

THE SIGNIFICANCE OF A CHRISTIAN
PHILOSOPHY OF LIFE IN THE CHILD'S
CONSTITUTION OF A LIFE-WORLD
THROUGH EDUCATION

by

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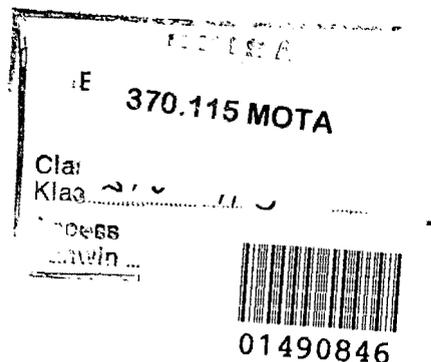
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SUMMARY

This study demonstrates the lack of meaning in contemporary society. Modern youth is confronted by numerous factors contributing towards a meaningless life. Because the child has an existential yearning for meaning, he needs the pedagogic guidance of a (Christian) educator to assist him to constitute his own life-world and, in particular, to enable him to attain a meaningful existence via the acquisition of a Christian philosophy of life.

The study reveals the role of education with regard to the various components of constituting a life-world and the overall task of the school and its curriculum.

The significance of a Christian philosophy of life in helping the child to constitute a life-world through education is demonstrated with special reference to various aspects of adulthood (modes of human existence) and certain meaningful relationships.

CONTENTS

	PAGE
ACKNOWLEDGEMENTS	ii
SUMMARY	iii
CHAPTER ONE: GENERAL ORIENTATION, PROBLEM FORMULATION AND PROGRAMME ANNOUNCEMENT	1
1.1 INTRODUCTION	
1.1.1 Modern man experiences a meaningless existence	1
1.1.2 Possible factors contributing towards modern man's meaningless existence	3
1.1.2.1 Massification	3
1.1.2.2 Secularisation	5
1.1.2.3 The failure of Christian education/ the Christian church	7
1.1.2.4 The attraction of alternative religions/ ideologies	8
1.2 PROBLEM FORMULATION	10
1.3 ANALYSIS OF THEME	14
1.3.1 Philosophy of life	14
1.3.1.1 The concept of philosophy of life	14
1.3.1.2 The essential characteristics of a philo- sophy of life	15
1.3.1.3 The components of a philosophy of life	17
1.3.2 A Christian philosophy of life	19
1.3.2.1 The concept of Christian	19
1.3.2.2 The concept of Christian philosophy of life	20
1.3.2.3 A Christian philosophy of life and its essential characteristics	21
1.3.2.4 A Christian philosophy of life and the components of a philosophy of life	21

	PAGE	
1.3.3	The child	24
1.3.3.1	The concept of child	24
1.3.3.2	The child as a seeker of meaning	24
1.3.3.3	The child as an educand	26
1.3.3.4	The child as a religious being	26
1.3.4	Constitution of a life-world	27
1.3.4.1	The concept of life-world	27
1.3.4.2	The concept of world	27
1.3.4.3	The concept of world constitution	28
1.3.4.4	Components of constituting a life-world	29
1.3.5	Significance	30
1.3.5.1	The term 'significance'	30
1.3.5.2	The term 'significance attribution'	30
1.3.5.3	The term 'values'	31
1.3.5.4	The relationship between values and sig- nificance	33
1.3.5.5	Christian values	33
1.4	METHODOLOGY	35
1.5	SUMMARY AND PROGRAMME ANNOUNCEMENT	37
CHAPTER TWO:	A PEDAGOGIC CHILD-IMAGE AND A CHRISTIAN VIEW OF THE CHILD (MAN)	40
2.1	INTRODUCTION	40
2.2	C K OBERHOLZER'S VIEW OF THE CHILD	41
2.2.1	The child is completely human	41
2.2.2	The child is pathically related	42
2.2.3	The child as will-to-meaning	43
2.2.4	The child as being cast	43
2.2.5	The child's distress call	44
2.2.6	The child as world-designer	44

	PAGE	
2.3	P VAN ZYL'S CHILD-IMAGE	45
2.3.1	Being a child implies involvement in the fellowship of man	45
2.3.2	The child as potentiality	46
2.3.3	Restricted nature of the child's possibilities	46
2.3.4	The child becoming an adult	47
2.3.5	The child as a being with values	48
2.3.6	The child as a moral being	49
2.3.7	The child as a person	49
2.3.8	The child as seeker of meaning	50
2.4	PG SCHOEMAN'S FUNCTIONAL ANTHROPOLOGICAL MODEL	51
2.4.1	Introduction	51
2.4.2	The human body as an enkaptic totality structure	52
2.4.2.1	The physico-chemical body structure	52
2.4.2.2	The biotic body structure	52
2.4.2.3	The physical body structure	53
2.4.2.4	The act structure (normative structure)	53
2.4.3	The physical aspect	53
2.4.4	The emotional aspect	54
2.4.5	The intellectual aspect	54
2.4.6	The historical aspect	55
2.4.7	The lingual aspect	56
2.4.8	The social aspect	57
2.4.9	The economic aspect	58
2.4.10	The aesthetic aspect	58
2.4.11	The juridical aspect	59
2.4.12	The ethical aspect	60
2.4.13	The religious aspect	61

	PAGE
2.5	A CHRISTIAN VIEW OF THE CHILD (MAN) 61
2.5.1	The child is created by God 61
2.5.2	The child is a religious being 63
2.5.3	The child is an image-bearer 63
2.5.4	The child is a sinner 64
2.5.5	The child can be a new creature in Christ 65
2.6	RÉSUMÉ 66
CHAPTER THREE:	THE HUMAN WORLD AND CONSTITUTING 67
	A LIFE-WORLD
3.1	INTRODUCTION 67
3.2	MAN AND THE WORLD 68
3.2.1	Introduction 68
3.2.2	Two schools of thought relating to man's 69
	engagement with the world
3.2.2.1	The substantialistic school of thought 69
3.2.2.2	The scientific-objectivistic school 70
	of thought
3.3	THE SITUATEDNESS OF MAN (BEING-IN-THE- 71
	WORLD)
3.3.1	Introduction 71
3.3.2	Reality and man 72
3.3.3	Various aspects of reality 72
3.3.4	The world and man 73
3.3.5	The world and the child 74
3.4	COMPONENTS OF CONSTITUTING A LIFE-WORLD 75
3.4.1	Introduction 75
3.4.2	World understanding 75
3.4.3	World acceptance 76
3.4.4	World orientation 76
3.4.5	Constituting the world 77
3.4.6	Inhabiting the world 77

	PAGE	
3.5	HUMAN RELATIONSHIPS LEADING TO WORLD CONSTITUTING	78
3.5.1	Introduction	78
3.5.2	Man's relationship with God	79
3.5.3	Man's relationship with his fellow-man	81
3.5.4	Man's relationship with the world	83
3.5.5	Man's relationship with himself	85
3.6	RÉSUMÉ	87
CHAPTER FOUR:	THE ROLE OF EDUCATION IN CONSTITU- TING A LIFE-WORLD	88
4.1	INTRODUCTION	88
4.2	ANTHROPOLOGICAL/PEDAGOGIC CATEGORIES OF BEING-IN-THE-WORLD	89
4.2.1	Introduction	89
4.2.2	The concept of being-in-the-world	89
4.2.3	Some anthropological/pedagogic catego- ries of being-in-the-world	90
4.2.3.1	Meaningful understanding	90
4.2.3.2	Meaningful participation	91
4.2.3.3	Meaningful identification	91
4.3	CONSTITUTING A LIFE-WORLD THROUGH EDU- CATION: A REVIEW OF RELEVANT CONCEPTS	92
4.3.1	Introduction	92
4.3.2	The concept of life-world	93
4.3.3	The concept of significance attribution	94
4.3.4	The concept of original non-availability of a life-world	94

	PAGE	
4.4	THE ROLE OF EDUCATION IN THE CONSTITUTION OF A LIFE-WORLD	95
4.4.1	Introduction	95
4.4.2	The child is completely human	96
4.4.3	The child is pathically relationed	96
4.4.4	The child as will-to-meaning	97
4.4.5	The child as being cast	98
4.4.6	The child's distress call (need call)	98
4.4.7	The child as world designer	99
4.4.8	Conclusion	99
4.5	THE TASK OF THE SCHOOL IN THE LIFE OF THE CHILD	99
4.5.1	The significance of the school with regard to the child's experience of nor- mative reality	99
4.5.2	The overall task of the school	100
4.5.2.1	Imparting knowledge	101
4.5.2.2	Transference of skills	101
4.5.2.3	Imparting norms, ideals and attitudes	102
4.6	THE TEACHER'S TASK IN THE LEARNING SITUA- TION	103
4.6.1	Constituents of the pedagogic situation	103
4.6.2	The teacher as educator	103
4.6.3	The child as educand	105
4.6.4	The learning content	107
4.6.4.1	Learning content and the teacher	107
4.6.4.2	Learning content and the pupil	107
4.7	RÉSUMÉ	108
CHAPTER FIVE:	THE SIGNIFICANCE OF A CHRISTIAN PHILOSOPHY OF LIFE (BIBLICAL NORMS) IN CHRISTIAN EDUCATION : A POST-SCIENTIFIC PERSPECTIVE	110

	PAGE	
5.1	INTRODUCTION	110
5.2	THE IMPORTANCE OF A PHILOSOPHY OF LIFE IN EDUCATION	112
5.2.1	The concept of philosophy of life	112
5.2.2	The general importance of a philosophy of life	112
5.2.3	The importance of a philosophy of life in education	113
5.2.4	The close relationship between a philoso- phy of life and the aim of education	113
5.3	THE SIGNIFICANCE OF A CHRISTIAN PHILO- SOPHY OF LIFE IN CHRISTIAN EDUCATION	115
5.3.1	Introduction	115
5.3.2	The importance of the Bible in a Chris- tian education	116
5.3.2.1	Perspectival function	116
5.3.2.2	Cultic function	117
5.3.2.3	Academic function	117
5.3.3	Biblical norms for Christian education	118
5.3.4	Biblical aims of Christian education	122
5.3.5	A Christian (Biblical) approach to the curriculum	124
5.4	RÉSUMÉ	126
CHAPTER SIX:	THE SIGNIFICANCE OF A CHRISTIAN PHILOSOPHY OF LIFE IN THE CHILD'S CONSTITUTION OF A LIFE-WORLD THROUGH EDUCATION	127

	PAGE	
6.1	INTRODUCTION	127
6.1.1	Various ways of describing the concept of education	127
6.1.2	Education as assisting the child to constitute his life-world	128
6.1.3	Education as leading the child towards proper adulthood	130
6.1.4	Education as activating the child's normative modes of human existence	132
6.1.5	The need for an education which is particular and normative	133
6.2	THE SIGNIFICANCE OF A CHRISTIAN PHILO- SOPHY OF LIFE IN THE CHILD'S CONSTITU- TION OF A LIFE-WORLD IN TERMS OF THE REALISATION OF VARIOUS ASPECTS OF ADULT- HOOD (MODES OF HUMAN EXISTENCE IN THE WORLD) THROUGH EDUCATION	133
6.2.1	Introduction	133
6.2.2	The physical aspect (mode)	134
6.2.3	The emotional aspect (mode)	136
6.2.4	The logical/intellectual aspect (mode)	139
6.2.5	The historical/cultural aspect (mode)	141
6.2.6	The lingual aspect (mode)	142
6.2.7	The social aspect (mode)	143
6.2.8	The economic aspect (mode)	144
6.2.9	The aesthetic aspect (mode)	146
6.2.10	The juridical aspect (mode)	146
6.2.11	The ethical(moral) aspect (mode)	148
6.2.12	The religious aspect (mode)	149
6.3	RÉSUMÉ	151
CHAPTER SEVEN:	CONCLUSION : THEMATIC RÉSUMÉ, FINDINGS AND RECOMMENDATIONS	153

	PAGE	
7.1	A THEMATIC RÉSUMÉ : THE SIGNIFICANCE OF A CHRISTIAN PHILOSOPHY OF LIFE IN ASSIS- TING THE CHILD THROUGH EDUCATION TO FORM MEANINGFUL RELATIONSHIPS/TO CONSTITUTE HIS OWN LIFE-WORLD	153
7.1.1	Introduction	153
7.1.2	Man's relationship with God	154
7.1.3	Man's relationship with his fellow-man	156
7.1.4	Man's relationship with the world	158
7.2	GENERAL FINDINGS AND RECOMMENDATIONS	161
7.2.1	Findings	161
7.2.2	Recommendations	162
	BIBLIOGRAPHY	163

THE SIGNIFICANCE OF A CHRISTIAN PHILISOPHY OF LIFE
IN THE CHILD'S CONSTITUTION OF A LIFE-WORLD
THROUGH EDUCATION.

CHAPTER ONE

1. GENERAL ORIENTATION, PROBLEM FORMULATION AND PROGRAMME
ANNOUNCEMENT

1.1 INTRODUCTION

1.1.1 Modern man experiences a meaningless existence

Human beings have been known for their continuous endeavour to attach meaning to everything coming across their pathway, in order to make their world meaningful and habitable to themselves. However, modern man experiences human life differently from people of former times. This is a result of the changing world in which he lives. The modern world is, therefore, characterised by an atmosphere of flux, instability and even insecurity.

Contemporary man finds himself faced with new expectations. He is confronted by new values, norms and requirements. According to Griessel *et al.* (1989:192) this state of affairs is conducive to bewilderment and despair, particularly amongst those who have a responsibility towards others and are aware of this.

Modern man, especially the modern youth, finds himself in an era characterised by a lack of recognised social values. A negative view of life is the order of the day. This has resulted in a meaningless existence becoming a common feature amongst persons living in a technocratic society. The term meaningless existence implies:

- * not being conscious of the demands of proper human existence

- * not understanding the meaning of accountability
- * ignoring the call to live responsibly
- * a lack of decision-making and participation in life

Today's youth experience a meaningless life - a life without human values. Many modern young people have a low self-image. Their personalities are lacking and thus they fail to attribute meaning to other human beings and objects in their environment. Such a condition leads them to improper behaviour such as violence, rebellion, permissiveness, rioting, lack of co-operation, pursuit of foreign ideologies and religions, vandalism, gang-rape and drug abuse.

Permissiveness is a disturbing trend amongst children today. According to Griessel et al. (1989:194) this trend among today's children is exacerbated by the fact that the Western world is caught up in the coils of permissiveness, which implies the absolutisation of individual freedom.

This liberalist view in effect implies that every human being should be free - free to think and act as he sees fit and in this sense accountable only to his own conscience. Such behaviour is unacceptable and indecent to the Christian.

The following extracts taken from a report by Jansen and van Heerden (Sunday Times, Dec.30, 1990) portray the scope of man's meaningless existence in South Africa today:

- * The South African Police is putting an extra 10 000 policemen on the beat within six months to spearhead its blitz on crime in 1991.
- * There has been an increase in the rate for other serious crimes such as assault, rape and robbery.
- * The rising crime rate is just a manifestation of a deeper ill in society.

- * there were certain socio-economic factors which the police could "do nothing about".
- * The deteriorating economic circumstances have led people to believe it can't get worse for them - even if they get sent to the gallows for murder.
- * People have become numbed. Life has become cheap.

The state of affairs in today's modern world is in direct contrast to what Buytendijk (in:Du Plooy and Kilian 1980:116) cites as the ideal:

"... the world of man is the meaningful fundamental structure of the whole of situations, occurrences, cultural values to which he directs himself, of which he is conscious, with which his conduct, thoughts and feelings are involved - the world in which man exists, which he meets during the course of his history and forms it by means of meanings he attaches to everything".

Contemporary man has become totally confused by the incidence of conflicting values in modern society which has made him spiritually numb and denied him a meaningful existence.

This could be the "outcome of mechanised technology, growing industrialisation, urbanization, mass communication and organisation ... " (Griessel et al., 1989:193).

1.1.2 Possible factors contributing towards modern man's meaningless existence

Modern man, (and the youth) who is part of the changing world, finds himself confronted by certain factors that could contribute towards his meaningless existence. These factors will now be discussed.

1.1.2.1 Massification

Massification is a modern phenomenon that could result in a meaningless existence if it is adopted as the only mode of

existence. According to Spinelli (1989:123) existential philosophy requires that man must face up to his potential for being, must accept his freedom to give meaning to his experience and that whatever meanings he comes up with are not the result and responsibility of outside, predetermined, perhaps even unknowable sources, but are products of his choice.

Griessel et al. (1989:192-193) cite the fact that the modern youth is faced with the problem of massification. They highlight the following features of modern youth in the mass:

- * Over the past decade a trend has emerged for youths to form a mass in order to engage in activities that none of them would dare to do individually.
- * There is loss of individuality in the mass.
- * Mass behaviour may be positive but on the whole it is associated with negative activities such as strikes and subversion.
- * The modern young person lacks adherence to values particularly on the social, cultural and religious levels.
- * Mass youth is a phenomenon and product of this century.
- * Under the influence of contemporary (technocratic) society the youth in the mass has fallen prey to spiritual nihilism.

Woodbridge (1988 : 6) also states that contemporary man is characterised by massification in which the anonymous mass-man has lost all depth to his existence. Members of a mass react similarly to a common stimulus without considering their individuality.

Massification is most common in urban areas where people are afraid to act as individuals. This is a common feature amongst urban Blacks in South Africa as evidenced in the so-called "stay aways" from work. Individuals in these communities often find themselves in an awkward predicament, since, when confronted by these situations, they are not able to choose for themselves.

The different connotations of the word mass or masses, as defined by certain writers, reveal that massification or acting en masse may lead to a meaningless existence and a failure to show one's individuality.

Definitions of the term mass(es) range as follows :

- * Masses are the true makers of history, the mob, the common people, the rank and file, every Tom, Dick and Harry, the great unwashed (Flexner, 1975:497).
- * In the mass - as an aggregate whole, without distinction of parts or individuals: as, to consider mankind in the mass (Emery and Brewster., 1956:1025).

the question is by who?!

The mass-man may be brain-washed into thinking that acts of violence can solve his problems. The mass-man has in fact, lost moral interest, something which is vital whenever a significant choice has to be made between good and evil.

Meaningful existence in a democratic society is grounded in a respect for each human personality. Therefore, the question arises : What is the effect of mass-man/massification upon the child's constitution of a life-world which is suitable for human habitation? In chapter three the constitution of a life-world will receive further attention.

1.1.2.2 Secularisation

Contemporary society is characterised by secularisation. Van Rensburg and Landman (1988:480) describe secularisation

as follows:

"Secularisation implies a secluded world - a world devoid of God, therefore a world of pure horizontality (to make worldly). Secularisation is a unique phenomenon in the history of the world, especially with regard to its scope. There have always been people who believed that there is no God and that gods do not exist. The scope of the credo has never been as wide as at present. We live in a world without God, a world full of people, but also a world which has been overwhelmed by mundane powers such as unprecedented affluence and prosperity, an unknown quantity of unproductive leisure time, equal opportunities because of human equality, unbridled freedom and rights and demands".

Fowler and Fowler (1964:1143) explain the meaning of secularisation as follows:

"Sceptical of religious truth or opposed to religious education".

According to Phenix (1959:23) secularisation means not under the authority of a religious institution and not concerned with ecclesiastical or theological matters.

An important effect of secularisation is the prevalence of a meaningless existence in modern society. The contemporary youth when confronted by the challenges of the secularised and technological world of today, often feel destabilised and their way to adulthood becomes jeopardised. The acceptance of secularism could, therefore, lead to antisocial behaviour. Childs (1950:123) comments on modern attitudes towards secularisation as follows:

"Religious associations tend to persist and today we are not nearly so confident as many were a generation ago, that religion will soon renew itself by a process of internal criticism and adjustment to the intellectual and ethical tendencies of the new age. Certain modernists now write with orthodox fundamentalists to deplore the secularist tendencies of a society wholeheartedly committed to the principles of science and democracy".

According to Childs, the effect of secularisation can be overcome by the implementation of certain strategies.

Fisher (1989:66) indicates how the problem of gradual secularisation of the concept of law has had a profound and negative influence on American society, on institutions of that society, on government itself and on its citizens.

According to Fisher, (1989:66) secularisation means:

"... the removal from law of reference to God or any transcendent reality and (more especially in the context of the Christian tradition) the rejection of a God who creates and redeems and who has established moral absolutes - truths that are always applicable as an ultimate standard. Without this absolute dimension, there can be no morals, nor can there be any constant values".

1.1.2.3 The failure of Christian education/the Christian church.

Another possible factor contributing towards the child experiencing a meaningless existence is the failure of Christian educators as well as the Christian Church in the fulfilment of their task. In this regard Byrne (1977:17) states:

"We have yet to see a genuine Christian philosophy of education worked out and practiced in our Christian schools and colleges ... As never before we need to develop a distinctively Christian approach to education spelled out in terms of a definite Christian philosophy of education".

Fisher (1989:122-124) points out what the modern Christian ought to be doing :

"A private religion that does not well up and spill over into meaningful social relations, is pure mysticism. Jesus worked with his hands, walked the dusty roads To be Christian is to be involved redemptively in the human situation In certain problem areas the need for reconciliation with Christian values and with the Christian view of reality is particularly urgent".

Such contemporary criticisms indicate a failure in modern Christianity which could impede the child's progress towards a meaningful existence. Where there is a failure in

today's Christian education, educational institutions face the challenge of designing strategies whereby Christian values can once again be actualised amongst youth.

The modern world is in dire need of a change in attitude and Christian values to counteract the effects of mass-orientation.

1.1.2.4 The attraction of alternative religions/ideologies.

Modern man lives in a world of rapid change and, therefore, always has to adjust his patterns of behaviour and belief. During this "process" of change, man finds himself having to choose between many different religions and ideologies, some of which could lead to a meaningless existence.

According to Van Rensburg and Landman (1988:371-372) the term ideology has the following connotations:

- * doctrine of ideas
- * principles or views of a certain system or theory
- * a specific philosophy of life or attitude towards life
- * the ideas or kinds of thinking characteristic of an individual or group; specifically, the ideas and objectives that influence a whole group or national culture, shaping particularly political and social procedure.

It appears that modern man has been changed into a mass-man. He, therefore, always aligns himself with the prevailing ideologies without even evaluating the consequences of such behaviour.

Landman et al. (1982:54) describe the perpetrators of communism as "sowers of doubt" because they falsely promise the masses:

- * democratic rights
- * academic freedom
- * each according to his ability and each according to his need
- * living peacefully alongside one's neighbour.

Members of a discontented society are often deceived by these "sowers of doubt" and abandon their cultural norms, religious (Christian) beliefs and vent their feelings of guilt by starting a revolt. Revolting is not a normative practice since it is a violation of human dignity and the norms of Christianity.

Religiosity has been described as "one of the basic forms of human existence" (Van Rensburg and Landman, 1988:470).

However, the situation in America manifests a negative attitude towards religiosity. This fact was attested to in The Star, (February 6, 1991) as follows:

"Philadelphia - Principals of the City's public schools have been told they can fire teachers who come to work wearing Christian crosses, Muslim head scarves, Jewish Yarmulkas or other religions garb".

At this stage it is quite evident that alternative religions or ideologies, characteristic of a technocratic society, contribute towards modern man's experience of a meaningless existence, which is a violation of his human dignity.

1.2 PROBLEM FORMULATION

In the introductory section, (1.1) reference was made to man's endeavour to make the world a meaningful and worthy

place for him to live in. According to Du Plooy et al. (1982:79) man cannot make the world his dwelling place without the assistance of his fellow-men. Man does not live alone in his Umwelt. On the contrary, he is a social being "committed to his fellow-beings and he is willing to be called upon by his fellow-beings with a view to giving shape to the idea of humanity" (Du Plooy et al., 1982:81).

The problem that this dissertation will concentrate on is the existence of demands made upon human beings in their striving to constitute a meaningful world by means of the acquisition of particular norms. In particular, it will focus on the significance of a Christian philosophy of life in the child's constitution of a life-world through education.

When dealing with particular norms, one is, in fact, embracing many other aspects of a meaningful human existence, such as a sense of values, human responsibility, individuality, sociality, a philosophy of life, morals, ethics and religious beliefs. Du Plooy et al. (1982:305) describe a meaningful existence in terms of the following:

"It is man's sense of responsibility that makes his work a pleasure and inspires him to realize his ideals. This leads to noble deeds, higher and better achievements".

Du Plooy and Kilian (1980:79) contend that "the authority of norms" influences a child up to adulthood. An important aim of education is to assist the child to become aware of norms. This enables him to become a worthy human being and also helps him to live peacefully with his fellow-men.

It is evident from the above that there are certain obstacles in modern society which hamper the child's realisation of the pedagogic aim and which need to be focused upon. This matter will form the urgent actuality of this present study.

The following problem can be formulated:

- * What is the aim of education?
- * In which way can education lead to meaningful existence?
- * How does a Christian philosophy of life assist in the realisation of the pedagogic aim?
- * What is the effect of phenomena such as secularisation, alternative ideologies/ religions upon the child's achievement of a meaningful existence and his realisation of the pedagogic aim?

According to Morris (1966:143-147) religion is a necessary ingredient in any educational programme, because the teaching of moral and spiritual values (compulsory in some schools) are tied up with particular theistic interpretations of life. Morris describes religion as simply the realisation of the human need for ultimate recognition.

It is clear that a human being and, therefore, also the child, possesses a yearning to be recognised. Religiosity is one form of existential yearning that contemporary youth possess. In this connection Morris (1966:34) states:

"Religion, then supplies what philosophy by itself cannot offer, namely transcendental love. And we find in this love the recognition and justification of our existence which we so "desperately crave".

The child's existential yearning forms part of human dignity. The child sees himself as a human being and as a person responsible for his conduct. Morris (1966:113) refers to the terms existential phase and existential moment. He defines the existential moment as the beginning of the sense of responsibility, which is left for education to discover. Du Plooy et al. (1982:52-53) describe the way in which the child responds as follows:

"In his existential condition, he responds humanly to the various situations of his life and so reveals how he avails himself of the opportunities presented to him ... because of the trust he places in his educator he acquires the desire to venture".

In terms of the theme of this dissertation, it is necessary to explain why the child's yearning is an important factor in his education. It has already been established that, if the child's yearning is misdirected, his realisation of the pedagogic aim will be hampered.

Through observation it has been observed that the child always needs adult accompaniment in any attempt that he makes at discovering his world. In this connection Gunter (1983:124) maintains:

"A child needs love as much as knowledge. Without both knowledge and love he cannot be brought up, for as a child he always seeks warmth, help, support and guidance, security, safety and a sheltering home; sympathy and understanding."

