

THE DEVELOPMENT OF FUNDAMENTAL PEDAGOGICS AT PRETORIA FROM 1969 TO 1987*

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1. INTRODUCTION

The aim of this article is to show how thinking about the educative reality has progressed from 1969 to 1987. The following is indicated:

- 1.1 How more essences and structures of the pedagogic situation are gradually noticed by continually asking relevant questions to then seek answers which are true to reality.
- 1.2 Fundamental Pedagogics qualifies as a philosophical discipline and, therefore, enquires about possible preconditions. Since educating is an exclusively human event, there is an enquiry into the anthropological preconditions for it to occur, but then, an anthropology which has ontological status.
- 1.3 The concepts “categories” and “criteria” especially have been prominent in the literature since 1968, but sufficiently clear formulations and explications are absent. Purposive work is directed to this, and now these two concepts function effectively in pedagogical thinking.
- 1.4 A meaningful development of phenomenology has occurred because there is a movement from a merely phenomenological approach to a phenomenological method, with clearly functional steps of particular

* *Pedagogiekjoernaal*, 1988, Vol. 9, No. 2, 46-67. English translation available at: <http://www.landmanwa.co.za/funpeddev.htm> EDITED March 2024].

significance for designing research programs and having a satisfactory placement within a philosophy of life framework.

2. THE PEDAGOGIC SITUATION

Since 1969, the following essences are disclosed:

2.1 The relationships, as structural preconditions for educating, are: Trust, Authority, Knowing.

2.2 The sequence of the educative event is seen as follows:

Association
Encounter
Intervening
Agreeing
Return to association.

2.3 The educative aim is described as adulthood, and the following characteristics are noted (1969):

- 2.3.1 Meaningfulness of existence
- 2.3.2 Self-judgment and self-understanding
- 2.3.3 Human dignity
- 2.3.4 Morally independent choosing and responsible acting
- 2.3.5 Norm identification
- 2.3.6 Philosophy of life.

Publication

Landman & Gous, *Inleiding tot die fundamentele pedagogiek*.

3. 1969. THE FIRST QUESTIONS ARISE REGARDING THE PEDAGOGIC SITUATION

3.1 Relationships. as structural preconditions. Can this matter be expressed more simply?

3.1.1 Trust

- 3.1.2 Authority
- 3.1.3 Knowing

Can these labels be sharpened? Is this only a cognitive matter or also affective and normative?

3.2 Sequence of the event. Is a uniform expression possible?

- 3.2.1 Association: is this a proceeding to educating, or is it a proceeding to purposive educating?
 - 3.2.2 Encounter
 - 3.2.3 Intervening
 - 3.2.4 Agreeing
 - 3.2.5 Return to association
 - 3.2.6 Is there not an additional sequence possible, since educators and educands do not continually interact in each other's presence?
- Are these two essences part of a common structure?

- 3.3 Aim
- Adulthood. Is there mention of a structure?

4. THE FIRST ANSWERS

Regarding the pedagogic situation:

4.1 Relationship structure/relationship structures

The labels:

- 4.1.1 Relationship of trust
- 4.1.2 Relationship of authority
- 4.1.3 Relationship of understanding--is a valid sharpening of knowing. (Understanding is more than a cognitive knowing).

4.2 Sequence structure/sequence structures

- 4.2.1 Association (relationship of association)

This is already educating, and serves as a precondition for the possibility of purposive educating.

4.2.2 Encounter (relationship of encounter)

The reason for the appearance of progress in educating in the form of:

4.2.3 Pedagogic intervention

4.2.3.1 Intervening

4.2.3.2 Agreeing, which can be followed by:

4.2.4 Periodic breaking away.

Publication

Landman & Roos, *Opvoedkunde en opvoedingsleer vir beginners*.

