

INTRODUCTION*

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In studying the literature⁽¹⁾ on contemporary fundamental pedagogics the following is evident:

A. THE FUNDAMENTAL PEDAGOGICIAN KNOWS

1. Being an educator is carried by *fundamentalia*, i.e., by pedagogical structures (with their essences and their coherencies/interrelationships);
2. The educator is what he is through the pedagogical *fundamentalia* (with their essences and coherencies);
3. The educator has the possibility to be an educator thanks to pedagogical *fundamentalia*;
4. As an educator actualizes these *fundamentalia* he actualizes himself;
5. In his educative existence, the educator is interwoven with these *fundamentalia* and progressively becoming an educator means becoming progressively interwoven with these *fundamentalia*;
6. A child in his existence as a child-in-education is interwoven with these *fundamentalia* and his being on the way to responsible adulthood means a progressively independent participation in the reality of these *fundamentalia*;
7. These *fundamentalia* are saturated with sense and thus have meanings:
 - E.g.: -- the meaning that they have to be actualized
 - the meaning that they make possible the actualization of other *fundamentalia*
 - the meaning that exercising them has to contribute to a child's becoming a proper adult;
8. These *fundamentalia* are moments of the educative event (moment comes from the Latin "movere" meaning "movement").

B. QUESTIONS ASKED BY THE FUNDAMENTAL PEDAGOGICIAN

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

1. Which *fundamentalialia* does fundamental pedagogics seek?

Fundamentalialia of the reality of education-*as-such*, i.e., it searches for real pedagogical essences, their meaning and coherencies. In other words it seeks an ontological understanding of the pedagogical.

2. Which *fundamentalialia* have been found so far?

See the structure and essence table beginning on page viii.

3. Where are they found?

They are found in the reality of educating as such; i.e., the reality of educating is the source of **fundamental** educative knowledge. Is there also another source of **basic** knowledge of education? Yes, one's life philosophy is a source (which for a Protestant Christian is the Bible and all writings founded on it). An integration (synthesis) of these two sources of knowledge is possible and also necessary for an enlivened educative practice.

4. How are they found?

Through a fundamental pedagogical **perspective**⁽²⁾ on the reality of educating as this is rooted (embedded, grounded) in the universal lifeworld.

5. What are the methods of this perspective?

- (i) The **phenomenological** method as an authentic essence disclosing method.
- (ii) The **hermeneutic** method as an authentic coherency (relationship) revealing method.
- (iii) The **dialectic** method as an authentic method of disclosing the ways essences are actualized in their coherencies.

6. Which aids are used in this perspective?

Fundamentalialia are used as illuminative means of thinking, thus as **categories**.

7. What is the first precondition for designing pedagogical categories?

It is the pedagogician's being-in-the-world that insures that there is not a split between him and the reality of educating he will investigate. Therefore, being-in-the-world is called the first category of reality, also the **ontological** category (i.e., the category that makes the grounding of reality possible).

8. What is the second precondition for designing pedagogical categories?

The pedagogician has to determine which **ways** of being-in-the-world cannot be thought away [i.e., which are essential] in actualizing educative relationships (pedagogical relationships). These ways can serve as **anthropological** categories. How does he do this? By applying "accompanying a child" as a category.

9. What is the third precondition for designing pedagogical categories?

The pedagogician once again has to apply the category "accompanying a child" to fathom this way of being-in-the-world. What then comes to light? **Pedagogical** categories.

10. What does one call these ways of thinking (7-8-9)?

Ontological-anthropological-pedagogical.

11. On what cornerstones do these ways of thinking rest?

- (i) Ontological understanding is only possible phenomenologically.
- (ii) Phenomenology is only authentic when it leads to ontological understanding.
- (iii) Phenomenological thinking is categorical thinking.
- (iv) Pedagogics, as essence-pedagogics, makes use of steps of thinking that fulfill particular requirements.

12. What requirements must the steps that constitute this way of thinking fulfill?

- (i) Scientific necessity, i.e., it has to give rise to:
 - (a) Essence disclosure;

- (b) Essence-status confirmation, since only steps of thinking that contribute to this confirmation can make a claim to necessity.
- (ii) Philosophy of life permissibility, i.e., the pedagogician can (must) not engage in steps of thinking (and acting) that are in violation of his own philosophy of life because then he would be untrue to himself.

