

CHAPTER 7

LANDMAN'S VIEW OF ESSENCES

7.1 INTRODUCTION

Because of his particular pedagogical thinking, today Landman is known as an “essence thinker” everywhere by co-pedagogicians and anyone involved with pedagogics.

Since Landman primarily concerns himself with the fundamental forms or universal structures of reality, he is an ontologist. As an ontologist he wants to know fundamentally how human realities are intertwined. In this chapter it is shown that he is continually in search of the most universal structures of reality, and also how his view of them has changed over time. However, there is no doubt that in his investigation of the essences of his experiences of things, in his thinking he has always remained grounded, radical and fundamental. Landman was never satisfied with naïve everyday experiences even though he begins his thinking in them. In his thinking he clearly shows that he goes beyond the pronouncements and opinions of everyday knowing. He wants to express his judgments about his own and other's experiences with respect to matters that are universally valid. He continually tries to allow matters to speak as they themselves really are. Hence, Landman is also a phenomenologist but still primarily an ontologist because his pronouncements are directed to the most universal structure of what is. The most universal structure of Landman's experiential givens regarding a matter, by virtue of his judgment, are expressed by him via categories that describe precisely and clearly the essential characteristics of the matter of concern. Separately and together the categories form the building blocks of the matter of concern.

Thus, for Landman essence awareness is a particular gauge of the scientific nature of thinking about educating. “The word ‘essence’

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comes from the Latin word ‘essentia’ – being; ‘esse’ – to be, and it means: fundamental or intrinsic being; essential-necessary, important. An essence is an essential characteristic; the essential; the fundamental; an important fact; a necessary precondition; an indispensable condition; a pedagogic essence makes education possible; an ontic fact (something which cannot be acted or reasoned away); an ontological matter; a meaningful way of living; a reality which can be brought to light and which can be actualized; essences (essential characteristics) which go together form structures” (Van Rensburg & Landman, 1979: 42).

The pedagogician searches in thinking for meaningful ways of living by which the reality of educating is constituted. He calls these particular ways of living pedagogical essences. They are ways of living that appear to the pedagogician in the form of characteristics and constitute the reality of educating (constituting means laying out, interpreting or distinguishing real essences of everyday experiences of educating that in reality is a phenomenological viewing of pedagogical essences with all of their coherences).

Initially, the word “essence” did not appear, as such, in Landman’s work but in time the concept essence did appear. In Landman’s thinking search for knowledge there is no middle ground. It either involves essentials or non-essentials. Landman unambiguously chooses for the essentials and it is indicated that essences must have categorical status to be real essences. Landman’s view shows an absolute rejection of essence blindness; therefore it also is indicated that for him the avoidance of essence blindness is a necessary scientific criterion. Not only is essence disclosing necessary for Landman but so is bringing their coherences to light, hence this must enjoy particular attention. There is no doubt that Landman is a pioneer in the area of pedagogics. Also, it is he who clearly saw for the first time that pedagogical essences in reality are ways of living. Therefore, it must be shown that these ways of living are fundamental for the child to become a proper adult. Yet another area of pedagogics where Landman has achieved pioneering work is “educational research”. Thus, in this chapter it must be shown that in reality this involves essence disclosure, essence realization and essence verification. Finally, it is important to give attention to the “new” essences of the pedagogical situation disclosed by Landman.

The following now is an attempt to determine what descriptions Landman had used initially in place of “essence”.

7.2 DESCRIPTIONS INITIALLY USED BY LANDMAN (IFP)

In order to show that Landman in his early pedagogical thinking initially used descriptions other than “essence” the following refer to certain statements that he had made in which these descriptions are used.

The nature and **structure** of the phenomenon of educating, as a particular reality of the lifeworld, in fundamental pedagogics is systematically analyzed and reflectively described (p. 2).

The educative event as an anthropological event must be illuminated in all of its **fundamental components and moments** and its deeper connections and facets (p. 2). Illuminating all of this includes bringing to light the formal aim of educating (p. 45). It can be expected that the pedagogician in his reflection on the **structure** of the activity of educating will involve himself in viewing the **structure** of the educative situation as a particular reality (p. 3).

Fundamental pedagogics primarily is involved with theory forming regarding the **structure** of the educative situation itself and the differentiated pedagogical areas of knowing [part-perspectives] illuminate additional particular aspects of this **structure** (p. 10).

In the analysis of the **structure** of the educative situation it is stressed that the educative association between educator and educand is not merely a sheer being-with but that it especially implies three interrelated fundamental relationships that determine the meaning of the pedagogical situation, i.e., the relationships of trust, understanding and authority. It is also shown how the pedagogical, as a scientific system, is related to this (pp. 10, 11).

Landman also is of the opinion that modern pedagogics has arrived at fundamental pedagogical axioms through its thinking (p. 12). He also says that pedgogics must follow a method, way or procedure to

acquire adequate access to the **essential features** of the phenomenon of educating (p. 15) and this way must also disclose their **fundamental features** and coherences (p. 16). The lifeworld, as such, is a complex whole and can hardly be investigated as a total reality by one science, let alone be described synoptically and in depth in its **necessary features** (p. 15).

The entirety of valid and systematized data of the concerned area of study can be examined as a **fundamental structure** of a particular science (p. 16). These primordial facts of reality must be thought through to their *radix* or root in order to disclose or make manifest what is **fundamental**, always valid and real (p. 16). The always valid, unchanging, invariant **features**, without which the phenomenon of educating could not be thought, must be verbalized into and described by necessarily valid, true and clear categories or irreducible concepts (p. 17).

Landman also points to the phenomenological way as a means that implies a fathoming of the **fundamental structure** of the phenomenon of educating itself as it is in itself and as it shows itself as reality (p. 17). Thus, the scientist proceeds to thematize something in particular from the pre-scientific world that includes all of the **structures** that are going to be reflected on. He delimits a method as a way of access to his object of study and designs a suitable conceptual structure and grammatical form of expression [i.e., category](p. 41).

Fundamental pedagogics must be pedagogics in which these authentic **structures** that are **preconditions** for the **possibility** of the pedagogical must be brought to light and expressed in particular categories. These **structures** are **ontic structures**, i.e., irreducible structures without which the pedagogical cannot be thought. They are **structures** as **features** of human beings who educate and are educated and show themselves in pedagogical situations as, e.g., relationships of trust, authority and understanding (p. 45).

The above statements all include descriptions by Landman that in reality refer to “essences” without using this word as it is today.

Although the word “essence” did not come into the foreground, Landman had already used it in the following statement when he says that fundamental pedagogics must be essence pedagogics that does not rest on opinion but on the experiencing in thought of what is essentially pedagogical. *Here essence refers to the structure* that makes the pedagogical possible and understandable.

According to Landman, here essence refers to structure. The concept of essence also is expressed when Landman says that fundamental pedagogics, as a science of the essences of educating, must find an answer to the question of what it is that makes the reality of educating what it essentially is. This question is about essential pedagogical categories (p. 44).

Furthermore, it is shown that the concept of essence appears more in the foreground. The concept “real essences” indicates that for Landman pedagogical essences are more than Platonic ideas and this is especially broached in the meaning of “preconditions”.

7.3 THE CONCEPT OF ESSENCE APPEARS (OOB)

The concept essence now appears clearly in Landman’s work. In the following the descriptions of Landman indicate that he often uses the concept “real essence” especially in the sense of an “indispensable condition” or precondition.

To be able to educate, educating must be understood by the educator; that is, he must know what its **real essences** are. Hence, he must know what [conditions] must be met before educating can be. Thus, he must know what the real essences are of the fundamental pedagogical structures. These structures are essential features that cannot be thought away and thus are universally valid **preconditions** for, grounds or foundations of the educative situation.