5. SECOND ROUND OF QUESTIONS

RELATIONSHIP-
STRUCTURES

SEQUENCE-
STRUCTURE

AIM-STRUCTURE/
AIM-STRUCTURES

The following question appears in the educative reality:

Are adults and children not active together?

With respect to the transition between encounter and intervention, the following question must be asked:

Is the transition from encounter to intervention automatic (process-like), or does it require a choice?

The educator must make a severe choice and, therefore, there is the insertion of

Engagement (assuming responsibility for intervening), as a sequence structure after encounter, is needed.

6. SECOND ROUND OF ANSWERS

RELATIONSHIP-
STRUCTURES

SEQUENCE-
STRUCTURES

ACTIVITY-
STRUCTURES

AIM-
STRUCTURES

Which activity structures are seen?

6.1 BEING IN A MEANINGFUL WORLD

- 6.1.1 giving meaning on one's own responsibility
- 6.1.2 movement, as a breaking away from lack of exertion
- 6.1.3 normative embodiment

6.2 BEING-WITH

- 6.2.1 Venturing-with-each-other
- 6.2.2 gratitude-for-security
- 6.2.3 accountability-for-relationships

6.3 TEMPORALITY

- 6.3.1 Hope-for-the-future
- 6.3.2 Design-of-possibilities
- 6.3.3 Fulfillment-of-destination

6.4 BEING-SOMEONE-HIMSELF

- 6.4.1 Regard-for-human-dignity
- 6.4.2 Task-of-understanding-oneself
- 6.4.3 Freedom-to-responsibility

The labels do not reflect the pedagogical.

Publications

1. Landman, Kilian, Roos & Viljoen, *Denkwyses in die opvoedkunde.*
2. Landman & Roos, *Fundamentele pedagogiek en die opvoedingswerklikheid.*

7. Answers

ACTIVITY STRUCTURE/STRUCTURES subsequently are labeled to reflect their pedagogical nature.

- 7.1 giving-meaning-with-**increasing**-responsibility
- 7.2 **gradual**-breaking-away-from-lack-of-exertion
- 7.3 **exemplification**-and emulation-of-norms
- 7.4 **pedagogic**-venturing-with-each-other
- 7.5 gratitude-for-**pedagogic**-security
- 7.6 accountability-for-**educative**-relationships
- 7.7 hope-for-**future**-adulthood
- 7.8 designing-of-possibilities-towards-**adulthood**
- 7.9 **gradual**-fulfillment-of-destination
- 7.10 **increasing**-respect-for-human-dignity
- 7.11 **adulthood**-through-**increasing**-self-understanding
- 7.12 **acquisition**-of-responsible-freedom.

Does philosophy-of-life content possibly enliven (vitalize) these activities, and does a philosophy-of-life not possibly have structural status (1979)?

Publications

1. Landman & Roos, *Fundamentele pedagogiek en die opvoedingswerkliheid.*
2. Landman, Barnard, Gerber, Roos, Van der Westhuizen & Smit, *Opvoedkunde vir onderwysstudente.*
3. Landman, Roos & Mentz, *Fundamentele pedagogiek, leerwyse en vakonderrig.*

8. Answer to the question of the structural status of a philosophy of life

A structure of a philosophy of life can be seen and constituted. The following philosophy-of-life-essences come to light:

- 8.1 Particularity
- 8.2 Sets demands
- 8.3 Historicity
- 8.4 Non-hereditary
- 8.5 Constancy
- 8.6 Ideality
- 8.7 Meta-scientific

with particular content given from a specific philosophy of life.

Publications

1. Landman, *Leesboek vir die Christen-opvoeder*.
2. Landman, Roos & Mentz, *Fundamentele pedagogiek, leerwyses en vakonderrig*.

9. OBJECTIONS RAISED BY SOME PEDAGOGICIANS

9.1 Essences of essences

Objection

Essences of essences are not possible because an essence is an irreducible reality (onticity).

