

CHAPTER FOUR

THE RELATIONSHIP POSSIBILITY/ACTUALITY AND THE IDEA OF ACTUALIZING PEDAGOGICAL ESSENCES*

W. A. Landman

1. INTRODUCTION

In the previous chapters there was continual talk of:

- (i) **possible** structures of pedagogical situations with which it is noted that still other pedagogical structures might exist that are not yet noticed and that such structures are possibilities that can be **actualized** in pedagogic situations;
- (ii) pedagogical structures (with their essences) that are available to the participants in pedagogical situations as **possibilities** for **actualizing**;
- (iii) **real** pedagogical essences that are encountered in the **reality** of educating as it is rooted in the lifeworld;
- (iv) **real** pedagogical essences (with their coherencies) that have to be **actualized** in educational and pedagogic situations in order to meaningfully lead and accompany a child in the direction of proper adulthood.

2. SOME THINKERS REGARDING THE PRESENT PROBLEMATIC

In this chapter pronouncements of a few thinkers regarding the problematic possibility/actuality/actualizing are analyzed from a fundamental pedagogical perspective.

(1) Heinrich Rombach: The ontology of actualizing

Actualizing is thought of as a contrast of possibility. Possibility then means **actualizing possibility** that is characterized by an interplay of possibility and actuality. This interplay is actualized in phases: from a possibility an actuality arises which, in its turn, is a possibility for an additional actuality. The ontology of actualizing thereby is a phase-ontology within which the ordering of actuality is thought about in terms of phases (gradual progressions). In this way the **form** as actuality and the **content** as possibility are bound to each other in the actualizing and then there is mention of a real

* English translation also available at: http://www.landmanwa.co.za/funpedes_ch4.htm

(living W. A. L.) structure characterized by its necessity and demand setting nature. A person lives under the demanding claim of structures. The demanding nature of a structure itself has to be illuminated and then such a structure becomes a real **criterion**.⁽¹⁾

Viewed from a fundamental pedagogical perspective, the following is evident:

(a) Actualizing possibilities. Pedagogical structures (with their essences) are **possibilities for actualizing**. Therefore, there is mention of actualizing pedagogic association, encounter, engagement, intervention, etc. as **possible** educative actions.⁽²⁾ In the dialectic progression of the educative event the educator has to make a choice from two possible ways of being and syntheses and there also is talk of these ways of being as **possibilities** that can be actualized along the possible modes of the possible ways of actualization.⁽³⁾

In addition, it has to be indicated that the **coherencies** among essences also are particular actualization possibilities. Essences do not exist isolated from each other (see co-existentiality and co-essentiality of essences in Chapter One) and thus are not actualized in isolation from each other. That there are particular meaningful relations among essences is evidence of the fact that a particular essence **can be an essence of more than one pedagogic structure**. The following are some examples:

TABLE 1

| STRUCTURE | LIVED-EXPERIENCE AS JOINT ESSENCE |
|--|--|
| *Relationship of understanding | Lived-experience-of-otherness Lived-experience-of-future |
| *Pedagogic encounter | Lived-experience-of-belonging Lived-experience-of-accessibility |
| *Pedagogic intervention | Lived-experience-of-going-against |
| *Return to association | Lived-experience-of-freedom |
| *Giving meaning with increasing responsibility | Lived-experience-of-meanings |
| *Gratitude for pedagogic security | Lived-experience-of-security |
| *Increasing responsibility for educative relationships | Lived-experience-of-belonging together |

TABLE 2

| STRUCTURE | RESPONSIBILITY AS JOINT ESSENCE |
|---|--|
| *Relationship of understanding | Responsibility |
| *Relationship of trust | Re-sponse-ability |
| *Relationship of authority | Responsibility |
| *Pedagogic engagement | Accept responsibility |
| *Giving meaning with increasing responsibility | Responsibility in the face of the world |
| *Gradually breaking away from lack of exertion | Accept responsibility |
| *Pedagogic venturing together | Accept responsibility |
| *Design of possibilities toward adulthood | Accept responsibility |
| *Acquisition of responsible freedom | Being aware of responsibility Decide for responsibility |

