

APPENDIX B: KEY [STUDY] QUESTIONS AND NOTES

CHAPTER I THE CONCEPT “CATEGORY”

1.1 Introduction

1. To which scientific activity does the phrase “way of thinking” refer?
2. Do all scientific practices involve thinking?
3. Is all thinking scientific?
4. Is thinking, as such, a criterion for being scientific?
5. List some qualifications of thinking in order to claim that it is scientific (among others, radical, systematic, universal, methodical, implementing means of thinking).
6. Is there mention of a way of thinking or ways of thinking? Which ways?
7. A category is an illuminative means of thinking. What does this mean and what does it have to do with autonomy?
8. Where are illuminative means of thinking found? How?
9. What is meant by “life world sciences”?
10. How is it possible that different life world sciences can implement the same life world categories?
11. What must each life world science do with the life world categories in order to show and maintain its autonomy?
12. What is meant when it is said that life world categories are anthropological categories?
13. What is meant by general anthropological categories and what areas of science involve themselves with them?
14. When do general anthropological categories **become** particular anthropological categories?
15. Which changes are made so that particular anthropological categories are transformed into pure pedagogical categories?
16. Which pedagogical qualifiers are needed for this? (Increasing, gradually, exemplifying and emulating, pedagogical, educative, adulthood, conquering).
17. Explain the connection between way of being and category.
18. When is a particular reality (onticity) viewed as a way of being and when is it implemented as a category? (Look for the difference between the epistemological and the existential or functional perspective).

For example:

Venturing-with-each-other-pedagogically is a particular activity in a pedagogical situation. Viewed existentially (functionally) it is a necessary pedagogical activity. Now a pedagogician can **decide** to apply venturing-pedagogically-with-each-other epistemologically. That is, he can decide to apply it as an illuminative means of thinking, e.g., in order to better **know** the pedagogical relationship of trust. A pedagogician now applies venturing-with-each-other-pedagogically as a light for thinking in order to disclose the real essences of pedagogical trust.

19. List the names of:
 - a) The general anthropological categories.
 - b) The particular anthropological categories.
 - c) The purely pedagogical categories.

20. On what basis can it be said that the pedagogical categories are grounded in anthropological categories?
21. Are the anthropological categories also grounded?
22. What question arises in this connection?
23. What is the name of the fundamental category?
24. What is the meaning and implication of this category in its simplest form of expression?
 - (i) Only one ontological category.
 - (ii) The possibility of other categories with ontological status.
Which precondition? (Grounding in the ontological Category).
 - (iii) Pedagogics as a science with founded autonomy and not relative (derived) autonomy.

1.2 Contemporary pedagogicians and the term “category”.

1. List the names of contemporary pedagogicians who implement the term “category”.
2. List the names of the categories they implement.
3. Briefly write down the contributions that each has made to defining the term “category”. (Also see section 1.4).

1.3 Contemporary pedagogicians and the term “being-in-the-world”.

1. List the names of contemporary pedagogicians who implement the term “being-in-the-world”

2. C. K. Oberholzer:

- (i) For what is being-in-the-world a precondition?
- (ii) For a human being, what is a precondition for?
- (iii) Does this include practicing science?
- (iv) How does being-in-the-world as being-by-the-world, and being-opposite or above the world with a chasm [between person and world] affect the practice of science?

3. C. F. G. Gunter

- (i) What is essential for being human?
- (ii) What does being-in-the-world mean?
- (iii) What does this have to do with practicing science?

4. W. A. Landman

- (i) What is the general precondition for being-a-person-in-life-reality and what does this mean?
- (ii) What can be said of descriptions that do not take into account a person’s being-in-the-world? Why?
- (iii) What is the complement of a meaning-given directedness that is made possible by being-in-the-world?
- (iv) What does “a child-becomes-in-and-with-the-world” mean?
- (v) Give some expressions that refer to the unity of mutual implication of person and world.

5. F. van der Stoep

- (i) What is a precondition for a person's conversation with the things in the world? What does this have to do with practicing science?
- (ii) What is meant by: "Being human is a matter of being-in-the-world"?

6. B. F. Nel

- (i) What is the precondition for thinking?

7. M. C. H. Sonnekus

- (i) What is the precondition for "being-directed-to" and being-open-for"? What does this have to do with practicing science?

8. C. J. G. Kilian

- (i) What is the precondition for coming into contact with reality?
- (ii) To what conquest does a person-person and a person-thing **relation** refer?
- (iii) What is meant by "being-in-the-world is an existentiell"?

