PHYSICAL EDUCATION IN HOLISTIC CHRISTIAN EDUCATION:

A CHRISTIAN ETHICAL PERSPECTIVE

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Preamble

There was a time when theology was the mother of all studies of knowledge. At famous, old universities, like the Sorbonne, Oxford and Cambridge, it used to be an acknowledged fact that theology sets the tenor for ethical discernment and delineates the ethical framework for all other learning. With the onset of the Enlightenment, this foundation was rapidly eroded. Students could increasingly study disciplines on the basis of their own presuppositions. Original thinking, thinking 'outside the box,' was applauded. Man in Western society moved away from the ethical moorings that had formed society in the first place. As a good friend once remarked: "If it rains in the world, it usually drips in the Church". Indeed, the Church could not remain unaffected with this tendency towards increasing individualism. Dabney call people who have gone this path of thinking 'illustrationists,' because the thinking that they are prone to be involved in is reduced to the level of illustrations only (Dabney, 1855). He declares that the true anti-abstractionist must be a dyed-in-the-wool atheist, because only a true atheist can reduce life to subjective situation-ethics, bypassing enduring matters of principle.

In the context of Christian education, I believe that this move away from Biblical, ethical bedrock in the world of academia is at the root of much of the problem that can be observed when it comes to teaching in a consistently holistic, Christian manner today. The fact that Christians are teachers does not make them Christian teachers. Christians who have been trained professionally in the context of the Enlightenment, struggle to teach in such a way that every thought is brought captive to the obedience of Christ (2 Corinthians 10:5). They tend to be deficient in their ability to think ethical principles through in to the day-to-day practice. These well-meaning Christians will read all the Reformed epistemology regarding nurturing children in the Lord, but struggle to realise the nurturing of a Biblical worldview in the classroom when teaching the various disciplines. The theory does not translate into practice. The fact that John Calvin does not appear to escape the dualistic tendencies either as he writes about the superiority of the soul - as the seat of reason - over the body, might well have contributed to the concept of dualism being perpetuated in Reformed circles (McNeill, 1972:184-186).

Christian teachers in mathematics appear to struggle to place their subject in the context of a Biblical worldview when teaching their students. Those who teach history are often guilty of reductionism by following the textbooks without placing historical events in the Biblical framework. This is one reason why Neil Postman, in his book The End of Education (Postman, 1995:25-27) makes a case, with some justification, for teachers to not teach their students with textbooks, but rather by engaging in the narrative, that is: teaching them in dialogue that is contextual and meaningful, leading to ethical questions and answers – whatever the operational context or paradigm may be. This is intended to avoid the deadening effect of learning from books and to stimulate the critical thinking in the framework within which learning is to take place.

Nearly every teacher in every subject, perhaps with the exception of the one who teaches Biblical Studies, struggles to make the learning relevant for the student in the present. Yet, it is so important that the student knows why he has to acquire certain knowledge. Proverbs 24:3-4 informs us that "through wisdom is an house builded; and by understanding it is established: and by knowledge shall the chambers be filled with all precious and pleasant riches" (KJV). In broad terms, this provides the exhortation to plan a lesson that inculcates knowledge (this tends to pose no problem), understanding (also surmountable), and wisdom, that is how to run with the aforementioned from day to day in a meaningful manner (this appears to be very problematic for many a teacher).

Such is the dilemma for our Western, Christian education system: There are Christians who teach and who desire to teach well, as understood from the perspective of a Biblical worldview. However, the level of their success tends to hinge largely on how mature an understanding they bring into the profession from their upbringing at home. The training received in Western tertiary institutions tends not to equip for teaching disciplines within the framework of a Biblical worldview. Ethics is dissociated from academic discipline. This is prone to carry over into the classroom. Where ethics is applied in the teaching and learning processes, these are dependent on the teacher's aptitude. There is no systematic grounding for the teaching profession to ensure a measure of cogency and consistency. Indeed, when the foundations are destroyed, what can the righteous do?

The work here presented particularly focuses on the place of Physical Education in holistic, Christian education. This learning area is perceived as having another, peculiar problem to contend with, apart from what has been stated before. This problem is dualism, which has plagued the Church from time immemorial. Dualism has conspired with ethical foundation erosion to place this area of learning in an inferior position in the Christian education system. The theological theory for its rightful place is sound, but the practice is not in step with the good theory.

This study explores how the various influences in the 'ecology of Christian education' have conspired to make it so and what could be done to bring practice in line with theology, within the Biblical view of education.

Herm Zandman
24/11/2004

1. THESIS PROPOSAL

1.1 Introduction

The proposal presents the problem of the study; it describes the central theoretical argument and states the aims and objectives.

The research methodology to be followed is two-pronged: (1) A historical-literary study and (2) contemporary research.

The provisional chapter divisions, the summary and conclusion, a schematic table and the bibliography are presented.

1.2 Problem Statement and Substantiation

Educators, throughout the ages, have considered the complexity of teaching/learning in the best interest of the learner (Soltis, 1998:4). Besides the *a priori* and overarching consideration that education should result in honour to God and stewardship marked by obedience to God, Judeo-Christian educators have stated as their aim the desire to train the entire person, sharpen and cultivate all the faculties and the person's potential, and to do so by approaching education holistically (Kelly, 1983:94; De Jong, 1989:125-129; Edlin, 1999:138-143).

The stated aim in all educational approaches, as borne out by theorists, is that education must be holistic, forming and informing the whole person of the learner, taking cognisance of what could be called 'the ecology of learning'. This concerns factors pertaining to both context and process, that shape the teaching/learning process in a symbiotic fashion (Van Dyk, 1997:21-24; Wolterstorff, 2002:22-31).

As educators desire to approach education holistically, it appears that overly much emphasis is being placed on cognitive development in Christian education today, in other words academic, cerebral pursuit of excellence as a means to spiritual and economical advancement. In leaning this way, Christian education becomes guilty of

reductionism during most of its present-day implementation of the desired holistic training.

One particular keynote speaker (name known to author), at a Christian education conference in Australia a few years ago, confirmed this concern of reductionism founded on the age-old problem of dualism during a conversation. During that meeting, he remarked that, in his college, lecturers regard the faculty of Physical Education as the anomaly on the scene. The study of Physical Education is too mundane for consideration on par with other academic pursuits, such as hermeneutics for example. He formed this opinion during staff meetings in which he observed the lacklustre attitude of lecturers when physical education was under review. Remarks and attitudes seemed to send the message that time can be better spent in discussing more relevant matters. Such an attitude is reminiscent of the dualism that was propagated by the philosophers of ancient Greece, which the 16th century Reformers militated against (Frame, 1994:105-110; Van Til, 1967:96-97). Another explanation is possible, namely that limited resources in Christian may lead to prioritising institutions (Thoburn, 1986:133). If one is forced to choose, some subjects, for example hermeneutics, may be more foundational, even if we were to agree that physical education is important. It is a point worth pursuing in the context of ontological and functional evaluation of areas of learning. Also, at the Christian teachers colleges included in the empirical research. The absence or near-absence of resources for equipping trainee-teachers in the field of Physical Education appears to illuminate the emphasis on cerebral pursuits in training for stewardship in education.

Finally, Christian day schools appear to be strongly inclined to load the budget towards the so-called core subjects like language studies, mathematics and science and having no or little provision made for physical education facilities and resources (budgetary evidence available).

Generally, teachers at Christian day schools seem ill-equipped (professional knowledge of the author in his tertiary lecturing on the subject, evidenced during section visits to trainee-teachers on practicum) and ill at ease when it comes to teaching the subject, since physical education takes them out of their comfort zone in

familiar and safe classrooms (confirmed by conversations with teachers and trainee-teachers).

When looking at the writings of Christian scholars on education, much emphasis is laid on the necessity for holistic teaching and learning, but actual curricular suggestions are not very specific, omitting the necessity for the presence of the learning area Physical Education (Van Dyk, 1997:21-24). Resulting from the aforesaid, it can be argued that contemporary practice is out of step with the theory that stresses the importance of training the whole person for Christian service as well (Byrne, 1988:110). There is no literary evidence to be found that has signalled the imbalance as perceived by this author. Literary research and field investigations in the proposed thesis aim to demonstrate that there are a number of reasons that cause physical education to be the neglected stepsister in Christian education. This information leads to heightened understanding and reshaping of the approaches to learning in the Christian educational setting concerning the place of physical education.

In the context of the thesis, physical education is to be understood as formal education of students through the medium of sensory and motor activities resulting in planned progress of senso-motor skills (Ungerer, 1970:154-155). In the overall school curriculum the aforesaid will usually find expression in a curriculum for this particular area of learning and will be underpinned by the rationale that expresses the school's philosophical justification of the curriculum content, method and goals.

1.3 Overall Research Question

To what extent do the practitioners of Christian education embed the medium of physical education into the overall approach to holistic, Christian education (Wolterstorff, 2002:22-31)?

1.4 Key Research Questions Flowing From the Overall Research Question

Does the Bible indicate a place for physical education in the holistic approach?

What is the actual place of physical education in the practice of Christian schooling in Judeo-Christian society in the Western world?

What are the underlying dynamics in placing physical education where it is in the overall curriculum of the Christian school?

Whereto from here?

1.5 Aims

1.5.1 Overall Aim

The overall aim of the thesis is to ascertain if and to what extent Christian education lives up to the expressed desire to provide education for the whole person in terms of context and process when it comes to the subject area of Physical Education (Van Dyk, 1997:21-24). In order to arrive at answers, the study offers the hypotheses as they are formulated in the specific aims.

1.5.2 Specific Aims

The specific aims are addressed in the different chapters of the thesis. The chapters mentioned below will be used to work through the specific aims of the thesis. These aims are:

To demonstrate that the Bible rightfully places the learning area of physical education in the context of overall holistic, Christian education. This aim is accomplished by analysing Scripture, researching commentaries and by interviewing specialists in ethical, Biblical interpretation in relation to the thesis content.

To investigate the measure to which the learning area of physical education is the object of dualism in the entirety of Christian education.

To demonstrate the reactionary stance taken by Christian practitioners against the learning area of physical education as contributing to the nurture of the whole person in Christian education. This will be accomplished through research into literature and interviews with teachers.

To ascertain the dualistic tendencies prevalent in Christian education where the learning area of physical education is concerned, and to indicate possible pathways forward on the journey to truly holistic, Christian nurturing.

1.6 Central Theoretical Argument

The central theoretical argument of this study is that Christian ethics indicates that Physical Education should be an integral part of holistic nurturing and should be regarded as essential to the development of vicegerents under Christ.

1.7 Chapters

Chapter 1:	Introduction
Chapter 2:	The Biblical mandate for Physical Education in the Christian school curriculum.
Chapter 3:	The Epoch of Institutional Imprimatur
Chapter 4:	The Epoch of Ethical Diaspora
Chapter 5:	Plato and Aristotle on Physical Education through History
Chapter 6:	An Emotion-Charged and Mammon-Driven Society
Chapter 7:	Assessing the Resource Priorities for Physical Education in Christian Schools Today
Chapter 8:	Voices from the Field Pondering Causes for the Imbalance
Chapter 9:	Conclusions
Chapter 10:	Summary and Conclusion

1.8 Research Method

Broadly speaking, the research process will follow the guidelines as laid down in the Manual for Postgraduate Study, Article 3, Paragraph 1 (3.1 The Research Process).

The paradigm in this research can be described as responsive (Wilson, 2000:81). The approach is marked by axioms as stated in this paragraph. The lawful conditions that God set as the boundaries of human life govern educational situations in the final analysis. The true meaning of educational situations can only be found in religiously focussed investigation of the situation as a multi-facetted, lawfully conditioned creation. The primary goal of educational research is to arrive at insights that exhibit a faithful response to God's Word and Spirit. The relationship of the researcher with the research subjects is one in which the researcher leads in the quest for a better understanding of a shared creational situation. The bias of the researcher should be handled by stating it and having it critically tested by communal interaction for faithful response to God's Word (Wilson, 2000:81).

The onset of this thesis engages in the study of existing literature that expounds philosophies and theories of learning, both from the Biblical perspective and from the secular perspective. Reflection on study findings regarding the Christian educational practice will form an important part of the approach.

Whereas literary research will be the starting point of the study, the literature review will be ongoing. It will lay the foundation for research and will continuously inform further research.

The researcher will visit schools, interview key personnel, study vision and curriculum statements, and engage in distance communication in order to collect research data aimed at creating a picture of the reality of the Christian, educational landscape and in order to test the hypothesis.

1.9 Research Ethics Considerations

Permission was obtained from participating organisations.

Information was provided so that the parties involved in the research could give their informed consent.

1.10 Research conclusion

The research offers an overview of the findings, relating them back to the stated hypotheses, leading to conclusions that either confirm or negate the said hypotheses. This also informs the realm of Christian education regarding new and better pathways to (re-)align practice with philosophy. Furthermore, suggestions for further research toward quality improvement are indicated.

Christ claims that He makes all things new. This has consequences for Christians in that they should act as agents of renewal, also in education. This means that such people should know, understand and apply holistic educational approaches according to God's view of man, and His will for man. This, in turn, directs what the consequences ought to be for the advancement of quality in education, in other words furthering the image bearing qualities that God has given to man.

1.11 Projected Value in Terms of Informing and Transforming Education

The conclusions drawn in this thesis may cause those educators who promote the establishment of education on the basis of the Biblical worldview to reflect on current practices in Christian education environments. They might come to see that there has been a distinct move away from the pedagogical approach as guided by the principles contained in the Judeo-Christian paradigm.

The ideal driving this thesis is that such reflection will lead to a revival of truly Christian education in which holistic educational practices will be strengthened.

1.12 Summary Overview

Problem Statement	Aims and Objectives	Chapter Divisions
Does the Bible provide a mandate for the teaching of physical education as part of Christian education?	The aim is to ascertain the ethical place for the learning area Physical Education in the context of holistic, Christian education on the basis of Biblical premises.	Chapter 2 The Biblical mandate for Physical Education in the Christian school curriculum.
To what extent has holistic, Christian education been achieved throughout history in Judeo-Christian society?	The objective of this section is to research historic documentation. This is followed by an account regarding the manner in which worldview approaches in society have been expressed in the ethical approach to physical education as part of holistic, Christian education through the ages.	Chapter 3 The Epoch of Institutional Imprimatur Chapter 4 The Epoch of Ethical Diaspora Chapter 5 Plato and Aristotle on Physical Education Through History Chapter 6 An Emotion-Charged and Mammon-Driven Society
To what extent is the current practice in Christian education in the Western world dualistic?	Research findings show that, in presumably holistic education, the learning area of Physical Education is regarded relatively unimportant for the development of the whole person, when compared to other (academic) subjects.	Chapter 7: Assessing the Resource Priorities for Physical Education in Christian Schools Today Chapter 8: Voices from the Field Pondering Causes for the Imbalance
What are the resultant findings?	The objective here is to summarise, conclude and submit that the study lays bare an ethical dualism in holistic, Christian education as evidenced in research feedback regarding the place of the learning area of physical education.	Chapter 9 Conclusions
What should be done to ensure that physical education finds its ethically correct place in the overall approach to Christian education?	The objective is to summarise and conclude the overall study. Indices for progress towards truly holistic, Christian education, in which the learning area of Physical Education has its rightful place in terms of ethical balance, are derived from literary and field research.	Chapter 10 Summary and Conclusion

2. THE BIBLICAL MANDATE FOR PHYSICAL EDUCATION IN THE CHRISTIAN SCHOOL CURRICULUM

2.1 Introduction

"Enjoyment of God is the only satisfaction for the soul," says Jonathan Edwards (Piper, 1991:94). The reason for this is that man is made in God's image (Genesis 1:27), designed to rule as His vicegerent. Man has been divinely breathed into life and is the height of creation. He is the height and the light of creation because he is an ethical being, who knows to follow the will of God, avoiding wrong and doing right. This ethical being, looks at the world through a dirty window as a result of the fall into sin, but Scripture provides an open door through which man may yet again obtain clarity of sight (Williamson, 1978:44). It is for that reason that Christians understand that the whole man ('heart, mind, soul, and strength') should be considered when education takes place. Education, according to the Biblical worldview, is all about training children, not just for the here-and-now (although that is challenging enough), but for eternity (Gregory, 2003: speech) and this means that teachers should strive for this education being as well balanced as possible, catering to all the needs of the child in training in just the right way.

The criticism levelled at humanistic educational theories by Christian educators that non-Christian education is guilty of lopsidedness, may well be founded in fact. However, it is also true – as this thesis endeavours to demonstrate – that it is a criticism that could be aimed at Christian education, which boasts itself in the holistic, whole-person approach, as well. This is especially so when considering the pursuits in education dealing with physical education. The inclination of Christians to elevate the non-material above the material, as it has its roots in Greek philosophy and as it has been syncretised with the Biblical worldview by Thomas Aquinas c.s., is still very real among us today and is showing its impact on the place that physical education occupies in what is presumably holistic, Christian education.

The work of the thesis is responsive (Wilson, 2000:81), that is, stating the problem and wrestling with it in faithful response to the stewardship indices laid down by the Creator-God. Therefore, the Scripture search and exegesis aim to demonstrate that

Scripture presents full justification for the teaching of Physical Education, being the Christian's guide to all of life. Furthermore, relevant literature will be considered insofar as it has bearing on the question regarding the Biblical mandate for physical education in the Christian school curriculum. Finally, research in physical fitness will demonstrate that the Christian who understands that physical fitness training and other forms of physical education do indeed have a rightful place in the Christian school curriculum, does well according to the standards set forth by the Biblical worldview.

When considering the extent to which there is a Biblical mandate for Physical Education in the Christian school curriculum, it is appropriate to firstly delineate what physical education as a learning area in the curriculum sets out to do and foster – albeit in general terms. After having established this, the manner in which God Himself looks upon the body is worthy of some serious study as per His revealed Word. Inescapably, the fact that He created man in His own image will have a definite bearing on the study. In this the overt link is between God the Creator and man the creature, enabling one to make inferences and deductions. The Apostle Paul extends the universal call to all believers to look after the body, the temple of the Holy Spirit (1 Corinthians 3:16; 6:19). This may well be considered a leading fact in addressing the question posed in this chapter. Once the Biblical indications have demonstrably shown that the teaching of physical education is indeed a faith response in the context of Christian, educational stewardship, it is worthwhile to delve into some research as to the actual benefits of taking physical education seriously in the context of Christian education. In the conclusion of this chapter, the applicable consequences for Christian education are stated as an expression of principled obedience in terms of responsive stewardship.

2.2 The Benefit of Physical Education

The primary concern of physical education is the physical development (basic motor skills, physical fitness, and sporting skills) of all the students. Ephesians 5:29 informs us that 'no man ever yet hated his own flesh, but nourisheth and cheriseth it, even as the Lord the Church.' Yet, especially in today's sedentary society that is replete with passive entertainment, students are more easily inclined to follow the seduction of

passivity rather than the rigour of activity. To teach proper nourishment and cherishing of ones own body may therefore be considered as a legitimate aim of physical education (Zandman, 2002:4).

Besides this concern (i.e. concern for physical development), there is the added aspect of character training, as qualities of character display themselves readily when a person is under stress, even where such stress is artificially induced (Salter, 1983:4; Speedy, 2003: interview). Irritability, arrogance, deception, opportunism, quickly come to light as ethical responses in spirited competition or in a demanding regimen of physical fitness training. In physical education classes the ethical role modelling of the teacher and the opportunity to point to the ultimate, divine example of purity in ethical conduct is without equal in other disciplines of education.

Physical education fosters covenantal approaches to life. The Lord is the Covenant God and He wants His people to act in a covenantal manner (cf. 1 Corinthians 12). In team sports and in assisting each other in learning new skills, students are continually exposed to relational challenges that will further their relational development. It teaches love for one's neighbour. When the Lord tells us to love our neighbour as ourselves (cf. Mark 12:31) He presupposes that we love ourselves well enough. In physical education this 'Number One' syndrome can be addressed since it is still true, though well-nigh forgotten, that an opponent is necessary in order to compete. Awareness of this ought to lead to appreciation of the other person or persons. Furthermore, the physical education teacher's regularly repeated teaching that opponents are image bearers of their own God will create a dimension of awareness in the approach to physical education that is uniquely Biblical worldview-in-action.

Christians are commanded to respect those in authority (Romans 13:1; 1 Peter 2:13-14). Considering the abuse of leadership in the sports arena (for instance, in the European Champions League Soccer), seeing the disdain in which many hold those who are called to rule over them, it is of paramount importance that students learn to respect authority, because the Lord commands it. Emotionally, physical education is the most charged of all subjects that the students are partaking in when it comes to training in servanthood under authority.

Conversely, or rather, resulting from and in conjunction with the previous point, leadership qualities develop in every student according to his or her potential. The student discovers that true captaincy is motivated by an unselfish desire to serve (Matthew 20:25-28), rather than by an obsession to rule (Norsworthy, 2000; Zandman, 2002:4).

The key question to investigate here is therefore the following: Does physical education really have a justifiable place in the context of responsive stewardship in the sphere of formal education? To research this, the Bible would have to be the primary point of reference in order to find out what God reveals in the context of the question posed.

2.3 Biblical Justification for Physical Education

Scripture proclaims, in Genesis 1:26, that man is created as God's image bearer. To be God's image bearer means that in Him, as Matthew Henry puts it, flesh and spirit, heaven and earth must be put together, and he must be allied to both worlds. He must be allied in terms of the nature and constitution of his soul, in terms of government of the creatures inferior to him as God's viceroy, and in terms of purity and rectitude (Henry, 1711:10). However, this does not exhaust the meaning according to the analysis of Henry Morris. We must also recognise that man was made in God's image, that is, man was made body and soul. In some sense, therefore, even man's body is in God's image in a manner that is not true of animals.

The fact remains that God is Spirit (John 4:24). So, how is it that man's body could be made in God's image? It can be stated that, although God has no physical body, He designed and formed man's body to enable it to function in ways in which God Himself could function even without a body. God manifests Himself as using senses, when He appears to man He does so in human form. His anthropomorphic manifestations in Scripture (cf. Genesis 18:1-2) would lead us to believe that there is something about the human body that is uniquely representative of God's manifestation of Himself. Besides this, He knew that, in the fullness of time (Ephesians 1:10) He would prepare a human body for His Son, and this body would

be made in the likeness of men (Philippians 2:7), just as man had been made in the likeness of God. It is true, in this sense, that man was made and created in the image and likeness of God the Son (Morris, 1976:74-75). This being so, how then does God regard the body?

Psalm 139 swells very lyrically about this miracle of God's making, as the Psalmist declares, "I will praise Thee; for I am fearfully and wonderfully made: marvellous are Thy works; and that my soul knoweth right well." "What?" exclaims the apostle Paul (1 Corinthians 6:19), "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?" It is to the end that God may be glorified through the body of the person He created that both David (the Psalmist) and Paul exult in such a lyrical and emphatic manner! Growth in godliness requires taking seriously the needs and appearance of the body – the physical vehicle of testimony and service (Salter, 1983:23). And so, anyone belonging to the covenant family should maintain himself both spiritually and physically as 'a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work' (2 Timothy 2:21).

More often than not, Christians are inclined to reduce the understanding of this text in Paul's letter to Timothy by stressing the spiritual leaning of a person, but that is unwarranted. God Himself certainly views man holistically; He does so in this text and He most certainly does so in Romans 12:1, where He declares, by the words of the Apostle Paul, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies as living sacrifice, holy, acceptable unto God, which is your reasonable service." The body should be presented in service. This implies that the person in his entirety is addressed here, because man serves relationally and with all that he is.