TABLE 3

| STRUCTURE | DEMANDS OF PROPRIETY AS JOINT ESSENCE |
|---|---|
| *Relationship of understanding | Possibilities as demands of propriety Authority of demands of propriety Understanding demands of propriety |
| *Pedagogic intervention | Strengthening the idea of propriety |
| *Giving meaning with increasing responsibility | World with demands of propriety Identification with demands of propriety |
| *Gradually breaking away from lack of exertion | Stand for demands of propriety Live the demands of propriety |
| *Exemplify and emulate norms | Live the demands of propriety |
| *Pedagogic venturing together | Live together with demands of propriety |
| *Adulthood through increasing self-understanding | Understand the demands of propriety |

(b) Phase-ontology. Fundamental pedagogics is a particular form of **phase-ontology** when it involves itself with a phenomenological illumination of the real essences of the gradual ordering of a number of **possible** educative activities by actualizing them. This is done by disclosing the **possibility-precondition** relationships among certain pedagogic structures. The following example suffices:

Pedagogic association makes actualizing the pedagogic relationship of trust possible.

If an educator and a child are not aware of each other's presence at the same time and place nothing of pedagogic significance really can occur between them; then what a relationship of trust will allow to be actualized cannot occur. In this sense pedagogic association is the first possible precondition for actualizing any pedagogic structure with its essences.

Pedagogic association can effectively be described with the term "attunement". Therefore, it is a situation where there is understanding with the feelings. Hence, in this association there already is mention of:

Immediate-attunement-to-trust;
attunement-to-unconditional-acceptance;
attunement-to-unbiased-acceptance;
attunement-to-understanding-presence.

This attunement leads to the actualization of what is being attuned to and it also is a possible precondition for such actualization. In this example, association is attuned to actualizing the relationship of trust.

In addition, in pedagogic association there is mention of immediate and quick lived-experiences such as the immediate lived-experience of emotional security; quickly lived-experiencing being directed, influenced. If this immediacy and quickness are delayed it can easily happen that the child can yearn to leave the educator's presence and then it will be very difficult for a relationship of trust to be able to take form.

Also characteristic of association is its "beginning" and "indicating" nature. Thus, there is mention of:

beginning of awareness of authority;
beginning of awareness of the demands of propriety;
indication of a willing readiness to understand;
indication of resolve to understand.

First indications of what ultimately has to be actualized have to be seen and this has to begin somewhere. In this sense, in the course of time, pedagogic association serves the actualization of a relationship of trust.

From this discussion it is not difficult to notice that pedagogic association is a possible precondition for actualizing a relationship of pedagogic trust.

(c) Quality of actualization. When a pedagogical structure (essence) is described as an actualization possibility, it opens the possibility to inquire about the **quality of the actualization** of such a structure (with its essences) that is a possibility available in pedagogic situations. This means a structure itself becomes a **criterion**. It is a yardstick used to judge if there is pedagogic permissibility and appropriate activity. The criterial nature of a structure appears clearest when **questions** are asked in regard to its **actualization**.⁽⁴⁾ These questions can be posed with respect to each essence of such a structure. Thus, particular **questions of actualization** are asked out of which the demanding nature of the pedagogic essences appear. The following are a few examples:

A. PEDAGOGIC VENTURING TOGETHER

- (1) Does the educator succeed in letting association proceed to an **encounter**?
- (2) Does the educand **participate** with the educator in the educative situation or does the latter carry on a monologue?
- (3) Does the educator establish a **trusting relationship** in such a way that the child is **waiting** to commit himself to the educator?

B. GRATITUDE FOR PEDAGOGIC SECURITY

- (1) Is the educator able to allow the child to lived-experience that he is accepted?
- (2) Does he succeed in dealing with the child so that the child agrees with the action?
- (3) Does the child lived-experience the educator's presence as a calming **lingering-with**?

