

# A FUNDAMENTAL-PEDAGOGICAL VIEW OF EDUCATIVE LEARNING AND ITS MODES\*

W. A. Landman

## 2.1 A Fundamental-Pedagogical view of educative LEARNING

LEARNING is a reality that necessarily belongs to being human, i.e., being human cannot be thought of or understood without it. Thus, learning is an **existentiell**. In addition, LEARNING is a life function that clearly shows what a person essentially is. Consequently, learning is an **anthropological category**. This means that when learning is used as an illuminative means of thinking (i.e., when reality is reflectively looked at in terms of learning), it can be seen that a person is an **acquirer** and indeed an acquirer of being able to and of knowing. By learning, something is acquired (by labor and with difficulty), namely, being able to do and to know something. A person learns in order to be able to do and to know and to build this into his ways of living and doing. A person will learn to be able (to do, to act) and to know.<sup>(1)</sup>

To educatively learn to know and do, thus for all learning to progress on the road to proper adulthood, is to appropriate particular **content** (such as curricula selected for the school) in order to master valuable **behaviors, lived-experiences, experiences** and **willful activities** and to become proficient in certain **skills**. LEARNING, then, is:

- (i) acquiring meaningful content;
- (ii) acquiring meaningful behaviors, lived-experiences, experiences, and willful activities; and
- (iii) developing meaningful doing and skills.<sup>(2)</sup>

---

\* Chapter 2 [except for table, section 2.4] from: W. A. Landman, S. G. Roos, N. J. Mentz (1979) **Fundamentele Pedagogiek: Leerwyses en Vakonderrig**. Durban: Butterworths. English translation available at: <http://www.landmanwa.co.za/funpedmod.htm>

As soon as meaningfulness is emphasized, the behaviorist definition of LEARNING, namely, that it is “a change in behaving as a result of particular stimuli”, is acknowledged as meaningless. Indeed, there is mention of a positive change in behaving, lived-experiencing, experiencing, willful activities and knowing as preconditions for **improving relationships**, as rational-communicative activities, with reality. This means that in the thinking communicating (relating) with reality, certain **content** arouses one to reflect on and think it through by which an elevation in level occurs. It is important to emphasize that there is no gap between knowing and acting.<sup>(3)</sup> Learning must lead to knowing and doing (i.e., action) on the basis of meaningful content, meaningful behaving, lived-experiencing, experiencing and willing activities (sometimes) in the form of meaningful skills.

By educative learning the child’s **relationship** to reality continually changes in the direction of a gradual and increasingly adult relationship to reality. This means that educating can be viewed as activities by which educative LEARNING (as a particular relationship to reality) is made possible.<sup>(4)</sup> The actualization of the essences of educating (here: fundamental-pedagogic essences) serve as possible preconditions for learning as a meaningful change in **relationships** and also for the acquisition of new relationships. Among others, these relationships are relationships of behaving, lived-experiencing, experiencing, willing and knowing. Educative learning now can be defined as a meaningful **change** of these relationships to reality known as behaving, lived-experiencing, experiencing, willing and knowing. It is change ever closer to proper adulthood that is actualized in terms of particular content and skills.

The following question now arises: in what **ways** is this meaningful change actualized? One particular set of ways by which relationships to reality can be changed is those activities that are known as **MODES OF LEARNING**. By actualizing the modes of learning certain relationships to reality gradually change meaningfully in the direction of adequate adulthood. For fundamental pedagogics, in the first place, this has to do with its own essence analysis of the modes of learning (as described and explicated by psychopedagogics); second to disclose the meaningful

relations among the modes of learning and particular relationships to reality; and in the third place to disclose the fundamental-pedagogical preconditions for actualizing the modes of learning and the correlated relationships that eventually lead to attaining adulthood as an independent way of living.

Thus, the modes of learning are in particular interaction with particular relationships to reality and with fundamental-pedagogical structures and teaching, form part of the **field of educating**.<sup>(5)</sup> Modes of learning, particular world relationships, ways of teaching (among others the essences of the phases of a lesson) and fundamental-pedagogical structures form an unbreakable unity on the child's way to becoming [an adult].

In terms of the above, educating is supporting the learning child to adult relationships with reality, i.e., to adult ways of behaving, lived-experiencing, experiencing, willing and knowing and this occurs by actualizing increasingly independent modes of learning, i.e., increasing adult sensing, perceiving, attending, thinking and remembering.

However, two matters must be added to this:

- (i) since educating is the actualization of the essences of educating (here: fundamental-pedagogical essences), the connections among fundamental-pedagogical structures (with their essences) and the modes of learning and a number of particular relationships to reality must be disclosed; and
- (ii) since educating is not possible without teaching<sup>(6)</sup>, the connections among the modes of learning, world relationships, fundamental-pedagogical essences with the essences of teaching (here: essences of the phases of a lesson) must be disclosed.

The child's **relationships** to reality that increasingly are elevated ever nearer to adulthood are the relationships of:

- (i) behaving;
- (ii) lived-experiencing;

- (iii) experiencing;
- (iv) willing activities; and
- (v) knowing.

The ways in which each of these relationships can be elevated are the following modes of learning:

- (i) the activity of sensing;
- (ii) the activity of perceiving;
- (iii) the activity of attending;
- (iv) the activity of thinking; and
- (v) the activity of remembering.

First it must be shown what the fundamental-pedagogical preconditions are for the increasing actualization of each of these modes of learning. Then it must be determined what the fundamental-pedagogical preconditions are for the increasing actualization of each of the mentioned **world relationships**, and last attention will be given to how real modes of learning serve as possible preconditions for actualizing world relationships and also what the fundamental-pedagogical preconditions are for this.

## **2.2 The modes of learning viewed fundamental-pedagogically**

### **2.2.1 Essences of the ACTIVITY OF SENSING and the fundamental-pedagogical preconditions for their actualization**

The following three essences are discussed:

- (i) Immediate directedness to and openness for
- (ii) Appearing presence of content
- (iii) Beginning appropriation

#### **2.2.1.1 Immediate directedness to and openness for**

##### **Description**

When teacher and pupil come to each other, within a short time there is a movement in the direction of what attracts and at the

same time there is an openness and sensitivity for it. Paired with this is a fleeing from what is threatening and repelling.<sup>(7)</sup>

It is clear that the following fundamental-pedagogical essences are meaningful in actualizing this essence of sensing:

- (i) those essences that refer to the **immediate** as that with which sensing begins, i.e., essences of association; and
- (ii) those essences that refer to a feeling of attraction to the teacher as presenter of a particular SUBJECT MATTER. Here one thinks of the **similar disposition** (an essence of encounter) of teacher and child and of certain attitudes of the teacher.

### **Directedness to and openness for the essences of association**

If the teacher is disposed to introduce, as quickly as possible, his pupils to what is going to occur in the following period(s) and to make them receptive to it,

- (i) when they arrive, he must already be at the door of the classroom (subject matter room) as the entrance to the space (simultaneity, spatiality) in which they are going to work, and during which he also can make meaningful remarks to individual pupils, e.g., congratulations for an achievement, an expression of sympathy, an encouraging word, etc.
- (ii) they must immediately be aware of his presence as a presenter of a particular subject matter. For example, they know that he is the biology teacher and, by his **way** of being present outside of the classroom door, they already experience his dispositions such as enthusiasm, work predisposition, etc. This means that already in the space before the classroom door the essence of encounter of a **similar disposition** begins to be actualized. A disposition of attractiveness to each other, of a good attitude, consideration and cooperation already are now created. The pupil's directedness to and openness for what is going to follow and must happen

are sharpened by the association and beginning encounter outside of the classroom door.