To say that only the physical is involved in service would be rather strange, especially as every aspect of service is approached ethically – as made clear in the introduction to this thesis. Jesus says in Mark 12:29-30, "The first of all the commandments is: Hear, o Israel; the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Basically, the whole person, with all that he is and has, should

dedicate himself to loving God. The worldview as it lives in the soul, the emotions sanctified through the Spirit of God working with our spirit (Romans 8:16), and the mind renewed through the Spirit (Romans 12:2), are all expressed in the material world through the person's actions as he uses his strength, his body, to serve God in which ever way.

It is a common fact that, when a person is disturbed by a physical discomfort, be it even something as basic as a pimple on the face, that this influences thinking processes and emotional connectivity with other people. This appears to be the case especially among teenagers, those who tend to be very conscious (self-conscious) in terms of their developing bodies.

2.4 Research and personal testimonies back Scripture

The Scriptures assure us that God works all things together for good to those who belong to Him (Romans 8:28). On the basis of that promise, it must also be good to train the body physically in order to become better in the sense of 2 Timothy 2:21 (to be meet – fit – for the Master's use and prepared unto every good work), i.e. physical fitness training must benefit the whole person in his general functioning. This is a logical deduction to make and should be testable. Indeed, tests have been conducted at various times to find out what can be gained from focussed physical education regarding the training of the mind, emotional well-being, and regarding what the French call 'joie-de-vivre,' a general enjoyment in life, basically a spiritual condition that has contentment as its hallmark (Philippians 4:11).

In his book Teaching with the Brain in Mind, Eric Jensen (Jensen, 1998:84) develops a strong case for making sure that physical education is not considered part of the frills department, an item to be curtailed as soon as financial resources diminish. In a time when difficult budget decisions have to be made, anything deemed frilly is likely to go first. For many educators this means curtailing physical education (subsequent budgetary research in Christian schools is bound to confirm this – chapter seven). Recent brain research demonstrates clearly what a mistake that is. It has been discovered, among other things, regarding the connection between brain and motor activity, that the part of the brain that processes movement is the same part of the

brain that processes learning! Surprisingly, there is no single movement centre in our brain, as older anatomy and physiology books used to teach us (Faller, 1970:258). Movement and learning have constant interplay. At the 1995 Annual Society of Neuroscience Conference, W.T. Thatch Jr. chaired one of the best-attended symposia: "What is the Specific Role of the Cerebellum in Cognition?" He is a researcher at the Washington University School of Medicine, which has been compiling data for years. The 800 attendees listened carefully as the panel made a collective assault on a neuroscience community blinded by years of prejudice. Nearly eighty studies were mentioned that suggest strong links between the cerebellum and memory, spatial perception, language, attention, emotion, non-verbal cues, and even decision making. These results strongly imply the value of physical education, movement and games in boosting cognition (Jensen, 1998). It may be concluded from this research, that there is a clear connection between the well-being of the physical constitution of a person and his cerebral level of ability to function optimally.

The research on anger in connection with physical effects has shown some remarkable results which have overthrown several preconceived notions and confirm Biblical instructions with regard to anger management (see, for instance, Galatians 5:19-23). It has generally been assumed that it is not good to keep your anger in, but rather let it out. The analogy of a boiling pot with the lid on is often used to justify taking the lid off one's emotions and letting them go. This is all the more ironic and inconsistent when, through the human rights movement as propagated via the United Nations, this very thing is condemned in recognition of the fact that letting anger out more often than not causes the debris to hurt those around – often the nearest and dearest, those most vulnerable. In actual fact, during the first week of October, 2003, a statement was issued by the Human Rights Commission in Geneva (an arm of the United Nations) condemning the stance taken by the New Zealand government on tolerating 'reasonable corporal correction in the home.' Modern, humanistic education still works that way, however: it is good to let your emotions out, to express yourself, rather than keeping it all in (catharsis). Such is the general tenor in schools (as observed by the author in a variety of schools in The Netherlands, New Zealand and Australia). However, the Bible directs clearly that outbursts of anger should be avoided and are undesirable (cf. Proverbs 10:11; 21:19) and this is now backed up with scientific data (Siegman et al., 2003:3).

With regard to physical consequences concerning anger outbursts, a clear connection can be shown with coronary heart disease. Loud speech and blood pressure act in reciprocal fashion: as loudness goes up, so does blood pressure, and vice-versa. Calmness and self-control are good for a person, also in the physical reaction they evoke. Emotional health and physical well-being go hand-in-hand with each other.

In terms of holistic education, this research confirms the Biblical premise that man cannot be regarded in segmentation, but needs to be viewed holistically. Emotional and physical well-being are reciprocally dependent. If this is so, then it stands to reason that, for a person to be emotionally healthy, he must also be physically sound. In today's sedentary, yet hectic, Western society, focussed and structured physical education is likely to be part of the answer. This is also evident in the sharp rise of the number of fitness centres. According to the Yellow Pages, currently 450 are registered in New Zealand, that equals a ratio of one centre to 7000 citizens. In 1985 this ratio was more along the lines of one centre to 35000 citizens – with a population that was smaller by about half a million people. Many people who frequent such centres do so in the knowledge that they need to maintain physical fitness as part of their entire of their well-being.

The following summary of interviews with a few members of a fitness centre, representing a cross-section of Western society, will bear testimony to this. It should be noted that the selection of interviews presented here, are those which most clearly confirm the interdependence between people's physical and emotional sides. Other interviewees were for instance quite clear on the fact that they were into fitness training for competitive body building purposes. These, however, represent a minority of about eight percent of those who work out in the gym, according to gym managers. Those who were interviewed had no objection that the conversations were used in the thesis, especially since their anonymity was assured. They were told that the names of the gyms would not be disclosed and that only the first letter of their Christian name would appear in the summaries of the interviews. The results shown here were recorded over three months.

Interview One

G. is in charge of dispatch at the trucking terminal of a big haulage company. He is in his early fifties.

Interviewer: "G., why is it that you are here in the gym every morning, doing all this aerobic training and working through the weight programmes?"

G.: "Primarily, I do it to keep fit of course."

Interviewer: "When you say, 'I do it to keep fit, what do you understand by fitness?"

G.: "That's a hard one. Of course, I want to keep the body trim to be able to do the things I like to do. Also, with my kind of work, dealing with drivers who are on the long haul and not always in the greatest of moods when they arrive, dealing with clients whose goods go through our depot – and, in many cases, never fast enough –working out is a good outlet for me."

Interviewer: "Let us hook in on that last bit. A good outlet, you say?"

G.: "Yeah, well, things can get a bit 'ratty' sometimes and being here is a good antidote. I could also mention that the mental work involved in my job I can handle much better when I work out regularly."

Interviewer: "How can you tell that you can handle the mental work better because you work out?"

G.: "That is easy. There have been a few occasions that I could not make it to the gym and I could tell at work."

Interviewer: "How?"

G.: "I felt more tired at the end of a work day. I got to work without working out and I was yawning through the morning. That does not happen when I work out regularly. I could say that I just do not feel happy in my skin when I do not work out."

Interviewer: "Would it be fair to say, then, that working out enables you to cope with your work better intellectually and emotionally?"

G.: "Spot on! I would not want to miss it!"

Interviewer: "Thank you for helping me out here, G., your help is really appreciated."

From this interview, in the context of our topic, the deduction that G's experience is that physical fitness activity enables him better emotionally when it comes to his work environment, seems to be fair one. The connection between physical and emotional well-being can be inferred from his personal account.

Interview Two

J. works with the Police and deals with trauma, helping officers cope with emotional upsets. She| is in her late twenties.

Interviewer: "J., thank you for assisting me with this piece of research. Could you tell me what made you join the gym?"

J: "Mainly because I need to do something to keep myself fit. My work is not physically exhausting; therefore I do need something else to stay fit and healthy."

Interviewer: "You said 'mainly.' May I infer that there is also another reason for you joining here?"

J.: "Well, you know the kind of work I am in and you can understand that some of the trauma dealings tend to rub off on me. It can be upsetting for me too to see one of my colleagues hurt, especially emotionally, yet, I have to keep myself and my emotions under control, as a rule anyway."

Interviewer: "Could you make clear how working out in this place (i.e. the gym) benefits you?"

J.: "I guess so. Working out here gives me some time to wind down as it were. Here there is no emotional stress. It is very enjoyable; even though you work physically hard, it helps me relax in other ways and it gives me a buffer, I think, to handle my particular work demands better."

Interviewer: "When you started at the gym, did you do a personal fitness assessment with one of the trainers?"

J.: "Yes."

Interviewer: "Were you asked to fill out a form outlining your reasons for joining the programmes in the gym?"

J.: "Yes."

Interviewer: "The work reason we just talked about, did you fill that one in on the sheet as well."

J.: "No, I don't think so."

Interviewer: "Why didn't you?"

J.: "I don't really know. Probably because I thought at that time that such information was really personal and none of these people's business.

After all, I did not know them at that stage. I am not sure whether I would write such baggage down, even now."

Interviewer: "I understand. Thank you, J., for sharing."

Even though J did not volunteer emotional load as the primary reason for joining the gym, she was privately of the opinion that she needed something simple and straightforward to deal with the conundrum of emotional upheavals in which she is the frontline agony-aunt. Clearly, she felt it inappropriate to disclose such information in the gym environment, but she was happy enough to share it in a personal chat. In her situation she experiences physical fitness activity as a help in acquiring emotional balance, which is important for her work.

Interview Three

M. is procurement manager for a nationwide food store. He is in his early thirties.

Interviewer: "Thank you, M., for helping me here. Could you tell me why you joined the gym?"

M.: "Initially I joined because I saw myself grow flab around the waist and I did not relish the thought of growing flabbier as the years go by."

Interviewer: "Is that what you filled in on your assessment form?'

K.: "I wrote down that I wanted to lose weight."

Interviewer: "You are looking pretty good now; so why are you still continuing?"

K.: "I want to keep it off, of course."

Interviewer: "But, if the only reason is weight loss, does that motivate you enough to keep on coming faithfully five times a week for – let's see – what must be about one and a half year?"

K.: "Well, no. Come to think of it. I also started to enjoy it more and more."

Interviewer: "Because you kept losing weight."

K.: "I wish. No, seriously, I don't lose weight anymore nowadays, but I like what I am doing."

Interviewer: "May be I am leading you a bit at this point, but could you figure another motivating factor that helps you to enjoy this here? After all, you do have to kick yourself out of bed at the crack of dawn all the time. And then, after working out, a whole day of work awaits you."

K.: "I think that's my cue. If I don't work out in the morning and then go to work I feel 'blah."

Interviewer: "Why do you feel 'blah?'"

K.: "I seem to focus better and can handle situations that come my way much better, because I carry this sense of satisfaction with me."

Interviewer: "You are saying that you feel good about yourself?"

K.: "Definitely. At the risk of sounding off."

Interviewer: "No, that's okay. So, you would say that, if you would fill in the assessment form again, weight loss would not be the issue, but, for want of a better expression, fitness and well-being?"

K.: "Yeah, I think that sums it up neatly."

Interviewer: "Thanks, K. Shall we get on with it now? After all, we want to keep the flab away, don't we?"

K.: "You bet we do!"

This interviewee had a clear goal in mind when he joined the gym. But, once that goal was reached, he continued to enjoy working out, probably without giving the matter any deeper thought. It was during our conversation that he realised that this particular activity produced benefits for one of his other faculties, namely the emotional one. 'Feeling blah' clearly expressed an emotional disposition towards the working day, an emotional disposition that was counterbalanced by physical fitness training.

Interview Four

K. is a builder, in his late fifties. He works for himself in a one-man business, doing jobs all over the place, mainly those which require only one man (him) to accomplish the task.

Interviewer: "Thank you for this chat, K., to help me get a picture as to why people join gyms."

K.: "Well, you know me, always happy to chat to you. What do you want to know?"

Interviewer: "Really only one thing, K., and that is why you joined the gym."

K.: "It is not to get ready for the Olympics, that is for sure. No, I like to keep fit."

Interviewer: "But doesn't your work keep you fit enough?"

K.: "In a way, I suppose. But I just like to do this."

Interviewer: "You appear to get along with every one here and you know most people. Others really get stuck into their programme. Why is it different for you?"

K.: "You would say that I am an incorrigible chatterbox, wouldn't you? No really, you see, I work basically alone all day. For me, coming to the gym is also a social happening. I like to have some time of connecting with people in a relaxed atmosphere. It is one of the reasons I enjoy coming here."

Interviewer: "Are you really saying that it can get pretty lonely out there when you work on the job by yourself."

K.: "I am worried I might start to talk to myself and that they would pick me up and lock me away!"

Interviewer: "And you reckon that talking to the likes of me will prevent that?"

K.: "Probably not, but I can at least try."

Interviewer: "Thank You for this chat, K., now hop along and get some serious workout in!"

K.: "Only if you lead by example."

K is a jocular kind of person. He partnered for a while with another gym client, but that client decided to continue by herself, since her goal of serious training was not promoted by the association (she went on to do competitive bodybuilding). K works out in a comparatively light manner, all the while looking around the gym and having eye contact or conversational encounters with others around him. His working out is merely the medium through which he satisfies a more important craving, that of human contact, an emotional and relational thrust that he finds slaked in the setting in which he finds himself.

The people whose interviews were recorded here had one thing in common: they were all in a situation where their work environment was emotionally challenging (they were either in the 'people business,' or they felt isolated). Sooner or later, they felt the need to find some compensation and they found it in physical workouts. Several of them, after starting in the gym themselves, managed to convince colleagues who were in the same situation, to follow their example. One particular lady rendered a very interesting account: she started in the gym to lose weight. After losing approximately twenty-five kilos, she continued to train to compensate – as she put it - for the stresses in her home and work life (she has two little children, one and two years of age, and works full time). Then, since she was doing so well, a friend suggested she get more seriously into it and focus on bodybuilding. She did and just has won her first competition. Nevertheless, in her case the element that was decisive in the continuation of training was an emotional one as well. She needed time-out from her domestic and work commitments. What followed was incidental.

In talking to personal trainers, who have the reasons people provide for joining gyms on record, the response was given that most clients write down 'fitness' or the desire to 'lose weight.' When pressed on whether reasons in terms of antidote to work stress were ever cited, the trainers came up negatively. It appears that those who fill in the forms during their initial fitness assessment are discreet when it comes to motives other than the physically determined ones. J overtly, one of the interviewees whose conversation summary is included here, overtly confirmed this.

Up to this point the interdependence between the physical, the cognitive and the emotional has been shown from the Biblical perspective and has been confirmed by qualitatively researched data (interviews), but also by scientific research (Jensen, 1998:82-89). Beside this, more and more people intuitively discover the benefits of physical fitness training for emotional balance, as shown by the interviews and the evident growth in the fitness industry.

That the spiritual and physical also influence each other may be deduced from the presupposition that Satan makes when he stands before God and challenges God regarding His (God's) servant Job. Satan challenges God about Job's spiritual strength. He eventually designs the challenge so that Job will be physically tried and

then deny and curse his God (Job 2:4-5). Clearly, the physical state of a person is presumed to affect a person's spiritual condition. In Job's case he passed the test, but in many cases there is not such a happy ending. In Psalm 43:5 the Psalmist asks the question of why his soul is so cast down, "Why art thou cast down, oh my soul? And why art thou disquieted within me? Hope in God: for I shall yet praise Him, Who is the health of my countenance, and my God." Martyn Lloyd-Jones writes, "You can almost see the man – the man who is dejected and disquieted and miserable, who is unhappy and depressed, always shows it in his face" (Lloyd-Jones, 1994:307).

Most assuredly, if a person is spiritually vacuous or dejected, this spiritual emptiness or discomfort will have a bearing on the physical disposition of the person. In fact, this was so well recognised in the Department of Education in Russia after Glasnost, that the Christian educational organisation, School of Tomorrow (Accelerated Christian Education), was invited to make a presentation with the intent to introduce a spiritually meaningful programme in the Russian schools, where were void of propagandistic teaching and were facing a spiritual vacuum (ACE, 2000).

The importance of catering for the spiritual needs of the child is recognised in the New Zealand Curriculum Framework as well. Whereas the law declares that 'all teaching shall be of an entirely secular character' (1870, re-ratified in 1963), the Health and Physical Education Curriculum developed under the heading 'Tomorrow's Schools' encourages the fostering of the entire person, including his spiritual disposition! On page 31 of the document Health and Physical Education in the New Zealand Curriculum, we read in the section dealing with underlying concepts that Taha Wairua (Māori for 'Spiritual Well-Being), is defined as 'the values and beliefs that determine the way people live, the search for meaning and purpose in life, and personal identity and self-awareness (for some individuals and communities spiritual well-being is linked to a particular religion, for others it is not)' (Education, 1999:31). This underlying concept is derived from the foundational document for all curricula dealing with essential learning areas, The New Zealand Curriculum Framework (Education, 1993:4-5).

From Biblical teaching it is evident that spiritual contentment and physical health mutually influence each other. Job was expected (as things were wont to go normally

in Satan's fallen world) to go spiritually down on account of physical discomfort. The Psalmist noticed how a person's 'countenance would fall' due to spiritual discomfort. The truth of these teachings has been recognised even by those who are not necessarily Christians, as demonstrated in the new thrust of the New Zealand Curriculum Framework, a framework which is most definitely not Christian by any description.

The presented scientific findings, supported by many, many more, plus the interviews as to the motivation of people visiting fitness centres, confirm the Biblical worldview premise that man is a holistic being, in whom all parts work together in harmony. In terms of stewardship of the body, it is unwise to neglect one part and overemphasise another. A person is likely to do so to his own detriment. On the other hand, as was demonstrated in many field studies, e.g. in Philadelphia, where Glen Dorman reportedly has had spectacular success with autistic and brain-damaged children by using intense sensory integration therapy. Even where damage has already occurred, specific and professional physical education programmes may assist toward restoring persons' holistic functioning (Jensen, 1998:84).

2.5 Striving for balanced upbringing is within the cultural mandate

Summarising the findings with regard to the question as to whether physical education may boast a Biblical mandate, the conclusion has to be that there is indeed such a mandate present. Not only has it been shown from Scripture that God Himself is interested in the body, but it is also clear from the Bible that man is should treated holistically - heart, mind, strength and soul. Failure to do so will cause lopsidedness in the educational process and means that God's expectations for man's educational mandate are not being met. The upbringing of children is skewed, loaded one way or another to the detriment of the un-approached (or little approached) facilities.

Research has testified to importance of the inclusion of physical fitness as part of a perfect balance, and it has also been confirmed by individuals who either consciously or subconsciously have sought to strike a holistic balance in their lives. Aside from

this, in their strive for balanced living the people whose interviews are recorded here are happily and faithfully married (two of them in a Christian marriage), evidencing further consistency in the quest for balance.

The Christian educator who has full knowledge and good understanding of the things related in this chapter will need to evaluate what he is doing in terms of responsive stewardship. He should look at the curriculum in his school and honestly view the place that various learning areas occupy. It is not so that he should swing the pendulum the other way, should he find that the curriculum lacks physical education. He should, however, ensure that this particular learning discipline also acquires its rightful place in the overall set-up in faithful response to God's call on his vocational expertise.

2.6 Summarising the Biblical principles for assessing the historic-literary and current situation

The Biblical principles from this chapter may be summed up as follows:

The Bible makes a clear case that the whole person needs to develop and be developed for holy service;

God Himself is interested in the body as part of the entirety of the person He created and demonstrates and teaches against dualism through His Word;

The sixth commandment regarding murder includes the principle that one should not harm one's own body in any way, but rather nourish it (Vorster, 2004:123).

Christ and the apostles demonstrate the necessity to serve God as a whole person in many ways;

To be fit for service includes being fit to live before God as a well-balanced spiritual, emotional, cerebral and physical being;

Man's fallen state has led to imbalance, causing disfuntionality in stewardship and in training for stewardship.

These are the principles against which the phenomena and developments under discussion in the following chapters will continually be tested.

3. THE CHURCH AND PHYSICAL EDUCATION THROUGH HISTORY: THE EPOCH OF ETHICAL IMPRIMATUR

3.1 Introduction: Delineating the approach

Scripture takes a clear position on the necessity of holistic nurture and stewardship, demanding the whole person's dedication to the work as God's vicegerent (cf. Romans 12:1). It describes such vicegerency in action, notably shown in the total dedication evidenced by the prophets (cf. Ezekiel 3:1-3), apostles (cf. 2 Timothy 4:7) and our Lord Jesus Christ (cf. Philippians 2:5-8). If, as shown in the previous chapter, the Bible is so very clear on the necessity of holistic upbringing, which must include the subject of physical education, the question is: How has the church, the people of God, notably the leaders, given place to physical education in their effort to ensure good, balanced growth of the whole person for service?

In order to discover this, we will look at the church in Antiquity, from the Old Testament time of the Church in Judah. During the time of the kings, the theocracy, as a political body, received increasingly clear and overtly stated guidelines on how things had to be done and for what reason. During the exile of the nation, when God preserved a remnant of His people in Babylon, the raising of the children of the Church continued. How holistic was this education? How did physical fitness training fit in that overall scheme? Then, as the people returned to their homeland, the question of education needed re-addressing, since education always requires a framework. Ezra and Nehemiah with their fellow-leaders had to develop such a framework; it could not take place in a vacuum.

There were certain further watershed moments for the Church, such as the dominance of the Greeks under Alexander the Great, introducing the Greek dualistic way of thinking into the Church. During the Roman supremacy non-Jews were introduced to the Church in large numbers and, in post-Biblical times, the emergence of the Church in Europe, through the Middle Ages, the Renaissance (with its rebirth of Greek philosophy), Reformation (with its response and resistance to Roman Catholic practices and teachings) and Counter-Reformation (with the Nature/Grace answer to both Reformation and secularisation). Throughout these historically

defining episodes the question in our context continues to be: How did physical education fare?

Other defining (or reinforcing) phenomena that may be seen in the historically coloured perception of physical education by the Christian mindset are the legacy left behind by the existentialist René Descartes, the modern feminist movement as it has been promoted originally by women like Simone de Beauvoir and, in the twentieth century (starting in the early sixties), by the so-called Flower-Power Movement (or Hippie-Movement), which caused a shift in the ethical perception of man with regard for his raison d'être from homo faber - man at work, to homo ludens - man at play. These manifestations of human thought and action have also impacted on man's view of himself, on the Church's view of man and, therefore, on how physical education is perceived. Postmodernism in the late 20th and beginning of the 21st century with its tapestry of worldview will conclude the historic overview regarding the Church's view of man, overflowing into Christian education and in to the Christian approach to physical education.

This chapter considers the developments during the epoch of ethical imprimatur pertaining to the view of man and, therefore, of the place of physical education. This was the time from the dawn of history up to the Renaissance and Reformation era. It is called the epoch of ethical imprimatur because, during that segment of the history of mankind, life was very much lived by what was ethically normative for the whole of a particular society. Whether it was by virtue of the dictates of the god-king, or on the basis of the Law of God as it directed Judaism, or whether the Christian Church informed society in terms of morality, it was generally true that the entire society in the sphere of influence of such ethical governance would be led by it. It took some very strong conviction on the part of a group or an individual to break the ethical mould, since it could – and usually would – result in ostracism, or worse. Interestingly, where it happened that some stepped outside what was normative, hindsight informs us that these were more often than not moments of watershed significance.