C. HOPE FOR FUTURE ADULTHOOD

- (1) Does the educator know the **nature** and **quality** of the child's desire for things to come, i.e., his **yearning** for what is approaching?
- (2) Does the educator act in such a way regarding this eager yearning that he strengthens the child's **hope** for the future?

(3) Does the educator support the child so that the idea can break through to him that the future is approaching with a **demand setting framework**?

D. INCREASING REGARD FOR HUMAN DIGNITY

- (1) Does the educator treat the child as if he is a "specimen" or is each child a unique individual for him, i.e., is the child a "typical case" to him or the bearer of **individuality**?
- (2) Does the educator lead the child in pedagogically accountable ways to increasingly agree with the demands of propriety that speak to him?
- (3) Does the child lived-experience that the educator has regard for his human dignity or is he merely a means to an end for him?
- (4) Does the educator support the child in adequate ways to have regard for his **own** dignity, i.e., to lived-experience and accept the task of actualizing **values** on a continually higher level?

E. ACQUISITION OF RESPONSIBLE FREEDOM

- (1) To an increasing degree does the child account for his use of his freedom?
- (2) Does the educator establish **situations of authority** and are they supported by accountable relationships of understanding and trust?
- (3) Is the child led to accept the imperative that no one can do whatever he wants but must do what he **ought** to do?
- (4) Does the educator increasingly give the child the opportunity to freely choose and act so that he gradually can acquire his freedom; i.e., are situations established for the direct experience of freedom and the responsibility that is going to be paired with it?

(2) Nicola Abbagnano: Possibility as a characteristic feature of reality

"Possible" refers to that which can or cannot be. That a person is called in order to let [something] be, to know and to perform are possibilities at which he can succeed or fail, that he can maintain or disturb, that can be living or dead. The structure of (human) existence and the possibilities that exist there for a person are the foundation of his freedom. Freedom would be meaningless if there were no **choice** and choice only exists there where a possibility and its alternative is offered. Each possibility is continually threatened by its alternative, e.g., life or death. To place a possibility in

opposition to its threatening alternative is the negative aspect. The positive and constructive lies in the fact that a person's choices and decisions are guided by the possibilities at his disposal, that direct an appeal to his responsibility-consciousness (Engagement, W. A. L.) and that call to him to design, to create and to hope.⁽⁵⁾

Pedagogic essences then are **choice possibilities** as what can be chosen for actualization. Thus, the educator has at his disposal freedom of choice but after he has chosen among the available possibilities such possibilities become necessities for him.

The alternatives that exist for the educator are at least of two kinds in nature: **first**, there is the contradiction of an essence as alternative. By making the contradiction of an essence an actualization possibility the choice for the educator is made easier. For example, he knows that mutual trust is a possible precondition for further actualizing essences while distrust makes such actualization impossible. In the **second** place, an essence or group of essences (structure) can be chosen as an alternative that also will insure adequate progress of the educative event. In this case the educator allows himself to be lead in his choice by the total situation within which he is involved with his educands. He continually assumes the responsibility to **choose** the most effective way of actualizing essences, i.e., that way has to be designed that is the most conducive for actualizing proper adulthood.

In this connection, Abbagnano stresses the following matters: criteria for choices, possibility as category and possibility as criterion.⁽⁶⁾ As **criteria for choices** he mentions the methodological principles of the sciences, rules according to which certain work and projects are organized, moral and religious norms, etc. Regarding **possibility as criterion**, he states the following: The way in which there is reflection by a thinker can be described by referring to the **categories** that such a thinker implements. One such category is that of possibility⁽⁷⁾ (as described at the beginning of this section). When there is mention of **possibility as criterion** by this is meant the possibility can be used for **evaluating** in the sense that it is asked, Is this possibility **really** possible? The "really possible" always remains a possibility that is of such a nature that it includes the guarantee that it will not suddenly appear as not-possible. In other words, **the really possible is that which a person continually is able to choose**, thus also in the future.⁽⁸⁾

Pedagogic essences do not turn up by themselves as their contradictions and thus are really possibilities that can be chosen for actualization.