Realizing the relationship structures as **real pedagogical essences** is a **precondition** for the meaningful course of the event of educating. The pedagogical sequence structures then are also **real pedagogical essences**.

The educator's realization of the pedagogical relationship and sequence structures are called educative activities. His thinking about and verbalizing these activities illuminate how they are **really essential**. Since he uses particular words that allow the **real** essences of his educative activities to appear, they are called categories.

These pedagogical categories are applied as pedagogical criteria (yardsticks) for evaluating the educative activities, and they also are pedagogical structures because they are **indispensable conditions** for ensuring that the educative activities will progress meaningfully.

Pedagogics has already been named "essence pedagogics" by Landman—a concept that still finds wide acceptance in his thinking. Essence pedagogics means that the scientist who studies the pedagogical situation (i.e., the pedagogician) will search for the **real essences** of the fundamental pedagogical structures. Thus, he is also involved in searching for **real essences** of the **real essences** of the pedagogical situation. In addition, the pedagogician must look for the **real essences** of being an educand and of being an educator.

With respect to the relationship structures, Landman applies the phrase "indispensable conditions" as follows: There are at least two **preconditions** for a child to have trust in an adult, i.e., acceptance of the child as he is (unconditional and unbiased) and respect for his dignity as a person (regard-for-dignity). It was already indicated that according to Landman, the pedagogician also looks for essences of essences; therefore, he will also search for the essences of acceptance. The two **real essences** of acceptance that then came to light are a willingness-to-relate and an intention to-care-for. These two essences are then analyzed and essences of each of them are illuminated.

The pedagogical relationship of understanding has to do with pedagogical knowledge, i.e., knowledge of what the child-in-education **really essentially** is in order to be able to understand the nature of the child. With respect to the relationship of authority, Landman says it is not only an **indispensable**

condition for the existence of a pedagogical situation but it also is the guarantee for its existence until the child lives the norm image of adulthood.

Now it is shown that for Landman each of these structures is an indispensable condition for the existence of this pedagogical situation. However, it must be indicated that these fundamental pedagogical structures are not only conditions for the possibility of educative situations but each relationship structure is also an **indispensable condition** for realizing the other two. Thus, actualizing the relationship of understanding is an **indispensable condition** for realizing the relationships of trust and authority, the relationship of trust for realizing understanding and authority, and the relationship of authority for realizing the relationships of trust and understanding.

Landman also describes the **real essences** of the sequence structures and indicates how each of its essences is an **indispensable condition** for actualizing the subsequent one. For example, pedagogical association is a **precondition** for the eventual purposive interference by the educator, and pedagogical interference with an eye to the aim of educating [adulthood] is an event that has pedagogical encounter as an **indispensable precondition**. Both the pedagogical relationship and sequence structures are **indispensable conditions** for the support the educator gives to the child.

Fundamental pedagogics investigates how such a human phenomenon as educating is possible. Thus, there is an inquiry about the **preconditions** for educating, i.e., for its fundamental pedagogical structures.

Landman continually tries to elevate the essence-status of the essences that he discloses. He carries out various steps of verification by which this can occur. In the following it is shown how important it is for him to separate the essentials from the non-essentials.

7.4 SEPARATING THE ESSENTIALS FROM THE NON-ESSENTIALS (FPOW)

For Landman a phenomenologist is a scientist for whom the following position is a fundamental axiom that cannot be thought away or denied and that makes his particular approach possible and meaningful:

In his thinking search for knowledge there are only two ways possible: it either involves the essentials of the particular aspect of reality that he wants to know (e.g., the reality of educating) or the non-essentials.

If the scientific work is an involvement with the non-essentials this must be described as human activity characterized by general talk, superficial curiosity, and ambiguity (Heidegger). Thus it is characterized by essence-blindness (Heidegger). Such typifying can be viewed as particularly striking descriptions of being unscientific. Thus, for the phenomenologist there is only one meaningful way of acquiring knowledge and it is a thinking appeal to the matter itself (Husserl, Heidegger). That is, this is a thinking search for what it is that makes a particular reality (e.g., the reality of educating) what it is and not something else (Heidegger). It is a thinking search for what makes possible a reality as it is and gives it meaning. This means that the essences of this reality must be brought to light (Heidegger).

Consequently, phenomenology is essence-disclosing thinking. Anyone who wants to know the essentials of the reality of educating must search via thinking for the real pedagogical essences (essences of educating). However, this is not possible if because of essence-blindness he is involved with non-essentials or is so impressed by the mystery of the educative event that for him there sometimes is only a vague glimmer of essences.

With this Landman does not suggest that phenomenologists or other seekers of essences will ever succeed in bringing to light all of the real essences of educating or even the majority of them. However, they must not shy from the particular complexity and difficulty of this task because it is necessary and meaningful.

From this fundamental axiom it is concluded that the phenomenologist will direct himself in thought to the reality of educating itself in order to bring to light educative essences as what is necessarily valid for all educative situations. He will do this to try to understand educating. To grasp or understand means to know essences and to be able to know essences, their coherences must be illuminated via thinking.

The scientific necessity of separating what cannot be thought or acted away (i.e., what is essential) on the one hand and the non-essential on the other is based on these essences appearing more clearly. Thus, they must be separated from each other on scientific grounds. With the non-essentials no further dealt with and thinking no longer impeded by them, effort is directed to further verifying the essence-status of what is seen as essences. Moreover, it then is clearly emphasized that a real essence must also have categorical status.

7.5 A REAL ESSENCE MUST HAVE CATEGORICAL STATUS (PFP)

When the categorical status of essences have to be investigated it must be asked if they can be elevated to categories. In other words, it must be determined if an essence has the possibility of being implemented as an illuminative means of thinking. If it seems that such an essence cannot be used for pedagogical thinking to illuminate other educative essences so that other of their essences can be brought to light, then the essence-status of such an “essence” is in doubt.

The “categorical test” must be viewed as a particularly rigorous and deep-reaching verification but it is necessary that this verification be carried out scientifically:

- Can the illumination that occurs via one educative essence be qualified [described] as the expression of the essentials of another educative essence? For example: are the essentials of “giving-meaning-with-increasing-responsibility” expressible because of being illuminated by the essence “relationship-of-understanding”.

- An additional way of asking the question of categorical status is: Can the essentials of a particular pedagogical reality be disclosed in the absence of the illuminative work of the essence(s) by which its categorical status must be confirmed (because it is necessary as an illuminative means)? This matter can best be demonstrated when in the dialectic progression of the educative event the direct movement from a first way of being to an integrated way of being is studied and it is established which [seeming] essence is not observed. [A real essence] will only be those essences that can be observed when the thinking moves from a first thesis via a second to a synthesis (FPOW: 122-123).

In thinking, the pedagogician searches for pedagogical essences there where they are to be found, i.e., in the reality of educating itself. He needs light because his search is a thinking search; indeed he needs a light or lights for thinking. Such lights for thinking are known as categories. Categories are means for thinking in order to illuminate reality and disclose real essences (*fundamentalia*): they are illuminative means of thinking. Thus, a category opens up a way to real essences. It is an illuminative means of thinking through which real essences can appear (with their meaning and coherences).

A category is an illuminative means of thinking that makes an aspect of reality accessible so that its real essentiality becomes visible. Landman says further that real essences can only be (appear in their fullness, meaningfulness, universal validity, and necessity) as beings (realities) when they become visible in the light of the illuminative means (categories). Hence, categories are illuminative means that allow real essences to become visible and be verbalized. In this sense categories are particular words, thus particular verbalizations.

The following is as an example of how a pedagogician proceeds in applying a category as a means of thinking and with its help to bring meaningful real essences to light: The pedagogician uses the category “child accompaniment” in terms of which he brings to light meaningful real essences. However, in order to penetrate deeper (more radically—to the root) to further real essentiality it is

necessary to sharpen the light for thinking by refining the category “child accompaniment”. This refinement occurs by now implementing as categories the essences observed while using this category (that in reality are essences of this essence). *Because of its essentiality, each essence possesses categorical status* (Landman).