### 2.2.1.2 Appearing presence of content

#### Description

The pupils lived-experience the presence of certain content.<sup>(8)</sup> This can occur when the essences of association and similar disposition are actualized at the classroom door, but before there is a move to any activity (e.g., perceiving). This has to do with lived-experiencing a commencement that certain content is going to be brought up. Presenting assumes “something” to be presented. As far as the subject matter room is concerned this “something” is the subject matter atmosphere that is in force. Since this subject atmosphere is in the service of the child’s becoming a proper adult, this is a **pedagogic subject matter atmosphere**.

#### The pedagogic subject matter atmosphere

The pedagogic subject matter atmosphere is dependent on

- (i) the attitude (disposition, mood, frame of mind) of the pupils;
- (ii) the attitude of the teacher; and
- (iii) the synchronization, or not, of these attitudes.<sup>(9)</sup>

This means that the **similar disposition** that already has begun to be realized outside of the classroom door must be further intensified during the beginning of the lesson. The attitude (similar disposition) expected of the pupils is a preparedness and readiness to LEARN, i.e., to take part in activities of perceiving, attending, thinking and remembering. The teacher’s attitude is a preparedness (e.g., because of thorough preparation) and a willing readiness to teach in accountable ways, i.e., to design an **educative field**.

The attitude of the pupils is largely determined by the experiences that they have had in the past with the involved subject matter teacher. The following are examples of such experiences:

---

## The authoritarian style of educating<sup>(10)</sup>

**Characteristic:** create an aggressive, hostile tension.

**Effect on teaching:** The slightest deviation from the teacher's lesson planning unnerves him and leads to hard-handed behavior. In intolerant ways the pupils' experiences and participation are ignored.

**Pupil attitudes about the resulting subject teaching:** Pupils are too anxious to make their own contributions to **perceiving**; too afraid to **think**; too restless to genuinely pay **attention**; too terrified to accept responsibility; too worried to effectively **remember** and too depressed to show initiative. Pupils' desire to take part in the phases of the lesson is evaporated in advance.

**Characteristic:** the teacher is uncertain and anxious because of a weak self-image.

**Effect on teaching:** A dictatorial prompting of everything that must occur and a stifling of the acts of perceiving, attending and thinking occur.

**Pupil attitudes about the resulting subject teaching:** Pupils will (can) not perceive, attend, think and remember because they feel that their contributions will be viewed as worthless and inferior.

**Characteristic:** A minimizing of sympathy and a refusal to take into account pupils' "feelings".

**Effect on teaching:** No patience is shown with pupils who make an effort to participate; quick to wrong unworthy ways; admonishing and sarcastic remarks are made in unfriendly ways.

**Pupil attitudes about the resulting subject teaching:**  
Pupils lived-experience alienation and withdrawal. They withdraw themselves from the learning activities and become passive receivers of “stimuli” and gladly will flee.

**Characteristic:** Inclined to tyrannical behaviors and corporal punishment

**Effect on teaching:** Pupils are compelled to perform only strictly prescribed activities. All initiative is forcefully subdued (sometimes insultingly) and physical punishment occurs.

**Pupil attitudes about the resulting subject teaching:**  
Because of fear the pupils adopt a passive attitude. There is only “imitation” in order to avoid punishment and no learning activities are actualized. Authentic participation in perceiving, attending, thinking and remembering is refused and a rebellious attitude arises.

**Characteristic:** Harsh condemnation and threats

**Effect on teaching:** A terrorizing that sometimes resembles sadism appears. Giving assignments is paired with all sorts of threats.

**Pupil attitudes about the resulting subject teaching:**  
Pupils assume a hateful attitude toward the subject matter teacher and want to flee. Pupil enthusiasm for perceiving, attending, thinking and remembering dwindle.

---

---

## The liberalistic style of educating<sup>(11)</sup>

**Characteristic:** Teacher allows his authority to become doubted

**Effect on teaching:** If the pupils should have the predominant say about what the teacher might offer and what their role will be, this leads to uncertainty, letting the teacher tell something disappears and he becomes a powerless accompanier.

**Pupil attitudes about the resulting subject teaching:** Arbitrariness and capriciousness thrive and a proper lesson sequence is rejected as freedom-restraining. Chaos often reigns. Perceiving, attending, thinking and remembering are weakened and abate.

**Characteristic:** Emphasis is on natural goodness, natural needs and natural talent

**Effect on teaching:** The teacher closes his eyes to negativity, to the child who will follow the path of least resistance and as he satisfies his so-called “needs; e.g., the “need” to want to be excluded from the lesson.

**Pupil attitudes about the resulting subject teaching:** Without the teacher’s intervention, the pupils will themselves decide how they will perceive, attend, think and remember. Usually the learning activities then stagnate.

**Characteristic:** Excessive trust in the child’s spontaneous self-regulation

**Effect on teaching:** The teacher denies that evaluation must be instructive in order to be effective. He views it as unnecessary that pupils accurately perceive how the evaluated must be; attentive and thoughtful evaluation are believed to be non-instructive—the pupils will do this spontaneously

because they feel a desire to do so.

**Pupil attitudes about the resulting subject teaching:**

It is assumed that the pupils will proceed to self-testing the quality of their learning activities when they have the “desire”. This encourages an unrestrained plodding around with acquiring knowledge which leads to dissolute learning.

---

Both the authoritarian and liberalistic styles of educating point to a disturbed relationship of authority. While the authoritarian style leads to underemphasizing the learning activities (sensing, perceiving, attending, thinking and remembering) and an abiding dependency on the teacher who executes these activities for the child, with the liberalistic attitude all authority is rejected and abandoned and has as an outcome a refusal to accept necessary learning assistance. This means that pedagogically accountable leading and guiding in actualizing the learning activities with the aim elevating the level of the behaving-, lived-experiencing-, experiencing-, willing- and knowing-relationships with reality lie shipwrecked.

A third possibility is the non-authoritarian style of educating in which value is given to a pedagogically valid and essential authority that is directed to the learning child becoming a proper adult, i.e., to his gradual emancipation.

It is emancipatory educating that, as a particular way of helping with learning activities, succeeds in elevating the level of world relationships (and skills) in terms of selected content.

### **2.2.1.3 Beginning appropriation**

#### **Description**

A person always is involved with himself emotionally. Whatever happens to him **touches** him, it affects him in the heart, he feels it. Further, he is necessarily emotional with other concerns that then also influence his emotional involvement with himself and with reality.<sup>(13)</sup> In section 1.1.1 by sensing there was mention of essences of pedagogic association. In light of the essence (category) of

**appropriating** (making one's own), this has to do with the child's immediate feeling of similar-disposition-with-**me**, spatiality-for-**me** and being-aware-of-**my**-presence. In addition, this has to do with an early lived-experience of whether or not the teacher will be ready, by unlocking particular subject matter content, to actualize the essence of acceptance (acceptance-of-**me**).

### **Subject matter directed similar-disposition-with-me**

Important here is that the child lived-experience that the teacher has **enough time** for him. Over-hastiness and impatience can damage this lived-experience. "He doesn't have time for me" then also is lived-experienced as rejection, as rejection of being-with-each other. Encountering, as establishing being-with-each-other, then is not realized and it can be doubted that sensing will progress to perceiving. Then the child often will give notice that he does not retain a particular subject matter, meaning that he does not accept the teacher.