According to Du Plooy et al. (1982:52) the child as a person wishes to be protected and education is able to provide him with the security necessary for overcoming his apprehensions of freedom. Du Plooy et al. (1982:53) describe the child as a seeker of meaning. He is prompted by the purpose of finding his own maturity, and also by his urgent desire to collaborate actively in establishing the communal adult world.

The problem facing contemporary educational institutions is that of finding a new strategy to protect the child from ascribing negative meaning to his world. The child's moral upbringing and his religious values may help him to overcome this problem and to constitute his own life-world. The concept of "constitution of a life-world" will be explained in greater detail in paragraph 3.4 of this chapter. This present study will investigate the role of a Christian philosophy of life in assisting the educand to realise the pedagogic aim.

Contemporary Western society is a pluralistic society, characterised by many religions and ideologies. There have been pluralistic societies in the past. However, the present political turmoil in South African society has complicated matters.

Communism describes religion as the "opium of the masses". This utterance is in direct contrast to the Christian philosophy of love towards God and one's fellow-man. Griessel et al. (1989:179) highlight this aspect of Christianity when they state:

"In terms of preparing youth for viable adulthood the Christian derives his impetus from the immutable value of love for God and fellow beings as opposed to ideologies with their changing social and political values".

At this stage it is evident that the influence of the technocratic society is increasingly contributing towards the violation of human dignity. This problem may be traced to the fact that modern man experiences being-in-the-world in such a way that morality and spiritual values have become alien to him.

In this regard the following question is pertinent:

- * What is the significance of a Christian philosophy of life in the child's constitution of a life-world through education?

Macquarrie (1966:451,457) contends that the Christian faith can make a significant contribution towards the realisation of a meaningful existence:

"Faith, as acceptance and commitment, is fundamental to the realization of selfhood... the faith that holy Being presents and manifests itself in the neighbour and even in material things lends a new depth to the world and profoundly influences behaviour in it. But we still have the problem of how Christian grace is to reach out from the more immediate and personal areas of life to those areas which, to the ordinary man, seem so frighteningly distant. Government departments, economic corporations trade

unions, international organisations - these are indispensable organs of our mass society, they cannot be assimilated to family patterns, and yet somehow they must be humanised, personalised, Christianised, if anything like an authentic existence is to be left to man".

In this dissertation the significance of a Christian philosophy of life in the child's constitution of a life-world through education will be elucidated and guidelines for the Christian educator on how to assist the Christian child to obtain a meaningful existence in a technocratic society will also be provided.

Before proceeding further, it is necessary to define a number of concepts relevant to the theme of this present study.

1.3 ANALYSIS OF THEME

A brief survey of the title of this present study shows that there are several concepts around which this present study will revolve. In this section these concepts will be dealt with in order to provide a preliminary delimitation of the contents of this study.

1.3.1 Philosophy of life

1.3.1.1 The concept of philosophy of life

When trying to look for the meaning of a "philosophy of life" different people give different answers. For the purpose of this study the following definitions are relevant:

- * "A philosophy of life is a special matter which gives a special direction to the educative occurrence. A man's philosophy is the sum of the demands (norms) of propriety which he must obey" (Van Rensburg and Landman, 1988:450).

* || "A philosophy of life is man's conception of the whole of reality, God or a god and mankind" (Du Plooy et al., 1982:304).

Smit (1981 : 100) defines a philosophy of life as follows :

|| "A special force which gives a particular direction to the event of education at a post-scientific level".

According to Kruger and Whittle (1982:35) the concept "philosophy of life" is used as a synonym for a view of life or life-view. The concept pertains mainly to man as a being who acts, prefers, evaluates and chooses. It is concerned with questions about man: the meaningfulness of his life, his origin and essential nature, his perception of his task on earth and his destination.

Griessel et al. (1989:177) define a life view as follows:

√ "A life view may be defined as the totality of beliefs concerning what is valuable, mandatory and requisite in human life. It constantly presents a hierarchy of preferred values to be pursued".

|| 1.3.1.2 The essential characteristics of a philosophy of life

Certain essential characteristics emerge when one examines a philosophy of life closely, namely:

* Particularity

√ "A philosophy of life consists of dogmatic insights which are brought forward through study. They are particularly valid and variable" (Van Rensburg and Landman, 1988:425). According to Griessel et al. (1989:178) a philosophy of life has a particular content for different groups of people. For instance, a Christian Protestant or a Communist is convinced that his own life view is correct.

* Historicity

According to van Rensburg and Landman (1988:367) the historicity of a philosophy of life means: Man is past, present and future. The past becomes meaningful only in relation to the present. Man's present is the result of his fashioning his past, but at the same time realizing his future. Griessel et al. (1989:178) summarise historicity as follows:

"A person's life view is deeply rooted in the history of his people".

* Dynamic

According to Griessel et al. (1989:179) a philosophy of life is rarely constant. A person works on it all his life and it is never completed.

* Demanding

According to Griessel et al. (1989:178) a view of life makes profound demands on those who uphold it. For instance, the Christian educator will know that his life view morally obliges him to provide children with a Christian education.

* Superscientific

A philosophy of life is a matter of convictions and certainties according to which a person ought to live. It is a suprarational matter not rooted in man's theoretical nature and hence never the outcome of scientific reflection (Griessel et al., 1989:180).

* Non-hereditary

According to Griessel et al. (1989:179) a philosophy of life cannot be inherited, or acquired from biological parents at birth but has to be earned through effort during a person's lifespan. It can be achieved

by responding to the norms and influence of the values presented by the home, the school and the church.

* Ideality

A philosophy of life is an ideal matter, it keeps man moving and striving towards greater propriety and humanness (Griessel et al., 1989:179).

1.3.1.3 The components of a philosophy of life

When a philosophy of life is examined, certain components emerge:

* A view of reality

According to Kruger and Whittle (1982:37) this component is concerned with man's quest for knowledge about the origin of the objects of his world, how they are composed and whether they are essentially of a material or spiritual nature or whether they consist of both matter and spirit. Man's view of reality leads him to acquire certain values which he uses to live meaningfully in the world.

* A view of man

According to Du Plooy et al., (1982:306) a conception of man forms part of the conception of the world, for man is always part of the cosmic totality since he gives meaning to the world. In this regard Kruger and Whittle (1982:37) state:

"Man is constantly faced with questions such as the following: What is the origin, nature and destination of man? To what extent is man free or constrained? What does human responsibility imply? ... Answers to these questions will bear evidence of the particular life-view from which they are deduced".

* A view of values

According to Kruger and Whittle (1982:37) a person's view of values will reflect his life-view and will also link up with his view of man. Du Plooy et al., (1982:307) elaborate on value conceptions as follows:

"Conceptions of values differ in the answers they provide to the following questions: What is the origin of values? Have values originated through the ages from man's being in the world or do they, like man and the universe, owe their origin to creation? Can values be divided and classified and if so, what is the criterion used in the classification?"

Values cannot be separated from man. Man, as a rational being, chooses his values according to his philosophy of life.

* A moral doctrine

Du Plooy et al. (1982:307) indicate how a moral doctrine also testifies to a conception of life:

"A moral code is a subsection of a theory of values since it is concerned with one particular set of values. The outlook on life/ philosophy of life of an individual or a nation is partly determined by views on the following and other similar questions concerning the moral: Why is man said to be a moral being? What qualifies man as the only moral being? What is the origin, nature and essence of the moral? Is man a moral being because he has the capacity to choose for himself, to decide, to will and act in accordance with moral law? And what is moral law? What is the object of moral judgement? The act itself? The outcome of the act or the motive behind the act? What are the conditions in moral judgement? Freedom or causality or both? What is moral responsibility? What is moral character and how is it linked with the concepts person, personality and conscience? How is character formed? What is the norm for a good character? What is the role of human decision when one acts according to a certain norm? The moral as a phenomenon is the focal point of moral philosophy of ethics".

According to Woodbridge (1988:13) the term "moral" can be used to mark a particular kind of human thought or action not on the basis of the moral code of a particular society, but rather making some kind of conceptual classification of the area of morality, quite apart from what anyone regards (rightly or wrongly) as the area.

* A view of truth

The last component of a philosophy of life is a view of truth. Du Plooy et al. (1982:308) describe a view of truth as follows:

"An individual or national interpretation of the truth testifies to a conception of life. The field of study known as the theory of truth or epistemology poses certain questions which when answered show the relationship between a philosophy of life and the truth. Some of the questions are as follows: Is the truth to be found in naive or intuitive knowledge or does it come only through experience and science? What of religious knowledge? Has man the ability to discover the full truth? If not, what limits his potentialities? Is it possible to come to the truth solely through the intellect? Does truth exist independently of man's attempts to come to it?"

From a Christian view point Fisher (1989:35) describes truth as follows:

"Ultimate truth can best be known in the context of the Christian community. All Christian truth is existential in that we are commanded by Jesus not only to know but to do the truth".

1.3.2 A Christian philosophy of life.

1.3.2.1 The concept of Christian

The word "Christian" originates from Latin where, according to Douglas et al. (1988:186) all plural nouns ending in -iani may denote the soldiers of a particular general. Christian(o)i therefore may have originally been thought of as "soldiers of Christus", "the household of Christus" or "the partisans of Christus".

A Christian has also been described as a person believing in, professing or belonging to the religion of Christ; a person showing character consistent with Christ's teaching (Fowler and Fowler, 1964:211).

According to Van Rensburg and Landman (1988:306), the term Christian means "relating to or derived from Christ and his doctrine". The word "Christian" may further imply that the person being described shows a character of genuine piety: a human being who is totally opposed to brutality.

The term Christian can also be used to describe a disciple whose intelligence and will gladly surrenders to Christ through faith and love, and who shares abundantly in the life of his Master.

A Christian can also be described as a person who believes in special action done by God and who tries to live his life in response to it (Campling, 1965:14).

1.3.2.2 The concept of Christian philosophy of life

The Christian philosophy of life is a way of living which embraces the norms and values which have a bearing on the teaching of Christ. It is essentially a religion based on the truth as revealed in the Bible.

According to Landman et al. (1982:48-49) the Christian philosophy of life does not see man in his variability but in his changeability. The Christian believes that man and also the child, is born in sin. Owing to the presence of sin in his life, man's possibilities are limited. Since man's conduct is capable of being changed, he can be saved from that sin and become a new person through faith in Jesus Christ as his Saviour and Redeemer.

1.3.2.3 A Christian philosophy of life and its essential characteristics

A Christian philosophy of life can be distinguished by the following characteristics (Landman et al., (1982:48-49):

- * A Christian philosophy of life makes man aware of the fact that he may not claim unrestricted freedom.
- * It does not see man in his variability but in his changeability.
- * It makes a person accountable to Christ for the manner in which he lives his freedom.
- * It makes one feel safe and secure for one knows that "As surely as the Lord lives, not a hair of his head will fall to the ground".
- * A Christian philosophy of life makes a person morally defensible against existentialistic ideas.
- * The holder of a Christian philosophy of life has a future perspective and yearningly awaits the ultimate happiness.

1.3.2.4 A Christian philosophy of life and the components of a philosophy of life

The components of a philosophy of life can have different interpretations according to the individuals upholding that particular philosophy of life. For instance, those who are scientifically orientated will interpret life and reality in terms of the natural sciences. The interpretation of the components of a philosophy of life is therefore a controversial issue.

It is essential, at this stage, to take a closer look at the Christian philosophy of life so as to highlight its relationship with the components of a philosophy of life. In this study there will be no special exposition of a particular Christian philosophy of life. Instead the investigation will embrace the Christian philosophy of life in general.

Kruger and Whittle (1982:55-58) give the following exposition of the Christian philosophy of life in terms of the components of a philosophy of life:

* A view of reality

According to the Christian, reality and the world are all things created by God. God is superior to all things and, therefore, the whole reality is dependent upon him and is meaningful and purposive. The cosmos, variable and dependent things have an identifiable beginning or end. All occurrences bear evidence of God's Counsel or Divine Plan.

* A view of Man

The view of the Christian philosophy of life expounds that God is the Creator and Keeper of the universe and, therefore, also man. Man's origin is in God and due to Christ's victory over death man's destination consists in his return to God. The Christian does not see man as an extension of nature but views him as a person in a continuous relationship with God, his fellow-man, himself and the objects around him. Man is called upon to fulfil his task as a person. He must act responsibly as a Christian living to the glory of God.

* A view of values

Christians believe that values are created and that they are dispersed throughout the Holy Scripture which

is the Word of God. Christians also recognise an order of precedence in values. For the Christian as follower of the teachings of Christ, the cardinal value is the religious value which is contained in Jesus' answer to the Pharisee who asked him which is the greatest commandment, namely: "Love the Lord your God with all your heart, with all your soul and with all your mind. This is the greatest and most important commandment. The second most important commandment is similar to the first : "Love your neighbour as you love yourself" (Matthew 22:37-39, Today's English Version (TEV)).

Christians uphold a hierarchy of values from the religious value down to the value with the lowest precedence. For example, a value related to the sustenance of life. Christians also give a high priority to moral values such as chastity, honesty, justice, tolerance, charity and so on.

* A view of moral doctrine

Christians obtain knowledge of good and evil through an education in accordance with the Word of God. Children are taught to do good and to conquer their sinful nature. The Christian follows a course of constant failure and repentance, sinfulness and redemption through the all-powerful workings of the Holy Spirit. All this should be done for God's honour and glory.

* A view of the truth

The Christian's view of the truth comes from his relationship with God, his fellow-man, himself and the world. His knowledge of God originates in his relationship with God and his knowledge of man originates in his relationships with his fellow-man and himself.

He also acquires knowledge of the objects in his world through the particular manner in which he relates to them. The Christian believes that God is the Source of all knowledge. He accepts that in this life he can never know the full truth; God is the Source of all truth. This is clear from God's Word, namely: "What I know now is only partial; then it will be complete - as complete as God's knowledge of me" (1 Corinthians 13:12).

From the above it is clear that there are various components of a philosophy of life and that the Christian philosophy of life plays a significant role in the life of the Christian.

1.3.3 The child.

1.3.3.1 The concept of child

The concept of child is derived from the Anglo-Saxon word, "cild" which means "from the root" and refers to "an infant or a very young person; one intimately related to one older: a disciple" (Chamber's Etymological Dictionary of the English Language, 1903:71).

According to Fowler and Fowler (1964:206), the concept "child" means "unborn or newborn human being; boy or girl; an offspring; descendent. If used figuratively it means: follower or adherent of".

For the purpose of this study the most suitable connotation is the one which explains that a child is someone intimately related to an older person. Gunter (1983:69) cites that the "child" is a subject; an inalienable subject of thinking, choice, decision and action but initially very unfinished and incomplete. He is very dependent.

1.3.3.2 The child as a seeker of meaning

The child is born very dependent but he is capable of thought and action. He also possesses the desire to become someone and therefore he has an urge to explore his surroundings.

According to Du Plooy et al. (1982:53-54), the child is a seeker of meaning. He is always urged by the forces of his education to assume his role as a worthy human being. He may respond affirmatively or negatively to the guidance of his educators.

Du Plooy and Kilian (1980:11-12) contend that the child, who is a seeker of meaning, will be able to explore the world today if he gets sufficient educative help. They also assert that the child will explore the world in which he is safe. The educator can help the child to satisfy his natural inquisitiveness.

According to Gunter (1983:81), the child's helplessness makes him desire and seek the help, support and guidance of adults in order to be able to realise himself as a complete and worthy adult.

It is evident that the child makes himself available to the educator, seeking meaning of his world and thus making education possible.

1.3.3.3 The child as an educand

The concept "educand" is explained by Van Rensburg and Landman (1988:329) as follows:

"The child must be seen as somebody who is capable of being educated, thus an educand. The educand is a child or youth, hence a non-adult becoming an adult".

To be an educand the child must come into contact with an educator in a particular relationship where the latter will give support and guidance. It has already been mentioned that the child is in need of pedagogic aid. Such aid opens up possibilities for the child.

The child is born very much dependent on his fellow human beings. He depends on adults for education, protection and almost everything else. The circumstances under which the child is born urge him to seek aid and support from the educator, hence the child is an educand.

Griessel et al. (1989:26-28) indicate that the child is an educand because the educator and the child are always in a dialogue in the classroom. During this pedagogic relationship the child tries to understand his world and to discover meaning. In this regard Sonnekus (1974:14) writes:

"The phenomenon of learning reveals itself as initiative, since the child himself wants to learn. The adult (didactician) can then at the most, direct and appeal to the child to master the learning material".

Du Plooy et al. (1982:88) expand on the concept educand as follows:

"Whenever a child is in need, he turns to an adult for help. The child's mode of being is such that he is prepared to give himself up to, and to accept the aid rendered by the adult. Therefore the child should be seen as the one who as an educand lends himself to education".

1.3.3.4 The child as a religious being

"The child-in-education is revealed as a being with innate religious sentiment, he begins by reposing implicit trust in his educator's integrity and good faith" (Du Plooy et al., 1982:53).

Smit (1981:99-100) maintains that man is religious, because he possesses a yearning for final stability, absolute peace and utter certainty. He does not find these in a world of his own design. The child finds them to a very great extent in the adult as a model of certainty and continuity in life. When the child grows older, he also finds out that even his model (adult) is also subject to the same yearning for certainty and he begins to reach beyond the image of adulthood and security that stands before him, to a Higher Power and Image of absolute security.

This explains why the youth of high-school age is susceptible to religious influences. This susceptibility demands much from the educator and he must be trained to cope with it. It is irresponsible to ignore the child's religiosity, since the child cannot be guided to reach self-reliance without being given this kind of pedagogic support.

1.3.4 Constitution of a life-world

1.3.4.1 The concept of life-world

Van Rensburg and Landman (1988:392) state that the concept of life-world means daily life; this is the world in which people conduct both a way of life and a mode of being. It is a life-reality in contrast to non-living reality (physical and chemical) and the non-human life-reality (animal, plant). The life-world includes, among other things, the educative reality, the social reality, the life-world of the deaf, the blind, the young child, the adolescent, the adult, and so forth. All these are embedded in the (big) encircling reality.

1.3.4.2 The concept of world

Van Rensburg and Landman (1988:393) indicate that the concept of world means what one understands of the life-world,

non-living and non-human life-reality, attribute meaning to and carry into one's life-world or world as significant for one. World is also one's horizon of comprehensibilities. The more things one understands, the bigger the horizon of one's world becomes. Lived world or world of living experience is what one has experienced as a person totally (intellectually, cognitively/ volitionally, emotionally) of not only life-reality (lifeworld and non-human life-reality) but also of non-living reality.

According to Hanks (1979:1670) world of one's own means a state of mental detachment from other people. The concept also means mankind, the human race or social or public life.

1.3.4.3 The concept of world constitution

"World constitution" is explained by Van Rensburg and Landman (1988:517-518) as follows:

"Constituting a personal world does not lie in the creation of a whole new world - it lies in the renewal of an existing world as a unique way of unfolding meaning. The child constitutes its own world as a meaningless or meaningful world, depending on its living the world as shown to it by other people in the world".

In this regard, the following questions can be posed: "Is it necessary to educate the child to constitute his life-world? or: Has educating a child anything to do with the way he has to constitute his own life-world as a meaningful space in time?" (Du Plooy and Kilian, 1980:118-119).

It is evident that a life-world is something which can be acquired by a human being and not something which is inherited. For a child to constitute a life-world it is necessary for him to obtain the assistance of an educator.

There are certain things that a child learns as part of constituting a life-world. He does some type of exploration and through these activities, he is able to know what

is confronting him as he ventures out into the unknown world.

According to Du Plooy and Kilian (1980:120) in order to constitute a life-world as something meaningful, the child has to acquire many norms and values which are valid both at home and in society.

This can be achieved through the parents' assistance. In constituting his life-world the child has to become actively engaged in a normated and normative way of living against the background of reality. In this way, the child will actualise his life-world as a safe space in which to explore the world at large, in whatever situation he will find himself, at school and outside school, as well as in his future adult life-world. In this regard, Du Plooy and Kilian (1980:120) assert the following:

"The 'world' and 'constituting the world' is a matter which is an integral part of the way an adult-to-be has to conduct himself to become an adult."

Other important questions in this study are: What is the role of the educator in the child's structuring (constituting) of a life-world? Should he (the educator) be ready to intervene and to apply corrective measures to ensure that the child constitutes a second 'Eigenwelt'?

1.3.4.4 Components of constituting a life-world

Griessel et al. (1989:66-68) view the constituting of a life-world as the task of the school and indicate that this task consists of the following components:

* World understanding

The child should be helped by the educator through functional and intentional education to understand his life-world.

* World acceptance

The child should be helped to know and accept his responsibilities in order to inhabit his life-world.

* World orientation

If the child is assisted in determining his position he will be able to find his own place in the world.

* Constituting of the world

The school should support the child in turning his world into a habitable place.

* Inhabiting the world

To inhabit the world the child should master the contents of life such as learning content, skills and techniques and moral awareness.

1.3.5 Significance

1.3.5.1 The term 'significance'

According to the Oxford English Dictionary (1933:37) the word significance is derived from the Latin word "significancia" - to signify, which means : the meaning, import of something, importance, consequence or suggestiveness.

1.3.5.2 The term 'significance attribution'

Van Rensburg and Landman (1988:482) explain significance attribution as follows:

"Man's involvement with the world is a matter of personal meaning acquisition and meaning attribution through which objects or relationships acquire a personal significance. Significance attribution occurs on the affective (emotional) cognitive (knowing) and normative levels. Significance attribution coalesces or precipitates as a hierarchy of personal meanings in the experiential knowledge of the child/human being".

Vrey (1979:279) asserts that the attribution of significance to the world is based on the integration of what is seen, heard, felt, used, and so on. Significance attribution originates in concrete sensory perception. The Thought Psychologists maintain, moreover, that the lowest layer of thought - the concrete perceptual - must be adequately filled with direct personal experiences of things before the upper layers can function.

E. and E. van den Aardweg (1988:81) elucidate significance attribution as follows :

"Significance attribution means attribution of meaning. The educand lives in a meaningful world and he should understand reality in the context of the functional knowledge he already has available in his cognitive structure. Meaning cannot be passed on or passively taken over by the learner. Meaning is personal and unique to each individual and should always be discovered individually and an individual should actively assign his own personal meaning to a phenomenon. The child assigns meaning in order to orientate himself in his environment. As soon as meaning has been attributed it directs the child's/person's behaviour".

1.3.5.3 The term 'values'

It has been stated that several kinds of problems children experience in the school and at home could be caused by a lack of values. It is thus philosophically important to understand the meaning of the term value in order to be able to evaluate the significance of any particular value.

Reddy (1979:81-83) explains the term value as follows:

"Value is a norm. It is an abiding standard or a goal. Value is an intrinsic truth. It is a measure of all other good things in life. That which is essential, that which is abiding and that which is intrinsic and ennobling is the value in philosophy. For example, the qualities like sacrifice, courage, selfless work and tolerance are classed under general classification of values".

Fraenkel (1977:6-7) defines a value in the following way:

"A value is an idea - a concept - about what someone thinks is important in life. When a person values something, he or she deems it worthwhile - worth having, worth doing, or worth trying to obtain ... Like all ideas, values do not exist in the world of experience; they exist in people's minds. They are standards of conduct, beauty, efficiency, or worth that people endorse and that they try to live up to or maintain. All people have values, although they are not always consciously aware of what these values are".

According to Hersch et al. (1980:76), values emanate from social experience. People are constantly searching for and learning guides to behaviour; these guides tend to give focus to life and are called values. As such values are not fixed positions or eternal truths. Rather they are guides grounded in an individual's personal and social experiences.

Values are not received at birth but they are acquired during the period of constitution of a life-world. The task of the educator is to assist the child to understand values and to choose his own hierarchy of values.

1.3.5.4 The relationship between values and significance

There is a very close relationship between values and significance. In this regard E and E Van den Aardweg (1988:238) write:

"A value is that to which a society, cultural group or individual attaches worth, value or significance. Values can be goals and objectives (Own emphasis).

Significance is a term used to measure worthiness of a thing, action or consequence before it can be assigned to be of value. With reference to this relationship, Akinpelu (1981:158) cites:

"Values are personal and subjective. The person interested in the thing evaluates it and sees whether it is of any significance to him. What a man chooses is what is valuable; in that sense, it is the man who creates his own values".

In some cases the word "value" may be used instead of using "significance". For example, Bantock (1965:101) writes:

"We often ... want to select some of our human experiences, ... and often we want to do this when the experiences have been of particular value".

1.3.5.5 Christian values

The formation of values is part of education. The spiritual dimension of the child is expanded through the child's interaction with the educator. Christian education forms an important foundation in the formation of Christian values.

When man is aware of the meaning of his existence he will find Christian values indispensable. Christian values will help the Christian to build his own code of ethics - the obligations a man has to his fellow-man.

According to Bastide (1987:164) a religion lays upon its followers certain ethical rules or principles which should govern their conduct or behaviour. Examples of these are the Ten Commandments in Judaism and the Law of Love in Christianity. Religions also have within themselves a vision of how the world ought to be and convictions about the relationship between human beings and between man and the world at large.

Over the centuries Christian values have made a large contribution towards technical development. Christian communities are often actively involved in the relief of poverty, hunger and suffering and in the creation of a just and free society. An example of such a Christian community is Kwasizabantu at Kranskop, in Natal (South Africa).

The importance of Christian values can be deduced from what Carr concludes (in: Akinpelu 1981:103):

"There is nothing as good as good character; Character is the essence of a good life and it is, in his words, 'the best gift of education and it is altogether beyond price'. When character is formed by religion and combined with practical intelligence, the result is greatness for the individual and the nation. A nation which produces a respectable minority of educated intelligence leads not only to greatness, it leads to goodness also.... it is also in Christianity that the true solution of the most difficult problem that confronts man has been found".

It is clear that Christian values promote good conduct and a meaningful existence. The Evans and Methnen educational paper (1971:67-68) confirms this when it states:

"The Christian religion is sometimes described as the believer's duty towards God and is an expression of what is always regarded as the first and great commandment - Love towards God ... In this way the faith of the believer directly affects his moral behaviour towards other people in the community, within his family and in his own personal life".

According to Holley (1978:108) the Christian religion requires the establishment of ontological relations between God and man and he cites the following ontic values:

"The primary intuition of any kind of religious understanding is the discernment of ontic values. Examples of such from the Christian religion are love, patience, mercy, pity, charity, sympathy, self-sacrifice, self-abasement, reverence, chastity and humility. These are ontic values because they are the very structure of the spiritual nature. To abide by particular ontic values is to be a particular kind of person".