Reply

- i) at face value, this appears to be a valid objection
- ii) an essence is examined repeatedly phenomenologically, and its essences are brought to light.

9.2 Essence disclosure

Objection

Essence disclosing thought is a form of atomism.

Reply

Atomism is definitely ruled out when the following are emphasized:

- i) relationships (from start to finish)
- ii) structures
- iii) co-essentiality
- iv) co-existentiality, and that
- v) essences are ways of living.

Publication

Landman, Van Zyl & Roos, *Fundamenteel-pedagogiese essensies: hulle verskyning, verwerkliking en inhoudgewing*.

10. ADDITIONAL QUESTIONS 1977/1979

10.1 In what ways are fundamental pedagogical essences **practiced** in the classroom?

10.1.1 1977 response

The triadic way, with the essences of the course of a Lesson, as second possibility.

Publication

Landman, *Fundamentele pedagogiek en onderwyspraktijk*.

10.1.2 1978 response

Whenever relationships are actualized with

- i) the modes of learning
- ii) reality relationships.

10.2 Educative teaching is now viewed as the joint actualization of

- fundamental pedagogical essences
- essences of the lesson sequence
- essences of the modes of learning

with a particular effect, i.e., an elevation in level of relationships with reality, in the direction of proper adulthood.

Publication

Landman, Roos & Mentz, *Fundamentele pedagogiek, leerwyses en vakonderrig*.

11. AN ADDITIONAL QUESTION 1981/1982

Can the way of actualizing fundamental pedagogical essences in the classroom be amplified yet further?

11.1 First reply

It occurs whenever giving a lesson is viewed as the joint actualization of

- 11.1.1 fundamental pedagogic essences
- 11.1.2 essences of the sequence of a lesson
- 11.1.3 essences of the modes of learning
- 11.1.4 subject content essences

within the field illuminated by school essences.

Publications

1. Landman, Botha, Brune, Erasmus, Mentz & Roos, *Kind en skool*.
2. Landman, Roos & Mentz, *Fundamentele pedagogiek, leerwyses en vakonderrig*.

11.2 Second reply

By describing how ways of being human can be promoted during giving a lesson.

For example: being-with, emotional involvement, reflection, time awareness, esteem, responsibility, questioning-being-in-the-world, ontological life, and phenomenological life.

Publication

Landman, Roos & Mentz, *Fundamentele pedagogiek, leerwyses en vakonderrig*.

12. YET FURTHER QUESTIONS 1985/1986

- 12.1 How can fundamental pedagogics make a contribution to curriculum studies?

Reply

This can occur by throwing light on:

- i) the relation between the phenomenological method and curriculum studies

- ii) pronouncements about curriculum forming
- iii) curriculum studies in the illuminating field of cultural essences
- iv) curriculum studies and pedagogical essences.

Publication

Landman, *Fundamentele pedagogiek en kurrikulumstudie*.

12.2 What particular contributions can Fundamental Pedagogics make to the protection of child dignity?

Reply

This can occur by a fundamental pedagogical analysis of the rights of the child, the parent, and the teacher.

Publication

Landman & Beckman, *Fundamentele pedagogiek: begeleiding en bewaring*.

13. 1987

13.1 Problem

With the present expansion of the activities of the Faculty of Education's fields of interest are they still sufficient regarding the following equation?

EDUCATING = THE PEDAGOGIC

OR

Must there now be a move to

EDUCATING = THE PEDAGOGIC + THE ANDRAGOGIC?

13.2 Reply

EDUCATING = THE PEDAGOGIC + THE ANDRAGOGIC

14. GROUNDING

14.1 Grounding before 1969

Grounding of the pedagogic in a philosophical anthropology, which has its roots in ontology, is acceptable because

- i) educating only is an anthropological event
- ii) educating is a mode of being (way of being)
- iii) the pedagogical refers, in undeniable ways, to the anthropological
- iv) an ontology of the human being is reflecting on being human by using authentic anthropological categories
- v) the primordial facts of openness to being, and being human, as being-in-the-world radically distinguish being human from non-human beings
- vi) ontological categories are, among others, becoming, freedom, person, existence, ethnicity, self-consciousness, awareness of propriety, responsibility, temporality, and world
- vii) the grounding pedagogical question is the question of ontological-anthropological grounds.

