

**A HINDU PERSPECTIVE ON THE PEDAGOGIC SIGNIFICANCE
OF THE RELATIONSHIP STRUCTURE**

by

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D E D I C A T I O N

Dedicated to

MY LOVING PARENTS
THE CONCERNED FAMILY
MY DEAR WIFE AND
TO PARENTS AND CHILDREN
IN CONTEMPORARY TIMES

Swami Mukhyananda (1987: 12-13) affirms that a Hindu's entire life and duties must be regulated in a sanctified and spiritual manner. When a Hindu arises in the morning he must first think of God. He must also attend to his cleanliness in the form of daily bath, daily prayers and cultivate moral and ethical virtues such as honesty, unselfishness, respect, non-violence, kindness and pray for the well-being of the world to invoke peace. He must respect and protect his family, society, country and their honour and property by resisting any form of crime in accordance with his religion (Dharma). A Hindu "... must respect and serve his parents, Guru, and guests as God, and daily make obeisance on waking up to his parents by touching their feet and take their blessings. He should also respect his elders, whether related or not, and love the brothers and sisters and other youngsters, though not related."

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My humble prostration to Almighty God via the Master, Sri Ramakrishna Paramahansa, whose works have been brought "to light" to me through the teachings of the Ramakrishna Centre of South Africa, founded by Swami Nischalananda in 1942. These teachings have assisted me in all my endeavours, including this thesis which I present as a contribution in education.

Numerous individuals have assisted in the completion of this thesis and it is my pleasure to acknowledge their invaluable assistance.

I wish to thank my promoter, Professor G.J.J. Louw. Our relationship goes back a long way. During the years that I have been associated with him, I have benefitted in numerous ways as follows:

- It is absolutely essential for one to gain more insight into the value of one's life-view. The value of a life-view in education is absolutely dynamic and ought to be adhered to at all times. In this regard, I have been assisted to gain more insight into my life-view, the Hindu life-view;
- It is essential for one to have an open-mind, show eagerness to listen to ideas and respect the life-views of particular communities;
- Patience, constructive remarks, sympathetic guidance, concern, assistance and being direct and to the point were the approaches used from the time the preparations began right until the completion of the thesis;
- I have learnt the art of academic improvement. I have realised that efforts made cannot always be complete and final. The most important issue is that a person ought to rectify errors and weaknesses shown in order to eventually attain the best performance possible, at all times.

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PRETORIA

P.D. SONI

NOVEMBER 1994

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A HINDU PERSPECTIVE ON THE PEDAGOGIC

SIGNIFICANCE OF THE RELATIONSHIP STRUCTURE

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S U M M A R Y

Observations show that antagonising and depressing relationships among individuals and communities are being experienced. In this regard, against the background of a cursory description of the Hindu life-view, the research examines a Hindu perspective on the pedagogic significance of the relationship structure by means of the phenomenological, exemplaric and historical methods. Since man is always in a situation in the world, which influences his being in the world, an attempt to analyse features of modern society in order to establish their effect on the actualisation of authentic Hindu relationships has been undertaken. Examples of these features are materialism; narcissism and hedonism; egalitarianism and globalism; technocracy; secularism and nihilism; violence and also pessimism. In order to properly understand the Hindu life-view and its relevance with regard to the child's authentic relationships, the relationship between the child and significant others, such as parents, family/relatives, other fellow human beings, educator/teacher, community, himself, objects and God, is presented from a Hindu perspective. An analysis of these relationships reveals that a pedagogic relationship structure can be identified. Relevant components of this structure, such as communication, understanding, trust, authority and religiosity are explained from a Hindu perspective.

The thesis demonstrates that authentic (Hindu) relationships make it possible to determine sound education principles. In fact, it is demonstrated that authentic relationships and sound education principles are but two sides of the same coin. As such the vital role, which authentic relationship(s) plays with regard to the actualisation of education principles, is discussed from a Hindu perspective. In concluding the study, several recommendations are made. In the final analysis, it is suggested that poor and meaningless relationships can to a certain extent be seen as a response to disregard particu-

lar life-views and focus on the promotion of a global society. Sound relationships, on the other hand, can only be established and maintained by identifying norms and values in a world which has contradictory and confusing values. This means that adults and children ought to obey the demands of their life-view, especially because the relationship structure becomes pedagogically significant in terms of a particular life-view.

KEY CONCEPTS

Hindu; Relationship; Education; Knowledge; Trust;
Authority; Modern Society; Principles; Life-view; Pedagogic.

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CHAPTER 1

GENERAL ORIENTATION AND FORMULATION OF PROBLEM

1. Introductory Orientation and Motivation for this Study

This study is concerned with a Hindu perspective on the pedagogic significance of the relationship structure. It seems that the so-called contemporary world, in which man finds himself, is making numerous demands on people, in general, to follow a single life-view (cf chapter 2 section 2.3). In this regard, there also seems to be a strong movement to get rid of so-called racial, ethnic and cultural barriers and of mother tongue instruction especially because it seems that religion, nationalism and racial prejudice are the most important obstacles to forming a single nation (Parmelee, 1961: 1251). As a matter of fact Farrell (1990: 29, cf Grugeon & Woods, 1990: 29; Lynch, 1981: 27) maintains that every individual must be regarded as a member of the human race and different cultures, thus different life-views, must be replaced by a single, global culture. Consequently, teachers are expected to teach all pupils in the same way, irrespective of their backgrounds.

While governments and other powers such as big business enterprises are encouraging a unity of nations and the large systems of the world are indeed moving closer to one another, differences between nations, races and cultures seemingly become more prominent (cf Grant, 1977: 140; Watson, 1979: 17). In addition, it would appear that people are increasingly not only lacking respect for other cultures and life-views but are also lacking an understanding about

their own life-view. As such there is a tendency for individuals to distance themselves even further away from each other, resulting in antagonising and depressing relationships and greater rift among individuals (cf chapter 2 section 2.6). As a matter of fact, the Republic of South Africa is no exception in this regard, especially during the last few years. It is maintained that South Africa has become the extreme model of a violent society in the world and that newspaper reports describe this country as the leading murder nation of the world (Sowetan, 1994: 14; cf Star Bureau, 1993: 1). In this regard it may be said that (cf Griessel et al, 1986: 175) our modern age is indeed bewildering and disorienting to many people because of the tremendous demands made on human dignity. More than ever before, man is therefore concerned about proper relationships and a meaningful existence. In addition, questions regarding the significance of relationships are causing great concern, especially when one notices the advancement of technology, science, changes in the economic and political fields, as well as in the field of education.

In terms of the above remarks, it should be pointed out that man cannot live in a vacuum. This implies that man only exists in and around fellow human beings (cf Vedalankar, 1979: 26). Consequently, it is necessary that sound relationships be formed in order to preserve what is valuable in one's own world. Furthermore, sound relationships ought to assist to actualise values, norms, customs, traditions and build culture (cf Swami Mukhyananda, 1987: 12). Since the educand must learn to form relationships and see the significance of this in his striving towards adulthood one needs to probe into the matter concerning the significance of the relationship structure.

In the midst of an ever changing modern, technocratic world in which everything is in a flux, more and more people seem to be confused about a meaningful way of life, what is expected of them and how they should behave. Under

these circumstances a study of this nature is considered extremely essential especially because a life-view, such as the Hindu life-view, provides an example of a way of life that a community ought to follow. In fact, it gives insights into those norms and values that a people ought to uphold and it incorporates guidelines that such a community (Hindu) could adhere to for authentic relationships and be able to exist meaningfully by living in accordance with the demands of its life-view. As such, a life-view provides an anchorage point.

In view of the above remarks, the diversity and the relevance of particular life-views are universally recognised. This idea is clearly demonstrated in the following pronouncements by authors subscribing to different views: **Firstly**, Vedalankar (1979: 18) states "Hindus should always be proud of their religion. They should learn and understand their religion and impart its teachings to their children." **Secondly**, Oberholzer (1968: 203) maintains "Die diepste verskille wat daar tussen mense, groepe, gemeenskappe en volkere bestaan, tree in hulle lewensopvattinge aan die lig." **Thirdly**, Luthuli (1985: 82) concurs with the other two writers when he states "...Obviously there is a Black philosophy of life for Blacks. Blacks have values, norms, beliefs and convictions, they have attitudes, behavioural patterns and ways of reacting ... It is to this group that they would like their adults-to-be to belong..." Consequently, more than ever before, there seems to be a greater need for individuals to understand their own life-view and to respect other life-views. It should also be mentioned that there seems to be an increasing concern nowadays to place emphasis on acquiring knowledge of other cultures and life-views in order to foster better understanding and sound relationships among people. As a matter of fact, Molnar (1961: 157) states: "The distinguishing mark of the educated man is his sense of continuity and the awareness of his heritage."

Although numerous researchers have already made contributions with regard to the relationship structure very few of them, if any, have focused on the Hindu life-view. It is therefore considered absolutely essential to undertake a study on the Hindu perspective because, being one of the minority groups in South Africa, it seems that very little is known about the Hindu life-view. The Hindu life-view is also chosen because the researcher is a dedicated Hindu himself and, considering that his up-bringing is also in accordance with the Hindu life-view, he feels qualified, reliable and competent to make Hindu pronouncements in a study of this nature.

From the above it is clear that any relation in terms of a life-view/philosophy of life has serious implications (cf chapter 5 section 8) with regard to the educative teaching (cf section 3.7 of this chapter) of a child, on his way towards adulthood.

Against the background of the introductory orientation and motivation for this study, the next section will be concerned with delimitation of the field of study.

2. Delimitation of Field of Study

In accordance with the explanation given in section 1 of this chapter, the relationship structure will be studied against the background of the Hindu life-view. The relationship structure seems to be a very crucial structure, particularly at this point in time, and attention is specifically given to this structure because man cannot exist other than in the context of relationships. In man's relationships, it is necessary that the relationship between family/relatives, other fellow human beings, the teacher, the community, himself, objects and God be taken into account, especially with a view to attain-

ing authentic relationships and obeying the demands of the life-view. Obedience to the demands of the life-view is most essential in forming relationships, especially because nowadays there seems to be hostility among people, communities and even countries. Due attention should be paid to the relationship structure and its value/significance in education, especially because it provides an opportunity to foster better understanding among individuals, authentic relationships and meaningful existence.

In order that authentic relationships are actualised, it is necessary that the school plays a meaningful role, especially because relationships should begin with the child and giving the child proper guidance about how to make a meaningful contribution while living in the world with himself, significant others and God. As such this study focuses attention on the pedagogic significance of the relationship structure.

Furthermore, the pedagogic significance of the relationship structure is undertaken in accordance with a specific life-view. With regard to a life-view, the Hindu life-view is considered to be a relevant life-view in this study, especially in view of the fact that the Hindu life-view provides an example of how a community can uphold norms and values which are considered most valuable (cf section 3.2 of this chapter and section 3 of chapter 3). It should also be mentioned that while this study is generally applicable to all Hindus in the world at large, explanations in this study are primarily given with particular reference to the South African situation because the researcher has first hand knowledge about the Hindu life-view in the South African context. As a matter of fact, Hindu life-styles are very similar in the various parts of the world but not identical. As far as Hindu languages are concerned, this study takes into account Sanskrit, Hindi and Gujerati as

given in Hindu texts and in terms of the researcher's own understanding of Hindu languages.

Having outlined the field of study, it must always be retained in mind that the research is obviously concerned with nothing else but education and, more specifically, with a fundamental critical analysis/reflection of A HINDU PERSPECTIVE ON THE PEDAGOGIC SIGNIFICANCE OF THE RELATIONSHIP STRUCTURE. As such this research is definitely not undertaken to serve political or any other interests and should be judged accordingly.

It seems appropriate, at this stage, to focus attention on concepts that are considered relevant/essential in this study.

3. Exposition of Concepts

An attempt will be made to briefly explain terms used in the title itself and to also give insights into concepts which are considered important in the study as a whole. It must also be pointed out that the explanations do not pretend to be all-embracing or complete and that they must not be seen in isolation. The various terms are explained separately only for the purpose of examining them.

Since the investigation is concerned with a perspective on the education reality against the background of the total reality, it seems appropriate to explain the term perspective in the next section.

3.1 Perspective

The term perspective is generally understood as a certain direction/angle from which something is discerned/examined/studied (Van Rensburg et al, 1981: 335-336) or an "aspect of a subject and its parts as viewed by the mind." (Sykes, 1983: 765). In this regard Sykes (1983: 765) points out that solid objects on a plane surface must be delineated. This art of delineating objects must give an identical impression of relative positions and magnitudes concerning these objects if they are to be viewed from a particular point. This delineation must also be identical to a picture drawn with regard to the relation between visible objects and positions and distances.

In addition to the above, Parker (1984: 1191) explains that perspective is a technique which represents a figure or the space relationships of natural objects. The word perspective, according to Simpson and Weiner (1989 (c): 606), refers to the science of optics or sight. The meaning is closely related to that of Schapero et al (1968: 532; cf Mayer, 1969: 289) for whom perspective refers to the perceptual attribute of three-dimensional space, or its graphic representation on a plane or a curved surface. To Jacobson et al (1978: 16) the term perspective is in fact significant even with regard to photographs. The perspective depends upon the viewpoint of the observer, in a scene which is examined visually. When a scene is photographed, the same principle applies with the only difference being that the camera lens has taken the place of the eye. Therefore, control of perspective in photography is achieved by control of viewpoint. As a matter of fact, selection of viewpoint is thus seen to be of great importance to the photographer in achieving a given perspective.

The definitions given above, clearly highlight significant issues concerning this concept. Perspective refers to the fact that an object should be viewed against the background of the total reality. Therefore, an analysis of modern

society is also undertaken (cf chapter 2 section 2). In addition, one must bear in mind that there are various perspectives on the same matter. As such, a specific perspective can never claim to reveal the Absolute Truth on the object perceived. Consequently, findings in this study are also of a provisional nature. For the purpose of this study, it should be stated that perspective means to continuously look at an object until the object of study, in this case the relationship structure, becomes clear and distinct. Perspective, therefore, does not imply a superficial glance at an object but rather looking at it thoroughly, penetratingly and radically in order to reveal the characteristics of that matter as they expose themselves from a specific angle. The angle intended in this thesis is the Hindu perspective.

While the Hindu life-view acknowledges the above "external" definitions about the concept perspective, the Hindu life-view further acknowledges an "internal" meaning to the concept. As such, it is essential to focus attention on the word "Darshan" to grasp its essential meaning. According to Vatsyayan (1972-73: 1) "The term 'Darshan' applied to philosophy clearly indicates Indian attitude towards this highest knowledge ... It means that by which something is to be seen." It is further pointed out (Vatsyayan, 1972-73: 1) that the observation can be done through "external" and "internal" eyes. The "internal eyes" are referred to as "divine eyes (Divya Chaksu), Prajna-Chaksu or Jnan-Chaksu." Since subject matter of 'Darshan Shastra' are formed by gross and subtle kinds of matters, the word 'Darshan' may be used in concrete, abstract, temporal and spiritual senses, including realisation of the Ultimate Being (cf chapter 4 section 2).

Against the background of the explanation given about the term "perspective", the term Hindu will now be attended to in the next section.

3.2 Hindu

The term "Hindu" in this thesis will be centrally used as implying a particular philosophy of life/life-view (cf section 3.3 of this chapter). An explanation with regard to a general orientation of the Hindu life-view will be given in chapter 3 section 3. Consequently, only a few introductory remarks concerning the concept "Hindu " will be made at this stage.

The term "Hindu" is explained in accordance with the views of some Hindu writers (cf Sharma, 1984: 1; Swami Mukhyananda, 1987: 5; Vedalankar, 1979: 16; Mishra, 1973: 5; Mahadevan, 1971: 12). The names Hindu, Hinduism and India were first used by the Greeks, who arrived at the bank of the river Sindhu. The sanskrit word sindhu, which means a vast expanse of water, is the Indian name for the river Indus. Since Persians were accustomed to pronounce "h" for "s" the people living on the banks of the river Sindhu were called Hindus. Thus the river was called Indus and the surrounding country was called India. Westerners called the inhabitants of this region Hindus or Indians and referred to their various religious beliefs and practices as Hinduism.

Hinduism is very complex because it is a religion, a cultural tradition and a social structure as well (Berry, 1971: 3). In fact the complexity of Hinduism is pointed out by Hopfe (1983: 89), who says, "Perhaps the oldest and most complex of all the religions of the world is Hinduism." The followers of Hinduism are Hindus and they have an extraordinary wide selection of beliefs and practices (Noss, 1980: 72 cf Swami Nirvedananda, 1969: 230). In spite of their divergences, their central trust is that their next birth will be happier if they abide by rules and rituals of their cast (Noss, 1980: 73).

Since the terms "perspective" and "Hindu" have been introduced as a form of

direction in terms of a particular life-view (Hindu), it seems relevant at this stage to explain the term life-view.

3.3 Life-View

In this thesis, the concept life-view is used as being synonymous with the concept philosophy of life, although some scientists may differentiate between these concepts.

A life-view according to Luthuli (1985: 1) is concerned with every practical truth that serves to understand and interpret man, his nature, his final aim/goal together with every aspect of reality which is lived. In keeping with the idea of interpreting man and the idea of self-realization leading to God-realization (cf section 3.1 of this chapter and section 2 of chapter 4), a philosophy of life is regarded as providing answers on fundamental questions which concern man, the world in which he lives and God (or god) which he believes in. In this regard a life-view will be imbedded in religion (which is inherent in man) and influences the entire life of man (Van der Walt & Dekker, 1983: 13).

In relation and in addition to the ideas already expressed about a life-view, Roelofse et al (1982: 115) maintain that "A life-view (doctrine of life) entails a person's deeply-seated (fundamental) (core) convictions about man's cognitive, scrutinizing and willing attitude toward reality, the origin of man, his destination, his practical nature, his choices between alternative matters, his actions (activities), all of which reveal his fundamental conviction or fundamental as primeval idea (religiosity as an onticity), and which gradually obtains owing to the fact that man (child) is guided at home and by society in terms of traditions which at all times, are experienced

personally, and which one has to go on constituting and expanding (its dynamic aspect)." As such, a life-view is a personal matter and that every person subscribes to a life-view (cf Kilpatrick, 1952: 50).

In accordance with the explanation given about a life-view, Griessel et al (1986: 177) aver that since a life-view is peculiarly human, it is impossible to imagine a community without a life-view since "...man does not merely exist but conducts a mode of existence constituted in terms of involvement with others, as a result of which every community has certain customs, traditions and norms which are the generally accepted guidelines and criteria of that group of people. This gives rise to a life-style peculiar to the group sharing a common life world and indicative of a particular way of life..."

Furthermore, it is important to point out that a life-view determines the constitution of a meaningful life-world through abilities and efforts created by man. Unavoidingly and fundamentally, every decision made by a particular individual and a particular society is determined by the particular philosophy of life subscribed to. A particular philosophy of life gives rise to philosophic analysis concerning answers to basic and general questions about human existence (Dixon, 1972: 5; cf Luthuli, 1978: 49). As such, the entire scope of education and of the pedagogic (cf section 3.4 of this chapter) is entirely governed by a philosophy of life (Luthuli, 1985: 1). In this regard Brubacher (1969: 315) contends that formulation of goals, norms or standards, according to which education takes place, is in fact the traditional concern of a philosophy of life.

Against the background of what has been said about a philosophy of life, choices and actions made by adults must be characterized by a complete, unconditional acceptance of norms which emanate from a particular philosophy of

life (Griessel, s.a.: 68; cf Landman et al, 1977: 37). In this regard Landman et al (1977: 37) contend that "Die volwassene se lewe van keuses en die handeling wat daarmee gepaard gaan, openbaar 'n hegte gebondenheid aan sy lewensopvatting en die behoorlikheidseise wat dit stel. Hierdie gebondenheid is 'n gevoeligheid vir verpligtinge teenoor en 'n konstante gehoorsaamheid aan die lewensopvatting se behoorlikheidseise."

The explanation about the concept "life-view" gives a clear indication that every individual interprets the world and reality, but that he must be guided and assisted in interpreting the world and reality.

At this stage, it seems appropriate to discuss the concept pedagogic in the next paragraph.

3.4 Pedagogic

The concept "pedagogic" has its roots in the Greek word, paidagogia, which means guidance. Further division of the word indicates that the child (pais) must be led/accompanied (agein) towards moral independence (adulthood). This implies that the child must be assisted and protected on his way towards adulthood, in terms of propriety demands, as expressed in a life-view, in order to become a better human being (Griessel et al, 1986: 35; Du Plooy & Kilian, 1980: 31; De Jager et al, 1985: 40). With regard to the accompaniment of the child, Griessel et al (1986: 35) point out that this has a figurative implication, "...referring more to the spiritual accompaniment of the child en route to adulthood." Although some educationists use the concept pedagogic only to refer to education in the school situation, in this thesis it refers to the purposive accompaniment of a child by any adult in accordance with the demands of a life-view.

It must be borne in mind that the child is not a passive participant, who merely obeys natural, organic or mechanical laws. Instead, he is an active participant in the formation of his personality and his progression towards adulthood (Schoeman, 1961: 61; cf Nash, 1966: 162). If it is in fact acknowledged that the child is more than merely being governed by natural laws, then it must also be acknowledged that pedagogic intervention in his life is of greater value than to merely allow nature to take its course (Reeler, 1985: 99).

It should also be mentioned that the term life-view/philosophy of life explained in section 3.3 of this chapter is also regarded highly relevant as a pedagogic structure (cf Oberholzer, 1968: 175-225; Landman, 1974: 89-93; Landman et al, 1977: 121-124; Van Vuuren, 1978: 84-87; Landman et al, 1979: 119-128; Griessel et al, 1986: 178-180; Soni, 1988: 128-155). In this regard it may be said that an analysis of the educative occurrence has revealed inter alia the following pedagogic structures: pedagogic relationship structure; pedagogic sequence structure; pedagogic activity structure; pedagogic aim structure; pedagogic philosophy of life structure; pedagogic school (didactic) structure (Du Plooy & Kilian, 1980: 60-79; Du Plooy et al, 1982: 71-210; Landman et al, 1982: vii, 71-80).

Since the thesis is concerned with the pedagogic significance of the relationship structure, the expression relationship structure will be explained in the next section.

3.5 Relationship Structure

In this section the term relationship will first be explained and then the term structure so that explanations regarding these terms may be clearly understood.

3.5.1 Relationship

The word relationship(s) must be seen as synonymous with the word relation(s) in this thesis. Sykes (1983: 876) points out that relation(-ship) refers to people and to objects since the word refers to a person or thing having a stand, a connection, a correspondence, a contrast or even feeling that prevails with other persons or things.

According to Du Plooy and Kilian (1980: 7), the Latin word relatio means relation or reference. The word "reference" comes from the Latin word refero which, in addition to many other meanings, means "to give away from oneself". The word refero also means "to offer as a sacrifice". This refers to the good disposition or feelings of an individual. In Latin, relatum means "to carry", "to support", "to transfer something to a beneficiary", "to communicate with another and benefit him by interfering with him." (Van Vuuren, 1978: 68; Van Rensburg et al, 1981: 355). The pre-morpheme re indicates a degree of intensifying and intentionalising (Kilian & Viljoen, 1974: 125). In addition, re expresses reciprocity in the sense that there is a mutual involvement of people who are pathically bound with each other and they understand each other intimately (Griessel, s.a.: 53; Du Plooy & Kilian, 1980: 7). The word "relationship" is translated in Afrikaans by the word "verhouding". In this regard Kilian and Viljoen (1974: 124) affirm that "Derhalwe kan verhouding verduidelik word as 'n intensionele wyse waarop 'n persoon greep op wêreld nie net verkry nie maar ook handhaaf en beskerm."

Against the background of the remarks made in the preceding paragraph Vrey (1979: 21) maintains that in a relationship(s) the child refers to the one pole and the significant other, or the object, refers to the other pole. In fact, a bipolar connection exists in this way. (A detailed explanation concerning the child's relationships will be given in chapter 3 section 4). It must be noted, however, that the basic task of the child to form relationships is only possible, according to Vrey, if and when he understands. Actually, the child's understanding is improved by forming relations. Vrey (1979: 21) avers that "By forming relationships, the child constitutes a life-world that forms his psychological space and reality to which he is oriented."

The manner in which man experiences and conceives reality (Vrey, 1979: 15) via his involvements, attributions of meaning and experiences, use of his genetic potential, instincts, passion, abilities, culture, norms, values, ideals and expectations and consequently the meaningfulness of his existence is in the final instance determined by his relationship with the Totally Other/God (Vrey, 1979: 180-181; cf also chapter 3 section 4.7).

In terms of the **pedagogic** nature of the research important distinctions with regard to relationships require further explication. In this respect Du Plooy et al (1982: 71-107; cf also Kilian & Viljoen, 1974: 163-185) distinguish three basic relationships which have to be complied with for the establishment of a pedagogic situation. These are the relationships of understanding (knowing), trust and authority. An elaborate discussion of these basic relationships will be given from a Hindu perspective in chapter 4 sections 3.2, 3.3 and 3.4 respectively. In addition, attention is given to two further relationships, namely, communication and religiosity cf chapter 4 sections 3.1 and 3.5 respectively, in terms of the Hindu life-view.

Since the research is concerned with the relationship structure and since the preceding paragraph focuses on issues pertaining to the relationship structure per se, the concept structure will be explained at this stage.

3.5.2 Structure

The word structure (Van Rensburg et al, 1981: 369) comes from the Latin word struere which means to heap up, to order, to call into being. In this regard it implies that the existing reality is brought to light. In fact, the ontic being is called into being. Therefore, struere means to give something to the structure which it ontically and essentially possesses. This implies that essences which belong together and are grouped together form a structure (Van Rensburg et al, 1981: 369). As such the term is used to emphasize the unity and coherence between the elements, parts and entities which form a whole (Pienaar, 1984: 10). Pienaar (1984: 10) also contends that the term structure, struktuur (in Afrikaans), struktur (in German), structure (in French) derived from "structura" (in Latin) means an orderly combination, arrangement of parts, a building order. Various sciences such as mathematics, chemistry and the so-called social sciences use the concept structure. It is also used in pedagogics. Pedagogic structures therefore are comprehensive structures that are composed of essences of education.

In fact pedagogic structures are structures which cannot be seen as separate entities but rather as structures that complement one another. Their inter-relatedness is significant in terms of educative situations that may be experienced in life. A comprehensive look (and study) of all the components forming the whole is important to understand the pedagogic structures in totality. The various components are primarily separated so that anyone studying educa-

tion may be in a position to examine the essentials separately and yet, at the same time, notice the relation with the other components (Smit, 1981: 6).

By virtue of the fact that pedagogic structures are being constituted and refined constantly, while new aspects are revealed continuously, pedagogic structures must not be regarded as rigid structures or as complete systems of knowledge (Du Plooy et al, 1982: 279-280).

A structure must, however, be seen as allowing for movement and active involvement. In this respect a structure deals with functional movement since the educator (who assumes responsibility for the educand's advancement to adulthood) is involved together with the educand (who assumes responsibility to strive towards adulthood) in their relatedness to accomplish a purpose.

In accordance with the remarks made about the term structure, it should be mentioned that the Hindu life-view is indeed a structure and also consists of essences. Attention will be given to the Hindu life-view in chapter 3 section 3.

Against the background of what has been said with regard to the concepts pedagogic and relationship structure, a few remarks concerning the concepts teaching, educative teaching and education seem highly relevant although they do not appear in the title itself.

3.6 Teaching

Generally teaching is concerned with an activity in which one person assists another person to acquire knowledge and skills (Gunter, 1982: 10; cf Van Rensburg et al, 1981: 373; Griessel, s.a.: 17). In this regard the knowledge

acquired pertains to a concentration on intellectual actualization. The teacher and the learner are actively involved in the sense that the one teaches and the other learns. The learner needs to understand and have insight in order to apply the acquired knowledge to new problems. Furthermore, teaching does not necessarily confine itself to instruction at school. It also takes place outside the school. Thus, it may be stated that the aim of teaching is "...the development of the intellect and the hand." (Gunter, 1982: 11).

A distinction must, however, be made between formal, organized and systematic teaching which takes place at school and informal, unorganized and unsystematic teaching which takes place out of school, such as at home. It must, however, be always remembered that although teaching is a medium of education, not all teaching is educative (Van Rensburg et al, 1981: 373; cf Griessel, s.a.: 17).

At this stage it seems significant to explain what is understood by educative teaching. This will now be attended to in the next section.

3.7 Educative Teaching

At the outset it must be made clear that educative teaching is more than teaching (Van Rensburg et al, 1981: 373; cf Gunter, 1982: 19-21; Griessel, s.a.: 18). In fact, the concept educative teaching serves well to describe a higher function of teaching. In this respect, in addition to being concerned with the child's intellectual activities, educative teaching is concerned with penetrating the child's inner, spiritual existence. In the final analysis, the child must be able to discriminate between right and wrong, good and evil and he must develop moral habits, positive attitudes, fine ideals and

virtues and these must be gradually cultivated. In this way he must also be able to make value judgements in accordance with specific norms or standards. No child will in fact be able to act according to the demands of propriety if he has not been taught what is proper. Exactly this is what is implied by educative teaching. It is in this sense that Fischer (1959: 29) asserts that, "...perhaps more than anything else, the school should teach the child a value system and encourage his commitment to the values of importance."

At this stage, in the light of what has been said about teaching and educative teaching in the preceding paragraphs, it must be pointed out that the term teaching as used in this research refers to educative teaching (or authentic teaching).

Since teaching is necessary for education to take place the term education needs to be explained.

3.8 Education

Although the term education is frequently used, the usage of the term often leads to confusion. For example, the term education can refer to pedagogics (the science of education) or to pedagogy (the educative act). Essentially, however, education means to lead a child (on his way to adulthood) (Gunter, 1982: 11-12).

The term education is also explained by Van Zyl (1973: 121) in accordance with its derivation and its significance in different languages. He says that "Die Duitse woord erziehen dra die betekenis van trek. Dit word gebruik in die sin van 'n kind trek na waar hy nog nie is nie en waar hy nie sonder hulp kan kom nie. Die Engelse woord educate het sy oorsprong in die Latynse educare wat

die betekenis van uittrek het (educate dit is uithaal wat potensieel aanwesig is). Die Afrikaanse woord opvoed beteken voed om na 'n hoër vlak te bring, dit is dus na 'n hoër vlak voer of lei, dus op-heffing, verbetering en veredel-
ling." In this research the term education is used in accordance with Van Zyl's explanation and refers to authentic education which "...is closely linked to a philosophy of life and has its foundation in whatever is regarded as the Absolute." (Griessel et al, 1986: 160; cf also Gunter, 1982: 56). Griessel et al (1986: 161) assert that "...authentic education is nothing but preparing the child for an existence worthy of a human being belonging to a particular group. This means that the child should acquire the philosophy of life which will enable him to distinguish between good and evil to maintain his own identity as well as that of the nation (people) or culture to which he belongs."

Against this background, the term education will therefore imply the deliberate and conscious activity/intervention of an adult as educator in order to guide, assist or accompany a child as educand to become a responsible adult (cf Van Rensburg et al, 1981: 251). Further qualifications about the explanation of the term education need to be expressed in order to avoid any misunderstanding:

- (1) An educator can only be an adult, but an adult, who is willing and capable of accepting responsibility for the educand's (child's) education.
- (2) No education is possible if the child is not prepared to co-operate and accept the educator's guidance since it is the child who must become an adult by means of education (cf Vrey, 1979: 3). Therefore, education can neither be enforced nor can the result of education be guaranteed. The educand can either appropriate or reject the educative intervention of the educator.

- (3) True or authentic education should lead to a desirable goal and should have as its aim the betterment and ennoblement of the educand (cf Van Zyl, 1973: 121). This implies that authentic education should assist the child to become the person he ought to be in order to exist meaningfully.
- (4) Although adulthood is universally accepted as the ultimate aim of education it is difficult to determine exactly when adulthood as the upper limit of education has been reached. Adulthood, however, always has particular content and is expressed in a particular way according to particular values and norms (cf Van Zyl, 1973: 212). This implies that the educator has to disclose (unfold) meaning in accordance with a particular religious conviction (cf Van Zyl, 1973: 220).

The preceding paragraphs provide a broad outline of relevant concepts in this particular study. At this stage it seems appropriate to focus attention on the methodological approach intended in this research.

4. Methodological Approach

The word "method" is derived from the Greek meta + hodos which means "the way by which" (Du Plooy et al, 1982: 211; Van Rensburg et al, 1981: 305). This term primarily applies to the modus operandi of the scientist, where the scientist departs from a certain point, proceeds along a premeditated course and aims towards a certain goal. The practitioner must be able to critically concern himself with a certain method as mode of approach to a given phenomenon. The pedagogician as a scientist also has to account for the ways by which he wants to obtain scientific knowledge and to reveal fundamental characteristics and their eventual meaning (Du Plooy et al, 1982: 211; cf Kilian et al, 1978: 11).

