

## CHAPTER III

### A FURTHER EXPLORATION OF THE CATEGORY “BEING-IN-THE WORLD”

#### 3.1 INTRODUCTION

The critical reader now has a clear insight into the scientific necessity and significance of the category being-in-the-world. This category makes possible phenomenological and thus ontological reflection on the pedagogical. In other words, **phenomenology** as **ontology** is accentuated by this category.<sup>1)</sup> This means that logos as penetrative and grounded thinking is possible and meaningful. Penetrating to real essences and their meaning and grounding in the verbalized universal life reality itself become possible. Thus, the category being-in-the-world is a **fundamental** category for further thinking. **Being-in-the-world then makes logos possible out of which clarity (light) flourishes and by which real essences and their meaning** can be categorically expressed. Being-in-the-world is a precondition for the present although initially hidden real pedagogical essences and meanings to authentically show themselves. The absent presence (initial hiddenness) of pedagogical essences becomes presence; thus, they exist. Being-in-the-world makes logos possible and logos means the expression of being, thus of real essentiality and meaning; and categories are the means of such expressions. In addition, being-in-the-world is a precondition for logos and it is logos that brings to light real essences and meaning so they can be **addressed, discussed** and **penetrated** (Heidegger). Here “addressing” refers to the pedagogical perspective on the ontological category of being-in-the-world which is a phenomenological perspective that gives rise to pedagogical categories with ontological status. “Discussing” refers to a dialogic, dialectic, contradictory and hermeneutic pedagogical discussion in order to verify phenomenologically the essence-manifestations. “Penetrating” refers to the radical nature [rootedness] of pedagogical thinking, thus thinking that must penetrate to the real pedagogical essences with their meanings and coherencies. Consequently, being-in-the-world makes possible a

phenomenological addressing, discussing and penetrating. It makes authentic pedagogical thinking possible.<sup>2)</sup>

The possibility exists that what is summarized in the immediately preceding paragraph can again be further clarified if there is an additional exploration of the category being-in-the-world and its implications for pedagogical thinking, but this time from other perspectives. These perspectives are briefly distinguished as the *cogito*-, *volo*- and *ago*-perspectives. The question is what does the category being-in-the-world have to do with the pedagogical-as-*cogito* [I think], the pedagogical-as-*volo* [I will] and the pedagogical-as-*ago* [I act] and what are the implications and meaning of this for pedagogical thinking.

## 3.2 THE EXISTING SCIENTIST AS “COGITO” (I THINK)

### 3.2.1 Explication

The word “Cogito” is defined as thinking, reflecting on, **properly thinking-through**.<sup>3)</sup> This means that the scientist-as-**cogito**, as a reflective, thinking, reflecting and further thinking subject must fulfill and be answerable to the scientific criteria of general validity and necessity. It is clear that being scientific is unthinkable if a scientist is not a person-in-the-world. In other words, further reflection on and proper thinking-through are particular ways of being-in-the-world that are not possible without a scientist’s being-in-the-world. A return to the matters themselves refers to a **thinking** going back to the world with its real essences and meaning because presence and unveiling are not possible if a person is separated (isolated) from his world. Among other things, this implies that an existing scientist as “Cogito” does not stand in himself, thus separated from reality, but in being. He is concerned with and committed to reality and everything rooted (embedded) in it. This being concerned has as a precondition a scientist’s being by and with this reality, thus being-in-the-world. In other words, being conscious is a being-conscious-of-being, thus being conscious of being-in-the-world. This being-conscious-of-a-scientific-being-in-the-world makes the world **real** and **understandable**. The scientist now indicates that the world is real for him and can possibly be understood through positing being-in-the-world as the

first category of reality. This means that being-in-the-world makes “Cogito” possible as a reflecting on and proper thinking-through of a particular aspect or aspects of reality because the **subject-as-Cogito** himself is a way of being-in-the-world and indeed in a thinking-reflective way.<sup>4)</sup>

