

In Search of a “New Morality” for South African Education

Part III

The Central Role of Values in Education: Activating the Normative Spheres of Human Experience

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Samevatting

Hierdie is die derde in 'n reeks artikels waarin die moontlikhede van morele heropbou deur middel van opvoeding vir Suid-Afrika ondersoek word. In hierdie opvolgstudie tot ons vorige navorsing betreffende (1) die fundamentele spanning wat bestaan op die terrein van waardes en morele opvoeding tussen fundamentalisme en relativisme, asook (2) 'n funksionele antropologiese model wat ons standpunt betreffende die relatief konstante aard van waardes en hulle positivering in praktiese lewensomstandighede kan ondersteun, word die dieper betekenis van opvoeding as norm-georiënteerde onderneming aan die orde gestel.

1. Review

In the preceding article (Schoeman, 2006a) the matter of bringing to bear principles by competent persons in practical life situations was

considered, whereupon the possibilities of a functional anthropological model that will form the backdrop for a perspective on the authentic nature of education as value-oriented enterprise was explored. In this section of the on-going investigation into the realm of values and values-education the focus is on the way in which the normative body structure of the human personality should be approached by the educator – at home, at school and wherever the normative control, support, assistance, attendance, accompaniment and guidance of immature, as well as normatively less matured¹ human personalities² is undertaken – in order to achieve the desired development and enhancement of these normative modes of human life (cf. Puolimatka, 1995).

2. The Value-oriented Nature of Education

At this stage of the enquiry a more succinct definition of education that appropriately accounts for its value-oriented nature will be helpful. In this regard it has to be distinguished between education in the broader sense on the one hand, and learning in the narrower sense as a teaching-cum-learning activity that concentrates on the acquisition of relevant knowledge, the development of an analytical mind-set, the mastery of critical thinking abilities, as well as the acquirement of a variety of skills (techniques, procedures and the like) in – amongst others – the areas of communication, interaction, socialization, planning, problem solving, decision-making, etc. Education in the broader sense is an essentially value-oriented and value-directed leading and guiding (as opposed to a “moulding” and coercive) enterprise. It is focussed on the uninhibited and unrestricted selection and acquisition of life values by the normatively immature or less matured in terms of the possibilities offered by literally every academic or technical subject in the curriculum (cf. also Puolimatka, 1995: 63ff).

Following the arguments presented by Strauss (1989: 132ff; cf. also De Graaff, 1968: 89ff) it can be argued that education displays a differentiated normative structure that – by virtue of the many and diverse possibilities inherent in this structure – is unqualified in itself. This matter can be explained as follows:

- education is a norm or value oriented enterprise because it is primarily directed at the normative body structure that qualifies all pre-normative body structures of the immature human person;

1 In the context of this survey, the term “mature” is used throughout as a normative concept.

2 In educational anthropology the term ‘personality’ is preferred to indicate the enklaptic (cf. Part II of this investigation) totality structure of the human body in which character, disposition and the like are accommodated and which are all concentrated in the religious depth-dimension of the human selfhood.

- the term “normative” in the definition refers to the positive (normative) or negative (anti-normative) possibilities of effectuation that exist on account of our collective fall from grace;
- the “many” and “diverse possibilities” inherent in the structure indicates the multitude of normative aspects that encompasses human acts and actions (a person can be active – almost concurrently – in any number of dissimilar normative activities, e.g., one moment as loving spouse or parent; the next as friend in a social locale; client engaging in economic negotiations with the vendor in the street; music lover delighting in a beautiful melody; faithful believer rejoicing in the grace and mercy bestowed on him; scientist analytically engaged in an academic discussion, etc.);
- the term “differentiated” in the definition highlights the fact that education itself is also essentially unqualified as not one of our normative modes of experience (inter alia the logical, social, economic, moral or suchlike) ever becomes the final objective thereof: it displays a “modally differentiated” reach (scope) of possibilities for realization;
- owing to its intimate and unbreakable correlation with the unqualified normative body structure of the human personality, education is also an unqualified venture. This state of affairs renders conceptions of education as an essentially analytical, cultural, lingual, social, economic, aesthetic, political, moral, pistic or whatever undertaking untenable as it would imply that education can only be of either an analytical, social, moral, pistic or whatever nature. The truth is that education takes on – as variable demands dictate – any interim and provisional qualification that can be – alternately – of analytical, cultural, lingual, social, economic, aesthetic, juridical, moral or pistic nature.³

In addition to the preceding perspectives, education is also continuously adjusted in accordance with the diverse requirements imposed by the various societal entities and/ or relationships that are actively engaged in education, namely the family (a morally qualified relationship), the school (an analytically qualified relationship), the state (a juridico-politically qualified relationship) and the church (a pistically qualified relationship). Thus, education can – in addition to the varying qualifications mentioned in the previous paragraph – assume a moral, analytic-formative, political or pistic qualification in accordance with the typical and distinctive needs/ demands of a particular societal relationship that initiates and supports an on-going educational action or procedure.