### **Subject matter directed spatiality-for-me**

The subject matter oriented space (subject matter room) must be lived-experienced by the pupils as an anthropological (anthropic—Viljoen) space and not merely a geometrical space.<sup>(14)</sup> This has to do not primarily with the measurements and the building construction of the subject matter space but with actualizing the essences of being-with-each other.<sup>(15)</sup>

### **Subject matter directed being-aware-of-my-presence**

When the pupil is made aware that possibly he also possesses meaningful experiences (becoming aware of foreknowledge), a similar-disposition-with-me and spatiality-for-me can be actualized. By proceeding to calling up the foreknowledge (experiences) he possesses, being conscious of **my** presence in this subject matter room with this subject matter teacher is actualized. This is strengthened when value is expressed for meaningful contributions the child has made (enlivenment of foreknowledge). Sensing is now ready to proceed to perceiving.

## 2.2.2 Essences of the ACTIVITY OF PERCEIVING and the fundamental-pedagogical preconditions for actualizing them

The following three essences are discussed:

- (i) Beginning ordering.
- (ii) Beginning search for what is.
- (iii) Entering the problematic.

### 2.2.2.1 Beginning ordering

#### Description

Through the use of language there is a beginning classification, delimitation, organization, etc. of reality (subject matter content) and in such a way that a particular reality is taken into account. Thus, biological content requires a different way of ordering than the historical, etc.<sup>(16)</sup>

The pedagogic association and encounter with the actualized essences of sensing now must be further intensified so that **accompanied** ordering can occur. This is especially possible because perceiving refers to coherence; it is an act of communication<sup>(17)</sup> that makes accompaniment possible.

#### Ordering because of presence in trust

The face-to-face relationship between teacher and child makes it possible that meaningful words can be spoken with each other,<sup>(18)</sup> thus also **ordering words**. Particular ordering words, among others, are words the teacher uses from which the child can infer which foreknowledge is essential (relevant) and which not, or when the child is helped to formulate a problem. Since perceiving is not a blind registration of something but refers to seeing something as something,<sup>(19)</sup> this requires that a teacher know clearly what the teaching aim (lesson aim and learning aim) is. Thus, he **orders** in light of a particular theme and thereby awakens **trust**.

### 2.2.2.2 Beginning search for what is

## Description

The child who perceives comes into contact with realities (subject matter contents) **as they are.**<sup>(20)</sup> To perceive means to put something in the present as it is,<sup>(21)</sup> in order, as it were, to **inhabit** that something.<sup>(22)</sup>

Perceiving as a search for what is requires:

### Accepting responsibility for searching

Accepting responsibility for the search itself and also for its quality occur so that gradually a “structure of knowledge” (Husserl)<sup>(23)</sup> can be built up. This means, among other things, that **perceiving** is disengaged from naïve biasness. All opinions, superstitions, superficialities, etc. that lead to not wanting, to powerlessness, resistance and opposition are put aside so that the **search** can continue. An essence awareness must flourish and this occurs when the pupils’ responsibility is applied to participating in seeing core facts (seeing essences). Perceiving then also is focused on bringing to light (reducing) the essentials and thinking away the non-essentials.

### Awareness of educative aim

A clear awareness by the teacher (and also the pupils) that now progress must appear in the direction of problem formulation.

The beginning search for what is shows a purposeful movement in the form of a making ready to be lead to problem formulating.<sup>(24)</sup> Tentative questions are asked that indicate the direction in which the central questions (the real problem) lie.

## 2.2.3 Entering the problematic

### Description

Perceiving means that the questioning (inquiring) consciousness is awakened.<sup>(25)</sup> The child’s questioning-being-in-the-world comes into

motion. The essences of encounter and association strongly enter the foreground. **With** each other, the responsibility is accepted to enter the problematic. This occurs in terms of:

### **Beginning lived-experiencing of the lesson problem**

The question asking that is clear must be lived-experienced by the learning child as meaningful-for-me. Gradually it must become clear to the child that there is going to be a movement in the direction of a problem that can have significance for his personal way of living.

### **Beginning lived-experiencing of inadequacy of knowledge in a decent way**

The fact that it becomes clear that there is movement in the direction of a problem opens the possibility that the pupils might not have at their disposal complete knowledge to be able to solve the problem.

Because of his experiences with the involved teacher in the past and also from the prevailing atmosphere, the pupil already can anticipate whether or not his human dignity is going to be attacked. Thus authoritarian conduct with entering the statement of the problem already can awaken the expectation that the teacher possibly can act in violation of dignity. The teacher already will awaken the expectation that regard for child dignity is going to perish allows perceiving to stagnate by which attentiveness is weakened and thinking becomes suppressed.

### **2.2.3 Essences of the ACTIVITY OF THINKING and the fundamental-pedagogical preconditions for their actualization**

The following three essences are discussed:

- (i) Encountering reality as a problem;
- (ii) Intensified search for what is;
- (iii) Intensified ordering.

### 2.2.3.1 Encountering reality as a problem

#### Description

Perceiving as an access to the problematic is an intensified directedness to reality (subject matter content, learning content) **as a problem**, i.e., as a posing of a meaningful question to the child. The reality to be unlocked that directs an appeal to his inquiring consciousness leads to an **inquiring** encounter with it.<sup>(26)</sup> In the first place, this requires an encounter with the teacher as one who represents particular lesson content: the essences of encounter that carry the subject matter content must be actualized. Second, this requires the actualization of the following essentials of stating a problem<sup>(27)</sup> and essences of self-understanding<sup>(28)</sup> in teacher-child togetherness:

#### Guiding to problem formulation as understanding the problematic

In reality, what occurs with guiding and accompanying a child to formulating a problem is that the teacher helps him by stating, in the **form of a question**, what he wants the child to learn in a particular lesson (lesson aim). For this, it is necessary to create a **questioning atmosphere** during sensing (association and beginning encounter). Earlier experiences of the pupils that this particular subject matter teacher is attuned to are important here in his asking **thoughtful questions**.

Viewed fundamental-pedagogically, here an intensifying can occur if the teacher is aware that **asking questions** is related to the **problematic**. This means that he not only awakens the child's inquiring consciousness but he also must awaken in the child an **awareness of the problem**. Thus, he must let the idea break through to the child that he is **obligated** to participate in question formulating. By emphasizing this it gradually can become clear to the child that life is a matter of **question** and answer, that life itself questions a person and that he must answer with meaningful deeds.

#### Lived-experiencing the lesson problem as understanding the demands of propriety

The effectiveness of the phases of the lesson is determined by whether the child lived-experiences the question asking as “meaningful-for-me”. It must be clear to him that he has to deal with a problem that touches, in one way or another, his personal way of living. This is a difficult matter and requires thorough preparation by the teacher.

If the child can be helped to see and to understand that it is proper that he collaborate in determining the personal meaning of a problem, then the lived-experience of the lesson problem as a demand of propriety, can be promoted. Then the problem becomes personalized and the learning child really attains a thinking involvement with the essences of the phases of the lesson.

### **Lived-experiencing the inadequateness of knowledge as understanding obligation**

A sensing and then a clear knowing that his existing knowledge is incomplete to solve the emergent problem must break through to the learning child. This must occur in such a way that a lived-experiencing is awakened that he has a personal obligation to do his part in eliminating this incompleteness of knowing. The acceptance of the obligation of acquiring knowledge can have only a beneficial influence on accepting responsibility for the solution to the emerging problem. In addition, this should lead to the child deciding that his **perceiving** and **attending** are going to be sharpened—then a state of learning is created.

