

FUNDAMENTAL PEDAGOGICS*

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1. Introduction

The purpose is not to focus on the history of fundamental pedagogics as such, but to indicate the development of this line of thinking. However, to do this, there is indirect reference to the historical facts of the Department. Since it is extremely difficult to indicate the development of fundamental pedagogical thought this is done with reference to certain themes. In this way, not only its development but its tempo is illuminated more clearly.

To trace the early years of this development, use is mostly made of student research, but after the publication of Prof. C. K. Oberholzer's **Inleiding tot die prinsipiele opvoedkunde** [Introduction to the principles of education] in 1954, more use is made of faculty publications in the Department. After 1968, there is less reference to theses and dissertations because the development of fundamental pedagogical thinking is clearly expressed in publications. Appearing in 1968 is **Prolegomena van 'n prinsipiele pedagogiek** [Prolegomena to a principles-based pedagogic] by Prof. C. K. Oberholzer, which clearly reflects the progress of thinking since 1954. After that, and in quick succession, there are publications initiated by Prof. Landman, and others under his leadership, from which the course of the development of thought in the Department of Fundamental Pedagogics is clear.

2. Earlier names of fundamental pedagogics

The development of fundamental pedagogical thought is reflected in the various names it has had. Before the establishment of the Faculty of Education, "History and Principles of Education" is a subject taught to student teachers. From this title, the theoretical aspects of education already enjoy attention. After the Facultyias

* **Pedagogiekjoernaal**, (1980), Vol. 1, No. 2, 101-121. EDITED March 2024.

established in 1937, a course called "Educational Philosophy" is developed. As can be deduced from the title, it is viewed as a subdivision of philosophy. Also, Prof. T. J. Hugo, from Philosophy, is the first Department Head. In addition, ethics, another subdivision of philosophy, is established in 1941 as "Educational Ethics," and is taught by a philosopher, Prof. C. H. Rautenbach. In 1948, Prof. C. K. Oberhozer taught in the Department of Philosophy, and he also becomes Head of the Department of "Philosophy of Education," and educational ethics is assigned to it. Although the official name of the department is different, he prefers the name "Principles of Education". This preference is clear in the research of students who studied under him, although, at this time, there were several other names for indicating this aspect of education.

J. J. Mulder (M. Ed. 1950) calls the Philosophy of Education Theoretical Education, Systematic Education, Normative Pedagogics, Principles of Education, Educational Philosophy, Educational Science, Educational Ideology, or the Science of Education. According to him, the subject which contributes to this area of knowledge is philosophy, among which are a theory of values or axiology, and theology. Two years later (1952), another M. Ed. student, O. C. Erasmus, also uses the same synonyms for the Philosophy of Education, but substitutes "education" with "pedagogic". He then continues, "This division of the pedagogic borrows its premises from the normative sciences, e.g., ethics, logic, and esthetics, as well as the philosophical theory of values, anthropology, and theology. These are theoretical sciences for assisting the applied sciences in determining educational aims, educational and formative ideals" (p. 2).

In his **Inleiding tot die prinsipiële opvoedkunde** [Introduction to the principles of education] (1954), Prof. C. K. Oberholzer explains what he means by "principles of education" by saying this also is known as philosophical education, or as the philosophy of education. In addition, he mentions that the name "only indicates the task and content of this part of education, which fully considers the phenomenon of education in its rich problematics and tries to critically deduce its **foundations** and **fundamental questions**" (p. 76) (Roos' emphasis).

Prof. W. A. Landman chooses the name "Fundamental Pedagogics", and this is the official name of the department since 1968. In this regard, he expresses himself as follows: "A primary aspect of its task is to search for and describe the grounding or founding fundamental structures. Among others, this is the reason it now is possible to argue that this scientific area be known as Fundamental Pedagogics. Fundamental pedagogics is grounding pedagogics because its particular task is the grounding of the pedagogic in reality." (**Inleiding tot die fundamentele pedagogiek** [Introduction to fundamental pedagogics], pp. 75-76).

3. Movement away from an initial naturalistic approach

In the early years, the direction of educational thought at this university, and elsewhere in this country, has a strongly pragmatic, naturalistic, and evolutionistic orientation. The stamp of such persons as Nunn, McDougall, James, Dewey, and Kilpatrick are imprinted clearly on educational thinking. These Anglo-American lines of thought continue to exist, even though a few Afrikaners had studied on the European Continent in countries such as Germany, Holland, and Belgium. This is understandable considering the strong English language and English cultural background of South Africa.

After 1937, the Department of Educational Philosophy, which is very continentally oriented, begins to object somewhat to this naturalistic influence. Prof. C. H. Rautenbach, who, from the founding of the faculty, promoted Educational Ethics, and from 1940 to 1948 promotes the Philosophy of Education, is influenced by Heymans and, especially by Kant. Already before World War II, and before philosophical anthropology has taken its rightful place as a major area of philosophy, as an educator and philosopher, he notices and emphasizes the exceptional position held in the universe by human beings. Initially, Rautenbach fights an uphill battle, since most students who qualify themselves for teaching, have no philosophical foundation and, in addition, the education literature is mainly in English.