3 In Part IV of the investigation the disclosure or “opening up” of these normative modes of human existence will be investigated in greater detail.

Excursion: Brief motivation for the particular order of succession of the aspects of cosmic reality/ modes of human behaviour that features below.⁴

In our non-scientific (naïve) experience of reality a variety of entities is encountered (ordinary things, everyday events, natural as well as cultural processes, natural and cultural phenomena, societal relationships and the like). All these things function actively and simultaneously in fifteen aspects of reality or modes of existence. In other words, although these dissimilar modalities are distinguishable, no single one can ever be detached or disconnected from the rest. They are always experienced in their inseparable and mutual coherence. Only in our theoretical (scientific) frame of mind can they – hypothetically – be isolated from one another. This theoretical isolation allows the scientist to concentrate on whatever it is that distinguishes one specific *modus quo* from the rest, making it irreducible to the remainder. In other words, by means of theoretical abstraction its peculiar nature, its qualifying feature or characteristic element – that central or core meaning that guarantees its individual irreducibility – can be brought into focus so that the risk is not run of confusing one *modus quo* with another. Uncertainty or vagueness in this regard will lead inevitably to a transgression of inflexible meaning-boundaries that exist between the various aspects of reality, thereby rendering accurate and precise scientific explication ineffective, if not totally impossible.

The fifteen categories or modalities (modes of existence) that are distinguished are not arranged in an arbitrary fashion. On the contrary, they appear in a permanent and irreversible cosmic order of time (cf. Dooyeweerd, 1953: 22ff; 1955: 49ff). Some aspects appear to be either cosmic earlier or cosmic later than others. Thus, one or a number of aspects form the groundwork or substratum of others, while – conversely – some may belong to what can be labelled the superstratum of the rest.

(1) If all modes of existence of any given entity, procedure, action, event or societal relationship were to be “bracketed” (theoretically “detached”), its “number” would be the last to “fall away”. Although the numerical aspect with its central meaning of discrete quantity does not exist and cannot be thought of in isolation of all the remaining non-numerical aspects of temporal reality, it does not presuppose any “pre-numerical” underpinning. As it functions as groundwork of all other aspects of reality, it should be regarded as the first in the cosmic time-order and most primordial of all of them all. (2) Second in the cosmic time-order is the spatial aspect with its nuclear meaning of continuity (continuous or coherent extension). It presupposes a numerical (discrete quantity)

4 Cf. Dooyeweerd, 1953; Kalsbeek, 1970, 1974; Strauss, 1978.

foundation and cannot be conceived of or explicated without referring to/ utilizing numbers. Yet, despite its close interrelationship with its predecessor, it can neither be understood, nor explained in terms of laws that apply exclusively to the numerical aspect. (3) Third in the cosmic time-order is the kinematic aspect that presupposes both number and space. Its meaning nucleus is constancy (of movement) that can only occur in presupposed (-existing) space. (4) Fourth in the cosmic time-order is the physical aspect with its core meaning of change or energy operation, the very source of the principle of cause and effect (causality). Inanimate entities/ objects/ things all have subject functions in the first three modal aspects of number, space and movement and are composed of definite physico-chemical elements such as material particles (atoms, molecules and the like) and display physico-chemical processes that are indispensable for the existence of – for instance – living organisms. As such, the physical lies at the foundation of the remaining post-physical aspects of reality. (5) Fifth in the cosmic time-order and based on the foregoing four aspects of reality is the biotic aspect with its nuclear meaning of life. It presupposes a physical substratum and cannot exist in isolation from distinct physical substances and chemical processes. Its very existence is pre-determined by its physical foundation: life is possible only on the basis of something that can live. As such, life is a characteristic (how)⁵ of entities and not an entity (“thing”). (6) Sixth in the cosmic time-order is the psychic aspect with its central meaning⁶ of sensitive feeling. Only living creatures like animals and humans⁶ that possess certain organs are endowed with a variety of features like sensations, urges, drives, desires, instincts, emotions and the like that influence their behaviour and can direct it in various directions. For this reason, the psychic aspect is clearly “later” in the cosmic time-order than the biotic that forms part of its foundation.

All six these aspects of reality touched on thus far belong to the realm of nature. The remaining nine aspects that will be considered below belong to the realm of human culture.

(7) Seventh in the cosmic time-order is the logical aspect of reality. Without a psychic substratum with its physico-chemical and biotic groundwork, logical thought cannot take place. Moreover, only the living human personality is capable of theoretical analysis in that he/ she possesses the ability to think in terms of abstract concepts. Logical

5 Life is not an entity (what), but a modus quo (how) of the existence of entities. It refers to a characteristic of entities (things) that are either alive or dead (inanimate).