When the early Christians, were unshakable in following the Lord Jesus Christ, they were a serious challenge to both the vested order of the age-old religion of Judaism

and to the age-old politico-religious system of the imperial myth, i.e. the god-kings of heathenism. Yet, their perseverance resulted in turning the whole Roman Empire upside down. When Galileo, as an individual, followed his convictions regarding the position and movement of the planet Earth in the Universe, he was confronted with all the power of the ruling Church. His persistence set a new direction in scientific understanding, which the Church was eventually forced to buy into. But the overall situation was that ethical perceptions were strongly governed from a central source, religious, political, or (usually) both. This changed considerably in the time of the Renaissance and Reformation, that is, from approximately the middle of the fourteenth century onwards.

3.2 Care of the body in Biblical times

In the Bible not much is said specifically regarding training in health and fitness, but it is clear from the following references that the nation of Judah's fitness was deemed as very important. If then, in the 'book of education' in Scripture, namely the Book of Proverbs, Solomon declares to "train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6), one can deduce that training in physical fitness was most certainly part of this, since physical fitness was crucial to the economic and military health of the nation. The Westminster Confession of Faith, when dealing with the Holy Scripture, declares in chapter 1, paragraph 6: "The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture."

It is reasonable to conclude that where the physical health of a nation is important, the young are raised in full awareness of such importance and are coached toward optimally healthy living.

During the times of the Kingdom of Judah, when the theocracy was established with particular laws and rules reflecting the premises of God, education closely reflected the will of God when things went well and tended to move away from the dictates of God when there was a general falling away.

Where the practice was truly modelled on the Word of God, holistic training of youngsters was faithfully applied. The boys were trained in the Scriptures and in the history in which they had their roots (Cowie, 1999:1-2; Edersheim, 2000:8, 158). The girls were trained for their roles in society (cf. Proverbs 31) according to the patriarchal pattern set forth in the Scriptures. This training was clearly aimed at developing the whole person, since God commanded that He be served with heart, soul, and might (Deuteronomy 6:5). Society in the theocracy of Israel was very much informed by Scriptural understanding and the people lived either in obedience or in disobedience to the standard set by the Word of God – and these standards exhorted holistic education from the heart, wholly committed.

In Solomon's great book of education, the Book of Proverbs, he exhorts the young to gain wisdom by walking in wisdom by acting within the parameters of God's guidelines. He provides many ethical exhortations according to which life should be lived, but he also, as part of these, stresses the importance of physical well-being. "The glory of young men is their strength," he says (Proverbs 20:29), "but the desire of the slothful killeth him; for his hands refuse to labour" (Proverbs 21:25).

The church father Hieronymus, who lived in Bethlehem for quite some time, tells that, according to centuries' old custom, round stones of varying weights were deposited for youngsters outside the city gates to practise distance throwing with. Archery, javelin throwing (1 Samuel 21) and an ancient form of 'hammer throw' must have been part of customary education. Swimming too would have been in the repertoire, as can be deduced from the instance when Paul and his companions suffered shipwreck and all managed to reach shore (Acts 27). In the image of the judgement on Moab in Isaiah 25:11 it is clear that the ability to swim was a common assumption as the prophet declares, "And He [the Lord] shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim." Running too must have been practised with purpose. Jacob blesses his son Napthali, using the imagery of "a hind let loose" (Genesis 49:21). A particular skill was required for what the runners were asked to do in 2 Samuel 15:1, running in front of the chariots and horses. It is small wonder that the Roman historian Tacitus later in history wrote the Jews' bodies were healthy and strong, well able to cope with the rigours of life (Kugel, 1970:7).

Dancing is mentioned throughout the Bible and would have had an important place in the Israel's life (cf. Judges 11, 1 Samuel 18). More than likely, Egyptian influences played a role in this particular activity (Exodus 15 and 32). There is no evidence of 'a culture of play' among the Jews, such as existed among the ancient Greeks, for instance. The hard daily grind and military commitments would, probably, have prevented this (Kugel, 1970:7).

This approach to holistic education was even maintained to a large degree in times of falling away, because the very existence of the nation could well depend on the fitness of its people. So then, where the principle was lost, the pragmatic sense of having strength and resilience continued to be a goal because of the striving for survival. In this, the Israelites were no different from the nations around them, as they also would prided themselves in the prowess of their youth, as shown in contests and in battle. It seems fair to say that the emphasis would generally shift to physical fitness and skills, with cerebral pursuits selectively on offer, notably to the nobility of the country. Such was, for instance, the case in the polis of Sparta, where the life of boys and young men was a lifelong test of militarily focussed endurance, with a select few emerging as governors. Much of life in ancient Assyria depicts a similar approach (Molho, 1997:703).

There is really nothing new under the sun as far as that is concerned when we consider the importance that the previous countries of the old East Block (Communist Eastern Europe) put on the performance of their athletes in world championships and Olympic Games – even to the point of risking the health of their young people through the use of performance enhancing drugs. Still today, the prowess of a nation is much vaunted when representative teams of individuals affirm or promote the political status of that nation by winning a major competition. Such was, for instance, the case when South Africa, shortly after the abolition of Apartheid, managed to win the world cup rugby in 1995. It was celebrated nationwide as 'the coming of age' and as evidence of international acceptance of this new South Africa. It was not accidental that Mr. Mandela himself was very prominently present during the tournament with the spotlight of the international press on the tournament in general

and on him. When distanced from God, people would, just like King Nebuchadnezzar (Daniel 4:29-33), glory in their power, much of which is physically determined.

In terms of physical fitness, young men had to be strong and healthy in order to do the physical work that was increasingly required of them (economic motive – still a great motivator today in the Western world in order to save money on health benefit payouts), but also to be prepared to serve as defenders of the nation in case attackers had to be kept at bay (military motive). Girls too had to be fit in order to fulfil their duties in the household (which was quite a wide and large domain, if Proverbs 31 is to be believed) and, especially in times of war, for procreational purposes. Jeremiah 29:6 encourages the Jews to make a point of having growing families in order that "ye may be increased there [i.e. in captivity in Babylon], and not diminish". One can infer that a vigorous people would be required to rebuild and protect the Israelite nation when returning under Ezra and Nehemiah. In order for the nation to be strong, it was sensible to ensure that the quiver was filled with regularity. Solomon saw the blessing of this very clearly as he expresses this in Psalm 127. Especially when young men lost their lives in battle, it was of paramount importance that they would be replaced. In the years 700-600 BC, the very militaristic Greek polis Sparta professed the same motivation for strictly goal-oriented and planned education of girls (Kramer and Van Schagen, 1967:45; Kugel, 1970:7). Aristotle severely criticised this approach to education in Sparta, calling it coarse and uncouth in that it neglected the soul (Kramer and Van Schagen, 1967:45). Interestingly, this need to provide men for the nation was also what drove the physical education programme for girls and young women in New Zealand after World War I, when many New Zealand soldiers lost their lives in Europe, notably at Gallipoli (Fitzgerald, 2002:14).

The Babylonians came and conquered Judah and, as was that nation's custom, scattered the defeated inhabitants all over the Babylonian Empire. This would ensure control and promote loss of national identity, thereby weakening desires to start wars of independence. It was on account of this policy that some youths from Judah ended up at Nebuchadnezzar's court as likely candidates for training in the political brain trust that the king wanted to develop from among the very best in his empire.

Melzar, prince of eunuchs (Daniel 1:10), perhaps even without a philosophical awareness, was very concerned about Daniel and his friends' appearances, wanting them to look healthy. His insistence that they follow the lifestyle of King Nebuchadnezzar's training regime was deeply rooted. His was the conviction that the functioning of the whole person, in terms of royal approval, depended on healthy living. He was reassured that the boys were doing well when they looked well. The entire person exuded vitality, sparkling eyes and healthy skin (Josephus, 1974:270).

It is a well-known fact that eyes lose their sparkle and skin goes sallow when there is emotional, spiritual or cerebral overload. Proverbs 14:30 appears to make this connection when the author, Solomon, declares that "a sound heart is the life of the flesh: but envy is the rottenness of bones." Do we not all know that unwholesome emotions actually have negative physical repercussions, like ulcers, sores and many more such manifestations? Is not the pimple on the face the emotional centre of the universe for the average teenager? The ascertain whether these claims are indeed founded in practice, they were put to Dr. Dale Speedy in an interview held regarding particular facets addressed in various places in the thesis. The following is part of the interview conducted with him at his home.

(Part of the) interview held with Dr. Dale Speedy, Saturday, November 01, 2003, from 10.15 to 12.15 at 169A Hill Road, Manurewa, Auckland.

Interviewer: "Dale, by way of introduction, could you tell a bit about yourself, in terms of your academic credentials, your career expertise and in what kind of framework you operate with all that?"

Dr. Speedy: "Sure. I am a specialist sports physician. That is a specialist who practises sports medicine, and I have been doing that since 1995. Prior to that, I was a General Practitioner. I changed my direction and retrained in sports medicine. Currently what I am busy with, the big one at the moment, is heading up the NZ team to Athens 2004, putting the health team together and all the health services for the athletes. As you know, I am also involved with the Tall Blacks (New Zealand's national basketball team – HZ) and the Breakers (the only professional basketball team in New Zealand, participating in the Australian competition – HZ), Netball New

Zealand, I've looked after two America's Cup campaigns, the last one (2002 – HZ) for Prada of Italy. What else? I've been to the Paralympics in Sydney, 2000.

In terms of my academic qualifications, I got my undergraduate degree in medicine and my masters in sports medicine at Trinity College in Dublin and I am a Fellow of the Australasian College of Sports Physicians and the American College of Sports Medicine and I have a Doctorate of Medicine from the University of Auckland, looking at the complications of ultra-distance exercise hyponatraemia, that is: salt in the blood stream. That was completed about two years ago, finally passed about two years ago.

As Dr. Speedy is being quoted in other parts of the thesis on particular aspects, e.g. in chapter eight regarding the mindset at the coalface of Christian education, it is deemed relevant to establish his credentials here as someone who may be considered an authoritative speaker in the context of physical education and human drives, especially when he is an authority able to place his perceptions in the Biblical worldview framework – HZ; for further credentials several websites may be consulted, e.g. www.olympic.org.nz/).

Dr. Speedy: As to the Christian perspective, it's my life, I aim for it to be my life and that's what everything else slots into. From the scientist perspective, I'd says it is very hard to quantify the eyes losing sparkle and skin going sallow, and so on, but science is just a tunnel vision, so that it can only come through in some things. I'd actually agree completely with this (i.e. the statement that unwholesome emotions have negative physical repercussions).

From the scientific perspective there are links now between stress, and negative emotions, and the immune system and there are measurable parameters of your immunity in terms of antibody levels and high blood cells and hormone levels that are altered at stress that affect health negatively in terms of putting you at risk of certain disease and so on. So science is confirming that stress and negative emotion are actually bad for the health and there is a whole wealth of scientific literature that will say that. [Subsequently, this was checked out on the internet and, indeed, much is written on this subject (Smith and Bryant, 2002:213-217; Vollmer-Conna et al., 2003).

The subtler thing of the eyes losing their sparkle and the skin going sallow is more astute human and spiritual perception, I guess. And that is something that wise and observant people, as they grow older, acquire, that is, the ability in to pick that sort of thing up. I think doctors by and large are quite good at picking that sort of thing up, but it is not exclusive to doctors. (Long pause and hesitation ...). There is something intangible about the human being that makes articulation difficult, I guess, from the Christian perspective, and I don't know if that is at all relevant to your thesis, but I think the Holy Spirit gives Christians perceptiveness, if you are listening to the Spirit, about what people are at. One of the easiest perceptions, I think, is where one Christian meets another Christian whom he's never met before and the Spirit witnesses that you are actually speaking to another Christian. That is a fairly common experience that most Christians have and, as a Christian sports medicine doctor, you can have that degree of perception as to what people are at in terms of, not only faith, but their life and their stress levels and the whole thing – which sort of relates to this but it is a bit of the subject, I guess."

Interviewer: "Thank you for this particular contribution. It is very informative and helpful in verifying from your knowledge and experience that there is indeed a demonstrable link between the physical and the emotional, essentially confirming that the interconnectedness between the person's emotions and physical state of being is certainly present and very relevant to acknowledge when training people."

In summing up the salient points from the interview session, it is especially noteworthy that, according to Dr. Speedy, research has actually demonstrated that negative emotions affect the immune systems detrimentally. The hormonal balance and the blood content will change for the worse when a person experiences emotional strain. This seems to affirm Solomon's statement of Proverbs 14:30. Dr. Speedy's observation that the Christian physician is more able to deal with such cases in the sports arena is remarkable. However, it stands to reason when considered in the context of who we are and where we come from as mankind, because those who function in this world with their senses renewed (i.e. to some extent restored to the original ability, as the Holy Spirit of God quickens the Christian

worker) by the Creator of the senses, may well be justified in claiming a beneficial, causal effect when reading the psychosomatic landscape.

In fact, the modern health industry speaks powerfully to people's emotions in order to sell products and services to enhance physical health and beauty (checking on the number of health and fitness websites, worldwide close to five million were found, 129 000 in New Zealand alone – that is on a population of 3.5 million!). Whatever a person does physically in terms of health and grooming, the health/cosmetics/nutrition industry approaches it with the fundamental slogan: Looking good equals feeling good. The physical body is intimately entwined with the other facets of what constitutes the person. Do not think for a moment that Melzar was merely worrying about the physical catwalk quality of the youngsters in his care. They were called upon to show personality qualities akin to those attributed to what we today would call 'a well-rounded person' (Josephus, 1974:270).

It is not known how the education, notably the physical education, of believers was accomplished, if at all, during the captivity. However, the Lord commanded His captive own: "Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof ye shall have peace" (Jeremiah 29:5-7). This message is clear in that people were commanded to make their home among the Chaldeans as if they were fully part of that community. It may therefore be concluded that the youngsters of the Jewish exiles would take part in the Babylonian education system (Henry, 1708:1018). This is all the more expected when it is considered how certain people among the people of Judah actually reached positions of prominence in Babylonian politics (Nebuchadnezzar even imposed the name of his own god, Belteshazzar, on Daniel after the explanation of the dream (Nelson, 1979:595).

Upon the nation's return from captivity, the children of Israel did not return to a place where they found readymade couches to lie on. Reading the Book of Ezra, it is clear that the people were fully engaged in all kinds of service. They travelled in arduous

circumstances, they kept religious feasts, they organised themselves according to political, economic and religious spheres of activity – resulting in the Mishnah or second law (adaptation from the Law of Moses) in which piety and zeal were attached to the outward observance and study of the letter of the Law (Edersheim, 2000:8, 158). They had to build, they had to fight in battle, they had to demonstrate political dexterity when it came to dealing with perturbed neighbouring nations. In all this they had to demonstrate great strength of character ('backbone') that could only be derived from their immovable trust in God. Indeed, anything less than the whole person, committed with all facilities, would not do. Traditionally, where the fear of God was truly meaningful and alive among the people, there was a serious return to God-centred education as well. Indeed, when the time of persecution came during the Maccabean era, the Scriptures were so commonly held among the Jewish people that regular house searches were held throughout the land to uncover and destroy the copies (Josephus, 1974:270). In such a climate the question of the apostle Paul in 1 Corinthians 3:16, "Know ye not that ye are the temple of God?" appears superfluous. Yes, the people knew and exercised stewardship accordingly, striving for holistic balance.

3.3 Antiquity: mind superior, matter inferior

It was under Alexander the Great that Greek influence started to infiltrate Jewish society and Jewish thinking in earnest. Alexander, himself a Macedonian, was a great admirer of Greek culture (not in the least as he was educated under the great philosopher Aristotle) and avowed to spread that culture far and wide (De Bie, 1978:101). Edersheim's observations are notable here, as at this point the first encounter between Jewish and Hellenistic thought occurred. He basically points out the initial incompatibility between the two thought systems, or worldviews. He writes, "But the difference between the 'Grecians' and the 'Hebrews' was far deeper than merely of language, and extended to the whole direction of thought.

"There were mental influences at work in the Greek world from which, in the nature of things, it was impossible even for Jews to withdraw themselves" (Edersheim, 2000:8, 158). This observation spots a situation with consequences in to the far reaches of history-still-to-unfold. It puts the finger on the fundamental problem of two worldviews

in conflict, worldviews which the Church yet, at certain moments in history, has tried to marry. This had repercussions for man's view of himself and, resultantly, for the place of physical education in the ethical framework as it developed! Already in Roman times the Church opened up to Hellenistic influences, as Edersheim observes here.

The Hebrew view of man was holistic: the whole of man was wonderfully created by God and was dedicated to God's service. Man had to serve God from the heart and, doing so, had to approach everything in life from the heart. As the Scriptures put it in Genesis 6:5: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually", man was seen to think with the heart, with the innermost being. God judges man's heart, man's essence, when looking at ethical disposition. David says in Psalm 26:2: "Examine me, O Lord, and prove me; try my reins and my heart." Solomon declares that "he gave his heart to know wisdom" (Ecclesiastes 1:17). Throughout the Book of Ecclesiastes, Solomon determines the futility or usefulness of ethical approaches to life in terms of the heart that Jesus Himself required from the scribes (Mark 2:8) when they question the rightness of His actions: "Why reason ye these things in your hearts?" Blaize Pascal reputedly declared that "the heart has reasons that even the mind cannot understand." In this saying, the chasm between the Hebrew and Greek worldviews is very clear: The Hebrew approach is always relational, with the heart at the centre; the Greek approach is scientifically distant, with matter at the centre.

The very moment that the Israelites lost their unique Hebrew view, they yielded to the Greek one (which was essentially no different than the Babylonian or Assyrian) and the paradoxical situation arose in which man was on the one hand deified and yet, on the other hand, viewed as mere matter, a product of time and slime, reduced to a mere accident. Man would judge himself as the ethical god of all and, in the process would devalue himself to the level of flotsam on the tide of history. In such situations man's view of himself and of physical education will also be influenced paradoxically, because he will adulate emperors (the imperial myth was strong), elevate champion athletes to the rank of Olympian gods, and abuse other human beings in the throes of sexual aberrations. Far removed from God the Creator, the paedophile and homosexual feats perpetrated in great nations of the past were legendary. Again, it is

probably correct to say that current Western society is not much different with its reverence for the sports hero and its disdain for the unborn and the elderly, its reduction of other human beings to sexual consumables. Certainly, physical education is very much in power in certain parts of society, but it is in power for the wrong motives. It is in power to empower the self, empower the nation, rather than setting forth the power of God by means of presenting a person who is healthy in all facilities and fit for every task at hand. Physical education is for those who only have the temporal to live for not a means to servanthood, but to glorification of man – be it by direct involvement or vicariously through the sports heroes of society.

The Greek philosophy as it now spread through the conquests of Alexander the Great was vastly different to the Hebrew view of man, in fact, it was in juxtaposition. Plato, considered one of the leading thinkers in Greece, was deeply influenced by an Orphic-Pythagorean dualism. Pythagoras, living nearly a hundred years earlier, had set forth a doctrine of the migration of the soul. He claimed that the basic nature of things is numerical and transcendent. He also taught a cosmic dualism in which matter and form were two equal and independent ultimate principles. This lead to a view of man in which there is a dualism between mind and body. The mind or soul is of supreme importance, while the body exists merely as a vehicle to serve the soul (Hoffecker and Scott Smith, 1988:25-26). Plato took over this dualistic view of man and thereby reduced man's body to the vehicle of the soul as well.

Plato's pupil Aristotle furthered Pato's philosophy and, over time, developed a different trend in which human beings are viewed as mixture of form and matter, with reason as the highest and best part of human nature. It was considered the highest and best because it enabled man to identify with God. His view of God was that God is not material and cannot change. He is engaged in the highest of all activities, eternal thought, contemplating in a single instant the whole realm of His being. All things in this world are related to the pure form of God and everything moves from potentiality to actuality, a process in which God is the 'unmoved mover,' the magnet that draws out potential human abilities to a state of actuality. Clearly, Aristotle's God is not the God of the personal relationships that the Jews worshipped. The next chapter will present a detailed examination of this dualism as it influences thinking processes and the view of man, and, consequently, of physical education.

Both these philosophers, Plato and Aristotle, exalt autonomous, self-sufficient reason. They declare that man is essentially good. Human reason is also good and capable of bringing people into union with the ultimately real (Hoffecker and Scott Smith, 1988:25-26). This philosophical view of man is brilliantly highlighted in one particular comic book, set in the time of Julius Caesar by Cosginny and Uderzo, Asterix Among the Swiss (Uderzo and Cosginny, 1971:4-12). In the book, Varius Flavius, the Roman Governor at Condatum, is presented as the orgy-lover extraordinaire, whereas Caius Eucalyptus, the tax collector sent by Julius Caesar, is very ascetic. Both these men are representative of essentially the same Platonic/Aristotelian worldview of the mind/soul being superior over the body. Initiated into the Cult of Bacchus (or Dionysus), Flavius approaches this philosophy with the attitude of 'living it up,' the body is irrelevant, therefore abuse it. Eucalyptus is the archetype representative of the Orpheus Cult, which also claimed irrelevance of the body, but therefore strove to subdue it, much like the Hindu fakirs try this in the context of their worldview, which sets forth the same dualistic concept.

Paradoxically, those in Greek society who excelled in physical pursuits were elevated to the level of demi-god (heros, from which we derive our word 'hero'). Hence, there was great adulation reserved for the athletes in the Greek world who managed to conquer the odds and win at the Pythian and Olympic Games! Nevertheless, paradoxes like these built a confusing puzzle that contribute to the marks of the 'fullness of time' mentioned in Ephesians 1:10 (the particular mark alluded to here is the plethora of gods, the veritable market place of religions) and worked out to their full consequences under subsequent Roman rule. It was in the midst of such confusion that the clarity of the Gospel found ready hearing. But, as the Gospel found ready hearing, there was a revulsion with the physical exuberance and perversion that marked society it resulted in disdain for the material world, including the human body, as all things material were synonymous with godlessness. This led to 'world flight,' an earnest seeking for spiritual closeness with God and revulsion for things related to the physical. It was with this view of society that the idea of super Christians started to develop in the Church, with regard to those martyrs who counted the body as nothing in order for the soul to be saved (Flinn, 1987b: lecture).

In this, Christianity was removed from the original Hebrew concept of man as holistic and married into the dualistic Greek concept, seeing the material world as inferior and the spiritual realm as superior. In terms of physical education, the Christians distanced themselves from that as well, because sport pursuits were synonymous with either religious worship (the Pythian and Olympic Games, affirmation of the imperial myth), or with the political motivation expressed in the slogan 'Bread and Games,' which drove the politicians of the day to keep the masses happy by ensuring that the belly was filled and entertainment was ensured. The picture comes stunningly close to what motivates the sports movement and political inspiration of today.

3.4 Decadence and world flight

The Romans are historically seen as the people who, though not shaping the world of philosophy themselves, ardently promoted the Greek way of life. Actually, the Roman family who could boast a Greek house slave for the education of its children had the equivalent of a modern-day, expensive yacht, or such like.