(3) Theodor Ballauff: Thinking, possibility and actualization

Thinking illuminates that which appears with an eye to its possibility of actualization. The belongingness of person and thinking (a person belongs to thinking and thinking belongs to a person) refers to the belongingness of openness and possibility. Because a person is thinkingly open to possibilities, i.e., because he can know that this or that possibility is or becomes or can be made possible, he is himself at home in these possibilities.⁽⁹⁾ The fundamental pedagogician, as seeker of categories (Bollnow)⁽¹⁰⁾, finds his **home** in the fundamental pedagogic essences that are available as particular possibilities and for epistemological implementation. Someone who denies the existence and right to exist of real pedagogic essences is uncomfortable in Pedagogics and then falls into essence blindness as a home in which he is overpowered by tranquility.

(4) Robert Reininger: Lived-experience and reality

It is unquestionable that what is present in the form of a lived-experience is actual. Not only is the lived-experience real but also that which is lived. Lived-experience and what is lived form an original unity that can be called a primordial lived-experience.⁽¹¹⁾ Pedagogic essences, then, are real to the extent that they are lived as such by those who participate in them. When pedagogic essences are qualified as **real** pedagogic essences this is not to say that there also are unreal pedagogic essences but that the presence of these essences has to be lived-experienced in order to have reality-status. Consequently, real pedagogic essences are livable and lived essences. In addition, the qualification "real" is needed here in order to unambiguously note that pedagogic essences are particular realities and not Platonic ideas (essences). The qualification "particular" refers to the particular place where pedagogic essences are present, namely, in the reality of educating itself. Thus, there is mention of "**particular, real pedagogic essences**" that are particulars that can be lived-experienced.⁽¹²⁾

Further, it has to be indicated that there is reference to pedagogical essences as "particular" to note that it has to do with these

particular essences, i.e., not those that are still possibly going to be disclosed in the future. Typifying as "particular" refers to the fact that the task of Fundamental Pedagogics as an essence disclosing science is not yet completed and indeed never will be.

(5) Martin Heidegger: Possibility stands higher than actuality

It is distinctive of a human being that his ways of existing can be described as a "being in the direction of possibilities" in the sense that there **always** remain possibilities that still can (and must) be actualized. A human being's ways of existing thus can be described as a continual "can be" of possibilities which implies that there always must be possibilities presented to a person. This has to do with existential possibilities that are fundamentally "open" and that continually can be transformed into a new "potency of possibilities" by which still newer possibilities become possible. It is because of these open possibilities that human existence can be described as "creative".⁽¹³⁾

Because pedagogical essences are particular possibilities, their "potency" is what the progress of the event of educating makes possible. There is mention of a movement from one essence (or group of essences) to another group (structure) and this movement can be described as **actualizing**. Actualizing is movement and movement is possibility because pedagogic essences are possibilities. If there is inquiry about the possibilities that exist in a pedagogic situation for the participants in it, there is an inquiry about pedagogic structures and their essences. Because a human being continually remains possibility, the educative event (that ends when the norm-image of adulthood is lived in an adequate way) necessarily is followed by a **formative event**. Then pedagogic structures become formative structures and pedagogic essences formative essences and then Pedagogics becomes Andragogics.

3. ACTUALIZING

Above there was reference to "actualizing" pedagogical essences. Among other things, there was mention of "possibilities that can be actualized in pedagogic situations", "structures available for the participants in the pedagogic situation to actualize", "pedagogical essences (with their essences) as possibilities of actualization", "the possibility (is) opened to inquire about the quality of the actualization", "pedagogical essences then are possibilities of choice

that then can be actualized" and "this movement (from structure to structure, etc.) can be described as actualizing.