At the postgraduate level, however, the opposition to naturalistically oriented thinking is evident early on. C. K. Oberholzer is the first

researcher to usher in this objection in his 1937 M. Ed. thesis. He writes on the "Character Education of F. W. Foerster," and indicates that Foerster is strongly against a naturalistic ethics, "which makes the moral dependent on biological and natural science factors" (p. 23). Also, in his D. Ed. dissertation, which deals with conceptions of freedom in modern education, Oberholzer revoltes against viewing a person as a necessity of nature, imprisoned by laws of causality. Here, he concludes that the highest aim of education is educating to freedom. Human freedom, which resides in a person's responsibility, is emphasized further in later works, and shows his sustained opposition to a naturalistic view of persons. In addition, Oberholzer adamantly objects to any comparisons of humans and animals, and avoids all concepts borrowed from the realms of plants and animals when he writes about persons. Later, when some conceptual changes are considered, it is seen how this opposition increases dramatically.

There are writers who argue the contrary position, and who believe that this line of educational thought is characterized by "anti" thinking, i.e., anti-naturalism, anti-scientism, anti-pragmatism, anti-evolutionism, and more. However, this opposition should be seen against the background of the initial domination of natural science approaches to the pedagogical, and the intention to break away from them so that human beings can take their rightful place. Still, even in the 1970's, Landman and others take great pains to found the pedagogic anthropologically, and there is still reference to an anthropological pedagogics. In a sense, this is a tautology because the pedagogical can be nothing other than anthropological. The concept "pedagogical" always means child guidance and excludes the possibility of training animals [as educating them]. Further, it is acknowledged that this school of thought is dead against a "pedagogics" which is built on the results of animal experiments.

In the following section, attention is given to a few conceptual changes which further clarify the objections to the naturalistic approaches, and which indicate the development of thought in fundamental pedagogics.

4. Development of fundamental pedagogical thought as is evident in the use of a few concepts

Terminological changes, and different interpretations of the same terms, are closely related to avoiding the ways of naturalism, on the one hand, and with the view of the science, the terrain, and the task of pedagogics, on the other hand.

Comparing the two main works of Prof. Oberholzer, i.e., "Inleiding in die prinsipiële opvoedkunde" [Introduction to the principles of education], and "Prolegomena van 'n prinsipiële pedagogiek"[Prolegomena to a principles-based pedagogic], which appears 14 years apart, it is conspicuous that the second work is written in a more anti-naturalistic idiom. Any concept which might give the impression that persons are described in terms of the being of plants or animals is carefully avoided. This is a step forward in the development of thinking, because it forces the reader to think about human beings in accordance with what they really are, so that their exceptional positionality also emerges more clearly. Words which are thought of in this connection, among others, are: "cause," which is substituted with various other concepts, such as "reason" and "motive". "Process" is substituted with "event" or "occurrence", and "formative processes" with "the course of forming". "Person" is used rather than "organism". In his attempt to get away from process-like concepts, such as cause, effect, stimulus-reaction, as far as this concerns humans, his use of words is carefully chosen. Instead of "causes", in the later work, there is mention of "factors" or "grounds". In addition, "influence" is used in place of "stimuli" and "reaction" is replaced by "answer" or even "response". These are only examples of the change in terminology reflecting the development of his thinking.

The above anthropologically accountable use of language also influences Oberholzer's students so that, even today, any of the publications or research reports read, not only in the Department of Fundamental Pedagogics, but in the Faculty of Education as a whole, still do not ignore the anthropological foundation on which they are continually constructed.

In the earlier research and publication, there is no distinction between educating and a doctrine of education; indeed, it is expressly stated that they are synonymous concepts. This usage is

viewed against the background of the number of theses and dissertations which deal with the educational doctrines of various thinkers. Early on, it is very clear that there is a conceptual deficiency which prevents the development of what later is known as a doctrine of education. Although J. J. Mulder, in his 1950 M. Ed. thesis, does not make a distinction between educating and a doctrine of education, he does talk about an educational ideology which, "in the last instance, is carried by an axiology and anthropology, either philosophical or Christian" (p. 11). In 1956, S. J. Schoeman writes about this matter in his M. Ed. Thesis, as follows: "Educational doctrine is a doctrine or view of a particular appearance or phenomenon, i.e., that of educating as a universal matter among persons. Thus, educating and a doctrine of education are synonymous concepts because the term education not only means a doctrine about educating as a phenomenon but also a practice among persons".

P. J. Maree, in his 1968 M. Ed. thesis, first refers to the two-fold meaning of the concept educational doctrine, i.e., as a synonym for "principles of pedagogics, where the education phenomenon is clearly described phenomenologically, against an ontological background" (p. 2). In addition, he indicated that the concept [of doctrine] has a strongly prescriptive flavor, where life values, as these arise in a person's philosophy of life, predominate. It is this second meaning which becomes prominent. In 1971, **Opvoedkunde en opvoedingsleer vir beginners** [Education and educational doctrine for beginners] appears under the pen of W. A. Landman and others. As the title clearly indicates, a distinction is now made between education and a theory for education. In this work, **post-scientific** contents are infused into essentials which have been disclosed in a purely phenomenological way. In this way, the universal essentials are made prescriptive by particularized philosophy of life contents in specific educative situations. Consequently, the last chapter deals with a Christian-Protestant philosophy of life and educational theory.