However, in a world full of opulence and decadence, believers were inclined to distance themselves and consider the material world with its excesses as something to be avoided. With such a mindset it was only a small step to acceptance of the material world, including the human body, as inferior to the higher realm of spirituality and mind. The Greek philosophers, as stated before, depreciated the material and the physical, posing a metaphysical dichotomy between spirit and flesh, rather than the ethical one as Scripture intends. The motif is not exclusively Greek, of course. It is a pagan theme that occurs over and over, and explains why monasticism and asceticism, a logical expression of such a worldview, is found in many other religions. Hindus, Buddhists, the Jewish Essenes, the Gnostics, and the Pythagoreans were all ascetic (Flinn, 1987a:4).

Furthermore, the Roman philosophers Tacitus, Plinius and Cicero were thoroughly disenchanted with the Greek regimen of physical education, in which they saw decadence and laziness, rendering youngsters unfit for military service. These philosophers, of course, observed Greek society in decline. It is worth noting that the

Christians lived in an environment where the leading Roman philosophers, Cicero and Seneca, were not backward in loudly proclaiming that the body is an obstruction to the soul, a burden and punishment. This view dovetailed very well with that of Christendom of the day in which withdrawal from all that was worldly would be regarded as holy (Kramer and Van Schagen, 1967:45). In fact, the denial of the material, the downgrading of the physical, was a great opiate to seek martyrdom and to persevere under severe torment.

It was at this time that the idea of 'super-sainthood' took root, which was then further developed in what is now an accepted phenomenon in the Roman Catholic Church (Milton, 2002:2). In such an environment the likelihood of taking physical health and fitness seriously is negligible. The Christians, as they were first called in Antioch (Acts 11:26), dissociated themselves from the world around them, refusing to take part in politics, refusing to take part in social activities, many of which revolved around pagan rites in temple worship, refusing to take part in societal sport, recreation, and education. As the Roman Empire became increasingly decadent, the Christians appeared increasingly strong, as they willingly – eagerly even – had themselves martyred for the faith (Kuiper, 1979:11).

With the Edict of Milan in 313 AD, the persecution of Christians came effectively to an end. Many Romans became nominal Christians in following their Emperor Constantine. In 380 AD Emperor Theodosius made Christianity the state religion and forbade the worship of idols. The roles were now reversed in that Christians persecuted idol worshippers! It was a time of which one unknown writer would say, "When the churches were made of wood, the Christians were made of gold; when the churches were made of gold, the Christians were made of wood." The Christians, especially those who held office in the Church, were regarded as the spiritual elite of society. It got to the point that the Church leaders reigned supreme over the political leaders of nations. For instance, when Charlemagne became emperor, it was the bishop of Rome, the Pope, who crowned him, thereby expressing superiority of the higher over the lower. Such a perception of the church leaders perpetuated the dualistic mindset that elevates the spiritual and downgrades the physical. The body continued to be seen as a mere temporal vehicle to enable the soul to express its higher realm in this life and to carry it on its way to its eternal home.

With the invasion of the Vandals and the Goths at the end of the fourth century, the Western Roman Empire met its end. Europe was reshaped and the Church played a major role in the political developments, since it was the only stable bastion left after the demise of Roman government in the West (Roman political rule had shifted to Constantinople to block the threatening invasion of the Muslims).

3.5 The young Church: From cautious to negative, but definitely dualistic

In the period leading up to and during the early Middle Ages the young Christian Church had to determine her position in relation to many different cultural expressions, and thereby against many different expressions of physical training. Many church fathers spent time discussing this particular problem.

Origin and Clement of Alexandria were very open toward other cultures. Notably Tertullian was very adversely inclined. He even went so far as to reject and renounce culture in all its expressions. For instance, he condemned Christians for being involved in trading. He himself ended up in a seriously ascetic cult. Along with many other church fathers, he maintained that man consists of two mutually conflicting parts, the body being the sinful and the soul being the good part. This was clearly inherited from Platonic and Aristotelian philosophy. Basically coming from the same position, but positing a different conclusion, Augustine said that the body is to be kept healthy in order to serve the soul (Kugel, 1970:7).

Initially the climate in the church in relation to the physical was very cautious at best and outspokenly negative at worst. The sensation-driven games in Rome and the rough, degenerate Germanic expression of physical training were grist on the mill of the ascetically, other-worldly inclined leaders and trendsetters in the Church. The German tribes were instrumental in defeating an already inwardly rotten Roman Empire. Their physical exertions were very much focussed on physical strength, danger and adventure. The climate in which all this was done was brutish, trampling vehemently on matters of spiritual and emotional nature. The 'furor teutonicus' was

an uninhibited, ferocious manner of fighting, in which the warriors strove for a close relationship with the god of war (Kramer and Van Schagen, 1967:45).

Dancing around fires was a much loved enterprise. This particular custom was taken over in the practice of the Easter-, Pentecost-, St. John's and St. Martin's bonfires. This practice too was initially frowned on by Christians, until the missionaries managed to change the framework in which the practices took place by connecting them to Biblical events. The word 'bonfire' is actually an abbreviation of the word 'bone fire,' a fire used to burn sacrifices to the gods on, resulting in scorched and burnt bones being left behind. With the degeneration of Biblical worldview, these practices are very much alive again today, notably in Europe and the United States, with the celebration of Halloween. In many places human sacrifices take place to honour and placate satanic powers. The thought is once more, in principle, dualistic: the Halloween witches give the gods the highest gift possible, the human being, and they do this by burning the bodies (inferior and material), by setting the soul free (superior and spiritual).

In this Mediaeval time of moral and material misery, a time of degeneration of ethics, a new type of man emerged through the Church. This type answers to the desirable ideal as it was grounded in the Christian religion. It found its expression in the priest and in the knight. Through the servants of the faith, life on earth was taught as preparation for life in the hereafter. Man had to be pious, chaste and obedient. Poverty was glorified in reaction to the sickening opulence of the previous era. Further investigation of this matter might even show that Christians still hold to a residue of this anti-materialism at present, in the twenty-first century. Focus on the transcendent replaced the focus on the material. Monks, the army of the Church, waged war with natural human tendencies in society. However, most of what was done remained only superficial. It was not embedded in society. And so, outside the Church and the Monastery there was very little civilisation by Biblical standards. Even in the Church the consciences battled seriously with the old Adam, the inclination to sin, and very often succumbed.

Education centred on religion and chastity. Certain institutions, the schola interior, were connected with the monasteries and cathedrals. They mainly targeted the

clergy of the Church. Instruction consisted of Bible Study, Psalm singing, reading, writing, basic mathematics and Latin; no time and attention were given to physical education. A prime mover in the development of systemic education was Alcuin of York (735-804), the court scholar of Charlemagne. He established an education system in the Carolingian Empire that has garnered renewed interest in Christian circles today, the Quadrivium and the Trivium. This system focuses very much – and successfully - on development of scholastic aptitude. Physical education was not considered an essential learning area in this system of education.

The schola exterior, predominantly boarding schools, were set up for the education of sons and daughters of the high society. The instruction in these schools followed the pattern of the trivium and the quadrivium as well. It is this education system that formed the foundation for much of modern education and science.

Yet, it cannot be said that the Middle Ages was a time of poverty in terms of physical education. True, formal education did not include the subject, but there was much going on outside the formal settings. Since the youth already spent much time in physical activity and entertainment outside schooling, it was really considered pointless to include it in the school curriculum as well (Kugel, 1970:7).

In the feudal organisation of Europe church leaders were often seen to have much political power and they were regularly seen to be more concerned in getting involved in life politically than spiritually. Consequently, the Church gradually became more tolerant toward physical activity. Only when particular activities contravened Christian morals, a direct prohibition could be forthcoming, e.g. in the case of the fourth Lateran Council of 1215, when partaking in jousts was forbidden (Kugel, 1970:7).

In the fourteenth century, the rich clergy were very involved in organising their own jousts and they would travel from tournament to tournament to take part. They became more adept as rodeo cowboys than spiritual servants of society. At one point, in 1359, Emperor Charles IV put a stop to this with the justification that he did not know of any rules of the order of the Monastery of Reichenau which permit such focus on worldly pursuits.

Various ball games were very popular, as seen on frescos, miniatures and in poetry, but especially and foremost from archives. Huizinga concluded in his authoritative work Herfsttij der Middeleeuwen, that this era was not as sombre as is generally assumed (Kramer and Van Schagen, 1967:45). The game of skittles actually met with the hearty approval of the Church as the knocking over of skittles symbolised the annihilation of heathens, according to Grimm (Kramer and Van Schagen, 1967:45). Archery was encouraged from a military motive. In the feudal system it was very useful that farmers knew how to handle the bow and arrow. It is known that King Edward III in England issued an ordinance in 1337 in which he, to promote the art of archery exclusively, forbade the exercise of every other sport (Kramer and Van Schagen, 1967:45)!

3.6 Greek philosophers promote dualistic thinking in the Church

With the Crusades that took place between 1100 and 1300, people in Europe expanded their horizons and became curious about life beyond the city walls and village greens. Learning began to revive in Western Europe during these centuries, with the growth of cities, the rise of commerce, and contact with Arab and Byzantine scholars who had preserved much of the classical learning of the Greeks and the Romans. European scholars (initially especially the Italian ones – see below) were most impressed with Aristotle. In fact, they were so much impressed with his apparent wisdom that he was soon called 'The Philosopher.'

Under the sponsorship of the Roman Church, teachers and pupils began to gather themselves in organised groups to study his teachings along with Scripture. These forerunners of the modern universities were simply called schools, and those involved were known as schoolmen. These schoolmen took an approach to learning known as scholasticism, which tried to combine Greek philosophy and Romanism. By the time Aristotle's books came into these schools, the Roman Catholic teachings were already so distorted that Aristotle's ideas fitted in quite comfortably.

The man who was most successful in combining Greek thought with Christian teaching was Thomas Aquinas (1225-1274). His scholarly products so impressed the Roman Catholic powers that they adopted Aquinas's Nature/Grace theology as its

official teaching and forbade anyone to disagree. At a time when people became increasingly sceptical about the teachings of the Church, notably with regard to the metaphysical, and actually started to leave the Church, Aquinas provided the Church with a strategy to appeal to human reason and, starting with created matter, lead man to the First Cause, i.e. God. Essentially, Aquinas endeavoured to prove the existence of God, starting with the order and complexity of matter in the created world. The Church hoped, by using logic and by appealing to human reason, to make the Christian faith acceptable to man. With this dualistic approach, starting with inferior matter and climbing up to the superior metaphysical realm, Reason became the measure, man became the measure, man had fallen in the old, old trap that ensnared him in the beginning of history.

With the Crusades as catalysts, a new kind of person developed in Europe, notably in the cities, the burgher. He had discovered the world beyond his immediate existence, international trade began to flourish and the burgher became the standard, prosperous backbone of society. Brentano, the first to investigate the question of the origin of the Guilds, considers that the Guild in its earliest form was developed from the family, and that the spirit of association, being congenial to Christianity, was so fostered by the Church that the institution and development of Guilds progressed rapidly (Kempe). Each Guild had its own patron saint, who, according to tradition, practised its particular branch of industry, and whose feast day was celebrated by attending church and processions; each Guild also had its own banner and altar in church and offered up masses for its living and dead members (Knight, 2003). Initially, only mercantile Guilds existed, but the increase of industrial activity caused further diversification with the emergence of craft Guilds of various descriptions. Guilds became increasingly important in the life of the city, setting the tone politically, socially and religiously. They were important for their contribution to the emergence of Western lay education (in earlier times, the only schools in existence had been the ones developed in the Carolingian era).

The Guilds had their own sport culture, initially developed with the aim to protect the cities in which they existed. Exercises in archery, running, jumping, shot-put, wrestling and dancing were some of the common activities (Ter Gouw, 1871). Gradually, the universities and Guilds developed their fencing societies (cf. as

illustrated in the print Académie de L'espée, Thibaut, 1628). Appropriateness of conduct, ethical correctness, was a serious matter in this context, as it was in all of life. Civic courts paid renewed attention to matters of conduct, notably those involving sexual morality (Lansing, 2003). From the research presented it may be inferred that, in the domain of intense physical involvement, like sport, a close watch was kept on propriety of conduct.

The woman had an unenviable place in this context. Preaching friars were wont to connect female dress with political disorder. There was an implied connection between female influence and male violence. The responsibility was squarely placed with the women, since irrational appetite was considered feminine, the male nature being rational! A number of towns in Italy commissioned portraits of political ideology on the town walls in the form of frescos. The source of bad politics was represented by a female form, the whore of Babylon, holding a wine cup brimming with her fornications in her hand and the goat of lust – symbol of tyranny – by her side. In one sentence, the choice of dissipation is all feminine and it is the man who is deceived. The fact that the lawmakers themselves were often deeply implicated in the disorderly activities they sought to restrain, did not help the female cause. Given this scenario, it is understandable that the portraits preserved from that era only depict children at play and men at sport. For women to be involved would only cause further aggravation and would entice men into loss of control.

In the realm of formal education, Vittorino da Feltre (1378-1446) was an educator who, for the first time in history, approached physical education on equal footing with cerebral pursuits. He started his work in Mantua, in circles of nobility, but was able, with the help of his employer, to expand this to include those who were less fortunate in terms of material wealth. He was an enlightened person who had no regard for class distinction, as his view was that every one is entitled to a harmoniously balanced education involving body and spirit. This was a position definitely out of step with the penchant for dualism as propagated by the theologians and philosophers. Pope Pius II (still going by his name Silvio at the time –1405-1464) commended physical exercises, be it mostly with future military shaping in mind (Kramer and Van Schagen, 1967:45). The needs of the moment were certainly influential in giving prominence to physical education, especially to the higher classes

of society, since Italy and various other nations consisted of little principalities that were regularly at war with one another. With the printing press available as of approximately 1435, books on many subjects increasingly became readily available.

As the Reformation began, the Guilds were all suppressed in the Protestant countries as superstitious foundations for a society to rest on. This was a logical consequence of the Reformational battle with the Roman Catholic Church that had so much influenced the socio-political and religious practices of the Guilds. At the end of the fifteenth century, the Guilds ceased to be a means of protection for the majority of their members – the journeymen – who formed associations of their own, regardless of religious or professional distinctions. This caused bitter rivalry with employers and unsavoury trading practices resulted. By the middle of the eighteenth century the outcry against Guilds was so great in France that the Constituent Assembly abolished them in 1791.

The Guilds did make their mark on the position that the average, formerly underprivileged, families could now take in society. Education became more accessible to a larger part of society. It became normal to receive formal education, rather than a privilege. During this time, Guild members and their families also had time to indulge in leisure activities as outlined before. Part of such leisure activities was the participation in the various sport pursuits. In formal education, as it took place in the framework set by the particular society, e.g. Roman Catholic or Protestant, no mention is made of physical education as a subject. In the city schools the situation was often that just one teacher had to keep a large group of students occupied and this would discourage any aspiration towards lessons in physical education.

3.7 New self-awareness introduces divergence of thinking

Gradually, the feudal Middle Ages were taken over by a new era, known as the Renaissance (rebirth, notably of Greek ideas, generally said to cover history from approximately 1350-1600). The movement started in Italy where the new, wealthy middle class was dismayed with the poor scholarly situation the nation found itself in and where a longing developed for the great eras of the past, i.e. the time of Greek and Roman dominance with its high-profile philosophical and other scholastic pursuits (Combee, 1995:80-81).

This era was marked, as stated earlier when discussing the Guilds, by a new self-awareness. The traditional pattern of following the leaders of the Church was eroded little by little, until it could be said that a new type of inhabitant emerged: Renaissance man, typified by independence, a desire to think for himself, no longer dictated by the Church, eager to display his talents in all fields of knowledge. This new self-assuredness found expression in writing, in building, music and the growth of commerce and trades. It also caused an increased reliance on 'self,' a moving away from the spiritual moorings provided by the Church up to this point in time. Humanism, with man celebrating Reason as the highest good, became increasingly prominent in society. A number of these humanists brought, with approval from the Church, new approaches to the subject of physical education in schools to the fore. Some of these are still well-known for their groundbreaking work to this present day.

In the context of physical education, one of the groundbreakers, Mercurialis (1530-1606), doctor, philosopher and linguist, wrote a work that became very famous, De Arte Gymnastica. In this work he lays down excellent principles for good, wholesome physical education, even to the extent that he makes a case for dividing the lesson into an introduction, a core, and a finale. This tripartite division still forms the core for good physical education lessons today, as it takes into account the concentration flow and the balanced use of the energy reservoir of children. Further writings saw the light of day regarding the value of physical education for children in the early sixteenth century. Rabelais (1495-1553), doctor and philosopher, also took a stand for the necessity for physical education in schools. These two doctors make a strong case to include girls in physical education as well, in order to promote the health of

the nation. Scaino describes ball games (1555), one of which, giuco del calcia, is considered the forerunner of modern soccer. Many people from famous families were known to take part in this exciting game, e.g. Pope Clementius VII, Pope Pius VI (both these popes were from the de Medici family), and Pope Urbanus VIII.

From literary research it is uncertain how strong formal education was for the lower classes in the countries of southern Europe. The impression is that the situation there was better than in the north. In the northern regions Thomas à Kempis and The Brethren of the Common Life had a large influence in the development of schools in the cities of Zwolle and Deventer, but nothing can be found regarding physical education in their curricula.

In terms of church affiliation, people increasingly started to question the teachings, doubting the metaphysical matters involved in a life of faith. The need to reason things out and come to understand them became the defining tenet of this era. That resulted in serious questioning of the church clergy regarding professed teachings and in a falling away from the church. From the watershed event of the Peasants' War in Germany between 1524 and 1525, the Church lost its grip on political manoeuvrings in Europe and could no longer hold countries and citizens to ransom as it had been known to do, e.g. by putting a nation under the ban as happened in England during the reign of King John from 1199-1216. This was the recipe for increased diversity as people followed either their church's teachings on ethical matters, or follow a form of humanism, in whichever way it chose to express itself. From literary sources such as the ones named before, it may be warranted to conclude that, where the Church's general approach to physical education was cautious, applauding it for young men in terms of military prowess, the humanist approach was more liberal and all-encompassing, making a strong case in many places – notably in southern Europe – for physical education as part of formal education, with the inclusion of females.

The Church, though doctrinally questionable in many ways, was consistently known as the moral conscience of society, placing much value on insistence that the laity be pure in conduct. Once a certain humanistic segment of society shook lose from those shackles, the way opened up for a more free expression of self. It follows almost

axiomatically that in expressing the 'self' more freely, sport and physical education will gain prominence quickly. It appears from literature and art that this was indeed the case, as evidenced in the writings of Montaigne (1533-1592), who in his Essais (1580) claims that, educationally speaking, one does not develop a body and a spirit, but a person! Rousseau also (1712-1778) makes a strong case for his Emile to engage in serious physical exercises.

3.8 Reformers: Some holistic theory, dualistic practice

The Roman Church lost credibility with those who wanted to think for themselves, making human reason the measure apart from the Bible. They were seriously disposed to leave the Church. There was another group with the same credibility concern regarding the teachings and practices of the Roman Church, but reacting in the opposite direction, crying out for Church reform. When the Church accepted the teachings of Aquinas as its official worldview position, serious resistance arose in certain quarters among those with genuine concern to keep the teachings of the Church true to Scripture. Among the leaders of this reform movement were Martin Luther (1483-1546, Germany), Ulrich Zwingli (1484-1531, Switzerland), John Calvin (1536-1564, France, Switzerland), John Knox (1505-1572, Scotland). Eventually, their teachings comprised the three 'solas' of the Reformation: Sola Scriptura, Sola Fide, and Sola Gratia (Scripture alone, faith alone, grace alone). This went counter to everything the Roman Catholic Church professed (Scripture plus Papal decrees, faith and works, grace and human efforts).

It is well-known that the Reformers were very zealous in promoting education. The motivation for this is first and foremost that the people will be able to read the Bible for themselves. The resulting effect of the Reformational drive is still evident today when comparing academic progress among all citizens of different nations, when comparing those nations who were under Roman Catholic sway with the ones who went the way of the Reformation. A continent like North America, for instance, is in better shape regarding the schooling of the people there, than South America. This goes back to the time when these parts of the world were colonised, either by Roman Catholics who did not promote formal learning for the wider populace, or by the Protestants who were very eager to start schools and have adults and children alike

trained in the skill of reading and writing, along with associated scholarly disciplines. The fact that Martin Luther agitated fiercely against the drab and sombre educational approaches in his part of the world (Germany) is less known. He compares the schools with hell and purgatory, insisting that such a climate of education is objectionable. He recommends that learning be made into a positive experience and insists that physical education is most certainly part of this. The result of his addresses is that school programmes in various cities in the Palatinate was altered to the extent that room was made for physical education. Adults were urged to engage in sport so as not to be drawn toward immoral behaviour, gambling, and overindulgence in food and drink. Ulrich Zwingli also recommends physical exercising in his Lehrbüchlein (little book of instruction), but warns against excess in terms of roughness and intensity on the part of the participants.

Despite these efforts, the Reformation is stigmatised by the notion that it bred aversion to physical exercise in school and society, as it put so much emphasis on Bible teachings of chastity and the importance of the sound spiritual walk. Unwittingly perhaps, this caused a dualism in practice, if not in theoretical writings, since the revival of truly Biblical Christianity led to teaching of Scripture truth that impressed on the hearers and readers the importance of a regenerated mind. It is indeed true that after 1650 not much is known about sport and play in schools and beyond in the German lands, but it is possible that the Thirty-Years-War (1618-1648) contributed to its demise. Two-thirds of the population died on account of war or disease. The bubonic plague that ravaged Europe (ca. 1666) and the great fire of London (1667) were all contributing factors to a diminished interest in a regulated system of physical education, not just in Germany, but also in the rest of Europe.

However, mankind, in the Providence of God, came to a fork in the road of history with the emergence of the Renaissance and the Reformation. On account of these movements people increasingly learned to think independent of a ruling institution. On the one hand citizens strove to find meaning in life and a reassessed angle on the relevance of man. On the other hand citizens strove to apply the then freely accessible Word of God to their lives and spheres of influence. Ethical institutionalism no longer held sway. Effectively, the epoch of institutionalised, ethical imprimatur had ended.

3.9 Conclusion

The Word of God gives clear directives in terms of looking after the body by exercising it. The practical results for those nations in which a health culture was carefully maintained in the system of education were evident in health and vigour. But, when looking at the motives for maintaining health and fitness, it must sadly be declared that there is little evidence in the history of the Church that suggests that this was done within the framework of the Biblical worldview. It appears from this historic overview that the pragmatic approach dominated proceedings. Physical fitness was necessary to maintain economic viability and military strength. In recognising this, the people of God were no different from the unbelievers surrounding them. In cases where they were different, it was not because they gave physical education the Biblically correct place in holistic, Christian education. It was in an effort to push it away from their environment and from their thinking, because of perceived excesses associated with the society surrounding them.

In ancient world powers such as Egypt, Assyria, Babylon, Greece and Rome, the practical value of physical fitness was well and truly recognised. The special problem for God's people is, and always will be, that they should work out their activities in the ethical framework formulated in Scripture, i.e. they are to acknowledge Him in all their ways (Proverbs 3:9). Too often the complaint from by the prophets on behalf of the God of the Covenant was that the people drew near with the mouth and honour God with their lips, but removed their heart far from Him (Isaiah 29:13). They would train the children God gave them in the right way for a while (Edersheim, 2000:8, 158), but at the next turn either revert to a worldly view of physical education, or to a super-spiritual one in which dualistically orientated disdain ruled thought and practice.