9. T. A. Viljoen

- (i) What is the precondition for "wanting-to-know"?
- (ii) Distinguish between "bridge" and "chasm" and what is the precondition for the former?
- (iii) Is practicing science a task?

10. S. J. Gous

- (i) What is the precondition for a being concerned about what really is?
- (ii) Is practicing science a way of being concerned?

11. P. van Zyl; F. J. Potgieter; J. M. A. Kotze

- (i) Without what is thinking about the world not possible?

1.4 The concept "category"

1. What do "Kategoria" and "agoreuein" mean?
2. What does "Categories express the fundamentals" mean?
3. According to Oberholzer, how are categories designed?
4. What are the methodological implications of a pedagogician thinking "not as he wants but as he must"?
5. What does "categories are illuminative means of thinking" mean? In this connection, can there be mention of **lights of thinking**? What is illuminated or brought to light? (Real essences, their meanings and coherencies). Does this mean that the application of categories leads to ontological understanding?
6. What does "letting appear as it is" mean? Is this a synonym for "letting appear in its real essentiality, meaning and coherencies"? Is this what ontological understanding means?
7. What is the precondition for understanding (Knowledge of real essences, their meaning and coherencies). Why is fundamental pedagogics essence pedagogics? Why is it ontological pedagogics?

1.5 Being unscientific and categories

1. When does one fall into being unscientific?
2. Give examples of this unscientific overstepping of boundaries.
3. How does the non-anthropological differ from the anthropological order of being?
4. What happens if non-anthropological categories are used to describe the real essences, meaning and coherencies of the anthropological order of being? Can such describing and interpreting lead to ontological understanding?
5. What is the effect of the *metabasis eis allo genos* on the pedagogical?
6. What is a non-anthropological attunement?
7. Why is this attunement and its categories unacceptable to a phenomenologist?
(3 reasons).
8. In a non-anthropological attunement there is an arguing from animal, plant or thing to being human. A human being is *Antropos*. Why is this attunement nevertheless called **non-anthropological**?
9. Which improvements are made in “anthropological’ thinking (e.g., pedagogical thinking) when categories of a particular anthropological conception are implemented?
10. What does “absolutize” mean? Why is absolutizing unscientific? On the basis of what criterion for being scientific can absolutizing be declared unscientific?
11. What happens to life reality with absolutizing?
12. On what basis can it be said that the non-anthropological way of thinking and the way of thinking of a particular anthropological conception are non-phenomenological ways of thinking?
13. What criterion of being scientific is used when there is talk of “against the universal reality of life as background for thinking” or of “against the universal reality of educating in its rootedness in the universal reality of life as background for thinking”?

1.6 Designing categories as a scientific matter

1. What is meant by “initially concealed”?
2. What does “initially concealed” say about real essences, meaning and coherencies?
3. What is the result of “the enveloping cover of everydayness”?
4. How is the obscuring cover broken-through?
5. Designing = making unconcealed = throw light on. What light?
6. What is the connection between naming and making present? What is made present?
(Real essences, meaning and coherencies).
7. Why is a scientist concern about the quality of his naming?
8. What demands does designing as making unconcealed place on the thinker? (four)
What is the precondition for this?
9. What is the meaning of “designing as receiving meaning”?
10. On the basis of which characteristics of reality is receiving meaning possible?
11. On the basis of which characteristics of the scientific is receiving meaning possible?
12. What does “designing as giving meaning” mean?
13. What precedes giving meaning?
14. Why can a scientist not merely attribute any meaning to a particular reality? (See Strasser).
15. Why can naming be described as giving meaning?
16. Designing = receiving meaning + giving meaning. Explain.
17. What method requires a radical deepening of and a purposeful being-directed and openness for real essences, meaning and coherencies?
18. List four reasons why the phenomenological method is the only authentic method for designing [categories].

19. What is meant by “phenomenology is only meaningful as ontology”?
20. What question does ontology ask and with respect to what method can this question be answered?
21. What is meant by “ontology is only possible as phenomenology”? Does this mean that real essences, meaning and coherencies of a life world event can be brought to light only by applying the phenomenological method? Does this mean that the phenomenological method is the only scientific method? Does this mean that the phenomenological method is the only authentic essence [revealing] method? Does this mean that the phenomenological method is the only authentic method for ontological understanding?
22. What does it mean if it is said that a human being is a phenomenological being?
23. What is the precondition for this?
24. The real essentials, meaning and coherencies are the invariant, unchanging and always valid. Explain. Is this the universal?
25. What is the aim of phenomenological description? Is such description knowledge-of-essences? Is making something describable a bringing to light of real essences, meaning and coherencies?