From these few quotations it appears that pedagogic structures (with their essences) are particular possibilities with reality status that can be **actualized**. However, it also is clear that still more thinking about the idea of actualizing has to be done. Now an attempt is made to contribute to this.

(1) Actualizing as proceeding to action

When pedagogical essences are actualized they become particular **actions** in the pedagogic situation. The following are some examples:

(1) The relationship structure "**pedagogic authority**" is actualized in terms of the following possible actions:

- (a) Actions of "telling"
- (b) Actions of being addressed
- (c) Actions of being appealed to
- (d) Actions accepting responsibility
- (e) Actions rejecting the objectionable
- (f) Actions accepting the approvable
- (g) Actions of obedience to obligations
- (h) Actions of recognizing authority
- (i) Actions of obedience to authority
- (j) Actions of noticing norms
- (k) Actions of submission to the authority of norms
- (l) Actions of telling about the demands of propriety
- (m) Actions of telling about a philosophy of life

(2) The sequence structure "**pedagogic approval**" is actualized when the following actions occur:

- (a) Actions of accepting approved values
- (b) Actions of experiencing being in agreement
- (c) Actions of the idea of persistence
- (d) Actions of regard for ways of living
- (e) Actions of enhancing the idea of propriety
- (f) Actions corroborating knowledge of good and evil

(3) The activity structure "**exemplification and emulation of norms**" is actualized when the following actions occur:

- (a) Actions of unconditional identification with norms
- (b) Actions of taking a view toward a philosophy of life
- (c) Actions of judging from a standpoint
- (d) Actions of understanding norms
- (e) Actions of living the demands of propriety
- (f) Actions of obedience to the demands of a philosophy of life

The question that has to be answered now is what is meant by "action". From the answer to this question there also has to be clarity about what "actualizing as proceeding to action" means.

(i) **Alfred Schutz:** There has to be a distinction between action and behavior. The distinctive characteristic of action is that it is determined by prior **planning**. It is the planning (design) that gives action its fundamental meaning. This meaning is reflected on. One way of reflecting is to do it in terms of **motives**. For the purpose of this reflection, a distinction is made between **in-order-to** (aim) and **because** (reason) motives. An in-order-to-motive refers to the future and points to an aim for which the particular action is actualized (essence as action). Because-motives refer to the past and to the reasons why an action has to be actualized. This means that an action is determined by the planning which includes in-order-to-motives. The planning (project) is the intended action that is proposed as if it already is actualized and the in-order-to-motive is the future circumstance of matters that still has to be actualized through the planned action, and the planning itself is determined by because-motives. In-order-to motives are an integral part of the action itself.⁽¹⁴⁾ Because (because-motive) the educator wants to educate a child he proceeds to plan educative actions (= the project). The educative actions as projected (planned) actions refer to the future in which the aim actually will be in a particular form, namely, full-fledged adulthood (in-order-to-motive). The planning includes thinking about essences, coherencies, ways of actualizing and modes of actualizing and the in-order-to-motive gives direction to the planning. In light of the above, **actualizing** then means there is a synthesis (integration) of because- and in-order-to motives in concrete pedagogic situations.

At the time of his planning, the educator is aware of his in-order-to-motives. It is precisely the in-order-to-motives that spur him to

action. The because-motives that can clarify certain aspects of a planner's planning such as its basis (reason) remain hidden and marginal for and in his awareness. The planner defines and interprets the meaning of his actions in terms of his in-order-to-motives.⁽¹⁵⁾ Thus, for an adult it is not always clearly obvious why (because-motive) he wants to intervene with a child. Why do adults not ignore children but respond to the appeal for support that they direct? If it continually (gradually) becomes clearer what his aim (in-order-to-motive) is regarding his actions with a child, the because-motive becomes clearer as does the meaning of his educative actions. A particular because-motive for the pedagogue is his understanding of pedagogic essences. Because he understands pedagogic essences he will transform them into actions and he will direct them to realizing the educative aim.

