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Editorial/Redaksioneel

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Koers-75 Conference on 'Worldview and Education'

The articles in this edition of *Koers: Bulletin for Christian Scholarship* have been developed from contributions to the 2011 *Koers* conference on 'Worldview and Education'. This colourful conference, held in Potchefstroom, South Africa, from 30 March 2011 until 02 June 2011, celebrated the 75th anniversary of the journal and drew scholars from all over South Africa, as well as from the Netherlands, Canada, Uganda, Scotland and Kenya. The various contributions highlighted the role of worldview in education, with a specific focus on the South African context. Key themes explored during the conference included: epistemic frameworks in science, typology and roles of worldview, worldview and ethics in education, worldview and identity construction, African worldview and philosophy, worldview and diversity, worldview and post-postmodernism, social change: trauma, justice and healing, and social responsibility in action. Prior to the conference, interviews with role players in the African and South African educational context were conducted (see http://afrikaans.koers.co.za), which provided a stimulating background for discussions during the conference. The 16 peer-reviewed original research contributions as well as the two reflections included in this edition of *Koers*, continue the conversation. This is also our first edition to be published electronically in open access mode and we expect that the greater visibility and higher impact will enhance the continuing conversation.

Koers and Christian scholarship

In light of *Koers*' 75th anniversary, Annette Combrink, who served as *Koers* editor from 1983 to 2004, reflects on the historic development of the journal. In the brief preface to this edition, she shows how, throughout the many highs and lows during its existence, *Koers* remained committed to the interdisciplinary development of Christian scholarship with a

Koers-75 Konferensie oor 'Werklikheidsbeskouing en Onderwys'

Die artikels wat in hierdie uitgawe van *Koers: Bulletin vir Christelike Wetenskap* verskyn, is ontwikkel uit bydraes wat tydens die 2011 *Koers*-konferensie oor 'Werklikheidsbeskouing en Onderwys' gelewer is. Kongresgangers van Suid-Afrika, Nederland, Kanada, Uganda, Skotland en Kenia het van 30 Maart 2011 tot 02 Junie 2011 in Potchefstroom saamgetrek vir hierdie kleurvolle konferensie ter viering van die tydskrif se 75ste verjaardag. Die verskeidenheid bydraes het die rol van werklikheidsbeskouing in onderwys belig, met 'n spesifieke fokus op die Suid-Afrikaanse konteks. Sleuteltemas wat tydens die konferensie verken is, sluit in: epistemiese raamwerke in die wetenskap, tipologie en die rol van werklikheidsbeskouing, lewensvisie en etiek in onderwys, werklikheids beskouing en identiteitskonstruksie, Afrika lewens- en werklikheidsbeskouing en filosofie, werklikheidsvisie en diversiteit, werklikheidsvisie en post-postmodernisme, sosiale verandering: trauma, geregtigheid en heling, asook sosiale verantwoordelikheid in optrede.

Die konferensie is voorafgegaan deur onderhoude wat met rolspelers in die Afrika en Suid-Afrikaanse konteks gevoer is (sien http://afrikaans.koers.co.za). Dié onderhoude het 'n stimulerende agtergrond vir konferensiebesprekings gebied. Hierdie gesprek duur voort in die 16 oorspronklike, eweknie-geëvalueerde navorsingsbydraes en die twee refleksies wat by hierdie *Koers*-uitgawe ingesluit is. Dit is ook ons eerste uitgawe wat elektronies en in oop toegang-modus gepubliseer word. Ons vertrou dat die groter sigbaarheid en toeganklikheid die gesprek 'n ekstra hupstoot sal gee!

Koers en Christelike wetenskap

In die lig van *Koers* se 75ste verjaardag reflekteer Annette Combrink, redakteur van *Koers*, 1983 tot 2004, oor die historiese ontwikkeling van die tydskrif. In haar voorwoord tot hierdie uitgawe toon sy aan hoe *Koers*, regdeur die vele hoogte- en laagtepunte van die tydskrif se bestaan, aan

non-exclusive, but uncompromising focus on Christian worldview.

This is followed by Johannes Froneman, who shares his vision for a Reformed Christian college for South Africa. In light of the gap left by the closing down of the Potchefstroom University for Christian Higher Education, he challenges readers to form a pilot committee to investigate this idea.

Danie Strauss's article explores the relationship between worldview and education by focusing on advancing the ideal of Christian scholarship by accounting for the cohering diversity within reality from the perspective of a non-reductionist ontology. He contrasts such an approach with the intolerance and physicalistic materialism of neo-Darwinist and Big Bang movements as well as modern Humanism's elevation of human understanding as *a priori* formal law-giver of nature.

