagogical practice is a scientifically accountable search for these meanings and occurs in terms of the reality of educating itself (in the various places it appears) that contain the concrete fullness of meanings in the form of pedagogically meaningful ways of living. This means that essential meanings of the reality of educating must be illuminated. Pedagogical practice, then, is a particular way of essence-disclosing thinking. Anyone who wants to know the essentials (i.e., the ontological characteristics, the concrete-meaningful) of the reality of educating must thoughtfully search for pedagogical essences. For this, educating in its everydayness and in other places of its appearing must be the point of departure.

The pedagogue will direct his thinking to the reality of educating in order to bring pedagogical essences to light as those ways of living that necessarily hold for all genuine educative situations. He will do this because he has the task of understanding educating, eventually for the child-in-education. To understand means to know essences and to know essences they must be disclosed and these essences must be allowed to appear, thus become unconcealed for the pedagogue (Heidegger 1971: 121-122).

Essence blindness in all of its forms must be overcome and the reality of educating must be allowed to appear as it really, essentially is so that what is meaningful and characteristic of it persist (Heidegger 1961: 143). To find out which unitary ways of living, as persisting, form the activities of educating requires a knowledge of essences, as particular ways of living, that give meaning to educating. This also requires additional knowledge of the meaningful coherencies that these essences have with each other and this means that there must be a thoughtful search for particular ways of being that in their togetherness (co-existentiality)· constitute pedagogical structures.

That which does not belong to the reality of educating, and thus leads to obscuring it, must be removed. It must be "made less" or reduced so that the reality of educating itself can be more clearly recognizable and knowable. Reduction points to a return to the

· See chapter 3 (3.3.1.1)

matter. It is a being-directed to disclosing the matter itself. Methodological acts that can be meaningfully applied for such disclosing and realizing of essences are the following:

4.5.1 Reduction of everydayness

- Everydayness and essences

Everydayness must be reduced and everyday activities must be intensified. Everything that is not relevant must be moved away from to the invariant (what remains the same, the essences) as what persists. Attending, because of its particular vigilance and alertness, makes essence-disclosing reflection possible and thus is a precondition for fundamental thinking (Heidegger) as the origin of experiencing an authentic pedagogics. This requires being-appropriate thinking (Heidegger) and this is phenomenological thinking that is directed to the ontological understanding of those ways of living that are experienced as persisting. It is there where persons at all involved in educating live with each other (Devettere 1973: 297-305) or where such living is described in a way faithful to its reality.

- Everydayness and realizing the lesson structure

The teacher who is knowledgeable about the scientifically disclosed essences of the lesson structure will be in a position to be particularly effective in arousing the wonder of his pupils about particular aspects of reality that must be unlocked [by] actualizing foreknowledge, exposing the new content, actualizing the lesson content, accompanied individualizing, functionalizing and evaluating.

Breaking away from everydayness must promote a movement from an attentive to an attending involvement with the reality that must be unlocked. Knowledge of the essences of the lesson structure is conducive to moving away from what is taken for granted and superficial. As the course of the lesson progresses from actualizing foreknowledge to evaluating, there is a gradual and continual increase in attending.

4.5.2 Reduction of essence blindness

Blindness for essences of child accompaniment, i.e., an inability to see pedagogically meaningful ways of living will lead to not understanding the reality of educating. The learning child-in-education is supported in expert ways to proper adulthood in terms of an ontological understanding of the reality of educating. Everything that obstructs disclosing essences in the reality of educating and that thus promotes essence blindness must be reduced.

4.5.2.1 Reduction of lack of light

- **Lack of light and disclosing essences**

Lack of light must be lessened because light is necessary to illuminate essences; to reach essences; to compile and order essences and to open the reality of educating for presenting essences.

This reduction is accomplished by having clarity about the categories as illuminative means of thinking that must be applied by pedagogical thinking in order to disclose the pedagogical essences. Thus a reduction in lack of light is necessary for disclosing essences.

- **Lack of light and realizing the lesson structure**

In reality lesson structure essences are points of light in a pedagogic-didactic event and jointly form a field of light within which the meaningful can be handled with and for a child-in-education. This field of light has a connective power. Through realizing the lesson structure the entire pedagogic-didactic event becomes ordered and effective. In the absence of this field of light the essences of the lesson structure can appear disturbed, i.e., other than what they really, essentially are.

4.5.2.2 Reduction of general [idle] talk

- **General talk and disclosing essences**

General talk must be reduced because, as a consequence of a stream of words, it does not lead to genuine understanding; it allows the essences to disappear under a blanket of words; these easily understandable words can be mistaken for genuine understanding; this exempts genuine thinking and easily leads to a search for the easiest way.

This reduction is accomplished by a choice for the most appropriate terms and for word economy. If general talk is allowed the essences of the lesson structure become concealed.

- General talk and realizing the lesson structure

A characteristic of general talk is that there is a flooding stream of words. To reduce this what is relevant must be concentrated on with an appeal to the child to express himself clearly.

The blanket of words covering the essentials must be removed during instruction by reducing [content] to essences and by only using precise and suitable words.

Drowning genuine thinking under a faucet of words can be overcome by encouragement to and agreement with joint and relevant acts of thinking.

4.5.2.3 Reduction of superficial curiosity

- Superficial curiosity and disclosing essences

Superficial curiosity must be reduced because it only promotes a superficial seeing and not a radical understanding through looking and attending; it promotes a search and yearning for the non-essentials; and it is not a satisfaction with a calm, thinking lingering with the reality of educating. This reduction is brought about by insisting that one stay in a thinking mode. Superficial curiosity is a threat to disclosing the essences of the lesson structure.

- Superficial curiosity and realizing the lesson structure

Realizing the lesson structure promotes thinking and paves the way for deepening curiosity into understanding because of wondering. Superficiality becomes radicalized, curiosity becomes wondering and superficial curiosity is elevated to genuine understanding.

Realizing the lesson structure leads further to seeing the meaningfulness of the essentials along with a discouragement of involvement with non-essentials that obscure meaningful contents.

Being satisfied with superficiality is overcome by already becoming aware of essences with actualizing foreknowledge, stating the problem in terms of essences, reduction [of contents] to essences, actualizing content essences, functionalizing of and with essences.

Yearning for the non-essentials is overcome by showing regard for him by remaining concerned with the essentials for and with him.

Restlessly skipping over reality is averted by being vigilant against superficial curiosity while realizing the essences of the lesson structure.

4.5.2.4 Reduction of ambiguity

- **Ambiguity and disclosing essences**

Ambiguity must be reduced because it attributes a double meaning to the same matter, creating confusion; by this it is assumed that general talk and superficial curiosity are approvable; by this the reality of educating itself is pushed into the background; and this continually views thinking as unnecessary.

This reduction is accomplished by attributing particular value to the distinctness and clarity of the concepts used. Ambiguity muddles disclosing essences.

- **Ambiguity and realizing the lesson structure**

Lesson structure essences represent the indisputable clarities in teaching situations. A teacher who knows the essences of the lesson structure by name and also understands their significance does not

fall easily into double meanings and the confusion this creates. For the teacher who knows the essences of the lesson structure in connection with the pedagogical essences that ground them and the adequate subject matter knowledge carried by them, general talk and superficial curiosity are considered objectionable as unethical and unworthy. Thus, for him the essences of the lesson structure are particular demands of propriety that must be observed.

Ambiguity as lack of clarity pushes aside the reality that must be unlocked and then leads to asking questions about that reality that cannot survive any form of verification.