In fact, it should be kept in mind that the "nature of the phenomenon" or the "sphere of investigation" determines to a large extent the method(s) or approach(es) to be used (Van Rensburg et al, 1981: 305). The sphere of investigation chosen in this particular research is a Hindu perspective on the pedagogic significance of the relationship structure. With regard to the methodological approach employed in this particular research, it should be kept in mind that no single method or even a combination of methods can ever supply a final answer/solution, since every possible scientific answer remains a seeking answer.

In view of what has been said in the preceding paragraphs, it was considered appropriate to employ the following three methods in this research: the phenomenological method, the exemplaric method and the historical method. In the ensuing paragraphs a brief explanation of these methods as well as their application in this research will be undertaken.

4.1 The Phenomenological Method

The phenomenological method has already been comprehensively explained by several pedagogicians (cf Gunter, 1982: 1-9; Du Plooy et al, 1982: 217-236; Viljoen & Pienaar, 1971: 32-40; Landman et al, 1982: 80-89; Du Plooy & Kilian, 1980: 32-47; Van Vuuren, 1978: 30-46). For this reason only salient issues of this method will be given as far as this study is concerned.

The word phenomenon (phainomenon), which means manifestation, appearance is derived from the Greek verb phainestai, which means to reveal/show itself (Gunter, 1982: 2-3; Du Plooy & Kilian, 1980: 36; Van Rensburg et al, 1981: 340; Viljoen & Pienaar, 1971: 28). Phenomenological which has as components phainomenon + logos (word) therefore refers to a description or explanation

of a phenomenon as it really is, as it reveals itself in terms of its essential nature against the background of reality (Gunter, 1982: 3; Viljoen & Pienaar, 1971: 33). Oberholzer (1979: 202) emphasises that phenomenology is not aimed at changing a person's religious or political beliefs/convictions. Rather, it is aimed at inviting a person irrespective of his religious or political/ideological views, to openly discuss on the practice of science.

The point of departure in any fundamental analysis can only be the phenomenon itself to be studied. In this research the phenomenon chosen for study is a Hindu perspective on the pedagogic significance of the relationship structure. The phenomenological method enables a search for and an unbiased description, in this study, of for example: the essences of the Hindu life-view; the essences of the relation between child and the significant other; the essences of the relationship structure; and the essences about features of society.

Furthermore, it should also be pointed out that according to Van Vuuren (1978: 31) the phenomenological method can be distinguished but should not be separated from other methods such as the empirical method. "Phenomenology is rooted in what is, in what purports to be of concern to us in the life-world. In all good faith we can say that phenomenology sets to work empirically but at the same time tries not to fall into empiricism. Seen methodically it sets to work empirically-inductively-inferentially (inference: the forming of a conclusion). As radical (*radix*, root) empiricism it tries to penetrate to the eidos, the nature of what is to the consciousness as it really is." (Van Vuuren, 1978: 31; cf Du Plooy et al, 1982: 219; Van Rensburg et al, 1981: 338). In fact, Louw (1988) points out that no matter which method is employed the real or authentic researcher is expected to reflect radically not only on the phenomenon he is investigating as it is, and on appropriate methods, but also on the most effective way in which a specific method can be used. Louw

adds to this that the phenomenological method actually embraces all scientific research. In this sense there is also a very close connection with regard to the various methods chosen in this research. Consequently, the next paragraph will deal with the exemplaric method.

4.2 The Exemplaric Method

In this section only a few broad guidelines/directives with regard to the exemplaric method and its employment in this research will be outlined.

According to Pienaar (1974: 37) the term exemplar is derived from the Latin eximere that can be translated into German with the word herausnehmen. Afrikaans terms used for example or exemplar are: voorbeeld, eksemplaar and monster (Muster, Monstrare = to show itself, to appear). Thus example or exemplar can be defined with terms such as to appear, to bring nearer/closer to, to show itself. It also seems that the concept eximere can have the connotation to bring closer (entfernen). This connotation of eximere is interesting because it refers to the reconstructing of the exemplar(s) to be studied or the presentation of the absent (Pienaar, 1974: 37).

Although the concept exemplar or sample is especially used in, amongst others, history, didactics and psychology it can be of great value in the science of education and also in philosophy of education or fundamental pedagogics as well. Pienaar (1974: 37) states that by means of an exemplar the exemplum as such is treated in such a manner that it can serve as a model to the student to analyse further exemplars on his own. In this way, not a listening but an inquiring mind is inculcated in the student.

The essence of the exemplaric amounts to the following (Pienaar, 1974: 37-38): by means of utilising the exemplaric method it is endeavoured to reveal new knowledge. An in depth penetration (for knowledge) is undertaken for example of the Sophists or the Greeks in order to expose new knowledge which is pedagogically relevant. The pursuit with regard to an in depth penetration signifies something else and something more than a mere superficial knowledge of an extensive basic studyfield. The exemplar can also serve as a mirror image of the whole, that is, the importance of a life-view for authentic education. Condensing and combing out/sifting are according to Pienaar further qualities of the exemplaric method. The corn has to be separated from the chaff as it is unnecessary to burden the student with knowledge that is not pedagogically meaningful. For this purpose the relevant must be distinguished from the irrelevant, the essential from the non-essential. This approach of course closely relates to the phenomenological method. Furthermore, Pienaar says that to J. Derbolav, one of the practitioners of the exemplaric method in pedagogics, exemplaric is synonymous with the classic and points in the direction of the fundamental/essential. That which was important in the past, which survived and was preserved has a fundamental status and is undoubtedly ontological (Pienaar, 1974: 37-38).

In this study, it was considered appropriate to focus on the Hindu life-view as an exemplar of a life-view in order to investigate the pedagogic significance of the relationship structure. In order to illustrate the significance of a life-view for a pedagogic structure, the relationship structure is given attention in this study. Furthermore, special attention is given to the South African situation. When explaining the relationship between the child and the significant other, only examples of how the child is expected to relate with the significant other are given attention. Within the scope of investigation in this study, one can only provide examples of how an individual ought to

engage in authentic relationships, especially because matters pertaining to relationships are too broad and one cannot explain all aspects regarding relationships. Similarly only a few features of modern society are used as examples when discussing some features of modern society (cf chapter 2 section 2). In addition, only those features which are considered highly detrimental to authentic Hindu relationships are given attention.

It is believed that using the exemplaric method as just described will not only avoid unnecessary repetition but will also enhance the (practical) value of this research with regard to the Hindu's relationship with the significant other for a meaningful existence.

At this stage the historical method, which is also employed in this thesis, will be discussed.

4.3 The Historical Method

It may be observed that the historical method embraces a very wide field. In view of this, the exemplaric method discussed in the previous section may be increasingly meaningful. The historical method will therefore be used in this study to supplement both the exemplaric and the phenomenological methods in examining a Hindu perspective on the pedagogic significance of the relationship structure. It should also be pointed out that in this section only salient issues of the historical method which are considered relevant with regard to this thesis will be dealt with.

It may be stated that the historical method is concerned with a critical examination and analysis of records and survivals of the past (cf Pienaar,

1974: 35). In this regard it should be mentioned that the Hindu life-view and the Hindu religion have a long history.

These records are in the form of primary as well as secondary sources and the pedagogician who is also interested in the history of education should reconstruct the educative past with the aid of these sources (Pienaar, 1974: 36). Primary sources (Van Vuuren, 1978: 124) are written or verbal evidence given by a person who was actually present himself. These sources can also refer to objects (like tools, coins, etc.) used in the past and which can be examined. Secondary sources pertain to evidence given by a person who reports what was told by a person who was actually present. Although the researcher has relied mainly on secondary sources, primary sources are also used especially in the exposition of the Hindu life-view (cf chapter 3). Furthermore, primary sources are used especially with regard to Hindu Scriptures and also those examples which are taken from Hindu mythology and the Hindu way of life. As far as the research is concerned, it should be remembered that this study is in Philosophy of Education and not in History or in the History of Education, which would have required a more extensive use of primary sources.

In brief, the historical method is essential for reconstructing the "primary field" which will be investigated (Pienaar, 1974: 36). Such a description of the Hindu life-view presented in chapter 3 can be reconstructed as the primary field of interest in a study of this nature. It should be made clear that authentic relationships can materialise only if they are based on the life-view, as described. Furthermore, the fact that education is a typically human phenomenon which is as old as mankind, lends itself to a historical perspective as well.

5. Conclusion and Further Programme

This chapter has been intended to give a general orientation and formulation of the problem with regard to the topic, a Hindu perspective on the pedagogic significance of the relationship structure.

As such it was considered appropriate to first give a broad general introduction in which special attention was also given to the topicality and purpose of the study in chapter 1. This was followed by an exposition of the following important concepts in the context of this research: perspective, Hindu, life-view, pedagogic, relationship, structure, teaching, educative teaching and education.

In accounting for the methodological approach to be used in this study a cursory explanation of each of the following methods was presented: the phenomenological, the exemplaric and the historical methods which are employed in this research. The application of these methods with regard to this study was also explained.

Bearing in mind that man exists in the world (Dasein), features of modern society cannot be overlooked in a study of this nature. Consequently, chapter 2 is concerned with a reflection on some features of modern society in order to establish the influence of these features on authentic Hindu relationships.

Chapter 3 is concerned with the relevance of the Hindu life-view in the relationship between the child and the significant other. As such, attention is first given to a general orientation with regard to the Hindu life-view. Thereafter, the child and his advancement towards adulthood is reflected upon in terms of his relationship with the significant other. In this way the viability of the topic of research may be established. The exposition of

these relationships could result in more authoritative pronouncements or even deductions based on these findings.

Since this research is concerned with the relationship structure in the light of a Hindu perspective, chapter 4 focuses attention on the relevant components of the pedagogic relationship structure from a Hindu perspective. The knowledge acquired can lead to a better understanding of the essentials exposed and also to their relevance in the life of a Hindu individual (child/adult).

Finally, in chapter 5, attention is given to an elucidation and actualisation of Hindu principles resulting from authentic relationships. Numerous principles can be identified, in accordance with the Hindu life-view. However, for the purpose of this study only a few principles, which are highly relevant to the central theme, are given attention. In addition, it is illustrated that these principles are necessary, and the degree to which they materialise depends on the extent to which authentic relationships take place for meaningful existence. In concluding this study, few recommendations based on pedagogic principles are offered.

Especially in view of the fact that everything seems to have a political concern or connotation in the South African situation, in concluding this chapter it should be stressed once again, that this study is not concerned with politics, economy or anything else but only with education and more specifically, with an honest attempt to investigate the importance of the Hindu perspective on the pedagogic significance of the relationship structure.

In order to assist the child in establishing sound relationships with significant others, due recognition should be given to the environment and the circumstances in which man finds himself and which influence his relationships.

Therefore, a reflection on some features of modern society which may effect the actualisation of authentic Hindu relationships will be undertaken in the next chapter.

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CHAPTER 2

SOME FEATURES OF MODERN SOCIETY EFFECTING THE ACTUALISATION OF AUTHENTIC HINDU RELATIONSHIPS

1. Introduction

Reference was made in chapter 1 (cf section 5) of the fact that man's being is a being in the world (Dasein). In addition it may be stated that since man finds himself in a situation in the world at all times, a brief explanation of the term "situation" seems relevant. The word situation means "position", "location", derived from Latin situs (Du Plooy & Kilian, 1980: 71). The term refers to man being present in the world consisting of a totality of data including, amongst others, other people (fellow human beings) (Gunter, 1982: 25). Man, in fact, gives meaning to everything and constantly changes a situation for himself (Du Plooy & Kilian, 1980: 72; cf Du Plooy et al, 1982: 72-73). As such man finds himself in a situation partly determined by others and partly determined by himself (Du Plooy & Kilian, 1980: 71).

In order therefore to more fully understand man's being in the world an analysis of the world, that is, modern society should be undertaken. Such analysis should of necessity also give an indication of the kind of life promoted by modern society. This knowledge should enable Hindu educators to get clarity with regard to the nature and the extent of the effect which modern society has on the Hindu life-view and Hindu relationships. In the event that modern society does have a detrimental influence on the Hindu life-view and authentic

Hindu relationships, the necessary steps to neutralise and to counteract these influences can timeously be taken.

Although numerous features of modern society can be distinguished, only a few of these features can, however, be attended to within the limits of this research. In reflecting on some of these features of modern society which seem to be of particular significance with regard to their influence on the establishment of authentic Hindu relationships, it should be clearly stated that this research does not pretend to offer an all-embracing and complete explanation of these features. In accordance with the exemplaric method (cf chapter 1 section 4.2), only certain issues about these features will be discussed. In some cases a single feature is explained in a particular section, while in other cases a combination of features, which are considered to be closely related to one another, is given attention.

2. Features of Modern Society

In terms of the scope of investigation in this research the following features of modern society will be described in this chapter: materialism; narcissism and hedonism; egalitarianism and globalism; technocracy; secularism and nihilism; violence; and pessimism/despair.

2.1 Materialism in Modern Society

According to Seligman (1948: 209-210) materialism refers to the substituting of religious issues with principles and materials, which man draws from the world because of his familiarity with them in his everyday activity for his beauty, enjoyment and pleasure. Materialism, which refers to matter as an absolute substance involved in the constitution of the universe, gives an

account of human beings in terms of a scientific theory and this is regarded as being complete and adequate (cf O'Connor, 1969: 5; Goldstone, 1984: 231).

In order to acquire a comprehensive understanding of the concept materialism, it should be noted that, among others, the Encyclopaedia Britannica (11, 1975: 611) points out that there are basically five materialistic theories known as mechanical, physicalistic, deistic, emergent and epiphenomenalism. *Mechanical materialism* implies that the world is made up of material objects for personal comfort. Mechanical laws govern the course of the world and the universe is looked upon as a great machine. Man and everything else function like parts of a machine (Van Rensburg et al, 1981: 297). *Physicalistic materialism* is concerned with particles postulated in fundamental physical theory and includes such things as electrons, protons and mesons. *Deistic materialism* is the theory that although there is a spiritual Creator of the universe, the Creator does not interfere with the universe which is created and is described in terms of mechanical or physicalistic materialism. *Emergent materialism* is concerned with the idea that everything is composed of material particles and is shaded off into theories such as hylozoism (ascribing vital characteristics of all matter) and panpsychism, which attributes a mindlike character to all constituents of material things. *Epiphenomenalism* is the theory that sensations and thoughts exist together with material processes but are totally dependent on material processes.

In this research attention will be given to the mechanical and deistic theories of materialism, primarily because these theories are considered relevant to the central theme. With regard to these theories of materialism, Sykes (1983: 624) points out that materialism is concerned with bodily comfort and physical comfort (cf section 2.2 of this chapter).

One can safely state that advertisements and fashion seem to play prominent roles in contributing to extreme concern for bodily and physical comfort. Advertisements and fashion not only claim to fulfil man's needs but more often than not, also create more needs. When individuals are exposed to advertisements and fashion, they are prone to believe that the possessions which they have are not sufficient. As such these impressions and images which are created in the minds of individuals pertain to external senses, bodily sensations and feelings of individuals. Rosenthal (1971: 81; cf O'Connor, 1969: 125) regards these sensations and feelings as being identical with "brain states" and "psycho-physical" identity. As a matter of fact, advertisements and fashion supply sufficient evidence of convincing readers that it is important and necessary to accumulate materialistic possessions such as cars, houses, clothes, electric appliances and furniture and to focus considerably on physical beauty. In this regard, Tomlinson (1990: 42) clearly states "...the media of style offer to lift the viewer out of his/her life and place him/her in a utopian netherworld where there are no conflicts, no needs unmet; where the ordinary is — by its very nature — extraordinary."

In addition possessions and beauty, man's status/position in society is, to a large extent, also determined by wealth (Louw, 1994). The correctness, acceptability and decency of a person's behaviour is more often than not determined only by the wealth, beauty and possessions of the person concerned. One is constantly made to believe that the wealthier and more beautiful one is, the more the purpose of life is fulfilled (cf chapter 4 section 2). Wealth, possessions and beauty are, in fact, given the greatest importance, even to the extent that immoral methods such as bribery, fraud and mercenary marriages (cf chapter 5 section 4) are used to gain wealth. It also seems that choice of a job/occupation is almost solely determined by financial

reward/salary and not by job satisfaction or thriving on the opportunity to render service to others (Louw, 1994).

Furthermore, Hartsock (1985: 63) adds that money, beauty and possessions are related to power. The more money, beauty and possessions an individual has the more power will the individual assume. As the individual increases his money, possessions and power, he may begin to think that there is no one like him and that he is extremely competent. He may begin to dominate others and even believe that domination is good (Hartsock, 1985: 64-65). This may explain why an alarming number of adults regard wealth, beauty and possessions as the height of power and "decency" and only concentrate on forming friendships with such influential people. According to D'Antonio and Aldous (1983: 83) even children are taught to pay special attention to the material value of life instead of charity and selfless action (cf chapter 3 section 4.2 and chapter 5 section 3). In this regard, parents convey to their children the message that they should choose their friends amongst the children of rich parents and seem to be teaching them the common saying that, in life, "money talks". Parents also encourage their children to be materialistically concerned by lavishly and unnecessarily spending money with their peers. Man has, in fact, turned towards material possessions to such an extent that he gradually becomes more and more selfish and alienated (cf Neubeck, 1986: 131; Lenski & Lenski, 1978: 286; Hodges, 1974: 295; Podosetnik & Yakhot, s.a.: 28).

Bone (1977: 78-79; cf Neubeck, 1986: 131; Barbour, 1980: 81-83) avers that materialism does not accommodate values, ethics and spiritual advancement. This being the case it seems that an increasing number of people (adults) are more concerned with the wealth that they acquire than anything else in the world. Often such people (parents) may not be concerned about their children and their education and are even less concerned about those people who experi-

ence hardships in life. In general, they are also not concerned about making meaningful contributions with regard to the sharing of valuable interests in their community (cf chapter 3 section 4.4). In this regard, Spirkin and Yakhot (1971: 110-111; cf Neubeck, 1986: 131; Barbour, 1980: 81-83) maintain that the materialistic man is more concerned with production, distribution, exchange and consumption of commodities in order to satisfy his personal needs than with refined spiritual forces. As such Spirkin and Yakhot (1971: 111) state that "...all ideas and morals, are transformed."

In addition to the above materialism also manifests itself by the exploitation of the natural land and the destruction of plants, animals and soil for the sole purpose of making profit. Adkins (1983: 125) remarks that "...in much of modern scientific and technological development, nature ('the natural order of things') has been regarded as an opponent to be conquered rather than an asset to be utilized." Numerous researchers (cf for example, Tietenberg, 1990: 516-517; Blignaut, 1988: 149-152; Viljoen et al, 1988: 254-257; Neubeck, 1986: 130-132; Barbour, 1980: 81-85) maintain that the natural environment (that is, vegetation, wildlife and animals) is destroyed in order to accommodate and promote commercial operations and industrial development. This destruction of the natural environment, which is biologically, economically and aesthetically useful to man and which enables him to discover that he is a spiritual being (cf chapter 3 section 4.7 and chapter 5 section 7), seems to be detrimental to human life, health and the general welfare of man. Several writers (Hill, 1988: 52-53; Kitwood, 1984: 18-19; Barbour, 1980: 42-43; George, 1977: ix) agree that the human spirit is threatened by materialism because the natural beauty is spoilt and human misery is being experienced. As a matter of fact when Indians first came to South Africa as indentured labourers, they were noted for their agricultural expertise, had close contact with the soil of the land and made tremendous contribution to the agricultural

development of South Africa, in a truly dedicated manner. Nowadays, often people may not have the opportunity of growing fruits and vegetables and thereby get deprived of enrichment that nature provides.

One of the results of such land misuse is the spread of pollution of all types and the elimination of areas that previously had recreational value (Neubeck 1986: 131). As a matter of fact detrimental effects are proportionally more or less the same in all developed industrial countries throughout the world. In this regard Rock (1992: 28), for example, states that the American Lung Association maintains that air pollution caused by automobiles kills between 60 000 and 120 000 people each year and costs the USA 93 billion dollars in medical bills. In view of the fact that about 78 million Americans live in cities, "...cardiologists warn that the United States must tighten restrictions on auto emissions to protect the nation's health." In Czechoslovakia, for example, a report on the state of the environment showed that 72% of its amphibians, 62% of its birds, 65% of its mammalian species and about 77% of its reptiles were endangered. The report also showed that 70% of its trees were damaged by air pollution (Cartledge, 1992: 46-47). South Africa is also confronted by the effects of pollution. It costs this country approximately R55 million a year only to keep cities and public places, such as parks and stadiums, free of litter and polluted surroundings (Viljoen et al, 1988: 257).

The explanation in this section shows that materialism is concerned with, inter alia, physical, bodily comfort, material comfort, beauty and profits. In this regard it may be stated that materialism is closely related to narcissism and hedonism. As such it is considered appropriate to deal with narcissism and hedonism in the next section.

2.2 Narcissism and Hedonism in Modern Society

With regard to narcissism it may be stated that a narcissist is an individual who is in fact preoccupied with himself only and this excludes all other persons (Lowen, 1983: 6). The narcissist is depicted as being someone who is selfish and greedy (cf chapter 5 section 3 selfless action) and his attitude is entirely himself only and himself first (Lowen, 1983: 25). According to Rubin (1981: 64) "The narcissist becomes his own world and believes the whole world as him."

In addition the narcissist is mainly concerned about living only in the present. Lasch (1980: XVI) refers to this when he states: "The narcissist has no interest in the future because, in part, he has so little interest in the past." Furthermore, according to Frankl (1973: 113-116) while the narcissist lives only for the present he in fact lives for only one day at a time. This may perhaps be observed at numerous entertainment centres throughout the world where people spend money, gamble, engage in prostitution, have fun and enjoy themselves for the sake of immediate pleasure. With regard to gambling (cf chapter 5 section 4) for example, Wagenaar (1988: 4), who points out that about 60% of the American population engage in some sort of gambling, concludes that gambling is almost a universal kind of pleasure.

According to Miller (1986: 24-25) narcissism reveals itself in modern society especially when a person feels that he is being abandoned or when he feels that he cannot adapt responsibly to feelings such as jealousy, envy, anger, loneliness, impotence and anxiety, for example. When these feelings are experienced (cf chapter 3 section 4.2 and chapter 5 section 2), it may be observed that the individual takes drugs or tablets continuously, goes to the cinema often, visits friends all the time or even makes numerous telephone calls and continues to seek companionship just to try to console himself and

seek personal satisfaction (Miller, 1986: 26). He believes that he can make his actions and feelings victorious by regulating his pleasures of passion to suit his personal desires. Pleasures of passion are drawn up into a specifically human and personal harmony (Albert Ple', 1987: 144-145). Consequently, the narcissist is concerned with experiencing pleasure in accordance with what is most specific to him and with what he wants. Since emphasis on pleasure primarily and centrally concerns the ego, Albert Ple' (1987: 145) writes: "It can be very reassuring to the ego to overcome what is ugly, painful, evil, unharmonious, defective, to make up what is lacking, sew up the wounds, fill in the gaps..."

In this regard Szasz (1988: 173), as a matter of fact, maintains that the narcissist suffers from hypochondria, which is like an organic disease. The hypochondriac withdraws from interests and from objects of the outer world, with the result that he experiences distressful sensations based upon organic changes. In fact, Szasz (1988: 174) clearly states: "Many schizophrenias begin with characteristic sensations ... The beginning of the schizophrenic process is a regression to narcissism." Depressive and paranoid trends seem to be common among narcissists and these trends are leading symptoms in a syndrome, which exists in its own right and represents a fantasy. This fantasy, which is incompatible with reality, gives rise to hypochondriac sensations (Szasz, 1988: 177).

The narcissist's experience of distressful sensations may explain why narcissism, according to Lasch (1980: 10), is also centrally concerned with a psychological dependence of an individual on the state, the corporation and other bureaucracies. The narcissist always requires an admiring audience for his survival. The lack of an admiring audience "...contributes to his insecurity, which he can overcome only by seeing his 'grandiose self' reflected in the

attentions of others..." (Lasch, 1980: 10). Although the narcissist is only concerned with himself he is, however, unable to glory in his individuality or stand alone when he is apparently freed from family ties and institutional constraints. On the one hand he wants to be free from family or other bonds but, on the other hand, he also depends on family members and requires an admiring audience (Lasch, 1980: 10). The narcissist therefore experiences a dichotomy. In both cases, the narcissist is not able or does not want to accept responsibility for anything but expects others to take responsibility for him (cf Robertson, 1988: 355; Lasch, 1980: 13). This often gives rise to a lack of involvement since the narcissist does not show interest in meaningful participation and long-lasting relationships. The narcissist is often also not interested in engaging in a true marriage relationship, not interested in building a homely life with a family and he is not concerned about the functions of a family. He lacks the real personality needed to be a true member of a community (cf chapter 3 section 4.4) and he experiences not only a cultural revolution but also a spiritual crisis (cf chapter 3 section 4.7 and chapter 5 section 7), since he is not interested in any form of spiritual transcendence (Robertson, 1988: 355; Lasch, 1980: 4-7).

Since a narcissist always requires an admiring audience and the narcissist engages in seeking immediate pleasure without accepting any responsibility, there seems to be a definite and close connection between narcissism and hedonism. The term hedonism is derived from the Greek word hedone which means pleasure and it basically advocates that pleasure is the only intrinsic good (Edwards, 1979: 18). Hedonism is regarded as a theory of conduct which emphasizes that the ultimate criterion of what is good is based on immediate pleasures of some kind or the other. In this regard hedonism is usually associated with pleasures of the body (Encyclopaedia Britannica IV, 1981: 988). Man is accordingly advised to strive for as much personal pleasure as possibly

attainable. Hedonism is therefore the doctrine of pleasure and that pleasure is of the highest value (Van Rensburg et al, 1981: 280; cf Brandt, 1979: 134). In this regard Carritt (1928: 12) maintains that the only motive for a man's action is the desire for the greatest happiness. This is known as psychological hedonism. It implies that every man will do that which he thinks will lead to his greatest happiness. According to hedonists man may do anything he desires as long as his action would bring him the greatest pleasure, irrespective of the means to do so and the consequences thereof (cf Miller, 1984: 31-35; Donagan, 1977: 192-209; Jones et al, 1977: 281-288; Melden, 1967: 394-408; Carritt, 1928: 37-44). Like narcissists, hedonists are concerned about immediate pleasure for the here and now, without any future concern (cf chapter 4 section 2 and chapter 5 section 7). In this regard Edwards (1979: 25) maintains that hedonists are of the opinion that man must be merry, have fun and enjoy life because he is uncertain about how soon he will die. As such, hedonists promote ideas such as "Eat, drink, and be merry, for tomorrow we die" and "Have a blast while you last" (Edwards, 1979: 25).

In order to experience the most amount of pleasure in modern society people turn in increasing numbers to alternative life styles, especially with regard to sexual life. According to Szasz (1988: 188) "There is a tendency to carry all pleasure back to something 'erotic,' meaning narrowly that it is 'sexual' and broadly that it is related to a bodily process (e.g., oral, anal, or genital needs). Human relationships and social events are regarded as pleasure-producing ... bodily satisfactions..." In relating sex to body satisfaction, Anderson et al (1990: 2) aver that "Sexuality is a part of our desire for personal satisfaction and happiness and stimulates our need to establish fulfilling relationships with others."

Alternative sexual life styles include all kinds of abnormal sexual practices, single living, homosexual unions, heterosexual cohabitation without marriage (cf chapter 3 section 4.1 and chapter 5 section 4), voluntary childless marriages, communal living and sexually open marriages (Broderick, 1984: 28-29). In the United States of America, for example, pairs that live together without marriage increased in number from little over half a million to almost two million (Broderick, 1984: 29).

In fact Louw (1991 (a): 451) refers to various researchers who observed that between 1950 and 1986 there was a decrease of almost 40% in marriages per 1 000 Germans in West Germany and a decrease of more than 25% in marriages during the seventies. Only one third of all people between the age of 20-29 in Germany marry. On the other hand, the number of unmarried couples living together increased fourfold between 1970-1980 in all Western countries. Man's quest is to constantly gain immediate pleasure even without having to carry the accompanying responsibilities of marriage life. The extent to which adolescents are engaged in premarital sexual intercourse in the present times is clear from the following statistics. It is reported, for example, that half of all American adolescents had sexual intercourse before the age of 17; that more than 1 million American adolescents get pregnant annually and that more than half of them are not 18 years of age when the baby is born (Louw, 1991 (a): 455-456), while in England, according to Holly (1989: 76), every year, about 37 000 teenage girls have abortions (cf chapter 5 section 2).

Another way in which the hedonistic idea of enjoying life is manifested, may be clearly observed from the excessive consumption of alcohol (cf chapter 5 section 4), which is increasingly becoming popular (Lawson & Lawson, 1989: 227; cf Bortner, 1988: 162; Polich et al, 1984: 26). Surveys carried out in the United States show that alcohol is most popular and the most widely used

drug among adolescents aged 12 to 17. Approximately, 6% of high school students use alcohol daily, while 15 to 20 percent of high school dropouts are believed to abuse alcohol. Some 750 000 adolescents abuse alcohol to such an extent that it seriously interferes with their everyday activities (Bortner, 1988: 163).

In addition to alcohol, the quest for immediate pleasure is also being sought via the indulgence of other drugs (cf chapter 5 section 4). In this regard Fort (1981: 48) states that "...a given drug will cause the user to be happy, creative, productive, healthy, and successful." As far as drugs such as heroin, cocaine, hallucinogens, stimulants, sedatives, marijuana and tranquilizers are concerned, "young adults" aged 18 to 25 form the highest group of users, while the second highest group is adolescents (Bortner, 1988: 162; cf Polich et al, 1984: 26). South African statistics for drugs from July 1990 to June 1991 show that of the 47 341 who were prosecuted a total of 41 537 were convicted for drugs and dependence producing substances (Central Statistical Service, 1990/91: 7).

In concluding this section, it should be stated that the fact that hedonists and narcissists overemphasize pleasure also implies that any pain or suffering whatsoever or that anything that is contrary to pleasure and happiness must be avoided. For example, discontent, grief, displeasure, sorrow, pain and suffering must be discarded. Szasz (1988: 186) is therefore of the opinion that narcissists and hedonists must always work in accordance with the pleasure principle because, for them, pain or suffering do not function/operate in life.

2.3 Egalitarianism and Globalism in Modern Society

Egalitarianism refers to the equality of mankind and "...the doctrine or condition of such equality ... equally, evenly; with even judgement or temper." (Simpson & Weiner, 1989 (a): 90). Globalism refers to that which is "Pertaining to or embracing the totality of a number of items, categories, etc.; comprehensive, all-inclusive, unified, total; ... pertaining to or involving the whole world; world-wide; universal." (Simpson & Weiner, 1989 (b): 582). Egalitarianism and globalism basically imply that there are no differences between individuals and no ethnicity or ethnic and cultural characteristics (cf chapter 1 section 1) should be tolerated among individuals, communities or nations since all individuals within a modernized society must be seen as equal (Corner, 1984: 76-77; cf Banks, 1981: 52-53). Teachers must be able to adjust to these popular and fashionable trends in modern society by preparing to teach all pupils and treating them in the same way (cf Farrell, 1990: 29; Grugeon & Woods, 1990: 1; McLeod, 1987: 81; Garcia, 1982: 9). As a matter of fact every person, throughout the world, must be regarded as a member of the human race and not as a member of a particular nation while different cultures must be replaced by one single, global culture. In this regard Lynch (1981: 27) states "...we must accept that the very act of talking about race, culture, colour, creed, prejudice, discrimination, inferior, superior, is a political act and subject to political debate and argument."

Apart from repudiating the existence of separate cultural groups proponents of egalitarianism are also concerned with equality of sexes (cf chapter 5 sections 3 and 5). This matter is referred to in modern society as feminism and Bender et al (1984: 33) define it as follows: "...feminism is a system of ideas and practices which assumes that men and women must share equally in the work, in the privileges, in the defining and the dreaming of the world. Feminism assumes that men and women are equal as citizens before the law and as human beings." In the wake of the propaganda of feminists according to Louw

(1983: 34) females have become to feel that they are regarded as inferior since society is characterised by "male-dominated values". In fact, throughout the world, women believe that they should organize "women's groups", "women's movements" and "women's liberation" so that women no longer are regarded as being behind men. Women must strive for "self-advancement" to help them to "catch up" with (be equal to) the "highly developed" men (Richter, 1982: 168). As such, there has been considerable changes to the position of women in relation to men (Wilson, 1985: 57; cf Van Wyk et al, 1987: 253-254; Richter, 1982: 168; Parris, 1973: 152). It seems clear that modern society encourages the battle against sexism and promotes feminism and women's movements with the central purpose of struggling against male domination in social, economic and political spheres (Neubeck, 1986: 318). In fact, Neubeck (1986: 317) states that "The radical feminists see men as the enemy and are concerned with liberating women from roles associated with male dominance - for example, within marriage." According to Buswell (1989: 6) 'radical feminists' see male oppression and power as problems and 'liberal feminists' believe that stereotypes must be broken down to give way for new policies which may help to redefine gender roles and thereby increase equal opportunities. As such, terms such as chairman, man and the like are rejected and replaced by terms such as chairperson and person.