6 Although plants have a subject function in the biotic aspect of reality, they lack sense organs and can therefore not function as subjects in the sensitive aspect in which they only have an object function.

identification and distinction differ in principle from psychic perception. Only humans can form logical concepts and ideas that form the basis of and are expressed in countless logical opinions and judgments. Additionally, the logical mode of human experience and behaviour is the first in which the possibility of right and/ or wrong appears. In other words, the logical and all post-logical modes are no longer bound to natural laws that cannot be transgressed at will. They are all of a normative nature and, therefore, allow for personal predilection that results in either normative or anti-normative behaviour. As such, the logical aspect of reality underpins all post-logical modes of human behaviour. (8) Eighth in the cosmic time-order is the cultural-historical aspect of reality with its meaning nucleus of free formative power and control. On account of their logical potential, competent humans can partake in the free formation of things that could not have come into existence of their own accord. Kalsbeek elaborates as follows: "Cultural formation is a controlling manner of moulding a given disposition, structure or situation into something which would not come about all by itself" (1975:98). (9) Ninth in the cosmic time-order is the lingual aspect of reality with its core meaning of (symbolical) signification. Its existence is dependent on the preceding logical mode of human behaviour, which allows for intelligent (rational) application of methods of signification (words, signs etc.) that possess insightful (reasonable) meaning and logical relevance for people and their use in everyday life. (10) These, on their part, form the groundwork for the tenth aspect of reality, namely the social with its central meaning of social interaction and intercourse, made possible by the pre-existence of words, signs etc. that facilitate communicative interaction among both individual members of a community and a variety of societal relationships. (11) The economic aspect of reality – eleventh in the cosmic time-order – with its core meaning of frugality or exclusion of (every kind of) excess is directly dependent on its social substructure. Only human beings in their uninterrupted socialization with one another, hold certain rare materials in high esteem. In human society such scarce resources are considered valuable and therefore utilized prudently/ economically.⁸ The exclusion of excess in every sphere of life implies the maintaining of balance in inter-human affairs as well. (12) Twelfth in the cosmic time-order is the aesthetic aspect of reality with its central meaning of harmony. It is based directly on the economic aspect because harmony depends on successfully effecting, securing, as well as maintaining balance between different interest groups. As such, the aesthetic aspect of reality is more

7 For instance, logical/ illogical; social/ unsocial; justice/ injustice; moral/ immoral, etc.

8 The principle of non-excess (frugality) applies to whatever resources we may have – even in abundance – at any stage in history (water, unpolluted air, forests, fossil reserves, etc.).

than art per sé, but encompasses bringing about and establishing harmony among all members of society, among all societal relationships, etc. (13) The (thirteenth) juridical aspect with its meaning nucleus of retribution follows in cosmic time on the foregoing twelve aspects. Where balance and harmony are absent, retribution – conceived of as the restoration of harmony among all parties concerned – comes into force as only way to secure balance in inter-human relations. Retribution, therefore, embraces more than mere punishment. (14) The fourteenth aspect of reality that is founded in the juridical mode of existence is the ethical with its core meaning of love in temporary relationships.⁹ Temporal love is possible only where balance, harmony and justice hold sway, and is, therefore, cosmic later than the foregoing aspects. It not only encompass relations of love between persons, but extends further to embrace “looser” forms of morality like honesty in all walks of life, integrity in inter-personal relations, etc. It also encompasses the ethical handling of our environment, animals, plants and even inanimate objects. (15) Fifteenth and last in the cosmic time-order is the pistic or faith aspect of temporal reality with its meaning nucleus of certainty and unwavering trust. This aspect provides men and women – irrespective of the specific contents of their particular belief¹⁰ – with the final and sure ground (Sure Ground) of their lives. It is founded in the preceding modal aspect of love in temporary relationships. As last and therefore terminal aspect in the cosmic time-order the faith aspect is rooted in and rests on its pre-pistic structure, while a post-pistic configuration does not exist.

3. Education and the Normative Spheres of Human Experience

3.1 Orientation

It has already – in a previous context – been remarked upon the conspicuous lack of sensitivity to norms initially shown by a young child, despite the fact that it possesses marvellous potential for the development of sensitivity for the various normative appeals that he/ she may encounter in everyday life. By our very nature as human beings, people are educable: people can become “normatively enhanced”, as it were, to a state of complete, or mature humanity through special involvement on the part of the educator. A point already mentioned, and one which is of cardinal

9 To be clearly distinguished from the religious fullness of love that comes to expression only in the love – in Jesus Christ – of God for His creation.