13. The following distinctions also are meaningful:

- (i) **Educational** perspective: the educator's perspective on the educative event in educational situations;
- (ii) **Pedagogic** perspective: the educator with pedagogical training, i.e., a pedagogue's perspective in pedagogic situations;
- (iii) **Educand's** perspective: the child's perspective on his own participation in the event of being/becoming educated;
- (iv) **Pedagogical** perspective: the pedagogician's scientific perspective on the reality of education in pedagogical situations.

14. From what perspectives is the pedagogical perspective constituted?

- (i) The **fundamental-pedagogical-perspective** on the reality of educating, as such;
- (ii) The **psychopedagogical-perspective** on the psychic life of a child-in-education;
- (iii) The **sociopedagogical-perspective** on the social life of a child-in-education;
- (iv) The **didactic pedagogical-perspective** on the didactic (teaching-learning) life of a child-in-education;
- (v) The **vocational orientation-perspective** on the vocationally oriented life of a child-in-education;
- (vi) The **physical education (pedagogical)-perspective** on the physical life of a child-in-education;
- (vii) The **orthopedagogical-perspective** on a life with deficiencies of a child-in-education.

In the chapters that follow there is a more intensive discussion of the idea of essence-pedagogy and there also is an attempt to remove a few misunderstandings and erroneous interpretations.

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FUNDAMENTAL PEDAGOGICAL CATEGORIES OF EDUCATING

A RELATIONSHIP STRUCTURES (as the inter-personal foundation of educating)

Trust (as the affective aspect of educating)

Understanding (as the cognitive aspect)

Authority (as the normative aspect)

B SEQUENCE STRUCTURES (as the rhythm of educating)

Association (being-by)

Encounter (being-with)

Engagement (being-for)

Pedagogic intervention (acting)

Return to association (being-by again)

Periodic breaking away from association (being away, apart)

C ACTIVITY STRUCTURES (as the mutual involvement of adult and child in educating)

Being-in-a-meaningful educative situation requires:

Giving meaning with increasing responsibility

Gradually breaking away from lack of exertion

Exemplifying and emulating norms

Educative co-existence (being with) means:

Venturing (risking) with each other pedagogically

Being grateful for pedagogic security

Being responsible for educative relationships

Pedagogic temporality (futuraity) points to:

Wanting to attain future adulthood

Actualizing potentialities for adulthood

Gradually achieving adulthood

Educatively becoming-somebody-oneself implies:

Increasing respect for human dignity

Achieving adulthood through increased self-understanding

Conquering of responsible freedom

D AIM STRUCTURES (Normative adulthood as the aim of educating)

Meaningful existence

Self-judgment and self-understanding

Respect for human dignity

Morally independent choosing and responsible acting

Norm identification

Outlook on life (philosophy of life)

**FUNDAMENTAL PEDAGOGICAL ESSENCES:
*EDUCATING****

Educative occurrence

I	II	III
Pedagogic Relationship Structure	Pedagogic Sequence Structure	Pedagogic Activity Structure
<ul style="list-style-type: none"> A. Understanding B. Trust C. Authority 	<ul style="list-style-type: none"> A. Association B. Encounter C. Engagement D. Intervention <ul style="list-style-type: none"> (1) disapproval (2) approval E. Return to association F. Periodic breaking away 	<ul style="list-style-type: none"> A. Giving meaning B. Exerting C. Exemplify norms D. Venturing E. Gratitude F. Responsibility G. Hope H. Actualizing I. Realization J. Dignity K. Self-knowing L. Freedom

IV

Pedagogic Aim Structure

- A. Meaningful existence
- B. Self-judgment and understanding
- C. Respect for human dignity
- D. Morally independent choosing responsible acting
- E. Norm identification
- F. Philosophy of life

* See W.A. Landman (1977) **Fundamentele pedagogiek en onderwyspraktyk: Metodologie, fundamentele pedagogiek en lesstruktuur.** Durban: Butterworths, pp. 61-75. English translation available at: <http://www.landmanwa.co.za/funpedes.htm>

FUNDAMENTAL PEDAGOGIC ESSENCES*: The fundamental structure of a pedagogic situation

I PEDAGOGIC RELATIONSHIP STRUCTURE (mutual relationship between adult and child)