In addition to the above egalitarianism is concerned with equal income. According to Kane-Berman (1990: 9-11; cf Louw & Kendall, 1986: 93-102; Neubeck, 1986: 302) it seems as though modern society fosters the idea that income must be equal for every employed individual. In this regard it is envisaged that every individual, irrespective of the position he holds, the effort he puts in, the quality of the contribution he makes or the qualifications he has attained, will in fact get the same income as another individual. In the event that there is a disparity of income among

individuals, serious adjustments must be made in order to take into account redistribution of income to achieve equality in any approach that is considered or applied. This is considered to be an easy task if all individuals are being trained for certain job skills so that all can receive equal employment opportunities (cf. Kane-Berman, 1990: 9-11; Louw & Kendall, 1986: 93-102; Neubeck, 1986: 302).

In fostering equality, multiculturalism is seen to be the latest ideology that has developed (Banks, 1981: 52). Tiedt and Tiedt (1990: 14) suggest that the planning of a multicultural education system must be recognized and promoted even in early years of schooling. Accordingly multicultural education is concerned about creating environments for students of all cultural groups to experience equality in education (Banks, 1981: 52). As a matter of fact, Lynch (1989: 45-49; cf Lynch, 1986: 10-15; Modgil et al, 1986: 5) maintains that in order to promote equal opportunities for all children the school is to take into account "mixed" classes and a global multicultural curriculum in which various cultures, religions, languages, values and norms (cf chapter 3 sections 3 and 4) are promoted in addition to knowledge (cf chapter 4 section 3.2), skills and attitudes. In this regard Hoopes (1980: 6) states clearly "In education the catch phrases have become 'global education' and 'education for a global perspective'." In these circumstances teachers in the USA (cf chapter 3 section 4.3) are expected to efficiently take care of every child, irrespective of whether the background is Mexican, American, Mexican American, Spanish or Black, in order to help such children feel more comfortable in the school so that they will not be ill at ease or feel out of place (Corner, 1984: 75-76).

In South Africa also, a unitary education system was created. According to Mncwabe (1990: 63), a unitary education system will make a major contribution

to a universal sense of belonging and commitment to South Africa. As a matter of fact, the African National Congress (1994: 4) also proposes, amongst others, developing a national democratic culture and a unitary system of education which, because it will have to satisfy all groups, most probably will also have to be neutral.

Another equalising and growing trend in modern society is to make no distinction between people in authority (cf chapter 4 section 3.4) and those in subordinate positions. This seems to be the general trend in business circles, in formal institutions (such as schools) and even in families. As far as homes and schools are concerned, it seems that the child is regarded as being equal to the adult (Anderson et al, 1990: 134). This seems to be more prominent nowadays because, according to the egalitarian view point, children must have equal "rights" with adults to formulate goals and guiding principles in education matters thus rejecting the authority of the parent(s) and the teacher(s) (Griessel et al, 1986: 158; cf Stevens (Jr) & Wood, 1987: 334):

At this stage it could perhaps be stated that globalism is the final result of egalitarianism, especially in terms of striving "...for structural changes to promote a fair, just and equal society" (Arora & Duncan, 1987: 10). Efforts must be made as far as egalitarianism is concerned to level all differences since moral, cultural, social, religious and intellectual differences create envy, friction and rivalry. No individual must be different to another even in so far as clothes, manners, recreation and food are concerned. If these differences are evident then they signify an undemocratic life-style (Lewis, 1974: 19-21).

Technocracy seems to play an important role in equalising society. As such, technocracy will be given attention in the next section.

2.4 Technocracy in Modern Society

Technology, which is associated with technocracy, comes from the Greek techne (art or craft) and logos (word) and refers to the application of knowledge gained from natural sciences to the making of materials into useful (utilitarian) items or artifacts (Voliti, 1988: 4; cf Oberholzer & Greyling, 1979: 113). Garmonsway (1969: 723) defines technocracy as an industry being controlled by skilled technicians or that skilled technicians wield authority (cf chapter 4 section 3.3) in a social order. This is in line with Oberholzer and Greyling (1979: 113), who state that technocracy is "...the control and manipulation of the whole of society by technicians according to technological principles". According to them, technocracy is the absolutization of technology.

Furthermore, George (1977: 93; cf Moray et al, 1990: 187-200) asserts that machines and technology are designed as artificial intelligence, which in fact make up the core of cybernetics. The word cybernetics was first used during World War II and the idea was to draw attention to the fact that men are complicated machines. In this entire revolution of technological development, Woodward (1980: 238) states that the Divine Creator and Lawgiver (cf chapter 3 section 4.7; chapter 4 section 2; chapter 5 section 7) can now be termed the "Divine Artificer" in which there is the "Hidden God". In fact, Goldstone (1984: 252) refers to man as being associated with artificial intelligence, which is also the name of a computer magazine. Computers, by means of "remote" control, must manipulate limbs (arms and legs) as a result of machine brains (Forester, 1987: 3). In keeping with the idea of "Divine Artificer" just mentioned, technological advancement resulted in organ transplantation (Williams, 1990: 175-176). Heart, liver and lung transplants have been carried out either as single organ transplants or as a combination. In

addition, transplants of bone marrow have taken place in which blood cells were created and these transplants are intended to assist people who suffer from severe leukaemia. As such, the complete replacement of human beings by robots and computers seem imminent, especially in view of the fact that computers can take the place of human beings in so far as communication (cf chapter 4 section 3.1), handling of various problems in life, knowing and understanding (cf chapter 4 section 3.2) are concerned (Forester, 1988: 85-86; cf Williams, 1990: 201; George, 1977: 115). It is even claimed that technological advancements/achievements enable man to create, sustain and manipulate human life. In this regard, George (1977: 94) states clearly that "Cybernetics is concerned with reproducing all the human faculties, and thus proving that an artificial species is capable of being manufactured."

With regard to human life, science has been able to create the impression that it can actually control medical techniques concerning birth. Particular examples, are test tube babies and embryo transfer. According to Tyckoson (1986: 3), a new era in medical treatment has emerged since laboratories are able to conceive human life for a period and then reimplant this in the mother's womb. In this regard the claim is that throughout the world, the hopes (cf chapter 4 section 3.3) of thousands of childless couples have been raised by using in vitro fertilization (IVF) and embryo transfer in the development of test tube babies (Tyckoson, 1986: 3).

Other developments, for example, include advances in optics, hydraulics, chemistry, biology (especially circulation of blood), properties of gases, telescopes, pumps, remote manipulators, metals, medicine, food productions, communications, navigation and surveying (Moray et al, 1990: 31; cf Boyle et al, 1984: 15-17; Adkins, 1983: 9). With regard to *integrated optical circuit technology*, for example, Hutcheson (1987: 1-3) states that integrated optics

has grown rapidly in recent years. Some of its tasks are the following: to guide the light in a material that has a thickness approximate to a wavelength; to manipulate materials easily; to detect light waves; to incorporate the coupling of optical waves into and out of integrated optics circuits; to fabricate optical waveguides, components and devices in a variety of materials by using various techniques. As a matter of fact, according to Hutcheson (1987: 3) the entire field of optical communication has been revolutionized. There seems to be increased emphasis on optical communication between machines and people.

As far as *electronic messages* are concerned, Truxal (1990: 1) maintains that these have developed tremendously because of the technology of radio, light and sound. Some of its achievements are the following: to send messages to submarines; to transmit up to 5 000 telephone conversations across thousands of miles on a single cable at the same time; to monitor the blood pressure of astronauts in space; to take pictures of the inside of the human body. One can only but agree with Truxal (1990: 1), who states, "Never before have we been able to transfer information in such great quantities, so accurately, so rapidly, and to and from such remote parts of the world."

There also seems to be a tremendous shift towards a high-tech revolution even in traditional sectors. For example, sectors such as agriculture, mining, construction and transport are all influenced by a technological revolution. Clear examples of these are cited by Forester (1987: 4) as follows: "Down on the farm, for instance, we are seeing the development of robot tractors, robot fruit pickers, robot milking machines ('cow-bots') and even robot sheep-shearers; computerized irrigation systems that use sensors to calculate water and fertilizer needs in different parts of a field; automated chicken houses, automated packaging stations, automated weed killers and semi-automated rice com-

bines. In addition, there are ultrasonic meat scanners and electronic ID tags for animals which record their life history."

Considering the achievements of science Adkins (1983: 217) is of the opinion that it appears that science has developed to the extent that it can explain anything. As a matter of fact, technology (based on science) not only permeates all cultures, societies and individuals because of its utility, but has also led to a techno-fix-attitude (Louw, 1991 (a): 448; cf Volti, 1988: 23-24), creating expectations that it has the ability to solve all problems and to ensure a carefree life and bring happiness. Louw (1991 (b): 24) is of the opinion that it seems as though modern society regards technology as being able to provide miracle cures and that modern man is claiming that he can totally control life (cf chapter 3 section 4.7; chapter 4 section 2; chapter 5 section 7).

Although modern society relies very heavily on technological advances for its economic development (Robertson, 1988: 455-456), it seems that man's creation, in the advancement of technology, can also cause destruction (cf chapter 1 section 1; chapter 5 section 6). As a matter of fact technocracy is associated with terms such as revolution, industrial revolution, democratic revolution, capitalism and industrial and post-industrial societies (Robertson, 1988: 525; cf Encyclopaedia Britannica 18, 1981: 38). Consequently, there is great fear that provision is made for tools of war rather than for peace (cf Volti, 1988: 25-26). In this regard, Watkins and Meador (1977: 26) maintain that "...the war drums have effortlessly drowned out the peace drums, and the soldiers have picked up the new weapons provided by technology as they marched off to kill this day's enemy..." It should also be remembered that the nuclear age began in an attempt to demonstrate the prowess of technology. In fact, on 6 August 1945 the first uranium nuclear device was exploded over

Hiroshima, Japan (Schroeder, 1984: 32-33). With the introduction of nuclear devices that killed over 100 000 people and caused lifelong deformities for many thousands more, there was a devastating new reality that technology was promoting "the war business." (Watkins & Meador, 1977: 26).

Man's claims that he can create and control life in its entirety will receive further attention in the next section in which secularism and nihilism, as features of modern society, will be dealt with.

2.5 Secularism and Nihilism in Modern Society

Secularism from Latin secularis refers to "...the tendency to exclude religious standards from public life ... to make worldly." (Garmonsway, 1969: 635). People in modern society see God as being dead or absent and the world is left to its own devices. It is even claimed that man (and not God) is the measure of all things (Bell, 1980: 328; cf Oberholzer & Greyling, 1979: 120; Wilson, 1976: 40;). Nielsen (1985: 79) states that when a religious man talks about God, he gives the impression that he knows God, understands Him and presupposes that God has a certain character. No such belief or knowledge of God is acceptable to the secularist individual because he regards this to be completely false. Secularists are not affiliated to any religious organisations or do not belong to any religious institution and, consequently, they do not believe in God (cf chapter 3 section 4.7; chapter 5 section 7). A typical secular attitude is expressed in the following lines (Nash, 1992: 10): "I do not believe in the creed professed by the Jewish church, the Roman church, by the Greek church, nor by any church that I know of. My own mind is my own church."

As a matter of fact, secularists are of the opinion that there are no good reasons for believing in God but very good reasons for a person not to believe in God (Nielsen, 1985: 40). According to Nielsen (1985: 40) even morality, religious or otherwise, is regarded as a deficient morality. Life need not be pointless without morals and God, because a person can find satisfaction in acting on his own intentions and purposes in life. With regard to not showing any concern to be religiously committed, Nielsen (1985: 40) clearly states "...there is no moral or human need, let alone necessity, for a non-evasive and informed person in the twentieth century to have religious commitments of any kind." In reflecting on the issue concerning religious thinking today, Gall (1987: 1) states that there is no need for superstitions, beliefs (cf chapter 4 section 3.3) and gods if individuals, themselves, can be gods or create their own gods in the form of the computer, for example, and be content with the "brilliant dazzle" of science and technology.

Just like secularism, nihilism also excludes God (chapter 5 section 7). Nihilism comes from the Latin word nihil which means nothing (Encyclopaedia Britannica 16, 1962: 445C). According to Aloni (1991: 60) "Nihilism, etymologically, means denial or negation, of the established and esteemed beliefs and values in morality and religion." Griessel et al (1986: 169) also affirm that "...a nihilistic attitude means that no real values exist..." As such, nihilism is fundamentally not concerned with values, norms, Scriptures and God and it seems that nihilists are of the opinion that the authority of the Scriptures and God are all false (Aloni, 1991: 60; cf Nietzsche, 1969: 115).

Furthermore, Carr (1992: 17-18) maintains that nihilism can in fact be broken down into five elements as follows: Firstly, *epistemological nihilism* which refers to the denial of any possible knowledge (cf chapter 4 section 3.2) and sometimes refers to all knowledge being equal or that every knowledge claim

is equally not justified. Secondly, *alethiological nihilism* which refers to the denial of truth (cf chapter 5 section 6) and the fact that there is no truth means that there is no knowledge. Thirdly, *metaphysical or ontological nihilism* refers to the denial of an independent world in which nothing is real and that no true belief is possible. Fourthly, *ethical or moral nihilism* refers to the denial of moral or ethical values and expresses the claim that nothing is good. Fifthly, *existential or axiological nihilism* refers to the feeling of emptiness and pointlessness and expresses the idea that life has no meaning. Carr (1992: 18) states that, in practice, it is important to remember that each of the five elements tend to overlap and intermingle with one another. As such, the one has a bearing on the other, depending on the situation and the circumstances it is concerned with. According to Gall (1987: 15) the idea of "God is dead" refers to the realm of ideas, ideals, purposes and norms that no longer sustain life, with the result that everything real and its working reality has, in fact, become unreal. The destiny of this entire realm is nihilism because it has lost its worth and meaning.

In a society in which nihilistic attitudes are fostered, as explained above, there is not only a growing tolerance of criminal behaviour because people seem to be free to do as they please, but also a deterioration with regard to upholding laws. This is to a certain extent illustrated by the early release of prisoners who have committed serious crimes/offences. The extent which this practice has taken on, especially in South Africa, has forced the Witwatersrand Attorney-General and the executive director of lawyers for human rights to warn that the early release of prisoners will not only have a negative effect on the legal system but that a blanket indemnity which releases criminals will, in fact, lack moral or legal force (Hadland, 1993: 1; cf *The Citizen*, 1993 (a): 6; *The Weekly Mail*, 1992: 19). In New York as well, for example, Justice Edwin Torres of the Supreme Court also expresses concern that

by not using the court system effectively, innocent slaughter will be permitted to go unabated (Moynihan, 1994: 8-9). This is completely in line with the explanations given thus far, of a secularistic and nihilistic society, where man no longer needs or wants to rely on a moral order (Wilson, 1982: 159-161).

It seems as though secularism and nihilism can have serious implications concerning authentic Hindu relationships, especially with regard to meaningfulness of existence, belief in God, religion, Scriptures and sound relationships between people. These matters will receive further attention in the next chapter.

In a secularistic and nihilistic society where no real values are cherished it seems that people may turn more easily to crime and especially violence, as was indicated above. This situation can also be linked to the fact that our technocratic society is producing ever more frightful devices and weapons which aim at damage and destruction (cf chapter 5 section 6). As such, it seems significant to discuss violence in modern society in the next section.

2.6 Violence in Modern Society

The word violence in an etymological sense is derived from vis which means force and latus, which is the past participle of the word fero which means to carry. Thus taken in combination these words mean "to carry force (towards something)" (Degenaar, 1990: 4). In this regard it could be stated that violence implies use of force to harm, injure and even abuse others in the form of destructing, assaulting and damaging the body and property (McKendrick & Hoffmann, 1990: 3; cf Blumenthal et al, 1972: 7). Violence, according to this definition, seems to occur in several forms in modern society, as will be described in the following paragraphs.

One form of violence seems to result from political issues. In South Africa, for example, there seems to be an ongoing unrest especially in Black townships. In the past few years hardly a single day has gone by without any reports of violence (cf chapter 5 section 6) which has taken place all over South Africa (cf Deetlefs & Steinberg, 1990: 7; Fabricius, 1992: 1). According to Kentridge (1990: 11), 1 753 people died as a result of violence between January 1988 and March 1990. With some 220 lives lost in November 1993 alone, the political death toll in Natal reached a total of 3 975 in 1993, 20% higher than the total deaths taken in November 1992 (Staff Reporter, 1993: 10; cf The Citizen, 1993 (c): 4; Beeld, 1993: 4; Business Day, 1993: 2). In less than three and a half years (from 1990 to mid-1993), in South Africa, 52 800 people have died violently of which 8 967 were victims of political unrest (Krige, 1993: 5). According to Krige (1993: 5) the 52 800 South Africans who died violently in three and a half years "...is nearly as many as died in the three years of the second Anglo-Boer War and twice the number of South African Service men killed in the First and Second World Wars combined."

Violent power struggles are also taking place in other countries such as Angola, Rwanda and Bosnia, for example. Angola is in fact regarded as unfolding the world's most savage war (Dumbutshena, 1993: 11). A government of national unity was formed in Angola after Portugal abandoned its African colonies in 1975. With the collapse of this government, war erupted between the MPLA government and Unita when the two groups "...turned on each other in a battle for control of the potentially wealthy southern African nation." (The Citizen, 1993 (c): 3). Until the signing of the Bicesse peace agreement in May 1992 this war has claimed about 400 000 lives. Especially when Unita rejected the September 1992 elections, peace talks collapsed and the war restarted killing up to half a million people, which is one-twentieth of Angola's population (Brittain, 1993: 28). In fact, the degradation of the situation is clear from

the following statement: "In Quito they don't have time to bury the dead." (Dumbutshena, 1993: 11).

In Bosnia a similar situation prevails. The war in Bosnia began when Bosnia declared independence on 29 February 1992. Since May 1992, 130 000 people are estimated to have been killed (Nelán, 1993: 28). According to Bosnia Government sources "...the war in Bosnia alone has cost: 139 000 dead and missing; 68 000 seriously wounded; 3 million refugees; 38 towns substantially destroyed..." (Jackson, 1993: 28). Tender ties which kept Yugoslavia's Slavs, Croats and Slovenes together fell apart so rapidly, after Tito's death in 1980, that it is stated that it took "...the Serbs, Croats and Slovenes 13 centuries to unite their tribes in the first southern Slav kingdom ... and less than one century to destroy it." (The Pretoria News, 1994 (a): 9).

In Rwanda one of Africa's longest and bloodiest feuds flared up between the Hutu and Tutsi ethnic groups within hours after a missile is said to have shot down the jet in which Hutu presidents of Rwanda and Burundi were travelling (cf The Star, 1994 (c): 4; Edlin, 1994: 15). In only seven weeks of violence an estimated 500 000 have died in Rwanda (The Pretoria News, 1994 (a): 2 cf The Pretoria News 1994 (b): 2).

Closely related to violence between ethnic groups is violence between members of different races, such as the Los Angeles riots in which 4 White policemen assaulted a Black American on 29 April 1992. A year later, when the policemen were tried and found not guilty, 72 hours of rioting, described as the worst in 25 years in the USA, began. The devastating results indicated that 50 persons died, more than 2 000 were injured, part of the city was charred and the financial debt incurred was over a billion dollars (Trueba, 1993: 41). South Africa has also experienced racial violence. The home of a Black family

was, for example, bombed because they moved into an area where Whites resided (The Star, 1994 (b): 3). On the other hand White farmers in South Africa are publicly threatened and killed by Blacks. For example, in one province alone 21 farmers have been killed from December 1991 to May 1993 simply because of race (Crime Reporter, 1993: 1). A general call to kill Whites and even White journalists is clear from slogans such as "Kill the settlers", "Every settler deserves a bullet", and "One settler, one bullet" (The Citizen, 1994: 4; cf Geldenhuys, 1993: 1; Swartz, 1993: 1).

Furthermore, it seems that violence is more often than not specifically directed at those people who have made significant contributions towards maintaining law and order, namely the police. It is reported that deliberate attempts are made to injure policemen and people are called upon to kill a cop a day (The Star, 1994 (a): 5; cf Geldenhuys, 1993: 1). As a matter of fact, statistics show that police killings have been increasing in recent years. For example, in 1987, 67 policemen were killed. The figure rose to 80 in 1988 with a slight drop to 71 in 1989. In 1990, 107 policemen were murdered. In 1991 the figure rose to 145. By 1993, the figure increased to 230 which was very similar to the pattern of 1992 (Citizen Reporter, 1993: 3; cf The Sunday Star, 1992: 14). Close on to 40 policemen have been killed from January 1994 to 4 April 1994 (Police Report, Centre for the Analysis and Interpretation of Crime Information, 1994). There seems to be no end to the killing of policemen. This is evident from a report, as recently as 15 August 1994, which states "More cops die ... about 154 policemen have been killed so far..." (Hlahla, 1994: 1).

Children are also involved in violence. In this regard one can refer to child abuse as another form of violence. Cox (1988: 87) states that physical and sexual child abuse, throughout the world, is a very serious, growing and per-

petuating problem. As far as South Africa is concerned, it was reported that in the year 1993 alone, 11 711 cases of physical and sexual child abuse took place (Police Report, Centre for the Analysis and Interpretation of Crime Information, 1993). With particular reference to sexual abuse, as example, West (1987: 40) asserts that "An extraordinary upsurge of awareness of sexual abuse of children has occurred in recent years..."

As regards the extent of physical child abuse, it should be mentioned that in a single year in America alone 6,5 million children were physically abused by being punched, kicked, bitten, hit with an object, beaten up and even attacked with a knife or gun (Neubeck, 1986: 370-371). According to Steyn et al (1987: 406) there have been similar types of physical abuse in Western Europe, Canada and South Africa as well. Children are often led to believe that they are abused because they are useless human beings (Excell, 1987: 22), resulting in these children beginning to shirk all responsibilities at school and even considering suicide. These incidents of abuse are often so carefully concealed that what actually transpires is not a true reflection of the real extent of the problem. It should be kept in mind that for various reasons only a small fraction of the total number of physical and sexual child abuse which is taking place is reported (Excell, 1987: 22).

There also seems to be a trend in modern society to encourage children to partake in violence. Violent behaviour by children, is more often than not, promoted by means of toys. Children are encouraged to use toys (cf chapter 3 sections 4.2 and 4.6) to pretend to kill, explode and destroy people and things (cf chapter 5 section 6). Toys in the form of machine guns, rifles, fighter planes and the like are quite common. As a matter of fact toy guns made today are so closely related to real guns that even experts are unable to tell the difference from a distance of ten feet (Pagelow, 1984: 128). Yet

it seems that their effects on the minds of children are ignored. In this regard Pagelow (1984: 127) states: "...the United States, with the highest rates of violent crime in the world, continually ignores the training-in-violence such toys promote."

When children play games they often emulate those actions that they see in movies (cf Crime Staff, 1992: 1; Barlow & Hill, 1985: 10; Larsen, 1968: 60). Modern viewers encourage and support looting, killing and "action packed" violence (Pagelow, 1984: 128-129; cf Larsen, 1968: 60). According to Wilce (1994: 19), it was found that most children in America prefer cartoons and action adventures which portray an average of 25 violent acts an hour. Wilce further points out that it is popular for children of 11-15 years to enjoy "...slasher films, which depict horrible mutilations." It was also observed that children may often learn, from viewing these movies, to increase aggression. In an investigation of viewing violence on television, for example, it was noted that 200 studies reported aggressive behaviour after witnessing violence in various ways (Barlow & Hill, 1985: 10).

Another facet of violence is violence in sports, which is increasingly becoming a matter of great concern. This could be attributed to the fact that sportsmen and sports teams have been idolised by their supporters because of their achievements. These achievements have contributed to financial gains with the result that money has become such an important factor that winning at all costs seems to be the central aim in modern sports. This aim (cf chapter 4 section 2) seems to have caused crowd violence. In soccer matches, for example, fights with referees for decisions taken, fights between supporters of competing teams and fights between players, leading to serious injury, harm, killing and damage to properties (cf chapter 3 section 4.6; chapter 5 section 6), seem to be common (Robins, 1990: 115-116; cf Sunday Times, 1994:

1; Lerman, 1994: 28; Mazibuko, 1994: 32). All over the world also in rugby, violence seems to be a normal part of the game. It seems that rough play is becoming so common in present day rugby that the sport is regarded as producing the highest prevalence of player violence (McKendrick & Hoffmann, 1990: 149-150).

The victims of violence are not only restricted to physically fit and strong individuals. People who are helpless, defenceless and physically weak are also exposed to violence. Except for children one can, in this regard, also refer to elderly people (cf chapter 3 section 4.1; chapter 5 section 6) who are being ill-treated, injured or even killed. For example, surveys show that "grannybashing" seems to be more and more common and this does not imply only being smacked, hit or kicked but includes a wide variety of mental and physical assaults (Steyn et al, 1987: 432-433). In the first six months of 1993 in South Africa, approximately 500 attacks on elderly people were reported. Of these attacks, 94 were killed, 22 were raped, 75 were assaulted while 296 of these cases were accompanied by robberies (The Citizen, 1993 (b): 12; cf Crime Staff, 1993: 5).

It seems as though violence and the other features in modern society are contributing to pessimism/despair experienced by so many people nowadays. As such it is now appropriate to focus attention on pessimism/despair as another feature of modern society.

2.7 Pessimism in Modern Society

The term pessimism is closely related to depression which could in general be defined as "...an emotional state of dejection and sadness, ranging from mild discouragement and downheartedness to feelings of utter hopelessness and

despair." (Keir, 1986: 89). This implies being tormented in life, especially in the sense that the present is totally empty and the future holds nothing better (cf chapter 5 section 2). As a matter of fact Louw (1991 (b): 23) has no doubt that modern man is increasingly convinced that life is not worth it and that the future is not attractive at all. As such, there is no hope, no need to get involved or to form long-term relationships. According to Neubeck (1986: 432), depressive disorders "...take the form of sudden and severe changes in mood. The person may be gleefully boisterous in the manic state and may seriously contemplate self-destruction in the depressed state." The despair of the future can deepen to such an extent that the end result could even be suicide (Keir, 1986: 89). This is clear from the following statistics which show suicidal rates per 100 000 for selected countries in 1981-1982 (Neubeck, 1986: 473):

| <u>Country</u> | <u>Total Males (up to 65 years)</u> | <u>Total Females (up to 65 years)</u> |
|-------------------------------|---|---|
| United States | 119,4 | 33,7 |
| Australia | 105,5 | 34,7 |
| Austria | 222,2 | 84,1 |
| Denmark | 238,9 | 124,0 |
| France | 189,6 | 66,7 |
| Germany | 183,4 | 81,9 |
| Ireland | 63,8 | 16,2 |
| Israel (Jewish Population) | 64,6 | 31,8 |
| Japan | 124,3 | 86,4 |
| Netherlands | 80,9 | 49,2 |
| Norway | 116,1 | 37,7 |
| Poland | 132,7 | 25,0 |
| Sweden | 145,6 | 50,8 |

| | | |
|-------------------|-------|------|
| Switzerland | 213,3 | 84,1 |
| United Kingdom | | |
| (England & Wales) | 69,1 | 38,0 |

In the past few years there has been an alarming increase in the number of suicides (cf chapter 5 section 2) amongst the youth (cf Neubeck, 1986: 469). Louw (1991 (b): 25; cf Neuringer & Lettieri, 1982: 29-30) refers to the fact that more and more people in the age group 15-24 prefer suicide to an uncertain and a threatening future. Most suicides among children and young people are found in East and West Germany, Denmark, Finland, Japan and Austria. In some Western countries suicide is responsible for either the second or third most amount of killings amongst young people (cf Louw, 1991 (b): 25).

Against this background, Louw (1991 (a): 449) asserts that pessimism can be attributed to a feeling of uncertainty and alienation, which has originated in the modern highly industrialised society, partly because of the high grade of specialisation and automatisisation. This uncertainty accumulated to such an extent that man has started to believe that he is no longer able to cope in this technified, multicultural and secularised society and that he, therefore, is no longer capable of determining his own needs, but that so-called "experts" have to do it for him. That leads to even more feelings of insecurity, because man's real or fundamental needs are not fulfilled. In this regard Lasch (1980: 25) points out that "...we allow experts to define our needs for us and then wonder why those needs never seem to be satisfied."

Louw (1991 (a): 449) further maintains that mass media (such as newspapers and television) play an important role in creating and maintaining uncertainty, despair and confusion by presenting information from the most divergent religious and philosophical viewpoints in a very fragmented and volatile (momen-

tary) way. That adds to man's inability to get a grip on the world, because he is not in an adequate position to "process" the information in coordination with and according to his philosophy of life. Adding to this Louw (1991 (b): 24) stresses that the exploitation of natural resources, the destruction of the fauna and flora, pollution, poisoning and the ozone danger, caused by development in a technified and technocratic society further intensify feelings of pessimism. In the face of the planetary darkening of the future, more and more married couples are even refusing to have children, because it is regarded as cruel and irresponsible to place children in a chaotic world on the edge of disaster (Louw, 1991 (b): 25). During the last two decades, for example, there has been a constant and an alarming decline in the birth rate of Whites in industrialised countries, South Africa included.

Refusal to have children whether for reasons of despair, materialism, hedonism and the like, often leads to abortion (cf section 2.2 of this chapter and chapter 5 section 2). Wharton (1989: 29-32) states, in this regard, that an estimated 40 to 60 million abortions take place in the world each year. About half of this is done illegally resulting in the death of an estimated 200 000 women a year. Approximately 1.5 million abortions a year take place in the United States and about 170 000 in England and Wales (of which 14% are done in other countries, especially Ireland and Spain). In South Africa, six doctors indicated that up to 3 000 women have asked them for abortion and it is generally clear that "...South African women in their thousands are already asking doctors to terminate their pregnancies." (St Leger, 1994: 3).

In consideration with the remarks above Louw (1991 (a): 450) avers that one can understand why people in this modern industrialised society have no great expectations of the future, and why it is said that people are so sick of modern society that they tend to fall in a pessimistic lethargy. Psychiatrists,

as a matter of fact, regard depression as one of the main illnesses of modern times. It was estimated, for example, that at least 5% of the world's population suffered from depression at the end of the 1980's.

3. Conclusion

In this chapter a description of some features of modern society was undertaken in order to be able to fully consider their influence on authentic Hindu relationships. The following features were described: materialism, narcissism and hedonism; egalitarianism and globalism; technocracy; secularism and nihilism; violence; and pessimism. It was stressed that the explanations do not pretend to be complete.

As far as materialism is concerned (cf section 2.1), it was revealed that materialism is centrally concerned with personal gains, money, beauty, selfishness and exploitation, devoid of traditional patterns and belief in God.

The central issue about narcissism and hedonism (cf section 2.2) is that the individual is preoccupied with himself only. The individual is depicted as being someone who is selfish and greedy. Man is advised to strive for as much immediate pleasure as possible at all costs and to realise that pleasure is the highest value even if it means lacking that which is "proper". That which provides for immediate pleasure is therefore regarded as good and proper.

The explanations concerning egalitarianism and globalism (cf section 2.3) revealed that everything should be equal (the same) for everybody irrespective of intellectual, racial, ethnic or cultural differences. Egalitarianism and globalism are concerned with equality of sexes, equality of all individuals (even adults and adults-to-be), equality of income and removing all forms of

differences whatsoever. The human race must be viewed as being one single race and education must be accomplished in a global culture.

With regard to technocracy (cf section 2.4), the discussion shows that modern man is living in a technological age which is known as the age of the computer. Man is seen as a tightly integrated and articulated component. The idea is to form a robot-type of world culture. Even the school curriculum will turn out to be a global curriculum controlled by computers.

As far as secularism and nihilism are concerned (cf section 2.5), the discussion shows that man believes that he is able to control the natural order of things in the world, devoid of the need for God and religion.

In the discussion concerning violence (cf section 2.6), it became evident that there are various forms of violence. Except for political struggle, racial conflict and police killing also contribute to riots and an uprise in violence. Child abuse was explained as another form of violence. Furthermore, children are encouraged to get thrill, fun and enjoyment out of violent actions. They pretend to destroy people and things with the use of toy guns, rifles and fighter planes. Even in movies, viewers support "action packed" violence, looting and killing. In addition, violence also takes place in sports. Elderly people, too, are often the victims of violence.

With regard to pessimism (cf section 2.7), it was revealed that individuals in modern society have feelings of utter hopelessness about life in the future. Often the end result is even engaging in issues such as abortion and contemplating suicide. These signals seem to provide clear evidence of playing down the expectations of the future.