10 It has been suggested – in line with Freudian depth psychology – that faith is but a variant of sensitive feeling and reducible to the latter (cf. Dooyeweerd, 1955:313). Dooyeweerd refuted this claim as an erroneous and short-sighted perspective, brought about by Freud’s apostate faith that – even without his knowledge – guided and directed his absolutization of the psychic aspect of reality and totally determined his psychoanalytical explication of human behaviour from the very beginning (cf. 1955: 298ff).

importance, is that the human person must have attained a degree of adulthood with respect to his/ her physico-chemical, vegetative-biotic, and – especially – psychical body structures before a start can be made with education as a truly normative enterprise. Once that specific stage of development has been attained, the immature personality will have become more receptive to normative influences that constitute the essence of all educational involvement. At this stage educators can make a determined effort to guide their protégés on the path where they are given every opportunity to encounter all aspects of a specific system of norms.¹¹

3.2 Activating the normative spheres

At all levels of educational engagement, the normative involvement of educators with their charges has a dual character:

- On the one hand, they must set themselves the goal of putting in motion and guiding literally all – and not just some (as a rule the analytical) – normative modes of existence of every immature personality into full bloom. It is imperative that there should be such a degree of activation within every normative aspect of each individual student as truly to justify reference to a balanced and harmonized development of every separate normative aspect of his/ her life. Only then will the latter be able to bring to bear the full power of the fundamental directions in which his/ her actor normative structure finds expression (viz. the knowing, the volitional and the imaginative, cf. Schoeman, 2006a: 1-22) upon literally every normative aspect.
- On the other, by its very nature, this weighty responsibility involves the important educational principle of diagnosis and therapy, namely of identifying all signs of anti-normative behaviour and subsequent corrective treatment by the educator.

3.2.1 Activating the logical aspect

Granted that the development of the ability to think analytically in young people is the most important single task facing the school, it is

11 Education always functions within a specific cultural situation, thereby allowing it – for instance – to take on a typically twentieth-century English, German, or whatever character. This does not imply that education should be seen – as in historicist thinking – as an historically determined activity that is confined entirely to the limits of a particular culture. No one can dispute the fact that education stems from a special, cultural foundation, having its roots in the historical aspect of reality. Yet, as with all other cultural activities, at the very heart of education there lies a demonstrable driving force. Even our forming of culture is borne along by a specific (religious) basic motive and nourished by a corresponding faith. Inevitably, then, there is always a link between education on the one hand and a specific cultural-historical setting and religious matrix on the other.

nevertheless not the only one. The human person, made in God's image, is far too versatile and complex to be thus confined. Only a balanced development of all its temporal functions can ever be truly satisfying.

The logical aspect undoubtedly holds an exceptional place in the composition of the normative structure of the human body. It has no independent or substantive form, but simply constitutes part of a specific whole, namely the act-structure. Since Christian thought does not accord any sort of "divine status" to the logical aspect outside of its own context, the concept which is both traditional and prevalent among many, namely that the only duty of the school is to develop the logical powers of our youth, is rejected. This in no way detracts from the very great importance attached to the development of the powers of logic of young, as well as other normatively immature¹² people. Indeed, the logical aspect constitutes the basis of the act-structure, and plays a key role in one of the fundamental directions wherein the structure of normative actions achieves stature – i.e. the basic direction of knowing. Without a developed, logical support, the eight post-logical modes of our existence will never be able to function effectively.

In a situation where the intelligence of youthful and normatively immature persons is – mistakenly – regarded as the nucleus of their personalities, one encounters many and diverse attempts to evaluate them purely on the basis of academic achievement. This degrades the young person to the status simply of a mere "intelligence", completely disregarding his/ her many-sided nature and ignoring the full and all-embracing humanity of the intellectually less gifted. The result is that young people are erroneously treated as "receptacles for learning" rather than comprehensive personalities, while the same criteria are usually applied indiscriminately to every individual "learner". Then, because some do not measure up to the academic standard of the "brainy ones" it often happens that the classroom literally becomes a torture-chamber for the less intelligent, who end their school careers frustrated, disillusioned and inferior people, very often detesting both teachers and school.

There are good grounds for rejecting the excessive and single-minded over-emphasis by many schools of the process of absorbing and

12 All "subjects of education" are not necessarily "young" in years; adolescents or those in a post adolescent phase who have not yet reached full normative maturity may also be engaged in the/ an educational process.

“regurgitating” knowledge.¹³ As a matter of principle, the inflated value sometimes attached to memorization of facts and their reproduction in tests and examinations must be discredited – a process which very often is performed without a particle of insight. Certainly, the insightful acquisition of relevant knowledge is indispensable for total disclosure of the youthful or normatively immature person and as a means of equipping him/ her for post-school living. Yet, that process, taken on its own, can never constitute education in the comprehensive meaning of the term. Logic can never embrace the other modes of existence: it is their foundation rather than their common denominator.