A. UNDERSTANDING (knowingly being together)

1. Understanding-child-being (the adult must know the child(ren) entrusted to him). This knowledge emerges in accordance with:

a. understanding otherness (each child is someone who himself wants to be someone; therefore, the adult must try to learn to know each child)

b. experiencing otherness (each child must feel and lived-experience that the adult takes into account the fact that he is different from others)

c. interpreting potentialities (the adult must assist the child to discover and to understand his potentialities)

d. developing potentialities (the child must be helped to exercise (control) his positive potentialities and in so doing allow them to develop)

e. valuing potentialities (the child must be helped to appreciate and to value the talents which he has)

2. Understanding-the-demands-of-propriety Both adult and child are subject to certain demands and the child must be helped to understand:

a. authority of the demands of propriety (to be governed by particular demands, they must be understood and accepted)

b. understanding the demands of being human (the requirements that must be satisfied in order to be considered a "proper" person must be understood and complied with)

c. understanding responsibility (the obligation to choose and act must be accepted and an account of this must be given)

d. understanding proper effort (the child must understand that he must always do his very best regarding the activities given to him)

e. understanding obedience (the child must know that if something is required of him, he must obey)

B. TRUST The being-together of adult and child in trust is characterized by the following:

1. Regard-for-the-dignity-of-the-child Respect for the child as a fellow-person must be shown by:

a. respect for otherness (observance of the fact that children differ from each other)

b. regard for actualizing values (regard for the child as a participant in making a reality that which is of highest value)

2. Acceptance Creation of a relationship with the child by showing:

a. willingness-to-relate Eagerness to create a relationship with the child which involves:

i. taking action (the child is influenced with the aim of supporting him)

ii. bonding (an intimate attachment is formed between adult and child)

* Only the headings in bold type appear in the text; I added the brief comments for the benefit of readers not familiar with what these headings refer to. G. Y.

- iii. **fellow-human** (the child must always be related to humanly since he is no animal or thing)
- iv. **address-listen** (the adult must speak clearly with the child and listen thoroughly)
- v. **respect** (the adult must handle with respect, appreciation and consideration the child's wanting-to-be-someone-himself)
- vi. **being-partners** ("Come stand by me so that I can help you.")
- vii. **being-accompanied (guided)** ("Now go further with me"; i.e., yet nearer to proper adulthood)
- viii. **being-a-participant** (the child must be allowed to take an active part in valuable activities)
- b. **intention to care for** (the child must experience that the adult gladly watch over him by making the following possible):
 - i. **caring space** (the child must experience that the home/classroom is a place where he is gladly cared for)
 - ii. **situation of acceptance** (opportunities are created for the child to experience that he is welcome)
 - iii. **caring out of love** (the child must experience that he is intervened with out of good will toward him and not with ulterior motives)
 - iv. **action-in-love** A sincere kindness toward the child is evidenced by:
 - a. **making him feel at home** (a place in which he feels at home--happy, at ease--is especially arranged for him)
 - b. **establishing nearness** (a personal nearness is established and feelings of distance must disappear)
 - c. **admitting into our space** (the child is admitted into a place with someone with whom "we" can be mentioned)

C. AUTHORITY The living together of adult and child with the demands of propriety is characterized by:

- 1. **"Telling"** (the adult "tells" what is proper and the child allows himself to be persuaded by what is said)
- 2. **Being addressed** (the adult talks clearly with the child about the demands of propriety)
- 3. **Being appealed to** (an appeal is made to the child urging him to do what is proper)
- 4. **Obedience** (the child is willing to listen to and carry out meaningful directions)
- 5. **Recognition of authority** (the child sees in and gives to the adult the right to tell him what is proper)
- 6. **Complying with authority** (the child must live up to the adult's explanation and example)
- 7. **Acknowledgment of the authority of norms** (the authority of the demands of propriety is acknowledged)

II PEDAGOGIC SEQUENCE STRUCTURE The event of educating takes the following course:

A. ASSOCIATION The being-together of adult and child is characterized by the following:

- 1. **Being-by-each-other** To be by each other means:
 - a. **temporality** (adult and child are with each other at the same time, with enough time, and with no generation gap)
 - b. **spatiality** (adult and child are with each other in the same space)
 - c. **being aware of the presence of each other** (both adult and child know and feel that they can communicate with each other at the same time and place)

2. **The beginning of educating** The being together of adult and child leads to:
 - a. **indications for intervention** (indications can appear that possibly it will be necessary for the adult to intervene with the child's choices and actions)
 - b. **general educative influencing by controlling (correcting) and giving direction** (because the adult immediately begins to set an example, to supervise, and to point out what is proper, there is mention of educating)