4.5.2.5 Reduction of negativity

- **Negativity and disclosing essences**

Negativity must be reduced because what does not authentically belong to the reality of educating is brought into the foreground by it; it rejects all forms of verification; and it leads to a denial (negation) of the notion that pedagogical essences are characteristics of the reality of educating.

This reduction is realized by choosing for essence disclosure and against essence blindness. Negativity makes the disclosure of the essences of the lesson structure impossible.

- **Negativity and realizing the lesson structure**

Lesson structure essences represent the positive, thus the certain as the indubitable by which one's approval can be expressed. The teacher who knows the essences of the lesson structure will reject, abstain from, abolish, cancel, repudiate and declare invalid the negative as what cannot contribute to the meaningful progression of the teaching event. As a lesson structure expert, a teacher will continually verify whether his subject matter contents form the most meaningful synthesis possible with the essences of the lesson structure. He knows that the lesson structure essences are characteristics of the event of teaching that is grounded in the reality of educating and therefore must necessarily hold if there is to be a meaningful educative teaching.

4.5.2.6 Reducing naïve prejudging (being biased)

- **Naïve prejudging and disclosing essences**

Naïve bias must be reduced because superficial prejudging stifles thinking and in this way prevents moving away from essence blindness.

This reduction occurs with a clear distinction among prejudgment, presupposition and fundamental axiom and an understanding of their significance for pedagogical practice.

- **Naïve prejudging and realizing the lesson structure**

It is clear that prejudgment of the essences of the lesson structure cannot be conducive to realizing them. Prejudgment cripples, leads to not willing, making impotent, arousing and offering resistance. The result of the latter definitely cannot be effective educative teaching.

4.5.2.7 Reducing lack of vigilance

- **Vigilance and disclosing essences**

Lack of vigilance must be reduced because its strength correlates highly with the quality of access to the pedagogical essences; it subdues the initiative to disclose essences; and it promotes “ism” [thinking].

This reduction occurs when wondering and admiring intensify everydayness to attentiveness that then flourishes into attending to the reality of educating. Lack of vigilance retards disclosing the essences of the lesson structure.

- **Lack of vigilance and realizing the lesson structure**

Lesson structure essences guarantee vigilance because they are a call to notice what are relevant; to a becoming aware of the essentials; to making vigilant against threats to the didactically valuable such as

everydayness, lack of light, general talk, superficial curiosity, ambiguity, negativity and naïve prejudgment; to the quality of realizing the lesson structure. Lack of vigilance subdues the initiative of both the teacher and the learning child to actualize the essences of the lesson structure.

4.5.3 Reducing the -ism "shroud"

- **Reducing the -ism shroud and disclosing essences**

Here there is mention of four ways of reduction, i.e., reduction through one's own philosophy of life as -ism annihilating; reduction of one's own philosophy of life's covering function in essence disclosure; reduction of philosophy of life impermissibility of verification steps of thinking; and reduction of being presupposition-less (See chapter 6 [6.7]).

The fundamental pedagogue will unveil fundamental pedagogical essences. To be able to effectively do this first all obfuscations must be eliminated, i.e., sources of obscurity that usually are known as -isms. Hence, phenomenology is essentially characterized as being anti-ism, especially anti-existential-**ism** (DO chapter 5), anti-natural-ism (Ibid: chapter 2) and anti-Marx-ism (Tatarkiewitz 1973: 56). A phenomenologist is particularly mindful of –isms and also has his eyes open for help with annihilating –isms. One's own philosophy of life essentially is anti-other philosophies of life. Thus he notices that his own philosophy of life is a particularly powerful –ism annihilator. If one's own philosophy of life is intensively applied as an annihilator, a reduction of the deceptive –isms is carried out extremely well. It is the pedagogue's philosophy of life-determined prejudgment against –isms that enables him to annihilate such –isms. In this sense, his own philosophy of life is science-promoting because it contributes to disclosing essences.

- **-isms and realizing the lesson structure**

A Calvinist teacher finds realizing the essences of the lesson structure to be in strong agreement with his philosophy of life. He must also view this as a fundamental aspect of his being called to promote the Christian educator. The neo-Marxist influence that

influences the teaching situation must be nullified. One of the most effective ways of doing this is to promote Christianity.

There is now a move to a reinterpretation of the phenomenological acts of unveiling by means of questions that Landman asks of pedagogues. They are questions about the ways of being of particular aspects of reality, i.e., the reality of educating, its real essences.

4.6 REINTERPRETATION OF THE PHENOMENOLOGICAL ACTS OF UNVEILING (FLV)

A very important function of fundamental pedagogics in its scientific approach to the reality of educating is to indicate a way of thinking along which pedagogical essences can appear with their meanings and coherencies. According to Landman, other possible names for this way of thinking are, way of unveiling, way of uncovering, way of disclosing, way of bringing to light. Fundamental pedagogics demonstrates a way of thinking by showing how fundamental ways of pedagogical living can be made unconcealed. This is fundamental pedagogical work because the *fundamental question* is a question about a real reality that can be and is experienced. This is a question about the ways of being of the reality of educating as a question about it real essences. By indicating a way of thinking the fundamental question is answered. For Landman, the way of thinking consists of a number of steps of thinking as particular thought-questions.

When a pedagogue knows where the reality of educating appears, what attunement (attending attunement) is needed to allow the investigation to succeed, and what means (categories as illuminative means of thinking) are needed to illuminate the reality of educating as such so that its essences can be brought to light, the following questions can now be asked:

4.6.1 With which step of verification can the phenomenological investigation begin?

Thinking away

In thinking a pedagogue directs himself to the reality of educating itself because this is where real pedagogical essences with their coherencies are found. Now he must begin to verify the essentiality of the essences that he thinks he has seen. He must show the essences as not able to be thought way in genuine educative situations. Thus he tries to think (those) essence(s) away from the educative situations that he knows. If this situation is still genuinely educative after the essence(s) of concern are thought away from it, his presumed essences do not have essence-status. He must further investigate whether his essence(s) also cannot be thought away from, e.g., vocational orientation, pedotherapeutic, didactic-pedagogical situations. If these essences are unable to be thought way from these variations of [pedagogical] situations, then their essence-status is confirmed.

4.6.2 How can the investigation be started in the practice of educating itself?

Acting away

It is possible that a pedagogue can commit errors in thinking during his acts of thinking away; therefore, he is going to try to act away the essences that he could not think away from a real pedagogical situation in order to acquire even greater certainty [about their possible essence-status].

"Acting away experiments" are not only philosophy of life impermissible for a Christian-Protestant pedagogue but are also anti-pedagogic because such attempts at acting away can lay particular obstacles in the way of a child-in-education.

However, acting away is methodologically necessary since it can be a meaningful way of verification. If one can act as if a particular essence of educating doesn't exist and educating in its fullness is still possible then there cannot be talk of a real essence of educating.

The necessary acting away can be accomplished by studying "educative" situations in which essences of educating have already

been acted away. A meaningful way would be to study the data from a Child Guidance Institute together with orthopedagogics. In doing so it can be determined where the acting away of particular essences of educating has led.

4.6.3 How can there be assurance that these essences, having thus far withstood two verifications, will appear so clearly that further acts with them can be fostered?

Separating

A pedagogue will allow the essence(s) that cannot be thought or acted away to appear very clearly so that additional steps of thinking can be carried out as effectively as possible. Now he is going to separate the essence(s) from the non-essence(s) that also are found in pedagogical situations. The scientific necessity of separating the essentials from the non-essentials is in the clearer appearance of these essences in order to carry out the additional steps of thinking and also to clearly see what is valid and necessary for all educative situations.

4.6.4 How can it be determined if the essences that now appear clearly perhaps are not invalid but that their opposites are?