The existing scientist-as-**Cogito**, by thinking and investigating, searches for what is really essential and this is realized in the world in which he finds himself. This finding-[himself]-in-the-world is a precondition for any thinking search. A scientist gives evidence that he is aware of this fact by positing being-in-the-world as the first category of reality. As existing, a scientist is a unique being, a constituting way of being who knows that he is present at and in the world in various ways, i.e., he experiences and constitutes the world in various ways. He verbalizes this knowing by positing being-in-the-world as the first category. A scientist-as-**Cogito** is a **functioning intentionality**, an experiencing of the world as living it<sup>5)</sup> (Husserl), i.e., he is immediate presence to a present reality whose real essences and meaning he wants to disclose. This lived-thinking-experiencing, this immediate presence requires being-in-the-world. A scientist affirms this fact by positing being-in-the-world as a fundamental category. This also means an **essential involvement in reality (being)** and it is the ultimate and final scientific root of each meaning and, therefore, Marcel says, “When intentionality is **Cogito**, a person can no longer ask if the being to which his **Cogito** is directed actually exists; rather he must immediately recognize that **factually existing worldly meaning co-determines what the Cogito is** and that without it, **Cogito cannot be what it is, namely, intentionality.**”<sup>6)</sup> This means that the “Cogito” as such does not exist. The “Cogito” exists as **Cogito-in-the-world**. In other words, without positing being-in-the-world, “Cogito” is meaningless. Hence, being-in-the-world is a precondition for a meaningful “Cogito” and this precondition is posited by the scientist in the form of a first category of reality. Consequently, the scientist-as-**Cogito** is a scientific directedness to the present reality (world) that is **meaning**. In other words, reality is the bearer of meaning, displays it and this implies that the scientist in thinking must seek meanings in order to disclose meaningful structures as they indeed become manifestable. The precondition for this search is the scientist’s being-in-the-world. That is, the unconcealed-ness

of meaning presumes the **letting be**<sup>7)</sup> of meaning by the existing scientist as “Cogito”, an existence that is only possible because he is in the world. His practice of science also has this being-in-the-world as a precondition. Recognition of this precondition allows the scientist to posit being-in-the-world as the first category of reality. A scientist-as-**Cogito**, in other words, is a **lumen naturale**<sup>8)</sup>, an existing “light” in the life world and therefore his thinking activities are not **blind**. A scientist who now announces that he will try to be an existing “light” has no other choice than to posit being-in-the-world as his first illuminative means of thinking, thus as a category. This thinking “light” (illuminative openness) that is the scientist-as-**Cogito** brings the matter itself to light and makes understanding possible.

Husserl’s “return to the things themselves” means, among other things, a turning back to an enlivened reality-affirmation in a world-experiencing life. **Real** affirmation is **knowledge**, it is an **encounter** with a human world that is the existing and thus affirming and understanding scientist as “Cogito” himself. Now the scientist announces that by this encountering he is going to affirm real essences because, as scientist, he wants to encounter and affirm real essentiality and meaning. He will begin to do this by positing the precondition for this affirmative encountering, namely, the category being-in-the-world.<sup>9)</sup>

As soon as the implicit affirmation of the scientific encounter with reality, which is the existing scientist as “Cogito”, is made explicit the scientist expresses a judgment. A scientific judgment is an activity of affirming or denying in which two concepts, namely a subject-concept and a predicate-concept are connected with each other. For example, a child in need of support (subject-concept) is committed to education (predicate-concept). In this judgment, the copula “is” indicates that the predicate is undeniably valid for the subject, i.e., that a contrary predicate is not thinkable or demonstrable.<sup>10)</sup> Thus, each judgment presumes the meaning of worldly beings which presumes the presence of the scientist-as-**Cogito-in-the-world**.