B. ENCOUNTER The being by each other of adult and child deepens according to:

1. **Being-with each other** To be with each other means to actualize:
 - a. **pedagogic closeness** (adult and child experience no distance between them and that communication is possible)
 - b. **turning-to-in-trust** (adult and child turn to each other so a face-to-face relationship becomes possible)
 - c. **presence-in-trust** (because of the face-to-face relationship, it is possible to speak meaningfully with each other)
 - d. **experience of belonging** (the child experiences, "I belong with you for my sake." The adult experiences, "You belong with me for your sake." Both experience, "We belong with each other for our sake.")
 - e. **experience of accessibility** (the child and adult feel and experience that one is open to the other. Both are accessible and available to each other)
 - f. **intimacy** (sincerity, cordiality, and intimacy predominate)

2. **Similar disposition** If teacher and child communicate in the same frame of mind (disposition), this will be shown in:

- a. **mutual attunement** (adult and child act within a cooperative frame of mind. There is harmony regarding their being with each other)
- b. **conspicuous attraction** (adult's and child's attraction to each other is such that it can be noticed)
- c. **surprising degree of attraction** (their attraction to each other really comes from both sides and with the same goal, namely, authentic being-with-each-other)
- d. **deep-rooted fondness** (a good disposition and good will which are not superficial prevail, and this leads to both wanting to be with each other)

C. ENGAGEMENT The adult now assumes responsibility for the intervention with the child which he deems necessary, and the child takes responsibility for his share. This will be evident if the following are actualized:

1. **"might not" aspect** (the teacher might not ignore the reasons which determine why he must intervene with the child's mode of living. The child might not try to escape the intervention)
2. **accepting responsibility** (both adult and child accept responsibility for that which must still occur)
3. **stating the aim by the educator** (clear awareness by the adult that progress must now begin in the direction of the aim which he has stated)
4. **obligation to be available** (the obligation to be available to each other is accepted: the child to be guided and the adult to give support)

D. PEDAGOGIC INTERVENTION The adult acts to prevent the child from getting on the wrong track. This action can be differentiated into:

Pedagogic disapproval

1. **Disapproval of objectionable values** (the adult indicates that he has a dislike for that which is not proper)
2. **Experience of being opposed** (doing the improper must be stopped)
 - a. **the adult must oppose** (the adult appeals in explicit ways to the child to discontinue doing the improper)
 - b. **child acceptance of the opposition** (the child accepts, usually gladly, that it is right that he be opposed when doing what is improper)

3. Presentation of new modes of living (something positive and feasible must now be considered in place of the improper)

4. Change of direction toward new modes of living (the child is helped to move from the improper in the direction of the proper which must replace the former)

5. Break-through to the idea of propriety (if the above succeeds, what is proper will be seen clearly and doing what is proper will be promoted)

6. Increasing knowledge of good and bad (the result of the above five phases is that there will be an increase in the child's ability to differentiate between right and wrong)

Pedagogic approval The adult acts in order to support the child in doing what is proper by allowing the following to occur:

1. Acceptance of approved values (words of praise are spoken to the child who does what is proper)

2. Experience of being in agreement (doing what is proper must be commended)
a. educator must be in agreement (the adult shows regard for the child when he has chosen to act properly)

b. child anticipates being in agreement (the child hopes that the adult will approve of his proper choices and actions)

3. Idea of persistence (the adult informs the child that he must continue to do in the future what is proper)

4. Appreciation of ways of living (gratitude must be expressed to the child who persists in doing what is proper)

5. Strengthening the idea of propriety (if the above occur, the child's understanding of propriety becomes continually clearer)

6. Corroboration of the knowledge of good and bad (the effort of all of the above is that there will be an increase in the child's certainty about what is right and wrong)

E. RETURN TO ASSOCIATION The child must now find an opportunity to appropriate, in the presence of the adult, that which occurred in implementing sequences A through D. For this, the following are necessary:

1. Assimilating the intervention (the child thinks about the intervention and whether he agrees)

2. Prospering of being someone oneself (the child finds an opportunity, independent of direct intervention, again to be himself and to become)

3. Experiencing freedom (he experiences freedom because now he himself must think and act, but he still experiences a close connection with the adult who is present)

4. Taking part in unintentional intervention (although the adult does not directly intervene with the child, he still exercises a controlling influence because of the fact that he is present)

5. Acquiring self-knowledge (because he is now dependent on himself, he learns to know himself better in light of what has happened immediately above)