From the features of modern society dealt with in this chapter, it seems obvious that all of them not only contribute towards promoting an extreme individualism but also to regarding a life-view as not being really significant. The implication in terms of this research is that a life-view need not be taken into consideration as far as education and man's relationship with the significant other is considered. It would perhaps be regarded as an understatement to conclude that modern society poses a real threat to life-views in general, and the Hindu life-view in particular. In order to obtain a better and perhaps more balanced perspective on this matter, it therefore seems necessary, at this stage, that an exposition of at least the Hindu life-view and its relevance with regard to the child's relationships be given. This matter will be dealt with in the next chapter.

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CHAPTER 3

THE HINDU LIFE-VIEW AND ITS RELEVANCE WITH REGARD TO THE CHILD'S RELATIONSHIPS

1. Introduction

It was mentioned in the previous chapter that this chapter will be concerned with the Hindu life-view and its relevance with regard to the child's relationships. In so doing, it is considered appropriate to first give a general orientation with regard to the Hindu life-view so that one may at least acquire an overall picture of what the Hindu life-view entails. Furthermore, one may also be able to understand that the Hindu life-view makes particular demands in the lives of Hindu individuals (adults and children), and the relevance thereof, especially with regard to man's (and the child's) relationships.

Consequently, the relationship between the child and the significant other, in the form of family/relatives (kutumb); other fellow human beings (bija manas); the educator/teacher (guru); the community (samaj); himself (pothe); objects (chiju) and God (Brahman) respectively, will be discussed in order to expose the significance of man forming meaningful relations/relationships, based on a specific life-view, that is, the Hindu life-view.

In the light of the brief introductory remarks made about this chapter, the next section will focus attention on the importance of relationships.

2. The Importance of Relationships

With regard to the fact that relationships are highly significant Van Vuuren (1978: 69-70; cf Du Plooy & Kilian, 1980: 75-77) maintains that it is only through meaningful relations in the immediate situation in which a child finds himself that education can be described as truly giving assistance. As a matter of fact, the life-world of the child takes meaning in accordance with the significant way in which adult and child relate to each other. There seems to be no doubt that a conscientious educator will avail himself of all the opportunities to guide and support the child, that is to relate to the child, on his (the child's) advancement towards adulthood. This is exactly what Du Plooy and Kilian (1980: 77) have in mind when they state: "That is why the educator initiating such a situation, and helping the educand to change it profitably, must do so in a very responsible and pedagogically accountable way."

Against this background Griessel et al (1986: 53-54) maintain that as the adult and child work together in a responsible manner to assist the child towards adulthood, both the adult and the child are creatively involved in a common mission in life. It is the task of the adult to provide and set an example for the child in a way that the child can emulate. As the child grows, he may be able to manifest more clearly the image of adulthood, in accordance with the relationships formed at home, at school, in the religious institutions, on the sports field and in all other societal relations (cf Griessel et al, 1986: 54).

In view of what has just been said, the significance of a life-view with regard to forming meaningful relationships should be probed. As such, the next section will focus attention on a general orientation with regard to the Hindu life-view.

3. A General Orientation with regard to the Hindu Life-View

It was already mentioned in chapter 1 section 3.2 that the Hindu life-view is very complex. At the outset, it needs to be pointed out that Dharma (religion) sustains the life of every individual (Vedalankar, 1979: 11). Both the stability of the universe and the organization of the entire social order of the universe depends on Dharma. This is so because Dharma is regarded as a "...social, legal, spiritual, religious absolute in Hindu life." (Berry, 1971: 33). The Hindu life-view advocates that the earthly life isn't the true one (Gonda, 1974: 76) and that there must be an intense desire to strive for salvation by being released from the samsara (the transient and unstable).

In addition to the significance of Dharma, the law of action (karma) is regarded as an important principle in the Hindu life-view with regard to a Hindu's salvation. Basically the law of action refers to the condition in which a person finds himself in terms of his actions in his daily experiences. According to Sharma (1984: 57) salvation is not a gift of Brahman (God), but is deserved through an individual's discipline and his good deeds. In this regard, according to the law of action, every person is therefore "...free to perform deeds that will lead to salvation or at least to an improved state of existence." (Berry, 1971: 14). In fact, Zaehner (1984: 107) maintains that the actions of man (karma) and fate work in harmony and "...it is man's co-operation with fate which is but another word for God's will that justifies him and earns him a place in heaven or that causes him to enter into God."

The complexity of the Hindu life-view, referred to earlier, has also resulted in the development of various philosophical schools. It is said that "Indian thinking began to crystallize into darsanas or demonstrations. Of these there are traditionally six. They take the form of sutras, which are short pithy sayings." (Crompton, 1980: 24; cf Sen, 1981: 78). These six schools of

philosophy (Darsanas) are known as Nyaya, Vaisesika, Samkhya, Yoga, Mimamsa and Vedanta (Sarma, 1981: 16; Mishra, 1973: 41; Mahadevan, 1971: 99; Sharma, 1972: 2). The most striking features regarding these schools are that they all deal, in different ways, with Hindu convictions, with Brahman (God), the creation of Brahman, man and man's salvation (Mahadevan, 1971: 99; Sarma, 1980: 87; Smart, 1981: 162; Gonda, 1974: 68-69; Berry, 1971: 55). A few remarks are made about yoga (cf section 4.5 of this chapter and chapter 4 section 3.2), especially with regard to its value concerning meditation.

Undoubtedly, the idea of God (Brahman) and the Hindu Scriptures are exceptionally significant in the Hindu life-view and it seems appropriate to focus attention on these issues. As such, it must be emphatically stated that "The Hindu Scriptures insist that there is only one God and that the entire universe is nothing other than an appearance of this Supreme Spirit." (Sharma, 1984: 17; cf Vedalankar, 1979: 21; Crompton, 1980: 44; Sen, 1981: 21, 35; Mahadevan, 1971: 24). Hindus merely have numerous names (such as Om, Brahman, Vishnu, Shiva, Ishwara, Rama, Krishna, Hanuman, Laksmi, Saraswati, Kali and a host of many, many more) for the one God who is worshipped in different ways (Sharma, 1984: 17-18; Sarma, 1980: 61). In fact, Hindus believe that "The main purpose of addressing God by so many different names is to emphasise his presence everywhere and in everything." (Sharma, 1984: 20).

The complexity of the Hindu life-view is also evident by the fact that there are numerous Hindu Scriptures. Hindu Scriptures are called Shastras, which have been divided into three broad categories known as shruties, smrities and puranas. The sanskrit word shastra/shas means that (text) which rules, governs and guides people's behaviour so that they may advance towards spiritual perfection (Sharma, 1984: 6; cf Swami Nirvedananda, 1969: 137). Included in these three broad categories mentioned are texts known as Vedas, Upanishads

(in the shruties), an extension of the fundamental truths revealed in the Vedas (in the smrities) and the Bhagavad Gita (in the puranas) (Swami Nirveda-nanda, 1969: 139; cf Soni, 1988: 90-104). According to Sharma (1984: 8), altogether the puranas form a store-house of more than half a million verses. The puranas are in fact bigger than the smrities, and these are bigger than the shruties. The central idea about having numerous texts was to provide explanations, commentaries, legends, mythology and illustrations to make eternal and spiritual truths easy to understand even by ordinary people/laymen. Since there are so many works, in the event that fundamental principles vary in the three broad categories mentioned above, the purity and authenticity of the shruties have to be followed and preserved instead of the smrities or puranas. It must always be clearly understood that "Many verses of these Scriptures are devoted to explaining the ways that can lead a person to this objective of God-realisation." (Sharma, 1984: 10). As such, the particular significance of the Hindu life-view is the sole purpose of attaining God-realisation. Therefore, when developing his relationship with the significant other, it is vital for the child to be taught to strive to realise God.

The Hindu life-view demonstrates various ways of attaining God-realisation. Although it is not easy to realise God, it is imperative that the child makes earnest efforts to obey the demands of the Hindu life-view. One of the ways in which a child may strive towards God-realisation is by acquiring good, noble qualities in his relationship with the significant other. In this regard the Hindu life-view advocates that there are three qualities (or Gunas) which hold the entire universe and all creatures. These three are, Sattwa (goodness), Rajas (passion) and Tamas (darkness) (Swami Sivananda, 1968: 159; cf Swami Chidbhavananda, 1977: 729, 735; Radhakrishnan, 1967: 319). Man has different temperaments, that is, there are natural differences between people

in terms of these qualities. It is believed that the caste system, an important matter in the Hindu life-view, resulted because of the qualities of nature/natural differences. Several writers (cf Sharma, 1984: 31; Crompton, 1980: 32-33; Vedalankar, 1979: 51-53; Sen 1981: 28; Mishra, 1973: 67 and Upadhyaya, 1985: 80) point out that there are four caste systems, Brahmins (advise and peace), Kshatriyas (bravery and power), Vaishyas (business and economics) and Shudras (menial work and service), that predominate in the Hindu life-view. Broadly speaking the role which each caste has to fulfil in society is as follows: Brahmins are regarded as being most suitable for intellectual, priestly, advisory tasks and they are expected to manage the spiritual welfare of the people. They are not to engage in material welfare but rather be studious, have peaceful disposition, learn, teach and perform religious ceremonies. Kshatriyas are considered to be most suitable for their bravery, boldness, power and force. They are regarded as being good governors, administrators and soldiers. They are to protect the community from being attacked and in this way maintain law and order and secure the land. Vaishyas are regarded as being most suitable for business, industry, agriculture, commerce, crafts and the nation's economic affairs. Shudras are considered to be most suitable for manual labour, menial work and serving society. Rather than representing those people belonging to the caste with intellectual powers they are regarded as physical workers. The caste systems signify levels of development, eliminate wrong career choice and their various tasks must be seen as being useful to society and respected as such. It should also be mentioned that the caste system is still being followed by numerous families in India, even though there may be slight differences. Although the pattern is not identical with that which is followed in India, South African Hindu families have similar ways of following roles that their castes have to fulfil. Hindu individuals are not expected to change their caste, their family, their religion and the like under any circumstances whatsoever. How-

ever, in whichever caste an individual is born, it is expected of him to strive for a divine and an elevated life at all times. Although the children of some families follow the career of the father, it is not essential to do so. As far as careers are concerned, the Hindu life-view stresses that whether an individual is, for example, a lawyer, a doctor, a policeman, a teacher, a secretary, a mechanic or even a bus driver, the individual must strive to be the best such person which that career requires of him, in accordance with the demands of the life-view. In every instance, the aim of Hindu education (cf chapter 4 section 2) must always be borne in mind.

Hindu belief is that a person's life is divided into four stages or ashramas (Crompton, 1980: 36-37; cf Sharma, 1984: 35; Vedalankar, 1979: 55-61; Swami Mukhyananda, 1987: 13, 15). The first stage is known as Brahmacharya (student) stage, which refers to the immature individual who needs to be taught and guided in life by elders. The second stage is known as Grihastha/Garhasthya (householder) stage, which refers to an individual who needs to raise and support a family. The third stage is known as Vanaprastha/Vanaprashta (retirement) stage, which refers to the stage in which an individual must get rid of all desires and devote himself towards a spiritual life. The fourth stage is known as Sannyasa (renunciation) stage, which refers to the stage in which an individual must be able to unite or be one with God. Even though it may be difficult to attain God-realisation, it is absolutely essential for the child to strive in this direction through meaningful relationships since adulthood implies seeking spiritual advancement. In each of the stages mentioned, it is believed that the first stage is most significant primarily because this is the stage in which the child begins to acquire a foundation in life. This foundation refers to his education, his values, his norms and, in fact, the way in which he engages in all his activities. Therefore, the role of the adult in providing authentic education (cf chapter 1 section 3.8) is most cru-

cial in the life of the child. Depending on his relationships to actualize the aim of Hindu education in the first stage, the other three stages will follow accordingly.

At this stage already, two very important issues seem to come to the fore. These are, *firstly*, a life-view gives direction about a meaningful existence and, *secondly*, that relationships should be in accordance with the prescriptions of a particular life-view (cf chapter 2 section 2.3).

As such, the preceding paragraphs in this chapter have serious implications concerning the Hindu individual (child/adult) and the particular nature of Hindu education. These implications may be understood as they are unfolded/discerned in the discussions to follow (cf also chapter 5 section 8).

It seems appropriate, at this stage, to focus attention on the child's relationships in the next section.

4. The Child's Bandan (Relationships)

At the outset it should be made clear that this section is concerned with giving a general outline of a child image or a view of man's understanding of a child from a Hindu perspective. In this respect, this section must not be confused with the relation/relationship between the child and himself (cf section 4.5 of this chapter). Child in this thesis will imply a human being from birth to the end of the secondary phase of formal schooling, who is in need of educative support to actualise himself and give meaning to the world of which he is a part. The child, in fact, needs to belong, be accepted and given safety and security (cf chapter 2 section 2.6) in his life-world. As he "becomes", he gradually acquires values, morals, meaning and a philosophy

of life by means of his experiences and his relationships with the significant other.

When the child is born he has, from a Hindu perspective, the potential of developing (or suppressing) several qualities that are characteristic of being human. These qualities are desire, jealousy, effort, happiness, misery, knowledge, righteousness, truthfulness, friendliness, faithfulness, shamefulness, persuasiveness, indifference, valour, firmness, patience, self control and purity, to mention only a few (cf Sharma, 1985: 36). In addition, it should also be kept in mind that the aspect of natural differences pointed out in section 3 of this chapter also holds true for every Hindu child. That is, if the child is governed by base or morally low forces of nature (Tamas) then he will remain wicked and unable to refrain from immoral and evil deeds. He will remain deluded, lethargic and ignorant. If the child is governed by passionate forces of nature (Rajas), then he will remain greedy, attached and generally engaged in all sorts of enterprises. If the child is governed by good forces (Sattwa) then he will learn to be pure, happy, wise and illuminated. He will ascend physically, intellectually, ethically and he will gradually become calm and selfless (Radhakrishnan, 1967: 319; Swami Chidbhavananda, 1977: 729, 735). It should be mentioned that these qualities are not pre-determined but that these qualities may be acquired in varying degrees, depending on the child's up-bringing, his experiences, his philosophy of life and his relationship (cf chapter 2 section 2.4) with the significant other.

Tagore (1957: 39-40) draws attention to the fact that, as the child develops, the child must learn to strive for righteousness and attempt to reach his fullest expression, which is the realisation of "...the inner light that reveals him."

It seems appropriate at this stage to focus on the various relationships between the child and the significant other. Attention will first be given to the relationship between the child and the kutumb (family/relatives).

4.1 The Child and the Kutumb (Family/Relatives)

In this section remarks will be made about the parents first and then about other members of the family.

At the outset, it needs to be pointed out that, according to Hindu belief, the parents play a prominent and a primary role in bringing-up the child. As such, the child, plays a secondary role about his actions and decisions in his various life situations. In this regard the common saying that "children should be seen and not heard" is a typical Hindu attitude in the relationship between the child and his parents. This is particularly so because Hindu belief is that a father is in fact his own son. When this oneness is realised, the home, the community, the society, the nation and even the world will be organized with mutual understanding, mutual love and brotherhood. In view of these remarks just made, this section focuses attention on the parents relationship first and then their relationship with the child.

As far as the parents are concerned, the Hindu life-view advocates that parents ought to have a good relationship themselves even before the child(ren) is born (cf Upadhyaya, 1985: 94-95). This implies that from the time the parents are married (cf chapter 2 section 2.2) they are expected to uphold their marriage vows throughout their lives. During the marriage ceremony, the couple take seven steps in the presence of other people (as witnesses) with significant vows. These are: for the sake of livelihood, which means that the family will have basic necessities for a healthy life; for the sake of power,

which means that the man and the woman will use their respective energies to do that which is "good"; for the sake of wealth and prosperity; for the sake of happiness; for the sake of progeny; for the sake of seasonal propriety; and for the sake of close union.

In each of the steps mentioned above, these lines must follow: "Follow me in my vows. Let God be thy guide. May we get children. Let the progeny be manifold and longlived." The couple then recite the following verse: "I put thy heart into my vow. Let my mind be in accordance with thy mind. Follow my word with pointed attention. Let God join thee with me." (Upadhyaya, 1985: 95).

The significance of the sacred issues involved in the union/special bond (Vivaha, in Sanskrit) cannot be overemphasized. The husband and the wife (parents-to-be) must march together, step by step in harmony out of conjugal love (cf Upadhyaya, 1985: 91). In this regard Swami Vivekananda (1965: 43) contends that the man (husband) must do good for his wife and even if he is in the greatest troubles or difficulties, he must neither scold nor show anger to his wife. By the same token, as far as the role of the mother is concerned, Swami Vivekananda (1965: 68) avers that "The position of the mother is the highest in the world, as it is the one place in which to learn and exercise the greatest unselfishness. The love of God is the only love that is higher than a mother's love; all others are lower. It is the duty of the mother to think of her children first and then of herself."

Once the couple themselves realise the implications of their matrimonial vows and apply them judiciously in their daily lives, it may be said that their relationship (as parents) with the child may be intensified appropriately in accordance with Hindu Scriptures. The responsibilities concerning the

duties of Hindu parents are not simple. In the light of the general orientation of the Hindu life-view already given (cf section 3 of this chapter) it should be made clear that parents themselves have to be familiar with and apply the teaching of the Hindu life-view in their daily living. It may also be said that parents need to upgrade their understanding of the essential teachings of Hinduism, and they should use simplified books, especially intended for children, to explain these teachings to the child. As far as the duties of parents, are concerned, Swami Vivekananda (1965: 42) asserts that "The householder should be devoted to God; the knowledge of God should be his goal of life. Yet he must work constantly, perform all his duties; he must give up the fruits of his actions to God."

As far as the duties towards the child are concerned, Swami Vivekananda (1965: 44; cf Swami Chinmayananda, s.a.: 78-98) says that the child should be reared lovingly, sent to school, get employment and always be treated affectionately. In their association with the child, the parents must always bear in mind the sacredness of life/human birth and intelligently employ it for the sole purpose of acquiring and living a nobler life. This implies that the parents ought to guide and support the child towards adulthood in accordance with the demands of the life-view.

Guiding and supporting in terms of the life-view also means that the mother tongue (cf chapter 4 section 3.1) plays an important role. According to Swami Chidbhavananda (1982: 223-224) mother tongue is crucial in the life of the child, especially because, from birth, the child's contact with his mother is most intensive and extensive. Both, the love of the mother and the love of the language of the mother have to be cultivated with regard to attaining adulthood in a particular cultural community according to a particular life-view. The child will also be assisted to socialise in his community (cf sec-

tion 4.4 of this chapter). As such, it is imperative that the school (cf section 4.3 of this chapter) gives the necessary attention to this matter as well so that the child can observe that his home language is accepted and not regarded as being inferior to other languages. This kind of support and assistance ought to enable the child to face challenges in the world and confront various situations that he experiences with confidence. In this regard Swami Chinmayananda (s.a.: 78-98) explains that the child, who comes into being in a Hindu home, is to be viewed from a divine and philosophical standpoint.

Gradually, the child, too, ought to acquire the benefits of the given guidance by the parents about these teachings. In this way, the child also has particular responsibilities concerning his duties as a child in a Hindu home (cf Swami Chidbhananda, 1982: 210). In the event that the child is a son (boy), it is expected of him to assist his parents, do chores in the way of running errands for his mother and always being with the father to help in the tasks that the father is engaged in. In the event that the child is a daughter (girl), it is expected of her to assist her parents by mainly undertaking domestic chores. The daughter is expected to always be with the mother to help in the tasks that the mother is engaged in. Whether it is a son or a daughter, the child is expected to obey the parents like a true and loyal servant. The child must always respect and speak pleasantly to his parents at all times. The reciprocal relationship is also expected on the part of the parents. In fact, Swami Chidbhananda (1982: 210) says "Children with great qualities are born of parents who rigidly take a self-control, austerity and devotion to God." The child's duties, according to Swami Vivekananda (1965: 43), are to please his parents and know that they are visible representations of God. The child must not show restlessness, anger or temper. Furthermore, he must bow low before his parents, obey them and must always try to do good

and be good to them. When the child, himself, is advancing towards an independent and a self-reliant life, he must realise that all the teachings of the life-view that he has acquired, must still be a part of his being even with regard to his own marriage. Consequently, he must know that sexual relationships (cf chapter 2 section 2.2) are only fulfilled in the context of the marriage bond. With regard to marriage, it is expected of the child to marry an individual of the same caste so that those patterns of life, which are basically followed by members of that caste, will still be adhered to. Although it is not expected of the child to ask permission about marriage (because it is expected that he is an adult by this stage), it is most essential for him to discuss the matter with his parents, especially out of respect and common courtesy. Furthermore, the materialising of such a marriage ought to be done with the idea that two groups of family members (and not only the bride and the bridegroom) have united and extended the bond between members of the community. This implies that every decision that the now grown-up child makes, is in fact a totally personal decision. However, two crucial matters should be pointed out as follows: *Firstly*, irrespective of the child's age he is still regarded as the child of the family. *Secondly*, if the child has truly been brought up in a pedagogically responsible way, there ought not to be any fear at all about choices and decisions that the child would take, at any stage of his life. There seems to be no doubt that the parents must in fact be "God-Parents" themselves so that, hopefully, their relationship with the child may assist the child to also be a "God-Child".

It is perhaps clear at this stage that the relationship between parents and their child is a crucial and unique one in terms of the Hindu life-view. The stronger the bond in this regard, the stronger and healthier will be the relationship between the child and parents in accordance with the demands of the Hindu life-view.

As far as other family members are concerned, the Hindu life-view advocates that a good relationship is imperative since the members of a family form a link between each individual and society and this relationship is regarded as a starting unit of Vedic sociology (cf Upadhyaya, 1985: 90). When a child is born amidst brothers and sisters, the child is the centre of all interests and he forms an addition in a particular family. Elder brothers and sisters need to comfort and support the child together with the parents in accordance with the demands of the Hindu life-view. As the child grows, he or she needs to execute duties by being obedient to every member of the family and respecting each member like a true and loyal servant (cf Upadhyaya, 1985: 90; Swami Chidbhavananda, 1982: 210; Swami Dayanand Saraswati & Shastri, 1976: 238-239). It should be mentioned that the responsibilities of the parents, in their absence, are passed on to the children in order of their rank. This implies that the eldest child has more responsibilities and ought to take complete control of the household rather than another child. The other children are expected to co-operate accordingly.

The same behaviour is also expected with any other relative such as cousin, aunt, uncle and grandparents (cf chapter 2 section 2.6). Grandparents have a unique role in accordance with the demands of the Hindu life-view. Whatever they say is generally respected by all others. Usually, the grandfather is regarded as most senior followed by the grandmother. The grandparents are to uphold the norms and values of the life-view and guide and support the grandchildren accordingly. Grandchildren are expected to look after the grandparents, do chores for them and obey them at all times. All these members are expected to obey the demands of the life-view and be united together. In this regard Swami Dayanand Saraswati and Shastri (1976: 238-239; cf Upadhyaya, 1985: 90) maintain that members of the family ought to eat and drink together,

worship together and unite together in all activities that the family members are engaged in.

In addition to the above, joint or individual prayer for family welfare is also regarded as an essential/crucial issue in the Hindu life-view. As such it should be made a part of the daily prayer of every Hindu family. Furthermore, any Hindu prayer which is recited must be recited in exactly the same way as the original source and must not change in any way at all, whether it is the wording or the pronunciation. The slightest alteration to any prayer made will in fact lose its essence and the "deep impact" that it is intended to provide. This is especially so because any Hindu prayer is regarded as being "a very powerful prayer". The following prayer for family welfare and its meaning are only given by way of an example of how such a prayer could be carried out in a Hindu home: "Om anuvratah pituh putro matra bhavatu sammanah Jaya patye madhu matim vacham vadatu shantivam. Om samani prapa sahavo anna bhahgah samane yoktre sahevo yunajmi. Samyanchohgnim saparyatara nabhi miva bhithah. May the son be obedient and loving to mother and father. May the parents also love their children. May husband and wife speak gently and live in peace and happiness. May all members of the family be treated equally and may they show courtesy and consideration to one another. As all the spokes of the wheel unite to give motion so let all members of the family make progress with a common aim." (Vedalankar, 1979: 40).

The Hindu life-view also advocates that all dealings with regard to the household must be true, honest, concordant, pure and sanctimonious (cf Swami Dayanand Saraswati & Shastri, 1976: 249-250). The members of the family must follow a code of conduct in accordance with right speech, show no greed for food and do proper pious acts. In this way, everything that is acquired will

be done through righteousness and purity, devoid of injustice and dishonesty. This is regarded as a great aspect of cleanliness.

As far as cleanliness is concerned (Upadhyaya, 1981: 323-324; cf Vidyarnava, 1979: 13) family members should also observe this with the idea of washing their hands and feet and removing impurities from body, clothes, food, water and lodgings. This type of cleaning is conducive to health. In all their actions, it is the duty of family members to renounce all that is harmful, outwardly and inwardly.

With regard to inward cleanliness and its place in a family, Swami Chidananda (1976: 120-139) says that each family member should live his life in constant inner union with the Divine (God) and be devoted to Him. Parents have the onerous responsibility of inspiring children to follow the spiritual life and do good to others through their personal example. Since children are imitators, parents have to set ideal examples, based upon virtue and being ethically perfect. In this way children, too, can be beneficially influenced. Therefore, the family atmosphere (home) must be ideal, beautiful, sweet and happy, harmonious with love for God as the centre of family life.

In accordance with a few advices to family members, Swami Chidananda (1976: 138) says that virtue should be developed as a general rule in thought, word and deed. The family schedule should incorporate moments of calm reflection, exchange of thoughts, spiritual reading, sacred songs memorised and offerings to God. Even while working, the heart and the hand should be dedicated to God. The spirit of charity, compassion, goodness and selflessness should always be uppermost qualities in life.

Against the background of what has been said about the relation between the child and the family, it may be clear that family members play vital roles in assisting one another on the path towards adulthood in accordance with the demands of the Hindu life-view.

At this stage the relationship between the child and other fellow human beings, who are not relatives of the child, will be attended to in the next section.

4.2 The Child and Bija Manas (Other Fellow Human Beings)

It should be first mentioned that the home background of the child and his relationship with the family members are vital issues even when taking into consideration the relationship between the child and other fellow human beings. As such, the explanation given with regard to the child and relatives is also significant and has a bearing on the child's relationship with other fellow human beings, such as peers.

It should be mentioned that there are numerous qualities that are necessary, in terms of the Hindu life-view, for the child to acquire and portray in his relationship with fellow human beings. In this regard, according to Swami Sivananda (s.a.(b): 49), it is essential for a Hindu individual (child/adult) to develop cardinal virtues in his relationship with fellow human beings for success in his spiritual life. As such, reference is made to the song of the "18 ities", which in fact refers to virtues that the child must display in his relationship. These are: serenity, regularity, absence of vanity, sincerity, simplicity, veracity, equanimity, fixity, non-irritability, adaptability, humility, tenacity, integrity, nobility, magnanimity, charity, generosity and purity. He further maintains that these ought to be practised daily, even if

it means trying to develop one virtue at a time to a very high degree of perfection (Swami Sivananda, s.a.(b): 49). It should however be borne in mind that since it is no easy task to acquire these qualities, adults (parents/teachers) need to educate the child about developing these qualities. It is also essential for the child to make an earnest effort, himself, to apply the examples set by the adults about a meaningful existence. This implies that if the child is deprived of the guidance and support of the adults, then he could seek comfort from his peer group and feel at home with his peer group. The great danger is that the child could misbehave or perform criminal actions. In fact, this behaviour could lead towards socio-pedagogic problems because the child lives by one system of values within the family and another system of values within the peer group (cf Griessel et al, 1986: 83-84).

Friends, in fact, are to see each other and love each other as divine beings. True companionship must be sought by love for humanity and not through any form of cruelty (such as stealing, harming and gaining profits) inflicted on the companions (cf Tagore, 1957: 109-112).

In addition to the above, special emphasis should also be placed on acquiring other virtues which are essential for the child's sound relationships with fellow human beings. Swami Paramananda (1915: 15) takes into account the virtue tolerance and shows its relevance for the Hindu individual in the company of his peers. The Hindu individual should not hate any living creature but be kind, compassionate and ever loving and forgiving. The individual ought to be equal-minded in pleasure and in pain. This implies that the child must portray an attitude of non-injury in his relationship with fellow human beings. With regard to non-injury, Swami Sivananda (s.a.(a): 34-40) maintains that it assists in truth, love and selfless service. It assists in avoiding harsh, unkind words and hurting the feelings of others. Although it takes

time and is difficult to achieve, gradual practise will enable success in the form of control of actions, forgiveness and service to others. Foes will be easily subdued and friends may be won and loved. As such, Swami Paramananda (1915: 15) states: "When such love and such wisdom will become inseparable parts of our being, then alone shall we ourselves find peace and be able to bestow peace on our fellow beings."

Regarding anger, Swami Sivananda (s.a.(a): 41-48) says that this destructive quality (cf chapter 2 section 2.6) can sever the relationship between friends. Friends sometimes abuse and insult each other out of anger. An attempt must be made to control the anger and exercise understanding since it is generally easy to engage in evil actions but difficult to do that which is good. As such peers, in their relationship, ought to be taught to practice utilising their strength in order to do good. Although a Hindu child is expected to be polite and have good manners with whoever (even a stranger) he is associated with, it is the basic responsibility of the parents to monitor the child's associations with bija manas (other fellow human beings). The parents ought to ensure that the child is not associated with others, who could be a bad influence to him.

With regard to charity (cf chapter 2 sections 2.1 and 2.2), Swami Sivananda (s.a.(a): 49-55) asserts that it implies love, benevolence and goodwill. It is important to cultivate the feeling of generosity because it reveals a high degree of kindness. The best form of charity is to impart wise ideas which a person may use to remove ignorance, misery and suffering. Peers, in their relationship, may be selfish, greedy, jealous and miserly, but they must learn to share, distribute and give generously. This will assist the child to have a warm, loving, big heart, develop a broad outlook in life, experience divine ecstasy and gain tremendous spiritual bliss. Spiritual bliss, according to

Mishra (1973: 29-33), assists the child to confine his pleasures as an experience of communion with the Supreme Lord (cf section 4.7 of this chapter and chapter 5 section 7) and not only pleasures of the material world (cf chapter 2 sections 2.1 and 2.2). In this way his relationship with other fellow human beings should also be based on worshipping together. In fact, other fellow human beings must follow the path prescribed by the Scriptures.

Against the background of what has been said, non-injury, control of anger and charity are essential issues that a Hindu individual should not neglect because they purify the heart, form the secret of divine life and assist to make companions cheerful (Swami Sivananda, s.a.(a): 34-55).

Since the degree to which companions can fulfil their duties as true human beings will depend on their educators and their education as well. As such, it seems appropriate at this stage to focus attention on the relationship between the child and the teacher, as educator.

4.3 The Child and the Guru (Teacher)

In the Hindu life-view, the teacher is known as Guru and the pupil, an aspirant or disciple, is known as chela (Sri Swami Purushottamanand Ji, 1968: 57-58). The word Guru is derived from gu, meaning darkness and ru, meaning dispeller. As such, the teacher himself must realise that he is the dispeller of darkness. The chela (disciple) has to have faith (shraddha) in his Guru and take him to be his guide (in life). Therefore in their relationship, the chela must serve his Guru with devotion and faith and the Guru must have divine love and knowledge of the ultimate truth of existence (sat). In their relationship, there must be sincerity, truthfulness and determination to do that which is "right and good". The chela must realise that the Guru knows

his nature and potentialities and he must be guided solely in accordance with the advice of his Guru and obey him whole heartedly, in a humble manner. By worshipping the Guru in this way (being obedient, respectful and humble), the chela actually worships God whole heartedly (Bhava priyo madhwa) (Sri Swami Purushottamanand Ji, 1968: 57-63).

Against the background of what has been said, it is evident that the Guru plays a very prominent and specific role with regard to the demands of the Hindu life-view. The Guru has mastered the demands of the Hindu life-view and is truly transmitting the way of life as exemplified in the Scriptures. In fact, for Hindus, the relationship between Guru and disciple is regarded as the most important relationship in life because Hindus believe that their souls can be freed by the Guru (Swami Vivekananda, 1964: 112). Therefore, it is necessary that the child (disciple) and his educator (Guru) realise their place and purpose in the world. Such an authentic bondage between child and educator is, however, only possible if both subscribe to the Hindu life-view. This matter is highlighted by Swami Vivekananda (1964: 115) when he says, "The Guru must teach me and lead me into light, make me a link in that chain of which he himself is a link. The man in the street cannot claim to be a Guru. The Guru must be a man who has known, has actually realised the Divine truth, has perceived himself as the spirit..." Swami Vivekananda (1964: 117) further adds "No wonder the disciple looks upon him as God Himself and trusts him, reveres him, obeys him, follows him unquestioningly. This is the relationship between Guru and the disciple." Therefore, in his relationship with the child, the teacher as educator must make an earnest effort to assist the child to internalise these values and norms and become an adult in accordance with the demands of the Hindu life-view (cf Soni, 1988: 167). The relationship between Guru and disciple is strengthened by using the mother tongue (cf section 4.1 of this chapter) in their communication (cf chapter 4 section 3.1).