Christian values are distinct from moral, social, aesthetic and intellectual values. They are actually "the very determinants of all other values because they are regarded as being constitutive of what ultimately is and ought ultimately to be. They are the final points of departure in any argument of an evaluative kind because they do not possess merely canonical and regulation status but also ontological status as constitutive of man's spirit. Moreover they do not simply guide objective self-integration but constitute the ultimate object with which the individual person as selfconscious interactor may interact" (Holley, 1978:109).

1.4 METHODOLOGY

This present study concerns human existence and the method of investigation to be used will be the phenomenological method, which differs from that used by the natural scientist. This method is deemed the most suitable for studies in the human sciences, since according to Woodbridge (1988:38)

- * It is a method which is free of prejudice in its research after real objective essences of the events of reality and
- * it is a method which has proven its worth in anthropological exploration and reflection on man's being-in-the-world.

Landman et al. (1982:80) define the phenomenological method and phenomenology as follows:

"It is a method that changes the scientist's relation to the world by intensifying his awareness (consciousness) of the specific reality, by exciting his interest for what this reality has to say about itself. Phenomenology is the science which studies an appearance (phenomenon) as it manifests itself in the world. It makes it possible for the reality to reveal its essential

features. These phenomena are not illusory but concrete and undeniably perceptible, that is, their appearance cannot be thought away. The word 'phenomenology' is derived from 'phainesthai' - to show itself; 'phainomai' - I appear, I present myself, and 'legoo' - I speak; I make myself heard. The 'I' indicates the reality itself as it essentially is. When one says that the reality of education reveals itself as it is, one implies a rejection of everything that is superficial".

Van Rensburg and Landman (1988:442-443) describe the terms phenomenological method and phenomenology as follows:

"Phenomenology is the method or way the investigator follows to disclose or to verbalize the essentials of a particular appearance or phenomenon as it essentially is in itself ... Fundamental pedagogics is concerned with the phenomenological seeing of the fundamental-pedagogic: a fundamental analysis of reality in its essential being with the view to describing and elucidating its universal and radical aspects".

Reeler (1985:37) states the following concerning the phenomenological method:

"This method does not search for and collect facts about or within the phenomenon which can then be explained by adopting the procedures of the natural sciences. It deals with and accepts the phenomenon as an actuality of existence and can only be meaningful in an ontological sense, exploring phenomena against the background of human existential reality".

According to Gunter (1983:2), the phenomenological method was first formulated in the works of its originator Edmund Husserl during the period 1904 - 1913. His maxim was "back to the matter itself" meaning that the philosopher must cease to attempt explaining the data to man's experience in their "givenness" from various positions outside man's experience as is done, for example, in empiricism and rationalism. All metaphysical constructs, scientific theories, must be suspended and the researcher must go back to the matter itself, listen to what it has to say in its own language and try to put it authentically into words.

Therefore, phenomenology as a method outlines the steps which must be taken by an investigator in order to arrive at the description of the phenomenon, wherein is revealed the very essence of not only the appearance but also that which appears. Once the phenomenon has appeared it is the task of the phenomenologist to describe the essence of the phenomenon. In doing so he must eliminate any form of indifference towards, for example, the reality of education as well as any prejudice, propaganda and superficiality.

In his phenomenological description the pedagogician, for example, attempts to disclose fundamental structures as pre-conditions for the appearance of the pedagogic.

In this study, the phenomenological method will be applied to identify and describe the essences of significant aspects of reality in which the child has to constitute his own life-world during his progress towards proper adulthood, amidst the disruptive influences of the technocratic society. Within this context, the method will also be utilised to describe the significance of a Christian philosophy of life (used as point of departure) in the child's constitution of a life-world through education.

1.5 SUMMARY AND PROGRAMME ANNOUNCEMENT

In the foregoing chapter, foreign ideologies and other factors destructive to meaningful existence were highlighted in view of the demands that the technocratic society makes upon human dignity.

Certain facts were raised regarding the existential yearnings of the child which make the educator's assistance possible and the possible contributing role of a Christian philosophy of life towards a meaningful existence. In addition, an attempt was made to define a philosophy of life, as well as a Christian philosophy of life in general.

Light was also thrown on: the concept of "child", in particular, the child as an educand and as a seeker of meaning; the concept of world constitution and its various components.

Lastly, the phenomenological method was briefly discussed and it was indicated that it would be used to realise the objectives of this study.

In Chapter Two, a pedagogic and a Christian view of the child will be described. Attention will be given, inter alia, to C.K. Oberholzer's view of the child, P van Zyl's child-image and P G Schoeman's anthropological model.

In Chapter Three, attention will be given to a description of the human world and the constituting of a life-world. Particular aspects to be highlighted are: the situatedness of man, components of constituting of life-world and human relationships leading to world constitution.

In Chapter Four, the role of education in constituting a life-world will be brought to light. Emphasis will be placed on the task of the school in the life of the child, in particular, the teacher's task in the learning situation.

In Chapter Five attention will be given to the significance of a Christian philosophy of life (Biblical norms) in Christian education from a post-scientific perspective. A Christian approach to the curriculum will also be discussed.

Chapter Six will focus on the significance of a Christian philosophy of life in the child's constitution of a life-world through education, with special reference to various aspects of adulthood (modes of human existence).

Chapter Seven will form the conclusion. It will focus on a thematic résumé: the significance of a Christian philosophy of life in helping the child to form meaningful relationships (to constitute his own lifeworld.) After a short summary of the findings of this present study, and a number of recommendations, the bibliography will follow.

CHAPTER TWO

2. A PEDAGOGIC CHILD-IMAGE AND A CHRISTIAN VIEW OF THE CHILD (MAN)

2.1 INTRODUCTION

In Chapter One it was noted that in today's technocratic society, modern man has lost his identity partially due to massification. He no longer possesses self-awareness nor thinks about his nature.

According to Woodbridge (1983:21) ours is an era of man. Man is now regarded as having come of age - as one who has succeeded in decoding the universe. Belief in man is strong. Because of rapid changes in today's society, it is imperative that an authentic view of man as well as a pedagogic child-image be exposed as a contribution towards an overall assessment of man's nature and potential.

Contemporary society is pluralistic, since it is characterised by different ideologies and theories, some of which have an inadequate view of the child. For example, under the influence of the communist theory of education, Griessel et al. (1989:188) cite:

"The child is used as an instrument to establish and develop a classless society. He is removed from the home and trained as an implement of the state. Promising pupils are taken into youth associations at a tender age to prepare them for eventual membership of the Communist elite".

The technocratic society should not be allowed to cause man to lose his individuality. Instead each person should be assisted to constitute his own life-world in an acceptable manner with due respect for his human dignity. According to Woodbridge (1988:162), man is responsible for respecting and preserving the humanness of his own person and that of others.

It is important for modern man to take a closer look at different views regarding man/the child, since it helps him to understand that he has to take his place in the sequence of things and constitute his own life-world meaningfully. In this regard Fourie et al. (1991:205) indicate that:

"... it is necessary that the child be investigated and studied very thoroughly so that his teaching and education can be planned meaningfully. The child must come first, watch him, study him constantly without his knowing it; consider his feelings beforehand and guard against those which are undesirable, keep him occupied in such a way that he not only feels the usefulness of the thing, but takes a pleasure in understanding the purpose which his work will serve".

Writing about and studying the image of the child/man dates back to the Middle Ages and since then there have been remarkable changes in views concerning man. This chapter will concentrate on recent views about man/the child and also expose his anthropological characteristics from a Christian perspective.

2.2 C K OBERHOLZER'S VIEW OF THE CHILD

C.K. Oberholzer (in Du Plooy et al. 1982:54-58) indicates the following characteristics of being a child:

2.2.1 The child is completely human

The child is born a complete human being. He occupies the same ontic status as any adult but he represents a particular mode of being, that is, a childlike human mode (Du Plooy et al., 1982:54). In this regard, Comenius (in: Fourie et al. 1991:202) maintains that:

"Being a child is a special way of being human with an own imput and meaning. Childhood is therefore irreplaceable and indispensable and could not be disregarded in the process of growing towards adulthood".

Viljoen and Pienaar (1971:160-161) state that an attempt at constituting a child-image was made during the twentieth century and the following questions arose: Is the child already a human being prior to his having acquired language? If so, what kind of human being is this languageless creature? If the child should die at this early stage, should he be considered as not-yet-human or part-human or animal-plus-something? They add that finding answers to these questions is a task for every serious-minded pedagogician of the twentieth century.

Griessel (1985:19,36) maintains that the child is completely human, when he states that:

"Education, in essence is therefore a caring moulding accompaniment of the child as an individual human being in his own right toward becoming morally self-determining ... Education should take each child into account as one unique human being who in his indivisibility and originality is endowed with human dignity" (Own emphasis).

2.2.2 The child is pathically related

According to Oberholzer (in: Du Plooy et al., (1982:54-55) a child is capable of experiencing a pathic relatedness to the present reality. His consciousness is intentional in its nature and function. From birth the child initiates relationships and is thus always directed outwards, moving out and towards, but also being encountered and wanting to be encountered. As intentionality the child is indeed already the affirmation of presence at a present reality. He experiences the present reality and this experiencing as a pathic disposition appears to be pre-logical but it is not absence of logic without "awareness". The child's experience of his world is actually the experience of meaning. He is aware of reality. The child is able to deduce pathically whether he has been accepted. He also knows that he has come to stay.

Fourie et al. (1991:200) describe man's experience of the world as follows:

"Man has a consciousness of self, he is present with himself and experiences himself as I. Therefore he does not go through life passively, but consciously. He is therefore a conscious I, a subject contained in the body but involved with the world ... the influence of other people and things affect him and he feels this as a personal experience" (Own emphasis).

2.2.3 The child as will-to-meaning

Oberholzer points out that the child's will-to-meaning is aroused by his knowledge that he has been accepted into the world. The child surrenders himself to giving meaning. Besides his will to meaning the child also has will to pleasure and the will to power. He wishes to display and develop his dignity. He displays these characteristics when he is being aided to constitute his life-world. As long as the child can respond to meaning, there is world and a world inhabited (Du Plooy et al., 1982:55).

2.2.4 The child as being cast

According to Oberholzer the fundamental anthropological fact about the child is that in his wish and will-to-meaning, he is ontically cast on the adult. The child is a being that calls. His first cry is selfproclamation, but at the same time he is announcing that he is experiencing a need. The entire existence of the child gives evidence of his being dependent and thrown upon an adult, and should he not find a sympathetic adult, he cannot experience meaning, or constitute his life-world (Du Plooy et al., 1982:55-56). In this regard van Zyl (in: Fourie et al. 1991:210) states:

"The child comes into the world as deeply dependent. He relies on adults to care for him and protect him from bad influences ... if he does not live with and have the example of his fellow-man, the child cannot get a grasp on the world which others have made ready for him".

2.2.5 The child's distress call

Oberholzer indicates that the adult, as the one who accepts and bears the responsibility, can only lay claim to an exalted status, if he is also constantly prepared to respond to the call of distress of a child. This stresses the fact that the child surrenders himself to the adult. He calls to him for help. The child's call of distress is constantly addressed to someone who accepts him (Du Plooy et al., 1982:56). The child's distress call is viewed by Gunter (1983:70) as the child's means of exclaiming that he is a help-requiring and help-seeking subject; he is a child-in-need, who cannot manage without the helping and supporting accompaniment of adults.

2.2.6 The child as world-designer

Oberholzer also views the child as a world-designer. According to him, man is the only being who can design the world and inhabit it; by so doing he is not only world-designer but is also engaged in self-design. However, man cannot complete his design either of the world or of himself. For that reason man is homo viator, a being en route, for whom the journey is more important than the resting place, for he is involved in his becoming man and this gives substance to the idea of man. The child makes his appearance as fully human, in a world full of human beings where culture and the products of culture are present. His presence at a present reality is thus not a world apart but a world by others for someone. It is a world where values and norms are observed. The world of the child is thus not child's world quo child's world, but a child's world dependent on and confronted by the world of adults. It is the world to

which he is en route, but a world which is in no way hostile, on the contrary, it is a supporting world that recognizes him in his dignity, and summons him even as a child to give expanding substance to it (Du Plooy et al., 1982:57).

The experience that the child gains, assists him to design his own world and also to establish his human dignity. The support he needs is provided by the norms.

2.3 P VAN ZYL'S CHILD-IMAGE

2.3.1 Being a child implies involvement in the fellowship of man

According to van Zyl (in: Du Plooy et al., 1982:46), implied in the pedagogic phenomenon is the imperative circumstances of the child's dependence on and communion with other members of the human race. When the child comes into the world of human beings he finds his abode in a world of human beings. Bereft of communal existence and the pattern set for him by his seniors, the child would be lost, because his biological condition renders him dependent on them for care and for the provision of food and clothing. Their physical presence is however, as indispensable as these material necessities, for the child's humanization. The communion with others creates feelings of peace and security for the child, that encourage his venturing forth to participate in the world about him.

Concerning the child's involvement in the fellowship of man, Griessel (1985:36) asserts:

"The child is lost if he cannot experience the social togetherness of fellow human beings who are setting examples for him to follow, because he does not live instinctively like an animal. His dependence is not restricted to biological care as regard food and clothing. The child is first and foremost a human being, born in a human world and for that reason the nearness of

other human beings is just as important as food and clothing. The child is in need of protection, he needs a companion to walk the road to adulthood with him" (Own emphasis).

2.3.2 The child as potentiality

According to Du Plooy et al. (1982:46) inherent in the condition of childhood is the idea of yet-to-be. The state of yet-to-be implies can-be, that is, possibility of change, actualisation, but not according to an automatic order of organic change. Griessel (1991:36) supports this view of the child as an open potentiality when he states:

"The child is a fully-fledged human being. His human dignity is untouchable, but he still is not what he can, want to and ought to become, namely, an adult of good character. The child's humanization (development) is, however, not a mechanical process which takes an organically regulated course, because the child is an open potentiality The child is born with open possibilities. The child's potential must not be stifled but rather be supported to his self-realization" (Own emphasis).

Fourie et al. (1991:210) confirm this view that the child is an open possibility when they contend:

"Through education the child must become what he is and what he should be. Educational reality therefore indicates a view of the child as an open possibility. This means that the child is not trapped in a fixed determination like an animal. He lives an open-life in an open world in which he is continually capable of changing until he dies" (Own emphasis).

2.3.3 Restricted nature of the child's possibilities.

According to Fourie et al. (1991:221) the child's possibilities or capabilities are limited. Although it is an undeniable fact that the child wants to and should become someone and that he must live his own life and make his own choices as he becomes more mature and capable, the child is still a being with limited capabilities. Through educational support

he must learn to accept his fallibility, his disappointments, his failures and his shortcomings, and to accept them as opportunities which will give meaning to his life.

Van Zyl (in: Du Plooy et al., 1982:48) describes the restricted nature of the child's possibilities as follows:

"His (the child's) very birth is a situation of constraint, not chosen by him and for which he is not accountable. Man's being-in-the-world is a physical condition and as such is restricted by time and space Every child has his share of dissappointments, failures and shortcomings; ... some of them his own fault, some of them avoidable. Every situation demands of the child a particular attitude gained by experience of past events, a decision for the present to prepare for the future, however unrestricted and infinite its possibilities may be Apart from the constraints imposed on man's possibilities by circumstances of time, space and physical limitations, the truth must be faced that not everybody is capable, to the same degree, of realizing all that is humanly attainable".

The child is therefore able to choose properly those opportunities that are within his scope and which enhance his human dignity.

2.3.4 The child becoming an adult

Although the child is often regarded as someone who is totally dependent on the adult for everything, Van Zyl (in: Du Plooy et al., 1982:49) indicates that this dependence is not of a permanent nature:

"While the child is still reliant on his educator's support he is already showing signs of establishing his own will. He accepts education as a means of attaining independence. The child is not only eager to take part in his education, he is fully able to do so if he is granted the necessary opportunity The child's readiness to accept and follow adult guidance is evidence of his willingness to trust in his mentor's ability to show him the way to his goal: adulthood, independence of decision and of action" (Own emphasis).

The child feels some form of security when he is in contact with adults. This inspires him to venture into the world beyond. Security is a fundamental requisite for success in education. The security needed by the child manifests itself in his dependence on the adult although the dependence is not of a long duration. Langeveld (in: Du Plooy et al., 1982:50) indicates that this period of dependence, is not only:

"... dependence in augmenting progression of independence but also guided dependence merging into guided independence and finally becoming in increasing measure, self-guided independence".

2.3.5 The child as a being with values

The child is a unique human being and his dignity should not be destroyed. Instead he should be helped during his pre-adult life. His involvement with adults and the world requires the observation of norms. According to Fourie et al. (1991:21) the child can be made aware of values. Right from the start educational involvement contains an implication of norms according to which the child must be made to feel at home in the world and his assistance toward adulthood is aimed at whatever is right and decent. The child's consciousness of values is not aroused merely by what is laid down, but is encouraged and motivated by a good example.

Van Zyl (in: Du Plooy et al., 1982:50) describes the child as a being with values as follows:

"Since the child is not born with an appreciation of values, education is charged with the task of acquainting him with the standards of his civilization that determine what is fit and seemly ... He (the child) is amenable to being instructed in life values, he is capable of contributing in constructive fashion to the dispensation of his civilization; in proclaiming his willingness to do so, he evinces his acceptance of his social order. The child is a being with force and desire to achieve, he wants to belong to his world and is willing to co-operate in

searching for his place in it. He is awakened to an appreciation of values by the example of his elders who practise these values" (Own emphasis).

2.3.6 The child as a moral being

According to Gunter (1983:70) it is characteristic of an adult that as a free, self-conscious and rational subject he is a cognitive, cultural and moral being. The child as an unfinished and incomplete subject with a multiplicity of potentialities is potentially, inter alia, a cognitive, cultural and moral being. As such he has the ability to learn to know, to do and to will or not to, as the case may be.

According to Van Zyl (in: Du Plooy et al., 1982:51-52) the infant at birth is incapable of distinguishing between what carries approbation and what is unseemly; through experience of education his conscience is actualised to guide him in deciding between right and wrong, for man has an innate moral sense that responds to the call of education. All human beings are alike in possessing a common faculty of taking moral decisions and regulating their conduct accordingly. Education is essentially a moral function directed to arousing a sense of accountability for actions. In submitting himself to education the child-to-be-man reveals his moral being. His education confirms his dependence on that support for awareness of ethical principles, for eventual self-decision, for a free choice of accepted norms. The child's awareness has its source in conscience, which is moulded to a consciousness of humanity, the humanly acceptable as against the humanly unacceptable or reprehensible.

2.3.7 The child as a person

The word 'person' is derived from the Latin verb "personare" (per = through, and senare = to bring forth sound).

According to Griessel (1985:32) in the ancient classical dramas the persona was the mask worn by the actor. He spoke through the mask and was addressed (sonare) by a fellow-actor. Being a person indicates being in a continuous dialogue and being perpetually confronted by an instruction: to listen, to answer and also request assistance. Van Zyl (in: Du Plooy et al., 1982:52) describes the personhood of the child as follows:

"Education reveals the child as a unique being, indivisible and inimitable, representative of the dignity of man. In his existential condition he responds humanly to the various situations of his life and so reveals how he avails himself of the opportunities presented to him The overtness of his world implies freedom of choice; but all educators have experienced that the young child feels both the overtness of the world and his own freedom of being a child as a menace to his personality and wishes to be protected. Freedom exacts the assumption of responsibility, which in its turn cannot do without obedience to authority. As an indispensable reality in the child's humanization, education exercises authority without constraining freedom in providing him with the security necessary for overcoming his apprehensions of freedom; for the human being must feel free to venture".

Gunter (1983:65) emphasises the dignity of the child as a person when he states:

"The equality of dignity of all pupils demands that the basic rights of every pupil as a person shall be acknowledged and respected; that everyone shall be treated as a person, and consequently all shall be treated with the same respect and justice; that as a person no pupil should be used as a means; that everyone be given his due as a person Every child is born as a person and as such is a bearer of dignity, yet his personality which indicates what is peculiar to him as an individual person and renders him unique and unrespectable, must be developed" (Own emphasis).

2.3.8 The child as seeker of meaning

It was already mentioned in Chapter I, (1.3.3.2), that the child is a seeker of meaning, who endeavours to explore

his world. Gunter (1983:73) elaborates on this idea when he asserts:

"It is an undeniable fact that from very early in their lives children show the ability and desire to explore the world about them and to learn to know and to do things; this is so because knowledge is a mode of existence of man as existence in the world" (Own emphasis).

According to Van Zyl (in: Du Plooy et al., 1982:53) the child is increasingly urged by the forces of his education to assume his role as a worthy human being. His response may be affirmative or negative. When the child is shaken by uncertainty, it is a sign that he is struggling to find his own standards. His search is prompted by the purpose of finding his own maturity, and also by his urgent desire to collaborate actively in establishing the communal adult world. It is clear that seeking meaning enables the child to constitute his own life-world. His decision is always a personal one.

2.4 P G SCHOEMAN'S FUNCTIONAL ANTHROPOLOGICAL MODEL

2.4.1 Introduction

In the light of the theme of this dissertation it is important to highlight P G Schoeman's functional anthropological model. It is necessary to consider how one functions as a human being, especially in a society which is becoming more impersonal and less human in many respects.

According to Schoeman (1980 : 85) all human sciences are entirely dependent on either explicit or implicit anthropological perspectives which include presuppositions of amongst others, a religious nature regarding, inter alia, the origin of man, his true nature, the meaning of his existence and his destination. Anthropology consists of systematically ordered scientific statements pertaining to all revealed facts having a bearing on man (Van Rensburg and Landman, 1988:287).

In his engagements in his world man reveals that he possesses certain functions (e.g. physical, emotional) which are highly important. These functions complement each other so that man can be viewed as a totality. Schoeman refers to these functions as the normative modes of existence, since they are characteristic of an anthropological state of being.

According to Schoeman (1980:89) the heart of man is the religious focal point of the totality structure of the human body in which all fifteen temporary functions of man are knit together in a typically human way to form a specific whole, namely, man. It is precisely this pre-scientific knowledge concerning man which brings him to true self-knowledge, and which makes it possible, in principle at least, to establish an authentic anthropological concept.

2.4.2 The human body as an enkaptic totality structure

According to Schoeman (1980:89), although in certain aspects of his composition man is akin to matter and all living things, he can never be identified with them. The human body is a complex totality structure in which all individuality structures are interwoven in a typically human way. This typically human totality structure which comprises the human personality and which encompasses his whole existence consists of four body structures, namely:

2.4.2.1 The physio-chemical body structure

This comprises the building materials of the human body and includes the first four modes of human existence, that is, those of number, space, movement and energy.

2.4.2.2 The biotic body structure

This encompasses the organic life of man and belongs to the

biotic aspect of reality.

2.4.2.3 The physical body structure

This relates to the sensory-emotive aspect of human life, and is based on the vegetative-biotic and physico-chemical body structures.

2.4.2.4 The act structure (normative structure)

This is based on the foregoing three body structures and encompasses the nine normative modes of man's existence, namely, the logical, historical/ cultural, lingual, social, economical, aesthetic, juridical, ethical and pistic.

Schoeman (1980:84) further explains that these four body structures of man cannot be separated from one another. They are inextricably interwoven. They can, however, be clearly distinguished because their functions differ.

In the discussion that follows, an attempt will be made to explain in detail how the human modes of existence function.

2.4.3 The physical aspect

The physical development of the body is very important for a human being to be fully functional normative. According to Van Vuuren (1976:88) the body makes it possible for man to live in the world, to perceive things, and to encounter others. In other words, man's body is his means of mediation with the world. Man is his body. In his corporeality he transcends himself, he clears a way for himself through the world by discovering more and more of the world, and in the other people whom he encounters - also as corporeality - he learns to know himself.

According to Woodbridge (1983:67) life makes its demands on

youth with regard to physical strength and endurance. It is extremely difficult to fulfil the task of an adult in society when one is not physically equal to it. Life also makes its demands on man's skills. In this regard, Van Vuuren (1976:89) indicates that apart from special skills there are certain proficiencies essential for every fully-fledged human being. The educand must be given support and sufficient practice in the essential skills; to care for his body properly and respond satisfactorily to the demands life makes on him in his corporeality.

2.4.4 The emotional aspect

This aspect of being human is as important as the physical aspect and it should not be isolated from other factors in the child's upbringing. This aspect can be developed through a display of affection toward the child.

According to Van Vuuren (1976:90) in respect of the child's emotional life (affective life), love plays an important role. It helps to establish a feeling of security and of being accepted. A feeling of safety and security, which eventually gives a human being that self-confidence and courage to tackle and conquer the problems of life with dedication.

2.4.5 The intellectual aspect

The intellectual aspect may never be separated from other aspects of human experience. The intellect always indicates the general shaping of the child and must be directed at the humanisation of the child. Griessel (1985:72) indicates that intellectual formation does not merely involve the acquisition of functional knowledge:

"Knowledge must not be primarily directed because of its use to society but must in the first place contribute to making the child competent to adopt an attitude against evil influences in life. In particular, it should help him to acquire insight into his life task and result in a preparedness and ability to carry out this task" (Own emphasis).

Schoeman (1980:108) refers to the intellectual aspect as the logical aspect and says it holds an exceptional place in the composition of the normative structure of the human being. It has no independent or substantive form, but simply constitutes part of a specific whole, namely the act structure.

According to Woodbridge (1983:70) the development of the pupil's logical aspect should be guided by sound moral principles, towards a love of science and scientific thought in general and a willingness to shape his analytical activities along honest and faithful lines. Caring for the intellectual aspect can be considered as the unveiling of the cultural reality for the child: the acquisition of knowledge relating to subject matter essential to give him a better grip on his own life-world.

2.4.6 The historical aspect

According to Griessel (1985:74) the historical aspect is closely related to the national (traditional) aspect of adulthood. A nation is a composition of people who have become geographically, culturally and historically an indivisible unit. Man does not exist in isolation, he is part of a group of people who are bound together by common ties, for example, norms and values. Schoeman (1980:109-110) refers to the connection between the historical cultural milieu and the actualisation of norms when he states:

"There is always a connection between the specific cultural-historical milieu and the positivisation of norms which, emerging from the historical modality, therefore exhibits a historical foundation. The historical aspect of reality offers man, always in compliance with specific cultural prescriptions, endless possibilities for developing (and adding to) norms which are laid down only in principle on the law-side of the diverse aspects of reality. It is obvious that thorough activation must take place within the framework of the pupil's historical mode of existence The pupil must evolve to a stage at which he can exercise complete control over all aspects of his versatile nature. Only once this has been achieved, will he be in a position fully to mould nature as he encounters it, or to guarantee continued cultural development in all post-historical aspects."