### 3.2.2 Implications for pedagogical thinking

A pedagogician reflects from a particular situation, namely, from a pedagogical situation as it is rooted in universal life reality. This radically and critically accountable reflection that is the pedagogician-as-Cogito is possible because he is immediately present to an educative event as it is observable in educative situations in life reality. In other words, as **Cogito** he a **natural light** on an educative situation, he is an intentional directedness to the reality of educating by which the pedagogical structures of being become observable in their real essentiality and meaning and are illuminated and thus are made clearer and more **understandable**. By positing the first category of reality, i.e., being-in-the-world, a pedagogue indicates the first precondition for his understanding and further proper thinking-through of being-in-the-world educatively. In other words, authentic pedagogical thinking is possible because the pedagogician, by thinking, stands in the reality of educating as it is verbalized in life reality.<sup>11)</sup>

To think is to implement categories. Pedagogical thinking implements pedagogical categories by which the real essences of the educative activities and their meaning are verbalized as they **really are**. This thinking-verbalizing (pedagogical categories) of the pedagogue is possible because he is **thinking** in his encountering, world-experiencing life in which educative activities are embedded. This being aware of an educative event as it manifests itself in educative situations in the life world allows the pedagogue to posit the first category of reality, i.e., being-in-the-world.

Because an existing pedagogue as “Cogito” is immediate presence to a present educative reality he is able to formulate scientific judgments about it. This means he can encounter, affirm and therewith assent to it. Thus, educative reality is true-ness and in such a real world self-assenting and self-affirming are possible. That is, these scientific judgments about the pedagogical that are the manifesting, disclosing activities of the pedagogician-as-Cogito are founded in the reality of educating itself and contrary expressions of it are unthinkable. That is, without these judgments the pedagogical cannot be thought or understood.<sup>12)</sup>

### 3.3 THE EXISTING SCIENTIST AS “VOLO” (I WILL)

### 3.3.1 Explication

The word “Volo” is defined as willing, desiring, longing for, deciding, choosing, etc.<sup>13)</sup> Applied to the scientist this can refer to a willingness to be **scientific** and this means a willing, a striving, a longing, a desiring to try to illuminate the real essentials and their meaning in a radical, systematic and scientifically accountable way. This involves a scientist’s **affective** ways of being-in-the-world, in other words his scientific disposition<sup>14)</sup> (idea of his frame of mind, feeling, lived experiencing) that is a precondition for his practice of science because a scientist, as a knowing consciousness (i.e., as Cogito), must also **lived experience** that which appears to him as really essential, necessary and meaningful. That is, here one acquires the scientific meaning of scientific lived experiencing as a phenomenological lived experiencing, i.e., the unbiased and judgment-free lived experiencing of real essences and meanings as onticities. When being-in-the-world is posited as the first category of reality, this also implies this **affective** moment. In addition, this implies that in phenomenological lived experiencing, particular lived experiences are provisionally placed between brackets.

A person, thus also a scientist, is a being who is concerned about his being (Heidegger) and this relationship to being is not exclusively a cognitive matter but also is affective, volitional. “Volo” is an **affective way of being-in-the-world** and this means that a scientist affectively takes note of the world and its real essentiality and meaning and that in his practice of science he **lived experiences** the fundamental structures (here pedagogical structures) as necessary. Heidegger<sup>15)</sup> describes this affective being-in-the-world as **Befindlichkeit** (affectedness, attunement). This affectedness is the affective tonality, the feeling-tone of the **Da** of **Dasein**.<sup>16)</sup> In other words, the scientist as Dasein is continually attuned and this attunement opens to him his scientific position in reality from which he directs himself as scientist-in-totality and makes a scientific understanding of reality possible, i.e., the authentic seeing and lived experiencing of real essences and meaning. This seeing does not mean only a cognitive seeing but also an affective seeing, i.e., a phenomenological lived experiencing of the necessity of the fundamental structures. In addition, this affectedness emphasizes anew the unity of scientist and world

(reality) and as such, lived experiencing is a reflection<sup>17)</sup> in and by a person of what occurs in reality in his associating with it, also his scientific associating with it. Thus to lived experience scientifically is to find and to understand scientifically, thus to understand real essences and meaning. It is an understanding that is not possible if the being-in-the-world of the scientist is denied. As already explicated, this being-in-the-world refers to being-in-the world both cognitively and affectively (volitionally) because structures that are seen cognitively by a scientist also must be lived experienced by him as necessary and meaningful. Hence, a scientist as a subject is not merely a **lumen naturale** but also essentially a **desiderium naturale**<sup>18)</sup> i.e., a yearning (essentially a longing to) disclose real essences and meaning. This yearning has as a precondition a scientist's cognitive and affective being-in-the-world. He acknowledges the scientific necessity and significance of this yearning by positing being-in-the-world as the first category of reality.