14.2 First question regarding grounding 1969/1973

What are the precise relations among and meanings of ontological-anthropological-pedagogical?

Reply

- i) ontology refers to the real essentials of beings (all that are)
- ii) ontological-anthropological (or ontology anthropology) = a human science directed to the real essentials of human being-in-the-world
- iii) anthropological refers to the real essentials of being human
- iv) anthropological-pedagogical (or anthropologic pedagogic pedagogics) (a permissible tautology) =

emphasizes the specific humanness of educating, or that educating is only a human matter.

* ii) + iv) educating is a specific human way of being-in-the-world.

14.3 Second question regarding grounding

What kind of grounding relation is there among the ontological, the anthropological and the pedagogical?

Reply

- i) the ontological determines the anthropological (that anthropology which is involved with the real essentials of being human has ontological status)
- ii) the anthropological determines the pedagogical (that pedagogics which is involved with educating, only as a human matter, has anthropological status)
- iii) the ontological determines the pedagogical (that pedagogics which is involved with the real essentials of educating has ontological status)
- iv) understanding the ontological-anthropological-pedagogical is clearest phenomenologically.

14.4 Third question regarding grounding

What are the precise relations among the ontological categories, anthropological categories and pedagogical categories?

Reply

- i) Being-in-the-world is the original characteristic of being a person, and refers to the totality of relations designed by him in his lifeworld, or: Being-in-the-world, is the general precondition for all of the ways of being human to be possible.

Therefore being-in-the-world is the first category of reality or fundamental category, or ontological category. There is only one ontological category that makes it possible for anthropological and pedagogical categories to have ontological status.

- ii) answering the following questions indicated the relation:
 - a) On what basis are the ways of being human possible which can be used as anthropological categories?

Reply

Because of a person's being-in-the-world.

- b) On what basis are the educative activities possible. which can be used as pedagogical categories?

Reply

Because of a person's authentic human ways of being-in-the-world.

Publications

1. Landman & Gous, *Inleiding tot die fundamentele pedagogiek.*
2. Landman & Roos, *Fundamentele pedagogiek en die opvoedingswerklikheid.*
3. Landman, Roos & Van Rooyen, *Die praktykwording van die fundamentele pedagogiek.*

14.5 Fourth question

What is the precise meaning of the concept category?

Before 1969 the answer is as follows:

It is the expression, predication, truism, enunciation, designation which discloses the essences of a matter. Pedagogical categories express the pedagogic in its primordial phenomenality.

After 1969 the answer is as follows:

- i) to bring essences to light, and to put them into words, one needs illumination
- ii) essences are thinkingly (by reflecting) brought to light and put into words and, therefore, **illumination for thinking** is needed, or more clearly stated: illuminative means of thinking (means for thinking regarding the task of illuminating and putting into words)
- iii) an etymological analysis provides further light:

Greek: kategoria	=	to ground fundamentally
kata	=	something from top to bottom, thus to look at something
agora	=	the public
agreuin	=	to speak publicly
kategorein	=	a look at something to make it public and show itself.

Publications

1. Landman, *Aanwending van die pedagogiese kategoriee in die fundamentele pedagogiek.*
2. Landman, Roos & Van Rooyen, *Die praktykwording van die fundamentele pedagogiek.*

14.6 Fifth question

What is the precise relation between categories and criteria?

Possible answers until 1968 are

- 11.2.1 The problems of designing categories and criteria are not the same.