Since overcoming essence-blindness is a necessary scientific criterion, it is decisively advocated.

7.6 FOR LANDMAN OVERCOMING ESSENCE-BLINDNESS IS A NECESSARY SCIENTIFIC CRITERION (FPE)

Fundamental pedagogics is a particular form of essence-pedagogics. It is the science of the pedagogical situation, as such, and one of its tasks is to bring to light pedagogical *fundamentalia*. That is, particular structural moments of the pedagogical situation, also known as pedagogical essences, must be disclosed. From the nature of its assigned task, fundamental pedagogics is characterized by anti-essence-blindness.

Because of its anti-essence-blindness, fundamental pedagogics requires an essence-disclosing method, thus the *phenomenological method* (See chapter 4). Among other things, the phenomenological method must fulfill the demand of scientific necessity. This means that the essence-disclosing steps of thinking followed are scientifically necessary if it is to make an indispensable contribution to disclosing essences and to verifying their status as essences. The phenomenological method is characterized by anti-essence-blindness.

The *hermeneutic method* is also characterized by anti-essence-blindness because its application assumes previous essence disclosure and then bringing essential coherences [relationships] to light.

As a method for disclosing the ways of actualization, the *dialectic method* requires anti-essence-blindness because it involves the actualization of essences.

The sequence in which these methods are applied is: phenomenological/hermeneutical/dialectical. All of the pedagogical disciplines are forms of essence-pedagogics and require these anti-essence-blind methods for their development.

The above discussion is summarized as follows:

1. Fundamental pedagogics = a particular form of essence-pedagogics;
= science of the pedagogical situation as such;
= **anti-essence-blindness.**

2. Phenomenological method = essence-disclosing method;
= way to real pedagogical essences;
= a way that is only meaningful if it leads to ontological understanding;
= a way that is possible because of implementing categories;
= a way that must satisfy particular demands:
 - i) scientific necessity
 - ii) philosophy of life permissibility;= **anti-essence-blindness.**

3. Hermeneutic method = method for disclosing coherences (relationships);
= way to the hermeneutic question;
= way to further interpretation;
= **anti-essence-blindness.**

4. Dialectic method = method for disclosing ways of actualizing [essences];
= method for implementing hermeneutic questions;

- = inadequate method for disclosing essences;
- = method for disclosing ways of movement;
- = **anti-essence-blindness.**

Overcoming essence-blindness was discussed in chapter two as a precondition for the meaningful improvement of practice and in chapter 4 (Section 4.5) the reduction of essence-blindness was considered with respect to realizing the lesson structure.

Overcoming essence-blindness is a matter of extreme importance to Landman. He shows a strong rejection of the non-essential and he often argues against what he calls “non-sense”.

The scientific necessity of overcoming essence-blindness is then found in the need for the clear appearance of real pedagogical essences.

That in pedagogical thinking the concern is not only with disclosing essences but also with illuminating coherences will now enjoy particular attention.

7.7 IN HIS PEDAGOGICAL THINKING LANDMAN EMPHASIZES BRINGING COHERENCES (RELATIONSHIPS) TO LIGHT

Real pedagogical essences with their coherences must be realized in educative situations in order to meaningfully lead and accompany the child in the direction of proper adulthood.

Viewed from a fundamental pedagogical perspective it appears that pedagogical structures with their essences are preconditions. Therefore, there is mention of actualizing pedagogical association, encounter, engagement and interference as possible educative activities (DO: 14). In the dialectic progression of the educative event the educator must make a choice from two possible ways of being and syntheses and there also is mention of these two ways of being as possibilities that can be realized via possible modes or ways of actualization (FPOW: chapters three and four). The dialectic method was extensively described earlier in this study (4.4.2).

The coherences among essences offer particular possibilities for their actualization. Essences do not exist in isolation from each other and therefore neither does their actualization. That there are particular coherences among pedagogical essences is evidence that a particular essence can be an essence of more than one pedagogical structure.

Fundamental pedagogics is the science of the *fundamentalia* of the pedagogical situation, as such, that searches for the structures (*and* their essences and coherences) that make possible the educator's being-an-educator and that the child can-be-educated. It searches phenomenologically for the being-such, the being-there and the coherences of what is characteristic of the pedagogical; it is a search for what is evident in all situations within which children are guided and accompanied to proper adulthood. In chapter three co-existentiality and co-essentiality were discussed as particular preconditions for meaningfully improving practice. In this regard, the following is added:

- Co-existentiality implies that real pedagogical essences are only actualized in relation to each other. The being-there of the one makes the being-there of the other possible. They allow each other to be (Heidegger 1967: 15)—the one is a precondition for the other. Co-existentiality requires a mutual being-there. When two essences are only there if they are related to each other, they must also possess a mutual being-there with each other by which they both include mutual parts. If this is not so, one has to do with separate realities such as independent things apart from each other and then they do not function as real essences (Hengstenberg 1972: 177). This mutual being-there can be called a structure. For example, the essence “application and experience of restraint” and “presenting a new way of living” [lifestyle] have a mutual being-there within the structure “intervention”. Similarly, it can be said that the relationship, sequence, activity and aim structures have their mutual being-there within the pedagogical situation.
- Co-essentiality means that one essence only has its own being-such in relation to the being-such of the other essences. One

essence contributes to allowing another essence's being-such to exist. Thus, each essence possesses its own being-such only in relation to other essences. If essences possess their own being-such only in relation to other essences then they also must possess a mutual being-such in which they participate (Ibid: 178). If this is not the case, one is not involved with the real essences of a particular being (structure or situation). Thus, in order to be real essences of the pedagogical relationship, sequence, activity and aim structures the being-such of each must be able to be described pedagogically. Only those essences whose actualizations lead to promoting the child-in-education's being-on-the-way to proper adulthood can be essences of the fundamental pedagogical structures.

- Co-existentiality (being-there with) and co-essentiality (being-such with) also require a mutual ontological sense. That is, there is mention of a sense that a pedagogician meets when he reflects on their being-there and being-such-and-such. This does not involve sense that a person has created but what he realized by meaningful activities and which he can bring to actuality (Hengstenberg 1961: 150-151). Such an ontological sense can be shown for each independent structure (Hengstenberg 1972: 178).

Landman indicates, e.g., that it is meaningful that in the pedagogical association there will be simultaneity otherwise the educator and child will never appear with each other at the same time and there can no longer be a meaningful pedagogic event. Thus, the educator must take care that the meaningfulness of simultaneity is realized by putting himself in the presence of the child. This means that the educator will implement the essence "simultaneity" in its being-such (as it is in reality, i.e., presence at the same time) so it will appear in its being-there: simultaneity as essentiality has then become simultaneity as existentiality.

Landman believes that the educator must know the being-such of each fundamental pedagogical structure to the extent that it is knowable. Therefore, he must understand their real essentiality (essence-status), meanings and coherences so he can bring about their being-there, i.e., make them present for actualization. From

the expert educator it is expected that he have knowledge of the pedagogical essences (knowledge of their being-such) and a willingness to realize the essences (actualize their being-there).