#### **2.2.3.2 Intensified search for what is**

##### **Description**

There is a breaking through to the essentials of reality (subject matter content) seen as a problem. This occurs as a definite move from a problematic pathic (affective) to a gnostic (cognitive) lived-experienced relationship with the lesson content (relevant aspect of subject matter content).<sup>(29)</sup>

From a fundamental pedagogic view, this mainly has to do with a searching for and disclosing of essences (core facts) of the lesson content (learning content) that have value for solving the problem. Obviously, this requires an appeal to the teacher and the child to eliminate essence blindness paired with a venturing to problem solution.

### **Reducing essence blindness leads to reducing (content) to essences**

There are various reasons for essence blindness that have been described elsewhere in detail.<sup>(30)</sup> The teacher who has eliminated these reasons understands the questioning breakthrough to learning content essences and meaningfully helps the child on his way to problem solving. The teacher conquers essence blindness for and with the child if he does the following:

- (i) concentrates on what is relevant;
- (ii) makes use of relevant and appropriate words;
- (iii) encourages and gives approval to acts of thinking (asking questions);
- (iv) already with the actualization of foreknowledge, separates the essentials from the non-essentials;
- (v) maximally actualize each relevant step (essence) in the phases of the lesson; and
- (vi) clarifies concepts and values their correct usage.

### **Helping the child live phenomenologically, ontologically and hermeneutically**

The child lives in the teaching situation with the teacher with the aim of becoming a proper adult. This life prospers in terms of pedagogical essences (fundamental-pedagogical, psychopedagogical, didactic-pedagogical, etc) that serve as carriers (grounds) for selected subject matter content and methods. This includes helping the child live **reflectively**. More closely viewed, this has to do with supporting the child to live phenomenologically, ontologically and hermeneutically in **philosophy of life approvable** ways.

Helping a child to live **phenomenologically** occurs when (i) essence awareness is emphasized in all phases of the lesson in such a way that essence blindness and non-sense are lived-experienced as objectionable, and (ii) self-judgment is allowed and required. A person (a child) is a being who appears to himself (Heidegger). This occurs in an intensive way with self-judgment. Thus, it is important that the child be able to judge the quality of his participation in, e.g., the essences of the phases of a lesson. He must ask himself (with guidance by the teacher): “Am I satisfied with my participation in what has happened at school today?”

Helping a child to live **ontologically** is helping him to ask about the **meaning** of that with which he is involved and then to provide meaningful answers. During his participation in the phases of a lesson, the child must gradually and with increasing clarity get the impression of the meaning of the essences of the phases of a lesson (without knowing their names). For example, he must be able to see what the effect is of his participation in (contribution to) actualizing each essence. Pedagogic approval of meaningful participation is of particular importance here. Further, it is necessary that the child lived-experience and experience that in school he is involved with **realities** that have contemporary significance. This means that the school must satisfy the demand of being **near-to-life**.

Helping a child to live **hermeneutically** is helping him find an **interpretation** (explanation) of that with which he is involved. Interpretation of human activities, understanding of what is happening around him, interpreting the **personal meaning** of participating in the phases of the lesson, etc. are meaningful here.

A particular interpretation with which the Christian teacher must concern himself is an interpretation of subject matter content and methods in terms of Protestant Christianity in **genuine** ways where it is relevant to do so. This means that it is expected of the teacher that he allow his subject matter teaching to progress in Christian accountable ways.

### 2.2.3.3 Intensified ordering

#### Description

Realities that have appeared through **perceiving** must be ordered (organized) in intensive ways, e.g., under particular headings and thereby the actualization of **life** (among others, psychic-, didactic-, fundamental-pedagogic) becomes possible. Ordered realities evoke action and thus acquire authority.<sup>(31)</sup> On the authority of ordered realities (facts, perceptions, etc.) there can be action (e.g., in the form of solving problems). Thus, the acceptance of responsibility for problem solving is possible because of an appeal emanating from ordered essences (core facts).

**As a way of living**, accepting responsibility for problem solving only is possible if a particular ordering (of facts) is actualized and appropriated. This appropriation occurs when **ordering** is seen as a demand of propriety.<sup>(32)</sup> Through pedagogic intervention, the child must be guided to lived-experience the objectionable nature of being unordered and, through pedagogic intervention, the will to order must become strengthened.

The guiding teacher must view and accept the actualization of **the principles of ordering the learning material**<sup>(33)</sup> as demands of propriety. Among other things, this means he must bring to light the essences (with their meaningful relations) of a particular theme (reduction to essences paired with a reduction of essence blindness); that he must arrange these essences so that the pupils can acquire a complete view of them and that the ordered essences must be formulated in question form so problem awareness can be awakened and responsibility can be accepted for problem solving.

Thinking as **intensified** ordering that promotes acceptance of responsibility for problem solving especially requires that the **venturing** way of living<sup>(34)</sup> prosper:

### **Giving meaning together as ordering**

Teacher and child search together for essences that really are meaningful (here: meaningful with the aim of problem solving). This means that (through pedagogic intervention) an essence-awareness must be inculcated, paired with the will to arrange the disclosed essences in meaningful (orderly) ways so, that clarity can

prosper. This requires thorough planning beforehand (preparation).

### **Living the demands of propriety together and ordering**

Essence awareness, essence disclosure and effective ordering (the aim of which is problem solving) must be understood and accepted by both teacher and child as demands of propriety. These ways of living together in the teaching situation must be characterized by an antagonism against essence blindness and lack of order. Essence awareness and a will to ordering must already appear with the associated sensing.

### **Venturing together with courage and ordering**

To abolish essence blindness, to disclose essences and to order together so that responsibility for problem solving can be accepted effectively requires **courage**. With bravery the pupils along with the teacher, as far as the essence-conscious problem directed example shows, must choose for the essentials and against non-sense. There must be problem solving action in light of the essentials, away from the obscurity of what is not relevant.

#### **2.2.4 Essences of the ACTIVITY OF ATTENDING and the fundamental-pedagogical preconditions for their actualization**

The following three essences are discussed:

- (i) Intensive being involved.
- (ii) Active listening to and looking at,
- (iii) Intensified giving meaning.

##### **2.2.4.1 Intensive being involved**

###### **Description**

The child's original intention to learn is intensively and vividly directed to the subject matter content that must be unlocked (learned).<sup>(35)</sup> There is an increase in intimacy between the child and

the teacher as subject matter presenter. Their involvement with each other through the subject matter content takes form within the framework of the essences of pedagogic encounter and intervention.<sup>(36)</sup> This is going to be paired with encouraging the child to exert himself with all his might and to do his utmost best. The following essences of exertion must now be actualized:

### **Purposive movement to exertion<sup>(37)</sup>**

Lack of exertion must be abandoned for a willingness to proceed to performing meaningful deeds. Here, by meaningful deeds is meant the essences of the phases of a lesson. Lesson phase activities must be carried out with effort. The exertion that is expected both from teacher and pupil is evident in the **verbs** descriptive of the essences of the phases of the lesson such as **taking** part, **involvement** in experiencing, **bringing** to light, **appreciation** of, **actualizing** of, **searching** for, **exemplifying** for, **doing** together, **participating** in, **practicing** of, **judging** of, etc.