Contradictions

From a philosophy of life perspective it also is seen that there must be still further actions with these essences that now appear more clearly because of separating them from the non-essentials.

One meaningful way of acting is to state for each essence its contradiction as a possibility. Such a possibility exists for each essence of educating in the pedagogical situation. The essence and its contradiction (contrasts, opposites, contraries) are in a relationship of conflict with each other. These contradictions can cripple the educative activities if they cannot be eliminated. If eliminating them is not possible because they have a right to exist in the educative situation, then the essence to which it is in contradiction is not a real essence. The one who's right to exist can

be shown with certainty and to the exclusion of the other is a real essence of educating. The non-right to exist of the one affirms the right of the other to exist.

To clarify the ontological principle of contradiction mentioned here, Landman cites Hessen: a being cannot at the same time be and not be, or the being and non-being of the same being exclude each other. In this light W. A. Landman thinks it has to be shown that the essences of educating must be and that the contradictions are pedagogically meaningless. Their pedagogical meaninglessness is found in the fact that the pedagogical not only is obscured, altered and concealed but even nullified by them. Consequently, a pedagogue searches for essences, thus for what is non-contradictory, universally valid and cannot be thought away.

4.6.5 In which ways can the meanings and coherencies be determined of those essences that have withstood the verifications carried out thus far?

The hermeneutic question

A pedagogue is now ready to continue with his verification. No essence of educating is realized [only] for its own sake but [also] in order to realize another essence indissolubly connected with it. Verification of essence status then includes determining coherencies. If an essence of educating is connected with an additional essence of educating such that this connection cannot be thought or acted away, its essence status becomes clearer. An essence of educating only has sense that is a precondition for realizing another essence. Consequently, there is a coherency between, e.g., the pedagogical relationship and sequence structures. The connection between them is ontological because it cannot be thought or acted away.

By asking the hermeneutic question the coherencies can be shown. The hermeneutic question asks, “What is served by this particular essence?” If now it can be indubitably shown that a particular essence of educating serves to realize another essence of educating, this further confirms the essence status of such an essence.

4.6.6 How can it be determined if a pedagogical way of living or essence, that has thus far maintained its essence status, be meaningfully implemented in an actualizing way?

Allotting a triadic place

To be pedagogically meaningful an essence must be able to be realized in pedagogical situations. Thus, it must fit meaningfully into a way of realizing that is triadic (PFP: 162-163).[·]

The meaning of a particular essence, among other things, is that it makes the actualization of another essence possible. Thus, there is a coherency between the two essences. There is mention of a movement from one essence to another, followed by a joint movement to a third. This means there is a movement from a first possibility to a second and then jointly to a third possibility or synthesis. This is known as a triadic movement. Thus, here is mention of a sequence because it is a realization of three ways of being human that follow each other. To try to eliminate one possibility would be improper; therefore, the triadic movement is a matter laden with norms. On the basis of the above, the pedagogical situation is a triadic situation within which the being-human of both educator and child flourish via a first possibility (way of being), an additional possibility and a synthesis.

4.6.7 How can it be determined if the essences that have thus far survived the verifications are real lights appearing in the reality of educating?

Categorical and criterial status

The following step of thinking has only now become a meaningful possibility after the previous steps of thinking. The categorical status of the essence(s) must be investigated and it must be seen if this essence has the possibility of being implemented as an illuminative means of thinking. This categorical test must be viewed as a particularly rigorous and deep reaching step of verification. If

[·] The triadic movements are described in detail in 4.4.

pedagogical essences with categorical status are formulated in the form of questions they can be applied as criteria for evaluating pedagogical situations. In this way it can be determined if the essences possess criterial status.

4.6.8 How can I determine if an essence that still has the right to exist after all of the verification steps will be meaningful for me?

Acceptability and enlivenment

It is necessary that I look at a particular essence of educating from a philosophy of life perspective to acquire certainty if I am to attribute to that essence the status of "essence-for-me". Acceptability leaves no doubt regarding permissibility. A Christian Protestant pedagogue who accepts the essences of educating as essences-for-him feels called, in his educative work, to realize these essences. However, there is a particular precondition that must be satisfied before there can be mention of actualization, i.e., enlivenment· [of the essences] in educative situations. Educative life is awakened in educative situations by the essences of a philosophy of life that are brought to light by studying the philosophy of life sources as particular sources of educative knowledge (See 6.7). Thus, the essences of a philosophy of life serve as enlivening content of the essences of educating.

4.6.9 How can it be determined if the phenomenological approach is not already obsolete?

Contemporary pronouncements about phenomenology

To be able to answer the above question it is necessary to give an overview of contemporary pronouncements by noted phenomenologists about the phenomenological method. The aim of the present study is to shed light on Landman as a phenomenologist. However, it also is meaningful to take other pronouncements into account so that Landman can be put in perspective. Therefore, now there is a brief examination of a few

· Discussed more fully in 6.6.

contemporary pronouncements about the phenomenological approach. Only ten, including those applicable to the Faculty of Education at the University of Pretoria where Landman worked, are sufficient for the aim of this study.

4.6.9.1 Heidegger 1969: 90

Martin Heidegger himself has described the phenomenological method as a perennial possibility for thinking that can undergo change from time to time. This does not mean change for the sake of change but change with the aim of continually more effective essence disclosing. The phenomenologist (pedagogue) continually must critically rethink his ways of implementing the phenomenological method. This means he must reflect on the preconditions that this method must satisfy in order to be acceptable to him as a person with a particular scientific attunement and with a particular philosophy of life. Common to essence-awareness and being a Protestant is a particular regard for reality. Essence awareness that is expressed in a way that does not conflict with being a Protestant can lead to an intensified disclosure of essences.

4.6.9.2 Estes 1970: 150-156

Contemporary (existential) phenomenology has relevance for pedagogics especially in the sense that the anthropological categories of intentionality, intersubjectivity and openness, seen from a pedagogical perspective, contribute to understanding the pedagogical. Insightful is the statement by Estes that not all existentialists are phenomenologists and not all phenomenologists are existentialists. A phenomenologist who is not an existentialist but is an existential thinker necessarily asks about the meaning of that with which his existence is most concerned, i.e., his own philosophy of life. As a phenomenological existential thinker he questions himself about the philosophy of life permissibility of the steps of thinking he will use to effectively disclose essences.

4.6.9.3 Natanson 1970: 1-22

He confronts a thinker with a choice. A contemporary pedagogue chooses for reflection (without making reason absolute) and, indeed, for reflection as essence disclosing thinking. He chooses steps of thinking that are scientifically necessary and philosophy of life permissible. What is scientifically necessary, in the last instance, must be verified life philosophically. He also knows that in circles in which the phenomenological method is or has come into disfavor, timidity of thinking triumphs and little value is given to reflection.

4.6.9.4 Owens 1970: 1-2

According to Owens phenomenology is contemporary and has a future. The idea of verification of the philosophy of life permissibility of the steps of thinking is of particular importance for meaningful communication (pedagogical discussion) among fellow-believers. Philosophy of life selected steps of thinking bring reflecting fellow-believers closer to each other and a joint disclosure of essences becomes possible. In this way the pedagogical discussion can proceed to the most effective methodology and not to religious convictions and religious steadfastness that are doubted. However, this does not mean that a pedagogical discussion with fellow non-believers has become impossible.

4.6.9.5 Vandenberg 1971: 22

For him phenomenology is a radical search for that which has ontological status, i.e., for what is really essential to being a child and that contrasts sharply with general talk [chit-chat]. It offers the possibility for intersubjective verification and the attainment of consensus that is conducive to pedagogical discussion. There is meaningful consensual agreement among fellow-believers about which steps of thinking are philosophy of life permissible.