The concept "post-scientific" also develops. In 1969, in **Inleiding tot die fundamentele pedagogiek** [Introduction to fundamental pedagogics] by W. A. Landman and S. J. Gous, sharp distinctions are made

among the concepts pre-scientific, scientific, and post-scientific. Pre-scientific refers to the lifeworld point of departure of pedagogical thought, i.e., to the reality of educating itself. Scientific is approximately equivalent to the phenomenological, i.e., to analyzing the essentials of the reality of educating. All thought activities after this are typified as post-scientific, i.e., philosophy of life derived contents.

Later, in a 1973 work by Landman and Roos, **Fundamentele pedagogiek en die opvoedingswerklikheid** [Fundamental pedagogics and the reality of education], it is noted that there are specific criteria for scientific practice, i.e., that of philosophy of life permissibility, as a breaking away from Husserl's rationalism in terms of Heidegger's "Befindlichkeit" (attunement, disposition). In Landman's 1977 work, **Fundamentele pedagogiek en onderwyspraktiek** [Fundamental pedagogics and teaching practice], the matter is more sharply presented with the indication that philosophy of life permissibility is an affective [emotional] way of acting (Tymienieka, Hengstenberg, Severs, Dupre). With this, a choice of a philosophy of life becomes part of what is "scientific" about scientific practice.

As far as philosophy of life derived contents are concerned:

- (i) The fact and possibility of philosophy of life enlivenment are universal matters. (W. A. Landman, Van Zyl, M. E. J., and Roos, S. G. (1975). **Fundamenteel pedagogiese essensies: Hulle verskyning, verwerkliking en inhoudgewing**) [Fundamental pedagogic essences: their appearance, actualization and giving them content].
- (ii) Life philosophy can claim structural status equivalent to the relationship, sequence, activity, and aim structures. (Landman, W. A., Roos, S. G. and Mentz, N. J. (1979). **Fundamentele pedagogiek, leerwyses en vakonderrig**) [Fundamental pedagogics, modes of learning and subject matter teaching].

(iii) The ways the essentials originate in a life philosophy and are synthesized out of the educative reality itself must meet scientific demands.

From these three points, it is deduced that the concept "post-scientific" is equivalent to "practice".

5. Research by students

As indicated in the first paragraph, it is difficult to determine the development of fundamental pedagogical thinking from publications alone. Especially in the years before 1954, student research and a few contributions by C. H. Rautenbach and C. K. Oberholzer are the only sources. The few contributions referred to here are: **Ons lewensopvatting** [Our philosophy of life]. This is a lecture which Rautenbach gives on 11 March 1940 at the opening of the University of Pretoria. This talk, which is later published, has a decisive influence on later pedagogical thought. For example, the concept "life philosophy" is readily accepted over the more customary "life view". Small works by C. K. Oberholzer, which are mentioned in this connection are **Ons en ons kinders** [We and our children]. This is a series of articles which appear in a periodical of the Reformed Church between 1943 and 1946, and are published as a compilation in 1956. In addition, in 1945, he writes an article in a teacher bulletin on the teacher as one who is called. An article which clearly shows the development of Oberholzer's thought, and which has an influence on his students, is "Die eksistensie filosofie: orienterende opmerkinge" [Existential philosophy: orientational comments] which appears in *Tydskrif vir Wetenskap en Kuns* in April of 1949.

After Prof. Oberholzer's **Inleiding in die prinsipiele opvoedkunde** [Introduction to the principles of education] appears in 1954, the state of thinking could be clearly determined. Henceforth, this excellent book also influences postgraduate work by providing a new direction to build on. His progression to an existential-phenomenological foundation is further clarified in his **Prolegomena van 'n prinsipiele pedagogiek** [Prolegomena to a principles-based pedagogic] which appears 14 years later. Student

research should also be viewed as a contributing factor to this development in thinking.

Before 1937, the research has a strong Anglo-American orientation. Then there is a move away from this orientation in the Department of Educational Philosophy. The first M. Ed. Thesis, which ushers in this direction, is that of C. K. Oberholzer, who writes about the character education of F. W. Foerster. In this thesis, there is already reference to Husserl and Scheler. Another idea which is clearly emphasized is the connection between ethics and education. Thus, Oberholzer says that there must be this connection, since the "fundamental principle of educational philosophy is that educational theory is a theory of child living. Our understanding of life determines our understanding of educating, our educational and our formative ideal. ... All cultural problems are, in their deepest roots, educational problems" (p. 30). In addition, he shows that Foerster, regarding his views of applying ethics to education, tries to anchor the ethical in the person as a fundamental principle **founded** on a Christian basis.

Although a Christian foundation s are accepted long ago, it is 36 years later that this is described in a scientifically accountable way in **Fundamentele pedagogiek en die opvoedingswerklikheid** [Fundamental pedagogics and the reality of education] by Landman and Roos. The reason this important matter is dropped for so long is found in several factors. Perhaps the most important one is the fear of falling into a subjectivism, which would replace the scientific nature of pedagogics. Another reason, closely related to the first, is that the ideas, "pre-scientific", "scientific" and "post-scientific" are not yet clearly defined. Especially, the idea "post-scientific" is confused with unscientific. In so far as clarity is attained regarding these concepts, more use is made of contents derived from a philosophy of life, **along with** scientifically acquired fundamental pedagogical essentials. In this way, it is shown that an educative **practice** can only be founded if it is built on a scientific foundation, on the one hand, and on philosophy of life sources, on the other hand. (Landman and Roos, **Fundamentele pedagogiek en die opvoedingswerklikheid** [Fundamental pedagogics and the reality of education], 1973).