Against this background it is clear why the processes of thought and reasoning of the young must constantly be kept under critical observation. Any indication of anti-normative behaviour (i.e. irrational thinking, discourse, argumentation etc.) should be considered, and – especially at school – the requirements of logically correct and compliant thinking must receive the most detailed attention in every single subject of the curriculum. The educator’s aims must in this respect be focused upon inducing his/ her wards to think and reason according to logical principles under all circumstances. In other words, the latter must evolve, within the limitations of their individual capabilities, into rationally thinking personalities that at all times adhere rigorously and to time-honoured logical principles and totally comprehend their personal mission and place in life.

3.2.2 Activating the historical (cultural) aspect

In subjugating and ruling over nature by transforming it into culture, it is constantly being engaged in the active effectuation of principles that apply to all normative spheres of our experience. This is what happens, for example, when – with due regard to specific aesthetic principles – a block of marble is hewn by a sculptor into a work of art. Here, our active realization of aesthetic norms has resulted in that piece of marble (of which the highest subject function is physical), acquiring an aesthetic object-function that it formerly did not have. Moreover, there is – as has been seen above – a direct and conspicuous connection between the specific cultural-historical milieu of a community and the effectuation of norms that originate in the historical modality (where our formative activities and pursuits apply). Thus, art may relate to and be representative of various and divergent cultures like those of Ancient Egypt, China,

13 Schoeman, 2003: 23-25.

South America, or whatever, and always as manifestation of a specific and demonstrable religious driving force.

The historical aspect of reality offers us – always in compliance with specific cultural prescriptions – endless possibilities for developing (and deepening) norms that are laid down (in principle only) on the law-side of the diverse aspects of reality (cf. Part II of the investigation).

It is therefore obvious that thorough activation must take place within the framework of the learner's historical mode of experience. For this reason, the cultural obligations facing the school are actually momentous. The young and normatively immature must advance (progress) to a stage where they can exercise complete control over all aspects of their versatile nature. Only when this has been accomplished, will they be in a position fully to mould nature as they encounter it, or to guarantee continued cultural development in all post-historical aspects.

Another issue to be considered in this context is the question of constantly broadening and expanding the knowledge of the youthful citizens of the future. Unlike thinking, knowing is not simply an analytical matter. Naturally, it presupposes an analytical action on the part of the human person, but is still more complicated than thinking. It has to do with specific perspectives and can exist only in relation to certain facts that have been assimilated with insight. Knowledge, enhanced by insightful understanding of things, procedures and the like, too, enables us to apply relevant information and acquired data in a formative and controlling fashion. Activating the cultural mode of human experience and behaviour directly influences the way in which normatively mature personalities will eventually conduct themselves in the various societal relationships. It is, therefore, appositely also aimed at their control/ handling of, as well as interaction with ordinary things, everyday events, natural as well as cultural processes, cultural objects and phenomena, cultural material and resources and the like (cf. Strauss, 1969: 85-90).

Although the concern here is principally with the development of the normative modes of existence of young and normatively immature personalities, it is by no means inappropriate to mention certain perspectives cast by Christian philosophy on the historical aspect of reality. These perspectives can do much to clarify the position of educators using their subject matter in such a way as to guarantee opportunities of development for their wards. The simple fact that the historic modality is not only based on the analytical but also follows it in the cosmic order of time contains specific implications for the educator in the classroom. The meaning-nucleus of the historical aspect is controlled formative power (i.e. formation of culture as the development of civilization). The immediate implication here is that, through controlled contact with all aspects of creation, knowledge can be applied to produce something

different. This highlights the dual nature of all efforts at shaping culture: they are firstly dependent upon, and secondly consequent to thorough logical insight that constitutes the conditions for true mastery and application of knowledge. For instance, those who have genuine insight into and comprehend geometrical theorems can apply these theorems effectively; that is to say, they can control them in their formation of culture. Obviously, then, all forms of memorization that lack insight – so-called rote learning – are completely unacceptable and should never form part of teaching practice. Gaining complete control over cultural objects and technical apparatuses and equipment is of paramount importance since our efforts at forming and moulding culture depend on our command of all these.

Running through all forms of cultural development in the historic and all post-historic modes of human life, are the norms of continuity, integration and differentiation (cf. Dooyeweerd, 1955: 198, 244). The significance of this for the educator is that his educational training should always develop gradually and uninterruptedly, never in leaps and bounds. Indeed, there should be no "gaps" in the pattern of development. Should, for instance, the spirit and direction of education at home differ from that of school, the principle of continuity is transgressed, causing a disparity that can only be detrimental to the educational process as such. Yet another requirement laid upon education is that due attention must be paid to thorough and effective individualisation in the sense of promoting the differentiated development of the divergent abilities and potentialities that specific pupils may possess. The principle of integration, too, must be awarded validity so that everything with which the pupil comes into contact in an educational context (both at home and at school) will, without exception, focus on the same ultimate goal.