Movement to effort must be **purposeful**. This means that in decisive and purposeful ways the child will be made aware that something **meaningful** (for him) will occur in the teaching situation. Meaningful essences are seen with the aim of meaningful problem formulating and solving. The teacher knows that the **ways** this occurs are the essences of the phases of the lesson. Gradually the child also is attentive and observant regarding his degree of foreknowledge, ways of problem formulation, quality of reduction to essences, enthusiasm of his exercising, applying and judging, etc. Further, gradually it becomes clear and acceptable to him that not being willing to act and not acting together are objectionable and that attempts to become involved are approvable (conquering passivity).

### **Planned dynamic participation**

A person is able to engage in activities with the aim of attaining a particular goal. Certain measures are found to meaningfully actualize something. The teacher who promotes attending as an intimate being involved with the learning material (subject matter content) knows that an intensive and active participation in the

essences of the phases of a lesson (that carry particular subject matter content) must be expected of the child. The measures he finds are to make possible the actualization of the essences of the phases of a lesson. By intervening when passivity appears and concurring when the child chooses to be actively involved in the phases of the lesson, preference for effort is promoted and dynamic participation is lived-experienced as approvable.

#### 2.2.4.2 Active listening to and looking at

##### Description

A mere seeing intensifies into looking and inspecting.<sup>(38)</sup> The child is focused on “seeing” subject matter content and this content addresses him. Because of the encountering involvement of both teacher and child with the subject matter content and the essences of the phases of a lesson that carry the content, seeing becomes intensified into **looking** and **inspecting** (noticing) paired with listening to the subject matter content. The child now can listen to (intensive hearing) what the subject matter content addresses to him.

In the teaching situation for the **accountable ways of living**<sup>(39)</sup> to thrive requires attending in the form of active listening to and looking. This means that in the traditional being together of teacher, child and learning material (carried by the essences of the phases of a lesson) the following essences of accountability must be actualized:

##### Regard as standing together and attending

The child must have regard for that teacher who stands by him in order to become actively involved in looking at and listening to the subject matter content (selected reality). Then the child also must experience that the teacher is ready to stand by him with regard for his being a person. This means that any behavior that might offend the child’s dignity<sup>(40)</sup> will lead to a weakening of attending and ultimately to its disappearance.

## Regard as traveling with and attending

The child who has respect for that teacher who is ready to venture together with him in his **way of unlocking** and who continually handles himself in decent ways gladly will actively listen and look. This attitude intensifies whenever the child lived-experiences that the teacher is accessible to him: he has regard for a teacher who is open to him and who values the child's being open to him; the will to actively listen and look prospers. Further intensification of attending occurs if the essences of lived-experiencing-solidarity are actualized: the child lived-experiences belongingness.<sup>41)</sup>

### 2.2.4.3 Intensified giving meaning

#### Description

Intensive being concerned and active looking jointly lead to a lived-experiencing by the child that what now occurs (e.g., problem formulation) happens "for-me". The being together of teacher, subject matter content and "I" is intended **for me**.<sup>(42)</sup> It is this meaning that must be understood. This understanding already begins with the enlivenment of foreknowledge while the teacher's expressed appreciation has significance for my existing knowledge (experiences) with respect to what is going to follow (the new subject matter content). This is further intensified by lived-experiencing the lesson problem when the formulated statement of the problem is accepted by the child as meaningful-for-me. Viewed fundamental-pedagogically, the actualization of the following **essences of giving meaning** requires:

#### Intensified testing of giving meaning

The child must be helped to test if the meaning he attributes is correct and proper and he does this in an increasing degree as the phases of the lesson progress and he experiences them. The first testing (verification) occurs when, with the calling up of foreknowledge, first essences (meanings), as meaningful points of contact which can be built on further, are selected from the child's experiential world.

A second verification occurs when a problem is formulated **in terms of meanings** (essences). After that there is a reduction to essences, actualizing lesson content as the actualization of essences, functionalizing as the application of essences and evaluation as judging essence-knowledge and essence-actualization (meaning actualization).

In addition, meanings (the valuable) must be transformed into deeds and in this connection the child must receive meaningful assignments. Meaningful deeds of seeing and accepting the essences of the phases of a lesson as activities that must be participated in and the ability to carry out meaningful assignments in the most effective ways are matters of evaluating.

In regard to the phases of a lesson, **attending** (as intensification of giving meaning) usually refers to **intensifying**. As the pupils experience more and more phases of the lesson with the teacher their meaning is built on. They are helped to attribute meaning on continually higher levels. They must give meaning in accordance with the **learning experiences** they have acquired (meaning elevation). An increase in the will to give meaning and an increased exertion of giving meaning are indications of, but also preconditions for, an intensified testing (evaluating) of meanings, thus of authentic **attending**.

### **Intensified lived-experiencing of meanings**

The personal significance (meaning-for-me) of each phase (step) in the phases of a lesson, thus their value, must be felt and accepted. As the child's **learning experiences** (e.g., as experience of learning activities **and** of the lesson phases) increase, especially a more enthusiastic and intensive involvement with problems must become clear by which personal meaning is seen and accepted. A sensitivity for essentials, a vigilance for problem solving possibilities, an eager willingness to ferret out connections among the core facts (essentials) all are indications of **attending** in the form of an intensified lived-experiencing of meanings.

#### **2.2.5 Essences of the ACTIVITY OF REMEMBERING and the fundamental-pedagogical preconditions for**

## their actualization

The following two essentials are discussed:

- (i) Having-been
- (ii) Taking up the past

### 2.2.5.1 Having-been

#### Description

M. Heidegger distinguishes between having-been (Gewesenheit) and past-ness (Vergangenheit). Having-been is that from the past that continues to be meaningful for the present and also for the future. In contrast, past-ness refers to events with which a person has had to do in the past but that have no relevance for the present or the future.<sup>(43)</sup> It is from the having-been that something is selected to be remembered in the present: it again is placed in the present with an eye to the future.<sup>(44)</sup> Seen fundamental-pedagogically **remembering** is then an **expectant** (hoping) way of living and especially the following essences are meaningful:

#### Interpreting the past as remembering

The child expects that the teacher will support him in understanding the meaning that his own past (having-been) has for the future life he anticipates. This requires of the teacher a particular handling of actualizing foreknowledge: existing meaningful experiences from the past are brought into relation with the unlocking of new realities.

#### Direction to the future as remembering

The child expects help in beginning to move in the direction of the future that, here, is the coming problem solution. In addition to this “nearby” future, a “more distant” future now comes into view. The problem solution that now is understood and exercised can (must) also be applied and exercised in the future. In this connection **functionalizing** is meaningful which has to do with transferring acquired knowledge (also the experience of the lesson phases) to

new situations. Here one **especially** thinks of the essence of functionalizing, **lifeworld application**, that refers to determining the meaning that the newly acquired knowledge and insights have for his unique way of living (now and in the future).

### **Present choice about the future as remembering**

The child expects help with the various choices he continually has to make in connection with his future. This has to do with guidance with the present choices about which knowledge will be meaningful for **carrying out assignments**. Carrying out an assignment, as an urge to carry it out in the most effective way, requires that it be meaningful. This means that it must spur the child to the selection of relevant meanings acquired during the phases of a lesson and also during earlier experience of lesson phases (as having-been). Practice in the selection of meanings for future application requires that they be remembered; in reality such practice is an exercise in remembering.