- 11.2.2 They are in no way strange to each other or contradict each other but rather they assume and complement each other.
Is ignoring categories a matter of reflecting, nothing more.
- 11.2.3 Designing criteria also a matter of reflecting.
- 11.2.4 Designing categories occur with the aim of bringing truisms to light which can express the pedagogical in its essentiality.
- 11.2.5 Designing criteria occur with the aim of valuating, in the form of judging the actual event in the concrete situation.
- 11.2.6 Categories have to do with the clearer appearance of the pedagogic as such.
- 11.2.7 Criteria have to do with pedagogical permissibility or non-permissibility.
- 11.2.8 Both categories and criteria lie rooted in the ontic structuredness of the pedagogic itself and, thus, are onticities, which can and must be ontologically accountable.

15. FURTHER QUESTIONS ABOUT THE RELATION CATEGORIES/CRITERIA (AFTER 1969)

15.1 What message is expressed from the following resemblances between categories and criteria?

- 15.1.1 They assume each other
15.1.2 Both appear because of reflection
15.1.3 Both are onticities which can be ontologically elucidated.

Conclusion

The possibility is strong that categories and criteria are two sides of the same matter. These thoughts are confirmed by similar sounding terms

- normativity and norm centrality
- secure space and successfulness of affective security

- freedom to responsibility and conquering freedom
- normativity and ought-to-be
- normativity and validity of the demands of propriety.

15.2 What message is expressed in the difference in their aims?

Reply

That, if they are two sides of the same matter, each requires a different way of formulation.

Explanation

- i) Formulate a category in the form of a definition
- ii) Rewrite the category definition in the form of a question (ask categorically founded questions about the quality of actualizing the pedagogic in real situations).

Publication

Landman, *Aanwending van die pedagogiese kategoriee in die fundamentele pedagogiek.*

16. FROM A PHENOMENOLOGICAL APPROACH TO A PHENOMENOLOGICAL METHOD TO A PHENOMENOLOGICALLY GROUNDED RESEARCH PROGRAM—TO 1968

- 16.1 Phenomenology is defined as an **attunement** of a subject with the express purpose of knowing and understanding what is in consciousness in its essence.
- 16.2 A phenomenological knowing relationship, **way of approach, attunement** is a critical responsibility in practicing a science.

- 16.3 Phenomenology is a **philosophical movement** (attunement) which has led to a shift in accent in practicing science in favor of essences.
- 16.4 Two types of reduction are essential events in the Husserlian **attunement**, i.e., the phenomenological and the eidetic reduction.
- 16.5 It remains the special merit of phenomenologically **grounded attunement** that it continually calls sciences back to essences.
- 16.6 If we will understand something of the *paedagogica perennis* this must occur on the foundation of the phenomenologically **attuned approach**.
- 16.7 The scientist must know what a phenomenological **attunement**, as approach, means.
- 16.8 Phenomenology is a **fundamental attitude** about seeing and listening to what the phenomena themselves will allow to become known regarding their essences.
- 16.9 The phenomenological **way of seeing** is in sharp contrast to natural science phenomenalism.

Publication

Oberholzer, C. K., *Prolegomena van 'n prinsipiele pedagogiek*. Chapter 7, HAUM, Cape Town, 1968.

17. FIRST QUESTION

Do attunement, way of approach, philosophical movement, attunement of approach, fundamental attitude, way of being refer to methods **or** to preconditions for the possibility of designing a method?

Since method = meta + hodos = way along which, that refers to a systematic procedure that the researcher follows, THE SECOND POSSIBILITY IS CHOSEN.

The scientific TASK is to design a phenomenological method (procedure)

1969 (S. J. Gous' contribution).

Seven steps are indicated:

- 17.1 Intuitive, reflective view of particular phenomena
- 17.2 Place obfuscations between brackets
- 17.3 Examine various perspectives
- 17.4 Separate the essentials from the non-essentials
- 17.5 Design essential characteristics into ideas
- 17.6 Reflect on affinities and relations among essential characteristics
- 17.7 Interpret the meaningfulness of the essential characteristics.