(ii) Karl-Hermann Schaefer: Action is an entirely conscious activity that is directed to constructing, figuring forth and transforming reality. Actions actual-ize something, construct a reality and also are able to change reality.⁽¹⁶⁾ The pedagogue who consciously devotes himself to acting in the light of pedagogic essences, thus to essence-action, actualizes these essences. **The event of educating is constructed by essence-actions and is actualized by them.** The progress of the event of educating refers to changing essence-actualizing in two respects: **first** because there is movement from one group of essences (structure) to another and new meaningful relations continually come to the fore, and **second** because essence-actualization continually occurs on higher levels such as the child progressing in the direction of proper adulthood.

Because pedagogic essences are particular action-possibilities, they are actualizable and their actualization is guided by insight⁽¹⁷⁾ (essence-understanding).

(iii) Heinrich Roth: The fact that action shows that a person can direct his deeds to an aim he has thought through, evaluated and chosen is of particular significance. To act means to actualize aims by value-directed actions. Such actualizing occurs in situations and everything a person undertakes so a particular situation can exist can be called an action. A person reflects and accumulates with the aim of action. He is aware of his powers and abilities as well as of a series of assurances that allow his actions to succeed.⁽¹⁸⁾ The series of **assurances** (certainties) that the pedagogue accumulates,

reflects on and appraises are the pedagogic essences (with their meaningful relations) that for him are particular actions that have to be carried out in order that the child can attain proper adulthood. In order to be able to exist meaningfully in pedagogic situations, pedagogic essences have to be present for actualization, thus for action, and this essentially is what educative actions really are.

(iv) Paul Ricoeur: The importance of taking a stand in each action is emphasized. By deciding (i.e., by taking a stand) for a particular action I put myself in a particular relationship with that action and indeed such that the **action** represents me in the world.⁽¹⁹⁾ The educator (and pedagogue) represents the pedagogic essences in the pedagogic situation. He chooses for a particular essence (or group of essences) and transforms it into actions in which he himself is represented--he actualizes pedagogic essences by his educative representing as a particular form of representation.

(v) Nicolai Hartmann: Action stands out as a characteristic of being a person especially if it is not viewed as a sort of restlessness but as the living mobility of the ethos that takes initiative in taking up obligations that always strive with exertion (vigor) for that which ought to be.⁽²⁰⁾ Pedagogic essences are particular demands of propriety that impel the initiative of the educator to act, i.e., to proceed to essence action and this indeed is what essence actualizing is.

All actions necessarily move in the direction of the future. An awareness closed to the future will be doomed to inactivity. It is a person's previewing (anticipating) that opens for him his only possible field of action, namely, the future. Futurity is the key to a person's being able to act.⁽²¹⁾ In this sense actualizing refers to action with an eye to the future. With no pedagogic essences is action only for the sake of the child's present and past, but it also has an eye to his future. Essence actualization also is planned and planning only is meaningful if it occurs in the light of future expectations, thus if it is aim-directed.

(2) Actualizing as participation

Pedagogical essences appear in pedagogic situations and a pedagogic situation is that place where adults and children are

involved with each other with the aim of the latter's proper adulthood. In this sense, "involvement" means participating in the pedagogic essences (with their meaningful relationships). Both are participants in the essences and it is out of this participation that the actualization of pedagogical essences appear. Thus, participation is evidence of actualizing and, as such, is a way of actualizing. Participation is a criterion for actualization. The absence of participation points to the absence of actualization. In a pedagogic situation, then, as one among many examples, participation in the **willingness to constitute a relationship** (that is an essence of the pedagogic relationship of trust) is evident from the following ways of participating:

WILLINGNESS TO CONSTITUTE A RELATIONSHIP

- (a) Participating in active acceptance of ...
- (b) Participating in intending to ...
- (c) Participating in bonding
- (d) Participating in responsibility for ...
- (e) Participating in caring for ...
- (f) Participating in existing together
- (g) Participating in being addressed and listening
- (h) Participating in futurity
- (i) Participating in regard for ...
- (j) Participating in standing together
- (k) Participating in traveling together