Also, Oberholzer's 1947 D. Ed. dissertation, **Die vryheidsgedagte in die moderne opvoedkunde** [The idea of freedom in modern education] shows a movement away from naturalism and scientism, against which he speaks most strongly. In this dissertation, he clearly defines educating to freedom as the aim of education. The idea of educating to freedom-in-responsibility is explicated more thoroughly later. For example, in 1968, in his **Prolegomena...** this aim is elevated to a category, thus, to an illuminating means of thinking which has ontological-anthropological status. In 1971, this category is described as an activity structure by Landman, Roos, and Liebenberg in **Opvoedkunde en opvoedingsleer vir beginners** [Education and educational doctrine for beginners]. Still later, it is refined further by disclosing its essentials, i.e., acquiring freedom, readiness to freely make an effort, recognition of authority, freedom-as-boundness, and being-aware-of-freedom. (Landman and Roos, **Fundamentele pedagogiek en opvoedingswerklikheid** [Fundamental pedagogics and the reality of education], 1973).

In 1949, an M. Ed. thesis with the title **Die sedelike oordeel van die 8-12 jarige kind** [The moral judgment of the 8-12-year-old child] is completed by C. F. B. Havenga. Here the autonomy of pedagogics has not yet clearly emerged. For example, the author quotes Rautenbach, who contends that "Education must acquire its values elsewhere; for this reason, a theory of values (ethics) is one of the main sciences of a theory of education" (p. 11). Then, Havenga concludes that ethics, in collaboration with psychology, can and must bring to light the facts needed for the educator to carry out his/her work.

In the 1950's and 60's, most of the theses and dissertations dealt with the educational doctrines of acknowledged educationists or schools of thought. In this connection, the following are mentioned: Mulder, J. J., **Die opvoedingsleer van H. Horne** [The educational doctrine of H. Horne], M. Ed., 1950; Erasmus, O. C., **Die opvoedingsleer van E. Spranger** [The educational doctrine of E. Spranger], M. Ed., 1952; Du Plooy, A. D., **Die prinsipiële-pedagogiese beskouinge van J. C. Coetzee** [A fundamental educational view of J. C. Coetzee], M. Ed., 1954; Erasmus, O. C., **Die personalisme van Kohnstamm en die betekenis hiervan vir sy prinsipiële-pedagogiese denkbeelde** [The personalism of

Kohnstamm and its significance for his view of fundamental education], D. Ed., 1955; Schoeman, S. J., **Die opvoedingsleer van W. C. Bagley met spesiale verwysing na sy etiese pedagogiek** [The educational doctrine of W. C. Bagley with special reference to his educational ethics], M. Ed., 1956; Smit, R. J., **Die pedagogiese denkbeelde van J. H. Gunning** [The educational views of J. H. Gunning], M. Ed., 1956; Van Vuuren, J. C., **Die opvoedkundige leer van Ernst Krieck** [The educational doctrine of Ernst Krieck], M. Ed., 1958; Schoeman, S. J., **Die antropologies-personologiese denkbeelde van die derde Weense skool en die betekenis hiervan vir die opvoeding in sedelik verband** [The anthropological-personological views of the third Vienna school and their significance for moral education], D. Ed., 1959; Van Zyl, P., **Die antropologies-pedagogiese denkbeelde van F. W. Foerster met nadruk op die eties pedagogiese moments daarin** [The anthropological-pedagogical views of F. W. Foerster with emphasis on their ethical pedagogical moments], D. Ed., 1963; Maree, P. J., **Die opvoedingsleer van W. H. Kilpatrick** [The educational doctrine of W. H. Kilpatrick], M. Ed., 1968.

The research mentioned above contributes to the development of thinking in the Faculty of Education, not only by introducing the thinking of other scientists, but especially by explicating the research methods they used, and how to apply them. An additional contribution of this research is in the careful examination of pedagogical bottlenecks, usually in the first chapter.

A contribution of an entirely different nature is made in the dissertation by N. S. Botes, titled **Die fenomenologies-georiënteerde antropologie en psigologie en die betekenis hiervan vir die opvoeding** [The significance of a phenomenologically oriented anthropology and psychology for education], which is completed in 1964. The phenomenological method, already mentioned by Oberholzer in 1937, and later described and used by him, is now brought strongly to the fore, and its significance for pedagogical thought clearly emerges. For the first time in a dissertation, pedagogical **criteria** are mentioned, and Botes then distinguished five criteria in terms of which the **essentials** of the idea of the pedagogical, and the distinctiveness of pedagogical thinking are indicated.

6. Methodological development

Where in the beginning years of the department, there is still uncertainty about the appropriate point of departure for educational philosophy, and it is often viewed as a kind of applied philosophy, Oberholzer, in his **Inleiding in die prinsipiële opvoedkunde** [Introduction to the principles of education] stresses that the point of departure must be the educative reality itself, in its empirical indisputability. In this way, the investigator ensures that the results of his/her science will be generally valid and, therefore, scientifically acceptable. In this connection, he writes, "The fundamental questions have to do with the universality of the problem". In his 1968 **Prolegomena ...**, he talks of an ontic-ontological founding, and indicates that if one doesn't do this, only two possibilities remain, a founding in one or another subject science (e.g., psychology), or in a metaphysics (e.g., pragmatism).