Furthermore, the educator must aim at aiding the young and normatively immature to achieve that degree of personal civility that will make the grace and refinement of their general conduct in every-day life a matter of pride to their community. It is a state of affairs that people differ widely in the degree of civility that they achieve during their lives, since they grow up in dissimilar home and cultural environments. For that reason, the educator must make every effort at school to create situations and opportunities to bring each individual student to full cultural development in accordance with the requirements and standards of the specific cultural milieu within which it has to attain maturity. Should educators become aware of a wide gap between their own opinions and the cultural milieu within which they are performing their educational function, they must accept – as a guideline – the requirements of that particular community, provided that these requirements do not conflict with Christian principles. Educators are not entitled to inflict their personal cultural criteria on others. Indeed, with the use of tact, the cultural standards of the community can be enhanced for the better, as it were, as long as educators use

the necessary discretion in influencing any group. Educators must distinguish fittingly between the two types of poor behaviour frequently exhibited by their charges. Behaviour stemming from bad manners must be summarily pointed out and corrected; behaviour born of poor development due to a lack of education at home requires the most tactful and discreet approach possible. It must be identified, and accepted (as well as acceptable) alternatives must then be proposed to and adopted by the pupil. This is a process that the educator cannot complete in a hurry: it requires great discretion, endless patience and above all a thorough knowledge of people, since it involves not only the young and normatively immature but also their families and communities.

3.2.3 Activating the lingual aspect

Educators must observe and critically evaluate the language fluency of the young and normatively immature in all subjects of the curriculum. They must, in this context, always engage in opening up new perspectives for their charges, thereby inspiring the latter with the desire to develop into literate adults whose developed personalities automatically include the normative use of language. The misconception that lingual normativity is applicable and important only in language courses represents a slanted and one-sided picture, indicative of ignorance and a narrow-minded view of reality.

Within the bounds of the lingual aspect of reality, there exist specific norms pertaining to the civilized and refined use of language. Norms pertaining to language and communication appear in the form of a variety of grammatical rules. These do not constitute the language itself, but are positivizations of universal structural norms laid down in the creation of language.

Exceptional importance is attached to the development – through education – of a thorough, accurate and effective power of expression and knowledge of language. This applies not only to language and its symbols, but also to various forms of agreeable behaviour and well-mannered demeanour, although these relate to the social sphere of human life as well. The young thereby master a threefold capability of being able to present themselves formally to others, to comprehend other people correctly and to make themselves understood properly. Every youthful person must be activated accordingly within the bounds of the lingual aspect, in such a way that he/ she can understand, read and write not only his/ her home language, but also a second, a third or even more.

3.2.4 Activating the social aspect

Although everyone has an individual personality with all its attributes of nature, talents, abilities and limitations, no one can live alone, separated

from the surrounding milieu of matter, plants, animals, people and societal relationships. For this reason the activation of the social mode of our lives under the guidance of positive social norms is essential. The social adjustment and assimilation of maturing students is a matter requiring the educator's keenest observation, both at home and at school. Within the social structure, the young and normatively immature must evolve to the stage of well-adjusted and accepted membership of that particular community of which they are part. Any degree of maladjustment must be thoroughly and expertly diagnosed and – where possible – swiftly and unobtrusively eliminated.

No one passes through life entirely untouched by the influence of others, nor without exerting any influence upon other people. Therefore every person must play the dual part of an individual personality and a member of society. A wealth of social contexts surrounds the young, including family, church, state and school; and besides these, they are born to membership of communities such as marriage, family and nation, as well as to relations such as friendship and neighbourly intercourse. An anastate direction must be given to the development of their social function – that group of attributes leading to good inter-personal relations which enables our youth to become pillars of their society. True Christian behaviour rules out withdrawal into isolation or shunning one's fellows. The young must develop the necessary degree of ease in their social relationships with others. This is why the vocation of Christian educators devolve upon fostering within their wards the capacity to go through life as well adjusted and assimilated, acceptable members of the community and society within which they find themselves. This goal must be approached via each and every school subject and – especially – through the association of child and educator at home, within and even beyond the classroom.

During this activation of the social mode of existence of every young person, strong emphasis will have to be laid on attributes essential to good inter-personal relationships in extra-school living, provided that these attributes measure up to basic Christian criteria for life. The character of the refined, upright Christian personality, displaying attributes such as willingness to co-operate and support, compliance, gratitude and tolerance towards other people, cannot fail to evoke the regard and respect of all ranks of society. The social development of the young should be entirely directed towards honouring God and serving their fellow humans. Along these lines, everyone will eventually play his/ her own, special part in God's Kingdom on earth.