4.6.9.6 Wolf 1972: 51-52

Wolf says that the selection of a method depends on the researcher's question. Thus a science that uses the phenomenological method does so because it asks about the main characteristics that are illuminated by this precise description. This means that if an investigator wants to illuminate the main characteristics, he will

apply the phenomenological method. If he has a different purpose, he will apply other methods, e.g., empirical methods if he is looking for precisely measureable lawfulness. The choice of method is a further indication of the investigator's interests. For example, if he is interested in understanding the pedagogical, he will apply the phenomenological method. The selection of the steps of thinking that constitute such a method also can depend on their philosophy of life permissibility. The investigator who knows that his ways of interrogating are philosophy of life permissible will ask his questions with conviction, enthusiasm and accountability, thus ask meaningful questions and, therefore, practice science (pedagogics) on the highest level possible.

4.6.9.7 Hengstenberg 1974: 3-24

Phenomenological thinking is a particular search for conditions, also for preconditions for uncovering contemporary ways of giving meaning—including giving meaning in pedagogical situations and discussions. A particular precondition for effective thinking is the philosophy of life permissibility of its steps of thinking so that the reflecting can be done with the greatest possible conviction, enthusiasm and accountability.

4.6.9.8 Imelman 1974: 4-5

To know and explicate the essences of educating requires an ontological understanding along a phenomenological way. The significance of an ontology of educating for practice also must be explicated. Ontological and doctrinal pronouncements built on this form a coherency. If by "doctrine" one can mean, among other things, "philosophy of life", then this constitutes a matter for enlivening the pedagogical essences.

4.6.9.9 Flitner 1976: 1-8

Flitner states that for the strategy of pedagogics today, in addition to the "appeal to the facts", it is important to note that there must be a reflective penetration to the core, to the hub. To be able to do this, a method that is true to matters is necessary. Essence-disclosing as core disclosing, then, is meaningful pedagogical work

and occurs by implementing the true-to-reality phenomenological method.

In addition, Flitner indicates that the relationship of pedagogics (theory) to practice is dialectic in nature; a theory arises from a practice and the practice again is clarified additionally by the theoretical reflection of pedagogics. The phenomenological method is characterized by the fact that it takes the reality of educating (also in the form of practice) as its point of departure for reflection and also follows the phenomenological credo "return to the things themselves", i.e., interpreted as a return (with deeper understanding, refinement) to the practice from which it has arisen. Also, this way of returning must set in motion the pedagogical discussion.

4.6.9.10 A phenomenological approach: Some views applicable to the Faculty of Education, University of Pretoria

- Phenomenology can be viewed from a variety of perspectives and there is more than one way to practice it. This means that a Christian, as a person who wants to practice science in the light of particular Christian norms, also can judge phenomenology from his perspective regarding the permissibility of the steps of thinking and procedures that constitute this method. This implies that it is entirely possible that certain facets of the phenomenological method might be unacceptable to a Christian.
- Fundamental pedagogics chooses **for** reflection as essence disclosing that constitutes the sense of the entire phenomenological procedure and **against** the absurdity of essence-blindness. In addition he chooses a phenomenological method that at least satisfies two preconditions:

  * **Scientific necessity**
  A step of thinking is scientifically necessary if its implementation leads to **disclosing essences** and **verifying their essence status.**
  * **Philosophy of life permissibility**

The pedagogue will not follow ways that are philosophy of life incorrect and, in doing so, be untrue to himself. This means that before a particular step in thinking is exercised by him he first must make certain that it is not in conflict with his philosophy of life. If he can be assured that the scientifically necessary steps of thinking also are philosophy of life permissible for him, this will lead to him carrying out the steps with greater emotional assurance, conviction and also accountability. From this it seems that by answering the philosophy of life question affirmatively, it is placed in the service of a sharpened scientific practice.

- Reflection on how there even is phenomenological practice and a critical evaluation of the unique ways of being a phenomenologist are characteristic of contemporary phenomenological research (Tymieniecka). A fundamental pedagogue is attuned to a selection of those fundamental steps of thinking and procedures that disclose real essences and that harmonize with his own philosophy of life. Phenomenological steps of thinking are accountable steps that must satisfy two particular requirements, i.e., **scientific necessity** and **philosophy of life permissibility**.

- Because the phenomenological method can change from time to time it is a perennial possibility for thinking (Heidegger). "Change" here can refer to the fact that certain phenomenological procedures, in the course of time, can be eliminated and even that certain accents will be modified. This also can mean that new criteria can be designed for the acceptability of these procedures or that "old" criteria can be re-emphasized. Here, once again, there is thought of the two mentioned criteria of which the second (philosophy of life permissibility) decidedly is viewed as new in various phenomenological circles (and also by adversaries of the phenomenological movement).

The course of development of Landman's thinking currently shows a particular turn. He has already also acquired fame for his pioneering work in Educational Research. Time and advancement have shown that the specific problems of educating also put specific

demands on its research methodology and practice. Landman proposes phenomenology in action and now there is an attempt to clarify the significance of phenomenology for [educational] research.

4.7 PHENOMENOLOGY IN ACTION: THE RESEARCH SIGNIFICANCE OF PHENOMENOLOGY (IONP)

Since educational research revolves around pedagogical meaning and depends on the researcher's preparation, the conditions for the appearance of meaning and for an effective attunement to research must be clarified. This means that the phenomenological method must be described and explicated as preparation for research. To this end the following is considered.

4.7.1 Preparation for research

There are mainly two ways in which phenomenology can be described as a method, i.e., in terms of the steps of reduction (phenomenological, eidetic and transcendental reductions) and in terms of the steps of thinking (thinking and acting away, separating, contradictory, hermeneutic, etc.). What is more, these two ways of describing are combined.

4.7.1.1 The phenomenological reduction

Research function of the phenomenological reduction

- Everything that conceals real pedagogical meaning and its disclosure via research must be minimized so that the pedagogical itself and the mode of research that must be followed can appear more clearly. This makes a clear illuminative and illuminating formal, systematic and intensive analysis possible. Then the research event and attunement will appear more clearly.

- **The acts of removal by the phenomenological reduction**

- Sharpening attending

The act of thinking away (FPOW: 107-109)

The researcher must first determine if the pedagogical way(s) of living that he wants to investigate justify intensive study. A pedagogue as researcher begins his research by showing that these ways of living cannot be thought away in genuine educative situations. Thus, he tries to think this (these) way(s) of living away from the educative situations that he already knows or has experienced. If by his reflection he can corroborate that the pedagogical way(s) of living he wants to investigate (research) further is indispensible for meaningfully supporting a child on his way to proper adulthood, he has to do with a pedagogical way of living that justifies further research.

Similarly it is determined which research procedures can possibly be implemented effectively. For example, with the research aim in mind, is the implementation of the experimental procedure thought away from [eliminated from] the research program. Thus there is a selection of research procedures.

The act of acting away (FPOW: 109-111)

In order to acquire still greater certainty before additional research is begun, a researcher investigates the ability to act away the pedagogical way(s) of living that he could not think away. An effective way to do this is to study the literature and available reports of child guidance and other research institutes regarding the situation of educating.