The scientist-as-**Volo** is a particular way of being by reality, a particular intentional directedness that makes giving and experiencing meaning as well as taking a position possible, i.e., makes illuminating real essences and meaning and their interpretation (hermeneutic) possible. Phenomenological experiencing is a particular human way of being embedded in the totality of life. It is carrying on a meaning giving and meaning experiencing dialogue with reality. Without this phenomenological experiencing the life world is not scientifically graspable and thinkable in an authentic way and therefore Landman writes that the scientist's "experiences are **lived through** relationships and **appreciative** attitudes towards the meaningfulness and value-ness that radiates from **life reality**".<sup>19)</sup> This lived experienced thinking through and understanding of life reality are possible because the exiting scientist is in the world as "Volo" and also because he has viewed this being-in-the-world as a precondition for his scientific thinking. This again is a further indication that the fundamental category of being-in-the-world is a precondition for all other categories and for all further thinking.

The affective and appreciative presume each other since appreciating is an affective matter. Whoever rejects the scientist-as-

**Volo** can experience no **meaning**, no **value** (the valuable, the proper), thus not appreciate [affirm].<sup>20)</sup> By means of his own open-minded appreciative-consciousness, a scientist is able to illuminate and interpret norm and value-structures. This becoming conscious of the valuable with respect to the demands it sets in reality, as a matter of propriety, is only possible because a scientist is in-the-world-as-**Volo**. In other words, a volitional-being-in-the-world is a precondition for designing criteria. That is, this affective encounter, in the full sense of the word, puts a scientist in a position to see discriminatively (view critically) what is as it essentially is. By positing the fundamental category of being-in-the-world a scientist is in a position to verbalize his open-minded critical view into a criterion that can be implemented as a yardstick to evaluate actualizing events with respect to their permissibility or non-permissibility. Hence, the scientist-as-**Volo** is involvement through values and therefore in the first place it is possible that he can design criteria and in the second place by implementing criteria he can critically penetrate reality. Thus, being-in-the-world is a precondition for designing criteria.<sup>21)</sup>

Affirmation of meaning is not an exclusively cognitive agreeing with reality but also means agreeing on an affective level, this is an affective and volitional “yes” to the meaning that the existing scientist-as-**Volo** himself is. That is, it is an agreement with worldly meaning with which agreement with oneself is intertwined. This means that a “yes” to reality (world) is a “yes’ to oneself. The unity of reciprocal implication of scientist and world, thus, is not merely a matter of Cogito but also a matter of Volo. Consequently, being-in-the-world is a precondition for all scientific practice. An existing scientist as “Volo” feels, accepts and affirms this affectively and volitionally. A scientist will now also act such that he cannot and will not be separated from the world because on the basis of his being-in-the-world he understands real essences and meaning and further understanding, agreeing and affirming of the world are possible. If the existing scientist as “Volo” does not act in this way he is not at home [in the world] and all scientific practice is impossible.<sup>23)</sup> This **wanting-to-be-at-home** in the world so that further scientific practice can be possible gives the scientist the occasion to posit the first category of reality, namely being-in-the-world.



### 3.3.2 Implications for pedagogical thinking

An existing pedagogician as “Volo” is a particular way of being with the reality of educating, a particular intentional directedness to it as it is rooted in life reality. A pedagogical situation, as a particular life world, is then also a potential experiential world, a lived experienced situation for a scientist. It is a pedagogical situation with all of its fundamental pedagogical structures that are not only cognitively fathomed but that are also illuminated as able to be lived experienced by a pedagogician-as-Volo.