### **Taking up the past**

#### **Description**

Remembering basically is self-awareness: it requires a **person** who is conscious of his actual present, who can reflect on it, who knows that in the past he had lived-experienced and experienced something and who can take responsibility for his past.<sup>(45)</sup> Taking up the past is possible. Viewed fundamental-pedagogically, it requires the actualization of a number of **design essences**.<sup>(46)</sup>

### **Reality as new possibility**

Each new milestone that is reached (e.g., in the lesson situation a meaningful contribution that is made during each lesson phase) must be viewed, accepted and remembered as a new beginning for additional improvement (e.g., a yet more effective participation in the coming phases of the lesson).

### **Putting possibilities to use**

The positive possibilities at the child's disposal (e.g., because the interpretation of his unique having-been makes a meaningful contribution to the phases of the lesson) must be used. He must exercise them (e.g., by contributing to formulating the problem) so they can be remembered and exercised in the future (nearby: problem solution and **more distant**: future problems).

## 2.2.6 Overview

---

**Fundamental-pedagogical essences as preconditions for sensing:**

1. (a) **Simultaneity**  
(b) **Spatiality** (an essence of association)
2. **Similar disposition** (an essence of encounter)

**Essences of sensing actualized:** directedness to and openness for (a coming lesson phase and the subject matter content carried by it)

3. (a) **Attitude essences**  
(b) **Similar disposition** (an essence of encounter)

**Essence of sensing actualized:** appearing presence of content (and the essences of the lesson phases that carry it)

4. (a) **Simultaneity** (for me)  
(b) **Spatiality** (for me)  
(c) **Being aware** (of my) **presence**

**Essence of sensing actualized:** beginning appropriation (of subject matter content and essences of the phases of a lesson)

---

**Remarks:**

1. During pedagogic association and encounter the essences of sensing are actualized.
2. Directedness to and openness for that are actualized by simultaneity and spatiality are intensified by the similar disposition that appears. This means that sensing contributes to

association deepening into encounter and itself deepening into perceiving.

3. The pupils' expectation that the lesson is going to take a certain course is affected by the quality of the actualization of simultaneity, spatiality, being aware of presence and similar disposition.

---

**Fundamental-pedagogical essences as preconditions for perceiving:**

1. **Presence in trust** (an essence of encounter)

**Essence of perceiving actualized:** Beginning ordering (by ordering words that are determined by the teaching aim)

2. (a) **Accepting responsibility** (an essence of engagement)  
(b) **Awareness of educative aim** (an essence of engagement)

**Essence of perceiving actualized:** Beginning search for what is (subject matter content essences and lesson phase essences)

3. (a) **Essences of association**  
(b) **Being with each other** (an essence of encounter)  
(c) **Respect for child dignity** (an essence of trust)

**Essences of perceiving actualized:** Entering the problematic in the form of: (i) beginning lived-experience of the lesson problem (meaningful questions; (ii) beginning lived-experience of inadequacy of knowledge (for solving the problem).

---

**Remarks:**

1. The pedagogic encounter is promoted by ordering the givens and is strengthened by orderliness (orderedness).
2. To take responsibility for seeing the essences the teacher has purposefully selected has pedagogic value.

3. When meaningful questions with personal meaning are asked and gaps in knowledge are accepted as a challenge, entry to the problematic becomes a concerned involvement with it. Then perceiving proceeds to thinking.

---

**Fundamental-pedagogical essences as preconditions for thinking:**

1.
  - (a) **Essences of encounter**
  - (b) **Understanding being called upon** (an essence of self-understanding)

**Essence of thinking actualized:** encountering reality as a problem in the form of guiding to problem formulation

2.
  - (a) **Essences of encounter**
  - (b) **Understanding demands of propriety** (an essence of understanding and of self-understanding)

**Essence of thinking actualized:** encountering reality as a problem in the form of lived-experiencing the lesson problem as meaningful-for-me

3.
  - (a) **Essences of encounter**
  - (b) **Understanding obligations** (an essence of self-understanding)

**Essence of thinking actualized:** encountering reality as a problem in the form of lived-experiencing the inadequacy of knowledge (as a challenge)

4. **Essences of effort: (i) movement to effort; (ii) conquering passivity**

**Essence of thinking actualized:** intensified search for what is in the form of (i) reduction of essence blindness that leads to a reduction to essences; (ii) phenomenological, ontological and hermeneutical living

5. (a) **Accepting responsibility** (an essence of engagement)
- (b) **Understanding demands of propriety** (an essence of understanding and of self-understanding)
- (c) **Essences of venturing: (i) giving meaning together; (ii) living together the demands of propriety; (iii) venturing together with courage**

**Essences of thinking actualized:** (i) proper inculcation of essence awareness; (ii) a valiant antagonism against essence blindness and unorderedness.

---

**Remarks:**

1. Being-with-each-other and similar disposition of the participants in the thoughtful posing of questions carry the guidance to problem formulation.
2. Lived-experiencing the personal meaning of a problem is carried by the pedagogical encounter and makes the proper acceptance of the problem possible.
3. Pedagogical encounter makes possible the lived-experience of the inadequateness of knowledge as a challenge.
4. A search for what is (essences) requires proper exertion that becomes a meaningful possibility when essence-blindness is conquered.
5. To venture with intensified ordering requires a proper acceptance of responsibility. A meaningful preparation for this is a sharpened essence-awareness.

---

**Fundamental-pedagogical essences as preconditions for attending**

1. (a) **Essences of encounter and intervention**  
(b) **Essences of exertion: (i) regard as standing together; (ii) regard as traveling with**
2. (a) **Essences of understanding**

**(b) Essences of giving meaning: (i) testing meaning (ii) lived-experiencing meaning**

**Essences of attending actualized:** Intensive being-involved (with subject matter content essences and essences of the phases of a lesson) that are carried by: (i) purposefulness; and (ii) planning.

Active listening to and looking at essences of the subject content matter and essences of the phases of a lesson) in compliance with (i) child dignity and (ii) teacher accessibility.

Intensified giving meaning (to essences of subject matter content and essences of the phases of a lesson) in compliance with (i) a search for meaningful points of contact; (ii) meaningful questions are asked; (iii) meaningful assignments are given.

---

**Remarks:**

If the teacher will have the child attend then he must know that attending means to actualize all of the above-mentioned essences. This actualization occurs in light of positive educative **attitudes** toward the learning child.

---

**Fundamental-pedagogical essences as preconditions for actualizing remembering**

**1. Essences of hope (expectation)**

- (i) Interpreting the past**
- (ii) Direction to the future**
- (iii) Present choice about the future**

**Essence of remembering actualized:** Having-been as (i) understanding the significance of one's own past; (ii) seeing the coming problem solution as "nearby" future; (iii) planning lifeworldly applications; (iv) selecting relevant meanings for carrying out meaningful assignments.

**2, Essences of design**

- (i) Longing for the future**
- (ii) Reality as new possibility**
- (iii) Putting possibilities to use**

**Essences of remembering actualized:** taking up the past that has the following possibilities: (i) awakening a longing for the future (in which acquired insights can be applied); (ii) to open new possibilities; (iii) arousing to application the new personal possibilities.

---

**Remarks:**

If remembering is seen as a way of **expecting** and **design** it is no longer working by rote but is a meaningful activity.

### **2.3 Meaningful relations among modes of learning and some relationships to reality as viewed fundamental-pedagogically**

In section 2.1 it is indicated that with the actualization of certain learning activities (modes of learning) the child's relationships to reality can be elevated in the direction of proper adulthood. Learning means to continually bring reality-relationships to higher levels and also to establish new relationships. Learning that is actualized in the form of sensing, perceiving, attending, thinking and remembering (plus imagining and fantasizing) lead to an elevation and intensification of the experience-, lived-experience-, knowing- and behaving-relationships with reality (including subject matter content).