The sequence structure "**pedagogic encounter**" is actualized by the following ways of participating:

PEDAGOGIC ENCOUNTER

(i) **Being with each other**

- (a) Participating in pedagogic nearness
- (b) Participating in approaching in trust
- (c) Participating in presence in trust
- (d) Participating in experiencing belonging
- (e) Participating in accessibility
- (f) Participating in intimacy

(ii) **Similar disposition**

- (a) Participating in being drawn together
- (b) Participating in conspicuous attachment

- (c) Participating in surprising attachment
- (d) Participating in deep-rooted fondness
- (e) Participating in spontaneous willingness
- (f) Participating in constant willingness

There also is participation in a pedagogic activity structure such as **hope for future adulthood** as this appears in the following:

HOPE FOR FUTURE ADULTHOOD

- (a) Participating in longing for the future
- (b) Participating in prospects of the future
- (c) Participating in the idea of the future
- (d) Participating in interpretation of the past
- (e) Participating in accepting the past
- (f) Participating in the presence of the future
- (g) Participating in direction to the future
- (h) Participating in present choice of the future
- (i) Participating in present work toward the future
- (j) Participating in understanding the demands of the future
- (k) Participating in trust in the future
- (l) Participating in talking about the future

What are the essential characteristics of "participation" from which it possibly can be concluded that it is a way of actualization?

(i) Hans-Eduard Hengstenberg. Participate means "to make something a part", or conversely to be part of something. A person has a part in something if he allows it to become part of him. A relationship is mutual: that in which a person has a part is in its original sense part of him.⁽²²⁾ There is mention of mutual implications among educator (pedagogue), educand and pedagogic essences. Whoever says educator at the same time says pedagogic essences and the converse: **whoever says pedagogic essences says at the same time educator and educand.** In other words, whoever says pedagogic essences refers at the same time to the participators in them, thus to their actualizers. The educator makes the essences part of himself (see appropriation), helps the educand to a similar appropriation and both become part of the essences in the sense that they are participants in the essences--thus have a part in them.

(ii) **Nicolai Hartmann.** Being human is characterized by a being conscious of existence and of values (thus also being an educator as being conscious of pedagogic essences as values is possible W. A. L.). Consequently, with a human being there is mention of **two dimensions of participation** (taking part). The key to the value-dimension of participation is the affective attunement to values and above all value judgments applied with regard to various aspects of reality. However, human participation does not remain limited to value judgments but carries the to be differentiated essences as norms into the world of actuality.⁽²³⁾ **In order to carry the pedagogic essences into pedagogic actuality** (educative reality-in-practice) **by participating in them** means to actualize these essences. "Essences as norms" refers to the status of actualized essences as criteria. The application of essences as criteria is made possible by participating in them. In this sense, their application as criteria is a form (way) of actualizing them.

(iii) **Hans-Georg Gadamer.** To be with things (reality) is more than merely being present with something else that also is simultaneously there. Being with reality is participation and this refers to the real essentiality of what a person is with.⁽²⁴⁾ In this sense the essence-disclosing is already a way of participating, thus already actualizing. This means that a naive realism (superficial knowledge and general chit-chat about the educative reality) as a form of essence blindness can alter authentic participation and thus authentic actualizing and thus expert pedagogic work can lie shipwrecked.