Because a pedagogician is also “Volo” in the world, the fundamental pedagogical structures are able to be lived experienced. This means the pedagogician lived experiences their necessity, essentiality and obviousness. In his search for fundamental pedagogical structures, i.e., particular structures that make a pedagogical situation possible, a pedagogician-as-Volo eventually lived experiences the possibility and necessity of realizing the fundamental pedagogical structures because if they are not realized an educative situation will not exist and educating will not be possible. What is now lived experienced in an educative situation as necessary can be disclosed so that an educative event can be authentically verbalized and understood. This verbalizing and understanding are possible because an existing pedagogician as ‘Volo’ posits his being-in-the-world as the first category of reality that is a precondition for all further thinking and lived experienced disclosing of a pedagogical event, and he does so to illuminate additional essences of the fundamental pedagogical structures and indeed, via lived experiencing, to bring them to light as essential and necessary.<sup>24)</sup>

A pedagogician-as-Volo who wants to perform accountably will continually try to evaluate his educative activities and their proper realization. These yardsticks (pedagogical criteria) are also fundamental pedagogical structures because they are preconditions for insuring that the educative activities will progress meaningfully. Illuminating pedagogical criteria is possible because a pedagogician-as-Volo is in the world cognitively and volitionally and because a pedagogical perspective is a phenomenological lived experiencing of

particular evaluations. Thus, a pedagogician-as-Volo is able by positing the first category of reality, namely, being-in-the-world, to bring to light norm and value structures, i.e., the pedagogically meaningful. This also allows him to evaluate it and to lived experience the necessity of these pedagogical criteria for evaluating the realization of the aim of educating, namely, adulthood.<sup>25)</sup>

### 3.4 THE EXISTING SCIENTIST AS “AGO” (I ACT)

#### 3.4.1 Explication

The word “Ago” is defined as proceeding, bringing into motion, pursuing, commencing, etc.<sup>26)</sup> In other words, an existing scientist is not only **in-the-world** but equiprimordially **at-the-world**. The prefix ‘at’ is implemented in the following ways in ordinary language usage: First in the sense of, e.g., [The water is **at** the boiling point. The runner is **at** full-speed]. Here there is mention of a **dynamic, of a process**. Second “at” is also used in expressions such as (I am **at** work; they are **at** play; she is **at** it again]. In this connection, it is emphasized that something **occurs**, that something is done (carried out).<sup>27)</sup> Applied to a scientist it refers to the **activity of, the carrying out of**, the exercising of his scientific-task-in-the-world. In his activities of thinking a scientist reaches beyond his facticity and he is essentially a self-transcending movement where this transcendence is the synthesis of a present, past and future. In other words, no present is a **real** present without a past and a future. The present refers to a **can-be** and because the way of being of a scientist is being-in-the-world, his can-be is being-in-the-world.

This can-be thus **co-**defines the reality of facticity and facticity is a co-determinant of can-be. In other words, can-be is now what can-be on the basis of being at-the-world, i.e., on the basis of what now **is**.<sup>28)</sup> This means that a scientist can, in thinking, fathom present situations in light of their beginnings (past situations) and also regarding their future meanings. Thus, he can interpret real essences and meaning in light of their historicity as well as their meaning for future activities.

Everything that is unconcealed (truth) is only revealed **in relation to** a scientist with a particular **Einstellung** (perspective).<sup>29)</sup> The various phases of the history (historicity) of this disclosing also belong to that particular perspective. Each historical phase of the unveiling of truth, however, is continually exceeded because there is no reality without a future in that each truth, in turn, opens new possibilities. This does not mean that the historicity of the truth of today will be the untruth of tomorrow because the truth of “now” does not eliminate the truth of yesterday but deepens and assimilates it. Consequently, Luijpen asserts that “authentic philosophizing is taking up again perennial problems, it is a rethinking of already given answers”.<sup>30)</sup> This means that a scientist not only has the task of unveiling what ‘already’ is known (the facticity of reality) but simultaneously the unveiling of what is “not yet” known, i.e., the possibilities of reality that are advancing [from the future].<sup>31)</sup> In other words, the first category of reality, being-in-the-world, refers to the state of scientific thinking at a particular moment and also indicates that a scientist, on the basis of this state, can open additional perspectives. A thinker builds on [the thought of] his predecessors, and by positing the first category of reality, he acknowledges that this is really so and that what has been said by other scientist can be used critically for further thinking and for coming to a better understanding of **particular** ways of being –in-the-world that are designed by persons.