In the following [five tables]\* it now will be shown how certain essences of learning in meaningful relation with particular relationship essences are actualized with the aim of elevating the level of the latter. The essences of learning attended to are:<sup>(47)</sup>

- (i) Immediate directedness to and standing open for (as essences of sensing) and intensive being-involved (as essence of attending) in their mutuality;
- (ii) Appearing presence of content (as essence of sensing) and active listening to and looking at it in their mutuality;

---

\* The original five tables were reorganized into what now appears in section **2.3.2**.

- (iii) Beginning appropriation (as essence of sensing) and having-been and taking up the past (as essences of remembering) in their mutuality;
- (iv) Beginning ordering (as essence of perceiving) and intensified ordering (as essence of thinking) in their mutuality;
- (v) Beginning search for what is (as essence of perceiving), intensified search for what is (as essence of thinking) with sharpened giving meaning (as essence of attending) in their mutuality; and
- (vi) Entry to the problematic (as essence of perceiving) and encounter with reality as a problem (as essence of thinking) in their mutuality (integration, synthesis).

The particular essences of relationships to reality that will be considered are:<sup>(48)</sup>

- (i) **Essences of experience**
  - (a) Movement to reality;
  - (b) Reaching reality;
  - (c) Personal exertion;
  - (d) Actualizing Intentionality;
  - (e) Orientation;
  - (f) Anticipation (pre-understanding);
  - (g) Establishing relationships;
  - (h) Exploration of the world; and
  - (i) Wants to do something himself.
- (ii) **Essences of will**
  - (a) Choice for;
  - (b) Initiative to;
  - (c) Decision of;
  - (d) Observance of;
  - (e) Striving for;
  - (f) Setting aims;
  - (g) Effective work on; and
  - (h) Acquiring a unique identity.
- (iii) **Essences of lived-experience**
  - (a) Personal taking a position;

- (b) Being-directed to (and open for);
  - (c) See meaning;
  - (d) Feeling of;
  - (e) Selection of;
  - (f) Search for meaning; and
  - (g) Valuing of.
- (iv) **Essences of knowing**
- (a) Attuned to knowing;
  - (b) Search for clarity; and
  - (c) Search for orderedness.
- (v) **Essences of behaving**
- (a) Norming;
  - (b) Acceptance of responsibility;
  - (c) Choice of a reason for behaving (motive); and
  - (d) Judging reasons for behaving.

### **2.3.2 Essences of the modes of learning and essences of relationships to reality**

#### **Essences of modes of learning:**

#### **Immediate directedness to and standing open for and intensive being-involved**

1. Pedagogic association
2. Purposeful movement to exertion
3. Planned dynamic participation

#### **Essences of experiencing**

1. Personal exertion, participation and self-activity are possible.
2. Actualization of intentionality is possible.
3. Orientation regarding a thriving personal participation (in the lesson).

#### **Essences of willing**

1. Choice for active participation in what has future significance.
2. Intensified initiative to actualize Intentionality.
3. Decision to (participate in the course of the lesson).

### **Essences of lived-experiencing**

1. Being directed to reality (content) strengthened.
2. Taking a personal position (for self-involvement).

### **Essence of knowing**

1. Intensified being directed to being attuned to reality.

### **Essences of behaving**

1. Norming of (placing under norms) (quality of intentionality and exertion).
2. Acceptance of responsibility (for the dynamic of participating).
3. Choice of reason for behaving (for concerned involvement in the lesson).

### **Appearing presence of content and active listening to and looking at it**

1. Pedagogic subject matter atmosphere.
2. Regard as standing together.
3. Regard as traveling with.

### **Essences of experiencing**

1. Because a child learns to know what he reaches (the subject matter content), it becomes learnable for him.
2. Movement to reality prospers as entering it
3. Pre-understanding of essentials of the subject matter content (as a reduction to its essences) prospers.

### **Essences of willing**

1. Compliance with the limits that the reality listened to and looked at poses.
2. Striving for active participation (in reduction to essences) is intensified.

### **Essences of lived-experiencing**

1. Observation of meaning (of active self-involvement) is intensified.
2. Personal taking a position (for active participation).

### **Essences of knowing**

1. Being attuned to knowing (as active listening to and looking at what awakens wonder).
2. Search for clarity of content (i.e., reduction to essences).

### **Essences of behaving**

1. Norming of (quality of listening and looking).
2. Accepting responsibility (for listening and looking).
3. Choice of reason for behaving (for involvement with content) and judging it.

### **Beginning appropriation, having-been and taking up the past**

1. Subject matter directed similar disposition and spatiality for me.
2. Subject matter directed being aware of my presence.
3. Interpretation of the past.
4. Direction to the future.
5. Present choices about the future.
6. Reality as new possibility.
7. Putting possibilities to use.

### **Essences of experiencing**

1. Self-experience and learning through experience are possible.

2. Anticipating (pre-understanding) of what is advancing (e.g., additional lesson phase essences) is possible.

### **Essences of willing**

1. Acquiring own identity (“for me”) in subject matter activities.
2. Choice for possibilities of being someone himself is realized.
3. Setting aims (e.g., the child’s acceptance of the learning aim) makes subject matter directedness meaningful.
4. Effective work on one’s own possibilities.

### **Essences of lived-experiencing**

1. Feeling of (“for me” as “meaningful for me”).
2. Personal taking a position for a meaningful future (promoted by meaningful assignments).

### **Essences of knowing**

1. Being attuned to knowing future meanings (of present and past knowing).
2. Search for clarity (regarding the personal meaning of being involved in the course of the lesson).

### **Essences of behaving**

1. Norming (of quality of teaching).
2. Accepting responsibility for (proper ordering).
3. Choice of a reason for behaving (for proper ordering) and its judgment.

### **Beginning and intensified ordering**

1. Ordering because of presence in trust.
2. Giving meaning together.
3. Living the demands of propriety together.
4. Venturing together with courage.

### **Essences of experiencing**

1. Establishing relationships are possible.
2. Orientation prospers regarding an ordered reality by active self-involvement (and co-involvement).
3. Moving together (in the direction of orderedness) prospers.

### **Essences of willing**

1. Striving for becoming adult paired with acceptance of being together.
2. Choice (for order and against unorder or disorder).

### **Essences of lived-experiencing**

1. Selection of the meaningful (in order to give meaning) promotes ordering.
2. Personal taking a position (for orderedness as a demand of propriety).

### **Essences of knowing**

1. Search for orderedness (and meaningful doing together, giving meaning together).
2. Search for clarity (in the form of ordered content).

### **Essences of behaving**

None listed.

### **Beginning and intensified search for what is, with sharpened giving meaning**

1. Accepting responsibility.
2. Awareness of educative aim.
3. Reducing essence blindness.
4. Testing meanings.
5. Lived-experiencing meanings.

### **Essences of experiencing**

1. Reaching reality with the aim of understanding is intensified.
2. Exploring the world is actualized in order to strengthen the grasp of it.
3. Feeling and trust that reality is as it is grasped (essence manifesting).

### **Essences of willing**

1. Giving direction and indicating a course in the direction of the essentials.
2. Choice of accountable application of possibilities.
3. Striving for one's own participation (in reducing to essentials).

### **Essences of lived-experiencing**

1. Search for sense and meaning (sense of reducing to essences) prospers.
2. Personal taking a position (for essence awareness, thus for participating in reducing to essentials).