As already mentioned, one of Oberholzer's doctoral students, N. S. Botes, makes an important contribution to establishing and expanding the phenomenological method here. He searches for fundamental pedagogical essentials and, in purely phenomenological ways, separates the essentials from non-essentials. "The pedagogical must be distinguished from the non-pedagogical, and this distinction occurs in terms of particular **criteria**. Before these criteria can be pointed out, the **essences** of educating must be outlined. These essences [of educating] are in the idea of supporting one who seeks support on his way to adulthood" (p. 25 Roos' emphasis). He distinguishes five criteria, i.e.: (i) acceptance; (ii) awareness of responsibility; (iii) the normative; (iv) sympathetic, authoritative guidance; and (v) the idea of adulthood. His last criterion is later fully elaborated on, and refined as a pedagogical aim structure by Landman and others by particularizing additional essentials, all of which can also be used as criteria.

Even before 1954, Oberholzer has an intense interest in the phenomenological method which he then also later applies in his **Inleiding in die prinsipiële opvoedkunde** [Introduction to the principles of education]. He applies the method, as he says, to

characterize the phenomenon of educating as an educative action, and to disclose its essential moments (p. 12). He believes the essence of a phenomenon will be expressed in its definition [description?]. He then makes a first, and particularly successful attempt to disclose the origin and course of the **structure** of educating in its essentials. He does this by describing the structure in terms of twenty-three essential characteristics. Later, this structure is refined by Landman and others as the sequence structure of the pedagogical situation.

Oberholzer wants to ground the pedagogical ontologically. He does this by particularizing several ontological categories. In **Prolegomena ...**, he lists a large number, such as "becoming, freedom, person, subject, task, existence, being ethical, eccentricity, self-conscious, awareness of propriety, responsibility, temporality and world" (p. 159). With these ontic categories, Oberholzer wants to characterize the **primordial ground** [of the pedagogical] as being **ontically openness**, or as **openness to being**. It is quite clear that later, a somewhat different meaning is given to the concept "ontological". In an article appearing in the journal **Paedagogische Studien**, Landman states that the only ontological category is "Da-sein (openness, being-in-the-world)" (p. 465). The shift in emphasis is clear. Oberholzer founds the pedagogical in **openness to being**, while Landman seeks its ground in the being-there of a person in the world, which, indeed, is characterized by openness as a way of his/her being in the world, but which as such, cannot be viewed as the first precondition. In other words, Oberholzer seeks the foundation of the pedagogical in a person's openness to the world, while Landman merely seeks it in the fact **that** a person is being-in-the-world.

Where initially, Oberholzer has strongly supported Langeveld, in his **Prolegomena ...**, he goes well beyond him, and designs an expanded set of pedagogical categories, and later also criteria, which are grounded in the primordial foundation of ontic openness. Regarding the founding of these categories, he says "This has to do purely with thinking about ontic structuredness, and when this ontic structure-in-function occurs pedagogically, then this thinking must occur in terms of **pedagogical categories**. Now, an extremely important observation: there also truly are judgments evaluating

this pedagogic event. These judgments occur, however, in terms of "**pedagogical criteria which do not arise at all from a philosophy of life, but which have to conform to the demands rooted in the primordial [pedagogical] structure as an activity structure**" (p. 26). The pedagogical categories revealed by Oberholzer are: giving assistance; futurity; expectation; encounter; normativity; open situatedness; safe space; exploration; sympathetic, authoritative guidance; freedom-in-responsibility, and adulthood.

After 1968, the use of categories, and the entire phenomenological approach quickly develops further. As does Oberholzer, Landman also views categories as ontologically founded sketches which are means **for** thinking (Heidegger) and not means **of** thinking, as does Kant. The categories, as illuminating means for thinking, are refined further by Landman and his co-workers to disclose and describe the pedagogical in its essentials, and show the interrelations among the essentials.

In **Inleiding tot die fundamentele pedagogiek** [Introduction to fundamental pedagogics] by Landman and Gous (1969), a summary is given of Oberholzer's categories, and they are further supplemented and ordered under the anthropological categories of being-in-a-meaningful-world, being-with, temporality, and being-someone-oneself, from which the pedagogical categories stem. Also, in this work, a strong Husserlian explanation is given of the phenomenological method, where reasoning is in the foreground. The Husserlian reductions are discussed. The concept of essence does not come to the foreground, and, for this reason, other descriptions are given, such as fundamental components, moments, structures, and essential characteristics.

In **Denkwyses in die opvoedkunde** [Ways of thinking in education] by Landman, Kilian, and Roos (1971), the pedagogical categories are described with examples of their practical application. As far as applying and designing categories are concerned, there is now a departure from Oberholzer's standpoint. Here, it is clarified that, in fact, criteria are categories in the form of questions. Thus, now use no longer is made of one set of categories and another set of criteria. Also, in this work, the phenomenological method is described more broadly, while there also is a clear swing away from

following a methodological monism. This occurs by making room for the contradictory and dialectic methods. The dialectic method is described here in terms of thesis, antithesis, and synthesis, thus, as two contradictory poles which are united in a synthesis which goes beyond both.