The actualisation of the historical aspect of human existence is important because it enables the child to accept and love his fellow-men, and to participate in the development of the culture, religion, tradition, customs and history of his people. The full realisation of the child's historical mode of existence helps him to shape his future and enables him to control the other modes of existence.

2.4.7 The lingual aspect

According to Schoeman (1980:112) the pupil's language fluency should be observed and critically evaluated in all subjects. He should be inspired to become a literate adult whose personality includes the normative use of language. Within the bounds of the lingual aspect of reality, there exists specific norms pertaining to the civilised, elegant use of language. Schoeman (1980:112-113) further indicates the importance of the lingual aspect of education when he asserts:

"Since language is man's medium of communication, exceptional importance is attached to the development in the pupil, through education, of a thorough, accurate and effective power of expression and knowledge of the language. The pupil needs to master the threefold capability of being able to introduce himself to others, to

"comprehend others and to make himself understood. Every pupil must be activated accordingly within the bounds of the lingual aspects, in such a way that he can talk, read and write not only his home language, but a second and even a third as well".

Woodbridge (1983:73) mentions another important aim of lingual education:

"... the teacher must impart to the pupil the ideal of love of language. The pupil in turn must come to feel love and pride for his own (home language) and respect for the language of others".

2.4.8 The social aspect

The social aspect evinces the closest connection with the other objectives in education because man is not at one moment a moral, and at another an intellectual or religious being. He is a man-in-community and as such he has in all spheres to give due consideration to his fellow-men. Only in and through the community can man properly respond to his individual calling and give proper shape to his humanness. Existence essentially means co-existence (Van Vuuren, 1976:93). Schoeman points out the implications of the child's co-existentiality as follows:

"Since no human being can exist in isolation, the activation of each pupil's social aspect under the guidance of positive social norms is essential. Every pupil has an individual personality with all its attributes of nature, talents, abilities and limitations. Nevertheless, no-one can live alone, separated from the surrounding milieu of matter, plants, animals, people and societal relationships. A wealth of social contexts surrounds man, including family, church, state and school; and besides these, he is born to membership of communities such as marriage, family and nation, as well as to relations such as friendship and neighbourly intercourse".

According to Griessel (1985:73) social education is supporting the adult-in-the-making towards an independent

realisation of his personal objectives in life in the community. Every child must be taught to retain the good but also to contribute his share to the creation of the new - particularly in the technical and cultural fields. The meaning of social education is especially that the child is introduced into the community in which he must live without surrendering his own personality. The child with a good social education will not be swallowed by the masses. He will always display his standpoint in the social spheres and also accept his responsibility for his fellow-men.

2.4.9 The economic aspect

The economic aspect of education is very important because every one of man's modes of existence is affected to some degree by thriftiness and economy. Thriftiness embraces a scope far wider than simply fostering in the child a "saving mentality" which would be concerned exclusively with saving money (Woodbridge, 1983:75).

According to Schoeman (1980:114) every pupil has, to some degree, a sense of frugality, or the avoidance of excess. This is an area demanding very critical consideration combined with constant, positive adjustments in each pupil's sense of economic value. Thriftiness rather than extravagance is a praiseworthy quality and a sign of a well-balanced character.

The child should be helped to comprehend the economic norms in all spheres of life. He must achieve a conservative behaviour and also learn that this aspect requires him to use his time, energy, material possessions as well as his love accordingly.

2.4.10 The aesthetic aspect

According to Van Vuuren (1976:96) man is a being who

naturally appreciates beauty, and his thoroughly aroused aesthetic sense contributes to a better unfolding of the other aspects. Encounters with beauty, whether by experiencing it or by creating it, help the child in his progress toward adulthood, because they increase his potential for giving meaning to his world.

In this regard Griessel (1985:76) indicates that:

"The aesthetic experience is one of the many ways man learns to know the world; the creation of beauty is one of the many ways man gives meaning to his being-in-the-world" (Own emphasis).

The actualisation of the pupil's aesthetic sense is of considerable importance and should not be confined to subjects such as art and literature. In that it constitutes a sensibility for the harmonious, it should be encouraged in literally all subjects (Schoeman, 1980:14).

2.4.11 The juridical aspect

As a member of society, the child is expected to contribute to the meaningful existence of his community in accordance with his particular gifts. It is therefore very important for the educator to be able to give "an accurate account of the legal grounds on which pupils judge matters, both at home and at school " (Schoeman, 1980:115).

According to Woodbridge (1983:78) the importance of the juridical aspect for all interpersonal relationships can never be overestimated, for, through it, the child becomes aware of the need for every mature person to protect not only his own interests, but especially those of others.

By helping the child to become a mature personality with a well-developed sense of right and justice in his associations with people, animals and objects, the educator can be the means of equipping the maturing child in a juridical

sense - with the ability to go through life as a faithful citizen and to realise his duties and responsibilities.

2.4.12 The ethical aspect

According to Griessel (1985:76) all human behaviour is the result of a conscious and considered choice. No human being can want anything or can make it the objective of his action if he does not consider it meaningful or valuable in one way or another. Man-given rulings are not logical choices but ethical (moral) choices.

According to Schoeman (1980:116) like other modes of human existence, the ethical mode can never be viewed outside of the context of its own sub- and super-structures. Moral love forms the meaning-nucleus of the ethical aspect of reality. According to Woodbridge (1983:79) the child has to be guided to an acceptance of ethical standards particularised in moral life, of his own free choice. In this regard Kilian (1973:45) comments as follows:

"Man's decisions are not born of logic but of moral conviction Every positive moral decision advances the child a little way on the road to moral maturity where vacillating indecision has no place Morality is firmly rooted in religious faith, for the essence of ethical standards is submission to values freely accepted in a conviction of faith" (Own emphasis).

The foregoing exposition reveals that the ethical aspect of human existence is based on 'morality' and that all human behaviour is the result of a conscious and well considered choice. Therefore, there is a need for the educator to arouse the aspirational life of the child to such an extent that he can sense the moral good and obey the norms emanating from it (Van Vuuren, 1976:97).

2.4.13 The religious aspect

Of all the aspects, the religious aspect of human existence is the most important, for when, for example, a person worships the Christian God, his religious inspiration will dominate his life and thought, determining for him his chosen scale of values. The religious aspect of education is vitally important because it affects the child in his deepest being. It is, therefore, impossible to guide the child to self-reliance without in one way or another giving support in this respect (Woodbridge, 1983:81).

Concerning the religious aspect, Griessel (1985:78) asserts that man's religiousness means an enduring yearning for final stability, absolute peace and the most profound certainty. According to Van Vuuren (1976:99) man does not find stability and peace in his own design of the world. The child finds it to a large extent in the adult as an example of certainty and progress in life. The older he becomes the more he discovers, however, in this very "example", the same yearning for certainty, and he gradually begins to reach past the image of adulthood and security that stands before him, to a Higher Power, to an image of absolute security.

2.5 A CHRISTIAN VIEW OF THE CHILD (MAN)

2.5.1 The child is created by God

A great deal of attention is given to the instruction of Christian children. Acquiring a proper Biblical view of the nature of man/the child is a very important task for the Christian educator, yet it is something which is often neglected within the school and the home.

According to Fennema (1977:1-2) children are created by God. Their origin is the same as the created reality in which they are instructed. Truth, reality, and the

children all originate from the same Source. Since reality and children were created by God, they are meant to interact and interrelate in a harmonious manner.

According to Fourie et al. (1991:169), as a creature of God, a recipient of his goodness, a child is cared for by a personal Father. Each human being (man and woman) has exceptional value in the sight of God. It was primarily through Jesus Christ that the worth of every human being became manifest. Christ found the single individual, discovered the man in the mass, and made the person count for something in himself and before God.

Thomas Aquinas (in: Fourie et al., 1991:170, 180) states that man is a unity, an autonomous entity, consisting of form (soul) and matter (body). For that reason he believed that the soul (spirit) was not a separate entity, but the "inspirer" of the body. Man is directed towards the future and is receptive to the Word of God. His body, as the temple of God on earth, has its place in the structure of human life. On the one hand, man lives according to the authority of God's Word (his spiritual food), but on the other hand, he also lives on bread (food for the body). Hence man, therefore, cannot live by bread alone (Luke 4:14 and Matthew 4:4, TEV).

According to Douglas et al., (1988:731) the Bible emphasises that man is part of nature. Being dust, and made from dust (Genesis 2:7) his biological and physical similarity to the animal creation is obvious in many aspects of his life (Genesis 18:27; Job 10:8-9). Being 'flesh' he shares in the helpless dependence of the dumb creation on God's mercy. (Isaiah 2:22; 40:6). Even in making nature serve him, he has to serve nature, tend it, and bring it to fruition (Genesis 2 : 15). He is subject to the same laws as the natural world and can find himself overwhelmed in the midst of the grandeur of the world in which he lives (Job 38:42).

Fennema (1977:2) summarises the Biblical view of man as follows:

" The Bible is quite plain about the origin of man. Genesis 1:27 states: 'So God created man in his own image, in the image of God created he him; male and female created he them'. This fact has several implications for the manner in which adults are to view children".

According to Cunningham and Fortosis (1987:46) man is a created being and he is God's most important created being.

2.5.2 The child is a religious being

The child is also created as a religious being. Genesis 1:27 states that the child is created in the very image of God and illustrates man's religious nature: "... then the Lord formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being".

Man was created by design, not by chance, and given the spark of life by the sovereign God. Children continue to breathe the breath which God has given to them. Children are totally religious beings. They also possess an intrinsic desire to worship (Fennema, 1977:3).

Fennema (1977:4) further explains that the child is created by God as a creature and is not autonomous. He is dependent rather than independent. The child is also unique. Each child is different from the next. Each has unique talents, characteristics and traits.

2.5.3 The child is an image-bearer

Fennema (1977:5-6) asserts that the child is an image-bearer. Genesis 1:27 records that "God created man in his own image". Even after the Fall, man continues to bear

evidences of the image of God. This is evident from the following Scriptural passages:

"Whoever sheds the blood of man, by man shall his blood be shed; for God made man in his own image" (Genesis 9:6). "... he is the image and glory of God" (I Cor 11:7). "... with it (the tongue) we bless the Lord and Father and with it we curse men, who are made in the likeness of God" (James 3:9).

Volumes have been written about man as image-bearer of God. Man has wrestled with the meaning and implications of this truth for centuries. The complexity and the impossibility of fully comprehending the topic reflects a God who is infinitely complex and incomprehensible by finite man. Nevertheless, attempts at understanding have been made which can be shared (Fennema, 1977:6).

Fourie et al. (1991:224) indicate that according to the Calvinistic view, man did not just appear on earth. He was created by an Almighty Creator in His image and likeness and was placed on the earth.

2.5.4 The child is a sinner

Gunter (in: Fourie et al., 1991:212) states that the Christian child is a pardoned sinner, who repeats the primeval choice which Adam made in his leap towards sin. He chooses against the Word so that his relationship with God and accordingly with his fellow-man and the world, is maladjusted. Because he is constantly inclined towards a negative answer to the Word, he is not the human being he is supposed to be. He is not capable of carrying out his assignment on his own, namely to love God above all, to love his neighbour as himself and to serve God and his fellow-man in the world.

However, sin has not made him totally incapable of answering the Word of God; he is only unable to answer positively.

Fennema (1977:18) further clarifies the belief that the child is a sinner:

"Is the heart of the child directed toward what is good, bad, or neutral? Man is not neutral, and never was. Man, in fact, was at one time good. Genesis 1:31 records: "and God saw everything that he had made, and behold, it was very good". But as recorded in Genesis 3, Adam and Eve sinned, and their nature became a fallen one. Scripture attests to the fact that all mankind has a sinful, totally depraved nature (Own emphasis).

"The heart is deceitful above all things and desperately corrupt; Who can understand it?" (Jeremiah 17:9) (Own emphasis).

"... all have sinned and fall short of the glory of God" (Romans 3:23) (Own emphasis).

The conclusion which must be drawn from Scripture is that man is essentially inclined towards thoughts and actions which are bad or evil.

2.5.5 The child can be a new creature in Christ

In spite of his sinful nature, man possesses an attitude of changeability. Gunter (1983:96) points out that man's complete conquest of evil and his salvation from sin are possible only through Divine grace. However, God's grace does not exclude man's education nor does it render it unimportant or meaningless. Yet, even by means of conversion and regeneration, which are the result of man's own decision in consequence of the particular grace of God, accompanied by his deliverance from sin, he is not immediately made perfect. His human nature and the basic structure of his being are not thereby totally destroyed and replaced by new ones. He remains the same person but the direction of his life is changed because he has become imbued with the spirit of Christ.

According to Fennema (1977:21) it is not all children who are new creatures in Christ. It is a gift from God, but it

calls for a response by the individual.

2.6 RÉSUMÉ

In this chapter an attempt was made to portray a pedagogic child-image and a Christian view of man/child. In 2.2, C. K. Oberholzer's view of the child was brought to light.

Some important characteristics of the child were expounded. It became clear that these characteristics always need to be taken into consideration when dealing with the child, so that the realisation of the pedagogic aim can be promoted.

In 2.3, P van Zyl's child-image was discussed. It was revealed that the child depends on his fellow-man for his needs, and that he requires guidance in order to survive and be able to constitute a life-world in a technocratic society, without fear of being destroyed by the masses.

2.4 dealt with P. G. Schoeman's functional anthropological model. This view of the child reveals how the human body, as an totality structure, functions. It includes inter alia, the eleven modes of human existence, which can be distinguished but cannot be separated from each other. This implies that man is a unique human being and is not divisible.

Finally, 2.5 dealt with a Christian view of man/child. Certain Biblical views of man were highlighted. Some spiritual implications of the nature of man were also brought to light. It was revealed that man needs a constant relationship with God in order to lead a meaningful existence.

In the next chapter an attempt will be made to define the human world and to describe how a life-world is constituted.

CHAPTER THREE

THE HUMAN WORLD AND CONSTITUTING A LIFE-WORLD

3.1 INTRODUCTION

In Chapter Two different views of the child (man) were clearly presented. During the entire discussion, two important aspects were highlighted, namely : the anthropological and the Biblical view of the child (man). In this Chapter attention will be given to the following aspects: man and the world, and the constitution of a life-world through education and human relationships.

Before any attempt at assisting the child to constitute a secure life-world, it is necessary for the educator to understand man and the world in which he lives, because, in existential thinking, man and world cannot be separated. (cf. 1.3.4.2)

Before expounding the concept of "man and the world" and other relevant concepts, it is imperative to consider contemporary society (cf. Chapter One and Chapter Two), in particular, the expectations of contemporary man.

In South Africa today, expectations centre around the implementation of democracy. Democracy, in the political or economic sense, can be regarded as the means and method of promoting ethical principles towards the goal of a meaningful human existence for all South African citizens. As a social ideal, democracy should enable each individual to have a fair opportunity to actualise his full potential. A good democratic order should, inter alia, have clear objectives. Citizens should be able to achieve goals and values which will contribute towards the general welfare of all the members of the society (Gunter 1983:302).

Against the background of the situatedness of modern man, it is necessary to reflect upon the concept of "man and the world" before considering the role of the educator in constituting a life-world.

3.2 MAN AND THE WORLD

3.2.1 Introduction

In Chapter One, (1.3.4.2), the concept of "world" was defined. The term "man and the world" is synonymous with the term the human world, which means the place occupied by man in the whole creation. It may also refer to the outcome of man's involvement with reality. The human world is also a world of relationships. In this world man always retains the initiative in the founding of relationships, but this initiative does not occur of its own accord, nor is it inborn in man. He must be educated to achieve this (Bekker et al., 1976:39).

Man and the world are closely related and in fact complement each other. Man is a being who exists and his existence cannot take place in any other place than in the world. The world of man is defined by Du Plooy and Kilian (1980:115) as the world of the subject, who is not present in it like an animal; his presence constitutes world as a definitely human concern. The human world has come into existence by man's labour, by his own creative abilities and efforts. As a result "world" always implies "world-of-and-for-man".

Attempts made at elucidating man's indissoluble engagement with the world resulted in the formulation of two schools of thought, which manifest other views of man and highlight observations of man's relation with the world. Some ideas relating to these two schools of thought will be elucidated in the following paragraphs.

3.2.2 Two schools of thought relating to man's engagement with the world.

3.2.2.1 The substantialistic school of thought.

According to substantialistic thinking, as asserted by Descartes (in: Viljoen and Pienaar, 1971:176) man, as a subject, is separated from his world. He cannot get at things directly, with a result that the everyday known world becomes an unknown world. Everything that stands apart from the subject is seen as an opposing reality. Man can, therefore, get a grasp on the opposing reality by means of his senses only. In other words, man and the world are related to each other merely to the extent that science reveals this inhuman reality to man.

Oberholzer and Viljoen (1973:96) clarify the substantialistic thought as follows:

"In substantialistic thought man is seen as a being composed of substances or 'properties' and these substances can be demonstrated and even observed with the aid of all kinds of techniques or instruments. In this view he is the sum total of at least three such substances, namely body, soul and mind. These are demonstrable attributes as components or constituent parts".

Descartes's view (in: Viljoen and Pienaar, 1971:177) declares that man has a body which is merely a mass moving through space and that man has more than one substance, each of which exists separately. Man's behaviour thus comes as a result of impulses from the opposing world.

3.2.2.2 The scientific-objectivistic school of thought.

The scientific-objectivistic school of thought portrays man as subject and thus differs from the substantialistic school of thought. According to Husserl (in: Viljoen and

Pienaar, 1971:178), being-a-subject does not imply a fettered-reflecting ego, but being conscious of being-in-the-world. Man as subject is existence; he can take a stand outside of himself.

The fact that man can take a stand outside himself implies that the subject needs two entities, body and world. Without body or world the subject cannot exist as a subject, and cannot get recognition as man.

Man's consciousness is described by Husserl (in: Viljoen and Pienaar, 1971:179) as intentionality and constituting consciousness. By intentionality he does not denote something separate within man, nor something belonging to man, but he interprets it as revealing man's basic attitude towards being-in-the-world.

Ideas postulated by Oberholzer (in: Viljoen and Pienaar, 1971:179) indicate that man is intentionally adjusted to his world; he is in "dialogue" with his world, man is present at an attendant reality. Man is, therefore, concerned with his world and his behaviour portrays maturity.

Oberholzer and Viljoen (1973:103) explain scientific-objectivistic thought by quoting examples from observations on science and the practice of science and by interpreting consciousness as intentionality in the following manner:

"Consciousness as intentionality is by no means something internal, enclosed and, existing by itself, producing its 'content' in consequence of inherent ideas or mysterious influence from outside ... the category of intentionality not only signifies a definite relation between knowledge and the object known, but also posits an ontic relationship between man and reality with the express "presupposition" that this relationship is characterised by activity, and that it is precisely by activity as presence that it is possible for present reality to be constituted into a world-for-someone ... it is always intentionalised world as a world-of-and-for-somebody;

it is a selection from the total of objects to which somebody exposes himself".

3.3 THE SITUATEDNESS OF MAN (BEING-IN-THE-WORLD)

3.3.1 Introduction

From the moment of his birth man is constantly in a situation. Derived from Latin, situatus, situare - situation means: as existence, man is seen as open and incomplete; he will continually occupy a different stand, that is, will step out of his previous situation. The concept of situation can be defined as the whole of relations in respect of which action must be taken (Van Rensburg and Landman, 1988:483).

Man is always at a certain stand in the world. He is always situated. His situatedness, as Du Plooy et al. (1982:71) assert, is related to the time and space experienced. Concrete time is time for something, or for some specific task to be completed. Space is a world or a definite point from which man sets out. Man is a spatial being. He establishes space as the world in which he lives and acts. Du Plooy et al. (1982:72) elaborate on the situatedness of man when they assert that man cannot confine his movements to the familiar space. He shifts the boundaries and makes the broader world his living place (cf. 1.3.4.3).

In his endeavour to broaden his known world, man encounters threats and his constant task is to overcome those threats so as to obtain security, a sheltered human world. Man can be man only if he settles and lives in a "Heimat". This "Heimat" is not merely a specific spatial environment; it includes all facets of life; all relationships, his career, the social and legal order, moral and religious norms (Du Plooy et al., 1982:72-73).

3.3.2 Reality and man

The cosmos, which is always reflected as reality, is a creation established by the Creator before man's existence. What man does to reality, is to disclose all its mysteries and expose its complexity and vastness by using the necessary data available to him. Reality is man's workshop which needs to be used frequently because it is impossible to gain sufficient knowledge to satisfy all of man's wondering (Du Plooy and Kilian, 1980:114). In fact, human endeavours at trying to elucidate a certain phenomenon continue ceaselessly, since man is a seeker of meaning (cf. 1.3.3.2).

3.3.3 Various aspects of reality

Before man can constitute his life-world and expand his horizon, it is vital for him to be able to identify various aspects of reality.

The aspects of reality as presented by Griessel et al. (1989:67) are once again discussed here to emphasise the situatedness of man in his world. Man encounters the various aspects of reality irrespective of whether he is aware of them or not.

The aspects of reality or modes of human existence highlighted by Schoeman (1980:20-28) can be divided into two groups. The first group constitutes the world of natural phenomena, which are studied by the natural sciences. This group in turn can be divided into six aspects: the numerical aspect (discrete quantity); the spatial aspect (continuous extension); the kinematic aspect (motion); the physical aspect (energy); the biotic aspect (life) and the physical aspect (sensory feeling). The study of these aspects of reality reveal the relationship between man and reality (cf. 3.3.2), in particular, the world of natural phenomenon.

The second group consisting of nine aspects of reality constitutes the world of culture. These include : the logical aspect (analytical thought); the historical aspect (cultural development); the lingual aspect (symbolic meaning); the social aspect (social intercourse); the economic aspect (exclusion of excess); the aesthetic aspect (harmony); the judicial aspect (adjudication); the ethical aspect (moral love); and the pistical aspect (faith and certainty) (Schoeman, 1980:24-28). It is evident that man's situatedness is related to the various aspects of reality present in his life-world.

3.3.4 The world and man

In 3.2.1, the relationship between man and the world was discussed. Here emphasis will be placed on the situatedness of man, that is, man's being-in-the-world. As man finds himself situated in the world, according to Du Plooy and Kilian (1980:118), he cannot constitute his life-world before he has entered the normative and normated life-world of adults. This is something which has to be acquired after much struggle, devotion, frustration, despair, faith, love and hope, under the guidance of an authentic educator.

3.3.5 The world and the child

Oberholzer (in: Du Plooy and Kilian, 1980:118) indicates that a child born into this world against the background of reality, arrives as a complete stranger in a world in which others, especially adults, have already constituted their own life-worlds, and have found an abode as a space of safety. The child has to adjust to his situatedness in life like the adult has done before.

With reference to the situatedness of the child in the world, Viljoen and Pienaar (1971:180-188) state the following:

"The child has two milestones to achieve, that is, he must know himself and then be able to distinguish himself from others. The second milestone serves as core for further exploration and conquest of the child's world. The discoveries that the child initiated occur at the hand of another person (his mother/educator) and they keep the child incessantly busy until he successfully constitutes, manages, inhabits and experiences his world with its horizon always expanding and its landscape forever changing".

It is evident that worlds of people are different and diverse and that the child's situatedness in the world at his birth is very critical. This anthropological truth is especially significant for pedagogics and should not be ignored by educators.

3.4 COMPONENTS OF CONSTITUTING A LIFE-WORLD

3.4.1 Introduction

In Chapter One, 1.3.4.3 the concept of "world constitution" and the components of constituting a life-world were briefly discussed and their meanings highlighted. In this section attention will be focused on the components as the cornerstones for the child to find his way in this dynamic world.

At this stage it is first necessary to reflect earnestly on the role played by education in assisting the child to constitute a meaningful life-world. The contemporary child lives in a world that is constantly changing and sometimes

superhuman demands are made on the educator. In Chapter One, 1.1.2, possible factors contributing towards modern man's meaningless existence were discussed. These factors can be regarded as man's stumbling blocks in his pathway towards constituting a meaningful life-world. The influence of such factors must be handled carefully so that they don't become a permanent reality in the technocratic society. The potentially gloomy situation can only be challenged by the effective application of the following components of constituting a life-world:

3.4.2 World understanding

A phobia is often developed by a human being, particularly a child, if he finds himself in unknown surroundings, but one could speculate that the child would be far more fearful if he "treads" in a new world with distorted information. It is of vital importance that the child should be helped to understand his own world and that of others. Griessel et al., (1989:67) describe this pedagogic assistance when they indicate that by means of functional as well as intentional education in the school, the child obtains a firm grip on his life-world.

The importance of assisting the child to understanding the world is emphasised by Du Plooy et al. (1982:73-76) when they state:

"To be able to live in the world man must constantly increase his knowledge of it ... He proves his grip on the world in his culture. His culture is an indication of his way of understanding reality The religious world makes no sense except to one who can believe in it For education this fact is very important. The point here is not an interpretation of reality but an understanding of the meaning. The meaning of the world-order ... the meaning

of human norms ... the meaning of the multifor-
mity of man's way of living ... mastering the
world as a place for human beings to live in".

3.4.3 World acceptance

According to Du Plooy et al. (1982:76) world acceptance does not signify surrender to the world, but it means the ability to accept what is regarded as appropriate or reject what is bad. World acceptance implies acceptance of the present as an opportunity for orientation in the world of meaningful events. It points to a choice using a value-judgement based on confidence in norms and validities which speak from the past and look towards the future. Because of his faith in his adult educators who, by living in the world, have created a "home" for him, the child should accept unquestioningly what is expected of him. From the "home" offered by his educators he must acquire his own grip on the world.

3.4.4 World orientation

The world orientation is derived from the Latin word orior - to rise. By means of the sun which rises in the east (orient), man can determine his position - thus orientation means to determine one's position (situatedness) within the whole of reality. The task of the school is to provide a vantage point which will help the child to determine his own place in a world with conflicting and confusing values (Griessel et al., 1989:67).

World orientation requires giving meaning to occurrences and things. Education as an aid to advancing the child envisages the strengthening of his choice and the ability to choose on the basis of the demands of humanity. Sheer obvious repetition of a fixed pattern is no true orientation (Du Plooy et al., 1982:77-78).

3.4.5 Constituting the world

As the school is engaged with the child, the educator must understand that man cannot make the world his dwelling place without the assistance of his fellow-men. It is the traditional order of the world that education passes on to the rising generation. Education must also take into account the world in which the child finds himself, a world which is constantly changing. The task that the child performs in his world is his contribution to the shaping of the life-world. The child must, therefore, be educated to control science and technology in a way worthy of man (Du Plooy et al., 1982:79-80).