- Rejection of superficiality (FPE: 26-27)

A researcher must know that scientific practice, also in the form of research, has as its aim a search for the essentials of a matter, and this requires a breaking away from and through superficialities characterized by a yearning for non-essentials; a satisfaction with not going deeply into a matter; a restless passing over reality; lack of effort; wordiness and meaningless expressions. Rejection of the superficial is realized by taking the following steps of thinking:

Separating the essentials and the non-essentials (FPOW: 111-112)

When a researcher has shown that the essences that his research will involve cannot be thought or acted away he must allow them to appear very clearly so that the superficiality that might still exist at this stage can be overcome. He does this by separating the pedagogically meaningful from the non-essential matters that surround them. Thus what cannot be thought and acted away must be clearly distinguished and separated from what can be thought and acted away without damaging a child's becoming a proper adult. This then leads to a clearer appearing of the pedagogical way(s) of living that must be investigated further and is especially conducive to asking meaningful questions and preliminary answers.

Stating contradictions (FPOW: 113-116)

The opposites of meaningful ways of living do not have the right and necessity to exist in the educative event since they have a paralyzing effect on a child's becoming adult. Only those ways of living whose existence seems certain and that exist exclusive of stated others in conflict with them will really be meaningful. A researcher who has made a clear separation between the essentials and their contradictions see each of them so clearly that he is able to overcome superficiality.

In his study of the literature a research must pay close attention to the findings in connection with research procedures. Findings that a number of researchers agree with can be implemented in the research with greater confidence.

- Eliminating naïve prejudgment (FPE: 28-31)

A researcher eliminates naïve prejudgment when he avoids being biased, an unreasonable, irrational and untested position toward reality as well as negativity. These ways in which being naively biased appear and interfere with meaningful scientific work can be neutralized by asking meaningful questions.

Asking hermeneutic questions (FPOW: 117)

There is specific inquiry about the sense and meaning of the pedagogical ways of living on which the research will be carried out as well as about the real significance of particular research procedures. The hermeneutic question asks "What is served by ...." For example, What is served, i.e., what is the meaning of the particular pedagogical way(s) of living that have stimulated a researcher's wondering such that he will research it further. What is served by the particular research procedures that a researcher plans to use? If no provisional satisfactory answer can be given to the "what is served" question the meaning of further research on it is thereby thrown into doubt.

The fact that the concerned pedagogical way(s) of living and the appropriate research procedures have withstood the previous steps of verification, i.e., thinking and acting away, separating, and stating contradictions is already an indication of their meaning, i.e., that there exists a positive answer to the "what is served" question. A researcher can also verify if the particular pedagogical ways of living are preconditions for the realization of others. Moreover, he must determine if the research procedures available must be used only as a "matter of interest" and if their implementation in the research program indeed is a precondition for a formal, systematic and intensive carrying out of a scientific analysis.

Thinking away, acting away, separating and stating contradictions

It is meaningful to carry out thorough research work impartially and with a positive attitude on the already verified pedagogical essences. This can be done by accountably applying appropriate research procedures [to essences] that have survived verification and evaluation.

- Overcoming timidity of thinking, deficient light and insufficient vigilance

All scientific activities, including scientifically accountable research, imply that there must be thinking. Overcoming timidity of thinking,

deficient light and insufficient research vigilance will guarantee the appearance of enlivened meaning and enthusiastic verification.

Taking a position for meaningful problem solving

By meaningful problem solving is meant that with the introduction to problem solving (stating the problem, formulating a hypothesis, choosing a method) and with applying problem solving methods, it must be kept in mind that there Is a sufficient account of how humans (children) really are so that the unscientific will not appear. Especially because of inattentiveness and insufficient vigilance there is a defect in anthropological accountability by contemporary pedagogical researchers. One way to prevent the research results from appearing alien to life is a phenomenological preparation for the research followed by a phenomenological evaluation of the problem solutions.

- Nullifying general talk and ambiguity

A researcher must express in words his preparation and planning, his choice of method and his research results so that those interested can be aware of them. The terminology chosen by an effective researcher must meet certain requirements (Landman 1971: 18-25):

(i) The terms must express the real essentials of the pedagogical way(s) of living being researched and also of the implemented research procedures so that their significance appears unambiguously and all circumlocutions are avoided;

(ii) the terms must be the best possible grammatical rendition of the concerned way(s) of living and must satisfy linguistic demands; and

(iii) the terms must be so suitable that that there can be no doubt that the researcher involves himself with pedagogical matters. The terms must be anthropologically verified so that terminology that belongs rather to the realms of animals and plants as well as the physical-chemical can be avoided. To allow the real essentials of being human to appear, suitable

anthropologically judged terminology is needed (Landman 1972: 87-89).

As part of the researcher's phenomenological reduction he must take a stand against an overflowing flood of words that will impede genuine understanding of the pedagogical ways of living as well as the research procedures; conceal the essentials of the ways of living and procedures with a blanket of words that especially attenuates the interpretation of the research results; an inclination to seek the easiest way that might impede the thoughtful use of suitable research procedures; the possibility of respecting easy comprehensibleness for genuine understanding; and allowing for the existence of double meanings (ambiguity) that lead to confusion, lack of clarity and vagueness.

The aim of the phenomenological reduction thus is removal with an eye to preparing for disclosing and verifying essence essences, i.e., bringing to light the essences of the pedagogical ways of living (with their meaningful coherencies) with which the educational research is involved.

Where the phenomenological attunement as discussed above was actualized in the form of acts of removal, the following way of reduction, i.e., the eidetic reduction occurs in the form of acts of unveiling.

4.7.1.2 Eidetic reduction

The acts of removal exist in a number of phenomenological steps of thinking that are applied with the aim of eliminating impediments to research. The acts of unveiling exist in the same steps of thinking but now with a different aim, i.e., bringing to light and verifying the essences of the selected way(s) of living and what is really characteristic of the possibly suitable research procedures that are going to be implemented so that their significance can remain clear. A researcher can realize meaning-disclosure by taking the following steps:

4.7.1.2.1 Determining the places of appearance

By a direct study of the literature, as a penetrating investigation of sources of information, especially an evaluation of the state of contemporary knowledge, asking questions and forming hypotheses are promoted.

4.7.1.2.2 Establishing agreements

Essence tables (also known as tables of characteristics) are compiled and compared with each other to determine agreements and differences as well as to promote asking questions and forming hypotheses.

4.7.1.2.3 Essence verification

An integrated table of essences (characteristics) is compiled and then the right to exist of the essences included is evaluated by applying the phenomenological steps of thinking.

4.7.1.3 Transcendental reduction

From time to time a researcher must proceed to an investigative self-analysis in order to determine if he still acts in agreement with scientific, anthropological, philosophy of life and practical demands.

In order to effectively prepare for research it is necessary that the researcher will go to work as discussed previously. That a phenomenological attunement is also conducive for meaningful scientific research is indicated in the following.

4.7.2 The attunement to research

The attunement to research is very necessary for its effectiveness. A negative attunement undoubtedly leads to research that is empty and without meaning. Such an attunement obscures and restrains the research and thus must be eliminated. A phenomenological attunement is necessary for promoting meaningful research work. Moreover, there is an attempt to show the significance of the phenomenological approach for the investigative attunement of a researcher.

4.7.2.1 The phenomenological reduction

4.7.2.1.1 The research function of the phenomenological reduction

At the beginning of his work a researcher must free the way(s) of living over which the research must move of all obscurations. Obscurations and impediments are decreased while clear illumination is increased (Kocklemans 1970: 252, 256, 307-308). By allowing the research attunement to appear clearly, illuminating and illuminative formal, systematic and intensive analysis become possible.