In **Opvoeding en opvoedingsleer vir beginners** [Education and educational theory for beginners] by Landman, Roos, and Liebenberg (1971), the concept of essence is placed clearly in the foreground. To clearly show that essences are not Platonic ideas, use is made of the concept "real essentials", especially in the sense of preconditions. There also is an explanation given of ways of thinking for designing a fundamental pedagogics.

In **Fundamentele pedagogiek en die opvoedingswerklikheid** [Fundamental pedagogics and the reality of education] by Landman and Roos (1973), the ontological-anthropological grounding of the pedagogical categories (and criteria) is indicated. In this way, the pedagogical categories also are justified epistemologically. The significance of taking the reality of educating as the point of departure for thinking, and for verification by application, comes to the foreground. It also is clearly stated that, in the search for knowledge, there are only two ways possible: either it has to do with the essentials of the reality of educating, or it has to do with non-essentials. This view is used as a grounding view. Further, as far as the phenomenological method is concerned, the idea of the necessity of life philosophy permissibility of disclosing activities, in addition to their scientific necessity, is scientifically justified. The dialectic method is also described in detail with examples. Here, there also is a deviation from the strong dialectic method, where a thesis is posed in opposition to an antithesis as two poles. Instead, there is reference to "first preconditions" and "second preconditions", or to "first way of being" and "second way of being". Another name for the synthesis, which is mentioned here, is "integrated way of being". The dialectic powers of movement, such as design, tension, and intensification are also discussed in this work. In addition, the value of the hermeneutic method is indicated to bring more clearly to light the unifying bonds among the essences by continually asking what function each serves.

In **Die praktykwording van die fundamentele pedagogiek** [The practical application of fundamental pedagogics] by Landman, Roos and Van Rooyen (1973), the concept "category" is analyzed etymologically and phenomenologically, and its application in the light of fundamental pedagogical essences is demonstrated. In addition, it also is indicated that, for something to really be an essence, it must have categorical status.

In **Fundamenteel-pedagogiese essensies: Hulle verskyning, verwerking en inhoudgewing** [Fundamental pedagogic essences: Their appearance, actualization and giving them content] by Landman, Van Zyl and Roos (1975), it is strongly advocated that the abolishment of essence-blindness is a necessary scientific criterion. Further, that pedagogical thinking not only involves disclosing essentials, but also their **meaningful connection**, is given special attention.

In **Fundamentele pedagogiek en onderwyspraktyk: Metodologie, fundamentele pedagogiek en lesstruktuur** [Fundamental pedagogics and teaching practice: Methodology, fundamental pedagogics and the lesson structure] by Landman (1977), methodological activities which have significance for disclosing essentials, and for implementing essences, are clearly brought to light. The message of this book is clearly stated in its subtitle.

In **Fundamentele pedagogiek, leerwyses en vakonderrig** [Fundamental pedagogics, modes of learning and teaching subject matter] by Landman, Roos and Mentz (1979), the phenomenological acts of disclosing [essentials] are interpreted further in the form of questions to be asked by a pedagogician. The current pedagogical discussion of phenomenology is explicated further.

Inleiding tot die opvoedkundige navorsingspraktyk [Introduction to the practice of educational research] (1980) is the last work to be mentioned. Here the phenomenological method, as it has developed over the years at this university, is seen in action. This work, edited by Landman, shows the development of pedagogical thinking not only in the Department of Fundamental Pedagogics, but in the Faculty of Education as a whole, because, from their particular perspectives, the other departments contributed to its emergence. (This fact underlines the unification of the pedagogical, which is

discussed in the next section). Personnel from other places, such as the Transvaal Department of Education and the Human Sciences Research Council, have also made contributions from which the development in thinking has not remained limited to the University of Pretoria. Also in this book, the significance of phenomenology for research is clarified, especially regarding the following: the research proposal, preparation for research, verification of the research results, and their interpretation. In addition, it is indicated that educational research has to do with applying research procedures with the aim of disclosing, clarifying and verifying essentials.

7. The unification of the pedagogical

Initially, the different departments in the Faculty of Education functioned without any connection among them. For example, educational philosophy and educational ethics, and later the philosophy of education, are taught by persons connected with another faculty (philosophy). In this regard, Nel correctly asserts that, at this time, the Faculty of Education is a conglomerate of separate subjects.

In the late 1940's, especially in the Department of Philosophy of Education, a clear unification of thinking arises. This must be seen in the light of the Dutch thinkers Hoogveld, Kohnstamm, Waterink, and Langeveld, who show the unity of the pedagogical. It is especially the phenomenological pedagogics of Langeveld, in his work **Beknopte theoretische paedagogiek** [Concise theoretical pedagogics] (1944 sic), which has a significant influence in this regard. The educative situation as such, and no longer different sciences, is now clearly seen as the area of study of pedagogics. This uniting point of departure becomes the bond which ties the different areas of pedagogics closely to each other. Another uniting bond, closely related to the first, is the phenomenological method, which is already embraced by the Department of the Philosophy of Education.