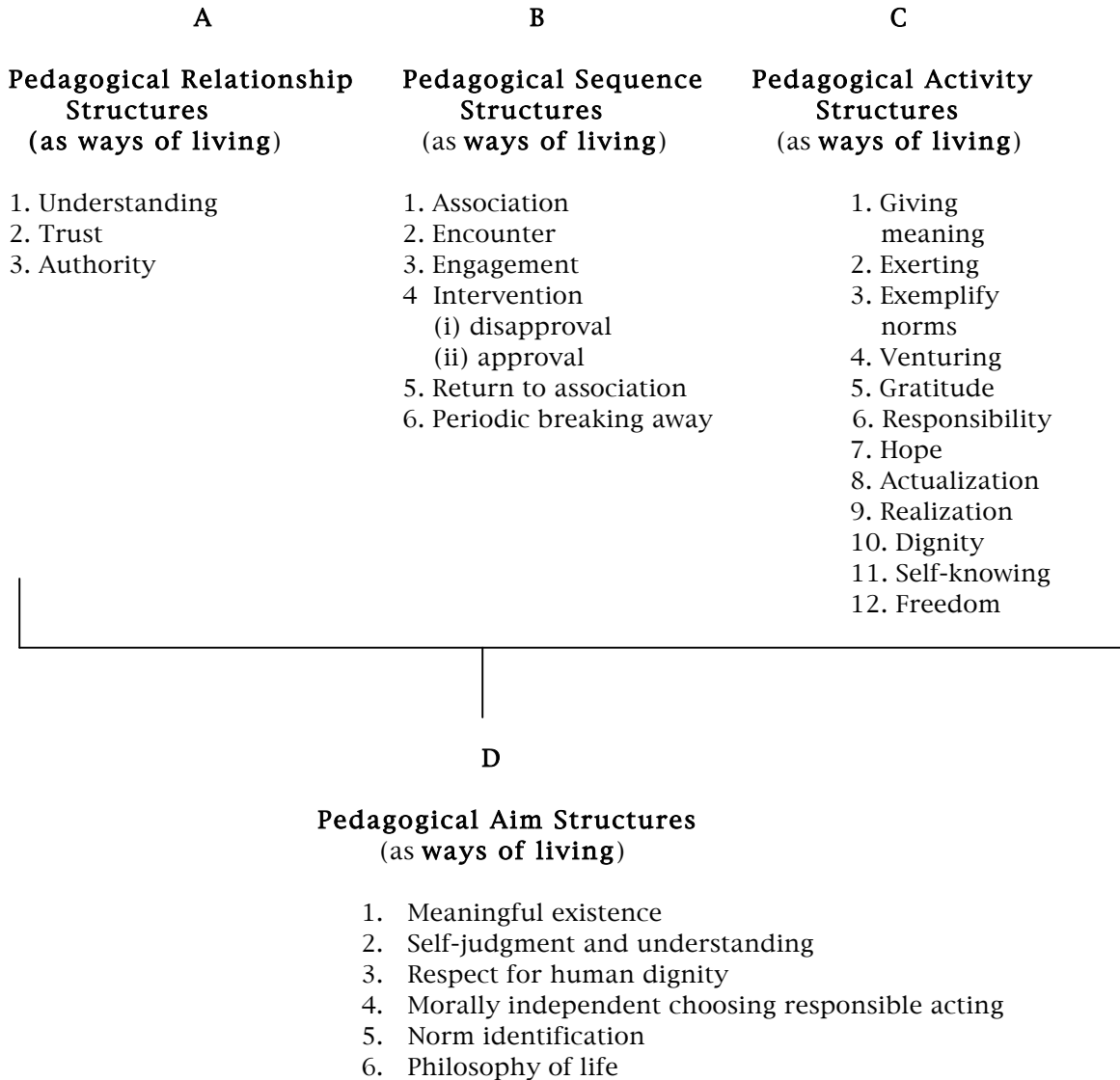
Consequently, it is concluded that the being-there of essences is possible on the basis of their being-such, and their being-such is possible on the basis of their being-there.

For the first time it is clearly seen by Landman that pedagogical essences in reality are ways of living that are fundamental for the child to become a proper adult. The following is seen in this light.

7.8 PEDAGOGICALLY MEANINGFUL WAYS OF LIVING (PFOP)

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

7.8.1 Fundamental pedagogical structures



The following is a presentation of the fundamental pedagogical essences of meaningful ways of living as arranged by Landman.

7.8.2 FUNDAMENTAL PEDAGOGICAL STRUCTURES AND ESSENCES: The fundamental structures of a pedagogical situation.

7.8.2.1 PEDAGOGICAL RELATIONSHIP STRUCTURES (mutual relationship between adult and child). The mutual involvement of teacher and child is carried by 1 - 3.

1. UNDERSTANDING (knowingly being together). The teacher and child's knowing living together is characterized by A and B:

· To save space I (G.D.Y.) have reorganized this section and thus it differs slightly from what appears in Lemmer's dissertation.

- A. Understanding-child-being** (the adult must know the child(ren) entrusted to him). This knowledge emerges in accordance with i - v:
- i. understanding otherness** (each child is someone who himself wants to be someone; therefore, the adult must try to learn to know each child)
 - ii. experiencing otherness** (each child must feel and lived-experience that the adult takes into account the fact that he is different from others)
 - iii. interpreting potentialities** (the adult must assist the child to discover and to understand his potentialities)
 - iv. developing potentialities** (the child must be helped to exercise (control) his positive potentialities and in so doing allow them to develop)
 - v. valuing potentialities** (the child must be helped to appreciate and to value the talents which he has)

B. Understanding-the-demands-of-propriety (Both adult and child are subject to certain demands and the child must be helped to understand i - v):

- i. authority of the demands of propriety** (to be governed by particular demands, they must be understood and accepted)
- ii. 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)
- iii. understanding responsibility** (the obligation to choose and act must be accepted and an account of this must be given)
- iv. understanding proper effort** (the child must understand that he must always do his very best regarding the activities given to him)
- v. understanding obedience** (the child must know that if something is required of him, he must obey)

2. TRUST The living together of teacher and child in trust is characterized by A and B:

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

- i. respect for otherness** (observance of the fact that children differ from each other)
- ii. regard for actualizing values** (regard for the child as a participant in making a reality that which is of highest value)

B. Acceptance Creation of a relationship with the child by 1 and 2:

- 1. willingness-to-relate** Eagerness to create a relationship with the child which involves a - h:
 - a. taking action** (the child is influenced with the aim of supporting him)
 - b. bonding** (an intimate attachment is formed between adult and child)
 - c. fellow-human** (the child must always be related to humanly since he is no animal or thing)
 - d. address-listen** (the adult must speak clearly with the child and the child must listen thoroughly)
 - e. respect** (the adult must handle with respect, appreciation and consideration the child's wanting-to-be-someone-himself)
 - f. being-partners** ("Come stand by me so that I can help you.")
 - g. being-accompanied (guided)** ("Now go further with me"; i.e., yet nearer to proper adulthood)
 - h. being-a-participant** (the child must be allowed to take an active part in valuable activities)
- 2. intention to care for** (the child must experience that the adult gladly watch

over him by making a - d possible):

- a. caring space** (the child must experience that the home/classroom is a place where he is gladly cared for)
- b. situation of acceptance** (opportunities are created for the child to experience that he is welcome)
- c. caring out of love** (the child must experience that he is intervened with out of good will toward him and not with ulterior motives)
- d. action-in-love** A sincere kindness toward the child is evidenced by i - iii:
 - i. making him feel at home** (a place in which he feels at home--happy, at ease--is especially arranged for him)
 - ii. establishing nearness** (a personal nearness is established and feelings of distance must disappear)
 - iii. admitting into our space** (the child is admitted into a place with someone with whom "we" can be mentioned)

3. AUTHORITY The living together of adult and child with the demands of propriety is characterized by a - g:

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

7.8.2.2 PEDAGOGICAL SEQUENCE STRUCTURES The event of educating takes its course from 1 to 6:

1. ASSOCIATION The being-together of adult and child is characterized by A and B:

- A. Being-by-each-other** To be by each other means i + ii + iii:
 - i. temporality** (adult and child are with each other at the same time, with enough time, and with no generation gap)
 - ii. spatiality** (adult and child are with each other in the same space)
 - iii. 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)
- B. The beginning of educating** The being together of adult and child leads to i + ii:
 - i. indications for intervention** (indications can appear that possibly it will be necessary for the adult to intervene with the child's choices and actions)
 - ii. 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)