In this way, the child is given the opportunity to explore the unknown with safety, security and with confidence. It should be mentioned that Hindus have a particularly unique linguistic structure, in the sense that there are numerous linguistic groups such as, Tamil, Telegu, Hindi and Gujerati. In this regard a non-Hindu cannot be regarded as Guru, especially because he is not exposed to this concept at all, in his culture.

The degree to which the teacher himself sets an example and the degree to which the child accepts him as his guide will determine, to a large extent, the degree to which he (the child) will fulfil his role as a member in his community. At this stage, the relationship between child and the community will be attended to in the next section.

4.4 The Child and the Samaj (Community)

It should be made clear that when considering the relationship between the child and the community, the relationships already discussed cannot be overlooked since they also have a bearing on this particular relationship.

In the relationship between the child and the community, the Hindu life-view places emphasis on the word sanskara. The word sanskara means the act of purifying, reforming or refinement (Vedalankar, 1979: 88). The implication is that the child must become cultured, have a good character and follow the path of righteousness. In this regard, the community must provide good influences which are conducive to right living. As the child develops, he must show eagerness to seek the truth, he must be kind, pure and free himself of all sins. In this way it may be possible for him to eradicate qualities such as anger, greed, envy, pride, cheating, deceit, and all undesirable evil qualities (cf chapter 2 section 2.1 and 2.2) so that he may maintain his human

dignity and elevate himself to becoming a truly noble person in his community. For the child to gradually succeed in this direction in all his endeavours, he must inculcate the habit of right living early in life and he must follow the path outlined for him (in terms of the Hindu life-view) in order to achieve the highest ideal at every stage in life (Vedalankar, 1979: 88-90).

The ways in which a child can learn to assist in his community are clearly revealed by Swami Vivekananda (1964: 382), who says that lectures and discourses in religion and living righteously are useful since good words and good instruction may be imparted. The reason for this is stated by Swami Vivekananda (1970: 36) as follows: "He who gives man spiritual knowledge is the greatest benefactor of mankind, and as such we always find that those were the most powerful of men who helped man in his spiritual needs, because spirituality is the true basis of all our activities in life." The child, in accordance with his up-bringing, must actually exemplify the demands of the Hindu life-view in his efforts to contribute to the welfare of the community. Assistance, according to Swami Vivekananda (1964: 383-384), may also be given in welfare organizations such as orphanages and famine-relief works. In this way service may be done to fellow beings in the community. The idea is to mitigate their sufferings and distress moods. In this regard Swami Vivekananda (1964: 383-384) says, "Die you must, but have a great deal to die for, and it is better to die with a great deal in life. Preach this ideal from door to door and you will yourselves be benefited by it at the same time that you are doing good to your country."

As such, humanization is regarded as being a very crucial issue in the Hindu life-view as far as the members of the community are concerned (Lakshmi Kumari, 1986: 122). By focusing attention on the aspect of humanization in the community the child may be able to eradicate the evil effects of corrup-

tion, selfishness, exploitation, authoritarianism and nepotism which could possibly be generated in a community. In fact, humanization may assist the child to inculcate and transmit human values such as truth, goodness, beauty, honesty, sincerity, hard work, gratitude, forgiveness, tranquility, spiritual values, national service, fairness, harmony, co-operation, courtesy, humiliation, struggle for betterment, open mindedness, adjustment and assimilation (Lakshmi Kumari, 1986: 121-122). It is in this regard that Upadhyaya (1985: 6) says that an individual (child) in his community should always be a social being. The child must love society and realize that "The members of a society are compelled to surrender some of their interests to the well-being of other members." The child is expected to show obedience to other community members, do charitable work and share those tasks (such as performing religious duties, helping in various functions, organising prayer services and so on) that the community engages in. Community members (in the interest of the child) must encourage and guide the child in a caring and loving manner, about how to assist in those tasks that are undertaken. Furthermore, Upadhyaya (1985: 12) draws attention to the term sahasati which refers to agreement/collaboration of the parts in which the contribution of potential powers of the individuals of the community are actualized to form the community in accordance with the value-system of the community.

In order to promote a value-system it is necessary for the community to encourage Hindu children to take part in Hindu festivals, become members of youth organisations, religious institutions and sports organisations. In this way, the child may gradually learn to associate with the members of his community in accordance with the demands of the Hindu life-view. He may begin to understand that his religion is the crowning glory and consummation of his existence on earth even in his association with fellow-beings (cf Mahadevan, 1971: 4). Furthermore, his association with the community may assist him to realise

the importance of self-discipline and self-control on his path towards adulthood. In this way the child's entire outlook and his attitude to other persons, himself and Brahman (God) may be transformed for the better and he will eventually begin to realise the value of the demands made by his life-view and live accordingly (cf Chennakesavan, 1980: 3; Aiyer, 1976: 184).

It was mentioned in the above paragraph that self-discipline and self-control are significant on the path towards adulthood. Consequently, it seems appropriate at this stage to discuss the relationship between the child and himself in the next section.

4.5 The Child and Pothe (Himself)

The Hindu child's relationship with himself will also depend on the relationships already discussed in the previous sections. That is why it is vitally important that, in the child's venturing into the world and in his advancing towards adulthood, his relationships are meaningful in terms of a healthy, stable and sound existence. In this regard Swami Chidbhavananda (1982: 130-131) emphasises that "...The right handling of boyhood is therefore the greatest among man's endeavours."

As the child develops, he has to gradually understand himself and the world around him. One must always bear in mind that there is a definite connection between the child's understanding of himself and his understanding of the world. Therefore, in constituting his own life-world, the child must constantly be engaged in a normative way of life. This will enable him to explore the world with confidence in whatever situations he may find himself in, be it pre-primary, primary, secondary school level or even outside the school itself. In fact, the Hindu life-view acknowledges that the child must learn to

practice proper discipline and that the knowledge that he has acquired must always be accompanied by a personal and direct experience (Swami Nikhilananda, 1967: 40). The child has to constantly understand that all his activities must be an actual transformation of life for the better. He must constantly strive to attain truths in accordance with the demands of the Hindu life-view and gradually seek self-knowledge and non-attachment (to the material world) (Swami Nikhilananda, 1967: 41). These great truths are "...immortality of the soul, evanescence of the world, the immanence of God and immediacy of liberation." (Swami Venkatesananda, 1968: 6). One of the ways in which the child may achieve these truths is by practising four disciplines known as sadhanan-catustaya. In brief, these disciplines are discrimination (viveka) between the real and the non-real; gradual renunciation (vairagya) from worldly pleasures; six treasures (satsampatti) which include calmness (sama), self-control (dama), self-settledness (uparati), forbearance (titiksa), complete concentration (samadhana), faith (sraddha); and longing for liberation (mumuksutvam) (Swami Nikhilananda, 1967: 41-45).

In addition to the above, Swami Nischalananda (1960: 11-12) maintains that the child must acquire an intense feeling of devotion (to fellow-beings and to Brahman). In this regard, the child may focus attention on constantly repeating Brahman's name and chanting His name with love through songs (kirtans). This will have a tremendous effect on the child and his relationship with himself since he will purify his mind, raise himself to a higher spiritual state (the significance of striving towards adulthood), create harmony in his physical, mental and spiritual development and gradually eradicate weaknesses, restlessness, frustration, irritability and anger (cf chapter 2 sections 2.2 and 2.6). With regard to the value of kirtan (singing God's name) Swami Nischalananda (1960: 12) says "This harmonious working of the body and the mind is required for one's spiritual development and therefore Yoga stresses

the threefold development of the individual - the physical, mental and spiritual." The explanations given about yoga or meditation (cf section 3 of this chapter and chapter 4 section 3.2) are relevant especially with regard to the child's relationship with himself since it enables the child to understand himself better.

In addition to Kirtans and yoga or meditation, reading of Hindu Scriptures (cf section 3 of this chapter) also contributes to the child's understanding of himself. The child must gradually realise that power, property and coveted endowments are "purposeless and empty" and when he is ignorant about an understanding of a crisis, his remedy lies in the knowledge of the Scriptures and the knowledge of the Supreme (cf Swami Chidbhavananda, 1977: 14). All Hindu Scriptures go hand-in-hand and are equally important. They form a significant balance in one's spiritual journey (Vedalankar, 1979: 77; cf Radhakrishnan, 1967: 75; Mahadevan, 1971: 84). With regard to the Hindu Scriptures, Swami Swarupananda (1967: 1) aptly writes that "The Gita is called an Upanishad, because it contains the essence of Self-knowledge..." This implies that the child must perform his duty in life (Svadharma) without showing concern about the results and quest for personal gains since these lead to destruction (Swami Swarupananda, 1967: i-ii). He must in fact gradually strive towards freedom. By means of creating a balance, in this way, between the heart and the intellect in the form of a moral code (Gandhi, 1959: 37) the child may learn to achieve success and happiness in life while shouldering his responsibilities (Avinashilingam, 1975: 9-10).

In the child's spiritual journey, in the context of the Hindu life-view, the type of food/meals which the child consumes is a very crucial issue and cannot be overlooked, especially in his relationship with himself. It is believed that a person is what he eats. The child must learn that eating habits con-

tribute to a better understanding of himself with regard to physical and psychological independence and self-discipline. The Hindu child must also realise the value of vegetarianism in the Hindu life-view. In fact, most Hindus follow a vegetarian diet particularly during fasting times, festivals, functions and during auspicious occasions in accordance with the demands of the Hindu life-view (cf Swami Vivekananda, 1964: 485).

In order that the Hindu child becomes pure, avoids barbaric habits and lives a meaningful life like a dignified human being, he must learn to constantly focus all his attention to Sattwa (goodness) and gradually overcome Rajas (passion) and Tamas (darkness). In this way he will become pure, calm, selfless, happy, wise and illuminated and progress towards the spiritual goal (cf chapter 4 section 2), (cf Swami Sivananda, 1968: 159; Swami Chidbhavananda, 1977: 729, 735; Radhakrishnan, 1967: 319).

4.6 The Child and Chiju (Objects)

The relationship between the child and objects begins at a very early stage. In fact, this particular relationship precedes most of the other relationships discussed and is an on-going experience until the end of life. The most valuable insight that the Hindu child requires is that all his associations with objects must take place with the mind attuned to Brahman (cf Swami Chidananda, 1976: 104). This implies that everything that the child uses (all kinds of objects), must be used in a responsible manner, with great care, love and by showing gratitude to God for being given the opportunity of utilising these objects (cf chapter 2 section 2.1).

In his relationship with objects, the Hindu child has to also realise that a home (shrine) has a divine place in the context of the Hindu life-view. He

must gradually realise that a special ceremony on an auspicious day is chosen only to lay the foundation. In this regard, Kuppusami (1983: 92) says that "...the foundation stone is placed at the Isanya Moolai (North-East) corner, upon a mixture consisting of gold, iron, silver, lead and copper, known as pancha loka (five metals). Camphor is lighted followed by a short prayer." The direction "North-East" is used because of the direction of the sun (east) and out of respect to God to protect the house, the stone must be at a slight angle, facing partly north. The chemicals mentioned are used for the welfare, health and protection of the members of the household. "Camphor" is used because it is convenient and easy to light, depicting knowledge and enlightenment. In the prayer offered, justice, love, mercy, politeness, respect and truth are sought from the Supreme Lord (Vedalankar & Chotal, 1983: 59).

In most Hindu prayers, considerable attention is given to the lamp, incense sticks, flowers and fruits. The complete idea is focus on a divine attitude. For example, the lamp and the incense sticks are intended to take away darkness and ignorance and assist in the spiritual enlightenment of the individual. The flowers are intended to remind the individual that he must strive to become everything (such as loving, pure, clean, spiritual beauty and so on) that flowers (especially the lotus) symbolise. The fruits are intended to show purity and that the individual must strive to attain "the fruits" of spiritual upliftment in his existence. Animals, however, are not to be used as sacrificial "items". Hindus have a very high regard for animals and, in this respect, Hindus generally set aside days of the week that they would call "vegetarian days" or "fasting days". Consequently, the child must realise that even objects are sacred and that he must relate with objects and animals in a dignified and divine manner.

The Hindu child, in addition to the above, must learn to form a sound relationship with various other types of objects (and their value). He must, for example, develop an understanding about objects like stars, the sun and light in general and see their value in terms of the demands of the Hindu life-view. Gradually he has to learn to transform the ordinary light of the world to the light of the soul. In this regard, Pandit (1973: 27) asserts that an individual is lost in the darkness of ignorance and he is surrounded with unconsciousness. It is the soul within the individual that aspires in the direction of spiritual light and transcends the psychological darkness that prevails. In fact, Pandit (1973: 27) contends that "...one arrives ultimately at the glorious Sun of Truth, the Divine Sun of which the physical sun on earth is a material symbol." In the event that the Hindu child may be exposed to various explanations concerning the moon, for example, then, according to Vedalankar (1979: 101-102), the child must learn to understand about time, the calendar, months and dates. The child will learn to understand what is meant by the movement of the moon around the earth and how this affects auspicious days such as the festival of lights (diwali), New Year and the various seasons, according to the Hindu calendar.

Auspicious days and various seasons are significant in everything that a Hindu does. On the auspicious day, diwali, for example, the child must realise that this day is intended to remind him that he must get rid of all evil and do good at all times. He must take good care of his clothes, look after all his possessions and be grateful that his parents do provide him with essentials that he requires. Even when buying a car, for example, the day and the time with regard to its appropriateness to purchase the car must be checked, in accordance with the specific diary (chogaryu) prescribed. After purchasing the car, a special prayer (usually at a temple ground) is performed (usually by a priest). The prayer is offered with the idea that there should be safety

at all times on the road. When writing an examination, for example, the child must realise that the examination is intended to provide him with a better qualification in education. In this regard, he must handle all the objects required during the examination in a responsible and dignified manner, even when shifting his chair and adjusting his desk when taking his seat. As a matter of fact, with every object that he relates to, he must do so with a sattwic quality or attitude (cf section 3 of this chapter). It should perhaps be noted at this stage that there are procedures which are followed by Hindus in a distinct manner, although these procedures may vary among different families.

In keeping with the explanations given in this section, the Hindu child must also come to grips with issues such as the five elements, ether, air, fire, water and earth in accordance with the Hindu life-view (Mahadevan, 1975: 32). Very rarely, if at all, are Hindu prayers done without fire and water. For example, fire symbolises removal of darkness, evil and concentrating on knowledge, light and that which is good. Water, for example symbolises purification and cleanliness. The importance of these aspects, for the Hindu, is that there is both external and inward perception (cf chapter 1 section 3.1). In the absence of these objects, the child must not forget about their significance. In this regard Mahadevan (1975: 35) points out that the eyes, when open, perceive that which is external and "When our eyes are closed, we see inside the absence of light, and in belching we experience taste and odour. Thus the sense organs give rise to experience of things within the physical body." The sense organs are explained because generally children associate with dolls and similar objects and gradually learn to relate with objects in a spiritual and divine manner. As the child develops, he may understand how people make things through God's grace. In fact, Chattopadhyaya (1976: 11-13)

points out that the ultimate reality is pure spirit. The five elements form the lower Prakriti (nature) of God and God, Himself, is the higher Prakriti.

It is perhaps clear by this stage that in each of the preceding sections in which a specific relationship was dealt with, there was constant mention of Brahman. As a matter of fact, nothing whatsoever in the Hindu life-view takes place without acknowledging God. In this regard every Hindu individual is expected to believe in God and have faith in God. This implies that the child must develop a relationship between himself and God. This matter will be attended to in the next section. Although the discussion may account for some repetition, one may be able to understand that such similarities in ideas are essential in accordance with the demands of the Hindu life-view.

4.7 The Child and Brahman (God)

At the outset, it is imperative that the child is taught to realize that the Hindu life-view insists that there is only one God (Sharma, 1984: 17). The same idea is also maintained in several other Hindu sources as well (cf Veda-lankar, 1979: 21; Crompton, 1980: 44; Sen, 1981: 21, 35; Mahadevan, 1971: 24). The child must understand that God is worshipped by different names, forms and symbols such as human, animal, sun, moon and the like (Sharma, 1984: 17-18; cf Sarma, 1980: 61).

In accordance with his upbringing and in terms of his temperament, according to the demands of the Hindu life-view, the child may worship God (cf chapter 2 section 2.5) in any form such as Brahma (the creator), Vishnu (the sustainer), Shiva (the destroyer), Ishwar (Lord of the Universe), Parmeshwar (most powerful), Prabhu (the Lord of all beings), Shankara (place giver), Om (God), Shakti (mother worship, energy), Saraswati (Goddess of knowledge), Lakshmi

(Goddess of wealth), Kali (Goddess of destruction), Krishna (attraction to God), Rama (residing in all), Hanuman (monkey God), Agni (God of fire), Varuna (sky God), Indra (King of Gods) (Sharma, 1984: 18-23; Crompton, 1980: 11-12; Vedalankar, 1979: 22-23; Zaehner, 1984: 85-86; Sen, 1981: 19-20). The most important issue is that the child must realize that the purpose of having a wide variety of names is to emphasize that God is present in everything and everywhere (Sharma, 1984: 20). In this regard, Swami Abhedananda (1946: 41) says, "All these forms are of one God and God is multiform. He is formless and with form, and many are His forms which no one knows." In the light of what has been said thus far, the Hindu child must believe in the existence of God (cf chapter 3 section 4.7; chapter 5 section 7) and must not let his ignorance of this matter allow him to think and believe otherwise.

An overall explanation with regard to the child and his relationship with Brahman is given by Swami Abhedananda (1946: 37-66). In brief, he maintains that God is Sat-chit-ananda (everlasting intelligence-knowledge-bliss). One of the ways in which the child may develop a relationship with Brahman is by prayer (cf section 4.1 of this chapter and chapter 5 section 7). The child must learn to have firm devotion and love God as his father, mother, friend and pray to Him as the "inmost treasure" of his heart. As a matter of fact the child's dependence on this particular relationship provides the necessary guidelines to exist meaningfully and strive towards responsible adulthood (cf sections 4.1; 4.2; 4.5 of this chapter). Without a "strong" relationship between Brahman and child (adult) all other relationships fall apart.

The child will gradually develop different stages/levels on his path of devotion towards God and this matter is so personal that it is extremely difficult (or impossible) to express it by means of human speech. In fact, the child must learn to become one with God. He can only do this if, in his relation-

ship, he prays for righteousness, repentance, to cleanse himself inwardly and outwardly and to destroy his sense of earthly personality, selfishness and desires (cf chapter 5 section 3). It is believed that God will reveal himself to the child and/or adult when it is considered the appropriate time for such a revelation. In the child's ignorant state about God, he may perform all kinds of work in any manner until he seeks happiness in serving God (cf chapter 5 section 7) by doing his duties and striving to seek Holy Communion. In concluding his explanation about the relationship between the individual and God, Swami Abhedananda (1946: 66) maintains that "He who does not find God within himself will never find Him outside himself. But he who sees Him in the temple of his soul, sees Him also in the temple of the universe."

Careful note must be taken, as pointed out by Sharma (1984: 23), that Hindus realise the difficulty in rising to the highest religious philosophical points since not everyone can easily accept the existence of God in everything. For this reason individuals worship deities and images (such as Rama, Krishna, Lakshmi, Saraswati, Shiva, Hanuman and many more given in the Scriptures) as if these were God and remain at this lower level of worship as a guide/assistance on the spiritual path to realize God.

Each individual experiences variations on the spiritual path. Of great significance is the advancement that an individual makes all the time (Swami Sivanda, 1984: 4). The child must learn to realise that in his relationship with God, he must yearn for the vision of God by careful concentration on his health, vigour, vitality, eagerness and absence of diseases, diligence, cheerfulness, affection for anyone, meeting dangers and calamities, bearing insult and injury and having love for all creatures. In short, he must grow in purity and goodness and evil qualities like hatred and malice must vanish completely. He must serve lovingly, selflessly, fill his heart with cosmic love and

realise that God resembles purity and goodness (Swami Sivananda, 1984: 3-4). When the individual begins to advance in his spiritual life, then there is a particular inner divine experience known as Samadhi. In this regard, Swami Sivananda (1984: 16) writes that "The state of Samadhi is all bliss, joy and peace. All mental activities cease. There is no difference between the subject and the object, the seer and the seen, the mediator and the object of meditation."

Against the background of the preceding remarks, Vedalankar (1979: 20) acknowledges that God is omniscient, omnipresent and eternal. With regard to omniscient, it must be realised that God is all-knowing. This implies the past, the present and the future in all its entirety. With regard to omnipresent, it must be realised that God is present in all things. With regard to omnipotent, it must be realised that God is all-powerful and that there is none so great or powerful as He is. With regard to being eternal, it must be realised that God is without beginning (anadi) and without end (ananta). Thus, "God is beyond place and time." (Vedalankar, 1979: 20).

In concluding the discussion with regard to the relationship between the child and God, the following lines from Vedalankar (1979: 25) aptly show that the child must make an earnest effort to reach God: "To know God, it is necessary to possess spiritual knowledge. We could experience Him with knowledge, devotion and meditation. With the guidance and training of a guru (teacher) we can attain Him. Just as it takes much effort to know worldly matters and many years of study to become a graduate, similarly, it requires concerted effort in the right direction to reach God."

5. Conclusion

In this chapter the relevance of the Hindu life-view in the relationship between the child and significant others was discussed in order to present a general view of salient aspects in this regard. As such it was considered appropriate to first give a general orientation with regard to the Hindu life-view and then to give explanations about the child as representing one pole and his relationship with significant others as representing the other pole. As far as this matter is concerned the child's relationship with his Kutumb (family/relatives); bija manas (other fellow human beings); Guru (teacher); samaj (community); pothe (himself); chiju (objects) and Brahman (God) were discussed. This discussion made it clear that the various aspects of the Hindu life-view and the various relationships explained should not be seen in isolation.

With regard to the general orientation of the Hindu life-view it was mentioned that this life-view is very complex. The concept Dharma, which controls all of life in Hinduism was explained. Thereafter the law of action, which is related to Dharma, was outlined as an important aspect in the Hindu life-view. Attention was then given to the fact that various philosophical schools crystallized into darsanas or demonstrations. These schools (Nyaya, Vaisesika, Samkhya, Yoga, Mimamsa and Vedanta) deal with Hindu convictions. It was pointed out that Hindus believe in one God and worship Him in different ways and that there are numerous Hindu Scriptures, which cover a wide and important field in the Hindu life-view. Hindu Scriptures are called Shastras, which have been divided into three broad categories known as Shruties, Smrities and Puranas (inclusive of Vedas, Upanishads and the Bhagavad Gita). The Hindu life-view advocates that there are three qualities (or Gunas) which hold the entire universe and all creatures. These qualities are Sattwa (goodness), Rajas (passion) and Tamas (darkness) and these gave rise to the caste systems.

It was also mentioned that, like the caste system, Hindu belief is that a person's life is divided into four stages or ashramas.

Attention was also paid to the Hindu life-view and its relevance with regard to the child's relationships with significant others.

With regard to the relationship between the child and the family/relatives it was mentioned that the bond between the father and the mother and their adherence to the life-view demands, play a great role in their relationship with the child in terms of the child's advancement towards adulthood. Both, parents and child should be devoted to God and the stronger their bond, the healthier will be their relationship.

In the relationship with other fellow human beings, developing qualities such as serenity, regularity, absence of vanity, sincerity, simplicity, veracity, equanimity, fixity, non-irritability, adaptability, humility, tenacity, integrity, nobility, magnanimity, charity, generosity and purity should be encouraged. Further attention was given to non-injury, control of anger and charity. The path prescribed by the Scriptures ought to be followed and the spirit of love must always prevail.

The explanation of the relationship between the child and the teacher stressed the fact that the teacher is first and foremost an educator. The teacher ought to make a deep impact on the life of the child by assisting to dispel the child's darkness and the child (chela) must serve his teacher (Guru) with devotion. They must pursue to internalise those sacred values and norms in the context of the demands of the Hindu life-view.

As far as the relationship between the child and the community is concerned, it was mentioned that the community must provide good influences which are conducive to right living. Members of the community and the child ought to obey the demands of the life-view. In this way the child's relationship with the community may be strengthened.

In his relationship concerning himself, the child must learn to understand himself and the world around him. He must practice discipline through his personal experiences and he must acquire an intense feeling of devotion. In fact, he must develop physically, mentally and spiritually in accordance with the demands of the Hindu life-view and apply the teachings of the Scriptures in his daily life.

In the discussion about the relationship between the child and objects, it was mentioned that the child must form a relationship with objects in accordance with the demands of the Hindu life-view. As such, his mind must always be attuned to God. The child must understand that Hindus believe in one God and that he can worship God in any form in accordance with the demands of the Hindu life-view. He must realise that although it is extremely difficult to understand God he must fill his heart with cosmic love and realise that God resembles purity and goodness.

When one carefully considers the various relationships of the child described in this chapter, one may be able to distinguish a structure and observe that these relationships jointly/as a whole form a structure, consisting of a few essential components. In the first place, relationships are based on **communication**. In the second place, **knowledge** of the Hindu life-view is essential for authentic relationships. Thirdly, the child's relationships with significant others are based on **trust** that the significant others really have his

interest at heart. Fourthly, relationships materialise in accordance with being obedient to authority. Fifthly, the fact that everything refers to God-realisation, **religiosity** is necessary for authentic relationships. Since this research is concerned with the relationship structure, it seems appropriate, at this stage, that these components of the pedagogic relationship structure from a Hindu perspective be undertaken in the next chapter.

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CHAPTER 4

RELEVANT COMPONENTS OF THE PEDAGOGIC RELATIONSHIP STRUCTURE FROM A HINDU PERSPECTIVE

1. Introduction

In the previous chapter, it was established that the child, who represents one pole, forms relationships with significant others, who represent the other pole. Moreover, it must always be remembered that relationships are centrally formed to assist the child in his advancement towards adulthood. Adulthood can only materialise when proper relationships are actually formed. Proper relationships, however, can only be established in the context of a particular life-view and on condition that the demands of the life-view concerned, are obeyed. In this regard Du Plooy and Kilian (1980: 52) clearly state that the educator's main concern, in his relationship with the child, is to enable the child to become interested in assuming full responsibility about his own life in terms of values and norms accepted in his community.

In the light of the preceding remarks pedagogicians (cf Du Plooy et al, 1982: 94-95; Griessel, s.a.: 54-56; Van Vuuren, 1978: 70-73) firmly believe that the education relation is a binding relation in which pedagogic love and pedagogic support must be properly given with a view to assist the child to become self-reliant. Furthermore, pedagogicians point out that the relationship structure is very complex (cf section 3 of this chapter). For the sake of giving insights into the complexity of the relationship structure five essential compo-

nents will be distinguished. These are communication, understanding, trust, authority and religiosity. Since this study is concerned with the Hindu perspective of the relationship structure, these components will be discussed from a Hindu perspective, especially with regard to the pedagogic situation. Relationships are, however, not limited to the relation between adult and child but also exists between adults.

In view of the significance regarding the aim of education (adulthood), it is considered appropriate to first focus attention on the Hindu aim of education before actually discussing essential components of the relationship structure mentioned above, by means of which the aim of education can be attained. As such, this matter will be attended to in the next section.

2. Hindu Aim of Education

The aim of education for Hindus must be seen against the background of the general orientation with regard to the Hindu life-view already given (cf section 3 of chapter 3). One must bear in mind, however, that the Hindu life-view is very complex. Accordingly, one may realize that the Hindu aim of education is also complex.

Hindus firmly believe that each individual has a soul, that this soul is potentially divine, that the soul possesses infinite potentiality and possibility and that education must assist the soul to grow and develop from infancy to maturity (Swami Abhedananda, 1946: 16-17). Depending on the particular stage of development in accordance with the Hindu life-view, a Hindu will acquire different kinds of spiritual experiences (Swami Sivananda, 1984: 2). These experiences must assist the Hindu individual to acquire divine power (Swami Chidbhanananda, 1982: 219). To acquire divine power implies that

spiritual paths advise an individual to remove all obstacles in the direction towards self-realisation (Swami Vivekananda, 1963: 457). In this regard the central aim of education, as far as Hindus (and Hindu Scriptures) are concerned, is to rouse man's imagination, quicken his intellect, form his character and guide him in the difficult path in life with the sole purpose of liberation from bondage to acquire God-realisation (Sarma, 1980: 19; Vedalankar, 1979: 62).

God-realisation, which may be attained as an individual advances on a divine path, is regarded as the loftiest aim of education (Lakshmi Kumari, 1986: 22), as has already been mentioned more than once. However, it must be stressed that attaining this aim takes tremendous effort and gradually materialises in the course of one's life, depending on the extent to which the individual has advanced spiritually. Since most individuals are ordinary householders, Swami Nikhilananda (1974: 41) translates Sri Ramakrishna's advice to householders by pointing out that although man initially makes efforts to earn money, which is essential and permissible, he must transcend all his efforts to maintain a religious family and a religious life. It must always be realised that the results of any work done must be surrendered to God and that money is useful as long as it is devoted to the service of God. In this regard Sarma aptly writes that detachment is vitally important on the path towards God-realisation. He says (1980: 43) "We have not only to overcome what is evil in life, but also to be independent of the good things in life. Our domestic affections, for instance, our family ties, our love of home and friends are all good in themselves, but as long as we are blindly attached to these earthly things we are only on the lower rungs of the spiritual ladder ... Love, affection and the more we cherish them in our hearts the nearer are we to God". With reference to the "rungs of the ladder", it should be explained that basically a Hindu must strive to attain self-reliance and independence

as follows: Physical independence, which means that he must be healthy and fit; emotional or psychological independence, which means that he must control sorrowful and joyful situations in a responsible and dignified manner; economic independence, which means that he must earn money to provide for himself (and for the members of his family) and, in everything that he does, his sole purpose must be to eventually attain spiritual independence, which means striving to attain God-realisation, the Hindu aim of education (cf Swami Nikhilananda, 1974: 41-42). It is most essential that a Hindu follows norms and values in accordance with the demands of the Hindu life-view, so that he has a better opportunity of striving to be one with God.

It seems significant at this stage to discuss the five components of the relationship structure (already mentioned in the introduction to this chapter) to see their significance in acquiring the aim of education as has just been explained. Therefore, attention will now be given to this matter.

3. Essential Components of the Relationship Structure

This section must be seen against the background of the concepts **relation** and **structure**, which have already been explained in chapter 1 (cf sections 3.5.1 and 3.5.2 respectively).

With regard to the discussion concerning the essential components of the relationship structure, one must always keep in mind that these components complement each other. No one should be regarded as being more important than the others, since all of them must be actualised for the child to reach adulthood. These components should therefore not be isolated from one another.

As such, the essential component communication will be explained.

3.1 Communication

At the outset it should be stated that communication plays a vital role in almost every aspect of life. According to the Hindu life-view, the only time that there is no communication is when the child is just born and, generally, when an individual is asleep. According to Swami Chidbhananda (1982: 223-224), a child that is born has a very close, intensive contact with the mother. The filial emotion, which is gradually aroused, enables him to begin to understand the world around him, especially when he learns to communicate. As such, in this encounter between mother and child, the language is spontaneously acquired and the mother tongue used gives expression to the bond between them. Consequently, it is most essential that mother tongue is cultivated with regard to attaining adulthood.

In view of the remarks made, it should be realised that mother tongue must continue in schools, especially because it provides security to the child and he is in a better position to confront various situations in the world with confidence. Thus educative endeavours at home and the school will be in accordance with the life-view. In this way mother tongue as a medium of instruction and as a subject will enable the lessons to be related to the Hindu life-view (cf chapter 3 section 4.1). The life-view will give direction with regard to criticisms, evaluation and judgements made.

Furthermore, when the child realises that his mother tongue is accepted and respected, it will make him aware that the home language is not inferior to other languages. With regard to the Hindu life-view, especially in South Africa, Hindus have a unique linguistic structure and they belong to linguis-

tic groups such as Tamil, Telegu, Hindi and Gujerati. Therefore, even when studying the Scriptures, Hindus ought to be given the opportunity to write and study the Scriptures in the light of their mother tongues, so that the Scriptures have significance for them.

Not only will the Scriptures have significance but also Hindu literature. For example, there are numerous Hindi stories depicted in the Ramayana and the Mahabharatha; Hindi literature by authors and poets such as Tulsidas, Acharya, Keshodas, Raja Shiva Prasad, Mahabeer Prasad Dwivedi, Maithili Sharan Gupta, Subhadra Devi Chouhan and Sohanlal Dwivedi; Hindi literature concerning mysticism and spiritualism by writers such as Jai Shankar Prasad, Nirala, Pant, Mahadevi Varma and Ram Kumar Varma. These remarks made imply that an individual must be familiar with the language (the vocabulary, sentence structure, pronunciation and meaning) and use it with the idea that it ought to assist him to communicate with significant others and become divine and strive towards God-realisation, in accordance with the demands of the Hindu life-view.