18. QUESTION REGARDING THE STEPS

Are the steps adequately operationalized to apply as systematic procedures?

18.1 1975 **explication** in the form of questions

- 18.1.1 Are the steps clear enough to qualify phenomenology as a science of essences?
- 18.1.2 Do these steps give a clear grasp of essences?
- 18.1.3 Do these steps bring about an adequate encounter with essences?
- 18.1.4 Do these steps qualify sufficiently as essence-research?

Publication

Landman, Van Zyl & Roos, *Fundamenteel-pedagogiese essensies: hulle verskyning, verwerkliking en inhoudgewing.*

18.2 1977 **explication** in the form of questions

- 18.2.1 Are the steps operationalized enough to qualify as steps of a thinking search for

that which makes the educative reality as it is
and not something else?

18.2.2 Can the steps (as formulated) bring
about a conquering of essence blindness?

18.2.3 Do the steps fulfill the affective
pressure of a philosophy of life examination
of the thinking activities?

Publication

Landman, *Fundamentele pedagogiek en onderwyspraktijk*.

19. RESPONSES

19.1 The phenomenological aim first must be elucidated:

The phenomenological aim
= ontological understanding of educating
= bring to light pedagogical essences
= knowledge of essences, which give meaning to
educating
= disclosing pedagogically meaningful ways of living
= detecting ways of living which are meaningful for
becoming a proper adult
= unveiling ways of living which are characteristic of
the pedagogic
= unlocking the ontic (concrete meaningful)
characteristics of educating.

19.2 Useful distinctions must be made among:

Phenomenological reduction
Eidetic reduction
Transcendental reduction

19.2.1 Phenomenological reduction:
An attempt to renounce each form of essence
blindness = activities of eliminating are actualized

19.2.2 Eidetic reduction:

Penetration to essential characteristics = disclosing activities

19.2.3 Transcendental reduction:
Self-judging.

Publications

1. Landman, *Fundamentele pedagogiek en kurrikulumstudie*.
2. Landman & Van Rensburg, *Fundamenteel-pedagogiese begripsverklaringe – 'n Inleidende orienteering*.

20. QUESTION REGARDING OPERATIONALIZING THE STEPS OF PHENOMENOLOGICAL THINKING

20.1 Question

How can the steps which have to be followed to carry out the three reductions mentioned (also called phenomenological reductions) be described in operational form?

20.2 Answer

PHENOMENOLOGICAL ACTIVITIES

ACTIVITY	BRIEF DESCRIPTION
1. Thinking away	If one or another matter with respect to an imagined (thought) situation can be thought away, and that situation does not change, such a matter can be ignored.
2. Acting away	If one or another matter with respect to a real situation can be acted away, and the situation does not change, such a matter can be ignored.
3. Separating	Once it has been decided which matters are important and which not, and if the

unimportant matters are removed (left out), the important matters can appear more clearly.

4. Contradictions
opposite

For each [important] matter, its (contradiction) is suggested as a possibility, and its being negative (or positive) is shown, so the positive (or negative) of the matter can appear more clearly.

5. The hermeneutic
question

For each meaningful matter which appears, the following is asked: What purpose is served by its actualization? Or: What is the significance of its actualization?

6. Vitalization
(enlivenment)

A matter which is acceptable to a philosophy of life is a vital matter (its life has been awakened).

7. Becoming practice

A matter which can be a part of a particular practice, (especially for its improvement), is a meaningful matter.

8. Categorical status

A matter which can be used as an illuminative means of thinking, i.e., in terms of which there can be meaningful thinking, is a meaningful matter.

21. FROM PHENOMENOLOGY TO A RESEARCH PROGRAM

21.1 Question

How can phenomenology develop into a research program?

21.2 Reply

By making an analysis of the researcher's structure of consciousness, and of the meaning of the concept phenomenology.