2. ENCOUNTER The adult and child's being by each other deepens according to A and B:

- A. Being-with each other** To be with each other means to actualize i - vi:

- i. **pedagogic closeness** (adult and child experience no distance between them and that communication is possible)
- ii. **turning-to-in-trust** (adult and child turn to each other so a face-to-face relationship becomes possible)
- iii. **presence-in-trust** (because of the face-to-face relationship, it is possible to speak meaningfully with each other)
- iv. **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.")
- v. **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)
- vi. **intimacy** (sincerity, cordiality, and intimacy predominate)

B. Similar disposition If teacher and child communicate in the same frame of mind (disposition), this will be shown in i - iv :

- i. **mutual attunement** (adult and child act within a cooperative frame of mind. There is harmony regarding their being with each other)
- ii. **conspicuous attraction** (adult's and child's attraction to each other is such that it can be noticed)
- iii. **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)
- iv. **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)

3. ENGAGEMENT The adult now assumes responsibility for the intervention with the child when he deems it necessary, and the child takes responsibility for his share. This will be evident if A - D are actualized:

A. "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)

B. accepting responsibility (both adult and child accept responsibility for that which must still occur)

C. 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)

D. 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)

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

A. Pedagogic disapproval (in the form of I - vi).

i. Disapproval of objectionable values (the adult indicates that he has a dislike for that which is not proper)

ii. 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)

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

iv. 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)

v. 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)

vi. 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)

B. Pedagogic approval The adult acts in order to support the child in doing what is proper by allowing i - vi to occur:

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

ii. 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)

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

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

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

vi. 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)

5. RETURN TO ASSOCIATION The child must now find an opportunity to appropriate, in the presence of the adult, that which occurred in implementing sequences 1 through 4. For this, A - E are necessary:

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

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

C. 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)

D. 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)

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

6. 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, A - I are necessary:

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

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

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

D. 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)

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

F. 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)

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

H. 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)

I. 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)

7.8.2.3 PEDAGOGICAL ACTIVITY STRUCTURES 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 i - vi succeed:

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

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

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

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

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

vi. 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 i - iv be actualized:

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

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

iii. 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)

iv. 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 I - iv be done:

i. 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)

ii. 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)

iii. 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)

iv. 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 I - iii:

i. Co-meaning (to search with others, especially adults, for what is really meaningful-valuable)

ii. Living together according to the demands of propriety (to be willing to try to live in accordance with the proper examples set by others)

iii. 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 PEDAGOGICAL SECURITY To live with gratefulness, thankfulness, requires i - iv:

i. 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)

ii. 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)

iii. 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)

iv. 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 I - iv:

i. 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)

ii. 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)

iii. Experience of belonging together (there should be respect for those adults who always proceed with him in light of his own nature)

iv. 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 I - 7, and he has trust in those who can rightly accomplish this:

i. Notion of the future (the child clearly anticipates what is possible and has an image of the future approaching him)

ii. 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)

iii. 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)

iv. Discussions about the future in the present (the child anticipates help with the different decisions he must continually make regarding his future)

v. Working on the future in the present (the child anticipates help in his preparation for the future)

vi. Understanding future demands (the child anticipates help in understanding the demands which might be made on him in the future)

vii. 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, i -iii are necessary:

i. 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)

ii. Reality as new possibility (each new milestone which is achieved must be seen and accepted as a new beginning for further improvement)

iii. 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 i and ii possible:

i. 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)

ii. 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 i - iv:

i. 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)

ii. Respect because of actualizing values (all persons are of equal dignity because all can actualize values)

iii. Valuing a concern for values (the child is concerned with values and must not be used as a means to an end)

iv. 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 i - v:

i. Critical self-judgment (a clear look at one's way of actualizing the highly valued)

ii. 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)

iii. Understanding the demands of propriety (a clearer knowledge of the demands which actualizing the highly valued make on him)

iv. Understanding obligations (an increasing understanding of his positive potentialities and the obligations these lay on him)

v. 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 i - v:

i. Conquering freedom (without external compulsion, the highly valued must be lived on the basis of one's own choices and efforts)

- ii. Freedom as being bound** (to be bound to the highly valued makes enslavement by the unworthy impossible)
- iii. Being aware of freedom** (the idea that it is possible and necessary to be free and to turn from that which is unworthy)
- iv. Being aware of responsibility** (the inescapable idea that to really be a person means to take responsibility)
- v. Responsibly deciding** (personal responsibility is assumed for the actualization of the highly valued)

7.8.2.4 PEDAGOGICAL AIM STRUCTURES The aim of upbringing is proper adulthood which is characterized by A - F:

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

- i. Awareness of the demands of life** (a clear idea that it is the highly valued which poses the demands of propriety to persons)
- ii. Idea of being called upon** (a clear understanding of the fact that in the first place a person has obligations and then privileges)
- iii. Leading a responsible life** (a clear understanding that a person's way of life must show evidence that he practices what is highly valued)
- iv. 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 I - iv:

- i. 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)
- ii. Criticism of what is objectionable** (he judges the choice and the doing of the unvalued, that which lacks human dignity, as unacceptable)
- iii. Denunciation of what is objectionable** (he is against any form of attack of that which is highly valued--by himself and by others)
- iv. 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 i - iv:

- i. 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)
- ii. Pursuit of humanness** (he aims to promote all that is authentically human, e.g., by actualizing values)
- iii. 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)
- iv. 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 i - v:

- i. 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)
- ii. Choice in accordance with the demands of propriety** (the propriety of choices made is continually taken into account)

- iii. 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**
- iv. Choice for the demands of propriety** (there are choices for the highly valued and against the unworthy)
- v. 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 i - iii:

- i. The pursuit of propriety in one's choices** (without external compulsion, but from internal conviction, there is a choice of the highly valued)
- ii. Identification with particular norms** (an unbreakable unity with particular norms, i.e., philosophy of life, is experienced and practiced)
- iii. 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 i - iv:

- i. 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)
- ii. 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)
- iii. Knowledge of philosophy of life** (a lasting study of the philosophy of life is undertaken and the calling for such a study is accepted)
- iv. 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).

The above are meaningful ways of living that are fundamental for the child to become a proper adult. In terms of the essences present it is moreover indicated how proper adulthood is seen by Landman.

7.8.3 Meaningful ways of living are fundamental for the child to become a proper adult

Proper adulthood is seen as:

* *Meaningful existence*

When the following are done, life is meaningful: Living through trust, recognition of authority, understanding, giving meaning, exertion, norm involvement, venturing, gratitude, responsibility, hope, design, fulfilling, respect, self-understanding, freedom in an adult way.

* *Self-judgment and self-understanding*

- Independent understanding of the significance of the following for personal living; or
- Independent judging or properly doing the following: Living with adult trust, recognizing authority, understanding, giving meaning, exertion.

* *Human dignity*

- Awareness that the following values must be realized; or
- Awareness that to live in accordance with the following is to live with human dignity: Adult trust, recognition of authority, understanding, giving meaning.

* *Morally independent choosing and acting*

- In a morally independent way, i.e., without external coercion, there must be a decision for the following; or
- In a morally independent way there must be action in terms of the following: Adult trust, recognition of authority, understanding.

* *Norm identification*

- Awareness that the following norms (yardsticks, demands of propriety) must be unconditionally identified with: An adult trust, recognition of authority, understanding.

* *Philosophy of life*

- Awareness that the following, filled with philosophy of life contents, constitute an integral part of the philosophy of life: Adult trust, recognition of authority, understanding.

With respect to educational research the following indicates that applying research procedures, in reality, is using them in order to illuminate more clearly the disclosure, realization and verification of essences.