3.2.5 Activating the economic aspect

Everyone has, to some degree, a sense of frugality, or thrift. In educational context this is an area demanding very critical consideration from the side

of the educator, combined with constant, positive adjustments in every student's sense of economic value. However, the avoidance of excess embraces a scope far wider than simply fostering in the young and normatively immature a "savings mentality" that would be concerned exclusively with saving money. No one will deny that the thrifty rather than spendthrift and extravagant use of money is a praiseworthy quality, sign of a well-balanced character, and education in this aspect of economy is indeed valuable, but there is more to it than that. Every one of our modes of existence is affected to some degree by the central meaning of the economic mode of life, namely thrift, each having its own particular economic analogy (cf. Part IV of the investigation). The educator's duty in this context is, through use of words, deeds, precepts and examples, to assist the normatively immature to apply and respect economic norms in all spheres of life, the ultimate aim being for them to continue this conservative behaviour in the areas of, for example, energy usage; general allotment of time; spreading of love, etc. They must systematically acquire the art of making effective use of not only their material possessions, but also their time, energy, love, etc.

3.2.6 Activating the aesthetic aspect

By no means should everyone at school be regarded as a potential artist. Rather, educators should acknowledge the fact that an aesthetic mode of existence is inherent in every one of their charges. All educators must, therefore, be able to give a critical account of the degree of sensitivity their charges show for whatever is beautiful in life. The development of the aesthetic sense of the young and normatively immature is of considerable importance and should not be confined only to subjects such as art and literature. In that it constitutes sensitivity for the harmonious, it should be encouraged in literally all subjects.

Every favourable opportunity of developing their talents must be offered to those who, even at school, show exceptional artistic inclinations. The remaining majority must be aided to attain knowledge and acceptance of norms that will enable them to distinguish between good and poor art. The exposure of acceptable norms pertaining to art forms part of the development of good taste in music, fine arts and literature. Educators, besides activating the aesthetic aspect within each of their wards, must never lose sight of the fact that an aesthetic education can permeate every facet of their lives, inspiring them to a harmonious understanding of every other aspect of the reality surrounding them as persons.

Aesthetic activation, then, involves far more than simply stimulating the appreciation of poetry or the ability to pronounce the correct aesthetic judgement, based on correct aesthetic norms, on – for instance – a sculpture or painting or whatever. The influence of the aesthetic aspect, rather than encompassing only one of the facets of life, extends to our every mode of existence, without exception.

The fact that norms pertaining to art must be disclosed within the aesthetic aspect of reality, in no way denotes any degree of isolation between the aesthetic and other aspects. Since the anticipatory disclosure (cf. Part IV of the enquiry) of the aesthetic will later be scrutinised in far greater detail, the author will here content himself with a few references to the interwoven nature of the aesthetic with certain of its sub-spheres. Within cosmic time, the aesthetic follows the economic aspect of reality, the latter consequently also making itself felt in connection with the determination of aesthetic principles. An example that might be considered in this case is the avoidance of excess in any field, be it colour, sound, language, objects and so forth, since this, too, is adjudged aesthetically anti-normative. In exactly the same way, the aesthetic also embodies strains of the logical, historical, lingual and social, etc., while at the same time being progressively enhanced and extended by the post-aesthetic aspects.

3.2.7 Activating the juridical aspect

In addition, the educator is expected to be able to give an accurate account of the grounds on which young and normatively immature judge and evaluate matters, both at home and at school. The principles upon which those judgements are founded, must always be critically analysed, evaluated and – where necessary – corrected so that, within the juridical sphere of reality, a high regard for whatever is right and just can be activated. It is this capacity which, when arriving at all kinds of decisions, fully evaluates circumstance and accountability and then acts with commensurate reason. The importance of this aspect for all inter-personal relationships in which learners may become involved can never be over-estimated. Through it they will become aware of the need for all mature persons to protect not only their own interests, but also and especially those of others.

By helping the young and normatively immature to become adult personalities with a well-developed sense of justice in their association with people, animals, plants and objects, the educator can be the means of equipping them – in a juridical sense – with the ability to go through life honouring God and serving their fellow humans. The ideal should be to foster in them that maturity which will enable them, as a loyal citizens and subjects of the state, to realise their duties and responsibilities towards authorities and government, regarding these in a serious light and fulfilling them worthily by modelling their lives on Christian juridical norms in order to be a credit to the state in particular and to society in general. They must eventually cherish a feeling, amounting almost to a compulsion, for virtue and justice within inter-personal relationships, including those in which they, as persons, are involved. The false precept that “might is right” must be exposed and wholeheartedly rejected. The educator must inspire and infuse in the young and normatively immature a sense of forgiveness

and human kindness that allows them never to impute evil, to pray for their enemies while turning the other cheek, ever foregoing and renouncing vengeance.