F. PERIODIC BREAKING AWAY FROM ASSOCIATION The child must now find an opportunity to appropriate, in the physical absence of the adult, that which occurred in implementing sequences A through E. Therefore, the following are necessary:

1. Farewell (the child is bid farewell in a hearty way so he knows he can again confidently return later to the adult)

2. Practicing separation (gradually the child becomes competent to independently choose and act)

3. Loosening bonds (the bond of upbringing between the child and the adult gradually loosens as his independence increases)

4. Affirmation of freedom (the fact that he is allowed to leave the presence of the adult--and other adults--is an acknowledgment that he is involved in winning his freedom)

5. Longing to be someone oneself (he yearns to himself practice and cultivate his independence in the physical absence of the adult)

6. Conquest of being dependent on support (to the extent that he succeeds in cultivating his independence, he conquers his dependence on adults giving support to him)

7. Creative pause (during the absence of an adult, meaningful change is actualized as a change in his being on the way to proper adulthood)

8. Yearning to associate again (the child experiences and moves to a time when he again will have a need for the support given by adults, and he will then return to their presence)

9. Welcome greeting (the friendly greeting from the adult, which arises from the periodic breaking away, gives an indication of the adult's willingness to once again cover the path of upbringing with the child)

III PEDAGOGIC ACTIVITY STRUCTURE The following are twelve pedagogic activities which must effect the child under consideration.

A. GIVING MEANING WITH INCREASING RESPONSIBILITY The child's world is everything that is understandable to him, what has meaning for him. The practice of giving meaning and the expansion of his world occur as the following succeed:

1. Attributing meaning (meanings are given to persons, things, events, etc.)

2. Testing meanings (the child must be helped to test if the meanings he attributes are correct and appropriate).

3. Lived-experiencing meaning (the personal meaning--meaning-for-me--of what is valuable must be accepted and felt)

4. Living meanings (the child must be helped so that what is really meaningful--important, valuable--becomes part of his way of life)

5. Meaningful acts (meanings, the valuable, must be transformed into acts, and in this connection, the child must receive meaningful teaching)

6. Meaning elevation (the teacher helps the child give meaning on yet a higher level. He must give meaning in accordance with his level of becoming)

B. GRADUAL BREAKING AWAY FROM LACK OF EXERTION The child must be helped to use all of his power and to do his very best at everything he engages in, and this requires that the following be actualized:

1. Movement toward exertion (lack of exertion must be abandoned for a willingness to doing meaningful deeds)

2. Dynamic taking part (energetic and active participation in meaningful deeds must be expected of the child)

3. Conquering passivity (to not want to proceed and act with others must be disapproved, and the child's efforts to become involved must be agreed with)

4. Choice for exertion (by intervening when passivity enters and by agreeing when the child chooses to be actively involved promotes a preference for exertion)

C. EXEMPLIFYING AND EMULATING NORMS To want to live--choose and act--in accordance with particular demands of propriety requires that the following be done:

1. Unconditional norm identification (the child must accept and appropriate that which is of highest value. He must be helped to live the acknowledged philosophy of or outlook on life)

2. Taking a view toward a philosophy of life (to an ever increasing degree, the child must be helped to know, to support, and to apply a philosophy of life to his way of living)

3. Judging from a standpoint (one's own choices and actions are viewed in light of a philosophy of life. Increased knowledge of a philosophy of life by the child ought to lead to a more refined judging)

4. Living the demands of propriety (that which is highly valued--deciding what is proper, fitting, and reasonable--must be evidenced in the child's way of living)

D. VENTURING (RISKING) WITH EACH OTHER PEDAGOGICALLY The child must be helped to venture with another (an adult) to a proper way of living. This means he must attempt to do the following:

1. **Co-meaning** (to search with others, especially adults, for what is really meaningful--valuable)
2. **Living together according to the demands of propriety** (to be willing to try to live in accordance with the proper examples set by others)
3. **Courageously venturing with** (with bravery and even boldness, together with the one who sets the example, the proper must be chosen, action must be in light of the proper)

E. BEING GRATEFUL FOR PEDAGOGIC SECURITY To live with gratefulness, thankfulness, requires the following:

1. **Experience of security** (whenever he has the need for it, the child must have the opportunity once again to feel secure before he will again venture into reality)
2. **Gratefulness for the experience of security** (the child should be grateful to those who make the experience of security possible because he appreciates what they have done for him)
3. **Security because of acceptance** (in reality, it is the acceptance of the child which leads to the experience of security. The essentials of acceptance must be actualized)
4. **Loving presence** (action-in-love which is characterized by being with each other and by similar dispositions are appreciated by the child)