3.10 Summary of key points

The Church in Biblical times maintained a good concept of holistic education, either during times of revival on the basis of Biblical understanding, or during times of danger and falling away on the basis of pragmatic considerations;

Philosophical justification of dualism entered the world of antiquity with the Greek philosophers;

Roman decadence led to Christian world flight, both groups suffer the consequences of a dualistic view of man;

The young Church continued to be plagued by dualism, especially when Greek, dualistic philosophy made inroads among Church scholars;

Expanding of horizons leads to increased divergence in thinking, a moving away from institutional directives;

The Reformers came close to recapturing the Biblical understanding of holistic education.

4. THE CHURCH AND PHYSICAL EDUCATION THROUGH HISTORY - THE EPOCH OF ETHICAL DIASPORA

4.1 Introduction

Man travelled the road from the Crusades through the Renaissance and Reformation to arrive at a point where, increasingly, the view of life, the worldview of a person, was no longer contingent upon what was superimposed by a body politic or religious. From this era onwards, if someone followed the party line of a certain movement then this would predominantly be because of personal choice. What did not change in this process was the age-old dictum that man would choose either in obedience or in disobedience to his Maker. Nevertheless, ethical decision making was more and more affected through what the person discovered himself, or through what the role model he chose to follow decided. This process evolved from the sixteenth century to the present day, culminating in what appears to be a complete diaspora of ethical approaches.

In the early twenty-first century many Christian writings bemoan the loss of objective, ethical moorings as set forth by Scripture. The post-modernist follows his own subjective, emotionally dictated urge or the one of the guru he follows in search for the path to meaningfulness.

A diaspora is marked by scattering. The ethics implanted in the image bearers of God have been distorted, fragmented and scattered in a sea of subjectivity with man's emotional drives as the only (fluctuating) measure (Papalia and Wendkos Olds, 1992:23). As was the case with the conclusion of the period of the Judges of Israel, society is very much defined by every man doing what is right in his own eyes (Judges 21:25). In the midst of all this, the people holding fast to the Biblical worldview continuously strive to avoid the influence of relativism in all of life, especially in the upbringing of their children. Rather, they try to train them in the way set forth by Scripture, with clear goal orientation and as entire persons, purposefully and holistically. We will continue our historical analysis of the Church's strive (i.e. to provide holistic education) in the midst of a world that is bent on fragmentation.

4.2 Man becomes increasingly self-determinative on his tour of discovery

In the seventeenth century the eyes of Europe were on France. In this country the monarchy ruled absolutely, wars and exorbitantly expensive courts devoured large amounts of money, while the general populace was impoverished. Educational trends were set by aristocratic pedagogues who were strongly influenced by Rationalism, the rule of Reason (Kramer and Van Schagen, 1967:94). Jean Baptiste Colbert was the great promoter of the arts and sciences, as he laid the foundation for France's superiority in setting the European standard for what constitutes culture. The French thinker Voltaire remarked at one point that the French arts made more conquests than Charlemagne! Development of the mind is the most important goal for education according to the French Enlightenment pedagogues; knowledge equals virtue, progress and prosperity. Physical education does not feature at all in this educational framework (Kugel, 1970:27). In the rest of Europe this emphasis on acquisition of knowledge, the fostering of cerebral capabilities, also edged physical education out of the picture. The Church happily followed this line, since it was already susceptible to the dualism that exalts the non-material over the material.

The leading philosophers in Europe at the time were Francis Bacon in England (1561-1626) and René Descartes in France (1590-1650). They were the founders of the new direction of empiricism and rationalism. Their heritage very much informs state education in the Western world today under the name Constructivism, the conviction that the traditional methods of learning must be replaced by self-acquisition. The methodology is akin to the one followed by Alice when she enters Wonderland and when she goes through the looking glass (as per the book by Lewis Caroll, 1832-1898). She fell from one experience into another and, resultingly, from one confusion into another ("'Curiouser and curiouser!' cried Alice" - Alice's Adventures in Wonderland, 1865. "'When I use a word,' Humpty Dumpty said in a rather scornful tone, 'it means just what I choose it to mean - neither more nor less.'" - Through the Looking-Glass, 1872). Man is self-determinative on his tour of discovery.

These great thinkers made the fundamental error of exalting one particular approach to the exclusion of others. In doing this they wrought lopsidedness that eroded the holistic education that the Biblical worldview propagates.

In terms of the dualism that has already marred the education of man so much up to this point in history, Descartes is the philosopher to consider more closely in this era (i.e. the 17th century). His reasoning and his influence in particular were guarantees that physical education was deemed irrelevant in education. The influence of Descartes has been, and still is, enormous, if the time spent on him in teachers colleges and the philosophy faculties at universities is any indication. The rational deism, in which he distinguishes between the mind and body, is a touchstone of modern educational philosophy in the late twentieth and early twenty-first century, as evidenced in the New Zealand Curriculum Framework (Irwin, 1994:156-166; O'Rourke, 1993: 8). His legacy of dualism actually goes well beyond academia, into everyday thinking, with expressions such as: "These players are prepared both mentally and physically," and "There is nothing wrong with your body; it's all in your mind," "Mind over matter" (Bennett, 1995:3-4). Today there is still a prevailing tendency to attribute the leading role in what makes human beings function to the mind, notably where economic motivation drives society (Postman, 1985:25-44). The view of Descartes regarding the human being sets forth the old dualism of Aristotle in a new formulation, in that the res cogitans ('a thinking thing') is disembodied, separate and distinct from any material thing such as a body (res extensa). Matter, the physical world, is ultimately devoid of any intrinsic sentience or feeling. Matter, the physical nature, is utterly distinct and separate from the mind that holds sentience and subjectivity. Such was the view of man.

The problem that Descartes struggled with was the connection between these two essences; the mode of mutual influence continued to remain a mystery. He provided a (tentative) answer to this mystery as he assumed a miraculous, supernatural intervention by God via the human soul, located in the pineal gland (de Quincey, 1999). In this reasoning he held that a part of the blood was a subtle fluid which he called animal spirits. The animal spirits, he believed, came in contact with thinking substances in the brain and flowed out along channels of the nerves to animate the muscles and other parts of the body. Descartes acknowledged the existence of God,

but sees Him, to use the imagery first used by Laplace, as the giant clockmaker who winds up the universe and then stands back to let it take its course.

The concept of Deism depersonalises God and makes Him devoid of the emotional and spiritual relationality that Scripture is so emphatic about (cf. Deuteronomy 5:9; Matthew 23:37). The Church also bought into this deism, paving the way for acceptance of Darwin's Theory of Evolution in Church circles (Darwin was buried in Westminster Cathedral with all the pomp and praise the Church could bestow on a famous human being).

As the reign of Louis XIV, 'the Sun King,' drew to a close in 1715, France entered what is known as the Age of Enlightenment. In reality, the Age of Enlightenment proved to be almost a new Dark Age for France. A blatant anti-Christianity, openly boasting of its rejection of the Bible and disbelief in the deity of Christ, emerged on a grand scale for the first time in the Modern Age (Combee, 1995:80-81). Meaning and relevance of life were no longer sought in the objective anchor of the Biblical worldview, but rather in man-made reasoning, both past and present. Most important was an abiding faith in the power of reason.

With regard to the value that is put on the man this distant God created, it is bound to follow that such a man is not seen as intrinsically valuable, because the image he bears in himself of such a God is rather poor and mechanically defined, just as the perception of God Himself is poor and mechanically defined. Added on to this evaluation of the superiority of the mind in the dualistic scheme and recipe, is that there is not much, if any, place for physical education, and very much place for cerebral education and academic pursuit. This was exactly the scenario at the time of Descartes. The fact that the Church was strongly influenced by this way of thinking as well is easily explained. Not all philosophical rationalism of this period was atheistic or antireligious, as evidenced in the worldview espoused by Descartes. Deism was quite consistent with rationalistic presuppositions. It was logical, orderly and systematic: a God set in motion an orderly universe and then He let it run according to natural laws. The discoveries by the Christian scientist Isaac Newton (1642-1727), which were the result of rigorous application of mathematics, helped to reinforce the rationalist, Deist worldview.

4.3 Romanticism emerges as the antithesis to Rationalism

A shift away from the rationalist view to Romanticism (approximately 1750-1870) came about in the eighteenth century on account of two catastrophes that shattered the impression of an ordered and perfect universe. In 1756 many people in Portugal were killed when a giant earthquake destroyed much of the capital Lisbon. The question arose immediately: Why were so many people killed in a seemingly irrational act of nature? Coupled with this was the very emotion-driven French Revolution (1789-1796). Whereas the aristocracy set the tone in Descartes' day, the aristocratic order that had epitomised the structure and order of Rationalism was demolished. Apparently, not everything under the sun could be understood when solely relying on the human brain.

Because of these developments, people stopped seeing reality as rational and ordered, and, in reaction, turned to mystery, imagination and feeling as the basis of truth. There was a romanticised, nostalgic yearning for the exotic, much of which was found in the themes and settings of the Middle Ages. Two patently irrational events had shaken the societal order and, with it, the philosophical pillars. The reaction to the failure of rationalism was emotionalism. Feelings, imagination and subjectivity began to dominate the way people viewed life. Authors Jean-Jacques Rousseau (France) and Johann Wolfgang von Goethe exerted a major influence in terms of Romantic thrust with their writings, which idolised unspoilt nature ('Emile') and heroic freedom coupled with emotional suffering ('Götz von Berlichingen,' 'Die Leiden des Jungen Werthers'), all of which expressed the desire to be free from convention and tyranny. The new emphasis was on the dignity and rights of the individual. Following logically from this, political and social causes became dominant themes in Romantic writings. Dissatisfaction with societal organisation, notably urban life, coupled with delight in unspoilt scenery and the call back to nature, were all the very antithesis of the preceding Rationalistic era.

The Romantic influence in the Church came in a large portion through Friedrich Schleiermacher (1768-1834). Born in a Pietistic family, he tried to reconcile his Christian convictions with the, very attractive notions of Romanticism. His resulting

theology was marked by the inner, individual experience. As such, the Scriptures became subordinate in authority to man's own intuition about God, religion, and truth. Schleiermacher claimed that man's only absolute truth comes from his inner experience; objective theology does not exist. Reason was supplanted by subjective intuition and this fitted in exactly with the premise of Romanticism. The Church and Romanticism held to common ground in that they both rejected truth based on supernatural, objectively rendered revelation. Sin, as a consequence, became a non-issue; Christ became merely a good example to follow. With such a view of God and man, essentially, physical education became a means of self-expression, either individually or as a collective wherever it happened to organise itself according to a particular ideology of individuals.

Through the Renaissance, the Enlightenment and the Romantic era, man succeeded in pushing God further and further from the centre in terms of understanding reality. Man and nature are consistently at the centre. This phenomenon is as old as the desire expressed in the Garden of Eden at the moment of the fall into sin. When Adam and Eve committed their sin in the desire to 'be like God' they set the pattern for what man-without–God has tried to do ever since, i.e. blend in with nature. The very moment Eve took the fruit in order to be wise, she was already looking for self-initiated change apart from any reference to God. The yearning of the heart preceded the deed of the hand. The result was a desire on Adam and Eve's part to conceal their guilt by blending their identity into the background pattern of nature (Brooke, 1997:178-180). This predictability about man's actions in relation to God continued to be there throughout history. 'Distantiation' appears an apt description for it, a continuous move away from the Creator, the only available direction being an increasingly deep entrenchment and concealment in creation. This 'distantiation' results in the fragmentation and the loss of true self-identity, as it can, and will, only be found in recognition of the fact that man is created God's image bearer. Blending in with creation reduces man to "thing"-ness. The result of this is easily discerned as to where it has led in terms of people's consumerism of each other, especially in the sex industry and in the pragmatic bend of entertaining relationships in general. Witness the casualness in which people enter into them and the ease with which they are dissolved.

Romanticism heralded a revival of appreciation for physical education. Rousseau (1712-1778), in his advocacy for 'the noble savage,' declares that the body should be strong and fit in order to obey the spirit. Furthermore, in his view, the child should be hardened against outside influences such as cold, hunger, thirst and fatigue. He mocks the effete treatment of children under Rationalism's influences, dressing them up as pocket adults. The soft and weak body will only result in abandonment of the senses. Control and strength are conditional upon well developed physical qualities, is his credo. Pestalozzi (1746-1827) follows in Rousseau's footsteps and exercises strong influence in his socially driven desire to raise children from the lowest classes to a standard of human dignity. Both these men are still quoted by those who propagate holistic training for children today. However, it should be noted that their view of man is fundamentally dualistic as well. The body should be trained well, certainly, but it is still seen as the vehicle of the mind and the prison of the emotions, the drives. It should be strong to enhance the functioning of the brain; it should be strong to control unwholesome desires. The body is the vehicle to bring the spirit in closer union with nature and to protect against the undesirable effect of 'enculturalisation.' Once again, this follows the predictable pattern, with man being the measure. The individual targets what seems to be right, and this rightness is found in moving away from God, blending in with creation.

In Germany, Johann Basedow (1723-1790) exercised great influence on the educational landscape. His ideal was the man who is free in himself and finds his guidance in nature and his own reason. In this he combined the ideals of Rationalism and Romanticism. With the all-empowering strengths of Reason and the belief in nature's goodness (including human nature's) he developed a system of education in which physical education must be taught as an essential learning area. This physical education exclusively consisted of 'natural movement training', in line with man's strive to be 'natural.' Basedow differed from Rousseau and the Romantics in that he was very utilitarian in his approach. Only that which was demonstrably useful was considered worth spending energy on. In reaction to the Romantic notion that led many to have their heart on their sleeve, he stressed the importance of education in self-control. In this he followed the same line as Rousseau.

Physical education was important for girls as well, provided that the boundaries of decency were respected (e.g. swimming was not tolerated). Ever since Basedow made physical education part of the formal school programme (five hours per day!) it has not left the educational system. Gutsmuths, one of Basedow's successors, contributed further to the formalisation of physical education in that he developed methodologies for group teaching (up to that point most of the work was done by tutors one-on-one in aristocratic circles), and organised movement in families of common moves (e.g. a summersault on the diving board was grouped with the roll forward; a backward flick would not be in this group, as the motor pattern ran counter – backward arch over against curling up in a ball). With his emphasis on natural movement, Gutsmuths has exercised major influence on the development of gymnastics in Europe. Another founder of systemic physical education is Vieth (1763-1836). He developed the methodological distinction in exercise process and exercise aim, which is still used today in lesson preparations.

With the invasion of Germany by Napoleon Bonaparte, a strong sentiment of nationalism arose. One of the exponents of this nationalistic resentment was Jahn (1778-1852). The way in which he sought to establish national unity was by propagating physical education for the entire nation. He founded an exercise terrain "Haseheide" (Hare Heather), where youngsters of all schools and societal background could come together to train. Jahn developed some new contraptions to enable his charges (sometimes 1500 at a time!) to work together at the same time (e.g. bars and double bars). During the intervals Jahn addressed the group on issues of national pride. When the royal summons came from the German Emperor for Germans to join the army, all of Jahn's gymnasts responded as one man! Once Napoleon was removed from the scene of history, Jahn was fêted as a national hero.

However, Jahn continued to push for a strong and united Germany with his gymnasts as support. More and more people resisted this push, especially since the youngsters tended to develop a rough mentality, leading to excesses. This culminated in the Wartburgfest (1817), which was held in memory of the Reformation. During the celebration Jahn's gymnasts burned books against German unification. This political use of physical education eventually led to a 'Turnsperre,' a ban on gymnastics, in most places at least. A gradual turnabout arose through the efforts of Adolf Spiesz

(1810-1858), who was regarded as the founding father of German school gymnastics. Spiesz organised his 'free exercises', given this name because they are not exercised with an apparatus, leaving the body 'free', according to the body's laws of movement, from simple to complex, from single to multiple. Maul (1828-1907) developed these concepts further in the school education.

The influence of the German approach spread to the Scandinavian countries, but England remained rather untouched, as it continued along the lines of Rationalism. The emphasis in England fell on the development of the socially engaged and committed gentleman, deriving its clues from aristocracy. Anything that fell outside the educational experiences of the older generation was viewed as objectionable. The public schools offered opportunity for swimming, wrestling, fencing and horse riding. The game of cricket attracted much interest as well (Eton already had cricket as its hallmark sport in 1730). Formal education in England stayed very much on its course of cerebral pursuit, the body at best regarded as a vehicle to empower the former.

The mood in France was one of malcontent. Talleyrand accused the old regime from before the Revolution of leaving the large majority of the French people in ignorance (address in a session of his Constituency, 1791) and he makes a case for State education. This gained support from Concordet, a man of the French Revolution, who was very conscious of the need for education for all. In order to ensure good education, physical education was a necessary part, especially in order to express in dance and play the remembrance of important national occurrences. Here we can see the same motive that could be observed in Germany with Jahn, albeit not with the same extremes. The reason for propagating physical education was celebration of national identity, health and stamina. Eventually, inspired by the moral approach of Sparta and the thoughts of Plato, the National Convention agreed that the model of a boarding school with strict regimentation was in order. "The children belong to the mother until they are five, after that, to the Republic till death" (St. Just). These were the thoughts of those who came through the French Revolution to shape education on the Revolution's principles. However, not much was actually accomplished; there were aspirations and proposals, but no results. With the entering upon the scene of Napoleon Bonaparte, any thoughts pertaining to the implementation of physical

education were, along with the principles of the French Revolution, well nigh forgotten. During the 18th century one could hardly speak of physical education in the French schools, despite much philosophical writing about the value and virtue of such a subject.

Such a situation is not unexpected, considering the revolutionary and turbulent times that France had suffered. Many of those who were the mainstay of law and order, the aristocracy and the Huguenots, were murdered or forced to flee, leaving a country that was rather rudderless, until a strong leader in the person of Napoleon Bonaparte (1769-1821) took the helm after a coup d'état in 1799. He consolidated and institutionalised many reforms of the French Revolution.

One of the consequences of his rule was that education was centralised, not only in France, but also in the countries he conquered. As Napoleon destroyed political systems all over the continent of Europe and imposed his brand of international tyranny, resentment rose. Eventually, his power came to an end (he lost more than 300 000 soldiers on his retreat from wintry Russia). In 1814, the heads of state of Europe met in Vienna to redraw the boundaries of the continent. German Prince von Metternich dominated proceedings and his proposal to re-establish the boundaries from pre-Napoleonic times was accepted, with some exceptions aimed at hemming France in with strong political entities, like the German Confederation and The Netherlands. The sovereignty of France was left intact, restoring it to the situation from before the Napoleonic wars. The old monarchy was re-established with King Louis XVIII. He tried to steer a middle course between monarchy and democracy, basically pleasing no one. The resulting multi-party system that marks France continues to plague that country with unstable government to this day. Religiously, France was dominated by the Roman Catholic Church that also had a significant influence in French politics and on those who had rejected any notion of religion, atheists, many of whom would fall prey to the lure of socialism a bit later in history.

4.4 Reductionism regarding man's view of man hits bottom with Modern Naturalism

By approximately 1830 the Romantic Era may be considered at an end. The practical approach to life exemplified by German thinkers set a tone for utilitarian thrust. The flurry of discoveries in the field of natural sciences produced distinct pride in human self-sufficiency. The notions of the Romantic Era were proven rather surreal and only led to chaos and tyranny respectively. People were suspicious of and disenchanted with any influential philosophy that was spouted. Ludwig Feuerbach (1804-1872) changed this and brought about a renewed interest in worldview questions. He repudiated all romantic views of philosophy based on emotion. He claimed that any solution that seeks to go beyond the boundaries of nature and man is worthless. Arguing for a closed system, he denied the existence of the supernatural, very much in tune with ancient Greek naturalists. Man is merely part of nature, albeit the most perfect (!) part of it. From Feuerbach came the famous expression, "Man is what he eats." Death is the end of man, there is no point in daydreaming about eternity. In a closed system, man is also called upon to develop his own value system, since the universe is void of ethical character. We have now arrived at what has come to be known as the era of Modern Naturalism. This era is marked by a return to the ancient naturalism of the Greeks. It is a worldview that influences all aspects of society and culture.

Since the thoughts espoused during this era have been extremely influential on the view of man as we live with it today, in the twenty-first century, it is worthwhile to explore particular trends in some detail. The impact on how man should be regarded is enormous and the Church has bought into these thoughts in a big way as well. Needless to say that an impoverished Christian view of man will inevitably have a bearing on how Christian education, including physical education, will be shaped.

In science, this worldview rested upon the conviction that the whole universe is not only composed of natural objects, but also shaped and directed by natural processes alone. Naturalistic thought in science reached its zenith in the nineteenth century with the work of Charles Darwin (1809-1882). Darwin taught that the world is always

evolving, that this is done by way of steady, continuous processes, and that all life originates from non-life.

Darwin's theory of evolution was hailed as the big breakthrough regarding the origin of species (also the title of his famous, groundbreaking book). He was honoured in the Church of his day. With theistic evolution an attempt was made to build a bridge between Darwinism and Biblical teaching. To this day, in both secular and Christian schools, his teaching is believed in one form or another. Such a worldview inevitably affects how people, how students, are regarded, even in Christian. It will also lead to a pragmatic approach when considering the subject of physical education, since randomness invites a cavalier view of man's needs, rather than a principled one. For, how can a principled, e.g. a Biblical worldview, be applied to random and disorderly phenomena (which is what people are in this theory)?

Ironically, most serious scientists today have concluded that Darwin's concepts are unscientific and untenable from a scholarly point of view. The strongest objections against evolution are found in the second law of thermodynamics that proves, in the true scientific sense, that everything has a downward tendency, rather than the upward one Darwinism claims. The law of biogenesis demonstrates the impossibility of life evolving from non-life, yet, that is what Darwinism claims. The development of the white race out of the pool of races is supposed to evidence progress in evolution, but the contrary is true, as the gene pool actually diminishes, becomes poorer. The teaching of evolution runs diametrically counter to the Biblical view that there is only one race in this world, that is, the human race (Genesis 11:6; Acts 17:26), which was scattered on account of the desire to build the tower of Babel. The scattering resulted in certain groups of people procreating in limited circles, causing reduction in gene pool and bringing out characteristics peculiar to those groups. Yet, when Christians are asked how many races there are in the world, it is not often that the Biblical answer is supplied (i.e. one race). An evolution-inspired guess is preferred – something which Mr. Ken Ham (Creation Science Foundation) has experienced over and over again during his conference addresses (Ham et al., 1999).

The big question in relation to the issue of life coming from non-life, which cannot be answered, is: How can a science of dead matter ever account for the fact of

consciousness (de Quincey, 1999)? Evolution creates a baffling paradox: on the one hand we are part of a universe of dead matter, so evolutionists say. However, on the other hand, this very notion has been arrived at through analytical construction achieved by a disembodied, rational mind, the very phenomenon that does not exist!

The view of man in such framework is not very exalting. It is hard to have respect for a chance product of time and slime, which has no purpose for existence and is subject to the forces of nature beyond his control. We have now arrived at the point where the flight of Adam and Eve into the created world has caused man to live what Paul writes in Romans 1:32 regarding men who not only deny God, but have pleasure in them that do all those things that are accursed in God's eyes.

In literature, novelists like Emile Zola, Albert Camus and Stephen Crane write about the same hopelessness of man being at the mercy of fate, at the mercy of nature's caprice. Simone de Beauvoir, generally seen as the mother of modern feminism, followed Sartre's existentialist thought (see below) in saying that there is no God and, therefore, no fixed human nature that forces one to act. Man is totally free and entirely responsible for what he makes of himself (Anon, 2003). This was also the onset of justification for the legalisation of abortion and the legal acceptance of de facto relationships. The war cry in the Netherlands during the mid-twentieth century, "Baas in eigen buik" (master over your own womb) came directly from this worldview.