Designing is unifying the contrast between what is and what can be<sup>32)</sup>, i.e., designing is a way of being-in-the-world and what can be additionally. Also, designing has ontological significance<sup>33)</sup> in that it is given with being human. This ontological significance as well as the fact that he can design scientifically are emphasized by the scientist positing the ontological category (the first category of reality). In this way he designs categories, criteria, names for categories and criteria, scientific judgments, methods (dialectic, contradictory and hermeneutic), etc. in terms of what he already has (knows), i.e., what has already been said about reality, but also in terms of what can-be; his designs have application possibilities in the future. These designs of a scientist cannot be possible if there is not a being-at-the-world, i.e., if a scientist does not know the historical background of the science he practices these designs cannot be possible. In addition, his being-in-the-world makes all of

these scientific activities possible because if a scientist is not in-the-world, he cannot design. Thus, being-a-designer founds the possibility of each concrete plan, i.e., all planning that is yet to occur has designing as a precondition and designing has being-in-the-world as a precondition. All of this is stressed when a scientist posits being-in-the-world as the first category of reality (ontological category).

A scientist is master of the situation in the sense that he knows he is being-at-the-world, i.e., he knows how the structures, categories, criteria, methods, etc. of the science that he practices have progressed and developed historically. On this basis he can now design for the future in light of the present situation viewed against the historical as background.

A scientist continually exceeds a present situation and this guarantees the openness and advancement of the science that he practices. This means he is always in search of essences of essences of essences, of adequately naming categories and criteria and of describing and interpreting improved methods so that he can acquire an accountable grasp of the reality in which he involves himself. He continually tries to bring new possibilities to light. The openness of a science is maintained on the basis of his being-in-the-world as being-at-the-world.<sup>34)</sup>

### 3.4.2 Implications for pedagogical thinking

As a task-in-the-world, a pedagogician searches for the **foundations** of **all** educating, i.e., for fundamental pedagogical structures and their meaning for **all** educative situations. This means that he not only unveils and verbalizes what is “already” disclosed by other pedagogicians but that by thinking he is in search of the “not yet”, i.e., the essences of the essences of the essences of an educative event. This wondering about and admiring by a pedagogician necessitate that he know the historical course of the pedagogic (the meaningfulness of historical pedagogics). In particular he must know the historical progression of the emergence of the fundamental pedagogical structures as they are brought up to date by pedagogicians disclosing, interpreting and verbalizing them so that, in light of the current situation, he can design new,

improved pedagogical categories, criteria, relationship structures and methods by which a still more accountable (i.e., a phenomenological) grasp of the reality of educating can be acquired.

This design of **light** by a pedagogician brings to light in a clearer way the educative reality and this further guarantees the openness and autonomy of pedagogics as a form of science. All of these scientific activities of a pedagogician are possible because he is in-and-at-the-world, and by positing the first category of reality he acknowledges that in his pedagogical thinking he will obtain his pedagogical knowledge only from what is intrinsic to the educative phenomenon itself, i.e., from what is essentially connected to it and that has relevance for future pedagogical situations and its science (pedagogics).

### 3.5 THE ONTOLOGICAL CATEGORY AND REALISM

#### 3.5.1 The rejection of a representational realism

##### a) Explication

By the collective noun “realism” phenomenology understands the streams [of thinking] of empiricism, positivism and scientism. In these philosophies it is purported that reality (world) exists independently of being human, thus also of a scientist. In other words, a scientist is isolated from reality and, as such, a scientist and reality (world) are completely foreign entities and there can be no being-in-the-world as a category. This implies that a scientist is a thing next to other things and that he is not **in**-the-world but stands isolated from and **opposite** to it. Thus, a scientist is world-less and this means that encounter and dialogue, essential for unveiling real essences and meaning, are not possible. Knowledge is now conceived as a representation or mirroring of a brute reality in a **passive** “Cogito” and the “Cogito” is described as concerned with its own imminent contents or mirrored images.<sup>35)</sup>

Such a representational realism appropriately is rejected because the practice of a science is a radical, penetrative thinking and understanding search for disclosing or making manifest what of a

particular reality is **essential**, always valid and real. Obviously, this is not possible where scientist and reality are isolated from each other. In other words, nothing authentic can be disclosed regarding the life world in its real essentiality and meaning and such a reality cannot be affirmed because an isolated world cannot be confirmed.