3.4.6 Inhabiting the world

According to Du Plooy et al. (1982:81-82) inhabiting the world implies understanding, accepting, orientating and constituting it as man's way of inhabiting his world. Inhabiting the world in the company of others manifests man's way of living as a way of existing through others, with others and for others. In order to be able to give meaning to the world (inhabit the world), man is committed to education as a fundamental possibility which is an attribute of being human.

The educator should know that mutual affection is a prerequisite for constituting/inhabiting the world as a human home. The world-for-myself, although prepared by others, emphasises the uniqueness of man but does not imply mass equalisation.

Concerning the task of the school with regard to the child's inhabiting the world Griessel et al. (1989:67) indicate the following:

"Every bit of subject matter in addition to its usefulness value, also has value as a means of moulding the child".

A further responsibility of the adult educator in this regard is to ensure that his help to the child gradually becomes redundant thus ensuring that the child is increasingly ready to inhabit the world.

Throughout his life man is constantly challenged by various situations which affect him in different ways. In these situations he is not alone but he is with his fellow-men. In each situation man must act responsibly and with understanding of the world of others. He can comfortably do this by establishing proper and meaningful relationships which will lead to the continuous constitution of a new life-world.

In the following section attention will be given to some important relationships that the child can forge in order to constitute a meaningful life-world.

3.5 HUMAN RELATIONSHIPS LEADING TO WORLD CONSTITUTING

3.5.1 Introduction

The concept of "relationship" is derived from the word "relation". According to Van Rensburg and Landman (1988:467) "relation" comes from the Latin - relatum - which means : to carry, to support ; to communicate with somebody else; to do something which is to the benefit of the other person. The prefix "re" denotes mutuality and presupposes involvement of human beings with one another.

Grobler (1989:3-4) indicates that the prefix "re-" in the concept "relationships" suggests reciprocity; it implies that people become involved with one another. The word relationship indicates a relationship of encounter in which the parties to the relationship, for example, the educator and the educand, have the task of relating to each other in

a particular way. The nature of this relationship is determined by their situatedness. A relationship can be constituted in a situation, only if the totality of things surrounding a person address him, thus compelling him to react.

To summarise : the concept of relationship refers to a commitment or solidarity between man and the world which manifests itself in human activities such as interaction, communication and interdependence. Human relationships are meaningful, leading to world-constituting as the pursuit after what is valuable in the person's world.

3.5.2 Man's relationship with God

According to a Christian philosophy of life God is the Supreme Being, the Creator of man; the Sustainer of mankind. This is evident from the following quotation from the Bible:

"Then God said, 'And now we will make human beings; they will be like us and resemble us. They will have power over fish, the birds, and all animals, domestic and wild, large and small' (Genesis 1:26)(TEV)".

Whatever else this passage may mean, it certainly acknowledges the relationship that exists between God and man. However, Grobler (1989:5) indicates that it is not man who takes the initiative in constituting a relationship with God, but it occurs the other way around. In this regard, Black and Rowley (1963:158) confirm that God himself in His grace has provided a means of fellowship with Himself, an opportunity for worship and protection from dangers. It is therefore God who establishes relationships with humans and only thereafter and on that basis do they have a relationship with God.

Barrette (1985:144) describes the relationship between God and man as follows:

"In Genesis 1 : 26 we read 'We will make human beings; they will be like us and resemble us' This does not mean that we resemble God physically. It means rather that human beings are able to enter into a special relationship with God; they can respond to His guidance, they can talk to Him and be answered by Him, that is, have dialogue with Him".

As a religious being, man can be understood only in relationship to God, because he cannot exist outside of that relationship. Black and Rowley (1963:949) elucidate the relationship that exists between God and man as follows:

"Throughout the history of the world from its creation ... it is God who brings men and things into existence, guides and controls them and finally brings them to their predestined goal. There is no room on man's part for anything but awe and wonder, nothing that he can contribute but his adoration and thanksgiving".

Grobler (1989:5) elaborates on this relationship when he states that when man enters this world, he finds himself in an alien world in which he feels insecure. As an establisher of relationships and a relational being, he yearns for the other (his fellow man) and the Totally Other (God) on whom he can call in his need, and in whose company he can confidently proceed to his destination. Man is prepared to submit to an Authority higher and deeper than human authority. Man's seeking for and attribution of meaning finds expression in a his relationship with his God or gods.

Seeking to find and experience meaning, the individual person searches for the sense and purpose of his own humanness. In other words, man feels insecure unless he feels that his relationship with God is firmly established. This is confirmed by Nolan (1988:202) who illustrates this idea from one of the portrayals of Jesus in St John's Gospel as follows:

"Abide in me, and I in you. ✓ As a branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches ... for without me (the vine) ye can do nothing" (John 15:4-5, King James Version, KJV).

The above passage reveals that human beings need to recognise that they have limitations in their endeavours to constitute a life-world. Man, therefore, yearns for Someone or Something that will take hold of him, to whom or to which he can surrender himself and in whose company he can venture into the unknown and unknowable future. This reverent attraction of man to his God may be described as a bond which gives him confidence in the significance of his own earthly existence and that of world events (Grobler, 1989:6).

May (1975:52-53) provides a good illustration of man's relationship with God when he asserts:

"Man is the creation of God ... he is a person who enjoys a special relationship with his Maker, who has chosen him to carry out significant tasks in His world ... he cannot fulfil life without the strength and the insight which God alone can give him. Man was created to enjoy perfect fellowship with God".

3.5.3 Man's relationship with his fellow-man

Man's relationship with his fellow-man is an anthropic relationship. The question arises: What is meant by fellow man? Grobler (1989:7) indicates that "fellow-man" means every person (child, adult or elderly person; Black or White; male or female) - with all the joys and sorrows, wealth and want that man is heir to - who crosses my path in daily living. "Fellow-man" also implies to two people who, because of the appeal that the one person addresses to the other, establish a relationship.

Man, who is in dialogic existence, is always involved with his fellow man and the world. He is compelled to share his world with others, because, without them, his existence is meaningless. Cunningham and Fortosis (1987:49-50) postulate that man was created to live in harmony with fellow human beings as a social, communal being. To be human, therefore, implies a co-existential involvement with reality in the company of one's fellow-men.

Lerner (1976:31-33) identifies a hierarchy of needs which are crucial for the functioning of man. Amongst others, he mentions that man has the need to feel and interact with other human beings (fellow-men) and with all the environments available. Work, play, love, conversing, art - all the basic life functionings are phases of the need to interact. Fulfilment of these needs leads to constituting a meaningful life-world.

In his involvement with others, each human being accepts the responsibility for the actualisation of another's humanness and thus establishes relationships. Grobler (1989:8) indicates that man is prepared to participate in and share knowledge, skills and even his destiny. By participating in a situation of human solidarity and in giving and receiving agogic aid, people find themselves and discover their own Dasein (being in the world), which imparts meaning to life.

The I-thou relationship as described by Buber (in: Brameld, 1971:68-69) is a dialogic relationship which is not possible between man and animal or man and plants. It is a human relationship characterised by one person's being present for the other - he is appealed to, he is there, he

listens and answers (helps). As the person's relationship with his fellow man deepens, so he expands the boundaries of his life-world.

Oberholzer (1979:138-140) points out that Christian concern for one's fellow beings is based on the idea of loving one's neighbour. In other words, Christian love could be considered as a criterion necessary for the establishment of a Christian relationship with one's fellow man.

3.5.4 Man's relationship with the world

In 3.2.1 of this chapter, man and the world, were discussed. It was highlighted that man and the world are inseparable and that the human world came into existence by his labour, by his own creative abilities and efforts. The life-world that man constitutes is a world of relationships.

The relationship man has with the world is explained by Harmse (1982:41) as follows:

"Man enters the world almost devoid of a predetermined, definite and fixed relationship with his environment. However, in order to survive, he has to come to terms with his environment. He has to establish a working relationship with the world because he lacks the natural instinctive behaviour patterns which would otherwise automatically have secured his survival in the world".

Man's involvement with his environment has led to the postulation of two opposing schools of thought (cf. 3.2.2.1 and 3.2.2.2), namely the substantialistic and the scientific-objectivistic schools of thought.

The objective of the substantialistic school of thought was to define the innerself of man approached from the outside. According to Grobler (1989:10) such methods of study tend to view man like a cabinet, whereas he is not an

object with specific attributes but a person with initiative, an initiator of relationships with a world in which he is continually present.

Ruhela (1986:144:147) claims that in a series of evolutionary stages in the universe, man evidently is the final product. It is necessary to understand the relationship of man with nature and grasp with distinct clarity the place that he occupies in this universe (mundane relationship).

Everything in the universe has a purposeful existence of its own. Man too has to abide by this universal principle and must endeavour to fit into the harmonious working of nature and thus become a "serviceable tool" for the growth of the whole world (reality).

As a human being, every person is actively involved in present reality (world). Each person thus involved should be agogically or pedagogically accountable. He experiences and assigns meaning to everything around him; he is bodiliness in communication. As subject, the person creates and designs, picks and chooses, accepts or rejects, adds and takes away, hopes and expects and suffers disappointment, loneliness, fear or anxiety. It is significant that when a person designs and inhabits his environment (world) positively, he experiences security and has courage to venture into the future (Grobler, 1989:10).

Man's relationship with the world is not one of confronting (standing opposite) or transcending (rising above) the world but of being in the world. This means making a home in the world or in other words, constituting a life-world. Modern man, in his situatedness in a changing world, must strive to establish his relationship with his environment (world), both natural and technological.

In this regard Miel and Berman (1970:37) specify that the relationship between man and his natural and technological world will assist him to understand the consequences of his

actions. As a result, both adults and children who comprehend man's relationship to the environment will be equipped to do something about the environmental problems that beset the world. The technological world (civilised cultural world) needs to be understood and controlled.

Relationship is synonymous with meaning. It is obvious that a distorted relationship between man and the world will result in a distortedly designed life-world and a meaningless existence.

3.5.5 Man's relationship with himself

Man is the pivot around which his existence eccentrically revolves. He is the centre of all his situations and thus of the world. "I", "me" and "myself" constitute the closest possible companionship. Existing with himself, he is also in continual communication with himself. The communication with himself refers to the fact that he can transcend himself - be "outside" himself from where he can "observe" himself. To "observe" oneself implies to be in relation with oneself (Van Rooyen, 1987:97).

Grobler (1989:16-17) indicates that human beings are unique in that they are distinct from other beings. The person must therefore accept himself and respect his own dignity. Every human being desires to be that individual self which he in fact is, and should, therefore be allowed to identify and gain greater understanding of his authentic self, as a being with his own knowledge and experience.

To be human means to be someone or to have an identity, in the sense that the person strives to answer the question, "Who am I?" to his own satisfaction. Since man is consciousness, (cf. 3.2.2.2), he can come to know both himself (self-identity) and other people and things. But he is also self-consciousness in the sense that he is aware of himself, his body, his thoughts, his feelings - in fact, everything that

he can call his own. Man comes to know himself through recognition of all that he is, but also through his relationships with people and things.

According to Villard and Whipple (1976:71-73), a self-concept is composed of the following three types of identity, each uniquely significant for the individual and his relationships:

- * personal identity:
this refers to hereditary traits
- * interpersonal identity:
how a person perceives himself in his interpersonal life (friendly, cordial, dynamic, etc.) in the light of other people's actions
- * social role identity:
self perception learnt in interaction with others. It involves certain rights and privileges, attitudes and obligations arising from a particular social role (for example, mother, father or child).

Man's relationship with himself implies that he is continually thinking about himself, questioning, evaluating and criticising himself. By doing this, man can look at himself from a more objective point of view. His own existence can be constituted as the object of his own contemplation. In relationship with himself man can maintain inner stability and in relation with mundane objects in his life-world, man transcends himself towards this object, from where he communicates with himself. He is in communication with himself via the object (Van Rooyen, 1987:97).

Since the individual person is the centre of all relationships, his relationship with himself is central to his life-world. This relationship with himself is the prime integrator of relationships and interaction with things and people. In this regard Jeffreys (1972:10-11) stresses that

no human being can come to his full personal stature in isolation. The growth of self is a social experience and the higher activities of man, such as moral conduct, are meaningless when isolated from relationships with other persons.

3.6 RÉSUMÉ

In this chapter an attempt was made to highlight the meaning of a human world and how it can be inhabited meaningfully. Two schools of thought were discussed in order to reveal the relationship between man and the world.

In 3.3 the situatedness of man was discussed. An important fact that came to light was that, in his situatedness, man has no choice in the conditions of his birth, but by using his initiative, he can design his own life-world. In his endeavours, man must be aware that he is addressed by various aspects of reality, to which he is expected to respond positively, and in so doing constituting a meaningful life-world for himself. The components of constituting a life-world were also discussed (3.4) as forming a vital part in the child's becoming an adult.

Human relationships leading to world constituting received attention in 3.5. Four categories of constituting relationships were mentioned namely, man's relationship with God, man's relationship with his fellow-man, man's relationship with the world and man's relationship with himself. The discussion revealed that man cannot embark on life or venture into the world without entering into relationships. Relationships denote the mutual involvement of man with reality. Man can, therefore, be perceived as a related being/relational being.

CHAPTER FOUR

4. THE ROLE OF EDUCATION IN CONSTITUTING A LIFE-WORLD

4.1 INTRODUCTION

Education can be viewed as nothing other than the total life of a community observed from a particular standpoint; of learning to live a particular way of life. From this point of view education involves prescribing what people of a particular place should believe in (Jeffreys, 1972:3).

Constituting a life-world for the future means to respond fully to the challenges of reality, of the present. Educators, in other words, should be aware of the true nature of the child, see that the stages of the child's growth are meaningfully nurtured to ensure the actualisation of a meaningful adulthood. In other words, provision of good education leads to the constitution of a meaningful life-world.

Contemporary society finds itself in a struggle to emancipate man from the demands of the technocratic world which have given rise to the phenomenon of mass-man (cf.1.1.2.1). In this struggle, social leaders will have to review the entire structure of education in order to improve its role in the constitution of a life-world. In this regard it should always be remembered that reality changes continually and that there is no education that would remain suitable for all times.

Due to man's situatedness, the world remains partly obscured from him. Man's world always consists of boundaries to be expanded. Hence education towards constituting a life-world is indispensable.

Constituting a life-world is also an anthropological task because the participants in the situation are human beings. To achieve this task human relationships must be

established to enable the child to explore reality without fear. Certain anthropological/pedagogic categories that play an important role in the child's constituting a life-world through education, will be discussed in the following section.

4.2 ANTHROPOLOGICAL/PEDAGOGIC CATEGORIES OF BEING-IN-THE-WORLD

4.2.1 Introduction

The human manner of existence in the world is described by the term Dasein. The term Dasein is a German word derived from two words : da - there + sein - be, being : the prefix da - implies presence somewhere else. According to Van Rensburg and Landman (1988:524) Dasein means that man is a being who knows that he is present in/at his world in different ways. It also indicates that man is no isolated being.

From the term Dasein it is possible to formulate anthropological/pedagogic categories of being-in-the world.

4.2.2 The concept of being-in-the-world

Woodbridge (1988:44) emphasises the following about the concept of being-in-the-world:

"In pedagogics being-in-the-world is referred to as the first category of reality or the ontological category. Man's existence is more than just 'being'. His life is a meaning-giving or meaningful existence. In education this implies that the child by actively giving and ascribing meaning, gets to know reality and his own relatedness to reality".

World can only be understood via and in accordance with man as being-in-the-world. Being-in-the-world refers to a human

being and especially to his ways of being in the world, in other words, to his existence. The child, being-in-the-world as an individual with his own initiative and possibilities, is compelled to exist-in-the-world by means of relationships which he has to create (Van Rooyen, 1987:12-13).

The child's successful constitution of a life-world can be promoted by the educator's application of certain anthropological/pedagogic categories of being-in-the-world such as:

- meaningful understanding,
- meaningful participation, and
- meaningful identification.

4.2.3 Some anthropological/pedagogic categories of being-in-the-world

4.2.3.1 Meaningful understanding

In 3.4.2 the concept of "world understanding" was elucidated. In order to understand the world, meaningful understanding must be reached through education, since the child is expected to give meaning to reality and especially in his own situatedness.

Giving meaning to reality forms part of the pedagogic category of 'being-in-the-world'. Woodbridge (1988:44-45) elaborates as follows:

"In the field of education this category indicates that the educator must explain and clarify the norms and values of society in such a way that their meaning will be understood by the child. If the child fails to understand the relevant norms meaningfully, he will be unwilling to put them into practice".

With regard to the meaningful understanding of reality, Kilian and Viljoen (1974:167) indicate that in an

increasing manner the child must show that he understands the norms as exemplified by the adult and thus accept the responsibilities of being human.

4.2.3.2 Meaningful participation

The word 'participate' means - to have a share (in something with a person) (Fowler and Fowler 1964:885). It goes without saying that in order to be engaged in meaningful participation, an acceptance of reality (cf. 3.4.3) already should have been achieved.

Woodbridge (1988:49) postulates that in education situations, meaningful participation as a pedagogic category indicates that through experience the child increasingly encounters reality by getting existentially and ethically involved in reality. He must also increasingly and responsibly account for his involvement.

Meaningful participation is inevitable (Woodbridge 1988:50) because being-in-the-world, is being in a challenging situation which requires significance attribution (cf.1.3.5.2). The educator's role is, therefore, an indispensable role, since the child's participation in his world is a mobilised participation. As the child gives meaning to reality, he slowly constitutes his own life-world (matures) and the educator becomes more and more superfluous (Kilian and Viljoen, 1974:207).

Achieving meaningful participation therefore means that the child has internalised the accepted values and norms of propriety and is thus able to achieve a meaningful existence in a world of co-existence.

4.2.3.3 Meaningful identification

The third pedagogic category deals with the extent to which

a child identifies with the norms of his own society. The achievement of meaningful identification reveals that man has made progress in constituting his life-world and is ready to inhabit his new world (cf. 3.4.5 and 3.4.6).

It is the task of the educator to assist the child to place himself increasingly under the authority of norms enunciated by the philosophy of life espoused by the educator. The child's obedience to these norms should be evinced by means of normed bodiliness. As far as the child is concerned, the educator must be aware of the fact that norms are initially embodied in the person of the adult. For this reason the norm image of the adult exemplified to the child is of fundamental importance (Woodbridge, 1988:52).

The behaviour of the educator is important to ensure that the child attains meaningful identification, since the adult should already have acquired the norms of propriety. However, the child himself must choose to internalise the norms in his own life. In so doing he will increasingly exhibit the accepted image of adulthood.

In the following sections the discussion will centre around the constitution of a life-world through education.

4.3 CONSTITUTING A LIFE-WORLD THROUGH EDUCATION : A REVIEW OF RELEVANT CONCEPTS

4.3.1 Introduction

To obtain authentic results, education practice requires total involvement from the adult (educator) and the child (educand). Both participants in education need to be together in their pedagogic situatedness. Du Plooy et al., (1982:117) postulate that in their engagements, the adult (educator) and the child (educand) must be bound by pedagogic love. This love is called 'agape-love' which acknowledges the freedom of man (the child) to answer whatever

appeal comes his way.

Love appeals to the child to venture on his way to the future with the adult who aims at promoting only the child's highest good. It is the task of the educator to assist the child in a loving manner to constitute a meaningful life-world. This should be done in a manner that protects human dignity. Acceptance of the child as a person will also help him to constitute a meaningful life-world. According to Van Rooyen (1987:125) education at school should assist the child to make selections from reality - that is, to make responsible choices in terms of his potentialities and interests which are necessary to help the child to obtain a meaningful perspective on his future.

It is evident that educating is a formal way of helping the child to constitute a meaningful life-world. In this regard Griessel et al. (1989:66) state that the school focuses on the child's cognitive and mental abilities in order to help him assign meaning to his environment.

4.3.2 The concept of life-world

In Chapter One (1.3.4.1) the concept of life-world was briefly elucidated and it becomes clear that it does not refer to the compilation of everything which exists on earth, but, as a human concept, it is derived from man's existence on earth. Life-world should therefore be conceived as an oriented world with an experiencing self as its centre (Van Rooyen, 1987:13).

After educating the child through imparting certain contents of knowledge and skills, a new world is created. The child moves from the child-like world towards the world of the adult. This means that the child expands the boundaries of his world. A variety of situations in the world demand that the educator should always provide orientation as a prerequisite for the constitution of a life-world.

4.3.3 The concept of significance attribution

The term 'significance attribution' was briefly clarified in Chapter One, 1.3.5.2. From the elucidation of the concept, it became clear that significance attribution plays a vital role in the constitution of a life-world. Without attribution of meaning, there can be no constitution of a meaningful life-world. In this regard Engelbrecht et al. (1989:2) assert:

"Everything that is of personal value to the child is embedded in his life-world simply because he knows it (and has attached a meaning to it). What he does not know, he asks about (and then he comes to know it), and in this way he attaches meaning to more and more things and continuously expands and broadens the horizons of his life-world".

From the above quotation, it is evident that education plays an indispensable role in the realisation of meaningful significance attribution. Knowledge obtained through education will always urge man (the child) towards exploring and finally constituting a life-world.

4.3.4 The concept of original non-availability of a life-world

Du Plooy and Kilian (1980:119) indicate that originally a life-world is not available when they cite:

"Just like a language, a life-world is something to be acquired by a human being. It is not something ready-made or something to be inherited in an effortless way".

Du Plooy et al. (1982:73) state that in his situatedness, the infant enters a world of meanings with which he must become acquainted before he can live in it.

The above paragraph suggests that in making a life-world available to the child, education is imperative. Observa-

tion proves that the child's mother is capable of bringing about a reassuring experience to the child which enables him to understand his life-world. But as the child grows up, he will need school education in order to facilitate the understanding, acceptance and constitution of the adult world by means of orientation in it.

The life-world may be non-available in the beginning (at birth), but man, who is a seeker of meaning, will always strive towards the constitution of a life-world. Language acquisition also facilitates the task of the adult to assist the child in constituting his world as a meaningful one based on valid norms and values (Du Plooy and Kilian, 1980:120).

4.4 THE ROLE OF EDUCATION IN THE CONSTITUTION OF A LIFE-WORLD

4.4.1 Introduction

To the question of who man (adult or child) really is, a conclusive answer may never be reached. Man remains dissatisfied with what he knows about himself and always wants to know more. In the same way, the educator continually searches for more knowledge to assist him in his task of leading the child to attain a meaningful life-world (adulthood).

The educator has to plan and fulfil his educational acts in accordance with his own images of the child/man (Fourie et al., 1991:216).

It goes without saying that different views of man (the child) have very important implications for all aspects of education and teaching. Hence various anthropological view points need to be critically examined by contemporary educators living in a technocratic era so as to equip themselves in their endeavours to assist children in the

constitution of a life-world.

In Chapter Two (2.2), C K Oberholzer's views of the child were discussed. These views revealed some characteristics of being a child. In the following sections these characteristics will be further discussed. The point of departure will be the role of education in assisting the child to constitute a life-world.

4.4.2 The child is completely human

As a human being, the child starts off being an infant and then grows towards adulthood. To elucidate this idea Comenius (in: Fourie et al., 1991:202) explains that in order that man may be fashioned to humanity, God has granted him the years of youth, which are suitable for education. The period of youth is there for the sole purpose of training, that is, education. In his totality as a human being, the child is capable of entering into educative dialogue with the educator. Their conversation, if it is genuine, will appeal to the child for complete acceptance of the educator's call to venture with him into a new world.

A penetrating investigation into the role of education in the constitution of a life-world leads one to conclude that: being a child is a mode of being human and man is a being who educates, is educated and is dependent on education and is amenable to education in order to become what he wills to be (De Vries 1986:50).

4.4.3 The child is pathically related

If man (the child) is regarded as a being who does not passively experience the influence of his surroundings, it follows that he relates selectively to reality; determines his attitudes in a given situation and chooses certain

possibilities while he rejects others, thus constituting reality (Fourie et al., 1991:200). Viljoen and Pienaar (1971:190) describe the child's pathic relatedness as follows:

"Because the child presents himself as countenance, as someone from another order, this countenance is expression, and the expression on the naked countenance of the child is an invitation to speak to someone ... the adult must aid and sustain the child to constitute the world-for-the-child, to cultivate it, to transform it into an inhabitable, personally known world and abode".

It is evident that education is possible because the child himself expresses that he needs someone to help him give meaning to the world. In this regard Du Plooy confirms that dialogue must be cultivated in the education situation, where parents and children are pathically related and where acquisition of language is at stake (Du Plooy et al., 1982:42).

4.4.4 The child as will-to-meaning

Although the child is will-to-meaning, the adult has no power to give the world to the child as he would give him a present. The child is himself concerned with the constituting of a world - the child is someone who wants to be someone himself (Viljoen and Pienaar 1971:190).

Although the child is will-to-meaning and wants to become someone, he is still a being dependent on the educator to assist him with meaningful orientation. In other words, the child will always remain dependent on education in the constitution of his life-world. According to Du Plooy et al., (1982:55) the educator's task is to activate freedom within the child which will enhance his will-to-meaning.

4.4.5 The child as being cast

The new-born child has no choice in the circumstances of his birth and while he grows up and feels the threat of the unknown world, he finds that he is educationally cast on the educator (adult). The task of the educator is to receive, accept and address this being who is cast upon him, entrusted to his guidance.

Oberholzer and Viljoen (1973:108), clarify the situation of the child being as being cast when they state:

"The child begs for an adult with motherliness who will notice him in his intense need, dependence and impotence, and who will accept him. The entire existence of the child gives the most ample evidence of his being dependent and thrown upon an adult".

4.4.6 The child's distress call (need call)

Human beings, especially the child, at times experience their world either as a safe home or as a threat. The distress call expressed is addressed to someone capable of satisfying it, that is, an adult (educator).

The educator is constantly being called upon to sustain and to assist the child in his endeavour to constitute a life-world. The child's distress call can be a yardstick for measuring the extent of his needs. The task of the educator is to take part in the raising of the dialogue level that the world may unfold to the child. Education is to a certain extent the unlocking of the world for the child. J H van den Berg (in: Viljoen and Pienaar, 1971:194) describes this mode of assistance as follows:

"The secret of all helping ..., lies in the fact that he who wishes to lead a person to a special aim, i.e wants to help a person - must realize with great precision to look for the person needing help there where he is found" (Own emphasis).