In the publications after 1968, the meaningful relations among Fundamental Pedagogics and the other pedagogical disciplines is also demonstrated. In **Die praktykwording van die fundamentele**

pedagogiek [The practical application of fundamental pedagogics], the meaningful relations among fundamental pedagogical essences and didactic pedagogical essences, as well as among psychopedagogical essences, are demonstrated. The essentials of the lesson structure are viewed as a synthesis of these essences.

In Fundamentele pedagogiek en die onderwyspraktyk [Fundamental pedagogics and teaching practice], the educative reality is delimited to the practice of teaching, and the relations among the fundamental pedagogical essences and activities, and the lesson structure are explicated.

In Fundamentele pedagogiek, leerwyses en vakonderrig [Fundamental pedagogics, modes of learning and subject matter teaching], the relations among fundamental pedagogical essences (essences of the modes of learning and the essences of relationships to reality) are described, and their significance for meaningful subject matter teaching are explicated. In the last chapter, a unity also is shown with school guidance as a subject. From a fundamental pedagogical perspective, particular preconditions for a guidance conversation are indicated and discussed.

The various areas of the science of pedagogics, which have relevance for each other, are further clarified, and relationships between fundamental pedagogics and youth preparedness are looked for. In "Spiritual preparedness against ideological terrorism", Roos (1979) looks at youth preparedness from a fundamental pedagogical perspective, where the philosophical background of spiritual threats is considered.

8. Practical application of fundamental pedagogics

The idea that pedagogics, as a science, can be used to improve the practice it reflects on, is recognized in the earliest years of fundamental pedagogics. However, it is in 1968 that the ways fundamental pedagogics could improve practice are first indicated.

The reason this is not done earlier is because of the fear of being unscientific. The idea was that the task of a science is to practice that science for the sake of science, and to seek knowledge for the

sake of knowledge. Only after clarity is attained regarding the concepts pre-scientific, scientific, and post-scientific is attention given to the view of applying scientific results to practice.

Already in his **Inleiding tot die prinsipiele opvoedkunde** [Introduction to the principles of education] (1954), Oberholzer states that the study of education or educational theory can be described as "a theory about educating, with the aim of improving it" (p. 54). He then concludes that the study of "education is a form of science with possibilities of application" (p. 54).

In 1964, N. S. Botes asks the following question in his dissertation, "What preconditions must be met to express the **essentials** of the pedagogical, and to **put them to practice**" (p. 33, Roos' emphasis). It is evident that the need for a scientifically accountable improvement of practice has long existed. As indicated, in **Fundamentele pedagogiek en die opvoedingswerklikheid** [Fundamental pedagogics and the reality of education], guidelines are given for ways in which educative practice can be grounded in the reality of educating, on the one hand, and in philosophy of life sources, on the other hand. In this book, it is also explained how a pedagogue can methodically apply the pedagogical perspective to better illuminate his/her philosophy of life sources for contents which can be made particularly prescriptive so that the universal essentials of educating can be enlivened within a founded educative practice.

In **Die praktykwording van die fundamentele pedagogiek** [The practical application of fundamental pedagogics], the notion of science pursuing knowledge for the sake of knowledge is abandoned, and the idea of knowledge also for the sake of improving practice begins to clearly emerge. The notion of practical application also is strongly presented in a dissertation, '**n Onderzoek na die praktykwording van jeugweerbaarheid-essensies aan die hand van besondere pedagogiese bedrywighede in die primere skool** [An investigation of the practical application of essentials of youth readiness in terms of pedagogic activities in the primary school] (1978) by D. J. P. Koekemoer.

In Fundamenteel-pedagogiese essensies: Hulle verskyning, verwerkliking en inhoudgewing [Fundamental pedagogic essences; Their appearance, actualization and giving them content], some preconditions for meaningfully improving practice are discussed, i.e., co-existentiality, co-essentiality, overcoming essence blindness, awakening to life [enlivenment] and actualization.

9. Consideration of the significance of a philosophy of life.

A consideration of a philosophy of life, as far as it is concerned with the practice of fundamental pedagogics, is closely related to the matter concerning the practical application, which has been discussed. This is a matter which has been treated with the greatest caution, since the department's establishment. It is clearly recognized that a philosophy of life is inseparably bound to theorizing about the reality of educating, but that it is only in the 1970's that the significance of a philosophy of life for fundamental pedagogics is first described.

In his M. Ed. thesis (1954), A. D. Du Plooy views the matter so: "The fundamental part of pedagogics has such a strong contemplative tendency that its opposition to questions of a life-view nature are stronger than those of a newly prescribed framework" (p. 18). Prof. Oberholzer also states clearly that fundamental education does not only live and work with the facts of a knowing awareness: "One who believes a theoretical education only is involved with facts of a knowing awareness does not see the greatest and most important part of human existence, as determined by education. Fundamental education can never separate itself from worldview thinking. The notion that it can be is unusually irrational or a-theoretically colored" (**Inleiding in prinsipiele opvoedkunde** [Introduction to the principles of education], p. 75).

In **Inleiding tot die fundamentele pedagogiek** [Introduction to fundamental pedagogics], Landman and Gouws are still cautious that life philosophy can perhaps obstruct scientific thinking, and life philosophy is bracketed, and then is post-scientifically unbracketed for the sake of the practice of educating.