4.7.2.1.2 The acts of implementing the phenomenological reduction

a) Sharpening attending

A researcher must give attention to the pedagogical way(s) of living that he will research. Thus he must be intensively concerned about them and must actively listen and thoughtfully look [at them] (PFP: 20-22). Active, intensive and thoughtful concern occur when he carries out the following steps of thinking:

i) The act of thinking away

A researcher first shows that the pedagogical way(s) of living that he wants to investigate cannot be thought away from genuine educative situations. By this act there is sharpened attending to the area of research and for possible research procedures and his attunement to research profits from this.

ii) The act of acting away

Acting away ought to result in a further sharpening of attending to the chosen area of research and for the selected research procedures. By carrying out the steps

of thinking and acting away a researcher's giving thoughtful attention ought to be further sharpened so that the following become possible:

- His wondering about the aspect of the reality of educating that he wants to investigate further flourishes in such a way that now he already asks a number of meaningful questions (as a beginning to stating a problem) and possibly also as preliminary answers as a beginning of hypothesis forming.
- Through sharper attending a researcher has eliminated the following obfuscators: defective attending; vagueness regarding the meaningfulness of the way(s) of living that he will investigate and of the research procedures that are meaningfully applicable; absence of wonder about what must be investigated and for the unlocking value of certain research procedures; passivity; uncertainty; absence of problem awareness and an inadequate willingness to solve problems.

b) Rejection of superficiality

The superficial is characterized by a yearning for the non-essentials paired with an emphasis of incidentals; a being satisfied with not going deeply into a matter; a restless passing over reality; lack of effort by which especially the will to carry out thoughtful research work is weakened and wordy and meaningless by which there is a wide turn from stating meaningful questions because of an uncritical attunement to the claims made for certain research procedures. Thus, there are problem solutions that are inane and meaningless.

Rejection of the superficial, as discussed above, is realized especially in the form of the following steps of thinking:

i) Separating the essentials and the non-essentials

This step means that a researcher must see sharply (especially by an intensive study of the literature) what the essential characteristics are of the available research procedures that must be separated clearly from unwarranted claims.

ii) Stating contradictions

A researcher who overcomes superficiality by separating the essentials and the non-essentials, and the essentials from their contradictories thereby removes the following from their thinking:

- the possibility of concerning himself with what does not belong to the matter that must be investigated and what is not characteristic of the research procedures;
- shallowness that especially hinders asking penetrating questions of suitable research procedures;
- rash carelessness by which especially thorough preparation for further research is deemed to be of little importance and all claims made about the research procedures are gladly accepted; and
- defective research will that to its benefit has a choice for the most arduous way of research and against instant solutions, initiative to apply meaningful research procedures, decision for honest and penetrating analysis, striving for unbiased research work and effective work at each step that the research ought to follow.

c) Eliminating naïve bias

A researcher eliminates naïve bias when he avoids the following:

- bias [prejudgment] in the form of ungrounded and non-verified personal opinions that are imposed on the reality of educating and the research on it so it is not allowed to appear as it is;
- an unreasonable, irrational and untested attitude toward reality that are involved in the research and are against certain research procedures that result in a tendency toward casualness, disorderliness, apathy, vagueness and inattentiveness; and
- negativity resulting from the denial of penetrative thinking for meaningful analysis, denial of the meaning of the pedagogical ways of living and insecurity in the research situation,

especially because of a denial of the necessity for thorough planning and adequate preparation.

i) Stating hermeneutic questions

Positive answers to the hermeneutic question, i.e., "What is served by ....." will create in the researcher certainty, recognition and necessity, acceptance of meaning, relevancy, orderliness, attentiveness and a willingness to verify and encourage him to proceed with applying suitable procedures. Knowledge that the laborious way of research that must be followed can be meaningful, arouse enthusiasm that allow bias and negativity to disappear.

ii) Thinking and acting away, separating and stating contradictions

It is meaningful to carry out penetrating research with already verified pedagogical essences in an unbiased way and with a positive research attitude. This can be done by accountably applying suitable research procedures that have survived verification and evaluation.

d) Overcoming timidity of thinking, defective light and inadequate vigilance

Anyone not prepared to follow the strenuous way of thinking, e.g., because of a lack of ability will, even if there is sufficient vigilance concerning an aspect of reality in which research must be carried out to thoughtfully illuminate it, definitely will not be a successful researcher.

A successful researcher must be able to overcome or even nullify the following obscurations or impediments on the way of thinking (FPE 25-32):

- an inclination to be vague that especially harms research planning and impedes the choice of suitable research procedures;

- being satisfied that meanings remain concealed and thus research is reduced to a haphazard matter;
- a lack of liveliness and enthusiasm the sustained meaningful continuation of the appliction of reearch procedures; and
- a failure of the effort necessary to carry out the research to meaningful results.

i) Sharpening willful thinking

This sharpening ought to lead to a research attunement that gives evidence of (Holmberg 1978: 3):

- Intensively
- seeking out data;
- orderly compiling data;
- critically evaluating the data about where additional research will go;
- a vigilant search for meanings of the data and research procedures that lead to a meaningful course of research; and
- a choice for entering into or encountering the problematic by formulating meaningful questions.

e) Eradicating general talk and ambiguity

To choose effective words for his research, as part of his phenomenological reduction, he must adjust himself and take a position against:

- flooding by a flow of words that will impede genuine understanding of pedagogical ways of living as well as research procedures;
- covering of essentials of ways of living and procedures by a coat of words that especially impedes the interpretation of the research results;
- an inclination to search for the easiest ways that might impede genuinely thoughtful implementation of research procedures;
- the possibility of putting up with easy understandability for genuine understanding; and
- permitting double meanings that lead to confusion, lack of clarity and vagueness.

By a phenomenological attunement a researcher can achieve the following gains for effective research work:

- a sharpened attending that makes possible an intensive research involvement;
- an absence of superficiality that insures penetrating research intervention;
- eliminating naïve biases in advance that purifies the research work of non-verified opinions, irrational moments and negativity;
- overcoming timidity of thinking, lack of light and insufficient research vigilance that will guarantee the lively appearance of meaning and its enthusiastic verification; and
- the eradication of general talk and ambiguity that especially will sharpen reporting the research.

4.7.2.2 The transcendental reduction

When a researcher has covered the research path from formal, systematic and intensive analysis to this point, he lives a particular scientific attunement, i.e., an accountable and enthusiastic awareness of essences.

In order to venture farther on this tedious research path, a researcher must also take to heart the following pronouncements regarding the transcendental reduction.

Now attention shifts from object (aspect of reality being investigated) to subject (the researching person himself). Before further research occurs a researcher must proceed to an investigative self-analysis that is followed by self-correction, if necessary (Beerling 1965: 61). He must critically look at himself as a researcher especially regarding the quality of his research attunement, the suitability and permissibility of the means and procedures of research he is going to use and the accountability and justifiability of the interpretations of his findings.

A researcher who carries out the phenomenological and eidetic· reductions ought to have at his disposal a valuable and worthy attunement to research. There has already been reference to the anthropological justification and philosophy of life permissibility and now lastly the following suffices:

- the rationally justified demand of meeting scientific requirements for research forms a living synthesis with the meta-rational demand of the philosophy of life permissibility of research procedures; and
- the affective pressure of the philosophy of life selection of research procedures can serve as a creative renewal of the research activities especially be sharpening their justification. An additional advantage of this justification will be the researcher's piece of mind and enthusiasm.

4.7.3 Verification of the research

Applying the essence-disclosing function of the phenomenological method is already research, but basic research as preparatory research. In this sense, all additional research in reality is ways of verifying the phenomenological findings, of which the function of improving practice must be seen as a particular verification-possibility. In reality, the phenomenological steps of thinking are particular ways of verification that then can be verified further by other methods of research.