Communication in terms of the Hindu life-view extends even further than the remarks made thus far. For example, drama, dancing, singing, music and reciting prayers all have a bearing on understanding the message intended via the communication that takes place. With regard to dancing, singing and music Hindus have unique postures, expressions and signals, in the form of body language to convey messages in the particular dance, song and music performed. Dances could be in the form of garbas, a particular unique dance done by individuals in a circular manner while clapping to particular beats intended for this type of dance. The circular movement enables a number of individuals to dance at the same time and sometimes two or more circles are formed. Usually, the individuals in one circle are only boys, in another circle only girls.

Similarly ladies form one circle and gents form another circle. Dances in the form of "folk dance" send messages (communicate) in accordance with the meaning of the song (music) for that particular folk dance. It is very common to notice communication (via the actions) with lovers, communication with a parent(s) and child(ren), communication among children and communication with God in these folk dances. With regard to communicating with God, one of the most powerful examples in the Hindu life-view is that of Mira Bai, a lady who gives up her entire life, only to see and be one with God. Her actions, the choice of song and the music all blend to convey the message that a Hindu must strive to attain God-realisation.

With regard to prayers, again emphasis is placed on posture, pronunciation and the particular prayer recited for a particular purpose. For example, prayers are recited, in general, at prayer services for the welfare of individuals and to help them to become more divine. Prayers are recited for joyous occasions, for sorrowful occasions, for various festivals and even in an individual capacity. The communication that takes place in the group or individually is solely a communication with God. Sometimes when individuals pray, they do so in front of idols or deities or religious people because the message to God is that He must assist them to get closer to Him via the idols or deities. Usually, Hindus sit in a cross-legged manner with their palms together. The idea is to send a message to God to elevate them onto a divine plane. Often, elderly people, sickly people, disabled people and those who feel uncomfortable to sit on the floor, in fact sit or stand in a posture suitable to the individual. The central aim, in accordance with the Hindu life-view is to focus on the sincerity in which they partake in the prayer performed.

It is perhaps clear by this stage that communication is unique in terms of the Hindu life-view and plays a vital role, especially with regard to progressing

on a divine path to be one with God. As such, communication as explained above, ought to be respected and given its rightful place in and out of school in accordance with the life-view of a particular community.

The essential component, understanding will now be explained.

3.2 Understanding

Hindus explain two types of knowledge. The one is called vidyadana (the lower knowledge) and it refers to secular knowledge which assists in the pleasures and glory of a worldly life, devoid of any freedom of the spirit (soul of man). The other is known as jnanadana (the higher knowledge) and it refers to spiritual knowledge which liberates, leads to immortality and knowledge of the Absolute Truth, the spiritual essence of the universe. Thus, the divinity latent in man must unfold gradually until man becomes a perfect spirit, who is like God and one with God (Lakshmi Kumari, 1986: 22; Sarma, 1980: 19).

Since man has to combine both his secular knowledge and his spiritual knowledge (cf chapter 2 section 2.3) in the context of the explanation given above, the Hindu life-view advocates that the goal of life is two-fold. That is, a combination of abhyndaya and nihsreyasa, which refers to a combination of prosperity through dharma (religion) and spiritual perfection (moksha) (Lakshmi Kumari, 1986: 23).

It was pointed out in chapter 3 section 3 that at birth the child is ignorant, does not know or understand his life-world. As he develops he forms relationships (cf chapter 3 section 4) and gradually he begins to learn. As he learns, he gets to know or understand his life-world partly. This knowledge/understanding that he begins to acquire increases gradually throughout his

living (existence) in the world. According to Hindu belief, the law of action (karma) explained in section 3 of chapter 3 determines the extent of knowledge/understanding that the individual eventually gains by the time his life comes to an end (he dies). This means that the efforts he makes in his life and the intensity with which he strives to attain success in his efforts, will determine the extent to which such success is achieved.

Since the adult knows far more than the child, and realises that the child is helpless, but that he wants to know, the adult must assist him by accompanying him along a path towards a destination that he (the adult) has become acquainted with, in the passing of time (cf Landman et al, 1977: 62; Robbertse, 1975: 41).

Consequently, Swami Vivekananda (1965: 217) maintains that knowledge cannot be acquired without a teacher (cf chapter 3 section 4.3). He points out that Hindus believe that knowledge is already within man and the environment and fellow-men (teachers) are essential to bring out knowledge. He also maintains that knowledge that man has is limited and that only God has infinite knowledge. In this regard Sri Swami Sivananda (1972: 59) emphasizes that True knowledge implies acquiring complete self-mastery and self-control and for this to materialise an individual must have faith and devotion in himself, his Scriptures and his teachers/educators.

For Hindus to understand/know the world implies that they must take heed of the teachings of the Scriptures (cf chapter 3 section 3). One of the Scriptures which focuses attention on the way of knowledge (cf chapter 2 section 2.5) is the Bhagavad Gita. According to Swami Venkatesananda (1968: 37) knowledge is extremely valuable. Knowledge, in fact, enables one to discriminate, avoid evil doings such as crime and assists one to strive towards a higher

purpose in life. Knowledge leads an individual from darkness to light and the individual has a greater chance of working towards a transcendental existence (cf chapter 3 section 4.7; chapter 5 section 7). In this regard Swami Venkatesananda writes, "There is nothing in this world as precious and as valuable as knowledge. With the raft of knowledge even the worst sinner will become a saint. We sin only because of ignorance. Remove the ignorance by right knowledge. The past habits might persist for some time. Practise Yoga. They will also be removed and you will become divine."

The expressions "right knowledge" and "Practise Yoga", in the above quotation, need to be elaborated in order to explain the significance of these matters in this particular section of this chapter. It may be recalled that yoga was briefly mentioned in chapter 3 section 3 by pointing out that yoga is one of the traditional philosophical schools in the Hindu life-view and that three essential types of yoga are Karma (work), Upasana/Bhakti (devotion) and Jnana (knowledge). All three aspects are essential for Hindus on the path towards God-realisation. With regard to knowledge in particular Radhakrishnan (1967: 173) points out that the fourth chapter of the Gita is entitled The Yoga of Divine Knowledge or Jnana Karmasamnyasayoga which means yoga of knowledge and (true) renunciation of action. Renouncing action does not imply that man must not perform any work or duties assigned to him. Rather, the Gita focuses elaborately on acquiring knowledge about God and Scriptures with the sole purpose of renouncing any form of evil action and striving towards God-realisation. As such, daily duties and responsibilities ought to be executed in accordance with the teaching of the Scriptures and having God in mind, all the time (cf Radhakrishnan, 1967: 173-174; Swami Sivananda, 1968: 57-59). One of the ways of renouncing evil deeds is through the practice of yoga. The term yoga is derived from yug/yuj and it means to join. Most important is that yoga refers to the unity of an individual with the ultimate reality. In this

regard it "...refers to the process by which the individual can unite with the Absolute, the particular self with the universal Self." (Crompton, 1980: 25; cf Mahadevan, 1971: 129). Once this is realised and understood, Hindus believe that true knowledge (right knowledge) has dawned.

According to Vedalankar (1979: 73-74) man acquires knowledge so that he is in a position to **understand** and this understanding is essential for success in human life. Success in human life, for Hindus, implies an advancement in a spiritual sense towards God-realisation. Although man has an intellect and he can remember and reason with the idea of discriminating and comprehending, he must focus attention in advancing spiritually (cf chapter 3 section 4.7 and section 2 of this chapter) and he must overcome problems and impediments on his spiritual journey towards God-realisation (cf Vedalankar, 1979: 73-74).

The more effort that man makes to acquire spiritual knowledge, the more humble man may become. This humble quality is regarded as highly significant with regard to the Hindu life-view. In this way ignorance which is the root cause of man's sins, as mentioned already, may be removed and substituted for knowledge that will help to liberate man from his ignorance. Most importantly, it must be clearly understood that one can only act independently and properly when one has accepted and internalised what one has been taught with regard to the Scriptures (cf chapter 3 sections 3 and 4.5). In fact, these ideas are effectively stated by Swami Venkatesananda (1968: 7-8) who says, "At first we are asked to study the scriptures and imbibe their wisdom. But, this wisdom must soon become part of our being. Scriptures impart knowledge to us, and that knowledge when it becomes our own, liberates us from dependence upon all external aids."

A comparison between ignorance and knowledge is made by Swami Chidbhananda

(1977: 322-323) who associates ignorance to the night and knowledge to the day. He says that things cannot be viewed in their true perspective at night because it is so dark. At night there is ignorance, doubt and man is in a drowsy state. Yet at daybreak, things are viewed in their true shape and perspective and sleep is shaken off. Knowledge, too, is related to this. Swami Chidbhananda (1977: 322-323) asserts that "The urge to be up and doing is absent in this drowsy state ... The dawn of knowledge is similar to this. It drives away the soul-killing doubt. Knowing and doing go hand in hand; and the man is at his best." Once the child is taught to grasp and realise the value of knowledge as explained thus far, then it is imperative that he realises that he must fulfil his duty as a Hindu by earnestly striving to acquire authentic knowledge.

When the child begins to accept the knowledge imparted to him by his educators and the Scriptures he may also know the importance of his relationships (cf chapter 3 section 4) and how he should play his role in life in accordance with the demands of the Hindu life-view (cf chapter 3 section 3) and strive to attain the Hindu aim of life (cf section 2 of this chapter). As such, the child may become aware of qualities he ought to possess as a human being. He may be able to clearly differentiate among the three qualities (Gunas) addressed in section 3 of chapter 3. In this regard, he may realise that it is essential that he gradually eradicates Rajas (passion) and Tamas (darkness) and gradually makes an effort to acquire Sattwa (goodness). According to Avinashilingam (1975: 106-107) the child needs to know all three of these qualities because they represent knowledge in varying degrees. He says that Sattvika (Sattwa) represents the indestructible and inseparable substance seen in all beings, Rajasika (Rajas) represents various entities of differences and distinct kinds in one another, Tamasika (Tamas) represents one single effect without any reason and without foundation in truth.

Suggestions about how an individual can acquire true knowledge and transform evil into good are effectively given by Swami Venkatesananda (1971: 26) in the following lines: "Remove the inner evil first. You will love all. And, that love will transform everyone you come into contact with. It will destroy the root of all evil within yourself - which is self-centredness, selfishness which demands a reward before rendering a service, a fruit before sowing the seed - which is desire which swells every time it is indulged and turns into hate when it is thwarted."

In order for inner evil to be removed, Hindus believe that an adult, who knows the path to spiritual perfection, is the sole person that is capable of leading the child to a higher grade of life. In this regard, according to Radhakrishnan (1967: 155), Hindus also believe that the one who truly knows comes down to earth in the form of an Avatara. An avatara is one who represents the Divine (God) and comes down to the earthly plane in order to raise it to a higher level. The idea behind this is that whenever evil, irreligion and unrighteousness take place, the avatara descends in order to inaugurate a better world. Through his teaching and the example that he sets, a human being is shown how to raise himself above the earthly, mundane, material world. Gradually, human beings need to discriminate between right and wrong and realise that love and mercy are far superior to and more powerful than hatred and cruelty. Dharma (religion) will overpower adharma (irreligion) and falsehood will be conquered by truth. Adharma implies actions not in conformity with one's nature, while harmony is the end result of conformity with one's essential nature. The establishment of righteousness only prevails through dharma which is the development of cosmic and moral order. This eventually leads to the protection of the good and the destruction of the wicked (Radhakrishnan, 1967: 155).

It may become clear by this stage that, as far as Hindus are concerned, the most significant implications of the ideas in the above paragraph are that an individual must acquire divine qualities and thereby develop divine knowledge and vice versa. Furthermore, it must be emphasized that the degree to which the child advances towards adulthood will undoubtedly depend on the actualisation of the relationship of knowledge/understanding which is of the utmost importance for all other relationships and as such for the child's (man's) entire being. The more the relationships are formed in accordance with the demands of the Hindu life-view as explained, the more meaningful will the relationships be and the more knowledge the child will acquire about the world of which he is a part.

Against the background of the above explanation given about the relationship of understanding it is essential that the child is taught to know/understand the Hindu life-view and the demands of this life-view. The child must also be taught to understand his relationship with significant others as explained in the third chapter (cf section 4) of the research undertaken. This also implies his knowledge of objects as well. In this regard the child ought to know what purpose a particular object serves and he should be able to use the object responsibly (and not abuse it), for the purpose it serves. Significant others also have a responsibility (being the guiding force to the child) on the child's advancement towards adulthood. Once there is a reciprocal relationship between the child and the significant other for the better, then it is believed that the child will gradually learn to know/understand the life-world around him and his role, which is to be obedient to the demands of his life-view.

It seems appropriate at this stage to explain the relationship of trust in terms of the Hindu life-view.

3.3 Trust

The relationship of trust, in this study, will be used synonymously with faith. This is so because Hindu Scriptures (cf Swami Chidbhananda, 1982: 358; Swami Venkatesananda, 1968: 73; Sarma, 1981: 77; Sri Swami Sivananda, 1972: 144) focus on faith as an essential requirement in the life of an individual and faith is related to the trust that a person ought to have.

According to Swami Chidbhananda (1982: 358-360), an individual must have Sraddha or fervent faith. It is a positive quality of the mind, which enables the will to constructive work, not allowing for any form of misdirection or misuse. In this regard, the individual who has faith/trust is in a better position to assess his higher possibilities without any hesitation. This is primarily due to the fact that he begins to know the relationship between himself and the cosmic life and he begins to acquire faith about his relationship. In fact, because of his faith it is believed that he gains power and strength and he has a constant, conscious link with the world, other people, himself and God. The individual is able to gain self-confidence, without conceit and he can apply himself whole-heartedly to duties that befall him and he may be able to eradicate arrogance and egoism. In this regard, Sraddha is not compatible with faint-heartedness. The individual, who acquires faith is alert to avoid incompetence and defeat. Even when failure may arise, the individual is capable of accepting it with reverence and attempts to remedy the causes of it so that this can be viewed as a stepping stone to success (Swami Chidbhananda, 1982: 358-360).

In accordance with what has been said, Swami Budhananda (1980: 14-17) acknowledges the ideas of Swami Vivekananda that the greatest help in one's existence is the ideal of faith in oneself. Through faith, it is believed that miseries can be reduced and even vanish. It is imperative that a man has

belief in himself, which should lead to trust in others, his Scriptures and God. Trust gradually acquired in the correct way will lead to love for oneself, everyone, everything and God and assist to make the world a better place. Hindu belief is that the secret of greatness lies in the faith of an individual in himself and in God (cf chapter 3 section 4.7). Possessing faith in the direction of becoming more divine assists in reaching the goal of life, to be one with God (as explained in section 2 of this chapter). This form of faith is also significant with regard to spiritual upliftment, which is necessary on the path towards adulthood. The educand must be taught to "develop" (become) spiritually, which is determined to a large extent by the educand's concept of his life-view and actually practicing the demands of his life-view (cf Buck, 1981: 16). Developing spiritually, implies self-control and self-discipline on his path towards adulthood. In this way, it is felt that the Hindu educand's entire outlook and his attitude to other people, himself, objects and God be transformed for the better and gradually he will learn to eventually formulate his view of life (cf Chennakesavan, 1980: 1980: 3; Aiyer, 1976: 184).

In order to acquire faith an individual must acquire strength to do good. It is believed that the strength comes from the Scriptures. Therefore, faith/trust in the Scriptures is of utmost importance and harmony must be developed together with love (Swami Budhananda, 1980: 14-17). However, it must be borne in mind that particular educators (Hindu educators who know Hindu Scriptures) are competent enough to educate Hindu individuals about trusting or having faith in the demands of the Hindu life-view (cf section 3 of chapter 3) and how to live accordingly. Practical examples of a Hindu's trust placed on learned Hindu leaders can be observed from their relationship with Swamis, Sri Satya Sai Baba, Radha Swami and Sankaracharya. Complete trust is placed in these revered individuals because it is believed that they will assist Hindus

towards an improved existence. For example, it is generally known today that literally millions of people make attempts (and stand in queues) to meet Sri Satya Sai Baba and Sankaracharya. As such, it is easier for Hindu individuals to trust Hindu educators rather than non-Hindu educators, especially in view of the fact that Hindu educators already know the demands of the life-view and are in a better position to exemplify norms and values of the Hindu life-view. In this regard, Swami Nirvedananda (1969: 136) states that Acharyas (Teachers) come to explain Shastras (Scriptures) as perfected souls, who are regarded as having infinite powers (vibhutis) and represent spiritual and divine bliss in accordance with the Hindu life-view.

For faith/trust to materialise fruitfully, according to Swami Nirvedananda (1969: 137) sincerity is regarded as a crucial, purposeful and significant requirement. Pretension has no place since it is empty and meaningless. In fact, sincerity leads to genuineness, deliberation and sanguinity and all of these take place because of faith. Faith leads to responsibility and earnest dedication which in turn brings out the best virtues and potentialities of a person. The person may become more courteous and may find that he is always bound in a relationship with his fellow-man. He may realize that he is always in need of human contact. In terms of Hindu belief, human contact must always be regarded as being sacred (cf section 4.2 of chapter 3). This implies that the person must be trusted to undertake responsibilities assigned to him by others and others ought to be trusted in so far as giving the person meaningful duties to perform. One example of this kind of reciprocal relationship of trust is the trust between the teacher, as educator, and the child, as educand. The child has to trust and respect his teacher as a Guru and the teacher in turn has to trust and respect the child as his disciple, as explained in chapter 3 section 4.3. In this regard Swami Budhananda (1980: 174) states that the learner has faith in his teacher and believes in his

enlightenment and his ability to teach the Supreme Truth. In the final outcome, the educand has to acquire self-reliance and self-improvement (Aiyer, 1976: 184). It is in this context, that the Hindu life-view demands that the individual strives to develop trust/faith in himself, others and God (cf chapter 3 section 4).

The Hindu individual's trust in the adult obliges him to partake in certain actions such as initiation ceremonies, fasting, paying tribute to the dead (Pittarpakh) and unusual/special actions relating to a trance state (Kavadi). These examples will briefly be explained to see their significance in this section. With regard to initiation ceremonies, individuals will decide on a period that they think suitable to ask a religious leader (such as a Swami or a Hindu priest) to perform the initiation ceremony, trusting that it would lead to a better life (such as prosperity, health, welfare, removal of hardships, spiritual upliftment and so on). In the case of children, parents usually assist in decisions to be taken. The Swami or priest realises the total trust placed on him with regard to the initiation ceremony, and makes all final decisions about whether to conduct the ceremony at all, the kind of ceremony he deems necessary, and what exactly should be done if such a ceremony is undertaken. Specific procedures are followed even though these procedures vary in style, depending on the Swami or priest, the individual(s) and the reason/background underlying the purpose for the ceremony. Procedures also vary among Tamil, Telegu, Hindi and Gujerati speaking Hindus.

As far as fasting is concerned, Hindus fast in numerous ways such as eating without salt, eating fruits only, having one meal a day only, taking water only, not eating at all and so on). The kind of fast varies in accordance with their total trust (cf chapter 2 section 2.5), that the purpose of the fast will materialise. For example, Hindus fast in order to have a prosperous

life, to be more disciplined, to become better people, to pass examinations, to have children, for the happiness of sickly or troubled family members and so on.

Pittarpakh refers to a tribute which is paid to those family members who have passed away. Hindus trust that this kind of tribute will assist in asking God to let the souls of those who passed away rest in peace. This tribute is particularly paid to adults who have passed away, especially because children are still viewed as being loving, gentle and portraying the image of God. Usually, Hindus give clothes, flowers and fruits as an offering to God to "take care" of those who passed away.

With regard to Kavadi, certain individuals are able to go into a trance state walk on burning coal (fire-walking), place sharp objects (like needles) onto their tongues, engage in long hours of dancing, singing sticking their tongues out and so on. This is usually done annually, but not necessarily on the same date. Hindu individuals totally believe or trust that they have risen from the ordinary human state and are on a divine level. They acknowledge their trust in God and respect God as an All-Powerful Being.

In view of the preceding remarks made, the significant other has to teach and the child has to learn those matters such as their culture, their people/community, their Scriptures, God and how they ought to live as true Hindu human beings. In this way, through a trusting relationship, the child may be able to gradually achieve the balance between matters of the heart and the intellect in his striving towards adulthood in accordance with the demands of the Hindu life-view.

In terms of the Hindu life-view, the Hindu child has to be taught to have trust especially in his religion and gradually made to realise that religion determines his other activities and experiences in the world. When the child goes to a religious function or prayer, he must have trust in the idols or deities that he may notice, in the sense that these idols or deities are the concrete forms of reminding him to gradually think about God, in the abstract form. It is also believed that having trust in religious principles will greatly assist the child to realise that these principles form the basis of acquiring a responsible and moral attitude even in his daily duties and activities. This implies that the Hindu child must be taught that life ought to be viewed as an integrated whole and the various aspects of life ought to be viewed as being intrinsically interdependent (cf Dandekar, 1979: 1-2). Therefore, in view of the ideas presented in this section, it is important to always bear in mind that man, wherever he is, "...must develop a belief, a trust, a religious nature." (Swami Vivekananda, 1965: 318).

In addition to the above remarks, it is imperative that the Hindu child learns to trust his family members (and vice versa) and interact with his family members and others with justice, love and mercy (cf Vedalankar & Chotal, 1983: 59). Consequently, the Hindu child must learn to be polite, respectable, dutiful and he must always speak the truth. The idea of speaking the truth and being absolutely open and honest are tremendously valuable in the relationship of trust. Any form of dishonesty, irrespective of how slight it may be, will eventually lead to betrayal of the trust and shattering of a sound pedagogic relationship. The educand should be taught to respect and trust fellow beings. If a similar reversal attitude is taken by the significant other as well, vices may be avoided and actions such as vandalism, theft and robbery may be eradicated, together with unrighteous deeds and avoidance of abusing privileges.

In the light of what has been said, the relationship of trust right from birth is a crucial issue among parents and family members. As a matter of fact, a special or unique degree of trust, in accordance with the demands of the life-view, is required by every Hindu individual in various situations. For example, a husband must trust his wife and vice versa, in accordance with their marriage bond. The parents in fact have to trust that their child(ren) came into being because of the will of God. A child must trust the educator and vice versa, especially in the school situation. A man, who executes his duties in whatever business he engages in, must have trust in his fellow workers and must be trusted, in the sense that such duties will be carried out with the utmost responsibility that they deserve (cf Swami Chinmayananda, s.a.: 78). All these insights just explained reveal that Hindus firmly believe/trust that marriage, family life and stages of growth, for example, are crucial issues and that it is necessary to trust and obey the demands of the Hindu life-view for a meaningful existence (cf Swami Chinmayananda, s.a.: 86).

It may be clear at this stage that the relationship of trust is a significant issue in the life of the Hindu individual, in terms of the Hindu life-view. The more the child is taught to trust the significant other and the more the significant other mutually returns the trust, in accordance with the demands of the life-view, the more fruitful and meaningful life will be.

At this stage, it seems appropriate to focus attention on the relationship of authority.

3.4 Authority

Man must be good, do good and believe in God and have faith in God so that he can recognise, in terms of the Hindu life-view, that the entire universe is controlled in accordance with the authority of Brahman. With this belief that God is the Supreme Being with Supreme Power/Authority, a Hindu must live an ascetic life and observe all Scriptural injunctions even to their smallest detail (Mishra, 1973: 17-20).

Bearing in mind that God is Supreme, Hindus believe that the Scriptures are the authority of how a Hindu should lead a pious life and strive to be one with God. The authoritative sources as far as Scriptures are concerned have been explained briefly in section 3 of chapter 3. According to Mishra (1973: 5-9) Hindus believe that their religion and Scriptures are eternal and have come into existence along with the creation of the universe. Scriptures are Spiritual Sciences revealed to the Rishis, the seers of Truth, and their date of revelation is not to be regarded as their date of coming into being simply because they existed prior to that. The Scriptures assist to reveal Spiritual Truths and Hindus need to obey their Scriptures so that they can acquire self-restraint, austerities, renunciation, practical spiritual Sadhana (control of mind and senses), unfold the divinity latent in them, attain self-realisation and eventually God-realisation, while performing their worldly duties.

In addition to following the Scriptures as sources of authority, Hindus believe in mythology, which lure the mind to religious truths and view mythology as object lessons to mould character and lead an ideal divine life. Of particular significance in this regard are the lives of Sri Rama, Sri Krishna, Bhishma, Nala, Sita, Harischandra, Lakshmana, Bharata, Hanuman, Damayanti, Yudhishthira, Savitri, Radha and Arjuna, to name a few sources that greatly inspire spiritually to mould one's life, character and conduct (Swami Sivanda, s.a (a): 4-5). In this way the Hindu child must be taught to follow

the values and norms of Hindu Scriptures and be taught to realise that Scriptures serve to guide him towards a destiny in accordance with the demands of the life-view. It is perhaps already clear that the authority of God, the authority of Scriptures and the authority of the demands of the Hindu life-view reign supreme and Hindu individuals ought to completely obey their authority.

In order to obey the authorities mentioned above, it must be noted that guidance is required by individuals (adults), who already know the Hindu life-view, and that these individuals ought to take the initiative to assist those who still need to know. Furthermore, those who still need to know (children) ought to take the initiative to be obedient to the authority of those guiding. In terms of the Hindu life-view several individuals are in a position to provide such authority. Attention will be given to some of these individuals.

One such example, is the example of a Swami (religious priest or holy person). In the relationship between a Swami and any other Hindu individual, respect is clearly demonstrated with regard to authority. The Swami realises that he is the authority figure, whose task is to guide the individual (adult or child) about the demands of the Hindu life-view. The individual (adult or child) acknowledges the authority of the Swami and is totally obedient to him. As a matter of fact Hindus believe that a Swami is a man of God, and takes the place of God, in the concrete form. In view of this belief, a particular procedure is followed when meeting the Swami. The individual would prostrate (bow) at the Swami's feet, implying that he acknowledges the Swami's authority, and the Swami in turn places his palm on the individual, implying that he blesses him for his attitude to be obedient to the Swami. In this way a mutual respect ensues in terms of the relationship of authority. In addition, the individual will neither quarrel nor fight with the Swami, and he will not

show any form of disrespect in terms of back-answering or misbehaving in any way whatsoever. As a matter of fact a Swami is regarded as being in the best position to prescribe particular prayers and how they should be done for individuals who seek guidance from the Swami about an elevated existence. For example, an individual may be requested to say a particular prayer daily, on special occasions such as in the morning or when going to bed, he may be expected to recite a particular series of prayers for a certain period such as five or six weeks, depending on what the Swami sees as most fitting for that particular individual. Such authority and obedience between a Swami and an individual, in the Hindu life-view, are highly significant in accordance with this particular relationship.

Another very important issue with regard to the up-bringing of the child as far as the relationship of authority is concerned is the home and the family members (cf chapter 3 section 4.1). In an effective way, Swami Chidananda (1976: 120-139) discusses this matter in a chapter entitled "Yoga in the Home". In this section on the significance of the home, Hindus believe that it is important for the home to be regarded as a sacred place, in the sense that God resides in the home. Parents must realise their authoritative positions and children must realise the necessity of obeying the authority in the household. It is the duty of the parents to inspire the child through personal example and be "ideal" in their speech, their actions, behaviour, conduct, discipline and entire outlook of life. The Hindu life-view stresses that the child should be taught to conform to all those things that are considered necessary as far as the entire household is concerned. The role of each member of the family and the degree to which each obeys the demands of the life-view (cf chapter 3 section 4.1) are regarded as vital issues in terms of the relationship of authority. Generally, the father must always be seen as the authority figure followed by the mother. Authority given and authority

obeyed can result in the best attitude exemplified by family members as long as their attitude is based on "worshipfulness" and they base their lives on the principle of striving to be one with God (cf section 2 of this chapter). In this regard it is said that "In all you do, move towards God. Let all your actions be of such nature that will bring you nearer to God." (Swami Chidananda, 1976: 137). If the child benefits from his relationship in the family as has just been explained, then it is also believed that he will be able to obey his life-view demands even in his relationship with his neighbour, his friends, his community, his teacher, himself and God (cf chapter 3 section 4).

Still another significant issue that needs to be given attention with regard to the relationship of authority, is the teacher as an educator in the school situation (cf chapter 3 section 4.3). This is primarily so because the teacher is usually viewed as a figure of authority. Swami Chidbavananda (1982: 104-165) provides salient ideas about the teacher and the student in two separate chapters entitled "The Teacher" and "The Student" respectively. The central message is that the teacher, in fact, is regarded as the prop of society, the true nation-builder and the embodiment of knowledge and enlightenment. Once the teacher can have a positive influence on the child then the child, too, must be obedient to the authority of the teacher and gradually be made to realise that he, too, must one day serve the nation in some way. It is in this regard that the teacher is seen as a strong foundation in the life of the child, who will also undertake activities in a particular society.

In the context of being an embodiment of knowledge, the teacher is "the light" to the child. In this regard for example, on the day of Diwali, (the festival of lights), the teacher may explain to the child the relevance of celebrating this particular festival. The teacher should mention that the child must strive to acquire noble qualities, be obedient to elders, respect the autho-

rity of those in such positions and strive to become a divine human being (cf section 2 of this chapter). In this way the educator also plays the role of the parents and he must answer to the call of his conscience and convictions. The child, in turn, must realise the value of the presence of his teacher and he must not lose the opportunity of obeying the authority of the teacher which is eventually for his own benefit. In India, for example, children are noted for being seated in a "cross-legged" posture when taking lessons and even when having their meals. The idea is to demonstrate respect and obedience to the teacher in the school and to God out of appreciation for their provisions. The teacher's authority ought to enable the child to transform himself on the path towards perfection.

The path towards perfection implies a divine path or a religious path. As such, attention will be given to religiosity in the next section.

3.5 Religiosity

In terms of the Hindu life-view, the Hindu realises that religion cannot be looked upon as being essentially separate from the other activities of life. With regard to "developing" one's religious nature in terms of the Hindu life-view it was pointed out (cf section 2 of this chapter) that self-realisation must lead to God-realisation, thus emphasising man's concern to strive for the transcendent world. In fact, religious principles form the basis of acquiring a responsible and moral attitude even when being instructed via other subjects. This implies that life ought to be viewed as an integrated whole and the various aspects in life ought to be viewed as being intrinsically interdependent (Dandekar, 1979: 1-2). With regard to the various aspects of the Hindu life-view, the child should learn the following: the value/importance of prayer; various colours and their significance; the lamp and its signifi-

cance; idol worship and its significance; festivals such as Krishna Astamee, Ram Naumee, Navarathree and Deepavali; stories of great saints and sages such as Sri Ramakrishna, Sri Sarada Devi and Swami Vivekananda; cleanliness, neatness, discipline, behaviour and character development; and Hindu Scriptures such as the Bhagavad Gita, the Upanishads and the Vedas. In this way the Hindu educand's entire outlook and his attitude to other persons, himself and God may be transformed for the better and he will eventually formulate his view of life (cf Chennakesavan, 1980: 3; Aiyer, 1976: 184).

It should be mentioned that it is believed that man must make an effort in life for the sake of fulfilling four objectives (Purusharthas), which are Dharma (religious duties), Artha (material prosperity), Kama (satisfaction of desires) and Moksha (salvation). According to Vedalankar (1979: 62-65) all four objectives must be strived for by means of man's earnest efforts. The first three objectives mentioned are necessary with regard to the final objective, being the most important of all. But this final objective, which is regarded as most important cannot be isolated and can only materialise fruitfully in conjunction with the other objectives mentioned. Dharma (religious duties) implies man's effort to acquire truth and thereby advance spiritually, by means of a holy life. Artha (material prosperity) means material wealth with a religious attitude and must be utilised in relation to Dharma. As such, material wealth must not be obtained through any form of deception, pretence, robbery, injustice and falsehood. Even wealth must be used with the sole idea in mind that salvation (Moksha) is the ultimate aim. Kama (satisfaction of desires) of a true householder's life, must be obtained in a disciplined and an honest way. Moksha (salvation) is regarded as true freedom, liberation or renunciation and refers to man's effort for freedom from suffering. This implies that true freedom means that man is free to act in a responsible manner. Man must free himself from poverty, jealousy, attachment,

injustice, tyranny and war. Man must make an earnest effort to attain Moksha (liberation), the fourth objective, which is the route to God-realisation, the ultimate aim of life (cf section 2 of this chapter). This implies that man must make an effort to lead a virtuous life. In this regard Vedalankar (1979: 65) maintains "Therefore the individual must try to free himself from the bondage of birth and death, and this freedom can be attained only by God-realization. This is Moksha ... This is the final goal of life." Thus Hindus firmly believe that if the individual is taught to live in accordance with the demands of the life-view and if the relationships that he has formed with the significant other are meaningful, then he will be able to acquire divinity, in terms of the Hindu life-view.