CHAPTER II A CLOSER ESSENCE-ANALYSIS OF THE CATEGORY “BEING-IN-THE-WORLD”

2.2 Being-in-the-world is a category that lets reality itself “come to speech”

1. Give a synonym for “come to speech”.
2. Are real essences phenomena?
3. What is the methodological implication of [something showing itself]? (Refer to point of departure and method).
4. What does “letting itself be seen” say about point of departure?
5. What is the understanding like if a matter itself is understood in its real essentiality, meaning and coherencies against the universal reality of educating itself?
6. What is a being-structure and what is meant when it is said that a being-structure is a meaning-structure? Does a pedagogician search for the being-meaning of a pedagogical situation?
7. What does **letting** [something] come to speech demand of a scientist?
8. Which method lets the being of beings appear and what does this mean? Does being refer to real essentiality, meaning and coherencies? Does ontological understanding then mean the understanding of being? Is a pedagogical situation a being? What term is used to indicate that a pedagogical situation is an essential being in the life world?
9. Which obscurers promote essence blindness and why? **Methodologically**, what must be done about this? Differentiate between **nullifying** and “**provisionally bracketing**” in this context. What does provisionally bracketing mean? What is acknowledged by this regarding the source of knowledge of education?
10. What is meant by “disturbed appearance”?
11. What perspectives have post-scientific relevance for you and what does this mean? Is post-scientific here the same as beyond-scientific? How does the post-scientific differ from practice?
12. Explain why “come to speech” and “letting-be” presume each other and what is the precondition for realizing both?
13. What is meant by “being-in-the-world is a precondition”?
14. Where does a fundamental pedagogician search for fundamental pedagogical structures and fundamental pedagogical essences? What is the precondition for such a search?

2.3 Practicing a science is not possible if a scientist is isolated from reality

1. Explain: Subjectivity is a precondition for practicing science while subjectivism is an extra-scientific, pre-scientific or non-scientific matter.
2. What are scientific activities characterized by? Does **purposeful** refer to a being directed to real essences, meaning and coherencies? Does **penetrative thinking** refer to thinking about real essences, meaning and coherencies? Does **control** refer to phenomenological verification, and what does this mean? Does **systematic** refer to a particular ordering (classification) of real essences (fundamental pedagogical structures and essences)? To what does **planning** refer?
3. What makes all of the activities mentioned in 2 possible?
4. What is realized by scientific practice? The scientist reflects. What does this mean (Knowing). To what knowledge will a method of knowing lead? Can necessity be applied as a criterion for general validity (universality)?
5. What is meant by “isolation”
6. Which obfuscations lead to isolation?
7. Does reality-covering mean covering real essences, meaning and coherencies?
8. By what is a scientist banished from reality?
9. How does isolation effect the autonomy of pedagogics?
10. Why does isolation lead to speculation?
11. By which acts are idea-coverers removed and what is the precondition for such a removal?
12. To what does “in” in being-in-the-world refer? What does this have to do with subjectivity? And with subjectivism?
13. To what does the category being-in-the-world refer and how does this make the practice of science possible?
14. To where does thinking away being-in-the-world lead, and how does this effect the possibility of practicing science?
15. What is made possible by the fact of being that the world is saturated with humanness and a person is permeated with world? Does this mean a person is worldly? Why is the description of a person as worldly an existentialism?
16. What is made possible by a pedagogician’s being-in-the-world?
17. Why is it meaningful for a pedagogician to also state contradictories and what does this mean?
18. Explain the pedagogical meaninglessness of the contradictory of being-in-the-world.

2.4 The ontological category makes further anthropological thinking possible

1. What make further thinking possible and to what does it lead?
2. What is the precondition for thinking and further thinking?
3. Further thinking is finding **essences of essences**. Is that possible?
4. What does generally valid knowledge have to do with essences?
5. Allying categories is thinking itself. What does this pronouncement say about the necessity for designing categories?
6. What are anthropological categories?
7. On what basis can the design of anthropological categories be described as further thinking? Is the design of pedagogical categories also further thinking?
8. What is verbalized by the ontological category with its anthropological categories?
9. What is indicated by the use of the term “way of being”?
10. Give a few synonymous concepts for being-in-the-world.
11. Why are anthropological categories implemented?
12. What is meant when it is said that anthropological categories are ontologically grounded, thus possess ontological status?