In other words, such a reality is not truth; in such a world (reality) self-assent and self-affirmation are not possible. A scientist acknowledges his disapproval of such a representational realism by positing the first category of reality because this ontological category of being-in-the-world makes isolation between scientist and reality impossible. (See chapter II, section 2.3.3).

### **b) Implications for pedagogical thinking**

Representational realism implies that a pedagogician is isolated from an educative event and this means he will not find what is pedagogically universal in it as it shows itself in educative situations in the life world. Thus, a pedagogician will not be able to bring to light, to verbalize and to realize the real essences and meaning of educative realities that are necessary essential characteristics of an educative situation. In addition, he will not be able to formulate scientific judgments regarding the reality of educating because this reality and its being-structures [i.e., essential structures] appear only in one place and that is the life world. For this appearance there is an undeniable first precondition: being-in-the-world, thus his being-by-and-with-the reality of educating. A pedagogician isolated from educative reality can say nothing authentic, i.e., generally valid and necessary about it and thus pedagogics as a form of science loses its autonomy and also its meaning.<sup>36)</sup>

A pedagogician rejects representational realism by positing the first category of reality because educative situations can only show themselves to him in their real essentiality and meaning if he is in-the-world and does not stand opposite- or against-the-world. Also, a pedagogician isolated from the reality of educating is no longer a pedagogician and a pedagogics that is denied its rootedness in the life world ceases to be pedagogics.<sup>37)</sup>

### **3.5.2 Phenomenological realism**

## a) Explication

The world of which phenomenology speaks is the **real** world and with this it is denied that:

- (i) the world is the content of the “Cogito”, i.e., [Cogito] is a being-conscious-as-such and
- (ii) that the world is a **monde-en-soi** (a world-in-itself).

This does not imply that phenomenology rejects every form of realism because there is a phenomenological realism in which the **reality** of the world is conceived as **appearing-reality-for-a-scientist-as-Cogito**. This appearing-reality as a phenomenon is not an ‘appearance’ behind which a reality **in itself** lies hidden but it is the **appearing being itself** as it really essentially is.

Phenomenology clearly distinguishes this appearing being itself from representational realism by using the term **en-soi-pour-nous (in-itself-for-us) or etre-pour-nous (being-for-us)**.<sup>38)</sup> A scientist acknowledges this distinction by positing the first category of reality because it is the precondition for him disclosing and verbalizing the **essential characteristics** of a particular phenomenon (here the phenomenon of educating) to which its appearing can be attributed.

Knowledge is now the **encounter** of scientist and worldly meaning and this encounter and dialogue with reality are possible because he is in-and-at-the-world. Such a reality (world) is thus truth and in such a world **self-assent** and **self-affirmation** is possible. Scientist and reality assume each other and therefore all scientific work, in the sense of revealing and disclosing activities, is unthinkable without a scientist’s being-in-the-world. A scientist also acknowledges this by positing the first category of reality.

## b) Implications for pedagogical thinking

An educative event is embedded in the life world itself and because a pedagogue is-in-the-world there is a unity of reciprocal implication between him and the reality of educating rooted in the life world. This means that he is immediately present with the

appearing educative event as it is observable in educative situations in the universal life reality and therefore he is able to unveil and describe an educative event (educative phenomenon) in its **essence** as it **really** is as an appearing being itself. The real essential pedagogical in life reality can now be broached for further reflection and interpretation because a pedagogician in his thoughtful describing and interpreting involvement will allow the **reality of educating itself** to show itself **as it lets itself be seen in its real essentiality and meaning**. This means a pedagogician puts the essential above the accidental and thus fundamental pedagogical structures are brought to light, i.e., the necessarily valid structures without which the pedagogical cannot be thought, described and interpreted. In other words, a pedagogician-in-the-world knows how the pedagogical is, i.e., he knows and experiences how the pedagogical really essentially is in its universal presence and necessity because by positing the first category of reality he is able to find and understand pedagogical **ground**-structures. That is, the being-in-the-world of a pedagogician makes his scientific work (his thoughtful search for real pedagogical essences—for generally and necessarily valid pedagogical structures) meaningful.<sup>39)</sup>