7.9 THE USE OF RESEARCH PROCEDURES IN EDUCATIONAL RESEARCH FOR DISCLOSING, REALIZING AND VERIFYING ESSENCES (IONP)

When the primary involvement is in realizing pedagogically meaningful ways of living, there is talk of educating. The meaningful ways of living pedagogically which together are known as educating must be brought to light by experts and this disclosing is called education or pedagogics. When there is talk of “pedagogy” this means a scientifically accountable concern with ways of living that have significance for the child’s meaningfully becoming adult.

According to Landman, the scientific involvement with the reality of educating can have the following aims:

- To bring to light pedagogically meaningful ways of living;
- to disclose the mutual relationships (coherences) among these ways of living (essences);
- to verify the meaningfulness of these ways of living;
- to continually reveal and verify new ways of living and deeper coherences; and
- to reveal and disclose the preconditions for the practical application (realizing in a particular practice) of meaningful pedagogical ways of living.

The pedagogician must look at these aims scientifically. At the same time, however, it is clear that they can never be attained completely. This means that a sustained bringing to light, manifesting, disclosing and verifying [essences] remain possible, necessary and meaningful. Thus, research must continually proceed and flourish.

When phenomenology is used as a method of research its first function is to bring to light pedagogical meanings (essences) by

formal, systematic, intensive analysis in terms of which additional accountable analyses can be undertaken.

Landman explains that the eidetic reduction can be viewed as a research aim (FPK: 9). The eidetic reduction involves acts of unveiling. It means to penetrate to the essential characteristics that make it possible for the phenomenon of educating to appear in its real meaning. Essential characteristics are those fundamental structures (with their essences) that give meaning to the pedagogical.

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

If there are phenomenological preconditions that must be met, this means that the essential characteristic of being-phenomenologically-in-the-world must be realized. To be-phenomenologically-in-the-world is to be directed to reality itself in a consciously disclosing way and to consciously stand open for what that reality allows to be revealed of itself. Research-consciousness is then a being-conscious-of-being, thus of the present essentiality or essential characteristics [of a particular reality] Landman et al., 1987: 3).

In Landman's very recent publication on research, "Die navorsingsprogram vir geesteswetenskaplike navorsing" [Research program for human science research], the importance of essence awareness also clearly comes forth:

"An essence awareness must flourish and it already comes strongly into the foreground with effective program design. Conscious observing by the researcher is attuned to illuminating the essentials and thinking away the non-essentials with respect to the research program."

Also, Landman explains further that the aim can be stated of the phenomenological reduction as an elimination [of non-essentials] with the aim of preparing for the disclosure and verification of essences. This implies bringing to light the nature of human ways of living (with their meaningful coherences) of the object of research (Ibid: 28).

With respect to verification, Landman says that the research might not summarily accept that the essences and characteristics about which a number of authors agree will necessarily be meaningful for his further research and therefore he must phenomenologically verify the meanings that appear in his integrated tables of essences. This means that he must subject each meaning to the verification-power of the phenomenological steps of thinking (Ibid: 33), i.e., thinking away, acting away, separating, contradicting, hermeneutic questioning, placing in a triadic structure, naming verification, awakening to life, practical application and categorical status.

The research methodologist who is also a phenomenologist by applying research procedures in reality brings more clearly to light the disclosure, verification and realization of essences.

In the following attention is given to “new” essences (structures) of the pedagogical situation that have been disclosed for the first time by Landman.

7.10 “NEW” ESSENCES OF THE PEDAGOGICAL SITUATION DISCLOSED BY LANDMAN

Landman’s contributions to disclosing essences of the pedagogical situation can be viewed as very valuable. In this way he helps to demonstrate that fundamental pedagogics is essence pedagogics. His particular contributions are the “new” essences that no one had seen before him. Thus, it is thanks to his pedagogical thinking by means of the phenomenological method that he followed that it was possible for him to disclose and analyze these essences of concern:

7.10.1 Engagement

In the pedagogical sequence structure, engagement or being-engaged refers to the willingness of both educator and educand to accept responsibility for realizing the educative event (Van Rensburg, et al., 1979: 41).

Landman elucidates “engagement” as follows: The realization of the pedagogical relationship structures that began in the association between adult and child becomes more clear and intense during the encounter when educative moments become more visible. When the educator decides to act in order to influence the child positively to gradually overcome his need for support he has assumed responsibility for his becoming. *With this the encounter proceeds to an engagement by which both adult and child accept responsibility for what flows from the encounter* (Landman). Also the child’s need for support must be seen as a precondition for engagement. It is the child’s need for support that so clearly and urgently addresses the educator such that it compels him to an obligatory commitment to him by which he ventures to meet the child in his need for support. He assumes this responsibility himself because he knows that without his help the child cannot become what he ought to be. On the other hand, it is also the child’s need for support that urges him to an unconditional commitment to the educator because he knows that he can expect support from him.

In his further explication of the essence “engagement” Landman also brings the following of its essences to light: might-not [restraining] moment, accepting responsibility, purposeful interfering and commitment-to-being-available.

7.10.2 Periodic breaking away

Periodic breaking away from association is a structure that is one of the pedagogical sequence structures. The child must be given the opportunity to act independently. This can only occur by increasingly letting him break away [from the adult] and by increasingly accepting responsibility. However, there can only be a periodic breaking away from the pedagogical association when the child clearly shows the parent that he already has a sense of responsibility. If he shows evidence of this, he can increasingly accept responsibility for his deeds. This tension between a sense of

responsibility and acceptance of responsibility is an essential part of the child's growing up. Here there is mention of a periodic breaking away from the pedagogical association because the child must have the assurance that at any time he can turn to his parent (educator) for help and support (Landman et al., 1979: 132).

Sometimes the child must act in the physical absence of the adult. He does this in light of the decision(s) he has made in connection with what is acceptable or unacceptable. Then he must be able to again seek the presence of the adult. Periodic breaking away is often necessary (Landman et al., 1978: 3).

The following discussion of the significance of periodic breaking away indicates its importance for Landman. Encountering, taking leave and later encountering each other again are three events that are so inseparable from the human way of existing that they are called basic forms of being human (Strasser). Thus, educative encountering, taking leave and resuming the educative association and encounter are for Landman three basic forms the being-with of educator and child.

The idea of separating is already implied by educative associating and encountering because the educator realizes them in order to support the child to become increasingly independent. This means that he encounters the child educatively with the decided intention of making himself gradually superfluous and in order to eventually when the child has achieved adulthood to bring separation about. Periodic breaking away from educative association and encounter that increasingly occurs must be continually seen as an exercise of further separation so that later (with adulthood) the total separation from the educative situation can be possible. The periodic exercise of breaking away makes possible a later meaningful total separating.

Periodic breaking away, after educative interference, also already includes the idea of re-associating and re-encountering because the child's need for support is not overcome by realizing only one educative situation with him. Each educator knows that a series of educative situations must be gone through before there can be any mention of a conquering of a need for support and the acquisition

of the prerogative of a complete breaking away from educative association and encounter.

The bonding between educator and child is progressively and increasingly loosened. During periodic breaking away from educative association and encounter this loosening is practiced so that later it can be carried out as a meaningful being loosened [from each other]. In this periodic breaking away the increasing freedom of the child is confirmed and in the re-association and re-encounter freedom is renewed once again but on a higher level.

Periodic breaking away from educative association and encounter can be of a two-fold nature, i.e., separating or fleeing (Strasser). Separating is mutual because educator and child take leave from each other. Thus, the periodic breaking away is allowed. The child also yearns for the periodic detachment but he leaves the decision and permission for this in the hands of the educator. It is his wanting-to-be-someone-himself that allows this longing to prosper. On the other hand, fleeing is not a mutual matter. The breaking away, as wanting to flee, is thus an indication that the preceding educative event has failed.