The phenomenological attunement, as is clear in the above discussion, is realized in the form of acts of removal. The eidetic reduction occurs in the form of acts of unveiling. The disclosing acts point to bringing to light and verifying the essences of chosen way(s) of living and of that which is really characteristic of the possible suitable research procedures that are going to be implemented so that their significance can be clear. Thus, the phenomenological steps of thinking serve at the same time as acts of removing and of unveiling and both are carried out in the preparation for the research.

· Eidetic reduction was discussed in 4.7.1.2.

A researcher might not summarily accept that the essences and characteristics about which a number of authors are in agreement necessarily will be meaningful for his future research. He must verify phenomenologically the meanings that appear in his integrated tables. This means that he subjects each meaning to the power of verification of the phenomenological steps of thinking (as described in 3.7.1 and 3.7.2).

A researcher compiles an integrated essence table or table of characteristics and then essence verification occurs so that he can evaluate the right to exist of the essences contained in it by applying the phenomenological steps of thinking.

Phenomenological verification ensures that the development of generalizations, principles or theories on the basis of which future events can be predicted will not be foreign to life.

Phenomenology, as radically empirical, i.e., a scientific activity that is attuned to disclosing and verifying real essences, is a particular research method.

Phenomenologically verified literature study and essence-disclosing work of the reality that must be investigated and of the research procedures that can be implemented promotes expertness.

Phenomenological essence-awareness and verification is a requirement for accurate notes, reports, definitions, descriptions of procedures, literature references, recommendations and interpretations.

Finally, the interpretation of the research results is examined.

4.7.4 Interpretation of research results

In general, a research project is undertaken with the aim of scientifically investigating one or another meaningful problem and reporting the results. The research report contains the results of the investigation and, as a written document, has the advantage that it is permanent and can be studies and manipulated. The significance of the investigation and its influence depend on the

quality of the report. From the beginning, a researcher is aware of the demands and nature of a research report and will, in his preparation for and execution of the project, take the necessary steps to orderly compile the relevant data.

The phenomenological steps of thinking can be expressed in question form and serve as evaluative acts of the methods of problem solving used.

Thus, a researcher must verify phenomenologically the meanings that appear in the research results. That is, he subjects each meaning to the verification-power of the phenomenological steps of thinking (as described in 4.7.1 and 4.7.2).

When a researcher applies the phenomenological steps of thinking as criteria he takes the essential characteristics of each step and formulates it in question form. These questions are then addressed to the research results that must be judged and interpreted.

The presentation and interpretation of the data as a component of the research report is at its core because it has to do with the essence of the particular research.

In some cases it is desirable to give the results in tabular form. Then the data are ordered via their tabulation. The interpretation of the tabulated data can make effective use of this convenient way of presenting the results.

The most important task of a researcher in this connection is to illuminate and interpret the most important findings. He must discuss and interpret his own results in terms of his study of the literature and come to conclusions that can be seen as contributions to pedagogical theory. In interpreting the research results a deep insight must be disclosed. The insightful interpretation of the findings is an essential requirement for a research report.

From the above it is clear that the phenomenological method is the only meaningful manner of giving meaning to educational research. From this it is now concluded that for a pedagogue as phenomenologist there is only one meaningful way available to

acquire knowledge and this is a thoughtful appeal to the matter itself (Husserl, Heidegger). By means of this study the fact that Landman proposes phenomenology in action for educational research comes clearly to the fore. Indeed, he also shows how the phenomenological method can best be applied for educational research.

Finally, in this part of this chapter on the development of Landman's view of phenomenological action attention is given to his current view in terms of a recent work by him. Landman believes pedagogues such as himself face the task of implementing projections of the new educational order envisaged. The matters of curriculum study and curriculum research in the future order are of fundamental importance for the quality of teaching envisaged for the country. In the following there is a consideration of the contributions that Landman has also made to this aspect of the pedagogical.

4.8 OPERATIONALIZED PHENOMENOLOGY (FPK)

Analyzed etymologically, curriculum is the result of creating a macrostructure around the three legs underlying practice, i.e., content, form and policy (Landman 1984: 16).

Obviously, curriculum study requires the use of a particular methodology. A particular function of fundamental pedagogics is to indicate a fundamental way of thinking (FLV: 4-11), i.e., to describe and interpret particular essences of phenomenology. This means that the significance of phenomenology as a method for curriculum study must be clarified.

Phenomenological thinkers indicate that the intentional components of human behaving is often distorted by models that rest exclusively on quantification, something unique to the natural sciences (Cherryholmes 1982: 31). Phenomenology will require that a curriculum be designed from the perspective of those for whom it is a curriculum with an emphasis on individual biographies as a form of situation-analysis, thus from biographical moments that are experienced by unique individuals. Personal existence is explored so that activities (situations) can be understood in terms of the

meaning of the preceding experiences. This requires a clear description of these experiences paired with meaningful interpretation and judgment that result from an intensive encounter between the person who will be understood and one or another phenomena of educating (Barone 1982: 41, 42).

William Pinar, the curriculum expert, believes that phenomenological analyses spur researchers to pay attention to lifeworld experiences (Pinar 1975: 205-214). The natural is brought to the fore and use is made of the vitality of the lifeworld. There is a focus on the everyday lifeworld and on lived experiencing as sources of data. In this light Pinar emphasizes the value of autobiographical reports of experiences of educating as a form of situation analysis that can be studied with the help of phenomenological methods. Such studies can lead to the development of categories of curriculum theory within the framework of teaching experience so that understanding can be attained. Primarily this has to do with understanding the personal meanings of participants in classroom situations. Individual understanding and experiencing of a situation are to some extent characteristics of that situation.

In his curriculum studies, Landman takes into account the method proposed by Pinar. This method follows:

- A teacher, curriculum expert or teaching-content expert writes a plan about a particular aspect of a curriculum. Each plan must include three “narratives” that the author views as his meaningful experience of teaching. Thus arises the so-called **autobiographical text**.
- Then **definitions** are designed in terms of the three narratives that then illuminate the specific experience of teaching. This matter can be sharpened by an **eidetic reduction** that arises from compiling an essence table. Two procedures are proposed for this, i.e., essence analysis where for each text studied the essence is extracted and written down in expostulatory form and there is definition refinement where the description is studied again to determine if it fulfills the requirements asked of definitions. The latter points to accurate distinctions that again refer to clarity.

- The autobiographical text (with definitions) is now subjected to an analysis described as "critical remembrance". The author of the autobiographical text refers back to his own experience to which he has given expression in the form of an autobiographical text with its resulting definitions. This is done by giving a number of memory tasks to the author with the aim of sharpening cognitive and affective insights. These tasks can also be seen as ways of eliminating essence blindness, thus as a form of **phenomenological reduction**. These also qualify as ways of unveiling essences (essential meanings), thus as a form of **eidetic reduction**.

  The aim of this task of critical remembrance is to disclose that the autobiographical text has concealed or forgotten meanings. Thus the hidden essences are illuminated so they can be used in the future.

  Landman says phenomenology in the form of critical remembrance can be intensified in evaluating the autobiographical text and definitions resulting from it in terms of the following criteria (IONP: chapter 2):

  i) **Concept sensitivity**: are suitable and precise words used?
  ii) **Essentiality**: is there purposeful selection of essences and are they separated from non-essentials?
  iii) **Positivity**: is there a sharp sensibility for essences and a resistance to non-essentials?
  iv) **Logic**: how does the biographical text fare after the rules of formal logic are applied to it? (The rules are the principles of identity, contradiction and of adequate reasons)?
  v) **Objectivity**: are naïve biases bracketed?
  vi) **Sysematics**: are the data that appear in the text well organized or are they a mere compilation of the data?

