

## SUMMARY

### THE CATEGORY “BEING-IN-THE-WORLD” AND ITS SIGNIFICANCE FOR PEDAGOGICAL THINKING: A STUDY IN FUNDAMENTAL PEDAGOGICS

This study is a description, explication and justification of the fundamental category “being-in-the-world”. This is a fundamental category because it verbalizes the foundation of pedagogical thinking, i.e., the universal reality of life itself. As a fundamental category it is **the** ontological category because it is a precondition for thinking scientifically about the real essentials and meaning of the humanness of being human as it reveals itself in various situations, including educative situations. Further, this category is known as the first category of reality because it makes it possible to design other fundamental categories such as anthropological categories. Such anthropological categories have ontological status and, in their turn, they serve as the foundation for specific anthropological categories that can be pedagogical, psychological, theological, sociological, etc. categories.

By positing being-in-the-world as the ontological category, it is acknowledged that the pedagogician is going to let the real essentiality and meaning of the educative reality reveal itself. This means that the ontological category ‘being-in-the-world’ is the first precondition for being able to realize “letting-be” and “bringing to speech” and that a pedagogician’s scientific practice is only possible because of his **presence-in-the-world**. Being-in-the-world makes isolation impossible because this category is a verbalization of a being-at-and-with-reality, a being-directed to and an openness for the world (reality). Without this world-experiencing-life, scientific practice is unthinkable because everything a scientist does is only possible because he affirms his being-in-the-world. The contradiction “being-**opposite**-[against]-the-world” has no right to exist because being-**in**-the-world is a **fundamental category** in the sense of being an undeniable precondition for all **further thinking** as categorical thinking and consequently also for pedagogical thinking that is only possible as categorical thinking.

Being-in-the world is a precondition for logos and logos is what brings real essentials and meaning to light so they can be **addressed, discussed and analyzed.**

A scientist-as-“Cogito” is the immediate presence to a present reality and this means that “Cogito” can only exist as Cogito-in-the-world and therefore a pedagogician can describe sense- and meaning-structures reflectively as they manifest themselves in the reality of educating.

A scientist-as-“Volo” is an affective way of being-in-the-world and therefore he is able to **experience** what appear to him as phenomena as being real, essential and necessary. Also, because the affective and appreciative presume each other, his being-in-the-world is a precondition for designing criteria.

A scientist-as-“Ago” is **at-the-world** and this refers to **carrying out** his task-**in-the-world**. As-“Ago” he can fathom present situations reflectively in light of their beginnings (past situations) and also regarding their future meaning.

The world of which a scientist as phenomenologist **speaks** is the **real** world and therefore this speaking (expressing) uses reality-expressing words, thus **living** words that really say something [i.e., they are the “speaking word” in the sense of Merleau-Ponty]. Consequently, a pedagogician who wants to use further reality-expressing words about the reality of educating begins by **positing** [expressing] **the first living, scientific words, namely, the first category of reality “being-in-the-world”.**

Expressing, affirming and agreeing with this category is the first precondition for practicing pedagogics.