Landman asserts further that periodic breaking away is a separation because of satiation. Both educator and child can experience that, for the time being, they “have had enough” of their educative being together. The periodic breaking away (separating) eliminates the satiation and neutralizes the over-satiation. This then leads to a yearning to re-associate and re-encounter. This means that in reality periodic breaking away essentially is a creative pause (Strasser). A yearning for the educative association and encounter, but now on a higher level, is created.

It also is significant that the re-association should be ushered in with a greeting. Through his greeting the educator makes it known that he is there for the child, but also how he is there. This implies that a friendly greeting is necessary. The greeting at the beginning of the periodic breaking away is just as meaningful because it expresses the mutuality of the separating. The blessing of the Christian educator places the child under the protection of God (Landman and Kilian 1973: 22-25).

The following essences of periodic breaking away are brought to light by Landman: Greeting at separating, practicing separation, loosening of bonding, confirming freedom, yearning to be someone oneself, overcoming need for support, creative pause, yearning for re-associating and welcoming greeting (FPOP: 68).

7.10.3 Philosophy of life structure

Landman takes a very strong standpoint regarding a philosophy of life in that for him it is necessary that a philosophy of life is fundamental in pedagogical situations. How this is so must be explicated by fundamental pedagogics.

He first saw that educating really is about realizing a philosophy of life and, consequently, that a neutral educating is not possible. Therefore, he described and interpreted the structural status of a philosophy of life in terms of characteristics that hold for all pedagogical structures. That a philosophy of life has the same status structurally as the other fundamental pedagogical structures has been attended to in chapter six (6.9) and therefore its structural characteristics are only mentioned here. The structures are: general rules [demands], a constitutive unity [of the reality of educating], a precondition [for educating], a particular bearer of meaning [for educating], a real essence [of educating], evident [obvious, indisputable, undeniable] and experienced [as indisputably, undeniably embedded in the totality of life].

Landman has brought the following essences of a philosophy of life to light: living the demands of propriety, obeying the demands of propriety, accepting the demands of propriety of a philosophy of life, being aware of, knowing about, acquiring a philosophy of life, perpetuating a philosophy of life and being aware of its meta-scientific nature.

7.10.4 Pedagogical activity structures

In Landman's work through 1972, the activity structures did not appear but did appear in 1973 in the publication "Fundamentele

pedagogiek en die opvoedingswerklikheid” [Fundamental pedagogics and the reality of educating] (P. 143).

The event of educating is dynamic and takes a particular course because educator (adult) and educand (child) actively involve themselves in characteristic activities that are known as the activity structures (Landman et al., 1979: 122).

According to Landman the perceiver who has observed the pedagogical relationships and their course also notes that adults and children are acting together. They carry out all kinds of activities some of which appear to be meaningful in supporting the child. The relationships between adult and child that take a certain course are characterized by certain activities, i.e.:

- Helping the child with **meanings** the he attributes to reality;
- Helping the child to be ready to live with **exertion** [effort];
- Helping the child live in accordance with particular demands of propriety (norms); i.e., his way of living must be characterized by particular **norm** influence;
- Helping the child to **venture** into unknown reality;
- Helping the child to show **gratitude**;
- Helping the child accept **accountability** (responsibility) for the relationships in which he finds himself;
- Helping the child to **hope** for the future;
- Helping the child work on his potentialities, i.e., to **design** them;
- Helping the child to increasingly **fulfill** his destination (adulthood);
- Helping the child to have **respect** (regard) for his own being-human and for others;
- Helping the child to **understand** and **judge** himself; and
- Helping the child acquire genuine **freedom** (Landman et al., 1978: 3-4).

The pedagogical activity structures are now viewed after Landman has brought to light the [particular] real essences of the real essences that he first disclosed. It is characteristic of Landman’s pedagogical work that there is continual refinement in his search for reality. As a scientist he is never satisfied and always delves yet

deeper in order to understand the reality of educating still better and to make it more understandable for others.

Pedagogical activity structures (FPE: xxiv-xxvii)

1. Giving meaning with increasing responsibility

- a) Responsibility towards the world
- b) Design of the world
- c) Attribution of meanings
- d) Tests of meanings
- e) World understanding
- f) Faithfulness to the world
- g) Horizon-expanding
- h) Living meanings
- i) World with demands of propriety
- j) Lived experiencing meanings
- k) Meaningful deeds
- l) Identifying with the demands of propriety
- m) Elevating meanings
- n) Anti-worldliness

2. Gradually breaking away from a lack of exertion

- a) Breaking away from a lack of exertion
- b) Movement to exertion
- c) Dynamic participation
- d) Shouldering responsibility
- e) Taking a position for the demands of propriety
- f) Conquering passivity
- g) Choice for exertion
- h) Living the demands of propriety

3. Exemplifying and emulating norms

- a) Unconditional identification with norms
- b) Taking a position for a philosophy of life
- c) Judging standpoint
- d) Understanding norms
- e) Living the demands of propriety

- f) Obedience to a philosophy of life
4. Venturing with each other pedagogically
- a) Trusting encounter
 - b) Authority recognizing encounter
 - c) Understanding encounter
 - d) Educative intervening
 - e) Educative agreeing
 - f) Giving meaning together
 - g) Living together according to the demands of propriety
 - h) Venturing together with courage
5. Gratitude for pedagogical security
- a) Lived experiencing security
 - b) Gratitude for this experience
 - c) Security because of acceptance
 - d) Loving presence
 - e) Personal initiative
6. Accountability for educative relationships
- a) Shouldering responsibility
 - b) Regard for the other as co-participant
 - c) Regard for the other as co-traveler
 - d) Lived experience of belonging
 - e) Commitment to accessibility
 - f) Making room for a space for us
7. Hope for future adulthood
- a) Longing for the future
 - b) Presenting prospects for the future
 - c) Adults representing the future
 - d) Interpreting the past
 - e) Acceptance of the past
 - f) Making the future present
 - g) Direction to the future
 - h) Present decisions about the future

- i) Present work for the future
 - j) Understanding future demands
 - k) Trust in the future
 - l) Conversations about the future
8. Designing possibilities towards adulthood
- a) Longing for the future
 - b) Reality as new possibility
 - c) Appreciation of possibilities
 - d) Unfolding of possibilities
 - e) Shouldering responsibility
 - f) Functionalizing possibilities
9. Gradually fulfilling destination (adulthood)
- a) Being directed by destination
 - b) Striving for fulfillment
 - c) Moving to destination
 - d) Yearning for fulfillment
 - e) Elevating destination
 - f) Living for God's glory
 - g) Hope of a future with God
10. Increasing respect for human dignity
- a) Acknowledgement of individuality
 - b) Respect for being different
 - c) Respect because of realizing values
 - d) Understanding values
 - e) Making use of norms
 - f) Respect for concern for values
 - g) Respect for fulfilling duties
11. Becoming adult through increasing self-understanding
- a) Responsible self-understanding
 - b) Critical self-judgment
 - c) Understanding being human
 - d) Understanding accountability

- e) Understanding possibilities
- f) Understanding demands of propriety
- g) Understanding duty
- h) Refining self-understanding

12. Acquiring responsible freedom

- a) Acquiring freedom
- b) Willingness to freely exert
- c) Recognition of authority
- d) Obedience to authority
- e) Freedom within bounds
- f) Consciousness of freedom
- g) Consciousness of responsibility
- h) Freedom from passions
- i) Preference for responsibility
- j) Bondage to God

7.10.5 Pedagogical aim structures

The entire educative event is focused on a particular aim. All pedagogical activities are aim directed because otherwise it would be pointless and meaningless for an adult to interfere with a not-yet adult. Educating is attuned to the adulthood of the one becoming adult. Therefore, fundamental pedagogics must direct itself to adulthood as the ultimate aim of educating and its contents must be describable in terms of particular aim structures (Landman et al., 1979: 123 -124). Landman has contributed greatly to this.