In Biblical writings, the account was 'demythologised' by denying the historicity of the Gospels and the authenticity of supernatural events. On account of this, the so-called quest for the historical Jesus was instigated and a school of higher criticism came into being in which every Bible account was made conditional upon and reduced to human understanding and acceptance. The goal is the same as it was in the Garden of Eden, i.e. man desiring to be like God, but now he actually believes the lie as the truth. Which truth? Basically, whichever one you wish to buy into. The ethical diaspora took on gargantuan proportions, while at the same time there is this common denominator of ethical rebellion against the Creator.

In philosophy the thoughts of Søren Kierkegaard (1813-1855) from Denmark fitted right in with the meaninglessness and hopelessness that Darwinianism implies.

Kierkegaard's fundamental insight was the recognition of the concrete ethical and religious demands confronting the individual. He saw that these demands could not be met by a merely intellectual decision, but required the subjective commitment from the individual. The necessity and seriousness of these ethical decisions facing man was for Kierkegaard the source of his dread and despair, because man is responsible for two things in making a conscious, individual decision about his life. Man has to accept that he, firstly, is permanently free to make his own decision and, secondly, permanently responsible for doing so. The only choice over which man does not have any freedom, is to be born into this world. Therefore, man's life is governed not by faith, but by autonomy. As a free being, man is nothing but what he chooses to make out of himself. Because of this, values are entirely subjective, morality is merely relational; virtue – the objective, ethical standard set before mankind by God – does not exist. Something is valuable simply because the individual chooses to value it (Cooper et al., 2003). This philosophy, called Existentialism, is seen as the celebration of human freedom to determine one's destiny for oneself. As the later existentialist Jean-Paul Sartre (1905-1980) says, "Man will only attain existence when he is what he purposes to be." Herein lays man's despair, because the ultimate motive for all human behaviour is the desire to achieve perfect self-sufficiency by becoming the cause of one's own existence. This is entirely impossible and, for that reason, Sartre, in recognition of the impossibility, said, "Man is a useless passion." Recognising this ultimate consequence of his train of thought, Kierkegaard was filled with dread.

Kierkegaard's thinking exercised considerable influence on Karl Barth (1886-1968), who in turn exercised enormous influence in the direction that many a Reformed Church in the Western world has taken. In an effort to stress the holiness of God, Barth went beyond the Biblically correct distinction between God and man into the unbiblical alienation between God and man, Creator and creature, eternity and time (Feenstra, 1954:12). Barth and other dialectical theologians have acquired a blinding fixation on the infinite distance between God and man, forgetting that we are in Him, in Him have our being. They distinguish between God's world and our world (Barth: Geschichte und Historie), both of which are His. In that world of His, God acts existentially. Here Barth is in line with Kierkegaard, who rather speaks about existence than essence. In our world we act existentially. God works His grace

existentially, we receive that grace existentially. This has no connection, says Barth, with our essence, our ontological relevance in the metaphysical connection to God. Kierkegaard had already pointed out the sinful futility of all that is temporal. Barth makes the same error. The relevant contrast in Scripture is not about nature and grace, but about sin and grace. The Bible teaches that 'the flesh' can be viewed as 'creation from God' – not sinful, therefore. It can also mean 'man's sinful nature' – sinful, therefore. Barth calls 'flesh' always sinful. In doing this, he equates humankind with sinfulness, negating the distinction between good and evil. All creation is under judgement and in crisis. Christ is the panacea for all in that He has taken all sinfulness upon Himself, all patients receive reconciliation.

Furthermore, Scripture is victim to crisis. It belongs to the horizontal, is not the Word of God. The only time when God's Word was here, was at the time of Christ's being on earth (oergeschiedenis). This means that the Bible may be critiqued and criticised. Only God can personally get in touch, should He choose to do so, through the Holy Spirit (Feenstra, 1954:27). This means that the expression "It is written", which Jesus used to defeat the devil during the temptations in the wilderness (cf. Matthew 4:7), cannot be used for valid attestation in any situation. Effectively, ethical judgement is reduced to human judgement. The preacher no longer preaches the Word in the Name of Christ, he preaches the Word in the name of the Church. Schleiermacher's subjectivism has re-entered the scene, the Bible merely being a fallible aid (Feenstra, 1954:36). The authority of Scripture has been replaced by the authority of man's experience. Again, man has appointed himself as judge over God. Man is the measure.

The impact of this teaching on the manner in which church people view the Bible is strong. During visits to the Netherlands and, as recently as during the summer of 2005, it was abundantly clear that members of the Hervormde Kerk have been trained to pick and choose from Scripture whatever fits the current cultural direction. For instance, where Paul declares clearly that an elder should be the husband of one wife (1 Timothy 3:2), a man, the response is that this was only written for Paul's days. Things are different now. Theistic evolution is rampant. The literal view of Genesis is considered naïve. Today's State of Israel is still to be venerated as the place where the Messiah will return to, or it should be venerated because this political entity called

Israel is the embodiment of Messiah, the Christ-idea. Homosexuality is a state-of-being that is neither good nor bad, it just is. Never mind what the old-fashioned Scriptures say in Leviticus 18:22-23 and Romans 1:27. Many of Barth's concepts can be found in the new Kerkorde van de Hervormed Kerk (Feenstra, 1954:7). The Gereformeerde Kerk did not escape. In his farewell speech at the Theological Seminary of Kampen, Klaas Runia declared: "In the past our church order said we have to witness to the Jews on the basis of Christ, we now say we bear mutual witness" (Boyd, 1999). This same Runia was the catalyst for a major rift in the Reformed Churches of New Zealand in the mid-1960's, as a particular group of church members was disenchanted with the laxness perceived on the part of the Synod of the RCNZ to declare Runia a heretic and, as a result separated from the RCNZ. Another man who has done much damage to the life of the Church, and whose Barthian literature forms the body of religious studies in the New Zealand universities, is Lloyd George Geering. He was put on trial with a charge of heresy laid down by elders in the Presbyterian Church in 1967. After his conviction he became professor of religious studies at Victoria University in Wellington; in the year 2000 he made the national honours list, receiving a CBE for outstanding contributions to religious studies in New Zealand. His influence in the Presbyterian Church also caused a split, resulting in the formation of the Orthodox Presbyterian Church in New Zealand.

Much more can be said about Barth's influence in the Protestant Church, much has been written against his philosophy (van der Walt, 1941:xiii; Witmer, 1980:185-196). However, suffice it to say at this juncture that Barth's well-intended effort to go beyond history to impress the Holy God as the Wholly Other on the Christian community, has suffered shipwreck on the cliffs of human determinism. Inevitably, the influence of his interpretation has rocked the Church right down to the level of the pews and, from there on, to the homes and the Christian educational institutions. The narratives of Scripture should be completely eschatologised; there must be no directly ascertainable revelation of God in history, not even in the life, death and resurrection of Jesus of Nazareth. The God of pure negation is the God beyond human affirmation and negation. Man is left waiting for the lightning strike of incidental revelation, rather than seeing revelation continuous with the course of history (Van Til, 1974:69-74). Effectively, man is thrown back on himself in

subjectivity, being presented with an unknowable God, being subjected to capriciousness, and reduced to being a mere part of creation rather than its head as vicegerent under the God who reveals and directs through Scripture.

Man's view of man has sunken to the lowest point yet. He has reasoned himself into a position where he is no more than accidental flotsam on the tide of history. Man has ontologically put himself on the same level as all matter in the universe. Eventually, this will even lead to the situation that people walk around with 'pet rocks' and taking their pet animals to church on Animal Day to receive the sacraments (Anglican Church Dunedin, New Zealand, 2001). The sense of sanctity for human life has been lost. Abortion is now an accepted choice, euthanasia is making ground. A vague, general pantheistic awareness has created a closed-environment self-preservation drive for all living, expressed in emotional outbursts over felled trees and other perceived ill-treatments of Gaia or 'Mother Earth.' Man has now moved from theism, through deism, to atheism and is destined to move from there into pantheism (everything is god) and panentheism (god is in everything).

Interaction in the field of physical education also undergoes an unavoidable shift with Modern Naturalism. If man is only a part of nature and nature is neutral or indifferent to the human venture, why should man have any special concern or compassion for fellow human beings? In such a context, maintaining and cultivating the body is actually seen as rather important. However, it is seen as important in terms of functioning in the ecological wholeness of nature and as titillation of the senses, the joie-de-vivre egocentrically understood. The motivation for engaging in sport is found in the pursuit of hedonism, self-satisfaction, self-aggrandisement and, politically, for entertainment of the masses (much like the emperors of ancient Rome used sport and spectacle), to demonstrate a nation's prowess, and economic motives. The biggest concern of a Southern Hemisphere nation not winning the Webb Ellis Trophy, the world championship rugby in 2003, was the big loss of revenue anticipated for the next four years down-under. Anyone who will innocently say about the Olympic Games that "it is more important to take part than to win", is bound to receive some very strange looks from any and all nationalities. Nations and cities vie, bribe, cajole and cheat to ensure that the various committees elect the right (i.e. their own) place for the next event. The prestige, the economic boost, is enormous. For countries

which have been judged ethically on the fringes of world society the additional, implied recognition and acceptance as full-grown political bodies is of inestimable importance.

The church does not provide God-centred answers with authority anymore in the era of Modern Naturalism. Where secularisation, the process whereby religious thinking, religious practices and religious institutions lose social significance (Hoffecker and Scott Smith, 1986:438-439), influences all of society, the church is affected as well. With the erosion of the authority of Scripture, making the Bible subordinate to human understanding, faith becomes an empty word. Rather, the concept of faith shifts from the metaphysical-physical connection to the intra-physical understanding, e.g. you have faith in a person's ability, in a product. Faith is exclusively confined to the closed system of the material world.

The worldview of the church is now eroded to a level where man is no longer the crown of creation, empowered under God, but rather a struggling living being that happens to be pretty well up on the evolutionary ladder, Jesus being a bit further than most. This view eventually also entered the conservative churches of the Reformation when Karl Barth introduced his theology of neo-orthodoxy in the mid-twentieth century. With this degenerate opinion about man's status, it follows that there is no clear distinction observable between the man of God engaging in physical education and the man of the world doing the same anymore. (While I was busy teaching physical education in the Christian secondary and tertiary school in New Zealand, one of the most enlightening pieces of information students said they received was that the opponent is actually someone to be respected and appreciated, because, in the first place, he is a co-image bearer of God and, in the second place, he is necessary to engage in a sport activity with; this was a new viewpoint to all of them – no exceptions.) Several pioneers in diverse countries of Europe continued to develop systems of physical education that attract bands of followers.

Pehr Ling (1776-1839), in Sweden, developed a system that became world renowned on account of its benefits for health. Ling himself suffered from rheumatism at one point in his life and, while practising the art of fencing with his French trainers,

was cured. He was now convinced of the benefits that exercises bring toward a person's health. He propagated health through exercise throughout his home country with demonstrations of his lessons. His successor at the Central Institute, that was founded as a result of the immense interest in Ling's methods, Branting, promoted the system of so-called Swedish gymnastics to the point that many interested parties from other countries visited and underwent training, especially the military. Rothstein carried the teachings to Germany, particularly to Prussia, with great success. However, Rothstein's approaches went very much against Jahn's work and this caused increasing opposition. Eventually the Swedish methods were left behind, but they did result in elimination of dangerous exercises and a better focus on what was medically sound in the German school gymnastics. Eckhardt brought about a return to Gutsmuths' approach about at the end of the nineteenth century.

The son of Pehr Ling, Hjalmar, drove the Swedish gymnastics with dedication into the era of Modern Naturalism. He used the bio-sciences as the basis for his gymnastics, continuously emphasising the physiological benefits of each exercise, the strict selection of material according to its impact on the body, exactitude in execution of the exercises, careful monitoring of amount of exercise exposure. Furthermore, he made sure that the build-up was marked by gradual increase of difficulty and intensity. With his approach the Swedish system became more suitable for school gymnastics than the military-type of exercising that had marked it up to that point.

In France and Denmark several pioneers (e.g. Hébert, Rasmussen) also worked on developing systems of physical education, with the common denominator of physiologically guided instruction. Modern Naturalism made itself felt in all these systems, with regimentation and careful scientific analysis of physical impact of exercises. Austrian school education followed the methods of Spiesz during the nineteenth century. England followed pretty much its own path, little affected by the developments on the continent of Europe (some work by Gutsmuths received a bit of attention). Herbert Spencer (1820-1903) stressed the importance of play rather than gymnastics in order to develop the human psyche. Courage, team spirit and sportsmanship were considered of paramount importance for human development by English school authorities. The Swedish School had a little more influence than the

one of Gutsmuths, but not as much as might have been expected given the wide interest in analytical and medical results of physical exercise on the body. A serious drive for systemic physical education in the army was propelled by Maclaren, who published his book A System of Physical Exercises in 1850 and followed this up with A Military System of Gymnastic Exercises in 1862. In 1908 the Department of Education founded a medical branch commissioned with supervision of the implementation of physical education in schools. At the same time two inspectors for physical education in schools were appointed. These inspectors were very much influenced by the Swedish School. One year later, physical education (gymnastics) became a compulsory exam subject for teacher training institutions, not in the least because the inspectors saw how ill-equipped the teachers were to properly instruct in the subject. There was no noticeable distinction between a Christian and non-Christian approach toward physical education. It was very much a case of following what was generally seen as wholesome.

4.5 Einstein's discovery confirms the absolute necessity for an ethical framework for science and education

When twentieth century arrived, big changes took place that influenced the worldview and the resulting directions that societies took. Einstein's (1879-1955) quantum theory, the psychological development of psycho-analysis by Sigmund Freud (1856-1939), the development of Existentialism, coupled with automation in industry and the invention of electricity, all played a big role in the rethinking of man's place in the universe and the resulting societal consequences. It is small wonder that changes also took place in the field of physical education.

Einstein's shift away from Newton's solid, immutable foundation of matter towards a fluid, transformative, energetic process made no difference to the essence of causality and orderliness. In fact, it added further confirmation for rationalism. However, his quantum theory has proven to be a most decisive challenge to rationalism and, thereby, to Modern Naturalism. This theory proposes that physical events are not causal, quantum events are inherently uncertain and unpredictable, their entities being either particles or waves. Furthermore, they involve the consciousness of the observer. Events that are considered objective, are in some

ways influenced by the observer's subjectivity. Clearly, if the subjectivity or consciousness of the observer is somehow influencing probabilities, then objectivity is compromised, ergo rationalism is compromised at a fundamental level. Even dualism is challenged at a fundamental level, because there is no sharp separation, distinction, between the objective and the subjective any longer – if there ever were. The remarkable teaching of the Biblical worldview that everything is value-laden (Greene, 1990:72; Hoffecker and Beale, 1986:193), that nothing can be observed meaningfully without establishing the framework in which it can be ethically adjudicated, is, in Einstein's discovery, confirmed by a phenomenon in the creation of God!

Sigmund Freud changed man's view of himself, of his nature. His ideas are so deeply imbedded in present-day society's psyche that they are hard to delineate any more. We still hold to the expression "a Freudian slip", when someone makes a chance, unplanned remark in a conversation. When somebody professes to believe in sexual determinism, he is considered "of the Freudian school", rather than perverted (as was the case in the pre-Freud era and also during Freud's life).

According to Freud, man's libido is the drive for all his actions. He elaborates on this with the concepts of a girl's penchant for her father (Electra complex) and the son's attraction for mum (Oedipus complex). Freud reduces man to a mere collection of emotional and physical forces, entirely conditioned by his environment, the pressures of life and the purely closed-circle human condition in which he lives. In this view of psycho-analysis man is a sub-species of the animal world and the image bearing that the Bible declares (Genesis 1:16-27) is totally shoved to the side. In fact, Freud describes religion – and in the context within which he worked and spoke, he meant the Christian religion – as 'mental infantilism,' 'mass delusion' (Breese, 1990:137). Reputable colleagues in the field of psychiatry and psychology such as Beuler, Jung and Adler soon rejected Freud's pseudo-science (it was all based on personal interviews with his patients, without scientific substantiation), but Freud lived in an era and a society that was rife with neuroses among the money-laden bourgeoisie. The rejection by his contemporaries did not trouble Freud, "for the psychoanalytical fundamental principles enabled me to understand this attitude of my environment as a necessary consequence" (Freud, 1914). His critics, he concluded, basically

suffered from the neurotic behaviour that, so he claimed, actually lent further confirmation to his understanding of the human psyche.

He found a ready hearing in society in general. People were quite fascinated by this new phenomenon that the reputed doctor proffered as the remedy for all individual and societal ills. In the context of social Darwinianism he extended his council chamber talk about the superego, the judgement function and the seat of the Oedipus/Electra complex, as the drive for all of society as well. If an entire society buys into the idea that the libido is everything, as Western Europe did, then the doors are wide open for insatiable sexual activity. It has led to sexual consumerism in a permissive society, to breakdown of family life, to unbridled sex among same-sex partners, bestiality, paedophilia and many unmentionable abuses of what Scripture calls God's temple (cf. 1 Corinthians 3:16-17). The sexual revolution has also moved into the commercial society with the scantily clad female a necessary accessory to most advertising campaigns. Furthermore, within two decades of Freud's ideas seeing the light of day, dissent was no longer regarded as just that, but it was considered a form of mental sickness, destining the carrier for hospitalisation.

Totalitarian regimes embraced this angle on dealing with dissenting citizens eagerly. In schools today, children are diagnosed with syndromes that were, prior to Freud, considered under the common denominators of rank disobedience. For instance, if you happen to dislike what adults tell you to do, you suffer from the opposition defiant disorder (Wood, 2003). On New Zealand television a regular campaign is presented in advertising to make people's wayward behaviour acceptable under the guise of it being a condition outside control. One famous rugby player is seen dropping a decisive pass during a world championship rugby match. He tells the interviewer that he was very depressed after that and was diagnosed as suffering from 'instant depression syndrome.' A colleague (not someone you would see as gullible, being a professed Christian, having a double masters degree), in the next scene, expresses his admiration for the player, in that he had the courage to come forward in an attempt to create tolerance for illnesses that come from difficult experiences. In giving the world the determinism of libido, Freud caused people to think of libido to the point of addiction and, by legitimising the creation of determinism, he opened the door for

innumerable other determinisms, the 'fads,' the movements that drive so much of society in the present day (chapter six).

The Church is not unaffected by this kind of psychoanalysis, as can be seen from the example mentioned just before. From every angle believers are bombarded with the libertine approach to humanity that erodes the concept of holiness that is intrinsic to divine imagebearing. In educating children, Christian parents are more and more inclined to excuse their children's misbehaviour on account of circumstantial influences (the bane of many a principal who has to deal with misbehaviour in the Christian school setting, confronting parents in the process). There is a growing disinclination to have children face up to the consequences and take responsibility (Meier, 1977:96, 155).

In physical education the rationalistic approaches were gradually clearing the field for more emotional drives (Kugel, 1970:27).This was consistent with the pervasive ideas espoused about man's psyche according to Freud. As soon as a person takes his own drives as the starting point, the motivator, for all actions, then emotional urges, rather than externally imprinted principles, will unavoidably be determinative. Sport, especially team sport, occupied an increasingly dominant place in European society. The phenomenon of passive sport engagement was on the increase as well as people sought to partake vicariously and bond emotionally with a particular club or society. Gymnastics tended to diminish in importance as more and more people sought activities more suited for emotional expression. The individual did not have the freedom to express his creative potential. The emotional was firmly held in check by the cerebral. It was a time in which colonies of writers and authors were being formed in order to escape form and encourage emotional expression. In youth movements there was a penchant for bringing youth and nature together in the 'outdoor pursuit movement' (Wanderbewegung). Gymnastics was viewed as deadening emotional expression with its repetitive and monotonous practice towards perfection of minuscule moves. The free initiatives peculiar to game participation fitted in better with the newly found emotional thrust. In gymnastics a new phenomenon grew rapidly, also in tune with the emotionalism that was being sought, namely rhythmical gymnastics. The musician Dalcroze was the first one to introduce this new fitness regime at a conference held in 1905 in Geneva, Switzerland.

However, it took a long time for the aforesaid to penetrate the school system on the European, as it was firmly in the grip of gymnastics. The school continued to see the body as servant to the mind and continued to stress that dualistic emphasis. One school that was an exception to this was the Lohelandschule in Kassel, Germany. There, physical education was expressed as service to the education of the person's volition. The teacher changed his role to that of facilitator and would not impose his will on the pupil, but rather encourage the pupil to discover his own movement space through multifaceted experiences in diverse situations. In short, physical education was a means to personality development with emphasis on the person's free will.

Essentially, this was in line with the direction the rest of society went with its sports, in that people sought to express what titillated the senses and the emotions. Other educators took this concept further until the idea was even uttered that the mind is at enmity with personality development, because it leads to mechanisation of human action. There is conflict between the instinctive and the deliberate (Bode). In fairness it must be stated that the influence of the mind was not seen as objectionable by all, but rather the exclusivity of mind focus at the expense of the emotions. Slowly, schools in Europe were more and more prepared to let go of the rigidity of the Teutonic school of gymnastics.

In England, the transition to increased emphasis on games came earlier than on the continent of Europe. Due to increased industrialisation, sport came to be regarded as a possession for every one, rather than the privilege of the landed gentry. With the industrial growth on the continent, sport and games became more popular, first in society and then in the schools. Various reasons for this development, under influence of the industrial revolution, have been proffered (Kramer and Van Schagen, 1967:94). After having looked at the high society enjoying itself in sport and games, the common man was able to reach for prestige and status; a certain melting together occurred, economically and, therefore, socially speaking. The monotony involved in working the factory floors, the reduction in demands on the workers' physique, would gradually, albeit sub-consciously, lead to seeking compensatory activity for the dearth of physical activity and emotional creativity experienced. Coupled to this, the increased work pace and responsibility for handling complex and

expensive machinery, led to psychological stress that seeks a vent. The sense of self-worth of a person underwent gradual erosion as it was difficult to be exemplary in a work environment that was marked by sameness ((Lang, 1927). Sport provided a possibility to excel uniquely. Finally, the companies saw more and more how beneficial it could be for the well-being of personnel to partake in sport and leisure. For the companies to be seen as the benevolent provider for the workers' desires could only be profitable in the promotion of social rest (Kramer and Van Schagen, 1967:94).

4.6 The Church's covenant concept erodes

Individualisation became increasingly prominent in the Church as well. Early in the twentieth century, the Anglican Church swore off its Thirty-Nine Articles that formed the common profession for all its believers since 1571. We read in The Catholic Religion: A Manual of Instruction for Members of the Anglican Church that: "A big problem for Anglo-Catholics was presented by the overtly Calvinist Thirty Nine Articles, the statement of faith included in the Book of Common Prayer. Various strategies were developed to limit the authority of the articles. The fact remains that until recent decades all Church of England priests had to affirm the articles upon their ordination. The Thirty-nine Articles are not Articles of Faith like the Creeds, and they are not imposed on members of the Anglican Church as necessary terms of communion". No longer bound by this document, the believer was now free to express his faith in a way he desired to understand it, without risking excommunication. In a number of Protestant churches secessions resulted when the main stream loosened up the confessional standards of a denomination, causing the more conservative members into separation. In lesson 12, "Separatism", on the history of the Presbyterian Church in the United States, we read: "The twentieth century has been the century of the separatist movement. However, the end of the century finds that movement fragmented, discouraged, and in decline. The sacrifices, courage, and convictions of the leaders of this movement have been largely forgotten by the present generation. Church history is an important subject. Those who will not learn its lessons will likely be condemned to repeat them at more cost and sacrifice" (deBoer, 2003).