### **Essences of knowing**

1. Being attuned to knowing, i.e., to reducing essence blindness that leads to reducing to essences.
2. Search for clear meaning (essences).

### **Essences of behaving**

1. Norming of (quality of essence awareness and giving meaning).
2. Accepting responsibility (reducing to essences and giving meaning).
3. Choice of reasons for behaving (for participating in reducing to essences).

## **Entering the problematic and encountering reality as a problem**

1. Guiding to problem formulation as understanding the problematic.
2. Lived-experiencing the lesson problem.
3. Lived-experiencing the inadequacy of knowledge as understanding of obligation.

### **Essences of experiencing**

1. Personal experience of things leads to self-involvement
2. Wanting to do something oneself is meaningful and leads to knowing.
3. Moving to reality (subject matter content) occurs (via asking meaningful questions).

### **Essences of willing**

1. Striving (longing, desiring) to do something (e.g., entry, encounter) is meaningful.
2. Taking a position (for problem solution).

### **Essences of lived-experiencing**

1. Personal taking a position (for self-involvement with the problematic) is actualized.
2. Valuing of (opportunity for problem involvement).

### **Essences of knowing**

1. Search for clarity, understanding and insight (regarding meaningful problems).
2. Being attuned to knowing (as conquering inadequacies of knowing).

### **Essences of behaving**

1. Norming of (entering and encountering the problematic).
2. Accepting responsibility for (problem solving).
3. Choosing a reason for behaving (problem solving) and judging it.

## 2.4 Fundamental-pedagogical view of stabilizing modes of learning and relationships to reality

### 2.4.1 Introduction

Viewed fundamental-pedagogically, stabilizing refers to actualizing fundamental-pedagogical structures (with their essences, sense and meaningful relations) in such a way that it has a particular effect on the actualization of all other pedagogic essences (meaningful pedagogic ways of living). In other words, actualizing fundamental ways of living has a particular effect on actualizing the psychic ways of living (e.g., modes of learning and relationships to reality), didactic ways of living (e.g., essences of the course of a lesson), etc. These particular results can be described with words such as making unwavering, making durable, lasting, making permanent, firm, making harmonious, etc.

### 2.4.2 Demonstration of stabilizing effects

In the following pages there is a demonstration of the stabilizing effects that actualizing fundamental-pedagogical essences has on certain learning activities and on some relationships to reality:

## REFERENCES

- (1) ELZER, H-M: **Philosophische Vergewisserung**. Henn. Ratingen. 1974. 196-207.
- (2) See XOCELLIS, P: **Paedagogische Grundbegriffe**. Erenwirth. Munich. 1973. 80-83.  
See ZDARZIL, H: **Paedagogische Anthropologie**. Quelle & Meyer. Heidelberg. 1972. 137-146.
- (3) See SCHAEFER, K-H & SCHALLER, K: **Kritische Erziehungs-wissenschaft und kommunikative Didaktik**. Quelle & Meyer. Heidelberg, 1971. 61-62, 91, 124.
- (4) BREZINKA, W: **Von der Paedagogik zur Erziehungs-wissenschaft**. Beltz. Weinheim. 1975. 26.
- (5) ULICH, D: **Theorie und Methode der Erziehungswissenschaft**. Beltz. Weinheim. 1974. 78-79.
- (6) VAN DER STOEP, F (Ed.): **Die Lesstruktur**. McGraw-Hill. Johannesburg. 1973. 12.
- (7) LANDGREBE, L: **Der Weg der Phaenomenologie**. Gutersloher. Gerd Mohn. 1963. 119.  
SONNEKUS, M C H: **The Learning Child**. McGraw-Hill. Johannesburg. 1974. 61-62.
- (8) DE BOER, TH: **De ontwikkelingsgang in het denken van Husserl**. Van Gorcum. Assn. 11966. 169. SONNEKUS, M C H: op. cit., 61-62.
- (9) VANDENBERG, D: "The pedagogic atmosphere" in **Philosophy of Education Proceedings**. Vol. 30. 1974. 101-114.

- LANDMAN, W A: **Fundamentele Pedagogiek en Onderwys-praktyk**. Butterworth. Durban. 1977. 241-244.
- (10)IBID, 244-249.
- (11)IBID, 256.
- (12)See BRAND, G: **Die Lebenswelt**. W. Gruyter. Berlin. 1971. 620-622.  
SONNEKUS, M C H: op. cit., 65 [There is no footnote (12) listed in the text].
- (13)BINSWANGER, L: **Grundformen und Erkenntnis menschlichen Daseins**. Reinhart. Munich. 1964. 26-31, 80 et seq.
- (14)LANDMAN, W A: op. cit., 65.
- (15)SONNEKUS, M C H: op. cit., 65.
- (16)SONNEKUS, M C H: op. cit., 63.  
HILL, J S: "Kriteria vir die seleksie en ordening van kurrikulum-inhoud. **Pedagogiekstudies** 85, University of Pretoria, 1975, 42-43.
- (17)VAN DEN BERG, J H: **Zien**. Van Schaik, Pretoria, 1972, 41.
- (18)LANDMAN, W A: op. cit., 65.
- (19)WAAKDENFELS, H: "Wahrnehmung" In **Handbuch philosophischer Grundbegriffe**. Kosel. 1974. Vol. 6, 1973.
- (20)SONNEKUS, M C H: op. cit., 63.
- (21)WALDENFELS, H: op. cit., 1672-1673.
- (22)BAKKER, R: Merleau-Ponty. **Het Wereldvenster**. Baarn, 1965, 66-67.
- (23)WALDENFELS, H: op. cit., 1974.
- (24)LANDMAN, W A: op. cit., 77.
- (25)SONNEKUS, M C H: op. cit., 64.  
WALDENFELS, H: op. cit., 1972-1973.
- (26)SONNEKUS, M C H: op. cit., 68.  
LANDMAN, W A: op. cit., 77.
- (27)LANDMAN, W A: op. cit., 77.
- (28)IBID, 72.
- (29)SONNEKUS, M C H: op. cit., 68-69.
- (30)LANDMAN, W A: op. cit., 94-110.
- (31)See BRAND, G: op. cit., 477.
- (32)IBID, 478.
- (33)VAN DER STOEP, F and LOUW, W J: **Inleiding tot die Didaktiese Pedagogiek**. Academic, Pretoria, 1976, 190.
- (34)LANDMAN, W A: op. cit., 70.
- (35)VAN NIEKERK, P: **Andagfluktuasie as verskynsel by die onderaktualisering van intensionaliteit**. D. Ed. dissertation, University of Pretoria, 1971, 21.
- (36)LANDMAN, W A: op. cit., 65-67.
- (37)IBID, 69.
- (38)VAN NIEKERK, P: op. cit., 77.
- (39)LANDMAN, W A: op. cit., 70.
- (40)IBID, 123-124, 213-214, 293-294.
- (41)IBID, 65.
- (42)VAN NIEKERK, P: op. cit., 43-48.
- (43)HEIDEGGER, M: **Sein und Zeit**. Max Niemeyer. Tübingen. 10<sup>th</sup> Printing. 1963. Paragraphs 65, 68, 73, 74.
- (44)SONNEKUS, M C H: op. cit., 81, 82.
- (45)IBID, 81.
- (46)LANDMAN, W A: op. cit., 71.
- (47)See section 2.2.
- (48)SONNEKUS, M C H & G V FERREIRA: **Psigopedagogiek: 'n Handleiding vir Onderwysopleiding**. University Publishers and Booksellers. Stellenbosch. 1978. Chapter Two.