To the extent that pedagogic essences are noticed, participating in them is a participation in life.⁽²⁵⁾ Participating in the educative life in pedagogic situations, thus actualizing educative life, requires disclosing essences. Disclosing essences as the task of **Fundamental Pedagogics** also leads in the direction of actualizing educative life. However, this actualizing is a matter that can be fully realized only after giving them particular contents by the synthesis of universally valid pedagogic essences and relevant particularly valid philosophy of life essences.⁽²⁶⁾

4. REFERENCES

1. Rombach, H. **Strukturontologie**, 51-56. Alber, Freiburg, 1971
2. Landman, W. A., Kilian, C. J. G., Roos, S. G., Viljoen, T. A. **Denkwyses in die Opvoedkunde**, 14. N. G. Kerkboekhandel, Pretoria. Second expanded edition, 1974

3. (a) Landman, W. A., Roos, S. G. **Fundamentele Pedagogiek en die Opvoedingsweerklikheid**, Chapters 3 and 4. Butterworths, Durban, 1973
- (b) Landman, W. A., Roos, S. G., van Rooyen, R. P. **Die Praktykwording van die Fundamentele Pedagogiek**, Chapters 2, 4 and 7. Perskor, Johannesburg, 1974
- (c) Gerber, A. E. **'n Ondersoek na enkele Bewegingswyses in die Pedagogiese situasie**. D. Ed. dissertation, University of Pretoria, 1974
4. See Kilian, C. J. G. **Die Verbesondering van Pedagogiese Kriteria met Ontologies-antropologiese Status**. D. Ed. dissertation, University of Pretoria, 1970.
5. Abbagnano, N. "Wissenschaft und Freiheit" in Visser, R. (Ed.) **Sinn und Sein**, 533-534. Max Niemeyer, Tübingen, 1960
6. Lesnoff-Caravaglia, G. **Education as Existential Possibility**, 13-14. Philosophical Library, New York, 1972
7. *Ibid*, 15-18
8. Lesnoff-Caravaglia, G. *op. cit.*, 18-20
9. Ballauff, Th. **Systematische Paedagogiek**, 20-21. Quelle and Meyer, Heidelberg, 1970
10. Bollnow, O. F. **Krise und neuer Anfang**, 139-141. Quelle and Meyer, Heidelberg, 1966
11. Reininger, R. **Metaphysik der Wirklichkeit I**, 7-8, 116; **II**, 9. Reinhardt, Munich, 1970
12. Landman, W. A., Kilian, C. J. G., Roos, S. G. **Denkwyses in die Opvoedkunde**, 12-13. N. G. Kerkboekhandel, Pretoria, 1971
13. (a) Heidegger, M. **Sein und Zeit**, 38, 43 et seq., 143 et seq.. Max Niemeyer, Tübingen, 1963
- (b) Marx, W. **Heidegger and the Tradition**, 111-112. Translated by T. Kisiel and M. Grene. Northwestern University Press, Evanston, 1971
14. Schutz, A. **Collected Papers II**, 11. M. Nijhoff, Den Haag
15. Schutz, A. *op. cit.*, 32, 47, 55, 58
16. Schaefer, K-H and Schaller, K. **Kritische Erziehungswissenschaft und Kommunikative Didaktik**, 253. Quelle and Meyer, Heidelberg, 1971
17. Ballauff, Thj. **Systematische Paedagogik**, 134. Quelle and Meyer, Heidelberg, 1970
18. Roth, M. **Paedagogische Anthropologie I**, 136, 168, 429. Schroedel, Hannover, 1966
19. Ricoeur, P. "Philosophy of Will and Action" in Staus, E. W. and Griffith, R. M. (Eds.) **Phenomenology of Will and Action**, 18-19. Duquesne University Press, Pittsburgh, 1967
20. Hartmann, N. **Ethics II**, 137-138, 142. Allen and Unwin, London, Second Edition, 1951
21. *Ibid*, 148
22. Hengstenberg, H-E. **Philosophische Anthropologie**, 233. Kohlhammer, Stuttgart, 1957.
23. Hartmann, N. **Ethics II**, 135
24. Gadamer, H-G. **Wahrheit und Methode**, 118. Mohr, Tübingen, 1965
25. See Gadamer, H-G., *op. cit.*, 199
26. Landman, W. A. and Roos, S. G., *op. cit.*, 124-127