4.4.7 The child as world-designer

The child arrives in a world already inhabited; a world already characterised by different traditions. It is a world where values are held and norms are observed. The child's distress call is an appeal to be accepted in this world on the basis of norms.

According to Du Plooy et al. (1982:57) the norms prevailing in the adult's world are the guidelines for the child's life of choices and of choosing. By virtue of these norms, the child attains a foothold in the world. The child cannot, however, design (constitute) his own world without the assistance of the educator. In a world of science and technology, discoveries and knowledge explosions, it is essential that the child be helped to acquire an understanding of the world through meaningful orientation.

4.4.8 Conclusion

From the findings in 4.4, it is clear that the relevant characteristics of the child are of special importance to education. The educator should not lose sight of the nature of the child, because if he fails in this respect, education would become a futile exercise. Instead the educator should seek to assist the child to constitute his own life-world at all costs.

4.5 THE TASK OF THE SCHOOL IN THE LIFE OF THE CHILD

4.5.1 The significance of the school with regard to the child's experience of normative reality

The school has undoubtedly become one of the most important educational institutions in the modern world. It is increasingly being given more to do and having more demands

made on it (Gunter, 1983:169).

A problem is encountered when there is a confrontation between the older and the younger generations. These two parties may disagree on certain issues just because they attribute meaning to things differently. This state of affairs emphasises the importance of the school with regard to its task of unlocking reality to the child. In this regard Van Rooyen (1987:125) asserts:

"The constitution of the child's life-world is closely connected with the success which the school has in placing reality within his reach and the support rendered to the child to control this reality".

The significance of the school with regard to the child's experience of normative reality is summarised by Griessel *et al.*, (1989:56-60) as follows:

"It can be stated that the teacher as a presenter of meaning discloses the contents of various subjects to the child so that he can experience them meaningfully. While learning, accompanied by his teacher, the child acquires meaningful knowledge through his personal participation, and he builds up a reservoir of experience which will enable him to live on an increasingly higher niveau, that is, to become more and more adult in an ever-changing reality. Morally the child will be helped in his choice for humanness and his character will be formed so that he should act according to his deepest convictions of what is right and what is wrong" (Own emphasis).

4.5.2 The overall task of the school

Education, as the task of the school, is the intentional, purposeful and deliberate intervention of adults (educators) in the lives of children, to assist and guide them with regard to the constitution of a life-world. Fourie *et al.*, (1991:270) postulate that the school's role is to assist the child during his emancipation from the family as a micro-education milieu, by helping him to explore the

wider macro-reality in which he will have to hold his own as an adult.

With regard to the task of the school, Kruger (1985:44) attests that apart from the home, no environment affects the child's self-image as profoundly as the school. If for any reason he experiences the school negatively, if he fails to find his security there, his potential for self-actualisation will suffer and in extreme cases the school, instead of helping him along the road to adulthood, may actually impede his progress.

The task and function of the school in the life of the child is, therefore, all-embracing (education in totality) and it includes the following aspects:

4.5.2.1 Imparting knowledge

The school must reveal reality to the child and according to Griessel et al., (1989:68) imparting knowledge implies more than the child memorising facts. The child has to be helped to realise the connection between facts, to make correct deductions and to come to correct conclusions.

The importance of imparting knowledge to the child is emphasised by Van Rooyen (1987:125) as follows:

"In school the child is confronted with an ever-increasing amount of objective knowledge. He is compelled to rationalise reality. ... He is also guided to formalise and systematise aspects of reality selected for him by the adult" (Own emphasis).

4.5.2.2 Transference of skills

Skills that can be transferred to the child by the school, as mentioned by Griessel et al., (1989:68) include : the three R's (reading, writing, arithmetic); skills related to

manual abilities (wood and metalwork, arts and crafts, domestic science, cookery and needlework) which promote co-ordination between brain and muscles.

Van Rooyen (1987:125) also shows that he regards the transference of skills systematised through subjects as an essential task of the school when he states the following:

"Subjects are being compiled into a curriculum which is adapted to the child's level of becoming ... the child must obtain knowledge and skills and the school has to devise situations beyond the learning situation and even outside the school context in which these knowledge and skills can be practised" (Own emphasis).

4.5.2.3 Imparting norms, ideas and attitudes

In the school the child must be helped to acquire good habits, to follow good examples, to love what is good and to do what is right (Griessel et al., 1989:68). Gunter (1983:169,175) clarifies the task of the school as follows:

"But the task of the school, especially the modern school, cannot be of an exclusively intellectual nature, ... by means of all the subject teaching, all the intra- and extra-mural activities, the life of the school in its entire scope and last but not least, the personal example and influence of the teachers, the child's mind and moral character must be formed for the good; right habits, attitudes, values and ideas must be instilled and fixed in him, and the child must be helped gradually to develop his own balanced, well grounded and rational life-view ... " (Own emphasis).

Modern educators should take note of what Higgs asserts in this regard:

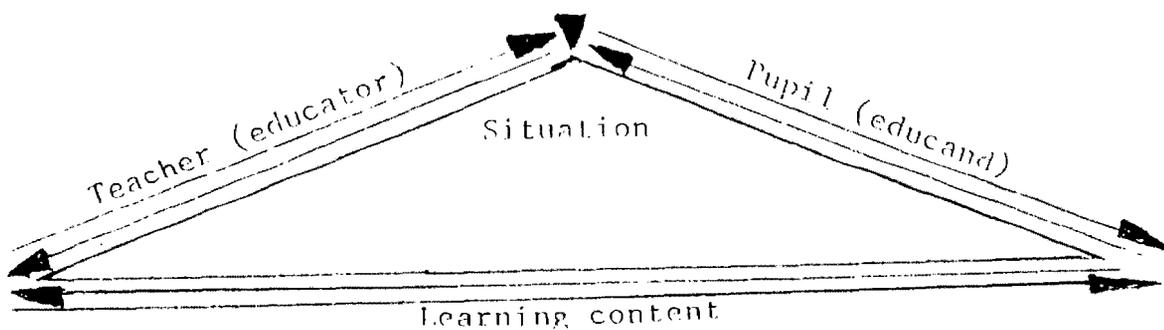
"Fundamental human values are threatened by a technocratic mentality that attests to the death of permanence, even the permanence of human values" (Higgs, 1991:116).

4.6 THE TEACHER'S TASK IN THE LEARNING SITUATION

The role of the school in the life of the child is of vital importance because the malfunctioning of the school will render futile all the attempts of the child and the teacher in the constitution of a meaningful life-world.

4.6.1 Constituents of the pedagogic situation

Griessel et al., (1989:101-102) maintain that the teaching-learning situation has three components, all directed toward achieving the goal of education. The components may not be separated, but there should be a continuous mutual relationship between them to ensure a successful teaching-learning situation. The three components are : the teacher (educator), the pupil (educand) and the learning content (subject matter). The presence of all three components constitutes a pedagogic situation (learning situation). These constituents are further clarified in the diagram below (Griessel et al., 1989:102).



4.6.2 The teacher as educator

The term "educator" is synonymous with pedagogue which according to van Rensburg and Landman (1988:437) means:

another term for educator, but rather a scientifically schooled (expert) educator on the post-scientific level.

The task of the teacher is to guide and direct the becoming of the children. The Greek term 'paidagogos' was originally used to describe a slave who had to walk with the child to guide and protect him. At a later stage the term acquired a more spiritual meaning in the sense that the 'paidagogos' had to take the responsibility of accompanying (Greek = agein) the child to moral self-determination (Griessel et al., 1989:102).

The above explanation suggests that the teacher, as someone who knows reality, should assist the child from where he is and gradually accompany him towards his final destination (adulthood). According to Griessel et al., (1989:103-104) the task of accompanying the child stretches over a number of years. The teacher is required to anticipate the plan to use during the child's development. Every lesson presented by the teacher should be objective. The nature and purpose of educative accompaniment should consist of the following aspects:

- * Character formation The child should be helped to make decisions and to be able to act in accordance with specific moral convictions.
- * Religious certainty It should be made known to the child that as a religious being and in obedience to his conscience, he should obey and trust in his Creator.
- * A realisation that love and tolerance will have a positive influence on all his human relationships should be instilled in the child.
- * Submission to authority as objective The child must be made aware that humility and submission

- * to authority ensures the existence of an orderly community.
- * Aesthetic appreciation will enrich, elevate and ennoble life This should form part of the child's character.
- * A sense of increasing economic independence The child should be taught this through his work.
- * Balanced personality The child's social relationships and attitudes should be guided.
- * Cultural awareness The importance of cultural treasures should be revealed to the child.
- * Increasing knowledge Decision-making by the child is important in all spheres of life.
- * Balanced, stable emotional life The child should be directed at attaining proper adulthood.
- * Physical control The child should be taught to control all his actions.
- * Aware of his responsibilities The child must be made aware of adulthood responsibilities and his duty to preserve nature (Griessel et al., 1989:103-104).

4.6.3 The child as educand

In Chapter One, (1.3.3.3), the 'child as educand' was discussed. It was highlighted that the child as educand is engaged with an educator who gives him assistance in his circumstances of searching for knowledge. This section will focus on the significance of the child as educand in the fulfilment of the task of the school (teacher) in the life

of the child.

Griessel et al. (1989:126-128) describe the child as educand as someone who finds himself in a specific situation. He finds himself ignorant and insecure as he cannot orientate himself with regard to nature, other people, himself and God. The teacher (expert educator) who must know the child-world as well as the adult-world, should master the methods and aids at his disposal in order to bridge the gap between the two worlds. To achieve his task, the teacher must take special note of the following essences of the relationship between the child and the subject matter:

- * The learning child is very strongly directed towards the future. This desire forces him to realise his possibilities here and now. He can only do this in terms of learning content.
- * The unknown always holds an element of expectation and surprise for the child. This motivation leads to successful learning. The subject matter must present a challenge to the child and the situation must be an inviting one.
- * The child wants meaningful participation in all human activities.
- * Because the child is an open possibility, it requires that subject matter must be differentiated and each child be given a chance, with his shortcomings, to participate in a humanly dignified way.
- * The child is not born with a specific value judgement and therefore the subject matter should reflect the values and norms of a specific cultural society as it consists of ordered life-world contents.

4.6.4 The learning content

4.6.4.1 Learning content and the teacher

The learning content can assist the child in his orientation and attribution of significance only if the teacher is present as an expert in the unlocking of reality. In this regard Griessel et al. (1989:120) emphasise the importance of the teacher's leading role in the teaching situation for the following reasons:

- * He possesses an adequate knowledge of the subject matter.
- * He knows precisely how the subject matter may possibly be used.
- * He has knowledge of the learning child as a developing person in his unique involvement with the subject matter.
- * He has knowledge of what ought to be (the normative), and by what he says and does he lives what he believes.
- * He has knowledge of methods which will assist the child to master the subject matter.

The teacher should enter into dialogue with the child through the subject matter. The results of this relationship will be an extension of the horizon of the child's world until emancipation occurs.

4.6.4.2 Learning content and the pupil

The idea that the child is a seeker of meaning (cf. 2.3.8), highlights the fact that he does not receive the

subject matter passively. In this regard Griessel et al., (1989:131-133) infer that the child deals creatively with subject matter, which involves his whole development in the following respects:

- * He discovers in the subject matter the values and norms in the life-world of adults.
- * He widens the horizon of his life through exploration.
- * The child is a person who will practise a vocation in the future.
- * The child's development towards adulthood shows itself in an increasing ability to reach self-knowledge and self-criticism.
- * The subject matter must provide a bearing on the total personality of every individual child.

Duminy (1976:107) indicates that learning content needs to be selected by the teacher and it should not be limited to what is presented in the class textbook. With regard to learning content, Stenhouse (1975:6) stresses that the teacher should not teach what he alone knows, letting his pupils in on secrets. The teacher's task is to assist his pupils to gain entry into a commonwealth of knowledge and skills, to hand on to them something which others already possess.

4.7 RÉSUMÉ

This chapter dealt with the role of education in constituting a life-world. Facts highlighted showed that since education is an occurrence encountered by human beings, it is necessary to consider the significance of the anthropological/pedagogic categories of being-in-the-world. The

concept of 'being-in-the-world' indicates that man is addressed by reality by virtue of his situatedness. Being human makes it possible for man to establish a relationship with reality and thus constitute his own life-world.

Categories of being-in-the-world revealed that the challenge that man encounters in his situatedness requires a positive response in order to facilitate a continuous constituting of a life-world by means of a meaningful understanding (of the world), a meaningful participation (in giving meaning to reality) and a meaningful identification (with the norms of propriety).

C.K. Oberholzer's view of the child was discussed in terms of the role of education in the child's constitution of a life-world. The school was revealed as a suitable institution for assisting the child on his way towards adulthood. It was specifically mentioned that the school could only succeed, if the educator and the educand were mutual participants in the education situation, and if the learning content were chosen wisely by expert educators.

In the next chapter an attempt will be made to reflect upon the significance of a Christian philosophy of life (Biblical norms) in Christian education.

CHAPTER FIVE

5. THE SIGNIFICANCE OF A CHRISTIAN PHILOSOPHY OF LIFE (BIBLICAL NORMS) IN CHRISTIAN EDUCATION : A POST-SCIENTIFIC PERSPECTIVE

5.1 INTRODUCTION

It is contended that in today's world and especially in South Africa, modern man/youth is beginning to conform to a meaningless life. Concerned adults, faced by this enormous problem, (cf 1.2) are struggling to find an answer to the question: What can be done to lead man back to a meaningful existence?

The blame for the present state of affairs has been attributed to various factors. Besides those mentioned in Chapter One (1.1.2), some blame the situation on working mothers, others blame television, and yet others blame society as a whole. Whatever the cause for contemporary man's meaningless existence, it is time for concerned leaders to embark on meaningful action that could help to create a positive climate conducive to beneficial change, especially with regard to pricking man's numb conscience and making him aware of his present situatedness.

In Chapter Four attention was given to the role of education in constituting a life-world. 4.5 focused on some essential tasks of the school, necessary for constituting a meaningful life-world. In this regard May (1975:11-12) asserts that much of the emphasis in education today is misplaced. What education should seriously be concentrating upon, is the recognition of children as persons. They should be considered primarily as future adults, parents and citizens, rather than as potentially skilled technicians for industry, commerce, the civil service or teaching.

Educators should avoid only making educands specialise and initiating them into specialist academic studies before they leave school. In fact, equally important in education today should be character formation rather than solely a calling; on living but also on learning.

All children should learn to become moral adults with a hope of meaningful employment. Directing a child towards a specialised field of study and subsequent employment is of great importance for his developing a positive self-image and human dignity.

It is evident that education contributes greatly towards improving the educand's situatedness. Man's situatedness means that man finds himself in a web of relationships in which he must act (Van Rensburg and Landman, 1988:483). There are various pedagogic principles which the educator can apply to assist the educand in constituting a meaningful life-world. The identification of such principles should be the constant task of educators. Amongst the principles to be considered are the anthropological/pedagogic categories, such as the being-in-the-world categories (cf 4.2). Success in education can only be brought about by the proper application of principles promoting the humanness (dignity) of man.

According to Du Plooy (1982:308-309) much of life involves the influence of man on man. The relationships between man and his fellow-men are numberless, and among them is the relationship between educator and educand. Educators' attitudes towards children reveal a certain approach to education based on a particular philosophy of life. What the educator recognises as the highest goal in life will determine the final purpose of education. What the parent/teacher accepts as significant he will reveal to the educand as significant.

5.2 THE IMPORTANCE OF A PHILOSOPHY OF LIFE IN EDUCATION

5.2.1 The concept of philosophy of life

The concept of philosophy of life was explained in Chapter One, (1.3.1). It was indicated that it refers to a special matter which gives direction to the educative occurrence. It includes the demands of propriety which man must obey. A philosophy of life reveals the humanness of man, the meaningfulness of his existence, his origin and nature, his perception of his task in his world and his destination. A philosophy of life indicates an implicit understanding, conception or view. It pertains to man as a being who acts, prefers, evaluates and chooses. It is concerned with the placing of values in order of preference and the justification of the chosen order of preference.

5.2.2 The general importance of a philosophy of life

A philosophy of life is an important factor in man's existence, for the following reasons :

- * A philosophy of life is particular. It binds people together (co-existence) by a language, culture, religious views, ideals and commitment to values.
- * A philosophy of life is demanding. Man is addressed by and owes obedience to the demands of propriety (norms) emanating from his philosophy of life.
- * A philosophy of life is historical. It is rooted in man's history.
- * A philosophy of life is ideal. It keeps man moving towards the future and striving for humanness.

In conclusion, a philosophy of life assists in disciplining man and urging him on towards a conscientious dedication to his task in a spirit of altruism. It can lead man into freedom, for man is never free until he is confronted by the choice of carrying out his task or neglecting it (Oberholzer, and Viljoen, 1977 : 50).

5.2.3 The importance of a philosophy of life in education

It is through education that a child acquires a philosophy of life. At school the child is encouraged to follow the good examples set by his educators. The child's conscience, which guides him in his choices between good and bad, must be developed purposefully in the school (Griessel et al., 1989:68).

The educator, in order to lead the child to adulthood, must exemplify the norms embedded in the philosophy of life of a particular society. The educator must prepare the child to face contemporary life as a child. He must bear in mind that acquiring a philosophy of life for the present life, is a good start for the future, leading to a continuous meaningful existence. The significance of a philosophy of life in education lies in the child's potential to actualise his philosophy of life during every stage of his becoming. In each pedagogic situation, norms and values, and their implicit meanings, have to be revealed to the child so that the child in turn can gain a meaningful orientation with regard to the world.

5.2.4 The close relationship between a philosophy of life and the aim of education

Man's existence in the world requires knowledge. Everything that man has to know, he must be taught. A philosophy of life implies knowledge (Van Rooyen, 1987:95).

According to Du Plooy et al., (1982:158-159) pedagogics should not prescribe an aim for education, but it is possible to stipulate three general requirements that are valid for a universal aim of education:

- * The educative aim must be comprehensive, cover the whole of the life-world of a given group.
- * The comprehensive aim of education must give due consideration to the life and reality that is. It must take into account what the child ought to realise.
- * Education must be aimed toward and be built on values that will endure and provide a firm anchor in life.

Education is an association between people, between educator and educand. It is thus a human phenomenon. Any philosophy of life that does not see man as associated with his fellow-humans implies that the child is by nature not subject to influence. A philosophy of life should manifest the uniqueness of the individual as a human being and accept the possibility of individual differences, because they lead to personal responsibility. Education aims at self-reliance and the ability to make moral decisions. As structurally universal as education is amongst and between human beings, so contextually individual it is in the actual event. The latter is based on an education doctrine embedded in a particular philosophy of life. Striving for the idea of adulthood assumes the unveiling and affirming of the ethical qualities (in relation to one's fellow-men), such as : truth, courage, purity, honesty, honour, integrity, carefulness, thoroughness and labour (Du Plooy et al., 1982:159-160).

The aim of education therefore must have a bearing on values (embedded in a particular philosophy of life) which are permanent and imperishable and which serve as an anchor

in the life of man (Griessel et al., 1989:83).

Sichel (1988:154-157) indicates that there is a relationship between general educational aims and the aims of moral education because general educational aims refer to characteristics that generate the good life. What education has to impart is an intimate sense for the power of ideas, for the beauty of ideas, and the structure of ideas, together with a particular body of knowledge which has reference to the life of the person possessing it.

The above discussion reveals that education is a human practice, and that it is necessarily embedded in a particular philosophy of life. Those engaged in education are striving towards the realisation of adulthood. Criteria for adulthood include ethical/moral qualities in relation to one's fellow-men. In general, a philosophy of life gives content to the educative goal.

5.3 THE SIGNIFICANCE OF A CHRISTIAN PHILOSOPHY OF LIFE (BIBLICAL NORMS) IN CHRISTIAN EDUCATION

5.3.1 Introduction

In Chapter One, (1.3.2.2) it was indicated that the concept 'Christian philosophy of life' signifies the way of living which embraces the norms and values which have a bearing on the teachings of Christ. A Christian philosophy of life sees man in his changeability. Man's conduct is capable of being changed through faith in Jesus Christ, the Saviour and Redeemer. A Christian philosophy of life is also capable of making man morally defensible against foreign ideologies.

According to a Christian philosophy of life, morality refers to universal ethics, virtues or duties of life that are held and practised as a manner of life (Cunningham and Fortosis, 1987:179).

Educators should design a curriculum that is relevant to the situatedness of man and avoid providing an education that is only career-orientated. Educational institutions could also help pupils to cope with life's problems, if their aim of education included, inter alia, the fostering of a Christian philosophy of life. As a result of the implementation of a Christian philosophy of life in the school curriculum, Christian educators would at the same time be able to pursue academic as well as non-academic objectives, such as the inculcation of those norms and values required for good citizenship.

5.3.2 The importance of the Bible in Christian education

The word Bible (derived through Latin from Greek - biblia - books) refers to the books which are acknowledged as canonical by the Christian church. Terms synonymous with 'the Bible' are 'the Writings' and 'the Scriptures' (Douglas et al., 1988:137). According to Campling (1965:24-25) the Bible contains many different kinds of writings. There is history, poetry, law and good advice, letters and speeches. There are also a great number of stories in the Bible: stories told by Jesus to illustrate various lessons he was teaching; Old Testament stories, which were told for their religious value.

The significant place and role of the Bible in the school is clearly spelt out by Spykman (1977:1-3) when he indicates how the Bible functions in a three-fold way in Christian education:

5.3.2.1 Perspectival function.

Scripture as the living Word of God serves as the abiding religious norm which undergirds the total educational enterprise, giving direction to the entire teaching-learning

process and shaping all the activities of the school. The fidelity of the school depends on how fully and consistently the Bible is brought to bear upon the shaping of the educational activities. The Bible is the dynamic overarching standard which governs the life of the school in a comprehensive way. Biblical guidelines must mould the entire conduct of the school, from the association of Christian people which sponsors and supports the school, through the school board, the administration, the educators, the educators, the curriculum, the lesson plan, including any extra-curricular activities.

5.3.2.2 Cultic function.

The Bible functions as the focal point for worship within the school community, whether in daily devotionals or in chapel services. The Scriptures assist teachers and pupils in their common commitment to serve the Lord in the school. It strengthens their relationship with God. Bible-centred worship is not an escape from books but a spiritual eye-opening experience for returning to the three R's (reading, writing and arithmetic) with renewed vision.

5.3.2.3 Academic function.

The Bible as the Word of God has a trans-historical dimension. It is, therefore, unique like no other book in the world. In the Scriptures the Word of God comes to man in lingual form, as literature, in the format of a book.

Each page is stamped with cultural benchmarks of the life experiences of ancient Israel and the early Church. The Bible can also function as a field of inquiry, an object of study and a subject for careful reflection in Biblical studies. It is open to academic use in the form of carefully planned analysis of the texts of Scripture, surveys of salvation history, theoretical reflection on the teachings

of the Scripture, and academically oriented responses by students.

The Bible is clearly a relevant book. It does not merely provide the Christian with historical and theological information; it has a message for him today. The truths of the Bible deal with those elements in human nature which are timeless. The Apostle Paul supports the relevancy of the Bible when he states:

"All these things happened to them (our ancestors) as examples - as object lessons to us - to warn us against doing the same things; they were written down so that we could read about them and learn from them in these last days as the world nears its end. So be careful. If you are thinking 'Oh, I would never behave like that' - let this be a warning to you. For you too may fall into sin" (1 Corinthians 10 : 11 - 12, Living Bible Edition, LBE).

Bliss (1966:307) refers to the important task of Christian education when he states that:

"... the Christian has in trust for coming generations the task not just of preserving but of renewing and re-awakening man's awareness of his divine origin and destiny, enabling him to overcome the alienation which he experiences but cannot identify."

5.3.3 Biblical norms for Christian education

Christian education embodies Christian attitudes in the corporate life of the school, in which Christian insights find expression in every subject in the curriculum. Teaching Religious Instruction as a subject in isolation from other subjects, however faithfully it is done, will not guarantee that the children will become committed Christian adults, since it does not embrace the becoming (development) of the child as a whole. Greene (1977:9) describes Christian education in terms of the words of Christ in Matthew 11:29 (New International Version, NIV), "Take my yoke upon you and learn from me, for I am gentle and humble in heart, and

you will find rest for your souls". To be educated, therefore, is to learn from Christ.

Biblical norms play a significant role in Christian education. In fact, Christian education is a vital part of God's creation mandate to man. This mandate is clearly stated in the following passage from the Bible:

"Be fruitful and increase in number; fill the earth and subdue it" (Genesis 1:28, New International Version, NIV).

The education occurrence is a human occurrence. However, Christian education should be conducted according to God-given principles or norms. For educative purposes, therefore, the Bible is a valuable book of norms, morals and social ethics.

Greene (1977:9-12) proposes the following Biblical norms for Christian education:

* Norms foundational for education

Foundational norms are comprehensive and are derived from the fundamental Biblical revelation that ours is a created world, a fallen world and a world redeemed in Jesus Christ in the communion of the Holy Spirit.

a) Dependence. Education is dependent upon God because it is a creaturely activity. It is defined by the Word of God; it finds authority in the Word of God and its success is enabled by the Holy Spirit.

b) Redemption. Knowledge of God is eternal life (John 17:3, TEV), therefore, teaching which is Christian is always redemptive. It recognises the need for inner change in the child's heart. To be successful in his teaching the

Christian educator should be aware that grace, faith, hope, love and peace, joy have to prevail in the classroom, in order to nurture the educand who needs to understand the world as a world to be inhabited meaningfully.

* Norms relating to the educand

- a) Respect. The child is created in the image of God (cf 2.5.3). He should receive true respect so that he can also develop respect for himself and others. In other words, he is assisted to establish a relationship with himself and with his fellowmen (cf. 3.5.3 and 3.5.5).
- b) Freedom. The good behaviour of the educand should flow freely as an inward response to the law of God.
- c) Responsibility The norm of responsibility once realised, indicates understanding the God-revealing quality of reality and will result in a positive response to God.
- d) Development (becoming). God's law for human growth is that it is developmental (progressive). It passes through a number of stages. Effective education must deal with the educand according to the level which his development has reached.

* Norms relating to the education occurrence

- a) Formation and power. Education is formative and powerful and it results in growth within the educand's life.
- b) Accountability. The educator must answer to

God, because of his responsibility to the Word of God. This accountability is implicit in the first question in the Bible, addressed to Adam, 'Where are you?' (Genesis 3:9, TEV) (Wright, 1983:199).

- c) Limitation. The educator's task is limited; he can inform and motivate; the educand must do the learning, but it is God alone who can penetrate the core of selfhood and teach the educand.
- d) Differentiation. Attention must be given to the children's different gifts and callings.