Rethinking the worldview concept

Jim Olthuis, Govert Buijs, Bert Olivier, Renato Coletto and Bennie van der Walt critically examine and reinterpret the notion of 'worldview', thereby opening up new avenues of educational thought.

Olthuis argues that worldviews should no longer be seen primarily as conceptual systems, but rather as sensory expectancy filters operating beneath our conscious awareness and qualified by faith. An important implication in an (South African) educational context is that worldview educators (including philosophers, parents, ministers, teachers and community workers) should be aware that a worldview crisis can exist due to the lack of a fit between our implicit emotionally based worldview and our explicitly confessed worldview. He identifies three further distinctive features of a Christian post-postmodern worldview: embracing difference as non-oppositional challenge to meet; emphasising responsibility-to the other, rather than freedom-for the other; and being rooted in a vision of and for Love.

Buijs also distinguishes between the worldview dimension of a more or less intellectually coherent system and the dimension of a deep, existential commitment, and refers to the conflict that might exist between these dimensions. He uses the credit crisis and economics to explore the techniques people employ to avoid such conflicts, especially as they move between various social domains. Buijs argues that worldview, interpreted primarily as a manifestation of deep commitment, can support people in reaching the 'united heart' of Psalm 86. Such a commitment need to be enacted, and education can invite students into practicing an inner and outer dialogue as one of the preconditions for the functioning of such a worldview.

die interdissiplinêre ontwikkeling van Christelike wetenskap met 'n inklusiewe, maar beginselvaste fokus op 'n Christelike werklikheidsvisie toegewy gebly het.

In Johannes Froneman se daaropvolgende refleksie deel hy sy visie vir 'n Reformatoriese Christelike kollege vir Suid-Afrika. Teen die agtergrond van die gaping wat deur die sluiting van die Potchefstroom Universiteit vir Christelike Hoër Onderwys gelaat is, daag hy lesers uit om 'n loodskomitee te vorm om hierdie idee te ondersoek.

Danie Strauss se artikel verken die verhouding tussen werklikheidsbeskouing en onderwys deur op die bevordering van die ideaal van Christelike wetenskap te fokus. Hy argumenteer dat dit geskied deur die koherente diversiteit van die werklikheid vanuit die perspektief van 'n reduksionistiese ontologie te verreken. Die benadering word gekontrasteer met die onverdraagsaamheid en fisikalistiese materialisme van neo-Darwinisme en die *Big Bang*-bewegings, sowel as met die moderne Humanisme se verheffing van menslike verstaan tot *a priori* formele wetgewer van die natuur.

Die werklikheidsvisie-konsep opnuut deurdink

Jim Olthuis, Govert Buijs, Bert Olivier, Renato Coletto en Bennie van der Walt herbesoek die idee van 'werklikheidsvisie'. Hulle ondersoek die idee krities en herinterpreteer dit om nuwe denkwyses in die onderwys moontlik te maak.

Olthuis argumenteer dat werklikheidsvisies nie langer primêr as konseptuele sisteme beskou behoort te word nie. Dit behoort eerder verstaan te word as sensoriese verwagtingsfilters wat onder ons bewuste belewing werksaam is en deur geloof gekwalifiseer word. In 'n (Suid-Afrikaanse) onderwyskonteks is 'n belangrike implikasie hiervan dat lewensvisie-opvoeders (insluitend filosowe, ouers, predikante, onderwysers en gemeenskapswerkers) daarvan bewus moet wees dat 'n lewensvisie-krisis in die gebrekkige passing van ons implisiete, emosioneel-gebaseerde werklikheidsvisie en ons eksplisiete, belyde werklikheidsvisie kan lê. Hy identifiseer drie verdere onderskeidende kenmerke van 'n Christelike post-postmoderne werklikheidsvisie, naamlik die omhelsing van verskil as 'n nie-teenstandige uitdaging om te ontmoet; die beklemtoning van verantwoordelikheid-teenoor eerder as vryheid-van die ander en gewortedheid in 'n visie van en vir Liefde.