There are numerous individuals, such as Sri Ramakrishna Paramahansa, Sri Sarada Devi, Swami Vivekananda, Swami Sivananda, Radha Swami and Sai Baba for example, who have greatly advanced spiritually and have elevated themselves on a lofty divine plane by virtue of the fact that they had a very deep religious nature. The experiences of these individuals are sufficient proof that God exists and that man must not deter his belief in this regard. One remarkably clear example of experiencing the vision of God is that of Sri Ramakrishna Paramahansa. One day, when Sri Ramakrishna (The Master) was asked by Swami Vivekananda if he had seen God, The Master replied that he saw God very clearly, and as clearly as he can see Swami Vivekananda. The message is that each individual is potentially divine.

According to Swami Mukhyananda (1987: 9) it is absolutely essential that man strives to manifest the potential divinity that he already possesses with regard to all activities, be it secular or spiritual, in life. Through spiritual discipline, man must ensure that his body, senses and mind are healthy and vigorous and that he is always under self-control. In this way he will

be able to realise Moksha (spiritual freedom) and be one with God. In order to achieve freedom, Swami Vivekananda (1968: 201-202) says an individual must be strong in physical, mental and spiritual training. The individual must use the strength to get rid of weaknesses and immoralities. In fact, the strength should be used to make a person responsible in all his duties and actions. In this way, an earnest effort must be made to transform character, for the better. Once a person does this, then he will rise to the highest and the best that life can offer. Through divinity, the person must become stronger and stronger and use the strength to shoulder his responsibilities meaningfully until he realises Truth. In addition (Swami Vivekananda, 1965: 12-13), the individual must realise that the soul is divine and through the mercy of God he can attain Mukti, which is also the term for freedom from bonds of impurity, death and misery. According to Swami Vivekananda (1965: 107), it is essential that an individual worships God and gives up all the fruits of work. Only if a person does good for the sake of doing that which is truly good, then only will perfect non-attachment take place. "The bonds of the heart will thus break, and we shall reap perfect freedom." (Swami Vivekananda, 1965: 107).

Gradually, the person gains Spiritual Truth and is in the right direction which leads to the Real Self. In fact, this Spiritual Wisdom (Truth), according to Hindu belief, leads to destroying confusion and doubt and results in happiness and peace (Yogi Ramacharaka, 1911: 56-61). Spiritual wisdom, in terms of the Hindu life-view, is believed to be already known by the sages of old. In this regard, according to Swami Prabhavananda (1978: 282-285) once the (ordinary) individual acquires true knowledge as handed down by the sages of yore then he is able to see Truth as absolute and knows that he is free from ignorance of the Truth, which was modified by relative and finite values. Truth in this context refers to Brahman (God) alone. Man, must therefore

transcend all spheres and be one with Brahman, the aim of the Hindu life-view (cf section 2 of this chapter).

4. Conclusion

An attempt was made in this chapter to centrally focus on relevant components of the pedagogic relationship structure from a Hindu perspective. In so doing, it was considered necessary to first focus attention on the Hindu aim of education. This was considered appropriate because it was pointed out that relationships are formed to assist the child towards adulthood and this implies a definite aim. Furthermore, adulthood can only materialise in accordance with a particular life-view. The Hindu life-view is of particular concern in this research and therefore attention was given to the Hindu aim of education. In the discussion regarding the Hindu aim of education, it was pointed out that this matter must be seen against the background of the general orientation with regard to the Hindu life-view given in chapter 3 section 3. As far as the Hindu aim of education is concerned, it was mentioned that an individual must acquire self-realisation which must lead to God-realisation, the loftiest aim of education.

In discussing relevant components of the pedagogic relationship structure, communication was first given attention. It was illustrated that mother tongue is very crucial in the life of the child and as he matures, he is in a better position to relate with significant others and confront his life-situations with safety and confidence. It was also pointed out that Hindus have a unique communication style even in their dances, music, prayers and literature. The central aim with regard to communication is to become a divine individual, who is striving to be one with God.

In the section on understanding it was pointed out that the extent of knowledge/understanding that the child eventually acquires will depend on the law of karma (action). True knowledge, as far as Hindus are concerned, implies self-mastery, self-control, taking heed of the Scriptures, practising three types of Yoga (Karma, Upasana/Bhakti, Jnana), having a Guru and acquiring spiritual knowledge to eventually advance on the spiritual journey towards God-realisation. Gradually the child must acquire Sattwika qualities and realise that his Dharma will assist him to attain the Truth.

As far as trust or faith is concerned, it was mentioned that an individual must have Sraddha or fervent faith because this leads to responsibility and earnest dedication, which in turn brings out the best virtues and potentialities of a person. It is imperative that an individual has trust/faith in his educators, himself, fellow human beings, his Scriptures and God. Both the child and the significant other have to trust each other in order to strive for the transcendent world and be one with God.

With regard to authority, it was mentioned that Hindus firmly believe that the entire universe is controlled in accordance with the authority of God. Bearing in mind that God is Supreme, Hindus believe that the Scriptures are the authority of how a Hindu should lead a pious life and strive to be one with God. Parents must realise their authoritative positions and children must realise the necessity of obeying the authority at home. Even the teacher, who is regarded as a figure of authority, must realise his role/ position, obey the demands of his life-view and inspire the child accordingly.

As far as religiosity is concerned, it was pointed out that man must make an effort to fulfil four objectives (Purusharthas), Dharma, Artha, Kama and Moksha, in terms of the Hindu life-view. Freedom implies being free from the

bondage of birth and death and this freedom can be attained only by God-realisation, which is Moksha, the goal of life. In this way, an individual must realise that the soul is divine and through the mercy/grace of God he must strive to attain Mukti, which is also the term for freedom from bonds of impurity, death and misery. Consequently, the child must be taught those values and norms adhered to in a particular community and by obeying them in terms of the demands of the life-view, he can explore and conquer the world in a responsible manner on the path towards adulthood.

It has perhaps become clear that the relationship structure is a crucial issue in education in terms of the discussion presented in chapter 3 and in this chapter. Against this background it would appear, from the discussion presented in chapter 2, that relevant major principles in accordance with the extent to which relationships materialise are threatened as follows:

- # The principle of sattwa (purity) which focuses the realisation that life is meaningful and worthwhile;
- # The principle of niskamakarma (selfless action) which is concerned with becoming non-materialistic;
- # The principle of discipline of the inndriyas (senses) and patience which focus on eradicating pleasures in the form of vices;
- # The principle of ahimsa (non-violence) and shantih (peace) which promotes tranquillity and no injury or destruction of any kind in thought, word and deed;
- # The principle of belief in Brahman (God) which deals with the belief that God controls the universe and man ought to strive for God-realisation.

Consequently, the next chapter will focus on these major Hindu principles.

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CHAPTER 5AN ELUCIDATION AND ACTUALISATION OF HINDU PRINCIPLES
RESULTING FROM AUTHENTIC RELATIONSHIPS**1. Introduction**

It seems appropriate at this stage to first briefly outline what has been discussed thus far in order to gain a general overview of the research undertaken.

In chapter 1 it was pointed out that the thesis is concerned with a Hindu perspective on the pedagogic significance of the relationship structure. Furthermore, this study is intended to show that there seems to be a greater need for individuals to understand their own life-view and respect other life-views. This need is essential especially to maintain sound relationships. Sound relationships, in fact, only materialise in the context of a particular life-view.

Since the first category of human existence is man's being in the world, a reflection on some features of modern society influencing relationships was undertaken in chapter 2.

In chapter 3 attention was focused on the relevance of the Hindu life-view with regard to the Hindu child's relationships with significant others. It became evident that significant others play vital roles, within the context

of the Hindu life-view, in influencing the child about his understanding of the world which he occupies on his way towards adulthood.

In chapter 4 salient components of the relationship structure such as communication, knowledge, trust, authority and religiosity were discussed, from a Hindu perspective. Without these essential components no authentic relationship is possible and the Hindu child will not be able to attain authentic Hindu adulthood.

Based on the expositions given on the Hindu life-view, its relevance for the child's relationship with significant others and the analysis of the relationship structure from a Hindu perspective, a number of Hindu principles which must strictly be adhered to in the education of the Hindu child will be discussed in this chapter in terms of what has been presented in the preceding chapters. Although there are many principles which can be acknowledged, only a few principles which are considered relevant to the central theme will be discussed. In concluding this chapter few recommendations will be made. The following principles will now be discussed: the principle of Sattwa (purity), the principle of Niskamakarma (selfless action), the principle of discipline of the Indriyas (senses) and patience, the principle of Sasvatah Acarah (customary morality) and respect, the principle of Ahimsa (non-violence) and Shantih (peace) and finally the principle of belief in Brahman (God).

Against the background of the introductory remarks made, the principle of the sattwic (pure) quality will be discussed in the next section.

2. The Principle of the Sattwic (Pure) Quality

At the outset it should be mentioned that this principle has been briefly outlined in chapter 3 (cf section 3), together with two other gunas (qualities). The Hindu life-view stresses that an understanding of the sattwic quality takes place more easily in conjunction with two other qualities, namely, rajasic and tamasic, as will be explained in the foregoing paragraphs. As such, reference is made to all three qualities in this particular explanation. In addition, more attention is given to the sattwic and the tamasic qualities, especially because these are two opposing qualities that are relevant to the central theme of this study.

The fourteenth discourse of the Gita is centrally concerned with the yoga of the division of three gunas (qualities) which are sattwic or sattwa (purity), rajasic or rajas (passion) and tamasic or tamas (despondency) (Swami Sivananda, 1968: 161). According to Bhave (1958: 197-202) tamas destroys the peace and happiness of society since it corrupts everyone by promoting pessimism/despair. The result of efforts in this category are in vain. In accordance with the Hindu life-view, such a man is destined to receive miseries associated with sickness, depression, stress, pessimism, poor minds and ignorance (cf law of karma in chapter 3). As such, it is necessary that an individual conquers tamas (pessimism/despair) (cf Bhave, 1958: 197-202). The Gita emphatically stresses that tamas, which refers to despondency (or pessimism/despair cf chapter 2 section 2.7), must be got rid of by every Hindu individual as it is the worst of the three gunas. It also pertains to ignorance, delusion, heedlessness, indolence and sleep. Tamas is constantly compared with rajas (passion) and sattwa (purity) since all three are embodied in nature and every individual possesses one or more of these qualities to a greater or lesser degree (Swami Sivananda, 1968: 161-166). Furthermore, tamasika is associated with being unsteady, depressed, vulgar, arrogant, dishonest, malicious, indolent, pessimistic, desponding and procrastinating. With regard to happiness,

tamasika begins and ends in self-delusion, which arises from despair, sleep, indolence and miscomprehension. Finally, tamasika gives rise to improper obligatory actions and therefore there is delusion always (Avinashilingam, 1975: 93-114).

In modern society (cf chapter 2) it was pointed out that man prefers procrastination of duties, lacking responsibilities, not being involved meaningfully and seeking for immediate personal pleasure. Man believes that life is not worth living and that there is no hope in the future. It became evident that these thoughts of ignorance, depression, pessimism, error and lack of spiritual advancement are fostered by modern society and they encourage abortions and suicides because man is depressed about the turn of events in the world (cf chapter 2 sections 2.2; 2.4; 2.5; 2.7).

As a matter of fact, in view of the above remarks, a Hindu must virtually do everything that he does, with the principle of sattwa in mind. One may state that this principle is the underlying principle concerning the Hindu's daily actions and it is the foremost principle that a Hindu ought to adhere to. The more the Hindu "comes to grips" with this principle, the more are his chances of experiencing authentic relationships and a meaningful life (cf chapter 2 section 2.7). Other education principles may be followed easily, once this principle is clearly understood. Furthermore, when an individual can truly apply this principle in any situation that he is placed in, according to the Hindu life-view, then he is in a better position to confront joyful and distressful situations in a responsible manner. This implies that he ought to have hopes about his future, in the event that the future is bleak, especially because hopes give him a better opportunity to continue to strive for a meaningful existence. When the individual has hopes about a better future, then he may be motivated to persevere in life and make every attempt to imp-

rove on the situation he presently experiences. It should be stated that the principle of the sattwic quality is so lofty, in terms of the particular meaning that it has in the Hindu life-view, that a child (the educand) has to be taught about its value. Its value may only materialise in the context of the child's relationship with significant others. Significant others, themselves, need to understand the deep insights concerning this principle and convey the intended message to the child in a way that the child is encouraged to strive for a better existence all the time. Striving for a better existence, for a Hindu, implies striving to be one with God.

In order to become one with God, it is of the utmost importance, in each of the child's relationships with significant others, that the adult significant other must himself exemplify this principle (and the other principles as well) so that the child has a better opportunity of living his life in accordance with the demands of the Hindu life-view. In fact, when the child is taught that he must constantly keep this principle in mind then his relationship with himself (cf chapter 3 section 4.5), objects (cf chapter 3 section 4.6) and with God (cf chapter 3 section 4.7) become increasingly meaningful. The Hindu child must constantly remember that every activity must be performed with the sattwic (pure) quality in mind.

If the child is not guided positively towards responsible adulthood, his life may be controlled by tamas qualities rather than sattwic qualities. According to Radhakrishnan (1967: 317) all three qualities are reflected in the cosmic trinity in accordance with the Hindu life-view. That is, sattwa in Visnu (God of preservation), rajas in Brahma (God of creation) and tamas in Siva (God of destruction). In this regard, sattwa is associated with the stability of the universe, rajas to the creative movement of the universe and tamas is concerned with death and decay. All three are responsible for the maintenance,

origin and dissolution of the world. According to the Hindu life-view, an individual must rise above the three gunas (qualities/modes) of nature and become trigunatita, which specifically refers to becoming one with God because only God is beyond all these qualities mentioned. Radhakrishnan (1967: 317) clearly states that when this kind of upliftment takes place then "Sattva is sublimated into the light of consciousness, jyotih, rajas into austerity, tapas and tamas into tranquility or rest, Santi." The greater the concern on the part of the adult to adhere to the demands of his life-view, the greater are the chances of assisting the child(ren) in striving towards responsible adulthood.

It was mentioned (cf chapter 3 section 4.2) that the reciprocal efforts on the child's part to ensure meaningful relationships is essential. In this regard it should be kept in mind that the child must acquire virtues, portray a divine (cf chapter 4 section 3.5) attitude and execute all his duties with the mind attuned to God. Meaningful relationships can be accomplished in terms of the components of communication (cf chapter 4 section 3.1) and understanding (cf chapter 4 section 3.2) in which case the child truly believes (cf chapter 4 section 3.3) that he must be obedient to the authority (cf chapter 4 section 3.4) of the adult persons. Hindu belief is that meaningful relationships will assist the child to acquire responsible adulthood in accordance with the demands of his life-view. Hopefully, in following the principle of the sattwic quality, the child will not engage in suicide (self-destruction), abortions and depressions about the fact that life is not worth living. All these issues seem to be more common in modern society (cf chapter 2) and the Hindu life-view strongly condemns them. Opposing issues are encouraged in accordance with the demands of the Hindu life-view, since the Hindu life-view advocates that an individual who discards any form of pessimism/despair will eventually attain God-realisation, the Hindu aim of education.

It is perhaps clear at this stage that tamas (pessimism/despair) is regarded as a serious negative quality that an individual can possess. Therefore, in terms of the Hindu life-view it is essential for an individual to overcome this quality and gradually transcend rajas (passion) and sattwa (purity) in order to strive for God-realization (cf chapter 4 section 2). As the individual progresses towards acquiring sattwa he has a better opportunity to transcend this quality. Gradually, he is in a position to make meaningful contributions while existing and he learns to generate meaningful relationships with significant others (cf chapter 3 section 4). Furthermore, obedience to the demands of the life-view is regarded as being absolutely necessary for both adult(s) and child(ren), especially in view of the fact that there is no room for self-destruction, abortion and constantly remaining despondent. It should be stressed that children, as has already been mentioned earlier, ought to be taught to aspire to acquire sattwic (pure) qualities and gradually transcend them so that they can face the challenges in life with greater confidence. They need to realise that life is in fact meaningful and they ought to face their joys and hardships in a pure spirit. In this way it is hoped that instead of focusing on self-destruction, there will be an urge to play a meaningful role and strive to make significant contributions in their lives. The individual will perhaps learn that life in fact has great value and that he has duties to perform and he ought to take responsibilities for his duties and execute them in accordance with the demands of his life-view (cf Avinashilingam, 1975: 93-114; Radhakrishnan, 1967: 318).

3. The Principle of Niskamakarma (Selfless Action)

Contrary to the materialistic, hedonistic and narcissistic attitude emphasised in modern society the Gita points out that whatever a man does in his life must be done as an offering to God. Bonds of work must be done out of duty

to serve mankind and God and not for personal gain or a materialistic concern. This kind of action is called niskamakarma or selfless action (Sarma, 1980: 58). When this attitude is actually practiced in daily living, the mind is firmly set on the way of renunciation (also a form of unselfishness). Furthermore, when a person thinks of others and engages in unselfish activities or selfless action (niskamakarma) for the benefit of others, then that activity/action is termed Yajna. The deed is done without any form of personal desire for rewards or with no motive for personal gain (Vedalankar, 1981: 341). Unless authentic relationship with significant others materialise, the child will not be able to strictly adhere to this principle.

In this regard it is believed that food, money and riches are all given by God (ten tyakten bhunjitah) and this must be clearly understood. Food (prasad) is even given at prayer services and other auspicious ceremonies. In partaking of food, there are certain ways of responding in order to avoid any form of selfishness. As a matter of fact, Hindu belief is that the advancement of an individual towards spiritual progress lies between two types of character, Sakta and Yukta. The first one is concerned with all personal desires, selfishness, attachment to the world and bondage resulting in the physical world subject to the law of cause and effect (karma, cf chapter 3 section 3). The other is concerned with working, out of love for God and results in freedom (moksha, cf chapter 4 section 3.5). When a man bears in mind the consequences of his actions in terms of the second type of character (Yukta), then he is able to reach the spiritual world, be freed from karma and be one with God (Sarma, 1980: 58).

The explanation given with regard to materialism, hedonism and narcissism in chapter 2 clearly shows that man in modern society is concerned with personal needs and desires, physical comfort and altering spiritual forces. In this

regard the Hindu life-view holds the opposite view. The man who has no selfishness at all is regarded as being truly divine. Such a person learns to promote the happiness of others, he learns to rejoice in the happiness and joys of other people. True unselfishness is only possible when a person recognizes God/Divine Being in all. Then only will love take place together with true service to mankind and working for the good of all (Swami Venkatesananda, 1971: 31). According to Swami Sivananda (s.a. (a): 52-53) selfish people, in their company with spiritually minded persons, cause serious threats. This is so because the minds of selfish people are filled with corruption and they have constricted hearts.

Money is the central reason for people to become selfish (cf chapter 2 section 2.1). They promote cheerlessness, worry, greed, passion, jealousy, hatred, crime, depression together with numerous other evil qualities due to their attachment to material wealth for self gain (cf Swami Vivekananda, 1965: 100). Possession leads to selfishness and selfishness creates attachment with the result that an individual becomes a slave to belongings. As a matter of fact, selfishness is also closely related to violence (cf chapter 2 section 2.6), since selfishness is seen as the root-cause of passion, fighting, competition and struggle (Swami Vivekananda, 1968: 354). As such selfishness is detrimental to self-realization and prevents the cosmic love from aspiring to be one with God (Swami Sivananda, s.a. (a): 52-53).

Consequently, it is exceptionally important for an individual to remain unselfish in establishing authentic Hindu relationships, especially with regard to the guru/teacher (cf chapter 3 section 4.3) and the important task he performs. This obviously implies that the teacher must only have the interest of the child at heart, be dedicated and committed to the child so that it will be easier for the child to trust (cf chapter 4 section 3.3) the teacher and

also be obedient to the authority (cf chapter 4 section 3.4) of the teacher.

In this regard Karma Yoga, the relationship of knowledge/understanding (cf chapter 4 section 3.2) teaches an individual to destroy the tentacle of selfishness and never allow the mind to direct itself on any path of selfishness whatsoever. Having this form of non-attachment and learning to realise not to say my house, my body etc. (cf chapter 2 section 2.1), is a positive move towards getting rid of selfishness and becoming selfless. This is called vairagya and refers to dispassion or non-attachment, like a lotus leaf (Swami Vivekananda, 1965: 100-101). A lotus leaf is in a very dirty surrounding but it is not tainted by the dirt at all. It was mentioned in chapter 3 (cf sections 4.2 and 4.3) that the child must be taught to live honestly, purely and unselfishly. Thus in the child's relationship with the significant other, the spirit of charity, compassion and selflessness should always prevail. As a matter of fact Swami Vivekananda (1968: 355) states that "...the highest ideal of morality and unselfishness goes hand in hand with the highest metaphysical conception..."

In order that a person can strive towards self-realization leading to God-realization (cf chapter 4 section 2) an individual must develop a generous nature and get rid of selfishness completely (Swami Sivananda, s.a. (a): 53-55). What is most necessary in the divine life is to share. This, in fact, is the essence of the pedagogic encounter between adult members of a family and children of a family (cf chapter 3 section 4.1). Sharing with others whatever one possesses, be it physical, mental or spiritual, purifies the heart and removes selfishness. This also applies to the child with regard to his relationship with significant others. The Hindu life-view reveals that the law of nature operates in conjunction with the type of action a person executes. In this context, the more a person gives generously, the more he will

receive. It is believed that a living is made by what is earned but a life is made by what is given. This indeed will assist to attain peace, prosperity, divine ecstasy and spiritual bliss (Swami Sivananda, s.a. (a): 53-55). At home, in the relationship between the child and the family/relatives (cf chapter 3 section 4.1), the child ought to be taught to develop a generous nature and have a pure heart through the examples set by the elders. One highly exceptional example of selflessness in Hindu homes is shown by Hindu females (cf chapter 2 section 2.3) on a general on-going basis and even when they have visitors. As hosts, they ensure that their visitors are treated and served with dignity and usually females eat after the males, especially in large families. Sometimes, or in small families everyone would eat together. Very rarely, if at all, do females eat before the males in the family. This is a form of unselfishness demonstrated on the part of Hindu females and is also very closely related to respect in a Hindu home (cf Vedalankar, 1981: 343).

The preceding paragraphs reveal that selfishness has a negative influence in the life of the child on his advancement towards adulthood. Undoubtedly, the opposite quality (unselfishness/selflessness) has greater merit and is preferred in terms of the Hindu life-view. It is therefore clear that materialism (cf chapter 2 section 2.1) as fostered by modern society cannot actualise authentic relationships in accordance with the demands of the Hindu life-view.

4. The Principle of Discipline of the Indriyas (Senses) and Patience

Swami Sivananda (1970: 243-244) contends that discipline of the indriyas (senses) refers to the inner self and turning the eyes inward (cf the explanation with regard to the term perspective in chapter 1 section 3.1). This will

assist in introspection and self-restraint may be practiced so that the senses may be abstracted from worldly objects. When an individual is able to succeed in withdrawing the senses, it is easier for concentration to follow. The concentration acquired is to direct the mind towards God, the aim of Hindu education (cf chapter 4 section 2). The individual must however realise that "Sense-withdrawal is a trying discipline and one should have immense patience with it. It develops will power and yields mental strength." (Swami Sivananda, 1970: 244).

It is perhaps clear at this stage that the explanations given with regard to narcissism and hedonism (cf chapter 2 section 2.2) cannot be regarded as being valuable for authentic Hindu relationships. Modern society encourages an individual to do as he pleases, in order to immediately derive the greatest possible amount of pleasure (even if it incorporates vices), not to assume responsibilities and not to play a meaningful role in a community (cf chapter 2 sections 2.2 and 2.5).

It was illustrated, for example, that modern society (cf chapter 2 section 2.2) encourages sex only for pleasure, without responsibility and without being committed in marriage. Embracing women who sell their bodies is regarded as being similar to embracing an unknown dead body in a dark room (Rajagopalachari, 1975: 94). This is so because reproduction will take place only because of the lust between males and females. As such there will be no difference between wild growth and planned culture. Adultery, premarital sex, unwanted pregnancy and homosexuality/lesbianism as fostered by narcissism and hedonism (cf chapter 2 section 2.2) do not represent marriage and sound relationships in terms of the Hindu life-view. Only marriage (cf chapter 2 sections 2.1 and 2.2) is regarded as giving right to sexuality so that virtues and morals may be best developed. That is why this magnetic reciprocal attrac-

tion between man and woman should rest on a marriage bond (cf Upadhyaya, 1985: 92). In this regard Upadhyaya (1985: 91) maintains that the husband and the wife should always be united, faithful and never think of another in a lustful/sexual manner. The basic moral code of Hinduism with regard to sex is that:-

- "(a) Strict monogamy should be the law.
- (b) Nothing immoral, mental or physical should be done by either party which might produce a rift in the lute.
- (c) The crowning success of a married life lies in the birth of healthy children.
- (d) Harmony of family life should be the aim." (Upadhyaya, 1985: 91).

Engaging in forbidden sexual practices, drugs, gambling, smoking and drinking of alcohol are very strongly condemned in Hindu Scriptures. Consequently, all these vices mentioned are regarded as evil forms of pleasures. These forms of pleasures are viewed as having very serious set-backs in the advancement (especially the spiritual) of an individual and in establishing proper relationships (cf chapter 3 section 4). In this regard there are thirty Kural (one of the poetic Hindu texts in Tamil literature) couplets which are devoted to warn men against lust, wine (drinking) and gambling (Rajagopalachari, 1975: 94-96; cf Swami Sivananda, (s.a. (a): 93-95).

It was mentioned earlier that it is not easy for individuals to refrain from these vices which are so commonly practised in modern society. Therefore, this particular principle is regarded as an important matter for a Hindu, especially with regard to God-realisation as the sole aim (cf chapter 4 section 2). In the practise of yoga, for example, (cf chapter 3 section 3 and chapter 4 section 3.2) Swami Chidananda (1976: 200) points out that man is only assisted to be disciplined so that the training given is directed at channelling the mind towards the Great Goal — God. For this to take place

in a disciplined and trained manner, a fourfold expression of the mind is given. That is, *firstly*, the mind is expressed as a power of reasoning. *Secondly*, the mind is expressed as emotion or love. *Thirdly*, the mind is expressed as a dynamic activity. *Fourthly*, the mind is expressed as being capable of reflection or contemplation. All four aspects have to be disciplined and directed towards God-realisation.

The explanations given in chapter 4 with regard to communication, knowledge, trust, authority and religiosity (cf sections 3.1 to 3.5) clearly show how significant it is for an individual to be disciplined. For example, through communication, he must know that the demands of the life-view condemn vices. He must have trust in the demands of his life-view and in the significant others who explain to him about the dangers of incorporating vices in his life. He must obey the authority of the demands of his life-view and those adults, who are authority figures and become a divine human being. In this way it is possible to acquire discipline, especially with regard to God-realisation, the aim of Hindu education. It may be clear that the child needs to be taught to acquire a tremendous degree of discipline and self discipline in accordance with the demands of the Hindu life-view. Consequently, discipline/self discipline takes place in accordance with the child's relationship with the significant others, as explained in chapter 3 section 4.

In addition, the Hindu life-view promotes the attainment of patience. Hindus are often known to be patient and it is strongly believed that this is a vital quality which also provides a positive influence in the life of an individual. In this regard Wilkins (1975: 174) writes, "The patience of the Hindu is most praiseworthy." He further goes on to point out that this does not imply that Hindus do not feel any form of discomfort, suffering or hardship. The secret of the matter probably lies in the belief that his life is marked out of a

Divine plan and in terms of his fate/karma (cf chapter 3 section 3). As such, on numerous occasions/situations, he is able to endure physical pain patiently and also ordinary sorrows of life. The Hindu believes that it is useless or wrong to resist that which is inevitable (Wilkins, 1975: 174). The child, in fact, needs to be taught about the significance of acquiring patience and one of the ways in which this can be done is by the example that the adults, themselves, set in their own experiences. It should be mentioned that although patience is generally an essential quality in all walks of life one particular area of life that is very crucial for possessing the quality of patience, is the Brahmacharya Ashrama stage (cf chapter 3 section 3), the stage from birth to twenty-five years (cf Vedalankar, 1979: 54). It is the stage in which the child needs to be taught to prepare for manhood. He needs to be educated and develop his abilities and aptitudes. Apart from being taught about secular knowledge, his education must enable him to understand spiritual knowledge as well. He must be taught to realise that he must practice patience, self-control, observe celibacy and abstain from pleasures that incorporate vices (cf Vedalankar, 1979: 56). The more patience the child acquires as he grows, the more it is believed that his patience will assist him to live a moral, decent and cultured life in accordance with the demands of the Hindu life-view.

For example, the child must be taught to perform his daily tasks (such as taking his bath, having his meals, studying, preparing for examinations and so on) in a patient and divine manner. This does not mean that he must not be lively, energetic and full of vigour. It primarily implies that the child must strive towards an elevated level of existing with significant others (as explained in the above paragraph and in terms of the sattwic (pure) quality explained in section 2 of this chapter) in accordance with the demands of the Hindu life-view. In order to extend the example of "having his meals", it is

extremely important for an individual to also realize that patience is essential even during meals time. In this regard Swami Chidananda (1976: 97-98) asserts that food must be taken "properly" and must be related to sattwic (pure). He goes on to explain that "properly" implies, proper food, proper time, in moderation, proper manner, without agitation, without emotional disturbance and, in fact, chewed thoroughly, unhurriedly/patiently with the mind attuned to God. All these conditions are necessary to purify the body and to keep the body in a refined state. There is also the emphasis that "Food, if it is taken in moderation, becomes the giver of life; if it is taken in immoderation, it becomes the destroyer of health and the destroyer of life, ultimately." (Swami Chidananda, 1976: 98).

According to Swami Sivananda (1970: 140-141) patience together with perseverance are noble qualities of sattwa and any form of success (material or spiritual) is impossible without these qualities. An individual must learn to be patient, develop will-power and make earnest efforts to gradually overcome difficulties which may be experienced. Even if there is some form of failure, an individual must learn to develop this virtue and thereby (in a spiritual sense) strengthen himself. A person who is patient does not get irritated, is able to conquer his temper and carry out his daily work. In fact, patience is a vital/valuable quality with regard to the practice of mind concentration. Swami Venkatesananda (1971: 133) points out that during meditation the aspirant must let the image of God (cf chapter 3 section 4.7) gradually occupy the entire body and when the meditation period is over, the warning is that the aspirant must not run/go away immediately. He must get up slowly and patiently, taking a few minutes before leaving the meditation-room. This is so because it is believed that during meditation the mind and the nerves were calm and to suddenly change from that mood or rush to join in a company may actually "injure" the nerves. Therefore, patience will assist to retain calm-

ness and correct change of moods and situations (Swami Venkatesananda, 1971: 133). Even in the daily prayers offered, a Hindu ought to be patient and "never" give up his aim/goal (to be one with God as pointed out in chapter 4 section 2) in spite of the number of obstacles he is confronted with and the degree to which these obstacles may arise.

At this stage it should perhaps be evident that patience has tremendous advantages for the Hindu individual. The extent to which relationships with significant others materialise, will determine the degree to which the Hindu is an embodiment of patience (Swami Sivananda, 1970: 141). The authenticity of his relationship with significant others may also be determined.

5. The Principle of Sasvatah Acarah (Customary Morality) and Respect

Adhering to this principle will enable the Hindu to achieve the highest good as long as the demands of the Divine Law are not violated. Although the Social Law (which is also recognized as the customary morality) should be respected as long as it is in conformity with the Scriptures, the Hindu life-view makes it clear that the Divine Law must always be seen as superior to the Social Law (cf chapter 4 section 2).

The explanation of initiation ceremonies, fasting and paying tribute to the dead (cf chapter 4 section 3.3) already indicates that the principle of sasvatah acarah and respect ought also to be adhered to in terms of authentic relationships with significant others. One should have respect for the duties he executes. Duties which merely provide fulfilment of desires (kama karma) should be reduced in favour of daily obligatory duties (nitya karma) and occasional duties (naimittika karma) which truly purify the mind and assist to acquire knowledge of Atman (soul) and God (cf chapter 4 section 2). The Hindu

life-view recognises that religion (Dharma) is the conerstone to an improved existence (cf chapter 3 section 3). Every Hindu individual ought to respect his Dharma. In this regard Sinha (1955: 46-49) asserts that the Vedas (Scriptures) prescribe Dharma. The Brahmanas (priests) are competent judges in determining duties as long as they possess good conduct and if they are well-versed in the Vedas. Therefore, the sources of Dharma include Vedas, Smrti (Scriptures) and good conduct of virtuous persons (sadacara). In fact, the Divine Law as commanded by Brahman is the moral standard. This must be gradually acquired by personal reflective morality and approved as correct by one's conscience. Moral standards can only be acquired in the life of the child in accordance with the relationships that he experiences with the significant other, as explained in chapter 3 (cf section 4). In this regard Swami Mukhyananda (1987: 12-13) affirms that a Hindu's entire life and duties must be regulated in a sanctified and spiritual manner. He must respect and protect his family, society, country and their honour and property in accordance with his religion (Dharma).