* Norms relating to the content of education consist of the following:

- a) Meaningfulness. Various aspects of reality (modes of human existence) should be viewed in the light of the Scriptures.
- b) Integrity. Education is integral. Every aspect/human mode of existence has its roots in God's Word.
- c) Diversity. All aspects of experience are unified in Jesus Christ and education is concerned with the exploration of this diversity and interrelatedness.

Cunningham and Fortosis (1987:120) indicate that certain moral issues facing modern man could be changed for the better by a return to Biblical values/norms. They further indicate that Christians believe that the moral principles/norms of the Bible come straight from the mind of God and are, therefore, transcultural absolutes.

5.3.4 The Biblical aims of Christian education

Biblical norms highlight the areas of education that should be covered by the Biblical aim of Christian education. The Christian school, itself, should exemplify God's Kingdom in this world by its existence and by actively promoting a "Kingdom vision" through its daily programme.

In the light of Biblical norms tabulated in 5.3.3, Van Brummelen (1988:8-10) suggests the following Biblical aims for Christian education:

- * To unfold the basis, framework and implications of a Christian vision of life. This will assist the educand to develop an integral Christian philosophy of life.
- * To foster the development of concepts, abilities, and creativity that: a) proclaim the marvel and potential of God's creation, even in its fallen state, and b) enable students to walk in God's way by using their God-given talents in service to God and their neighbours.
- * To let students experience the meaning of living out of a Christian world view (philosophy of life), in order that they may be able and willing to: a) make personal and communal decisions from a Biblical perspective, and b) develop values and practise dispositions in harmony with Christian principles.
- * To encourage educands/students to commit themselves to Jesus Christ and to a Christian way of life, and be willing to serve God and their neighbours.

Cunningham and Fortosis (1987:120-128) propose the following transcultural aims for Christian education:

- * To disciple educands so that they may develop a characteristic lifestyle of being conformed to the image of Jesus Christ.
- * To help the Christian educand organise and articulate an account for the hope that lies within him with gentleness and reverence.
- * To provide a knowledge of the universe, man's place in it and God's perspective on man and human history in such a way that each educand will weigh the value of his relationship to Jesus Christ and accept the challenge of a lifelong commitment to knowing Biblical aims and obeying God's commandments.
- * To provide a clear perception of truth and motivation to act in a morally and socially responsible way; to obey God in the fulfilment of His mandates for His people.

Besides the general Biblical aims, there are those considered by Greene (1977:12-13) as specific Biblical aims of education. They consist of : commitment (in every aspect of life, for example, physical, psychological, social, amongst others), love for God, love for one's neighbour (community relationships), love for oneself (to promote a sense of one's value as a creature in the image of God and to use one's body and mind as valuable possessions which belong to God), love for creation, awareness (Biblical awareness which makes knowledge and action inseparable) and ability (awareness of the gifts of God).

The foregoing aims of education vividly portray the goal of Christian education. The Christian educator should select relevant aims and implement them according to the situatedness of his particular community.

5.3.5 A Christian (Biblical) approach to the curriculum

The structuring of the curriculum is of vital significance to the Christian educator, because the content of the curriculum contributes towards the implementation of the Biblical aims of education. The curriculum is an essential element in the child's progress towards adulthood. The Christian curriculum should be approached with great care. Barber (1984:35-36) proposes three groups of curriculum theories that could be used by Christian educators:

The first approach is 'individual fulfilment'. In this category the aim of Biblical education is "to be and become". The educand is given rich resources to assist him in his natural discovery of God.

The second approach is 'scholarly discipline'. The aim of this category is "to know". The educand should be led on the road towards a scholarly understanding of religious phenomena. The third approach is "behaviourist". Its aim is "to do". The educand is made to respond to a reinforcing religious environment.

According to Steensma and Van Brummelen (1977:15-19) the use and organisation of the curriculum should contribute towards the aim of Christian education. The school's early nurturing focuses on the child's/educand's own interpersonal relationships and his immediate environment. The scope is broadened as the child's life-world expands.

Pedagogic analysis and critique ought to lead the child to action : (1) in relating to other people, (2) in developing a Christian life-style, (3) in serving society and (4) in reforming contemporary structures of culture. Educands need to investigate and explore various aspects of reality (cf. 2.4.2 - 2.4.12), learning about their creational functions and understanding the rightful place of science, technology, social relationships, and so forth.

A Christian approach to the curriculum is suggested by Steensma and Van Brummelen (1977:16). They consider the

following aspects of curriculum design to be relevant to this approach:

- * the relation of the Bible to that discipline;
- * meaning in the aspect of life investigated by that discipline;
- * the method of inquiry used by that discipline;
- * the interrelation of other academic disciplines with that discipline; and
- * the implications of the above four topics for the elementary and secondary school curricula (centred on the Bible).

A curriculum designed according to a Christian approach should consist of a single principle that directs the Christian educator's thought and practice in all areas. According to this principle, the Christian educator should proclaim that men should exist in a proper relationship with (God) their Creator, their fellow-men, and with the creation outside of themselves. He must also proclaim the calling God gave to man whereby he can respond in righteous obedience within God's established relationships. The Christian educator must be aware of the integration of all areas of knowledge.

In this regard Van Brummelen (1988:94-96) indicates that a Christian curriculum focuses on learning rooted in the child's/educand's own experiences. It encompasses knowledge-that, knowledge-how, problem-solving and creative experiences, attitudes and dispositions that arise both out of subject disciplines and out of multi-disciplinary situations. A Christian approach to the curriculum views the world as a place where God, through the power of His Spirit, calls his children to be faithful in living the truth, in reconciling what has been distorted and ruined by sin, and in influencing their neighbours and cultures.

In a Christian-orientated curriculum, the knowledge learned leads educands to active service: in relating to others, in

developing a Christian life-style, and in serving society without compromising their Christian commitment. In other words, educands are enabled to acquire a Christian philosophy of life leading to a meaningful existence.

5.4 RÉSUMÉ

In this Chapter it was clearly indicated why a philosophy of life is of vital importance in assisting the child to constitute a life-world. The close relationship between a philosophy of life and the aim of education was also dealt with. The significance of a Christian philosophy of life (Biblical norms) in Christian education was highlighted. It became clear that in Christian education, the Bible plays an important role in the curriculum, since it helps the child to realise Biblical norms and to actualise a Christian philosophy of life.

In the next Chapter an attempt will be made to elucidate the significance of a Christian philosophy of life in the child's constitution of a life-world through education. It will be indicated how the educator should accompany the child towards the activation of his normative modes of human existence. In particular, an attempt will be made to bring to light various aspects of education relating to eleven modes of human existence, which can help the child to constitute his life-world. Recommendations will be made to illustrate how the Christian educator can use the Bible in various subject areas to assist the child to acquire the Christian philosophy of life necessary for a meaningful existence.

CHAPTER SIX

6. THE SIGNIFICANCE OF A CHRISTIAN PHILOSOPHY OF LIFE IN THE CHILD'S CONSTITUTION OF A LIFE-WORLD THROUGH EDUCATION

6.1 INTRODUCTION

6.1.1 Various ways of describing the concept of education

Because of his situatedness, the child requires education, in order to understand reality in his particular life-world. The term 'education' is derived from the Latin 'educere' - train; also 'educare' - nourish. Education is the practice - the educator's/ pedagogue's concern in assisting the child on his way to adulthood. It is the conscious, purposive intervention by an adult in the life of a non-adult to bring him to independence (Van Rensburg and Landman, 1988:330).

Education has also been defined in terms of various methods. Gerhard (1971:19) contends that education is a series of teaching-thinking-learning experiences which help to change pupils'/educands' behaviours in specific, desirable directions. Thinking is included because all meaningful learning takes place via the thinking processes; we learn by processing information, by analysing, generalising and classifying.

After certain observations Thorndike (in: Phillips, 1971:69) arrived at the following definition of education:

"The word education is used with many meanings, but in all its usages it refers to changes. No one is educated who stays just as he was. We do not educate anybody if we do nothing that makes any difference or change in anybody. The need of education arises from the fact that what is is not what it ought to be. Because we wish

ourselves and others to become different from what we and they now are, we try to educate ourselves and them. In studying education, then, one studies always the existence, nature, causation or value of changes of some sort" (Own emphasis).

O'Connor (in: Phillips, 1971:69) indicates that 'education' refers, inter alia, to a set of values or ideals embodied and expressed in the purposes for which knowledge, skills and attitudes are imparted and so directing the amounts and types of training that is given. Reid (1962:17) avers that education is a purposive activity towards ends which are (rightly or wrongly) deemed to be good.

It is evident that education is pedagogic intervention directed towards what is believed to be good. It can be concluded that the possibility exists that attitudes and values of contemporary man/youth can be changed and that a meaningful existence can be achieved if educators consider Thorndike's statement that no one is educated who stays just as he was and that education leads the child toward what he 'ought to be'.

The above definitions of education all emphasise the important fact that the child is able to and ought to constitute a meaningful life-world through education.

6.1.2 Education as assisting the child to constitute his life-world

In Chapter Four it was clearly indicated how the child can be assisted to constitute his life-world through education. It was highlighted that the anthropological/pedagogic categories of being-in-the-world effectively help man to understand reality and his situatedness in the world. Pedagogic categories of being-in-the-world relevant for constituting a life-world were enumerated as follows:

- * meaningful understanding

- * meaningful participation and
- * meaning identification

Constituting a life-world through education was discussed and the concept of "life-world" and 'significance attribution' were explained. It was shown that education plays a significant role in the constitution of a life-world. The characteristics of being a child were highlighted and it was explained how attaining goals in education depend on the meaningful understanding of the following characteristics of the child:

- * the child is completely human
- * the child is pathically related
- * the child as will-to-meaning
- * the child as being cast
- * the child's distress call (need call)
- * the child as world-designer

The task/function of the school in the life of the child was also discussed. Emphasis was placed on the following important aspects:

- imparting knowledge
- transference of skills
- imparting norms, ideals and attitudes

Other important factors in the constitution of the child's life-world are: the teacher and the learning situation, that is, the teacher as an educator, the child as an educand and the learning content. According to Hicks (1981:40-41) knowledge - the activity of learning - gives the teacher/educator and student/educand a common ground for friendship, while accentuating their unequal status. In other words, the educator is able to exemplify his life-world to the educand.

As far as helping the child to constitute his life-world is concerned, Raven (1977:268) emphasises what he describes

as the second 3 R's of education. Achievement in these 3 R's requires that educators focus on competencies to be developed, rather than on content to be mastered. Their achievement demands a much wider recognition of the fact that educands learn the most important things (such as how to develop important attitudes, styles of behaving and expectations of appropriate behaviour) from their human models (adults/educators) to whom they are exposed.

6.1.3 Education as leading the child towards proper adulthood

One of the major goals of education is to provide the educands/children with adequate opportunities to acquire (accept and understand) knowledge and to be actively involved in using it meaningfully. In other words, the educator has the task of leading the child/educand to realise proper adulthood.

An adult/educator who is actively leading the child, is purposefully accompanying him, providing him with active support (education). According to Van Vuuren (1976:83-84) it is the educator who sets the pace, directing the educand towards set educative objectives. The ultimate goal of education, as required by the education situation, is adulthood.

The educator leads the child towards the attainment of a specific goal. In other words, it involves the deliberate assistance of the child on his way towards maturity and a meaningful existence. The educator's assistance helps the educand to accept a particular philosophy of life, and to orientate himself and progress independently in terms thereof. Man's involuntary presence-in-the-world (situatedness) is an opportunity for accepting the world, becoming orientated to it, and establishing (inhabiting) a life-world (cf 3.4.2 - 3.4.6). In this way the educator leads the educand towards adulthood. Pedagogic assistance is necessary, since no one can find his niche and vocation in the world

without the help and aid of his fellow-men (Griessel, 1985:44).

Adulthood, however, can be seen from different perspectives. Van Vuuren (1976:84-87) views adulthood from a pedagogic angle and highlights the following criteria for adulthood:

- * Aware of being called upon
The world addresses man and he must respond to its demands.
- * Moral self-judgement
Man must evaluate his own behaviour and his choices must correspond to the values and norms of his own philosophy of life.
- * Choice of values
Man lives in a world where values and norms hold. He must listen to his fellow-man's judgements and critically evaluate the views of another on the basis of fixed principles.
- * Freedom to accept responsibility
The freedom to make an independent decision requires responsibility. Man must understand that freedom as human givenness is a freedom with an instruction.
- * Awareness of a call
Adulthood is paired with occupational life. The adult is expected to reveal a dedicated attitude to work which calls for occupational proficiency and loyalty.
- * Capacity for responsibility
The adult is prepared to accept responsibility at all costs, and even accepts guilt if things go wrong.

With regard to leading the child, Peters (1973:26) explains that in the "process" of orientation the teacher/educator is not, as it were, an external operator who is trying to impose something of his own from the outside on children, or trying to develop something within them which is their own peculiar possession. His function is rather to act as a guide in helping them to explore and share a public world whose contours have been marked out by generations which have preceded both of them. In other words, this emphasises the importance of the historical/cultural aspect of education in leading the child to adulthood.

6.1.4 Education as activating the child's normative modes of human existence

In the education occurrence, the educator is not redundant until the child has shown that his actions are responsible and accountable. In other words, the child should be able to exemplify a meaningful understanding, acceptance, orientation and inhabiting of the world through his normative actions.

In this regard Schoeman (1980:106-108) indicates that all of the child's normative modes of existence (aspects of the child's life-world) need to be activated and disclosed. During this normative disclosure the educand should be guided in the final instance, by his faith, in particular, by the religious "driving force" of Christianity. Because of his nature as a human being (cf. 2.3.5 - 2.3.6), the child can be normatively enhanced to a state of complete or mature humanity, by means of the expansive involvement on the part of the educator. The educator should make a determined effort to guide the educand's steps onto the pathway leading to a meaningful orientation within a particular system of norms (e.g. Christian norms).

The educator should set himself the goal of activating all of the normative modes of existence of each educand into

full bloom. He should at all times maintain a keen look-out in order to identify and then eliminate all anti-normative behaviour on the part of the educand.

6.1.5 The need for an education which is particular and normative

It is evident that the child, who is expected to constitute a life-world in order to create a meaningful existence, needs to receive education based on a particular philosophy of life, for example, a Christian philosophy of life, in which the Bible plays a significant role. In addition, education needs to embrace all the normative modes of human existence (aspects of adulthood).

6.2 THE SIGNIFICANCE OF A CHRISTIAN PHILOSOPHY OF LIFE IN THE CHILD'S CONSTITUTION OF A LIFE-WORLD IN TERMS OF THE REALISATION OF THE VARIOUS ASPECTS OF ADULTHOOD (MODES OF HUMAN EXISTENCE IN THE WORLD) THROUGH EDUCATION

6.2.1 Introduction

It is widely agreed, that a major aim of education is the development of the mind (cognitive understanding). Cognitive understanding refers to objective knowledge about the world we live in, the world of everyday common sense, the world of history, geography and the sciences. This knowledge can be expressed in words or any other agreed system of symbols. Impersonal (objective) knowledge stands in sharp contrast to subjective knowledge, which expresses what one feels about something or someone. The question arises: are there any other kinds of knowledge, in which knowing is not divorced from other aspects of personal life, in which feeling plays an important part, and where knowing is the functioning of a person responding as a whole human being? (Reid, 1986:1-2).

Cooper (1987:61-66) claims that those who are involved in education are engaged in the acquisition and transmission of knowledge, but poses the following questions: What is this knowledge which is being so acquired and transmitted and which is being advanced with each generation?, What degree of understanding is necessary for genuine knowledge and what degree of understanding should educators aim to impart in education. Educators need to distinguish between knowledge which is worthwhile and knowledge which is futile. In particular, it is necessary for the educator to identify knowledge which can assist the educand in structuring a meaningful life-world.

In this section an attempt will be made at finding appropriate methods for transmitting worthwhile knowledge to children and nurturing them, so that they will be able to, through a Christian philosophy of life, constitute a life-world worthy of a human being.

In any community there are countless normative activities practised by adults. These activities take different forms in different societies. Each society has its own conception of life and the standard of its activities coincides with its philosophy of life.

The actualisation of each of the eleven aspects of adulthood (modes of human existence) through education will now be dealt with. Particular emphasis will be placed on the significance of a Christian philosophy of life in the child's constitution of a life-world.

6.2.2 The physical aspect (mode)

The educator should pay special attention to the child's development towards physical maturity, towards the acquisition of a strong, healthy physique and a proficiency in certain basic skills (Woodbridge, 1983:91).

Assisting the child until he gains physical maturity takes place through "Physical education" (PE henceforth). Parry (1986:135) indicates that in PE everything depends on the overall evaluative position taken by the individual educator and the school as a whole.

From a Biblical point of view, the body of the Christian is regarded as the temple in which the Spirit of God dwells: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (1 Corinthians 6:19, KJV). The Christian educator should teach the child how to care for his body and how to acquire sound hygienic habits.

According to Van Brummelen (1988:108-109) the starting point for a PE curriculum is the belief that we are called to honour God with our bodies (1 Corinthians 6:20, KJV). This means that the main aim of PE is to help the child to develop and maintain acceptable motor proficiencies, health, fitness and physical skills in a variety of activities. This is important since human beings are a unity and their physical health affects their emotional, mental, and spiritual state.

PE should be pursued in accordance with a rational appraisal of the place and value of physical activities in human life. During PE the Christian educator should assist the child to acquire a positive attitude towards physical activities and recreation. He should also help the child to inhabit his world meaningfully, for example, by helping him to use his time profitably without harming his own body or that of others, bearing in mind that his body is the temple of God (1 Corinthians 6:19, KJV)

Parry (1986:151, 152 & 155) indicates several values that can be taught in PE. For example, the child can be taught game rules and sportsmanship during PE. The educator can also encourage the child's meaningful participation in games. This helps him to structure his own life-world, and

to realise that a meaningful existence requires conforming to normative laws relating to one's fellow-men.

The child should also be assisted towards the actualisation of values, such as appreciative spectatorship and social adjustment through group activities in PE. The Christian educator should arouse within the child a feeling that through his body he is related to others. The Apostle Paul uses the physical body as a metaphor to describe how Christians are related to each other and united in Christ, when he writes:

"As it is there are many parts but one body.
All of you are Christ's body, and each one is a
part of it" (1 Corinthians 12:20 & 27, TEV).

Through PE group activities, therefore, the child can construct his own life-world through meaningful identification with the norms relating to physical health and fitness.

The Christian educator should ensure that the child becomes acquainted with Christian values such as sportsmanship because physical involvement is part of a Christian lifestyle. According to Maritain (1962:130) Christian education does not advocate worshipping the human body, but promotes an awareness of the significance of physical training. Christian education aims at making the sense-perception more alert, accurate and integrated, and stresses the dignity of manual activity.

6.2.3 The emotional aspect (mode)

The educator should also give attention to the emotional aspect of adulthood. He should ensure that the education of the child will assist him to become a well-adjusted, adaptable, happy, unworried, unfrustrated and emotionally stable adult (Woodbridge, 1983:92). Holdstock (1987:29 & 58) stresses the importance of the emotional aspect when he states:

"What is it about us that so desperately tries to divorce the emotional component of being human, of being a person, from our education endeavours? Surely we cannot believe that the ultimately developed person is one without emotions ... in neglecting emotions we have taken the heart out of education. Without feeling it lacks ethos and the power to move the soul of young people".

Scheffler (1985:30-31) indicates that one should not lose sight of the pervasive role of the emotions in all activities. Respect for the moral law is an emotion (attitude) by which other emotions should be governed.

According to Woodbridge (1983:92) the 20th century is an age of anxiety. Little children, parents, businessmen, pastors, college students, senior citizens, at times all of us, worry and feel tense as we face the pressures of modern life. The Scriptures teach that while anxiety in the form of fretting is wrong and should be yielded to Christ, anxiety in the form of a realistic concern is healthy. The Apostle Paul instructed the Philippians as follows: "Don't worry about anything, but in all your prayers ask God for what you need, always asking him with a thankful heart " (Philippians 4:6, TEV).

The Christian educator should assist the child to cope with the real and imaginary problems of everyday life. Through his teaching in Guidance and Youth Preparedness classes, the educator should encourage self-control amongst children. The Christian educator, whilst guiding the child should constantly refer to Christian values based on the Bible. In assisting the child to enjoy a meaningful life, the Christian educator should teach the child to control his emotions at all times. He should point out that Christians can live in harmony if they are able to control their emotions. Self-control as a Christian value is elucidated by the Apostle Paul's words: "Be ye angry and sin not: let not the sun go down upon your wrath" (Ephesians 4:26, KJV).

The internalisation of Christian values, such as self-control will assist the child to create a life-world in which he will be able to respect and live peacefully with his fellow-men. The Christian educator should also point out that anger directed at correcting a mistake is acceptable at times, provided such anger is demonstrated in order to promote the will of God. An incident from the life of Jesus clearly illustrates such righteous anger: "There in the temple he found men selling cattle So he made a whip from cords and drove all the animals out of the Temple . . . he overturned the tables of the money-changers and scattered their coins, and he ordered 'Take them out of here! Stop making my Father's house a market place!'" (John 2:14-16, TEV).

The Christian educator should guide the child through fostering a Christian philosophy of life in all his classroom endeavours. In constituting a life-world, the child will be expected to overcome his anxieties. The Christian educator should teach the child that all anxieties should be brought to Christ (Matthew 11:28, TEV), that he should put Christ first in his life (Matthew 6:33, TEV) and that he should cast all his anxieties on the one who cares for him (1 Peter 5:7, KJV). In so doing the child learns to inhabit his world meaningfully, particularly how to handle his anxieties and worries properly.

In preparing modern youth for a meaningful existence, the Christian educator should exemplify a Christian philosophy of life by showing his pupils Christian love as demanded by 'the great commandment' (Matthew 22:37-39, TEV). By demonstrating Christian love in the classroom the teacher builds up the child's character. This results in the proper channelling of his emotions, which is necessary for a meaningful human existence.

6.2.4 The logical/intellectual aspect (mode)

In this aspect of education, the educator's aims must be focused upon shaping the child/youth to think and reason according to correct, logical principles in every subject and to acquire a knowledge of subject matter essential for giving him a better opportunity to constitute his own life-world.

The logical aspect of education is realised through subjects such as Mathematics. The child can achieve values such as problem solving skills (including the application of mathematics to everyday situations), investigational work, the consolidation and practice of fundamental skills and routines, the ability to think clearly and logically with confidence, independence of thought and flexibility of mind (Wilson, 1986:97 & 104).

From a Christian point of view, God is the Creator and Sustainer of the universe and His laws are exceedingly reliable. All knowledge belongs to God. This fact is contained in the words from the Bible : "...let not arrogancy come out of your mouth: for the Lord is a God of knowledge and by him actions are weighed" (1 Samuel 2:3, KJV). The Christian educator therefore has the responsibility of developing the child's logical aspect according to sound moral principles towards a total respect for God's creation. He should also assist the child in the acquisition of such knowledge that is necessary for constituting his own life-world and realising adulthood. In this regard, Carr (1991:48) indicates that, according to Aristotle, the following two kinds of virtues/values characterise a meaningful mode of human existence: moral virtues which deal with successful social relations with others, and intellectual/logical virtues which assist with the successful engagement in a wide range of characteristically human rational enterprises.

Through Mathematics, the Christian educator should foster

in the child a respect for truth since the subject demands that the child should always provide proof for all answers at which he arrives. The Biblical view of wisdom can assist the Christian educator to guide educands to differentiate between worldly wisdom and Christian wisdom. This truth is portrayed in the Scriptures, as follows: "For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness" (1 Corinthians 3:19, KJV).

According to Van Brummelen (1988:105-107) Mathematics and Science can be used to investigate aspects of God's creation. God uses our experience and inquiry to instruct us about His creation order and His wisdom (Isaiah 28:23-29, TEV). To assist the child in acquiring a meaningful understanding of the world, the Christian educator should help him to evaluate the phenomena around him, thus expanding the horizons of his life-world. In teaching Physical Science, the Christian educator should clarify what is meant by the unity of knowledge. While studying water, for example, the child should be encouraged to appreciate the wonderful properties of water, which make it possible for life to function on earth. While analysing their characteristics, the child at the same time learns to recognise that the utilisation of water affects economics, politics, and our whole lifestyle. The actualisation of Christian values embedded in such studies (such an appreciation of the wonders of creation) will assist the child to constitute his life-world. In his adult life he will know how to use water profitably and preserve it. In this way the Christian educator assists the child to acquire a meaningful understanding and inhabiting of his world. An integrated education occurrence thus ensures that the child understands true wisdom and that he does not err in his logical thinking.

6.2.5 The historical/cultural aspect (mode)

A major function of the school and the educator is to bring each child to full cultural development, in accordance with the requirements and standards of the specific cultural milieu within which the pupil has to attain maturity (Woodbridge, 1983:96).

The Christian educator must be able to differentiate between the requirements of the historical/cultural aspect and Biblical principles. According to Van Brummelen (1988:102-103) the Christian educator should seek to impart to the students the knowledge of how God has revealed Himself in Scripture and what guidelines He has given man for life. To develop the cultural aspect, the Christian educator should utilise subjects such as History and Biblical studies. Biblical studies will help the children to read and interpret Scripture in a meaningful way. From reading the Bible, children can learn to understand and respect different cultures as portrayed in various stories such as: the freeing of the Hebrews from slavery, the journey of the Hebrews to Mount Sinai; God's covenant with his people at Mount Sinai (Exodus 1-40); the birth of Jesus Christ, visitors from the East (Matthew 1-2).

The Christian educator should focus on ways in which the people of the Bible managed to cope with difficult environments. This will assist the children to view their own history meaningfully and to understand, for example how endurance during times of hardship can lead to success. These lessons help the child to gain a meaningful understanding of the past and to experience a meaningful identification with Christian virtues, such as endurance. When teaching History, the Christian educator should explain to the children about, for instance, how certain societies made a living and how the principle of labour was prescribed during the creation of man (Genesis 3:17-19,). As the child grasps (understands) the meaning of labour, he also learns to appreciate that in order to be economically

viable, he needs to work hard. Through studying history, the child also learns that meaningful participation in labour can lead to a meaningful inhabitation of the world, including the ability to curb famine.

The Christian educator should inform the child that, since man is created in the image of God, he is able to make history and to form culture much like the people of the Bible. Man was made co-responsible for the development of nature. He was created in God's image for worship and obedient service. Man's cultural mandate reveals itself in the fact that coherent cultural groups live by an ideal, a set of beliefs and values, which pervasively direct their way of life. The Christian educator should, therefore, arouse within the child a national sentiment and a cultural love by familiarising him with the Christian religion as well as the traditions, customs and history of his people. (Woodbridge, 1983:96).