Buijs tref ook 'n onderskeid tussen die twee dimensies van 'n werklikheidsbeskouing, naamlik 'n sisteem wat min of meer intellektueel koherent is en 'n diep, eksistensiële toegewydheid. Hy wys ook op die konflik wat tussen hierdie dimensies kan bestaan. Buijs maak van die kredietkrisis en ekonomie gebruik om die tegnieke te verken wat mense gebruik om, veral in hulle beweging tussen verskillende sosiale domeine, sodanige konflikte te probeer vermy. Hy argumenteer dat lewensvisie, primêr geïnterpreteer as 'n manifestasie van diep toewyding, persone kan ondersteun om die 'onverdeelde hart' van Psalm 86 te bereik. So

Worldview, as a modern phenomenon and a representation of the world, can in our current context be seen as a blessing and as a curse, argues Olivier. On the one hand, we have been liberated from a single and 'correct' encompassing view of the world, but on the other hand, worldview works against mutual understanding and communication between those who adhere to different worldviews. Olivier suggests that Heidegger's 'fourfold' provides a touchstone for judging worldviews according to their viability for a truly human existence; however, the most radical implication of Heidegger's 'fourfold' for authentic humanness would imply rejecting the notion of worldview as part of transcending the representationalist alienation from the earth and one another.

Both Coletto and Van der Walt investigate worldview in terms of the traditional typology of Christian worldviews. Coletto points out that the different approaches to science and scholarship evidenced in different Christian traditions correspond to a considerable extent to the worldview accepted in that tradition. He proposes a taxonomy by which our understanding of specific movements, contributors and available options can be deepened. Coletto also evaluates the different positions in order to suggest the most valuable approach.

In a reconsideration of his previous position, Van der Walt recommends that we let go of the traditional typology of Christian worldviews. He argues that Vollenhoven's philosophical work enables us to describe Christian worldviews in a new way and with a greater appreciation for the complexity of these phenomena. Van der Walt provides the outlines of Vollenhoven's alternative description of a Christian worldview, which, he argues, is a more radical and comprehensive Christian worldview. He also considers the possible limitations of Vollenhoven's worldview and traces the implications of this worldview for education.

Worldview in education

The way in which Gerrit Glas, Siebren Miedema and Graeme Nixon consider the relationship between worldview and education is informed by the context of educational practices.

Glas develops a Normative Practice Model for education, based on a similar model initially designed in a medical context. This framework makes it possible to locate and evaluate the relative contribution of each norm and value intrinsic to education. Glas argues that the concept of competence acts as bridge between value-laden attitudes and motivations and measurable performance. Such a bridge concept is especially useful in highly technical practices as well as in the exploration of the relationship between worldview and education in such a context.

The article by Miedema pleads for inclusive worldview education in all schools. He holds that worldwide education

'n toewyding moet bekragtig word deur dit uit te leef. Onderwys kan studente uitnooi om innerlike en uiterlike dialoog as een van die voorwaardes vir die funksionering van so 'n werklikheidsvisie te beoefen.

Olivier argumenteer dat werklikheidsvisie, as moderne fenomeen en representasie van die wêreld, in ons huidige konteks as 'n seën én 'n vloek beskou kan word. Aan die een kant is ons van 'n enkele, 'korrekte', omvattende beeld van die wêreld bevry, maar aan die ander kant werk werklikheidsvisie teen 'n gemeenskaplike verstaan en kommunikasie tussen diegene wat verskillende werklikheidsvisies aanhang. Volgens Olivier bied Heidegger se 'viervoud' 'n toetssteen om werklikheidsvisies volgens lewensvatbaarheid vir 'n waarlik menslike bestaan te beoordeel. Ten opsigte van outentieke menswees is die mees radikale implikasie van Heidegger se 'viervoud' dat die werklikheidsvisie-idee verwerp word as deel van die transendering van die representatiewe vervreemding van die aarde en van mekaar.

Beide Coletto en Van der Walt ondersoek werklikheidsvisie in terme van die tradisionele tipologie van Christelike werklikheidsvisies. Coletto wys daarop dat die verskillende benaderings tot wetenskap wat in verskillende Christelike tradisies na vore kom, tot 'n beduidende mate met die werklikheidsvisie wat in die betrokke tradisie aanvaar word, ooreenstem. Hy stel 'n taksonomie voor om ons begrip van spesifieke bewegings, bydraers en beskikbare moontlikhede te verdiep. Coletto evalueer ook die verskillende posisies om uiteindelik die mees waardevolle benadering voor te stel.