13. Describe the further thinking from anthropological to pedagogical categories.
14. What is meant by “pedagogical categories are particular categories with ontological status”?
15. Why is the following emphasized: “The **verbalized** reality of educating is embedded in the **verbalized** life reality”?
16. List the names of the twelve purely pedagogical categories and give the real essences of each. When are these categories activities and when are they criteria?

CHAPTER III A FURTHER EXPLORATION OF THE CATEGORY “BEING-IN-THE-WORLD”

3.1 Introduction

1. What does the phrase “phenomenology and thus ontology” mean and what is the precondition for this? Why?
2. Logos is penetrative and grounded thinking. What is penetrated and why? Why grounded?
3. What is meant by absent presence?
4. Logos is the expression of being. Does this mean that real essences, meaning and coherencies are thoughtfully verbalized?
5. what is meant if it is said that the educative reality is addressed, discussed and penetrated and what is the precondition for this?
6. How does a dialectic pedagogical discussion differ from the contradictory pedagogical discussion in terms of the second way of being’s right to exist and being able to integrate them? Is the second way of being by contradiction a reality? How does “reality” differ from “right to exist”?

3.2 The existing scientist as “Cogito” (I think)

1. What does the word “Cogito” mean?
2. What does scientist-as-Cogito mean?
3. What is the criterion for being scientific that is emphasized here?
4. What is the precondition for a thinking search for real essences, meaning and coherencies? Why?
5. What does “scientist-as-Cogito” have to do with existence?
6. How does the scientist indicate that the world is real for him and possibly can be understood?
7. What is meant by “functioning intentionality”?
8. How does a scientist acknowledge that a thinking experiencing of life (also life in a pedagogical situation) is possible? To where does this thinking experiencing lead?
9. Distinguish between Cogito-as-such and Cogito-in-the-world. What does this distinction have to do with practicing science?
10. What does Cogito have to do with “letting be” and “*lumen naturale*“ and what do they have to do with scientific practice?
11. What is meant by **affirming** real essences, meaning and coherencies? Does this mean that they are seen as onticities?
12. When is a scientific judgment made and what is characteristic of such a judgment?
13. What is the meaning of “A pedagogician-as-Cogito is a *lumen naturale* or natural light on a pedagogical situation”?
14. What makes authentic pedagogical thinking possible?

3.3 The existing scientist as “Volo” (I will)

1. What does the word “Volo” mean?
2. What does a willingness to practice science mean?
3. What is a scientific disposition and why is it a precondition for practicing science?
4. When is scientific lived experiencing a phenomenological lived experiencing and what is the precondition for this?
5. What is meant by “affective seeing”?
6. When is a scientist a *desiderium naturale* and what is the precondition for this?
7. Explain: “The affective and the appreciative presume each other” and what is the precondition for this?
8. What is meant by the affirmation of meaning as a matter of “Volo”?
9. What becomes possible because a scientist is in the world also as “Volo”?

3.4 The existing scientist as “Ago” (I act)

1. What does the word “Ago” mean?
2. What is meant by being-**at**-the-world?
3. What does scientist-as-Ago mean in terms of understanding past, present and future situations?
4. What does this have to do with the ontological category?
5. State the connection between scientist-as-Ago and designing [categories].
6. What is the significance of the idea of pedagogician-as-Ago for historical pedagogics?

3.5 The ontological category and realism

1. What -isms are all realisms?
2. What does the philosophy of representational realism espouse? How does this influence scientific practice? And pedagogical practice?
3. What is meant by “phenomenological realism”?
4. What is rejected by a phenomenological view of reality?
5. What is reality for a phenomenologist and what is the precondition for this?
6. What are the scientific implications of “the appearing being itself”?
7. Distinguish among world-as-such, being-for-a-person and being-for-us, and indicate what this has to do with practicing science?
8. Define knowledge in terms of encounter and what is the precondition for knowledge?
9. Briefly state the implications of the phenomenological view of reality for pedagogical thinking.

3.6 The scientist and the reality-expressing word

1. When are scientific words living words?
2. What are reality-expressing words? What is really verbalized (expressed)?
3. What particular words are implemented in pedagogical thinking?
4. What are the first living scientific words? Why?
5. Speaking lets meaning be. What does this mean?
6. What is it that a scientist will let speak and what is the precondition for this?
7. For what are pedagogical categories necessary?
8. How does a pedagogician show that he remains faithful to the reality of educating?