### 3.6 THE SCIENTIST AND THE REALITY-EXPRESSING WORD (i.e., THE “SPEAKING WORD”)

#### a) Explication

He who cannot **say** what he thinks does not really think. That is, there is no thought without word because thinking finds itself and realizes itself in and through the word. To think is to implement categories and these categories are imbued with the ‘light’ that a scientist-as-**Cogito** is and a scientist-as-**Cogito** is only a sure and clear light in and through the word. Hence, authentic scientific speech is much more than the manipulation of terms because it is **living** words that **really** say something and affirm reality. This affirmation itself is an encounter [with reality] and without affirmation no understanding is possible. Indeed, it is the reality-expressing word that lets a being appear, thus to be present as it really is essentially.<sup>40)</sup> A scientist who will say additional reality-expressing words, thus living words or categories about a particular



reality with which he will involve himself, must begin by using the **first living scientific words**, namely those words that are a precondition for his use of additional living words about reality. These first living words are **being-in-the-world**, the first category of reality.

There is no **meaning** without word and this implies that speaking lets meaning be. A speaking scientist and meaning form a unity of mutual implication because in the word a scientist lives in the word and dwells with meaning; through the word, meaning is awakened and addresses him. As speaking, a scientist however is not the “lord” of meaning but “its ‘shepherd” because genuine speaking is equiprimordially a listening and “letting” reality “speak to oneself”.<sup>41)</sup> A scientist will awaken reality and allow it to speak and he expresses this “willing” in the form of the first category of reality as the precondition for doing this.

## **b) Implications for pedagogical thinking**

To express is to show, to let appear, to bring to light, i.e., to give meaning to and thus to understand. While reflecting on the reality of educating, a pedagogician describes and interprets and in this thoughtful describing and interpreting he wants to remain faithful to reality. Pedagogical categories, that are themselves real essences of the pedagogical, thus are necessities for letting the essentials of the educative reality be seen. Hence, by implementing pedagogical categories (words expressive of the reality of educating) a pedagogician is able to disclose and describe the educative reality because these categories place the pedagogical essences in the present as they essentially are. A pedagogician wants to remain faithful to the educative reality and by positing being-in-the-world as the first category of reality he acknowledges and guarantees that his further thinking about the pedagogical remains grounded in universal reality itself.<sup>42)</sup>

A pedagogician wants to realize educative activities, i.e., pedagogical relationship and sequence structures, but he must first disclose and understand them. By positing being-in-the-world as the first category of reality and by implementing those **particular words** (pedagogical categories) that disclose the real essences of educative

activities, a pedagogician makes known his understanding and actualization of them. In other words this involves the meaningfulness of pedagogics as a form of science and he acknowledges this by positing the first category of reality because it is the first precondition for disclosing the essences of the phenomenon of educating itself. Consequently, pedagogical categories and criteria are words that express pedagogical reality because they disclose its essences. Such scientific disclosing constitutes an autonomous pedagogics because designing pedagogical categories is necessary pedagogical work without which an autonomous pedagogics is not possible. Thus, pedagogicians who want to participate in a pedagogical conversation must bring pedagogical categories to light and implement them.<sup>43)</sup>

### 3.7 SUMMARY

As a further exploration of the category “being-in-the-world” this chapter shows that a scientist-as-Cogito is an affirmer of meaning, a scientist-as-Volo is an attunement to meaning and a scientist-as-Ago is a practitioner of a scientific-task-in-the-world. In addition, an attempt was made to show the implications for pedagogical thinking of the Cogito-, Volo- and Ago-perspectives. The Cogito, Volo and Ago must be **distinguished** but they cannot be **separated** from each other and from the totality of a scientist’s being-in-the-world.

Also it is indicated what phenomenological realism means and why it is necessary that phenomenology reject representational realism and allow phenomenological realism to flourish.

Finally, it is shown that without the reality-expressing word (pedagogical categories) no additional thinking, as the unveiling, disclosing and understanding of educative activities and their meaningful coherencies, is possible.

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