In 'n heroorweging van sy vorige posisie, beveel van der Walt aan dat ons die tradisionele tipologie van Christelike werklikheidsvisies laat vaar. Hy argumenteer dat Vollenhoven se filosofiese werk ons in staat stel om Christelike werklikheidsvisies op 'n nuwe wyse en met groter agting vir die kompleksiteit van hierdie fenomene te beskryf. Van der Walt verskaf die buitelyne van Vollenhoven se alternatiewe beskrywing van 'n Christelike werklikheidsvisie wat, volgens hom, 'n meer radikale en omvattende Christelike werklikheidsvisie verteenwoordig. Hy oorweeg ook die moontlike beperkings van Vollenhoven se lewensvisie en speur die implikasies van hierdie lewensvisie vir onderwys na.

Werklikheidsvisie in onderwys

Die konteks van onderwyspraktyke vorm die agtergrond waarteen Gerrit Glas, Siebren Miedema en Graeme Nixon die verhouding tussen werklikheidsvisie en onderwys ondersoek.

Glas ontwikkel 'n normatiewe praktyk-model vir onderwys, gebaseer op 'n soortgelyke model wat aanvanklik in 'n mediese konteks ontwerp is. Hierdie raamwerk maak dit moontlik om die relatiewe bydrae van elke norm en waarde intrinsiek aan onderwys te identifiseer en te evalueer. Glas argumenteer dat die konsep van bevoegdheid as brug tussen waarde-gelade houdings en motiverings en meetbare prestasie kan dien. Hierdie brugkonsep is veral nuttig in hoogs-tegniese praktyke, sowel as in die ontginning van die verhouding tussen werklikheidsvisie en onderwys in so 'n konteks.

can be very well combined with citizenship education. Worldview citizenship education emphasises both the personal and the communal and Miedema provides a concrete example of an inclusive practice of worldview citizenship education.

Nixon traces the changes that took place in the subject Religious Education in Scotland and shows that it has become more philosophical. He argues that this is the result of societal changes such as secularisation, educational changes and in particular the move to reflective pedagogy as well as the close epistemological relationship between philosophy and religious education.

Ethical considerations

Two contributions focus on ethical issues. The contribution by Jean du Toit emphasises the importance of an academic grounding in ethics for natural science and engineering students. He argues that ethical guidance should not be limited to adding extra ethics modules to highly technical university courses. Educators should look at the underlying worldviews of different ethical positions, including its hidden and null curriculum.

Elize du Plessis and Petro Marais explore schools' 'buying' of talented learners by illustrating various role players' different viewpoints on the ethical and educational dilemmas of this practice.

Challenges and opportunities in the current educational context

Bertie Loubser investigates the response of today's youth to the multitude of influences by media and information technologies. He demonstrates how young people's pursuit of an acceptable worldview is immersed in new media and points out some of the opportunities and challenges that need to be taken into account in guiding and empowering young people in their engagement with new media.

Bullying is a worrying and violent phenomenon that often occurs at school level. Elza Venter and Elize du Plessis consider the role of the educator in dealing with bullying and specifically focus on the challenges for teachers in the school system. Recommendations regarding the role of teachers, school ethos and policies are also made.

Within the context of the teaching of African philosophy to Philosophy of Education students, Matsephe Letseka and Elza Venter look into the tendency amongst students to reduce African philosophy to African cultures, traditions and *ubuntu*. They concentrate on the reasons for this inclination of students as well as the ways in which lecturers can adapt their pedagogy to improve students' understanding of African philosophy.

Die artikel deur Miedema pleit vir inklusiewe lewens beskoulike vorming in alle skole. Volgens hom kan lewensbeskoulike vorming besonder goed met burgerskapsvorming gekombineer word. Lewensbeskoulike burgerskapsvorming beklemtoon beide die persoonlike en die gemeenskaplike en Miedema verskaf 'n praktiese voorbeeld van inklusiewe lewensbeskoulike burgerskapvorming.

Nixon volg die veranderings wat in die vak Religieuse Onderwys in Skotland plaasgevind het en bevind dat die vak meer filosofies geraak het. Hy argumenteer dat dit aan samelewingsveranderings soos sekularisasie, onderwysveranderinge, spesifiek die beweging na reflektiewe pedagogie, asook die noue epistemologiese band tussen filosofie en Religieuse Onderwys toegeskryf kan word.

Etiese oorwegings

Twee van die bydraes fokus op etiese kwessies. Jean du Toit se artikel beklemtoon die belangrikheid van 'n akademiese begronding in etiek vir natuurwetenskap- en ingenieurswese-studente. Hy argumenteer dat etiese begeleiding nie tot die byvoeging van addisionele etiekmodules tot hoogs-tegniese universiteitskursusse beperk moet word nie. Opvoeders moet die werklikheidsbeskouings onderliggend aan die verskillende etiese posisies, insluitend die verborge en nul-kurrikulum daarvan, in ag neem.