F. RESPONSIBILITY FOR EDUCATIVE RELATIONSHIPS The child must be helped in an increasingly responsible way to feel:

1. **Respect-for-partner** (the child should have respect for those adults who assist him. He also must experience that they are ready to assist him with respect for his being human)
2. **Respect-for-accompanier** (the child should have respect for those adults who are ready to venture on his path of life with him and who always treat him in decent ways)
3. **Experience of belonging together** (there should be respect for those adults who always proceed with him in light of his own nature)
4. **Obligation to be accessible** (the child should respect adults who are open to and appreciate him and who appreciate his openness to them)

G. WANTING TO ATTAIN FUTURE ADULthood The child expects that the adults will help him with the following, and he has trust in those who can rightly accomplish this:

1. **Notion of the future** (the child clearly anticipates what is possible and has an image of the future approaching him)
2. **Interpretation of the past** (the child expects that an interpretation of the meaning of his own past holds true for the future life he wants to attain)
3. **Direction to the future** (the child anticipates being assisted to start moving in the direction of a future which holds only the best for him)
4. **Discussions about the future in the present** (the child anticipates help with the different decisions he must continually make regarding his future)
5. **Working on the future in the present** (the child anticipates help in his preparation for the future)
6. **Understanding future demands** (the child anticipates help in understanding the demands which might be made on him in the future)
7. **Speaking about the future** (the child anticipates that there will be discussions with him about the future--the immediate as well as the remote future)

H. ACTUALIZING POTENTIALITIES FOR ADULthood The child must be helped to form his positive potentialities (talents) with an aim to the future and, therefore, the following are necessary:

1. **Longing for the future** (a desire to not want to live in the past or to be smug with what has been attained to date, but always to live better)
2. **Reality as new possibility** (each new milestone which is achieved must be seen and accepted as a new beginning for further improvement)
3. **Using potentialities** (the talents the child has at his disposal must be used. He must control them so they can be cultivated fully in the future)

I. GRADUALLY ACHIEVING ADULTHOOD Gradually and in an ever increasing degree, the child must realize that he has a calling to fulfill, and the adults help him with this by making the following possible:

1. **Being directed by destination** (the child's striving to let his potentialities adequately unfold must continually be nourished, and this is done by helping him see that his talents must be used)
2. **Moving toward destination** (the child's calling ultimately is to be a proper person and for this he must be helped in responsible ways)

J. INCREASING RESPECT FOR HUMAN DIGNITY For the child to increasingly feel respect for the dignity of a person, he should have sufficient opportunity to experience the following:

1. **Acknowledgment of individuality** (persons are not identical because each actualizes values in different ways and with a difference in responsibility. This difference must be acknowledged)
2. **Respect because of actualizing values** (all persons are of equal dignity because all can actualize values)
3. **Valuing a concern for values** (the child is concerned with values and must not be used as a means to an end)
4. **Meeting obligations** (to fulfill obligations, thus to meet obligations with respect for the highly valued, is to live with human dignity)

K. ACHIEVING ADULTHOOD THROUGH INCREASED SELF-UNDERSTANDING

Adulthood is characterized by a high degree of self-understanding. Self-understanding is exercised when the child has the opportunity to engage in:

1. **Critical self-judgment** (a clear look at one's way of actualizing the highly valued)
2. **Understanding being called upon** (a clear idea that he is called on to put into service his positive potentialities for the actualization of what is highly valued)
3. **Understanding the demands of propriety** (a clearer knowledge of the demands which actualizing the highly valued make on him)
4. **Understanding obligations** (an increasing understanding of his positive potentialities and the obligations these lay on him)
5. **Refinement of self-understanding** (an improvement in his self-understanding, especially from an understanding of how he can, in the best possible way, contribute to the actualization of the highly valued)

L. CONQUERING OF RESPONSIBLE FREEDOM The conquering of freedom toward responsibility is characterized by:

1. **Conquering freedom** (without external compulsion, the highly valued must be lived on the basis of one's own choices and efforts)
2. **Freedom as being bound** (to be bound to the highly valued makes enslavement by the unworthy impossible)
3. **Being aware of freedom** (the idea that it is possible and necessary to be free and to turn from that which is unworthy)
4. **Being aware of responsibility** (the inescapable idea that to really be a person means to take responsibility)
5. **Responsibly deciding** (personal responsibility is assumed for the actualization of the highly valued)