6.2.6 The lingual aspect (mode)

Language is man's medium of communication, therefore, exceptional importance should be attached to the development in the pupil, through education, of a thorough, accurate and effective power of expression and a knowledge of the language. Blignaut and Fourie (1970:13) indicate that language usually distinguishes people of different cultural and even temperamental origin. Word-meanings differ from one language to another and convey the experiences of those who use them.

According to Woodbridge (1983:99), a Biblical view of man as created in God's image and called to live a life of response, influences one's view of language. In order to live a life of response, God equipped man with the ability to give oral and written expression to that which he experiences as cultural ruler of creation. The Christian educator therefore has the responsibility to provide the content

and form of language instruction which will enhance the child's ability to relate to and communicate with others.

Van Brummelen (1988:104) asserts that language is a beautiful and exciting means to serve God and our neighbours. Christians are called upon to use language in order to build the Christian community. Children learn to listen thoughtfully, speak effectively, read critically and write creatively. The Christian educator should ensure that whilst the child learns the language for social dialogue and for understanding his own society, he should also gain an interest in and a respect for the Christian faith.

The Christian educator realises that a Christian society values a pure language, which is characterised by virtues such as truthfulness which promote a meaningful existence, as indicated in the following Scriptures:

"They have never been known to tell lies; they are faultless" (Revelation 14:5, TEV).

"The lip of truth shall be established forever: but a lying tongue is but for a moment" (Proverbs 12:19, KJV).

"A man shall eat good by the fruit of his mouth: but the soul of the transgressor shall eat violence" (Proverbs 13:2, KJV).

6.2.7 The social aspect (mode)

Social education cannot be neglected, since man is man-in-community. Hence the child should be assisted to realise his personal objectives in life within the community. He must be roused to a willingness to live with others in a changing society. Emphasis should be on the realisation of human co-existence.

Since the Bible describes man's religious duty in terms of love towards God and his neighbour (Mark 12:30-31), it is the task of the Christian educator to ensure that the

educand's social development is entirely directed towards honouring God and serving his fellow-man. During Social studies lessons, students are required to develop their insight into the process of culture formation, both past and present. In particular, teachers should emphasise the development of the culture of various groups of people living together. The Christian educator should structure his lessons in such a way, that students are able to cultivate certain Christian qualities, such as co-operation, tolerance, helpfulness, which are essential for good personal relations in the adult community.

During Social studies lessons, the Christian educator should teach his pupils that the formation of culture is rooted in God's creation. According to the Bible, God mixed up the languages of mankind and scattered them all over the earth (Genesis 11:1-9, TEV). Hence they started to communicate by means of their acquired languages. The Christian educator should teach the child that his language is a cultural heritage, and that, according to Biblical principles, the people he comes into contact with are also entitled to use their own cultural languages. This information helps the child to constitute his (social) life-world. By accepting the Christian virtue of tolerance, the child is assisted to inhabit his world meaningfully. In his political life as an adult, the child will be able to demonstrate Christian love to his fellow-man, thus showing that he has gained a meaningful participation in society (an essential aspect of a meaningful existence) indicative of a successful disclosure of the child's social function.

6.2.8 The economic aspect (mode)

The economic aspect of education also needs consideration. The educator's duty in this context, is to assist the immature child to apply and respect the economic norms in all spheres of life.

From a Christian point of view, man is not the absolute owner of his possessions, but merely a steward. Moreover, Christians are required to be faithful stewards of all that God has entrusted to them. The Christian educator, therefore, has the responsibility of fostering in the child a sense of stewardship, by which, out of gratitude to Christ, he will seek to use all his possessions (time, talents and money) in ways which will honour God and draw others to Him (Woodbridge, 1983:103).

Economic values can be fostered through the teaching of Business economics. The Christian educator should strive to cultivate a sense of stewardship in the minds of his pupils as advocated in the Bible: "As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God" (1 Peter 4:10, KJV).

Business economics also prepares pupils for their future occupations in adult life. The Christian educator should emphasise to the child that a Christian philosophy of life demands thriftiness from Christians. This demand is vividly illustrated in the following parable Jesus told:

"There was a rich man whose manager was accused of wasting his possessions. So he called him in and asked him, What is this I hear about you? Give an account of your management, because you cannot be manager any longer" (Luke 16:1-2, NIV). (Own emphasis)

During Business economics lessons, the Christian educator should assist the child in (financial) world orientation and in so doing cultivate in him a sense of thriftiness. The actualisation of this Christian value indicates that the educator has successfully helped the child to understand the world of finances (world understanding). In his adult life, the child will be able to apply economic norms in all spheres of life, for example, the wise usage of energy. He will understand that the misuse of energy results in large financial losses. The child's acceptance of the

Christian virtue of thriftiness signifies a successful realisation of Christian adulthood, in particular economic adulthood.

6.2.9 The aesthetic aspect (mode)

Aesthetics is an integral part of life and the appreciation of beauty is part of man's nature. Educators should never ignore this aspect of education. The aim of education in this aspect should be to arouse an aesthetic sense in the child in order to contribute to the better unfolding of the other aspects. Educators should teach the child to experience, enjoy and appreciate beauty.

From a Christian point of view, it is required of man that, through his aesthetic creation he should serve his Creator in a responsible manner. The Christian educator should, therefore, teach the child to serve and glorify his Creator through his artifacts.

Van Brummelen (1988:107-108) indicates that God Himself wants to be glorified through art and artistic expression. A Biblical example of the use of art to glorify God can be seen in the construction of the tabernacle, when God said to Moses: "Make the tabernacle with ten curtains of finely twisted linen and blue, purple and scarlet yarn, with cherubim worked into them by a skilled craftsman ... " (Exodus 26:1, NIV). Art is a subject through which the Christian educator can help the child to (meaningfully) understand God's creation and its wonders. Art courses (visual art, music, drama and literature) should aim to encourage students to create and use art to communicate with God and their neighbours.

In nurturing the aesthetic dimensions of the child, the educator should develop in the child skills such as painting and drawing. The Christian educator should assist the child to understand how to use colour symbolically, for

example, that white stands for purity. The Christian educator can at the same time cultivate in the child the Christian value of purity, as demanded by God and indicated in the Bible as follows:

"After this I looked, and there was an enormous crowd ... they stood in front of the throne (of God) and of the Lamb (Jesus Christ) dressed in white robes ... they have washed their robes and made them white with the blood of the lamb " (Revelations 7:9 & 14, TEV). (Own emphasis)

Under the proper guidance of the Christian educator, the child, whilst developing skills in painting, will also be able to build his character. His actions at school will thus demonstrate that he is able to inhabit the world meaningfully. Furthermore, the acceptance of aesthetic norms helps to mould the child's behaviour in every other mode of human existence. The child, for example, learns to use pure language and to avoid bad deeds, because he has actualised the Christian faith which leads to a pure life. The Christian educator would then have assisted the child to identify meaningfully with his fellow Christians.

6.2.10 The juridical aspect (mode)

The educator is expected to assist the child to become a mature personality with a well-developed sense of right and justice in his associations with others. His ideal should be to foster in the child/youth that maturity which will enable him to be a faithful citizen who is subject to the state.

The Christian's proper relationship to the ruling power is spelt out very clearly in the Scriptures. Jesus said : "Give to Caesar what is Caesar's and to God what is God's" (Mark 12:17, NIV). The Christian educator should not only be the means of equipping the maturing child with the ability to go through life honouring God and his fellow-man. He should also teach the child to pay due honour and

respect to the governing authorities, because that is one way of serving God.

The Christian educator should cultivate the juridical aspect during Youth Preparedness classes. The child should be assisted to accept authority because a viable person is someone concerned with obedience and submission to norms and values, as forms of authority. The Bible indicates what the Christian's attitude should be towards all authority as follows:

"Submit yourselves for the Lord's sake to every authority instituted among men: whether to the king, as the supreme authority, or to governors, who are sent by him to punish those who do wrong and to commend those who do right. For it is God's will that by doing good you should silence the ignorant talk of foolish men" (1 Peter 2:13-15, NIV).

The Scriptures also proclaim that:

"... everyone must submit himself to the governing authorities, for there is no authority except that which God has established ... he who rebels against the authority is rebelling against what God has instituted and those who do so will bring judgement on themselves ... give everyone what you owe him : if you owe taxes, pay taxes; if revenue, then revenue; if respect, then respect; if honour, then honour" (Romans 13:1-6, NIV).

The Christian educator should plan his Youth Preparedness lessons in such a way that he teaches the child to defend himself against foreign ideologies and philosophies of life which seek to undermine the authority of the state. The child, while being prepared for his adult life, should also learn to accept all social institutions, such as the local municipality. He should learn to understand for example, why he owes them rent. He will learn that in the final analysis all structures of the community are there to ensure the meaningful co-existence of himself and his fellow human beings. The acquisition of the Christian value of obedience will assist the child to realise proper adulthood

and become a faithful citizen, equipped with a sense of right and justice, capable of participating meaningfully in the (juridical) world.

6.2.11 The ethical (moral) aspect (mode)

Moral education is concerned with nurturing within the child the capacity and desire to act in a morally acceptable manner. The child has to be guided to an acceptance of ethical standards particularised in a moral life of his own free choice. Every positive moral decision advances the child a little way on the road towards moral maturity.

Since morality is firmly rooted in religious faith, it is the Christian educator's task to use his Religious education lessons to animate the pupil's faculties of volition and judgement so powerfully, that he may acquire an intuitive feeling for the ethically sound and observe the moral norms according to the Christian faith.

With regard to righteous behaviour Jesus taught his disciples as follows, "Blessed are those who hunger and thirst for righteousness, for they will be filled" (Matthew 5:6, NIV). Such Biblical truths can be used by the Christian educator to inculcate moral values in his pupils. Religious instruction is a vital subject for fostering the child's moral dimensions of life, since it helps the child to become acceptable to God, as indicated in the following passage from the Bible: "But in every nation he that feareth Him, (God) and worketh righteousness, is accepted with Him (Acts 10:35, KJV).

Through Bible stories, the Christian educator should teach the child to discover God's will and his place in society, and determine what moral behaviour is acceptable to God and to his fellow-men. This in turn enables the child to constitute a meaningful (moral) life-world for himself.

The Christian educator should always exemplify love to his pupils because moral love forms the nucleus of the ethical modality (life-world). The child should also be helped to understand the world through Bible teachings. When the child has learnt Christian ethics, he will display love in his adult life. He will not commit himself to unethical actions such as vandalism, because he will recognise that God blesses those who act righteously. His inhabiting of the (moral) world will then be meaningful and his successful participation in the (social) world of others will lead him to a meaningful existence.

6.2.12 The religious aspect (mode)

The religious aspect of education is of vital significance since it affects the child in his deepest being. Through the religious aspect, the child can be guided to self-reliance. The educator should bear the responsibility for achieving the ultimate pedagogic objective - leading the child to a firm faith and belief in God.

For Christians, man's religiousness refers to man's enduring yearning for final stability, absolute peace and profound certainty. The Christian educator should exercise great care in ensuring that the pupil's faith is rooted in the true norms of faith as indicated in the following words of Jesus: "... He who believes in me will live even though he dies, and whoever lives and believes in me will never die ... " (John 11:25, NIV).

The Christian educator should ensure that the faith of the child is founded upon a firm foundation, namely on God, who is the Source of all things and who is Sovereign over all the modes of human existence. Religious education should be taught in such a way that the educator leads his pupils to God.

The child's faith and belief can be fostered and strengthen-

ed by the Christian educator by using suitable illustrations from the Bible. For example, "It was faith that made Noah ... build a boat ... as a result (of his faith) ... Noah received from God the righteousness that comes by faith" (Hebrews 11:7, TEV). Whilst the child gains knowledge of God, he also learns that through faith in God, much can be achieved.

The Christian educator, through his educative involvement, should guide the child towards a faith founded on Jesus Christ which will enable him to conquer his world. In this regard the Bible asserts: "Who can defeat the world? Only the person who believes that Jesus is the Son of God" (1 John 5:5, TEV); "... he that believeth on me, the works that I do shall he do also, and greater works than these shall he do ..." (John 14:12, KJV). The Christian educator should teach the child that God still works in the heart of sinful man to bring about a change. The child will then learn that, as a child of God, he is also expected to do the works that Jesus Christ did. He will understand the world better and will know the type of behaviour that is acceptable in a Christian society. He will learn to model his behaviour on the good examples set by the people of the Bible. The child will then be able to identify with other Christians. All the normative activities of the child will eventually lead to a meaningful inhabiting of his world. Finally the Christian educator should also assist the child by equipping him with Biblical knowledge that will enable him to resist foreign ideologies, such as secularism and to acquire the Christian faith and thus to constitute a lifeworld - founded on God's Word - that will promote human dignity a meaningful human (Christian) existence.

6.3 RÉSUMÉ

In 6.1, the significance of a Christian philosophy of life in the child's constitution of a life-world through education was discussed in detail. It was indicated how the

educator should help the child to constitute his life-world in order to realise proper adulthood. The discussion also brought to light that assisting the child involves activating his normative modes of human existence.

In 6.2 the significance of a Christian philosophy of life in the child's constitution of a life-world/realisation of proper adulthood was brought to light. The lifeworld of the child was shown to consist of various modes of human existence. It was also indicated how the Christian educator could help to activate each of the eleven modes of human existence, in order to assist the child to constitute his life-world and thus achieve proper adulthood.

Recommendations were made as to how the Christian educator could use the Bible to assist the child to acquire a Christian philosophy of life necessary for a meaningful existence. Recommendations on teaching methods relevant to each mode of human existence, were also given. In addition, certain school subjects were discussed so as to illustrate how the Christian educator could apply Biblical norms in his lessons (in various subjects) in order to mould the child towards a better understanding of the human world.

In the next Chapter an attempt will be made to indicate how education embraces a number of different relationships. An attempt will be made to show that educators can only help the child to constitute a life-world if the child is capable of establishing meaningful relationships.

CHAPTER SEVEN

CONCLUSION : A THEMATIC RÉSUMÉ, FINDINGS AND RECOMMENDATIONS

7.1 A THEMATIC RÉSUMÉ : THE SIGNIFICANCE OF A CHRISTIAN PHILOSOPHY OF LIFE IN ASSISTING THE CHILD THROUGH EDUCATION TO FORM MEANINGFUL RELATIONSHIPS/TO CONSTITUTE HIS OWN LIFE-WORLD

7.1.1 Introduction

In the previous chapters it became evident that for education to take place, human beings (children) must encounter each other and form relationships. This is made possible by the creation of an atmosphere conducive to learning and filled with Christian love. The child is an essential component of the education situation. Although the child is cast upon the educator and displays a need for assistance, the educator must not think of the child as a blank sheet of paper on which to imprint his ideas, impressions and knowledge. Neither must he leave the child unattended like a weed growing on the pavement. Since the child is completely human, education should lead to a balanced understanding (including world understanding) and provide possibilities for him to build relationships with a vast number of things and thoughts (Macaulay, 1986:91).

After extensive educational research and phenomenological observations, Rogers (1976:267-268) discovered that significant learning rests, not upon the teaching skills of the leader (educator), nor upon his scholarly knowledge of the field, but upon certain attitudinal qualities which exist in the personal relationship between the educator (facilitator) and the educand (learner).

According to Macaulay (1986:91-92) whether the educative relationships are fostered in or out of the school situa-

tion does not matter. The precise educative space where the child is put in touch with different areas of reality will differ from child to child. What is important is a balanced presentation of the entire subject matter and the rich curriculum content, which contributes towards character formation. In this regard Buber (1976:97) indicates that education worthy of the name is essentially education of character.

It is clear that man/the child relates to everything around him and that his relationship is continuous. It begins at birth and lasts till the end of his life. Man can never exist otherwise than in a relationship with the world and life (Grobler, 1989:3). The previous chapters have clarified that education is an essential means to assist the child to establish meaningful relationships/to constitute his own life-world.

7.1.2 Man's relationship with God

An important role of education is to assist the child to gain a better understanding of the world. Since the child is will-to-meaning, revealing to him (through education) the wonders of reality/creation, increases his world understanding. As he gets closer to the world, he realises that the world is a created world and that God is the Creator of man and the universe. The Christian educator should elucidate the involvement of God with reality by reading to his pupils the account of creation in the Bible (Genesis 1-3,).

The child, by virtue of being cast (in the company of the Christian educator) and being a religious being, learns to understand the relationship that exists between man/creation and God. The child (who is becoming an adult) through his contact with the Christian educator (who exemplifies Christian norms and values) almost unconsciously includes the existence of God in his philosophy of life. The child's relationship with God also grows outside of the the school. Just as the child soon learns to appreciate music

by being in the company of parents who enjoy music, so, for example, he grasps the reality of a relationship with God when he sees his mother simply praying or his father quietly worshipping in church week by week, or by listening to the conversations (of Christians) taking place around him (Macaulay, 1986:92-93). These activities assist the child to constitute a meaningful life-world based on a Christian philosophy of life.

At school, subjects like Biblical Studies and Religious education help the Christian educator to assist the child to establish a relationship with God. His main source of information should be the Bible. Readings from the Bible which are led by the Christian educator, supply the educand with food for thought. Some of the issues discussed become part of his life-world. As a result the child may experience non-condemnatory emotions and feelings towards his fellow-man after reading, for example, the story of Jesus and the woman who was ready to be stoned for committing adultery (John 8:1-11). In this way the child learns the significance of the Christian philosophy of life in each situation of his newly constructed life-world. His relationship with God enables him to realise that a meaningful existence implies that he has to consider his decisions about the actions of his fellow-men before judging them. This means that the Christian child should always be guided by the Christian faith in forming his relationships and in designing his new life-world (Macaulay, 1986:96-98).

In the world of co-existence, the child is frequently exposed to people who uphold philosophies of life that differ from his own. This may cause the child to feel threatened. However, if the child has already established a strong relationship with God and is assisted by the Christian educator to understand God's Word, he will be protected against negative influences, such as secularisation, massification, foreign ideologies, acts of vandalism, gangsterism, murder and other influences detrimental to a meaningful existence. The teaching that man is made in the image of God

should be taught to the child by the Christian educator. This will assist the child to gain a Biblical perspective on his self-concept and on contemporary issues. Christian truth also reveals to the child that in serving God (his relationship with God) he is also required to serve others (his relationship with fellow-men) (Macaulay, 1986:103).

7.1.3 Man's relationship with his fellow-man

Christian education does not only require the utilisation of the Bible and Christian textbooks to assist the child to accept the Christian faith. God's truth actually forms the framework into which all the aspects of reality should be integrated. The task of the Christian educator, therefore, includes assisting the child to acquire a Christian philosophy of life which in turn enables him to establish meaningful relationships with his fellow-men.

It is important that the child should understand past (ancient) History (world understanding), including past traditions, to enable him to grasp the normative acts of contemporary man. According to Macaulay (1986:106) to begin with the history of one's own country is insufficient.

The Bible treats history seriously and it helps one to keep in touch (form a relationship) with ordinary man and women who have gone before. The Christian educator should assist the child to understand his relationship with his fellow-men through the teaching of subjects such as Languages and History.

The Christian educator should also awaken in the child an interest in and a fascination for the subject of History. If a History lesson is about the French Revolution, for example, the Christian educator could allow the children to read passages from the Bible which describe what happened to people when they were rebellious (Jeremiah 5:23-25).

A lesson on the French Revolution could also introduce the child to the world of the past, which deals with man's relationship with his fellow-men. In this way the child will become acquainted with the past historical figures. His imagination will be touched, and he will make his own evaluations. He will pose questions, such as : "Why?", "What is right?", "What would have happened if ...?", "What happened next?". The atmosphere of the bygone age can thus be revived and the child can identify with various human beings and begin to relate to civil wars and forms of government, in a meaningful way (Macaulay, 1986:108-109). In so doing the educator can succeed in equipping the child with a sense of responsibility enabling him to respect the norms of propriety and establish meaningful relationships with his fellow-men.

While the Christian educator deals with the French Revolution in the History class, he could also teach the child that revolting against authority (revolution) is a violation of the Christian norms of propriety and that it does not lead to a meaningful existence. In his adult life the child will then be able to participate meaningfully with his fellow-men by structuring a meaningful life-world. This implies that he will not get involved with mass actions but will apply sound judgement on matters of conflict and try to resolve them before they reach a crisis point.

From a History lesson (e.g the history of the French nation or Biblical history) the Christian educator could assist the child to realise that he is compelled by his Christian philosophy of life to become involved in shaping the culture of his own people. The meaningful parts of history will serve as a guideline to the child on his way to proper adulthood (world inhabiting) whilst the meaningless parts will help him to avoid repeating the mistakes of the past. His existential yearning for God urges the child to attribute meaning to various social events. His faith in God enables the child to adhere to the greatest commandment (loving God and his neighbour) (Matthew 22:37-40) and thus

to form meaningful relationships with his fellow-men.

During Youth Preparedness lessons, the Christian educator should assist the child to build his own character (moral life) by providing him with reading material covering topics such as economics and citizenship (Macaulay, 1986:116). When teaching morals the Christian educator should also consider the influence of the media. Deep moral attitudes, including his sense of social responsibility, are formed within the child as a result of his daily contact with his environment (milieu). If the child grows up surrounded by those who practise godly morality, such as helping the poor by feeding them, the child will learn that social life is meaningful if good relationships exist among members of the society.

Another way of assisting the child to form meaningful relationships with his fellow-men is through the teaching of a Second Language, since this subject orientates the child with respect to the world of other people. The Christian educator should, therefore, encourage the child to learn a second language to promote meaningful relationships. This idea is highlighted in the story of Pentecost (Acts 2:1-12) when language barriers were miraculously overcome. Learning a second language also helps the child to feel secure and to constitute a new life-world and thus to become successful in expanding the horizon of his life-world.

7.1.4 Man's relationship with the world

Through education the child is taught to understand reality so that he can understand his relationship with the world and the universe in which he lives, so that he can say, "I feel at home here, I belong, I understand, appreciate, know" (Macaulay, 1986:133).

It is the duty of the Christian educator to assist the child/educand to understand the world as God's creation.

The child should be put in touch with the world. His situatedness should always cause the child to wonder and question. The Christian educator should, therefore, attempt to involve children directly with the world. He should take the children to the library, for example, and allow them to search for "treasures" of the universe - books which will open up the wonder and excitement of the created world. The Christian educator could ask the children, for example, if they noticed any difference between the Genesis account of creation and the explanation given in other books. As a religious being, the child will realise that there is a God, who is responsible for all of creation. As he learns about the world, the child begins to understand that there are some questions that nobody can answer. This relationship of the child with the world becomes a valuable guideline on his way to self-actualisation/constitution of a life-world (Macaulay, 1986:136).

When teaching Science to the children, the Christian educator should help the child to understand the things that he has experienced first hand. The child should be guided to think and relate each new question to the Biblical framework, each question being seen as part of the total reality (Macaulay 1986:138).

During periods for scientific observation the Christian educator should help the children to realise that God uses man's experience and inquiry to instruct him about His created order (Isaiah 28:23-29). Human investigation and formulation, however, are subject to human error. Therefore, man's findings cannot be said to be entirely "true". They give useful explanations and need to be revised from time to time to make them better reflections of the unchanging laws of God (Van Brummelen, 1988:105).

As the children establish a relationship with the world of reality, they also gain world understanding. The Christian educator should discuss with the educands, the relationship of Biblical truth to current cultural belief. Through

scientific study and Biblical readings, the child learns that human beings exist in relation to the world and that man is the caretaker of God's creation (Genesis 2:15).

In Biology lessons, the Christian educator should teach the students about living things in relation to their life-world. He should point out that the secret of life is not found in the DNA molecule, but in God who creates plants, protozoa, animals and people with a vital function we call "life" (Van Brummelen, 1988:106). The Christian educator should teach the child that the created world is the home for all: humans, living creatures and non-living things. The child will learn that he has a role to play in looking after the world. Being-in-the-world means that he should identify himself with others and participate meaningfully in nature conservation. In his adult life he will realise that in order to have a meaningful existence it is necessary for him to maintain order in God's creation (meaningful inhabitation). The child understands that his relationship to the world (God's creation) requires him to abstain from improper conduct such as acts of violence that would lead to a meaningless existence. Christian values will only be internalised by the child if he is assisted towards world acceptance by the Christian educator. The Christian philosophy of life is able to change the child into a new creature and enable him to construct a meaningful life-world.

Man's situatedness in today's technical world makes the study of Science of vital importance. The Christian educator should therefore see to it that science lessons are not conducted in isolation from life, because contact with real life assists the child with world awareness - his relationship with the world. Over the past decade an increasing body of technology has grown out of scientific discovery. During Youth Preparedness talks, the Christian educator should make the young people aware of their responsibilities and their problems within a technological and secular society. Consideration should also be given to ethical

issues such as abortion and genetic development. The Christian educator should teach the Christian child (via a Christian philosophy of life) that he should consider the various ways in which truth (Biblical truths) should direct all action (i.e relating to all the modes of human existence) (Macaulay, 1986:138).

7.2 GENERAL FINDINGS AND RECOMMENDATIONS

To conclude, attention will be given to some of the relevant findings and recommendations relating to this dissertation.

7.2.1 Findings

During the research it came to light that the child needs to acquire a particular philosophy of life (according to his situatedness) during his progress towards independence and that he should guard against detrimental influences on his pathway towards adulthood.

The present study revealed that the child possesses a human image which makes it possible for him to acquire (Christian) adulthood. It also came to light that education enables the child to establish human relationships without which he cannot achieve world understanding. It became evident that in assisting the child to constitute a life-world, the following educative media (means) are important:

- * the (Christian) school (meaningful participation);
- * the (Christian) educator (meaningful identification) and
- * the learning content/the (Christian) curriculum (meaningful understanding)

The study revealed that to assist the Christian child to form meaningful relationships necessary for a meaningful existence, it is necessary for the Christian educator to help him to acquire a Christian philosophy of life, by means of a Christian approach to the curriculum.

7.2.2 Recommendations

- 1 The Christian educator should be encouraged to assist the educand to realise proper adulthood by activating the child's normative modes of human existence in terms of a Christian philosophy of life.
- 2 The Christian educator should exemplify Christian norms and learn to understand the significant contribution that the Bible (Biblical norms) makes towards the child's constitution of a life-world through (Christian) education.
- 3 Each subject in a Christian school should be approached in such a fashion that it will lead the child to a realisation of Christian values (good character) and hence a meaningful existence.

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