Elize du Plessis en Petro Marais ondersoek die praktyk in skole om talentvolle leerders te 'koop' en fokus op die sienings van verskeie rolspelers om die etiese en opvoedkundige dilemmas van hierdie praktyk te illustreer.

Uitdagings en geleenthede in die huidige onderwyskonteks

Bertie Loubser bestudeer die respons van vandag se jeug op die talryke invloede van die media en inligtingstegnologieë. Hy toon aan hoe jongmense se soeke na 'n aanvaarbare werklikheidvisie in nuwe media gedompel is. Loubser lig ook die geleenthede en uitdagings uit wat in ag geneem moet word in die begeleiding en bemagtiging van die jeug ten opsigte van betrokkenheid by nuwe media.

Afknouery is 'n gewelddadige fenomeen wat dikwels op skoolvlak aangetref word. Elza Venter en Elize du Plessis beskou die rol van die opvoeder in die hantering van afknougedrag. Hulle fokus veral op die uitdagings wat onderwysers in die skoolsisteem teëkom en maak aanbevelings rakende die rol van onderwysers, skooletos en beleide ten opsigte van die hantering van hierdie kommerwekkende fenomeen.

Die onderrig van Afrika-filosofie aan Filosofie van die Onderwys-studente vorm die agtergrond waarteen Matsephe Letseka en Elza Venter ondersoek instel na die tendens onder studente om Afrika-filosofie tot kulture en tradisies in Afrika en *ubuntu* te reduseer. Hulle konsentreer veral op die redes vir die neiging van die studente, sowel as die wyses waarop lektore hul pedagogie kan aanpas om student te ondersteun om Afrika-filosofie beter te verstaan.

Jugathambal Ramdhani and Sarita Ramsaroop explore the ways in which aesthetic judgement and appreciation can be developed in academic programmes. They show how stimulating creativity, passion and imagination enable students, teachers and lecturers to explore and reflect on new ways of doing things, thereby enabling the transformation of society. They specifically focus on the role of early socialisation processes and culture in their own development and embodiment of these qualities, as well as the way in which it comes to life in the modules that they teach.

Lastly, Alta van As delves into the shared communicative experiences created by choral singing, in spite of an inability to speak the other's language(s). Her article illustrates how communal singing can contribute to transformation and the attaining of unity in diversity in South Africa.

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It is our hope and expectation that the conversation that was initiated by the interviews, continued during the conference and played out further on the pages of this *Koers* edition will continue to inspire and influence thinking about the relationship between worldview and education, especially in a South African context.

Jugathambal Ramdhani en Sarita Ramsaroop ontgin die wyses waarop estetiese oordeel en waardering in akademiese programme ontwikkel kan word. Hulle toon aan hoe die stimulering van kreatiwiteit, passie en verbeelding studente, onderwysers en lektore in staat kan stel om nuwe maniere van doen te verken en daaroor te reflekteer om die transformasie van die samelewing moontlik te maak. Hulle fokus spesifiek op die rol van vroeë sosialiseringsprosesse en kultuur in hulle eie ontwikkeling en beliggaming van hierdie kwaliteite, asook die wyse waarop dit tot uiting kom in die modules waarvoor hulle verantwoordelik is.

Ten slotte verken Alta van As die gedeelde kommunikasie-ervarings wat, ten spyte van koorlede se onvermoë om mekaar se tale te praat, deur koorsang geskep word. Haar artikel illustreer hoe samesang tot transformasie en die bou van eenheid in diversiteit in Suid-Afrika kan bydra.

Erkennings

Koers erken graag met dank die finansiële ondersteuning van die National Research Foundation (NRF) en die Noordwes-Universiteit (kantoor van die kampusrektor, Potchefstroom) vir die konferensie. Erika Otto, Susan Lourens en Bertha Oberholzer het op vele wyses gehelp met die aanbied van die konferensie: dankie! Leandri Kleinhans, mede-organiseerder van die konferensie, en Willem Hoogstad het 'n kernrol in die sukses van die konferensie gespeel.

Dit is ons hoop en verwagting dat die gesprekke wat deur die onderhoude gestimuleer, tydens die konferensie voortgeduur en in hierdie *Koers*-uitgawe verder gevoer is, sal bydra om verdere denke oor die verhouding tussen werklikheidsvisie en onderwys, veral in Suid-Afrikaanse konteks, te inspireer en te beïnvloed.