3.2.8 Activating the ethical aspect

Essential in this respect is that educators should be constantly well informed and clear as to the “quality” of the love and devotion revealed by their charges for self and others, as well as all of creation that surrounds them. That love which they show to people, animals, plants and objects must constitute a positivization of the true norms pertaining to love – norms which exist under the ultimate governance of the Christian faith. This state of mind will ensure an altruism which is sincere, being practised because it is God’s will rather than the product of some or other moralistic judgement deriving from an idea of human glorification and of “doing good”.

Moreover, like other modes of our existence, the ethical can clearly never be viewed outside of the context of its own sub- and super-structures. Moral love forms the meaning-nucleus of the ethic mode of our lives. As such, it does not encompass simply altruism and self-love, but also love of God’s creation – His animals, plants and objects. What this means is that unjustified love (impinging upon the juridical) and the ill-balanced distribution of love (impinging upon the economic – as in the case of immoderate self-love) are ethically anti-normative and may lead to unethical actions on the part of ethically undisclosed people. When our neighbour is loved as we love ourselves, that love can indeed be said to be justifiable and well balanced. Self-love as such is not unethical; however, imbalance between self-love and selflessness is. Other examples of unethical actions may be found in sadistic and abusive behaviour towards animals, and vandalism perpetrated upon plants and objects, etc.

3.2.9 Activating the pistical aspect

Finally, the conscientious educator is required to exercise the greatest care in ensuring that the faith of our young and normatively immature people is rooted in true norms of faith, such as are given in principle in God’s Word. The object of their ultimate faith and firm belief is of inestimable importance in the educational process. If their faith is founded upon that firm Ground that is the source of all things, then Christian education in all modes of existence is, in principle, possible. Should this not be the case, then the burden of responsibility obviously rests very heavily upon the shoulders of the educator, whose allotted task is to lead and nurture all their charges to God.

It is important that the educator should never lose sight of the fact that, since all humankind has the power to believe, everyone believes. However,

the criterion against which our faith and firm trust are determined, is those beliefs that rule our hearts and direct our faith, as well as all the other "issues" of our lives, either towards or away from God.

In this connection, educators must bear the unmistakable obligation of activating the faith function of their charges through the influence of Christian norms of faith, thereby enabling them to seek their final security in the Eternal and Unchanging. This God-given task rests, above all, upon the parental educator, but teachers, too, via their complete educational involvement, are never exempt from the onus of guiding their wards towards that security of belief relating to the source of all things – an experience founded in faith through the mercy of Jesus Christ and the working of the Holy Spirit. In this process, the educator can, indeed, be instrumental. Although it is God who, through his Spirit, gives that growth, His workings are still channelled through us to bring about a change in the sinful and corrupted heart of humankind. Despite our fall from Grace, this wonderful object may still be achieved through the redemption of Jesus Christ. Indeed, no greater and more praiseworthy task is offered the educator than that of being an instrument in the Creator's hand, bringing about the establishment of His Kingdom.

One of the factors determining the eventual direction of our faith is the education received at home, at school and in the church. There is an antithesis between Light and darkness that prevents the modality of faith from being whole. An incompleteness of faith must be endured by us all, under attack from various forms of apostasy that unremittingly try our insufficient faith. Even amongst Christians one finds tragic manifestations of superstition: many avowed Christians still believe in ghosts, visions, dreams, astrology and other absurdities.

The educator's burden here is made all the heavier by the fact that his/ her faith, too, is incomplete. God must constantly be asked to rescue us from our lack of faith by indicating the path that must be followed. Only the mercy of God through Jesus Christ in fellowship with the Holy Spirit can awaken faith in our heart, or soul, but God, to achieve the activation of that apostate heart in returning to the true Root of Life, uses the educator as an instrument to direct our sin-blinded faith again to its true Focus. God's light warms the human heart and all the issues of our lives. The entire developmental process depends to a large extent upon the God-oriented function of faith of young and normatively immature people, in the sense that the latter determines the direction to be taken by all the normative functions – the direction itself being given by a specific religious force that directs the human selfhood either at the true origin of all things, or at some idol.

4. Preview

The activation of the normative modes of life of the young and normatively immature by no means comprises the entire educational enterprise. Besides this essential and balanced activation of each separate mode of our lives, the prospect is also offered of an expansive enhancement (disclosure) of all our normative modes of existence. Only when our youth have been developed in this sense, is there the possibility – from a normative point of view – of each normative mode’s disclosing its own sub-structure. Then, and then only, will behavioural patterns which originally controlled the conduct of the immature person in an anti-normative fashion, finally be subjugated to the fully disclosed normative aspect.

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