As a scientist, when he observes that the being together of adults [and children] are carried by certain relationships, show a particular course and flourish through an involvement in certain activities, they are not aimless. Thus there is mention of aim-directedness. The aim of the accompaniment is the child's becoming adult, and indeed an adulthood characterized by the following:

- that a life in which one justifies choices and actions and in which the valuable is realized is meaningful;
- that a life that is led by self-knowledge [understanding] and self-judgment is proper;

- that a life carried on as befitting a person is a valuable way of living;
- that a life in which choices and actions are independently and responsibly chosen in light of the demands of propriety is valuable;
- that a life in which there is identification with particular demands of propriety (norms) that are accepted as highly valuable is approvable; and
- that a way of life defined by obedience to values that are regarded by him as obligatory to make real is essential for being authentically human. That is, life is lived in light of a particular philosophy of life (Landman, et al., 1978: 5).

The following shows the essences of the pedagogical aims structures as verbalized by Landman:

PEDAGOGICAL AIM STRUCTURES

1. Meaningful existence

- a) Awareness of demands of life
- b) Idea of being called upon
- c) Summons to responsibility
- d) Leading a responsible life
- e) Responsibility for participating

2. Self-judgment and self-understanding

- a) Critical judging
- b) Applying norms
- c) Expressing moral judgment
- d) Criticizing what is objectionable
- e) Denouncing what is objectionable
- f) Proceeding to self-intervention

3. Respect for human dignity

- a) Being aware of human dignity
- b) Pursuit of humanness
- c) Appreciation of the demands of propriety

- d) Knowledge of value actualization
- e) Respect for the human dignity of others

4. Morally independent choosing and responsible acting

- a) Fidelity in choices
- b) Choosing in light of the demands of propriety
- c) Acting in light of the demands of propriety
- d) Independent choosing
- e) Independent acting
- f) Accepting responsibility for choices
- g) Accepting responsibility for actions
- h) Choice of the demands of propriety
- i) Acceptance of personal responsibility
- j) Decision not to elude responsibilities
- k) Decision not to shirk responsibilities

5. Norm identification

- a) Proper exercise of one's own choices
- b) Identification with particular norms
- c) Adequate knowledge of norms

6. Philosophy of life

- a) Living the demands of propriety
- b) Obedience to demands of propriety
- c) Acceptance of particular philosophy of life
- d) Awareness of the demands of a philosophy of life
- e) Knowledge of a philosophy of life
- f) Acquisition of a philosophy of life
- g) Maintaining a philosophy of life
- h) Meta-scientific character of a philosophy of life

7.11 SUMMARY AND STATEMENT OF SEVENTH PROBLEM

Landman is a thinker for whom ontology and phenomenology have particular relevance. From the way he works it is evident that he deserves the status of essence thinker.

When Landman's earlier work is reviewed it is noted that initially he used descriptive words other than "essences". Among others, the descriptive words he used are structures, fundamental components, moments, conditions, fundamental axioms, fundamental features or characteristics, ground structure, possibility, constitutive structure and features. In reality the above descriptive words refer to the concept "essence" that is now generally used by pedagogicians.

Gradually the concept "real essences", especially in the sense of "preconditions", appeared. Following this it is shown that Landman views fundamental pedagogical structures as universally valid preconditions of the educative situation. That Landman later refers to pedagogics as essence pedagogics indicates that for him this means that the scientist who involves himself with the pedagogical must be an essence thinker. By means of examples it became clear that he applied the concepts "real essential" or "real essences" and "preconditions" and less often descriptions such as fundamental components, moments and fundamental features than before.

It cannot be emphasized enough that, in his thinking search for knowledge, only one of two ways is possible for Landman: either it has to do with the essentials or non-essentials of that particular aspect of reality that he wants to investigate. Landman states unambiguously that a scientist does not concern himself with the non-essentials because then he falls into being unscientific. Thus, for him there is only one way possible for the phenomenologist, i.e., the essential. Here he finds himself in agreement with Husserl's and Heidegger's widely known "return to the matter itself" and for him his thinking search is for what it is that makes a reality what it is and that gives it meaning. In light of the above an attempt is made to show that it is scientifically necessary to separate the essentials from the non-essentials. With this separation, the non-essentials are no longer dealt with and this leads to a clearer appearance of the essentials.

Following this it is also indicated that a real essence must have categorical status. It became evident that an essence has categorical status if it can be elevated to a category; that is, it must be able to be used as an illuminative means of thinking in order to be able to bring to light additional essences [of the essence being used as a

category]. There is also mention of a refining which means that the essences that are seen through a particular category can, in their turn, be implemented as categories. Finally, it is also indicated that for Landman each essence possesses categorical status because of its essentiality.

A matter about which Landman also is very resolute regarding his view of essences is overcoming essence blindness. That this elimination of essence blindness is a necessary scientific criterion is already clearly evident from the fact that fundamental pedagogics and the three methods [i.e., phenomenological, hermeneutic and dialectic] it uses all are characterized by anti-essence blindness because of their nature. As a pedagogician who also is an ontologist and phenomenologist Landman is very insistent that essence blindness must be countered. It cannot be doubted (as is expressed in his work) that he applies this necessary scientific criterion.

Further, the bringing to light of coherences in pedagogical thinking is attended to. It is indicted that pedagogical thinking is not only involved with essence-disclosure but it is the coherences among the disclosed essences that are particular possibilities for realizing them. Essences do not exist isolated from each other and thus cannot be realized in isolation from each other because then there can no longer be mention of real essences. Fundamental pedagogics is a knowing of *fundamentalia* that indicates that there is a thinking search of the reality of educating for its structures *and* their essences *along with* their coherences.

That pedagogical essences in reality are ways of life and that these ways of living are fundamental for the child to become a proper adult is first seen by Landman. Therefore it is meaningful that their explanation presented by Landman be enunciated. This [explication] is represented by means of a reproduced schematic.

With respect to educational research Landman is and has been involved in pioneering work. The aims of being scientifically involved with the reality of educating, as stated by Landman, are explicated here. From this it is deduced that the application of research procedures in educational research in reality are aimed at disclosing, realizing and verifying essences. This statement is also

backed up by showing that phenomenology is applied as a research method by the fundamental pedagogician. It has already come to light that phenomenology is an essence-disclosing method and these disclosed essences are also subjected to the verification power of the steps of phenomenological thinking. The disclosure and verification of essences occur in terms of research procedures that aim to effectively realize them in practice.

In addition, attention is given to the “new” essences disclosed and interpreted by Landman. These structures or essences of the pedagogical situation are engagement, periodic breaking away, the structure of a philosophy of life, pedagogical activity structures and pedagogical aim structures.

Landman’s pure phenomenology, i.e., essence-disclosing attunement and indeed an attunement to a phenomenology that is meaningful as ontology, now ought to be very clear to the reader. Also it must be clear that the name “essence thinker” is not inappropriate for him.

As already indicated in the preview of this study in chapter one, chapters two through seven form the core of this study. They are merely descriptive and hermeneutic in nature while evaluative commentary about Landman is mostly withheld. Correct text interpretation in these chapters is the most important characteristic. Evaluative commentary is presented in chapter nine.

The contribution that Landman also made and still makes to the development of fundamental pedagogics via his graduate students is considered in chapter eight. This occurs mainly by a brief, summary description of each student’s thesis/dissertation and then an attempt is made to determine whether the development in Landman’s thinking had an influence. This chapter was arranged chronologically so that the same course of development presented in the previous chapters could also be traced in the students’ work. In this way it is attempted to show that Landman had guided his students to further disclose particular aspects clearly outlined in his line of development. To do this, the work of a few students is selected in order to try to display such a connective link.

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