A very important matter pointed out by Swami Mukhyananda (1987: 10) is that since Hindus believe in one God (cf chapter 3 section 3) there must be respect for all mankind even though there may be different religions and sects. This, in fact, implies accepting the elevated and deep rooted principles from the Scriptures (Vedic) and this will help one to remain a good Hindu. A good Hindu respects his own people, his own religion and adheres to the demands of propriety of his life-view, although he realises that there are other groups of people as well and that he ought to respect them and their life-views. According to the Hindu life-view, such a Hindu is elevated to the status or position of an Aryan/Vedantist (a refined Hindu).

In addition to the above, a Hindu "...must respect and serve his parents, Guru, and guests as God, and daily make obeisance on waking up to his parents by touching their feet and take their blessings. He should also respect his elders, whether related or not, and love the brothers and sisters and other youngsters, though not related." It is firmly believed that this attitude has several advantages in assisting the individual to become a better human being. He may avoid trivial (and serious) quarrels (and fights) and thereby respect fellow-beings. The teacher as educator (cf chapter 3 section 4.3) plays a very prominent and specific role in guiding the child towards an elevated life with regard to the aim of Hindu education (cf chapter 4 section 2). The Hindu teacher (Guru) has mastered the demands of the life-view and is truly transmitting the way of life as exemplified in the Scriptures. It is vital that the child (called a disciple) has faith in his Guru and respects him because the relationship between Guru and disciple for Hindus is regarded as the most important relationship in life. This is so because Hindus believe that their souls can be freed by the Guru (Swami Vivekananda, 1964: 112).

The Hindu life-view also focuses extensively on mythology and its significance to clearly expose central teachings of the Hindu life-view. In this regard Swami Shivapadananda (1986: 3) acknowledges the words of Sri Rajagopalachari that "Mythology and holy figures are necessary for any great culture to rest on its stable spiritual foundation and function as a life-giving inspiration and guide."

Because the greatest form of respect and examples of what is truly meant by showing the highest form of respect are to be found (amongst others) in the great epic, the Ramayana, the child should be well informed with the contents of this epic. Without going into the details of the various characters and the numerous examples cited, only a few remarks, which are considered relevant

to the central theme, will be made. The writer of this great epic was Valmiki, who first engaged in robbery to make a living to support his family (Swami Vivekananda, 1966: 63-66). By chance, one day, when he tried to rob a sage, the sage made him realise that his (the robber's) family members would be very grieved to learn about the manner in which they were fed and brought up if they knew. The robber had great respect for the sage and took his advice to worship God. Eventually he wrote the Ramayana, the life of Rama. The irony of the entire matter is that the robber actually became a saint himself and various examples of respect are shown by several characters in the epic written. For example, Rama respected his father and obeyed him whole-heartedly with the result that even when he was banished and sent to the forest for a period of fourteen years, Rama calmly and respectfully obeyed his father's wishes. Rama's wife and his brothers had an unwavering respect for him. Both his wife and one brother, Lakshmana, accompanied him to the forest and served him devotedly. An exceptionally devoted, respectful and faithful servant to Rama, even during the years of banishment, was Hanuman. Hanuman's devotion, respect and faith were so great that today Hindus worship Hanuman as the ideal of a true servant of God (cf Swami Vivekananda, 1966: 68-70; Swami Shivapadananda, 1988: 12; Dutta, 1975: 34-35).

Another example of adhering to the principle of sasvatah acarah and respect may be illustrated in terms of greeting, which shows a different way (cf chapter 2 section 2.3) of greeting among Hindu individuals. In this regard Swami Mukhyananda (1987: 20) says that Hindus recognize the innate divinity in all and this is illustrated even when greeting one another. For example, a respectable way of greeting an individual is by placing the two palms together near the heart and also turning the eyes towards the heart by bending the head a little and saying Namaskara (or Namaste) which signifies that "I salute the Divine in you." The other person responds in exactly the same way.

It is expected of young Hindus to touch the feet of their elders (out of respect) by bending low or prostrating like a staff (Dandavat). This style/technique is generally done by Hindus to holy persons and to Images/Deities in temples and is known as Pranama. In return, elders and holy persons place their palms on the heads of those who greet them to bless them. When monks and nuns greet each other, they usually say Om Namo Narayanaya which means "Salutations unto the Supreme Divine Being." (Swami Mukhyananda, 1987: 20). Hindus believe that by teaching their children the various ways in which one person can show respect towards another, then this principle may eventually be realised.

Hindus also believe that a person's attitude towards dress and food should reflect the principle of Sasvatah Acarah and respect. For example, men and women are expected to dress decently and modestly and follow a vegetarian diet. In this regard Swami Mukhyananda (1987: 19-20) maintains that although beauty and art may be considered in one's dress, it must not be mere physical exhibition. Furthermore, the dress may be devised according to climatic conditions but the general decency and modesty must be maintained. For example, on special occasions and festivals, women will wear brightly coloured outfits such as sarees and punjabies (traditional outfits). These outfits are bright with the idea that the outward glamour will match the inward sincerity concerning respect for the occasion. Men will wear suits or kurtas (traditional long-sleeve, thin shirt, sometimes white or yellow in colour, to symbolise purity). Furthermore, it is a common practice in Hindu homes for married women to wear sarees (not necessarily brightly coloured) and appear respectable to men folk in the home and to visitors. As far as food is concerned, it must be prepared decently, it must be easily digestible and nourishing. The Hindu individual must always keep in mind tamasika (stale), rajasika (pungent and burning) and sattvika (pleasant and nourishing) when preparing

meals for the family (or guests). Meals, when prepared, must be served with respect and a pleasure to do so. Although all cannot give up non-vegetarian food respect must be shown to animals as well (Swami Mukhyananda, 1987: 20). As a matter of fact teachings of the Hindu life-view can only be successfully accomplished in accordance with authentic relationships, as explained in chapter 3 (cf section 4).

The principle of sasvatah acarah (customary morality) and respect is therefore one of the most essential principles, especially with regard to acknowledging the Hindu life-view and obeying its demands. From the above it should be clear that the Hindu life-view in general and this principle in particular cannot be reconciled with trends in modern society promoting egalitarianism, globalism, secularism and nihilism (cf chapter 2).

6. The Principle of Ahimsa (Non-Violence) and Shantih (Peace)

The discussions with regard to violence and the destruction which may also result from technocracy (cf chapter 2 sections 2.4 and 2.6) show that modern society fosters violence in various forms. Since the Hindu life-view is in fact totally opposed to any form of violence, it seems significant to make certain pronouncements concerning the Hindu way of life with regard to violence, by focusing on the principle of ahimsa and shantih.

Ahimsa, as revitalised by a great and famous Hindu man (M.K. Gandhi), has a twofold aspect. *Firstly*, it is seen as being negative in terms of avoiding any form of violence in thought, word and deed. *Secondly*, it is seen as being positive in terms of being well-disposed in thought, word and deed (Coward et al, 1989: 59; cf Sarma, 1981: 38; Stroup, 1972: 162). Gandhi felt that non-violence is exceptionally significant in the quest for truth in terms of the

Hindu life-view. In fact, truth and non-violence (also known as satyagraha) are associated in Hindu Scriptures and both are considered to be the highest virtues. A famous saying in the Hindu life-view about the highest law is ahimsa paramo dharmah (non-violence is the highest law). It is also regarded as a perfect stage. Hindus believe that as man advances and realization dawns, in the context of the explanation given about the law of karma (cf chapter 3 section 3), then man will gradually advance towards this goal (cf Sarma, 1981: 38; Morgan, 1953: 46-47). Non-violence (ahimsa) is seen in all aspects of Hindu life in terms of mildness, hospitality, gentleness, toleration, kindness (even to animals, especially the cow) and it may be stated that "...all are due to the ideal of nonviolence which they have cherished through the ages. The pacific character of Hindu civilization is due to this great moral ideal." (Morgan, 1953: 13).

Furthermore, the concept ahimsa (non-violence/non-injury) has a special place in the Hindu life-view and Hindus generally regard this as a supreme contribution as far as Hindu ethics are concerned (Stroup, 1972: 161). Positively stated, the term ahimsa reflects the view that all life is to be protected and preserved since all life is sacred. The stress on the word "all" is to refer to the plant world, the animal world and the human world. As such it is not expected of any Hindu individual to harm any living creature.

As a matter of fact, the Hindu life-view condemns killing in any form even if this concerns meals/food (cf section 5 of this chapter). However, it could be stated that since man needs food to survive, killing and eating take place (Sarma, 1981: 39). Although the Hindu life-view advocates a vegetarian diet it does not insist on it because it allows individuals to acquire the necessary adhikara (moral competence) in their own time and gradually reach the ideal stage (Sarma, 1981: 39). Adhikara should be strived for by realising

the great significance of protecting, associating with and loving others (Rajagopal, 1956: 71). Since Hindus believe that animals are higher forms of life than vegetables it is regarded as a higher degree of violence to kill animal life than to cut vegetables. Therefore, partaking of vegetarian meals is more preferable. It is actually believed that an ideal saint is in a position to live on air without injuring either the animal or the vegetable life. These matters of associating, loving and the degree to which a child follows the vegetarian menu primarily depends in his relationship with his family/relatives (cf chapter 3 section 4.1). For example, the family may only encourage a vegetarian diet during fasting times, or the family totally believes in a vegetarian diet at all times. It is even the case that a family may not worry about giving special attention to a vegetarian diet at all. However, in any of the cases mentioned above about meals, the Hindu family places great emphasis on showing love and associating with fellow human beings, objects and animals (cf chapter 3 section 4.2, 4.4 and 4.6) in a divine and dignified manner. As a matter of fact, the Hindu life-view extends the idea of no harm by stating that there must be no harm to anyone either in thought, word or deed. It is also felt that if a person saves another from any form of pain then that action is far superior to merely doing a duty that only causes pleasure. A Hindu must constantly endeavour to do this through Truth (satya) and non-violence (ahimsa) (Mahadevan, 1971: 25-26). When the child practices a non-violent attitude, thus adhering to this principle, in all his activities at home and outside the home as encouraged by the significant other (cf chapter 3 sections 4.1 to 4.4), he has a better opportunity of striving towards the aim of Hindu education (cf chapter 4 section 2). This implies that the significant other must adhere to this principle with complete obedience (cf chapter 4 section 3.4) and impart the same knowledge (cf chapter 4 section 3.2).

In addition, ahimsa refers to even avoiding mental and moral harm (Stroup, 1972: 161-162; cf Sinha, 1955: 51; Swami Sivananda, 1970: 138). It should be clearly understood that it is not easy to acquire ahimsa and it is mainly for those brave and strong people who are capable of striking but will not. Since Hindus believe that man is essentially Spirit and his conduct must always be reflected as expressing the Spirit (Mahadevan, 1971: 226-227), the ideal of non-violence is to remove brute strength and replace it with spiritual strength (Sarma, 1981: 40). The following lines reveal that it is not weak or cowardly for individuals to practice virtues (especially truth cf chapter 2 section 2.5 and non-violence cf chapter 2 section 2.6): "Observance of ahimsa is the heroism of the highest type with no room therein for cowardice or weakness. The salvation of the human race lies in the practice of these two virtues — truth and non-violence — which constitute the crown and glory of ethical life." (Mahadevan, 1971: 82).

The Hindu life-view also encourages the practice of tranquility at all times. The word "tranquility" is generally known to mean calm, serene, unruffled and not agitated (Sykes, 1983: 1137). The word for "tranquility" in the Hindu life-view is "Shantih" and it means peace. At the end of virtually every prayer, are repeated the words "Om (God) Shantih (peace) Shantih (peace) Shantih (peace)" in this manner (Swami Mukhyananda, 1987: 12).

The word Shantih (peace) in the Hindu life-view is regarded as being a very sacred word and the idea is to invoke peace in all beings, in all relationships and the entire world. In fact, in almost all Hindu prayers and festivals/functions, the "peace prayer" is recited usually in the form of a concluding prayer. The meaning of this "peace prayer" (commonly known as Shantih path) together with its original wording are given, particularly because of the special importance this prayer has in the Hindu life-view and because of

its exceptional significance in this chapter and the research as a whole. The prayer and its meaning are as follows: "Om dyauh shantirantariksham shanti prithivi shanti rapah Shantiroshadhayah shantihi vanaspatayaha, Shantir vishvedevah shantih brahma shantih, Sarvam shantih shantireva shantih shama shantiredhi Om shanti! shanti! shanti! Unto the heaven be peace, unto the sky and the earth be peace. Peace be unto the waters; unto the herbs and the trees be peace. Unto all the gods be peace, unto Brahman and unto all be peace, ye verily peace. May we realise that peace. Om peace! peace! peace!" (Swami Nischalananda, 1960: 42). The word "Om" means "God" and is commonly known by most Hindus.

It is perhaps clear by this stage that the Hindu life-view condemns any form of violence (cf chapter 2 section 2.6). Therefore, a true Hindu ought to actually practice the teachings of his life-view in his daily activities. In everything that the Hindu does, in all his relationships (cf chapter 3 section 4) and in all his religious thoughts he ought to think of complete tranquillity/peace and serenity and strive to be one with God (cf chapter 4 section 2). In this regard the idea of tranquility/peace becomes increasingly more significant for the Hindu on his advancement towards adulthood. In fact the Hindu life-view stresses that an individual must make attempts/efforts to strive for shantih (peace) and ahimsa (non-violence) throughout the course of his life.

7. The Principle of Belief in Brahman (God)

Throughout the discussion with regard to the Hindu perspective, in this study, it was perhaps noticed that divinity, spirituality and Brahman were mentioned on numerous occasions. As a matter of fact, one probably gets the impression that these issues were almost repeated throughout the study. This form of

repetition is exactly a deliberate intention, especially in view of the fact that the Hindu life-view centrally focuses on a spiritual upliftment and striving towards God-realisation (cf chapter 3 section 3 and chapter 4 section 2). In the Hindu life-view, there is a two-fold conception of God. In this regard, according to Sarma (1980: 90-93) and Swami Nirvedananda (1969: 140-145) the one conception of God is Saguna Brahman and the other conception of God is Nirguna Brahman. Saguna Brahman (also known as Isvara or Shakti) is worshipped in the form of a Personal God and all good and glorious qualities are endowed upon Him and raised to the degree of infinity. God, in this form, is worshipped as father, mother, ordainer, master, path, goal, supreme well-wisher and the Supreme Being (Purushottama). Nirguna Brahman is worshipped as the unqualified God-head. God, in this form, is Supreme Spirit, beyond time, space and causation, Changeless, Eternal, Infinite, ever Free and beyond man's senses. God is regarded as Sat (existence), Cit (consciousness), Ananda (bliss), hence Sat-cit-ananda. This implies that the Absolute exists as pure consciousness and spiritual perfection.

Furthermore, the Hindu life-view places great emphasis on the Non-dualistic nature of God. According to Mishra (1973: 35), God is Non-dual and this implies that God exists beyond all forms of manifest divinity. Therefore, the Non-dual nature of God cannot exist on a manifest plane. According to Swami Nikhilananda (1967: xvii-xviii) the Hindu life-view represents man's advancement towards God-realisation by beginning with Dualism, passing through Qualified Non-dualism and ending in absolute Non-dualism, which is viewed as total identity beyond human reason, thought and experience. Four statements pertaining to the conclusion of the Non-dualism are: the divinity of the Soul; the unity of existence; the Oneness of the Godhead; and the harmony of religions.

According to Vedalankar (1979: 25) it is difficult (though possible) to know God because of man's limitations, weaknesses and ignorance. God can only be realised through one's inner sight. In order to realise God spiritual knowledge (cf chapter 4 section 3.2) is most essential. In accordance with the demands of the Hindu life-view, the relationship between the child and his family/relatives (cf chapter 3 section 4.1) and the relationship between the child and his teacher (guru) (cf chapter 3 section 4.3) are exceptionally vital about the degree to which the child can attain God-realisation. First and foremost it needs to be emphatically repeated that the adults themselves (parents and teachers) must totally believe in God and obey the demands of the Hindu life-view in this regard.

There are many examples of how the child could be taught about striving towards God-realisation. For example, at home, one of the ways is by parents encouraging the child to sing kirtans (religious songs as explained in chapter 4 section 3.1); another way is by learning to play musical instruments (such as the harmonium, tabla, flute and majira) which will assist the child to concentrate on becoming divine and striving to realise God; still another way is through meditation (yoga as explained in chapter 3 section 3 and chapter 4 section 3.2); the child could also be taught how to say prayers and what prayers he ought to learn. There are numerous prayers that a child could choose from, depending on his family background. Only by way of example, two kinds of prayers (the one usually towards the beginning and the other usually towards the end of prayer services, with their meanings, will be illustrated. *Firstly*, "Om bhur bhuvahsvah; tat savitur varenyam Bhargo devasya dhimahi; dhiyo yo nah prachodayat We meditate on that Ishwara's glory Who has created the Universe, Who is fit to be worshipped, Who is the embodiment of knowledge and light, Who is the remover of all sins and ignorance. May he enlighten our intellects." (Swami Nischalananda, 1960: 43) and *secondly*, "Om asato ma sad

gamaya Tamaso ma jyotirgamaya Mrityorma amritam gamaya Om shanti! shanti! shanti! From untruth O Lord lead me to Truth From darkness (of ignorance) lead me to Light From death lead me to Immortality. Om peace! peace! peace!" (Swami Nischalananda, 1960: 41). ("Om" and "Ishwara" mean God). Prayers such as the ones illustrated above are regarded as highly powerful and with complete trust (cf chapter 4 section 3.3) a tremendous degree in the spiritual direction may be attained.

At school and at religious institutions, the guru must guide the child as explained by Vedalankar (1979: 25), who clearly states: "We could experience Him with knowledge, devotion and meditation. With the guidance and training of a guru (teacher) we can attain Him ... it requires concerted effort in the right direction to reach God." In the relationship between the child and the teacher as educator (cf chapter 3 section 4.3), it is vital for the teacher to guide the child (educand) to increasingly actualise and internalise those values and norms which are necessary in accordance with the demands of the Hindu life-view.

In order to attain God-realisation it is essential for the child to first strive for self-knowledge. This may be done, especially in his relationship with himself, objects and God (cf chapter 3 sections 4.5, 4.6, 4.7) in accordance with the above explanations concerning his teachings at home and outside the home. In this regard, Swami Nikhilananda (1967: xxii) asserts that self-knowledge serves as a practical purpose of overcoming pain and suffering and once this occurs, supreme peace and blessedness are always enjoyed eternally. Once a person attains self-knowledge and ever lasting tranquility/peace, the Supreme Lord is attained. In this regard Mishra (1973: 40) avers that "The All-pervading Self — the Supreme Lord, abides in every heart. Those who turn from him and seek him outside are inferior souls..." Therefore, it is neces-

sary that a Hindu child obeys the authority (cf chapter 4 section 3.4) of the adults and of the Hindu Scriptures.

It should be mentioned that due to man's limitations and ignorance constant endeavours are needed to achieve the Hindu aim of education (cf chapter 4 section 2). For example, when a Hindu arises in the morning he must first think of God. He must also attend to his cleanliness in the form of daily bath, daily prayers and cultivate moral and ethical virtues such as honesty, unselfishness, respect, non-violence, kindness and pray for the well-being of the world to invoke peace as opposed to features of modern society (cf chapter 2 section 2). The child must constantly think and act in these ways explained, in all his relationships with significant others (cf chapter 3 section 4).

Although an individual may be ignorant about the existence of Brahman (God), he should not be deluded about the fact that God does exist. Proof of God's existence is made clear by the fact that the individual's present situation is the consequence of his past actions. As such, a Hindu believes that he must continue striving to manifest the divine qualities latent in him to attain self-realisation, which ought to lead to God-realisation (cf chapter 4 section 2). The Hindu therefore believes that he must strive to be one with God. It is in this respect that the educand ought to be taught about his culture, his people/ community, his Scriptures, God and how he ought to live as a true Hindu human being. In his striving towards adulthood he may be able to achieve the balance between matters of the heart and matters of the intellect in accordance with the demands of the Hindu life-view (cf chapter 3 section 3).

If the Hindu principle of belief in Brahman (God) is compared with the ideas and attitudes promoted by modern society (cf chapter 2 section 2), it will immediately be realised that these are completely unacceptable to Hindus. In this regard one needs only to remind the reader of the following: Modern society shows that man is playing god and thinks that he (man) is all-knowing. The explanation given about technocracy (cf chapter 2 section 2.4) clearly shows that all knowledge gained by man is knowledge from natural sciences only. Modern society increasingly views man as a machine without mind, body, conscious, will, soul, God and supra rational issues and encourages man to see himself as such. Modern society, in which man is a servant to the mechanized mass civilization, has been an instrument of exploitation, repression and dehumanization. Finally, in this regard modern society is indifferent to those values and norms that the Hindu community upholds, in accordance with the demands of its life-view and, consequently, does not consider it essential for the child to be educated in the context of the Hindu life-view, or any particular life-view for that matter.

With regard to all the principles discussed, the Hindu child must be taught these principles and apply them in his daily living. The extent to which these principles truly materialise will determine to what extent sound relationships among Hindus, and between Hindus and non-Hindus, can be established and maintained.

Against the background of the discussion given about a Hindu perspective on the pedagogic significance of the relationship structure, in terms of the scope of investigation in this study, it seems appropriate to proceed to propose certain recommendations with regard to the research undertaken.

8. Recommendations

In this section of the study it should be clearly stated that the researcher modestly wishes to propose certain recommendations, in terms of his up-bringing, experiences in formal and informal education situations and in terms of observations in the so-called contemporary world, which education authorities and those involved with educating Hindu children should seriously consider.

** The study clearly shows that a life-view in general, and the Hindu life-view in particular, plays a very vital role in the life of every individual subscribing to that life-view. Consequently, the necessity of making provisions for various life-views to be respected and tolerated, is a very crucial matter. When society allows a particular life-view to express its own identity, it means that such a life-view is indeed upheld and the members of that life-view are given the opportunity to develop themselves, in accordance with the demands of the life-view. This implies that even schools ought to take cognisance of the value of a life-view and allow members of the life-view to express their identity completely, in the school situation. Consequently, children ought to be taught and educated according to the life-views to which their communities subscribe. This is complemented by Pratte (1979: 76) who writes: "Ideally, each cultural group would have and control its own schools, teachers and textbooks, all the while reflecting the values and beliefs of the group." As such, a particular community ought to be given the opportunity of structuring its cultural and community life, including its education system in accordance with the demands of the life-view to which that community subscribes. True respect and tolerance for one another among the different communities in a society may go a long way in minimising possible hindrances for authentic relationships between communities. Under these conditions no community poses a threat for the identity, autonomy and continued existence of any other community. As a matter of fact, the values and norms of a par-

ticular cultural community tend to lose their significance if the bonds with the ethnic and cultural community to which a person belongs are loosened. Should this result in people refusing to submit them any longer to the authority of these values and norms, fertile conditions for crime, violence and even revolution are created.

** As a matter of fact, the Hindu child should be taught no other life-view and no other religion than the Hindu life-view and the Hindu religion, according to Hindu Scriptures. In this way, the Hindu child will be able to identify with norms and values of the Hindu life-view. Identifying with norms and values of his life-view will enable him to acquire safety, security, a feeling of belonging and he will have an anchor in life. The safety and security experienced by being a member of a specific cultural or ethnic community is expressed by Sizer (1976: 32) in the following words: "An ethnic group is home." Consequently, the Hindu child may maintain himself, in a world which was contradictory and confusing values.

** Most if not all the Hindu child's relationships with significant others should be formed by means of mother tongue. Even the school ought to ensure that mother tongue has a place as a subject and as a medium of instruction. In addition, it is important that Scriptures be made available in accordance with the child's mother tongue. Especially, in South Africa, subjects that should be considered are Tamil, Telegu, Hindi and Gujerati. This implies that the educator must also share the same mother tongue.

** Not only must the educator share the same mother tongue, but he must in fact share the same life-view of the child. This is essential especially because those norms and values learnt at home will be extended in the school situation. The educand will realise that his life-view is truly respected and

tolerated when it is actualised in formal education situations as well. In this regard it must be recognised that no outsider can really verbalize the needs and views of Hindus as far as subject matter and Hindu education are concerned. In his relationship with the teacher (Guru), the educand must act like a true disciple (chela). Only when the "Guru-chela" relationship manifests itself in accordance with the demands of the life-view, can authentic education and authentic relationships become truly actualised.

** The community ought to assist the child to be a good citizen and a good Hindu. Children growing up in a law-abiding community will more easily learn to obey the authority of laws, authority figures such as teachers and parents and eventually the authority of the norms and values subscribed to by that particular community. Bearing in mind that authority is an essential prerequisite for authentic education the necessity for authority being respected by every member of society becomes even more significant. As such the importance that law and order are maintained can hardly be emphasised enough.

In addition the community should teach the educand, in his relationship with significant others, the value of prayers, the significance of Hindu functions and festivals and how to actually apply teachings of these fundamental matters in his life. In this way, he has a greater opportunity of not encouraging or engaging in crime, violence, vices, evil actions, abortions and suicides. In this regard, the child's character, his attitude, his belief/trust in himself, significant others, Scriptures and God and his willingness to be totally obedient to the demands of his life-view play vital roles in his life (cf Swami Chidananda, 1976: 263; Swami Sivananda, 1970:221-240; Vedalankar, 1979: 18). In fact, he may realise that life is worthwhile and that he must make meaningful contribution in whatever he does, while living in the world. The mere fact that the Hindu life-view teaches that a person will reap what he sows,

may serve well to persuade people to totally refrain from engaging in evil actions. The educand must truly strive to become "God's child", implying that he must do everything in his life as God would expect of him.

** Adults ought to encourage the child to be kept busy constructively. This can be done in several ways. Children can, for example, join (youth) groups and participate in community welfare organisations, which may grant them opportunities to carry out religious and social obligations (cf Sharma, 1985: 95). In addition, they can be taught the value of literature and music (playing harmonium, tabla, flute and the like) drama (which depicts Hindu mythology), Indian dancing (like garbas and folk dance), ankari (a type of singing game), eisteddfods and in various religious and prayer services. Children may also be taught about the value of possessions/money by joining youth organisations, doing charitable community work, taking part in programmes organised by religious institutions and by being taught in the school about showing a concern to assist fellow human beings. For example, the Child Welfare Society, The Divine Life Society and The Ramakrishna Centre require individuals to do voluntary charity work for them, with the sole concern to assist the needy. In these institutions mentioned, children are taught to realise the value of food, clothes and money, for example.. Once again, it should be stressed that everything that the child does, he must do with the aim of striving to be one with God.

** As the child matures towards adulthood, he must be taught about living a meaningful life with the partner of the opposite sex. The more the parents realise the value of their marriage vows and their commitment to share their lives together, the greater are the chances for the young person to emulate those examples set by the adults. For example, in accordance with the demands of the Hindu life-view, it is strongly recommended that there must be no sex-

ual intercourse without marriage. Strict monogamy should be the law. Marriage must take place between an adult male and an adult female and the couple ought to be committed to each other throughout life in terms of the marriage bond. Marriage should be seen as a sacred matter and children ought to be taught by elders (parents and teachers) about the value of marriage when the children are ready to understand its significance (cf chapter 3, stages of life). In fact, this matter should be extended in the school situation, especially in the guidance, right living and youth preparedness classes, for example.

** The child ought to be provided with an awareness of how to get rid of frustration, fear and tension. In this regard participating in sports can make an invaluable contribution. Adults ought to educate the child about the value of sport and the spirit of true sportsmanship. This implies that the child ought to be taught that winning at all costs is not the aim. Rather, the child must be taught that he must enjoy the game for the tremendous benefit it has for him in the form of keeping him healthy and also assisting him to socialise meaningfully with fellow human beings. As such, he must be encouraged to give of his best performance and participate in a spirit of true comradeship. In this regard there exists a healthy competition. For example, the child must be taught to keep in mind shantih (peace) and ahimsa (non-violence) both on the sports field and even when playing with toys, especially with regard to avoiding any form of violence whatsoever. As a matter of fact, adults ought to encourage the child to engage in games (such as swimming, tennis and so on) with the central idea of learning the art of socialising in a divine and dignified manner. In this way, as he grows, he may fulfil his life as a worthy human being.

** Adults (parents and teachers) must be conscious with regard to the ways in which children entertain themselves and the type of recreation they engage in. The dedicated adult may never use the fact that other adults allow their children to engage in certain activities as an excuse to allow their child(ren) or the child(ren) in their care to do the same. For example, television programmes, videos and movies ought to be scrutinised in terms of their ratings. This may assist the adult about deciding which particular programmes are valuable for the child. Additional guidance may be provided by means of parental supervision and interpretation of what is shown. Parents are, in fact, in a position to demand that film industries provide a wide range of non-violent films. In the USA, for example, parents demand quick and decisive moves to reduce violence on TV and pressurise the film industry to provide better programmes for children and families. As a matter of fact, recently Bills enforcing the blockage of violent programmes and the banning of violent programmes between 6 and 10 pm were submitted to the American Congress (Wilce, 1994: 19).

** The degree to which authentic relationships become actualised will in fact determine the extent to which Hindu principles are acknowledged and obeyed. It should always be remembered that relationships and principles, according to the Hindu life-view ought to eventually lead Hindu individuals, in general, and the Hindu child, in particular towards becoming divine, responsible and dignified individuals striving to attain God-realisation. God-realisation must be the aim of every thought, word and deed that Hindu individuals engage in.

** In instances/situations in which Hindu individuals strive for immediate satisfaction of worldly pleasures, adults (parents/teachers) ought to educate the child(ren) about acquiring patience and strive towards acquiring a noble

and a divine life. The child(ren) must be taught that patience is essential to purify the body and to keep the body in a refined state. As such, there is no doubt that it is essential to be patient in all walks of life. As a matter of fact, the explanation given with regard to education principles (cf chapter 5) must be acknowledged and obeyed in every relationship (cf chapter 3 section 4) that the child engages in. Furthermore, the components of the relationship structure (cf chapter 4) must be seen as an integral part in the life of the child, especially with regard to the aim of Hindu education.

9. Conclusion

In this concluding section, it seems relevant to give a broad outline of the study as a whole. As such a brief overview of the salient aspects of all the chapters of the thesis will be made.

In chapter 1 it was considered appropriate to point out the reason for undertaking the study and thereby to delimit the field of investigation. In this regard it has been pointed out that the thesis in fact is concerned with nothing else but education and, more specifically, with a Hindu perspective on the pedagogic significance of the relationship structure. As such the direction intended in this study was formulated in chapter 1. An attempt was also made to explain relevant concepts as introductory remarks in terms of the chapter and the thesis as a whole. In addition, the methods used in this thesis, that is, the phenomenological method, the exemplaric method, and the historical method, have also been explained and justified.

In chapter 2 a reflection on some features of modern society was undertaken. Features discussed included materialism; narcissism and hedonism; egalitarianism and globalism; technocracy; secularism and nihilism; violence and then

pessimism/despair. It became evident that these features are highly relevant with regard to the educative/pedagogic teaching which is necessary for the child on the way towards adulthood, especially when one bears in mind that a philosophy of life/life-view and education are but two sides of the same coin.

In chapter 3 the relevance of the Hindu life-view with regard to the child's relationships with significant others was attended to. Significant others included parents, family, peers, educator/teacher, community, himself, objects and God. It was revealed that significant others play vital roles in influencing the child about his understanding of the world which he occupies on his way towards adulthood. Striving towards adulthood implies obedience to the demands of a particular life-view, such as the Hindu life-view. As such, amongst others, acknowledging and obeying numerous principles in accordance with authentic relationships are considered most valuable.

In chapter 4 an attempt was made to give a broad perspective of the salient aspects/essentials concerning the relationship structure. The following essentials were identified: communication, understanding, trust, authority and religiosity. The relevance of the relationship structure in the life of the child on his way towards adulthood was prominent.

Finally, in chapter 5 attention was given to an elucidation and actualisation of Hindu principles resulting from authentic relationships. Principles which were highly relevant to the central theme included the following: the principle of Sattwa (purity), the principle of Niskamakarma (selfless action), the principle of discipline of the Indriyas (senses) and patience, the principle of Sasvatah Acarah (customary morality) and respect, the principle of Ahimsa (non-violence) and Shantih (peace) and finally the principle of belief in Brahman (God).

Thereafter, broad/general recommendations based on the research undertaken in this thesis were presented. The essence of these recommendations was that adults and children must obey the demands of their life-view, especially because the relationship structure becomes pedagogically significant in terms of a particular life-view.

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