IV. PEDAGOGIC AIM STRUCTURE The aim of upbringing is proper adulthood which is characterized by the following:

A. MEANINGFUL EXISTENCE Someone who carries on a meaningful existence in an independent way gives evidence of the following in his way of living what is highly valued:

1. **Awareness of the demands of life** (a clear idea that it is the highly valued which poses the demands of propriety to persons)
2. **Idea of being called upon** (a clear understanding of the fact that in the first place a person has obligations and then privileges)
3. **Leading a responsible life** (a clear understanding that a person's way of life must show evidence that he practices what is highly valued)
4. **Responsibility for taking part** (a keen awareness of the fact that a person must give an account of his part in the actualization of the highly valued)

B. SELF-JUDGMENT AND SELF-UNDERSTANDING Someone who, in an independent way, can give expression to his quality of life in light of the highly valued does the following:

1. **Expression of moral judgment** (he does not hesitate to seriously view his choices for and actions regarding the highly valued in terms of good and bad, right and wrong)
2. **Criticism of what is objectionable** (he judges the choice and the doing of the unvalued, that which lacks human dignity, as unacceptable)
3. **Denunciation of what is objectionable** (he is against any form of attack of that which is highly valued--by himself and by others)
4. **Proceeding to self-intervention** (he criticizes himself firmly and sincerely if he does not promote in adequate ways what is highly valued)

C. RESPECT FOR HUMAN DIGNITY The way of life of someone who actualizes what is highly valued in an independent way, is characterized by the following:

1. **Being aware of human dignity** (he is aware that a person is not a thing or an animal and, therefore, must know and live the highly valued)
2. **Pursuit of humanness** (he aims to promote all that is authentically human, e.g., by actualizing values)
3. **Knowledge of value actualization** (he knows that to be a person means to be concerned with values and to use values as norms, as criteria)
4. **Respect for the human dignity of others** (respect for the equal dignity of others, who are just as involved in values as is he, is shown)

D. MORALLY INDEPENDENT CHOOSING AND RESPONSIBLE ACTING Someone who, in an independent way, actualizes the highly valued shows in his choosing and acting the following:

1. **Fidelity in choosing** (what is highly valued is chosen with a firm devotion and with a deep sense of duty and is transformed into action)
2. **Choice in accordance with the demands of propriety** (the propriety of choices made is continually taken into account)
3. **Acting in accordance with the demands of propriety** Activity following proper choices is continually judged according to the following:
 - a. **independent choosing** (responsibility is assumed for making choices which must promote the highly valued and for the actions which emanate from them. This responsibility is thus not shirked or passed on to someone else)
 - b. **independent acting**
 - c. **acceptance of responsibility for choices**
 - d. **acceptance of responsibility for actions**
4. **Choice for the demands of propriety** (there are choices for the highly valued and against the unworthy)

5. Acceptance of personal responsibility (self responsibility and accountability for the above is accepted)

E. NORM IDENTIFICATION Someone who commits himself in an independent way to the highly valued remains gladly involved in the following:

1. The pursuit of propriety in one's choices (without external compulsion, but from internal conviction, there is a choice of the highly valued)

2. Identification with particular norms (an unbreakable unity with particular norms, i.e., philosophy of life, is experienced and practiced)

3. Adequate knowledge of norms (adequate study of life philosophy is undertaken)

F. OUTLOOK ON LIFE (PHILOSOPHY OF LIFE) Someone who in an independent way holds and wants to live by the highly valued in a systematic way, continually works at the following:

1. Acceptance of the particulars of a philosophy of life (agreement with one's own philosophy concerning what is highly valued is not an "ism" but an undeniable reality)

2. Awareness of the demands of a philosophy of life (knowledge and acceptance that the highly valued is ordered in a particular hierarchy of demands of propriety in a philosophy of life)

3. Knowledge of philosophy of life (a lasting study of the philosophy of life is undertaken and the calling for such a study is accepted)

4. Perpetuation of philosophy of life (as an expression of the highly valued, a person's life philosophy is protected against "isms" and other forms of threat. To be embraced by the highly valued is not a mere viewing or contemplating of them but it is to be held by them. An adult does not have a view of life but rather a philosophy of life)