In **Leesboek vir die opvoedkunde student en onderwyser** [Textbook for the education student and teacher] by Landman and Kilian (1972), there is an awareness that the education student also must take account of the risks which their philosophy of life poses. This is dealt with in a chapter titled, "The teacher and obscuring educational relations".

The relationship of life philosophy to educating is described in detail in **Opvoedkunde en opvoedingsleer vir beginners** [Education and educational doctrine for beginners]. This is followed by an explanation of the significance of a Christian-Protestant philosophy of life and an educational theory. From the title of another publication, **Leesboek vir die Christenopvoeder** [Textbook for Christian educators] (1972) by Landman, it remains clear that the essentials of educating also are of particular significance for a philosophy of life.

That life philosophy choices have relevance for the ways of practicing education are strongly stated in **Fundamentele Pedagogiek en die opvoedingswerklikheid** [Fundamental pedagogics and the reality of education]. Life philosophy permissibility of acts of thinking acquires equal status to scientific necessity.

In **Die praktykwording van die fundamentele pedagogiek** [The practical application of fundamental pedagogics], the Marxist threat to Christian education is explained in detail. The significance of this for being a Christian educator is also explicated.

In **Fundamenteel pedagogiese essensies: Hulle verskyning, verwerkliking en inhoudgewing** [Fundamental pedagogic essences: Their appearance, actualization and giving them content], the meaning of the historicity of a life philosophy, as a matter of enlivenment, is interpreted. In addition, the significance of biblical hermeneutics and religiosity for educative contents are clarified.

In **Fundamentele pedagogiek en die onderwyspraktyk** [Fundamental pedagogics and teaching practice], the philosophy of life sources of fundamental pedagogical essentials are unveiled. The

specific philosophy of life, as an act of reduction, is put in the spotlight.

For the first time, in **Fundamentele pedagogiek, leerwyses en vakonderrig** [Fundamental pedagogics, modes of learning and subject matter teaching], it is noted and explained that life philosophy not only has an enlivening function because of its essential nature, but that it has a structural status, just as does the relationship, sequence, activity, and aim structures. Subject teaching, which is accountable to a philosophy of life, is demonstrated in terms of school subjects.

In **Inleiding tot die opvoedkundige navorsingspraktyk** [Introduction to the practice of educational research], it is clearly indicated that philosophy of life permissibility is also a significant research criterion; however, this idea is not developed. In a dissertation by P. C. van Zyl, particular attention is given to this matter (**Wetenskaplike noodwendigheid en lewensopvatlike toelaatbaarheid as kriteria vir die opvoedkundige navorsing** [Scientific necessity and life philosophy permissibility as criteria for educational research], 1980).

In the book, **Geestelike weerbaarheid teen ideologiese terrorisme** [Spiritual preparedness against ideological terrorism], the importance of Christian-National education for spiritual defense is pointed out. Also referred to are specific knowledge for a Christian defense against ideological terrorism, as well as for the task of the Christian educator in this regard.

SUMMARY

In this article, the development of fundamental pedagogical thinking at the University of Pretoria during the last fifty years is viewed in broad outline.

Initially, the local pedagogical school of thinking is pragmatic, naturalistic, and evolutionist in its approach. After 1937, there is opposition to this way of thinking, especially in the Department of Educational Philosophy. This is because lecturers in this department are Continentally oriented. The opposition increases so

that all pedagogical concepts are purified of any naturalistic meaning. It is also explicitly declared that the pedagogical should be ontologically-anthropologically founded.

A considerable advancement is also noted in methodology. Already in 1937, there is reference to the phenomenological method in an M. Ed. thesis. This method becomes the basis for the development of thinking in the Faculty of Education as a whole. The method itself has also undergone quite a few changes. Especially, the design of criteria and categories changes. Before 1969, several ontological categories are detailed; later anthropologically founded categories and criteria are also disclosed. Since 1969, this view undergoes rapid change. It is indicated that there can be only one ontological category, i.e., being-in-the-world. From this, anthropological categories are detailed. Concerning criteria, earlier they differ from categories, but later it is indicated that criteria (as categories in the form of questions) could also be applied as means of evaluating. Later, the dialectic and hermeneutic methods are increasingly used, along with the phenomenological method, to indicate the meaningful relationships among fundamental pedagogical essentials.

Initially, the different departments of the Faculty of Education function without any links among them. In the late forties, a strong unity of thinking develops, especially in the Department of the Philosophy of Education. This is because of the phenomenological method, where the reality of educating is stated as the point of departure for pedagogics, in general, and for fundamental pedagogics, in particular. Members of the Department of Fundamental Pedagogics publish several works which demonstrate the unity of pedagogics (as a science of educating).

Views concerning the meaning of a philosophy of life also undergo change. It is realized that a philosophy of life must be linked to all pedagogical thinking. Only in 1968, however, is the importance of a philosophy of life for pedagogical thinking described. Subsequently, it is also indicated that what is permissible, according to a philosophy of life, is equal in status to that of scientific necessity.

Another aspect which undergoes considerable change is the practical application of theory. The possibility of doing this is demonstrated in several publications during the seventies by indicating that a philosophy of life could be applied to fundamental pedagogical contents. This is done after more clarity is obtained regarding the meaning of the concept "post-scientific".