Essentially, the Church, which should act as a covenant body with the uniqueness of individual members, acknowledged and utilised for the good of that body (cf. 1 Corinthians 12), lost more and more the sense of doctrinal union with the Scripture as authority. Christianity became increasingly anthropocentric, tolerant of self-expression, man being the measure in matters of faith and everything resulting from such a position into other spheres of life. When the Greek philosopher Protagoras said, "Man is the measure of all things", he certainly had the core of man's problem defined, restating the goal of our first parents in the Garden of Eden. The individuality thrust in the Church was expressed in two opposite ways with essentially the same result: firstly, there was increased tolerance of what a personal believer would hold as true within the vested order of a denomination and, secondly, there was the movement of interdenominationalism that basically made the statement that one could hold to any belief as long as the focus was on that which was held in common (since the late twentieth century, the World Council of Churches is in intensive dialogue with other world religions trying to find common ground).

In such a climate, where the voice of the Church was weakened by the diversity of noises it produced, the voice of Scriptural conscience was reduced to comparatively small pockets of faithfulness, i.e. among those who separated themselves from the main line in an effort to stay true to Scripture, society continued to foster individualism as normative. Expressions such as "I am my own man", "You cannot tell me what to do", grew in prominence as logical results of such a view of man.

4.7 Teachers as facilitators to promote self-expression in physical education

There was an increased movement towards self-expression in seeking dynamic forms of gymnastics and in games. In many cases this search for dynamics was a reaction against the stylisticism that marked the approaches until then, notably on the continent of Europe. In Sweden J.G. Thulin (1875-1965) sought and found a dynamic approach to gymnastics. In Germany physical education increasingly became a tool for political education (Fascism). After World War II, the YMCA began to exercise significant influence there with American sports as the Allied armies set up camp in West-Germany. Education in Austria became clearly child-centred, learning

considered the socio-economical background of the child, and the children's areas of interest were guided content. In physical education this translated into encouragement of natural movement, the teachers being no longer teachers, but facilitators. In France a similar thing happened. Hébert promoted the 'méthode naturelle,' which really meant that children were encouraged to play according to their natural impulses. Professional leaders were not required, anyone who could have a play, a game, with children (e.g. voluntary youth leaders) would do. After France's debacle during the Olympic Games in Rome (1960) a strong reaction arose, notably for political reasons – loss of face. The USA focussed very much on competitive sport and propaganda, as did the Soviet Union. For these countries, sport was an important and prestigious tool in the Cold War. In schools the goal setting was directed accordingly.

4.8 Conclusion

As the picture is drawn from the Enlightenment to the present day, it may be concluded that history indeed tends to repeat itself. Those apart from God are inclined to follow the trend of Proverbs 18:2 that declares: "A fool hath no delight in understanding, but that his heart may discover itself". This means that the one apart from God (the fool, one who walks in his folly, his self-chosen path) does delight in understanding, but only insofar that it feeds his self-centredness.

This is also the case in the arena of physical education. Physical education in the sense of the world (i.e. that realm in which man is the centre instead of God) has as its goal either the self-gratification of homo ludens (man at play), the pursuit of pleasure being the end in itself, or the exaltation of individual, team, or nation. Following on the heels of this worldly trend, there is the reaction, consciously or subconsciously, of the devout Christian who turns his back on such worldly and base pursuits and burrows all the further into the spiritual realm. In both scenarios the problem is essentially the same as the dualistic one so tellingly illustrated by Goscinny and Uderzo: in the former case the body is the vehicle to exalt man emotionally, and, in modern psychology, the emotions are considered the seat of the essence of man (Papalia and Wendkos Olds, 1992:23). In the latter case the body is reduced to a vehicle in this life until the soul is released. Dualism continues to

dominate, but the individuals in society now take personal ownership of philosophies, rather than society-forming institutions.

4.9 Summary of key points

Man becomes increasingly self-determinative;

Descartes and Schleiermacher cause major confusion in the Christian, Western world with the antithesis between Rationalism and Romanticism;

With Modern Naturalism man has been reasoned into equality with the dust he was made from;

Einstein's discovery of the quantum theory confirms the absolute necessity of an ethical framework for every realm of human activity.

5. THE DUALISM OF PLATO AND ARISTOTLE THROUGH HISTORY

5.1 Introduction

Sometimes people wonder how it can be that particularly beautiful, gripping or intellectually challenging phenomena are developed in a certain historic time span. The question is asked how it is possible that this seems to appear in cluster, rather than in a continuum. This is also the question that meets the system of philosophy that was developed in ancient Greece in approximately the fifth century B.C. As a general observation it may firstly be understood that particular expressions of human thought are triggered by the times in which people live.

Thoughts do not develop in a vacuum, they are always in context, they are responsive in nature, responsive to what occupies and touches a person. Moreover, the depth of development in thought, art and literature will depend very much on the stability of the society in which people actually are able, in terms of time management, to develop such thoughts, arts and literature. Once the environmental factors are appropriately conducive, original and diverse thinkers will have the peaceful environment for development. Such was the case in Greece at the time of the great thinkers there.

Furthermore, once a particular mode of thinking is in train, those who are involved will feed off each other, stimulate one another, much in the way a strong role model in sport will influence and stimulate those in his sphere of influence to achieve the same and beyond. It is therefore no surprise, really, that the world of Greek philosophy also sees a roll-over effect of one philosopher developing thought which is taken further, or developed on a different tangent, by his most gifted pupils. The following descriptions and analyses need to be read in that way, as we study the cradle of modern-day dualism as it came to us from Greek thought, was revived by the Schoolmen under Thomas Aquinas, was reborn in the Renaissance era, was battled with simultaneously by the early Reformers, and from thereon became an embedded thorn (from the Biblical perspective) in Western thinking, including the Church's. We will trace the historic flow of dualism and consider its influence on the

religious view of man and the resultant ethical consequences regarding the place of fitness training and physical education in formal schooling.

5.2 Athens' attempts to overthrow Jerusalem

The Greek philosopher Plato. who lived from about 427-347 B.C. (Hooper, 1970) was not entirely adverse to gymnastics, as, the way he put it, it does not only steel the body, but also the mind. He would insist that gymnastics be combined with music. He consedered the separation of the two harmful: music by itself will weaken the person, gymnastics on its own will degenerate. Plato and his pupil Aristotle (384-322 B.C.) shared the intense revulsion for specialisation in athletic pursuits expressed by their predecessor Euripides (480-406 B.C.). Plato insisted that athletes, being the laziest of citizens, be excluded from all public office. Aristotle wanted to forbid marriage to athletes and other weak-minded persons (Van Schagen, 1968:41).

Plato met the philosopher Socrates (c. 470-399 B.C.) when he, Plato, was twenty years of age, and was influenced by the sage during a relationship that lasted eight or ten years. Socrates had a decisive influence on Plato's career in that the Socratic teaching became his immediate starting point in philosophical speculation. Socrates taught that the only true knowledge is knowledge by means of concepts. The concept, Socrates said, represents the reality of all things. Plato took this idea further by changing this principle of knowledge into the principle of Being: If the concept indeed represents the reality of all things, then it follows that this reality must be something in the ideal order, over and above the things, in a world by itself, a metaphysical (transcending the material) world. It is this metaphysical world that is real and enduring, and it is the drive that engenders change in the world of phenomena. Plato, therefore, supposes a world of ideas apart from the world of our experience (Knight, 2003).

Plato compared the human condition to living in a cave in which the prisoners could only see shadows of objects cast in the light of the fire. The prisoners in the cave mistook the shadows for reality. But, if some of the prisoners were released, they would see that the shadows were not real objects and that the shadows were not the whole of reality. As their eyes gradually grew accustomed to the outside world, they

might even be able to look directly at the sun and see it as the sustainer of everything. However, if the escaped prisoners were to return to the cave and tell their fellow-prisoners what reality was like, the others would think them mad and try to kill them (this last point is probably an allusion to the fate of Socrates).

In Plato's dialogue Meno, an uneducated slave boy is brought in and, in response to Socrates' questions, shows himself capable of doing some geometrical theorems. The question is where this boy got the knowledge. Plato claims that he had it already in his soul and merely recollects it when the right answer questions are being asked. From this, Plato concludes that, if the truth about reality is already in the soul, then the soul must be immortal (Hoffecker, 1986:223). It was with this approach in thinking that Plato wove together the observations that had perplexed philosophers before him as they considered the antithesis of being (permanence) and becoming (flux). With Plato's view, the antithetical phenomena were now married into a coherent whole. It was this grand synthesis of Plato that was destined to influence human thought for centuries to come, even to the present day.

Plato's sharp dualism between spiritual ideas and physical particulars is also reflected in his anthropology, his view of man. A human being, in Plato's view, is a dualism of mind and body. The mind or soul is of supreme importance, while the body exists merely as a vehicle to serve the soul. The soul's rational part is eternal; it inhabits the realm of ideas prior to and after this life. When a person is born, the soul is united for a lifetime to a body. But at death the soul flees as a bird out of a cage. The soul will be judged according to its moral conduct on earth and then reborn into life in either a higher or a lower form to live another existence on earth. (Just notice the similarity here with the teachings of reincarnation in Hinduism – indeed: There is no new thing under the sun – Ecclesiastes 1:9.) While on earth, where the soul returns purified and good, he will become polluted and corrupted, largely through the sensual body in which his soul is imprisoned. In our so-called era of Post-Modernism, many follow the saviours of today, the gurus, in search for spirituality. These persons show their followers which path to choose out of the many that are available in order to arrive at a state in which man has climbed out of the confines imposed by the material world (Smith and Matrisciana, 1999).

In addition to the sharp distinction between body and soul, Plato distinguishes in the soul a threefold division: the rational, the spirited and the appetitive part (Hoffecker, 1986:134-137). The spiritual part can align itself to either of the other two, for better (rational) or worse (appetitive). The rational part is that which keeps the appetitive, the baser impulses, on the leash. Reason is the grand ordering influence in the universe; it contemplates the Good and restrains the base impulses. Rationality is central to Plato's vision of man as a moral being. His goal for human life was that the head (reason) should rule the belly (appetites) through the chest (feelings). This view is still maintained by modern psychology literature in which we can read that the drive of all human behaviour is the emotions (Papalia and Wendkos Olds, 1992:23).

The one puzzle still left in the context of Plato's philosophy is how exactly the transcendent forms are related to the particular objects in the material world. At this point Aristotle, Plato's pupil of twenty years, came with the solution, albeit deviating markedly from his teacher's philosophy in accomplishing this.

Whereas Plato started with the metaphysical and then postulated the dependence of the material on this, Aristotle made his starting point the physical, observable world. (Reputedly, there is a painting depicting the two philosophers, with Plato looking skyward and Aristotle looking downward, indicative of their philosophical starting positions.) He sees Reason as the all-powerful and autonomous phenomenon that enables the analysis of things in the material world and, starting with them, come to universal declaration that would answer the basic ontological question of man: Why are we here?

Aristotle's answer is essentially a non-answer in terms of relevance and meaningfulness. He claims that man's noblest function is man's capacity for thought and that this capacity might survive death and be absorbed into the one, eternal mind (Hoffecker, 1986:134-137). It is in realising their own forms, moving from potentiality to actuality, that all things in this world are related to the pure form of God. This God itself is totally separate from all matter, is eternal and immovable, is the only pure form, existing totally without matter. Basically, man's striving is to move up the ladder and be like Him. That means that man should strive more and more to dissociate

himself from the material world and reach the ultimate goal of 'reasoning himself out of existence.'

This is not a new thought, as it was also held, and is still being held, by the Buddhist believers whose ultimate destiny is a paradise of escape called Nirvana, by breaking any attachment to worldly, material things (Combee, 1995:278). Interestingly, this worldview emerged in India, as developed by Siddharta Gautama on the back of Hinduism, at about the same time that the Greek philosophers did their thinking, i.e. in roundabout 500 B.C.!

The way Plato and Aristotle conceptualised the questions and issues raised by earlier generations of Greek thinkers has influenced the world, and continues to do so, in a major way. Whenever man tries to find answers to the essence of life apart from God, a dead end results. Franciss Schaeffer makes this abundantly clear in his book and video series entitled How Then Shall We Live, in which he takes the viewer through the history of philosophy, exposing the bankruptcy of humanistic thought, also that of the revered Plato and Aristotle.

Yet, in later centuries, the Neo-Platonists, Augustine (in his younger days) and Thomas Aquinas, with many others (e.g. René Descartes) built their religious approaches to Christianity on their thoughts. It is a mode of thinking, a view of man, which stands in juxtaposition to what the Scriptures teach: man is basically good, his wrongs result from ignorance rather than sin, God is the immovable mover who is dissociated from creation, people have the potential to perfect themselves.

All this is vehemently gainsaid in the Bible. This worldview attributes a greatness to man that Adam and Eve aspired to and failed miserably to achieve. It, this worldview, has a very particular and distinct anthropology that affects the way man acts as the ethical being that he is. It is a sad observation that I have made (working in the field of physical education in a variety of settings) that, in Western society, the unbeliever sees the body as the be-all and end-all in life as shown in the so-called 'body-culture' and 'fitness-rage,' whereas a good many Christians are inclined to raise their eyebrows at the fellow-believer who dares to spend time doing sports or going to the gym to maintain a good level of health and fitness.

The thoughts of Plato and Aristotle did not manage to sustain Greek culture. Reason did not save after all, could not provide the answer to perplexing questions that arose in people's minds as they regarded their own life situations, e.g. evil and cruel deeds perpetrated by those who were supposed to be inherently inclined to doing good; political erosion and corruption eventually leading to demise. Despair and escapism became the hallmark of post-Aristotelian Greece, exemplified most clearly in the sect of the Cynics who offered the ancient world only the advice to adapt and surrender to the tides of the Fates.

"To be sure, in Plato one will find that there was intelligence in God. For when he speaks of God, he says that God always had His intelligence in Himself. Almost all other philosophers speak in this way. Now those who are so curious as to wish thus to make the Philosophers agree with Holy Scripture think they do great service to the Christian Church when they can say that the Gospel-writers have not been the only ones who have spoken thus and that even the pagans have well known such things. It is very apropos! As though one put a veil before clear vision."

With this thought, written by John Calvin (Calvin, 1980:25), we come to the era in which the syncretism between Greek thought and the Biblical worldview was scholarly wrought in the Nature/Grace theology of the Schoolmen under the leadership of Thomas Aquinas. It is this particular theory that has impacted greatly on the thinking of believers nowadays, also in Protestant churches, also in Christian schools, also in relation to the view of man (unavoidably) and, therefore, with regard to the place of physical education in the Christian education scene.

5.3 Thomism looks downward to find God

Like in the case of other developments, this theological view did not arise in a vacuum either. Many of the revered Church Fathers, such as Augustine (de Quincey, 1999), were not able to pull themselves entirely away from dualism that exalted the non-material and reduced the material. This is so easy to do, when one considers Biblical warnings against activities committed with the body, such as sexual immorality and other deeds which the Apostle Paul presents as condemnable in

Galatians 5. Because it is easy to see that people follow their emotions, apparently unthinkingly, causing immoral acts and getting into trouble, the tendency of the Church to lean toward appreciation of Reason at a higher level than the other human faculties is ever present.

However, where Augustine was inclined to tread the path of purely intellectual intuition as per Plato, Aquinas accepted the functioning of the senses as the starting point, making material things the primary objects of the human senses, then leading on to cerebral conclusions – in line with Aristotle's philosophy. Thomas Aquinas's motto was 'intelligio ut credam': "I understand in order that I may believe." He sought to demonstrate the existence of God from rational arguments based on empirical evidences. This runs counter to the claim of the author to the Hebrews when he says, "Now faith is the substance of things hoped for, the evidence of things not seen (Hebrews 11:1).

The Apostle Paul echoes the same claim when he declares, "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for (Romans 8:24)?" In terms of worldwide influence, the Aristotelian bend has most emphatically driven man back into his natural inclination to dissociate from his Creator and blend in with nature. The dominating theme of Aquinas's epistemology is clearly dualistic in all respects: it is dualistic in distinction between soul and body, between clergy and laity, between church and world, between philosophy and theology, and between reason and revelation. Man decides what his position is in terms of the metaphysical and he decides this in the first instance on the basis of his subjective, emotional readings that then inform the brain as to which conclusions to arrive at. Psychology books today will inform you that the human emotions are what drive human behaviour (Papalia and Wendkos Olds, 1992:23). Aquinas has found common ground with natural man, but he has found it at the expense of the bond with God. Unwittingly, he has reasoned himself into identification with the created world, surrendering his ethical imagebearing as implanted by his Maker.

Reformers like Martin Luther and John Calvin militated strongly against the dualism of Aristotle and Aquinas. Luther's dramatic debate on this topic with John Eck in Leipzig, 1519, is well documented. In spiritual matters, human reasoning is simply

not up to the task, he claimed. How then can Christians accept the pagan perspective on matters in which the Scriptures are very clear, questions of an ontological, epistemological, teleological and axiological nature? Calvin too made the Scriptures the starting point for all human understanding. He compared the Bible to a pair of spectacles given so that people can see God, themselves, and the whole of creation more clearly. The true source of knowledge of God is not Aristotelian reasoning or the tradition of the Church, but the Scriptures alone. As God's revelation, Calvin claims, is self-authenticated, not requiring external proof or reasoning, but only dependent on the inner testimony of the Holy Spirit. The Holy Spirit produces a conviction "that requires no reason" (Institutes 1.7.5).

In this defence, Calvin walks alongside the Apostle Paul who writes, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Corinthians 2:14). The Reformers claim that the presuppositions from God's Word are the starting point for knowledge.

The rebuttal from Thomists is as expected: Presuppositionalism is unsuitable as a tool to validate the superiority of the Christian faith. God has given man Reason to construct a viable, natural theology. Natural man needs to be won over by undeniable evidences found in the world. God's existence can in this manner be demonstrated to anyone who is willing to examine the evidence in an unbiased manner. The fundamental flaw in the Thomist response is easy to see: It also has a seriously faulty presupposition, namely that non-believers can come from a neutral and unbiased position, where the Bible is adamant that people either believe and obey, or rebel against God. Thomism goes back to the old desire of man in the beginning, making the existence and motives of God subject to and dependent on human reasoning and understanding.

The Thomist epistemology generates indifference toward nurturing and building the body. The body is merely the vehicle at best or the prison at worst, but is certainly not to be regarded as part of the holistic fabric that makes up man. On such a basis, it is unlikely that a systemic educational approach to physical education will be worked at.

Rather, fostering of the human intellect will be the standout feature of education under such a worldview.

5.4 Enlightenment reduces man to machine and economic utility

As stated before, up to the point of the Renaissance and Reformation, people were very much led into following a particular worldview by the Church, and in certain historic instances by the State. However, with the Renaissance man was encouraged to find his own way, develop his own thought systems apart from the Church. This led to confusion among the people of Europe, used as they were to following institutional directives rather slavishly. It also led to the development of a plethora of epistemologies by a number of thinkers. The Reformation contributed to turmoil in the minds and hearts of those who had so long been enslaved to the Church's leadership by militating against the domineering role of the Church and with its strive to give the Bible back to the people. Therefore, this movement too impelled thinkers to work through the confusion with the tool of epistemology.

We have now entered upon the so-called era of the Enlightenment and, in terms of the view of man today, this period in history was very defining and influential on subsequent societal and ethical demeanour. Until this time, virtually all past generations believed that the human form was sacred, made by God or the gods. This used to be the basis for Western ethics. During the seventeenth and eighteenth century there was a changeover from seeing the body as sacred to regarding it as secular. Thinkers like Galileo, Keppler, Descartes and Locke changed forever the way life was being viewed. They discovered ways of examining nature, including the human body, in such a way that life-forms were seen as little more than machines, however sophisticated they might be.

This resulted in the doctrine of mechanism (Kimbrell, 1993:234-237). According to this doctrine everything must be reducible to a mechanical model, brought in submission to the understanding of reason either by means of rules of logic (Rationalism as per Plato and Descartes), or through human sense experience (Empiricism as per Aristotle, Aquinas, Locke). This meant that all non-mechanical aspects of nature and mankind were regarded as being unknowable and of little

importance. This mechanistic view of nature still dominates the current view of man in Western society. As historian and philosopher William Barrett points out (quoted in (Kimbrell, 1993:234-237), "Our modern adventure began with the seventeenth century, but that earlier age has not vanished like a marker on a line that we have passed; it is still present, with all its paradoxes and tensions in the uncertainties and malaise of our modern consciousness" (Barrett, 1987:10).

That earlier age was the age in which man's soul was still regarded as the sensus divinitatis, the sense of the divine that was seen as core in Judeo-Christianity (as Augustine has been said to remark, "Thou hast made us for Thyself. And our souls are restless, until they find rest in Thee" (quoted from the sermon The Mirage Shall Become a Pool, Martyn Lloyd-Jones). Small wonder that the beliefs of the scientists led to continuous clashes with the Church. However, it must be stated that this doctrine of mechanism had the insidious quality of creeping into the writings of theological thinkers as well, resulting, for instance, in the theology of Deism (see previous chapter). Descartes stated that the bodies of animals were soulless automata, the movements of which were no different than those made by machines. This flew straight in the face of the teachings of the Church at the time.

Descartes had many followers, but some thought he had not gone far enough by not including human beings. Among these was John Locke, who claimed that even the mind was seen to obey mechanical principles. Humans were fully viewed fully machines, both in mind and matter. Julien Offray de La Mettrie (1709-1751) took the final step in this matter in his book L'Homme Machine (1748), in which he declared that humans, just like other animals, were soulless machines. With this final step, which generations of scientists and philosophers bought into ever since, life was reduced to technology.

The consequences of this gradually became evident over time. One clear way in which this reductionist view of man impacted on sport and physical education was in using the body as an economic machine to propel a nation or a person to glory on the world stage. Whereas Eastern (Communist) sport has been characterised by drug regimes in which sports people were systematically drugged to enhance sports performance for the glory of the nation, Western sport was, and is, marked more by

individual drug users. Evidence of this is easy to find, as the following illustrations (chosen from among many available) illustrate. By the early 1970's state-run laboratories in East-Germany and the Soviet Union were working in lockstep with coaches and trainers to breed a generation of super-athletes and a range of doping methods that would defy detection. Petra Schneider won gold for East-Germany at the 1980 Moscow Games, but now suffers severe heart and liver problems she believes are linked to the "vitamins", actually steroids, she was given.

Every two years since the 1982 Olympics, Bob Goldman has conducted an informal questionnaire among Olympic-level US athletes, asking: "If you were offered an illegal substance that would guarantee you to win and not be caught, would you take it?" In 1995, the answer from 195 in 198 athletes was 'yes.' Asked if they would take a banned substance that would enable them to win every competition for five years but then kill them, more than half the athletes said 'yes.' "With the money athletes can make now, the kids don't really care about taking drugs," says Goldman (Buchanan, 1998:2).