BECOMING CONSCIOUS solved	of a problem which must be in a planned way
CONSCIOUS ATTENTIVENESS	of the place and meaning of each step in the research program
CONSCIOUS SEEING	of the steps which form the research program
CONSCIOUS UNDERSTANDING,	with the aim of the best ordering of the research steps
CONSCIOUS FORE- UNDERSTANDING	as formulating clear hypotheses
CONSCIOUS IMAGINING	as a previewing of the effectiveness of the designed research program
CONSCIOUS VERIFICATION	implementing empirical methods (quantitative and qualitative)
CONSCIOUS USE OF LOGIC	using formal logic
CONSCIOUS MEANINGFUL RECAPITULATION	writing a review, conclusions, and recommendations
CONSCIOUS SELF-EVALUATION	judge if the research meets congruent scientific and philosophy of life demands.

Publications

1. Landman, Kruger, Van Dyk, Potgieter, Van Niekerk, Coetzee, Hattingh & Hill, *Inleiding tot die opvoedkundige navorsingspraktyk*.
2. Landman, Mentz, Roos, Moller, Hill & Van Dyk, *Navorsingsmetodologie vir onderwysstudente*.
3. Landman, Bondesio, Coetzee, & Jacobs, *Die navorsingsprogram vir geesteswetenskaplike navorsing*.
4. Landman, De Jager, Oberholzer, *Fundamentele pedagogiek: Wetenskap, inhoud en praktyk*.
5. Landman, *Navorsingsmetodologiese grondbegrippe/Basic concepts in research methodology*.

AUTHOR'S ENGLISH SUMMARY*

The Development of Fundamental Pedagogics at Pretoria from 1969 to 1987

The purpose of this article is to indicate how reflection on educating has progressed between 1969 and 1987. The following is indicated:

1) How gradually more essences and structures of the pedagogical situation are uncovered by repeatedly asking relevant questions and seeking relevant answers. For example, it is recognized

- i. that the encounter between an adult and a child already is educating,
- ii. that adults and children are not continually in each others presence – that there is a periodic breaking away
- iii. that when adults and children are together, they are working toward the child's proper adulthood
- iv. that a philosophy of life enjoys the same status as the other pedagogical structures, and that, in addition, it has a vitalizing function
- v. that fundamental pedagogical essences become practice because of their underlying relationship

* With American English spelling and slight editing.

- with didactic sequence essences, ways of learning,
and reality relationships
- vi. that fundamental pedagogical essences must be
considered in the development of curricula.

2) Fundamental pedagogics is a philosophical discipline and, therefore, enquires into the grounding, thus, into the preconditions for the possibility of the appearance of the pedagogical. Because educating is solely a human occurrence, enquiries are made into its anthropological preconditions, which have ontological status.

It is indicated and declared that an ontological-anthropological grounding actually means that grounds for the pedagogical must be sought in an anthropology which is aimed at the real essentiality of human being-in-the-world, and that anthropological-pedagogical means that educating is an exclusively human matter.

3) The concepts “categories” and “criteria”, especially since 1968, have been prominent in the literature, but they lacked clear formulation and elucidation. Purposeful study has led to these two concepts effectively functioning in pedagogical thought. The fact is that thinking is not only **of** something, but also **in terms of** something. In other words, the thinker uses categories. The elucidation that categories are illuminative thinking aids and that, if they are converted into questions, they can be used as criteria, is at present generally accepted by phenomenologists.

4) A meaningful development regarding phenomenology has taken place. Progress has been made from a mere phenomenological approach to a phenomenological method, which has clear functional steps which are particularly meaningful for designing research programs, and which is satisfactorily placed within a philosophy of life framework.

Functional phenomenological reductions, with the steps necessary to execute them, are described and elucidated. The outcome is an operationalized phenomenology, which makes it possible to design a research program that is grounded in the consciousness of the researching scientist.

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