Following Landman, an expert in phenomenological actions next will be able to act even more intensely with the biographical text and related remembrance task if the phenomenological steps of thinking

are implemented (IONP: chapter 2). The effect of each step of thinking on the autobiographical text is now indicated:

- Thinking away: If one or another matter with respect to a described (thought) situation in the biographical text and definitions can be thought away and that situation does not change, such a matter may be ignored. Then, as far as curriculum is concerned, such a matter has essence status.
- Acting away: If one or another matter with respect to the real educative experience as this has come to light in the autobiographical text can be acted away and the meaning of that experience does not change, such a matter may be ignored.
- Separating: When it is determined which matters are important in the autobiographical text and which are not and the unimportant matters are eliminated, do the important matters appear more clearly? The important matters at taken up in the definitions inferred from the autobiographical text.
- Contradictions: For each meaningful matter that appears in the autobiographical text and in the definitions, its opposite is stated as a possibility and its negative (or positive) is shown so that the positive (or the negative) of the matter of concern can appear more clearly.
- Hermeneutic question: For each meaningful matter that appears in the autobiography it is asked: What is served by its realization? Or: What is the meaning of its realization for curriculum?
- Enlivenment: A defined matter that is philosophy of life acceptable is a living matter (awakened with life). Philosophy of life demands must be reflected in the curriculum.
- Practical application: A defined matter that can be part of a particular practice, especially for its betterment, is a meaningful matter and is applied in curriculum development.
- Categorical status: A defined matter that can be applied as an illuminative means of thinking, i.e., in terms of which the curriculum practice in question can be thoughtfully judged meaningfully is a meaningful matter for curriculum design.

By working in this way with autobiographical texts as a form of situation analysis, an experienced expert teacher can make

particularly meaningful contributions to curriculum design by which a particularly thorough scientifically accountable basis for curriculum evaluation can arise.

It is now sufficient with this discussion of the significance of phenomenology for curriculum to present a representation proposed by Landman. Because phenomenology is an expression of the essence of a matter, it thus is meaningful to make a phenomenological approach to curriculum research observable below.

Concisely summarized, Landman's standpoint is that a fundamental pedagogue strives for an ontological understanding of the pedagogical, i.e., to bring to light real pedagogical essences. These essences are found in the reality of educating itself and not outside of it and therefore he turns to the phenomenological method.

A phenomenological approach to curriculum research

Stating the problem

Phenomenological reduction decisions

1. **Essence table:** By a phenomenological reduction, bring to light places the phenomenon appears.
2. **Verified definitions:** Ways of verification: phenomenological, formal-logical, definition requirements.
3. **Refined statement of problem:** Verified definitions are rewritten and ordered in question form.
4. **Refined hypothesis forming:** Refined statement of problem rewritten in hypothesis form.
5. **Motivated procedure selection:** Refined hypothesis serves as motive for procedure selection.
6. **Procedure application:** Application of selected procedures; transcendental reduction.
7. **Results (outcomes):** Ordered in light of the requirements of the applied procedures and phenomenologically interpreted; transcendental reduction.
8. **Conclusions:** Return to the hypotheses. Interpretation

regarding confirmed and disconfirmed hypotheses; transcendental reduction.

9. **Recommendations**: For further research, for improving practice; transcendental reduction.
10. **Determining priorities**: For carrying out recommendations, motivation for priorities in terms of the pedagogical, policy and funds.

4.9 SUMMARY AND STATEMENT OF FOURTH PROBLEM

Because Husserl is called the father of the phenomenological method it was necessary at the beginning of this chapter, which is an attempt to trace the development of Landman's views of phenomenology, a Husserlian explication of it is first given. To understand the pedagogical work of Landman, it is meaningful to learn about the origin of the method that he applies in his pedagogical thinking and on which he still places a very high premium.

However, it also is the case that Landman does not limit himself to the phenomenological method because he knows that it is not advisable to make one method absolute in pedagogical thinking. Consequently, he distances himself from a methodological monism. It is also clear that he makes a place for the contradictory, hermeneutic and dialectic methods. Here each of these methods is elucidated.

Because Landman is not merely a pedagogue but a "Christian pedagogue" the idea of the necessity of philosophy of life permissibility of disclosing activities in addition to their scientific necessity is extremely important to him and also appears very clearly in his work. The synthesis between confirming the scientific necessity and the attunement with philosophy of life permissibility is evidence that Landman accountably practices fundamental pedagogics on the highest possible level. The unity and mutual implication of the scientific with a philosophy of life in Landman's work results in a refinement of the acts of thinking and an openness to that which is illuminated because of these acts of thinking, i.e.,

pedagogically meaningful ways of living as essential for meaningful educative work.

By studying the contemporary pedagogical literature in this country as well as overseas, the spotlight falls sharply on the scientific meaning of dialectic pedagogical thinking. Landman has shown that there undoubtedly are indications of a dialect-hermeneutic movement in realizing real pedagogical essences that can only be understood if the dialectic method is grasped. To understand this method it then was meaningful to offer a description of it. It is then indicted that dialect includes the idea of speaking-with or dialogue. This dialogue refers to a reason and counter-reason, word and counter-word, thesis and antithesis or first way of being and second way of being with the aim of an authentic synthesis.

Subsequently, it is shown that methodological actions have significance for disclosing as well as realizing essences. An attempt is made to show the meaningful coherency between methodology and pedagogics. It is generally accepted that if this coherency were different, pedagogics would not be. Methodology thus cannot be thought or acted away from proper pedagogical practice. Also, that methodology has the same status as teaching practice is now explicitly brought to light by Landman for the first time.

The phenomenological acts of disclosing are reinterpreted by questions that Landman asks of a pedagogue. A pedagogue searches for essences, thus for the non-contradictory, the universally valid and what cannot be thought away and these questions serve as verification to bring him ever closer to them. The phenomenological method can undergo change from time to time and there also is more than one way to practice phenomenology. Therefore, it is meaningful that pedagogues continually converse. The then current pedagogical conversation about phenomenology is closely examined chronologically be selecting ten persons in terms of which this is done. The phenomenological method of pedagogues at the University of Pretoria where Landman is located especially fulfills two requirements, i.e., scientific necessity and philosophy of life permissibility. The criterion of philosophy of life permissibility is settled in many phenomenological circles as a new view among which are also antagonists of the phenomenological movement. As

a Christian, Landman thoroughly justifies himself with respect to this approach.

Research is a very important aspect of contemporary pedagogical thinking. Therefore, it also is desirable to show the research significance of phenomenology for pedagogical research. A pedagogue who undertakes pedagogical research is especially and continually a phenomenologist. A scientific investigator must make use of a suitable method that will make the aspect of reality that he wants to investigate accessible to him. In doing so he puts phenomenology into action. The research significance of phenomenology is especially clear as far as the following are concerned: the attunement to research, preparation for research, verification and interpretation of the research results.

In concluding the above, the research significance of phenomenology for curriculum study is discussed. A schematic representation of a phenomenological approach to curriculum research provides a good indication of this.

In the present chapter there is an attempt to show Landman's view of phenomenology applied. It has clearly come to light that he applies the phenomenological method in a particular way. In this connection, in chapter 5 it is shown that to apply the phenomenological method pedagogical categories as means of thinking are needed. Then the development of Landman's use of categories that can be perceived is examined. In doing so, in the next chapter attention is given to the following:

- Oberholzer's categories and criteria are given, supplemented and organized under the anthropological categories from which they emanate.
- The practical application of pedagogical categories—pedagogical criteria are categories in question form.
- The ontological-anthropological grounding of categories/criteria.
- The etymological and phenomenological analysis of the concept "category".
- The use of categories in illuminating fundamental pedagogical essences.

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