In a realm that is seen as the standard bearer for ethics (a word like "sportsmanship", expressions like "being a good sport", or "acting in a sportsmanlike manner" indicate this), the economic reality has well and truly overtaken the moral perceptions coupled with sports practice. It has now reached the point that human genes are being commodified, reduced to merchandise, in order to provide sports stars with performance enhancing means that are well nigh undetectable, the most popular one currently being the human growth hormone (hGH). It has numerous negative side-effects such as leukaemia, respiratory problems and thyroid enlargement. In the Sports Illustrated of July, 1991, the story of Alzado, former National Football League star, can be read. "I lied," he declared, after decades of denial. He was now prepared to admit to massive use of steroids and genetically engineered human growth hormone, drugs that he believed caused him to contract inoperable brain cancer (Kimbrell, 1993:234-237).

The situation becomes especially difficult for those who hold to the Biblical worldview and try to apply this to the practice of physical education, because these sports heroes are the new gods of society. They are the supreme role models for

impressionable youngsters, be they from a Christian or non-Christian home. Their influence on the hearts and minds is massive. In New Zealand the sports heroes are actively used to promote societal values among school children. They travel around schools to impress the value of learning, they are shown on television advertisements to advocate tolerance for those suffering from disorders. New Zealand is not unique in this approach. In most other countries young people are encouraged to mirror their behaviour, especially in terms of the grit and determination shown by the proven sports elite to be successful (success being measured in terms of economy and prestige).

As demonstrated every year with the handing out of Orders of the British Empire and other awards, sports heroes feature very prominently. In 2004, Prime Minister Tony Blair of England even persuaded the Queen to shift the deadline for accepting candidates in order that the English national rugby team might still be in on the honours. When the occasion was held, it was reported that the English nation had come to a standstill to observe it all. In the eyes of many Christians, the honours are definitely cheapened by such preoccupation with sport heroes.

The Calvinistic and Puritan movement in Europe had to take a position on Biblical principles over and against the increasingly reductionist view of man, making man machine-like, and the accompanying worldliness. Rookmaker writes that to the committed Calvinists and Puritans "music was to some extent still acceptable. The other arts fared worse. We can only conclude that the Calvinistic and Puritan movement (at least from the seventeenth century on) had virtually no appreciation for the fine arts, due to a mystic influence that held that the arts were in themselves worldly, unholy and that a Christian should never participate in them. Only in this way can we account for the fact that the real Puritan or Calvinist movement did not produce its own style of painting" (Rookmaker, 1994:31-32).

This being the case, it may be inferred with some justification that physical education fared even worse, because, if working with matter outside the own physical body to express beauty as understood by society is viewed as condemnable, how much more would systematic cultivation of the human body be seen as narcissistic and worldly. The problem of the ancient Christians in Rome who, seeing the

abominations perpetrated in a decaying Roman society, chose the option of world flight, appears to repeat itself in an almost mystical drift adopted by the Puritans and Calvinists as they exercise extreme suspicion toward anything materially expressed rather than spiritually focussed. Even today, these religious groups tend to show little interest in arts and physical education as something to pursue seriously for the young people in their churches (discussions with members of the Reformed Churches and Evangelical Presbyterian Churches of New Zealand and Australia; unsuccessful or semi-successful efforts to implement serious physical education curricula in Reformed Schools by the author of the thesis). This tends to evoke tension between the older and the younger generations regularly, as today's young people are generally quite captivated by the fine arts and by sports. The problem is that the responses of the older generation are more often than not marked by emotionalism, rather than by critical ethical thinking, thereby exacerbating the friction and losing credibility where warnings may well be appropriate.

Following hard on the heels of the Enlightenment thinkers, came the German philosopher Immanuel Kant (1724-1804). His influence on modern day thought is enormous, both in Christian and non-Christian circles. In his writings, Critique of Pure Reason (1781), Critique of Practical Reason (1788), and Critique of Judgment (1790), knowledge of all that had been important in Western philosophy, the physical universe and its order, moral values, human nature, God and His relationship to the world, are called into question. Kant agrees with Hume that all knowledge begins with sense experience, but that the mind has mental causality built into itself through which sense experience is ordered. Anything outside this phenomenal world is, declares Kant, unknowable.

In this declaration, Kant redefined knowledge by assuming as sharp dualism between phenomenal reality and nomenal reality (the world of supernatural, non-sensate entities). Knowledge is limited only to the phenomenal realm of Newtonian physics. The nomenal realm, he claims, is for the philosophers and theologians, thereby effectively relegating religion to the realm of speculation. Philosophers and theologians do well to heed that beliefs or opinions should never be confused with scientific knowledge of phenomena. Kant's philosophy continues to draw widespread acceptance in the present day. In Christian children's books the account of creation

is presented as 'the creation myth,' for example, and when it is said that "theology deals with matters of faith and sciences produce facts", the influence of Kant is there. Parents who send their children to the Christian school want the assurance that, besides having their children exposed to the faith they hold dear, that these children are also trained for the marketplace "in the real world". These parents express the Kantian dualism between the phenomenal and nomenal without being aware of it.

In terms of theology developments in the protestant church, Kant is regarded as the father of theological liberalism. Such liberalism asserts that God may be assumed to exist on the basis of subjective human consciousness. God was brought into Kant's philosophy merely to provide support for his moral system. Man's mind is the final judge of morality. In fact, because reason was Kant's starting point, the real ultimate for him was man himself. Autonomous man actually replaced the God whose existence man postulated. This led his successors even further in to the abyss of subjectivism. The apologetic debates between Karl Barth and Herman Dooyeweerd on the one hand and Cornelius Van Til on the other during the second half of the twentieth century lend testimony to Kant's influence on the side of the former two (Geehan, 1971).

What started as a cloud the size of a man's hand during the Enlightenment developed in to a full-orbed and all-absorbing cloud cover that cast its large shadow across all of man's ethical decision-making.

5.5 Man creates his own meaning

Man's view of himself is in turmoil. Whereas there used to be a certain core of convictions upon which Western society would agree, in the modern period no such common core unifies people. Subjectivism rules and that means that the closing sentence in the Book of Judges: "In those days there was no king in Israel: every man did what was right in his own eyes" (Judges 21:25) is fitting for the whole of Western society like never before. There is no king, no unifying and objective standard upon which the understanding of man's being and his place in the universe is founded. People disagree on basic epistemological presuppositions.

After Kant and in reaction to Biblical worldview exposition, epistemology moved in three main epistemological directions, namely positivism (objectivism), existentialism (subjectivism) and, a reaction to both the other two, pragmatism (Hoffecker, 1986:134-137).

Positivism is an attitude to life that assumes that human beings can only have knowledge of physical phenomena and that such knowledge is relative rather than absolute. Auguste Comte, French philosopher (1798-1857) formulated the basic assumptions of positivism. He developed a positivistic science of society which he called sociology. In this science he taught that mankind had moved through three historic stages from the beginning. The early stages were theological, living from the starting point that all of life is controlled by the divine in one form or other. The next stages were metaphysical, using abstract philosophical ideas to explain the world and life. Currently society is evolving through its third stage, during which humanity becomes the new god that struggled to create a new society solely based on empirical experiences.

It follows then, that positivism repudiates anything that cannot be reduced to the physical and that cannot be verified by human sense experience. Essentially, there is nothing new under the sun, because even Aristotle, followed by Thomas Aquinas, held this position, albeit with the idea of proving the metaphysical – or God. Comte cuts off this particular end-goal of his Greek predecessors in that he sees a closed circle within which mankind struggles to organise itself. In our technological society, positivism attracts many followers according to which man is viewed as a cog in a giant machine. Evidence of this can be seen in something as simple as the naming of government departments and business departments that deal with people. Whereas they used to be called "personnel departments", they are now named "human resource departments". Positivism has reduced persons to resources in an economy-driven world. Positivism has also brought the concept of dualism to a new level in that the body is no more than a machine, much like a robotic contraption that contains within it the controlling engine room of reason, which processes data and forwards impulses for (re-)action. The film Metropolis, directed by F. Lang in 1927 Germany, pictures this dehumanising approach to life rather brilliantly as it shows

man as an extension of the machines he has to operate to keep the city's heart pumping (Lang, 1927).

Existentialism has been fairly conclusively described in the preceding chapter. Suffice it to say that it has common ground with positivism in that its inspiration comes from Immanuel Kant, and that it is founded on man's self-propelling essence resulting from man's existence. In other words: first man exists and then man makes something of himself (existence precedes essence). In this, existentialism runs counter to Biblical teaching that clearly and definitely credits God with contemplating man's essence prior to willing man into existence. Whether existentialism is practised along secular lines, as is the case with Sartre, or whether it is handled in acknowledgement of the Creator-God, Kierkegaard's view, there is no fundamental difference in relation to God, because both positions make man and his existence the starting point. Those who believe in God makes His existence contingent on man's grasping of truth, subjectively, therefore. Existentialism is totally preoccupied with "self" and has no room for objective revelation. The result is that each individual experiences existence uniquely and differently, without an immutable God providing essence and universality. By its extreme individuality, even Christian existentialism threatens the well-being of both society and the church. The influence in society is easy to perceive in that the saying "look after number one, no one else does" has become somewhat of a mantra. In the church the tendency towards individualism is a constant struggle for Protestant-Reformed churches that hold to the covenantal, unifying understanding of how the body of Christ should work with its unity in diversity, as so clearly outlined by the Apostle Paul in chapters 12-14 in his first letter to the Corinthian Church.

John Dewey (1859-1952) influenced education in a major way with his succinct expression "Learn by Doing". In his view, knowledge is only truth up to the point when it is disproved by further experiments and discoveries. There are no norms or self-evident principles that are absolutely certain. The only absolute is that there are no absolutes, everything is in flux. Man is seen as a social phenomenon the deeds of which result from social interaction rather than from individual volition. Man is simply part of nature. In this context, thinking merely enables man to adjust to his environment or to adjust his environment, not to find eternal truth. "God" is seen as

the highest ideal that man could conceptualise. Dewey aimed to destroy belief in a personal and covenantal God and the belief in absolutes coming forth from such a position. His influence has been – and still is – enormous. He managed to spread the use and influence of pragmatic principles to politics, education and ethics, first in the United States and then into the rest of the Western world. There are several small country schools in New Zealand (like in Otaua, Auckland region), that have his credo "Learn by Doing" as their vision statement, advertised on the school sign. Furthermore, the entire New Zealand education curriculum is based on his pragmatism, as it promotes what is called "constructivism", i.e. experience-based learning. While this approach appears logical and attractive, and while experimentation may well have its place in learning, constructivism means that truth is the student's own construct, i.e. he builds his own subjective truth model on the basis of his subjective, personal experience. "Thus saith the Lord" is replaced by "Thus saith Bobby, Joanna, Lyall, etc."

Man is the centre of reality and knowledge. Nietzsche (1844-1900) said that "God is dead", and he goes on to say, "and we killed Him" (Pfahl-Traugehber, 2000). Knowledge becomes increasingly fragmented and relative (the big blight on the approaches to learning in New Zealand state education). In politics we have today once again arrived at the foot of the Tower of Babel, only this time man confuses the languages, making words less and less precise, using words as tools to try, test, people's way of thinking, rather than as a means to get a message across with clarity (Reid, 2002). The popular British television series "Yes, Minister" (started in 1986) is a brilliant satire of the political interplay with language between the politicians and the administrators in the realm of governing power. Language is used to manipulate people and issues within the context of situation ethics. Morality is no longer concerned with violation of laws of God and a Biblically oriented society, but rather with social adjustment. Sin is now regarded as any conduct that injures others, vice is conduct that injures self (De Garmo, 1910). Of course, the word "sin" is no longer used, but rather words like "disorder" or "syndrome" to relegate behaviour that is deemed harmful to the self or others to the sphere of medical science.

The last chapter in the desecration of man is the commercialisation of the human body. The human body is being sectioned off and laid bare on the commercial

auction block (Kimbrell, 1993:234-237). People, be they born or unborn, are now considered a veritable harvest field in which billions of dollars can be made. Scientists go where angels fear to tread when it comes to finding donors for transplants and in seeking higher quality of life through genetic engineering. Ethical questions are no consideration; the market place is what matters. A landslide decision was made in the USA in 1980 when the Supreme Court granted microbiologist Chakrabarty the patent on a microbe. With this seemingly insignificant decision the ground rules were established for the patenting of all of life. Serious and successful efforts are currently being made to patent human cells, tissues and genes. On October 29, 1991, Systemix Inc. of Palo Alto, California, was granted Patent No. 5 061 620, which gave corporate control over human bone marrow stem cells, stem cells that had not been altered or manipulated, but as they naturally occur in the human body (Kimbrell, 1993:234-237).

Within the context of this particular chapter regarding the dualism of Plato and Aristotle through history, the question of when to harvest human beings needed to be dealt with. In other words, when is a person dead so that he can be justifiably taken apart? The problem, especially with the taking of organs, is that the donor should die suddenly, while still in good health, e.g. in a traffic accident or from a stroke, and that these organs should be removed as quickly as possible. To arrange for such donors to be available, the definition of death needed to be expanded to include those who have lost the so-called "higher" brain function, that function of the brain that enables a person to communicate, to relate to his environment. Brain-dead patients, because they continue to breathe independently, would continue to be highly dependable organ donors on the long-term (Kimbrell, 1993:234-237). Of course, the repugnant aspect, ethically speaking, is that doctors would cut into and remove organs from a living person. Philosophically speaking, the scientist is back at the Greek cradle of dualism. In being able to exercise this kind of medical intrusion, the conviction must be there that the dignity and true life of the human being rests solely in the brain, the rest of the person merely being a vehicle. When the brain is dead or comatosed, the person is deemed dead. No matter that there are cases in which a person has come out of a comatosed state, even after several months.

The same goes, of course, for the argument of what constitutes life, since the commercialisation of the human body targets the unborn as well. Heated debates about when a person is a person continue throughout the world. The Western world with its high technological, medical advancements, are continually going on between scientists and the corporations they represent on the one hand and ethical watchdogs such as the well-known ethical activist from the USA Jeremy Rifkin c.s. on the other. Those who desire to expand their harvest field have been increasingly successful in limiting a human being's personhood. Iitially, a human being existed at conception (the Biblical view, but too limiting for industry), next after three months, when certain body parts had been formed (commercially better), then after seven months, since the foetus (note: not 'baby') was still dependent on the womb and therefore not a person in its own right yet, was not a societal being yet that had carved out a space for itself. Life has certainly become a cheap commodity and this is evident in the number of abortions taking place in New Zealand annually, i.e. seventy classrooms with thirty children each year (McNeil, 2003:34-40). In both scenarios, dealing with what constitutes death or in deciding what constitutes life, the point of reference is the power of reason still present or already present in the human being in question. Such judgement is made by those who are motivated, not by the desire to preserve the sanctity of life as maintained by Judeo-Christian ethics, but by the desire to maximise economic prosperity through the commercialisation of human tissue.

5.6 Tug-of-war between Biblical principle and human pragmatism

In a society that is strongly driven by the pragmatism described above, Christians are in a battle that is ferocious in its intensity. When Jesus says (Matthew 7:24), "Ye cannot serve God and mammon," he delineates the most intense of conflicts that is pulling man ethically apart. Every person in history inevitably meets this junction where he has to choose to go either one of two ways. Either travel the road of belief in objective, transcendent truth, thereby accepting the ethical indices that are the road markers for travelling, or turn onto the road of belief in subjective, natural opinion, thereby accepting the situation-ethical indices that are the road markers for that voyage.

In the former case, man will strive to uphold the sanctity of life because he understands and believes that man is made in the image of God, concluding therefore that he who mars a person, does damage to the image of God, to God Himself. In the latter case, man is locked inside the material world and will try to find meaning inside it. The only way to satisfaction is then found in what the material world has to offer, i.e. temporal, material gain. It follows then that man's goal in life is to acquire much material gain by whatever self-justified means possible. To be successful in such a scenario means to die with the most toys around your bed (Postman, 1995:33). Inevitably, such a worldview leads to profanity, which leads to the profaning of all that is around us, inanimate or animate. Living beings become either objects of emotional affection or objects of economic exploitation. This results in the strangest of actions in that the world can be moved to emotional tears when a little child is brought through a harrowing medical operation, while simultaneously, another child's or old person's life is ended by way of medical action.

With such confusion reigning in terms of the ontological, axiological, epistemological and teleological questions, i.e. with regard to the fundamental questions as to man's reason for being, his place in relation to God, self, others and the world around him, the Christian worldview, is under severe attack all the time. It is small wonder that in many places Churches and individual Christians have succumbed to the unbiblical view of man, or have at least been tainted by it.

In many churches, members will understand people to belong to the order of mammals and they will demonstrate this in very confused approaches to stewardship. As recent as January 7, 2004, a religious haka (dance from Māori culture which expresses a certain lesson or intent – also used by Christian Māori in worship to God) was held to send a little bird, a kiwi, back into the wild, and this was shown on National News. cCnversely, New Zealand has an enormous problem in dealing with looking after children who are being neglected, also by churchgoing parents, even to the point that such children commit suicide (New Zealand has one of the highest percentages of youth suicide in the world).

With the prevalent philosophical view in Western society that man is merely a human resource, the body being the subordinate vehicle of the reasoning faculties, we may

observe the following directions in which physical education has been developing in terms of it being part of the Christian school curriculum and in the mind of those who work with the curriculum.

Firstly, the attitude persists that the adulation and exploitation of the physical body in the world of fashion, body building, entertainment and sex industry must cause Christians to shy well away from anything that has to do with physical education. Children should be trained in using their intellectual capabilities and in skills, and they should be nurtured in spiritual virtues. In the midst of all this, physical education stands as the subject that the children enjoy and that the teachers tolerate as a necessary moment out of the real curriculum, necessary for the children to "let off some steam" as one colleague put it once, only in order that they may be better disposed afterwards to work on those subjects that they are really in school for. This, of course, is a dualistic mindset that denies the purported holistic aim of Christian education to train children for Christian service and goes right back to the Platonic concept.

Secondly, in some Christian schools, physical education is only of value where it leads to sporting success either for the individual, or for the school. This phenomenon can be observed in the United States, especially promoted with financial rewards such as sport scholarships into tertiary.

5.7 Conclusion

To date, no Christian educator has been found either to make a clear statement regarding the ontologically speaking equal place of physical education in the school or to follow suit with consistent practical application. Now, in the twenty-first century more than ever, the inclination to protect the spiritual heritage by shielding the children from the prevalent body culture worship in Western society is strong. As the next chapter aims to show, particular historic developments since World War II have – rightly – caused deep concern for those who delight in promoting the Kingdom of God in this world and have led to the sounding of serious warnings against involvement by Christians in certain societal practices. It follows then also that where such concerned Christians found a Christian school with the express purpose to train

their children for the Lord whilst protecting them from maladies (notice the contemporary and politically correct expression) and the social ills (the Bible would call them the nation's evildoings) that affect the state schools, is done with the cerebral ('understand what God wants of you') and the spiritual ('take to heart what God wants of you') as key motivational drives.

To take serious delight in the practice of physical education could mean that the door is opened to the unwholesome influence of worldly aspirations and foci. The answer to this is not dissimilar to the one provided by Christians in decadent Rome, i.e. world flight (Flinn, 1987:1-3), only, in this case restricted to avoidance of matters to do with building the person's body (and personality) through the medium of physical education. The general attitude of epistemological leaders in the Church is not much help either when hoping for a turn towards consistently holistic Christian education. This was confirmed by a keynote speaker at a Christian conference in Australia (and reiterated in subsequent correspondence with the author of the thesis) in that he expressed concern that in many tertiary institutions the faculty of Physical Education appears to be seen as the anomaly on the scene by other lecturers. The study of Physical Education is too mundane to be considered on par with other academic pursuits, such as hermeneutics, for example. He was led to this opinion during staff meetings in which he observed the lacklustre attitude of lecturers when physical education was under review; remarks and attitudes seemed to send the message: "We really ought to give more meaningful content to our time together than filling it with the irrelevance of such a subject." Such an attitude is reminiscent of the dualism that was propagated by the philosophers of ancient Greece and which the 16th century Reformers militated against (Frame, 1994:43-44; McNeill, 1972:47-51; Van Til, 1972:36).

Such an approach of what I would describe as "Christian scholarly imbalance" is not helpful in making truly holistic Christian education a reality. Furthermore, if this mindset finds justification in current societal directions that run counter to the practices derived from holding to the Biblical worldview, societal directions discussed in the next chapter, then it appears that the hope for a reversal of this imbalance might well be very slim indeed.

5.8 Summary of key points

Dualism is now justified through human philosophy;

The drive of all human behaviour is considered to be emotion;

Futility of trying to lift oneself up by one's own philosophical bootstraps has been demonstrated;

The Reformers call to arms against Thomism, claiming the absolute need for presupposing God's thoughts as the basis for all human thought;

Enlightenment revives man's desire to fulfil his Edenic desire to set himself over God;
Constructivism replaces God with man as normative in education;

All parts of creation are, through the Enlightenment, reduced to either objects of affection or objects of economic exploitation.

6. AN EMOTION-CHARGED AND MAMMON-DRIVEN SOCIETY

6.1 Introduction

"From the moment I could talk, I was ordered to listen," Cat Stevens complains in his song Father & Son (Stevens, 2001). In the dialogue between father and son there are two generations in conflict. The father has come through the Second World War, has known intense poverty and much insecurity. His bend is toward security, stability and bourgeois mediocrity. The son is full of ideals. He wants to try things, step out and bump his nose. When he tries to explain this to Dad, the old man turns his back – much to the frustration and despair of the young man. The whole song depicts a generation gap that was very much in existence between the generation that lived through the war and the one that was born after. Basically, from the early sixties onward, when the post-war children reached the age of discernment, the conflict came to a head between idealism and materialism.

Leading up to the trend described here was initially, at the beginning of the twentieth century, the 'quest for the universal.' This was expressed by Pablo Picasso in his cubist painting Les Demoiselles d'Avignon, which presents six nudes in a Barcelona brothel (Museum of Modern Art, New York). But the figures are strictly scientifically presented, in an effort to ban any projection of morality; the painting is strictly a-moral. It is an art form that tends toward abstraction, even the demonic, and it loses all traces of humanity in terms of man's greatest gift: ethical distinction. Figures were broken down into a kind of crystalline structure, merging with the background (Rookmaker, 1994:115-116).

The quest to show what Plato might have called 'the idea,' or Aristotle 'the form,' had ended in pictures that presented no more than strange puzzles in which the real content was lost. On that basis, Picasso took the next logical step and decided that there are no universals. That being the case, the world is absurd and meaningless and, therefore, all that is left is materialism, the pursuit of hedonistic pleasure or, at least, the quest for creature comfort. Followers of Picasso, like Duchamp, went all the way to kill art as standing for high human values, his work is anti-art, e.g. he would take an every-day comb and put his personal signature to it (Rookmaker, 1994:115-

116). Developing from this came the Dada movement (the name itself stands means something akin to 'indulging in meaningless trifles') which tried to laugh away all that is of value in our world, a nihilistic, destructive movement of anti-art, anti-philosophy, anti-Western tradition, anti-human effort of any constructive kind. This brought about a whirlwind of anarchy and nihilism, the results of which are still with us today as seen in many who are adrift on a sea of meaninglessness, even drowning themselves deliberately in various forms of escapism such as drugs (at Sydney Airport and at Regatta Point in Canberra metal containers are fastened to the toilet walls in which drug users may deposit their dirty needles – self-destruction is okay, if done slowly and hygienically), Eastern mysticism and, the ultimate escape effort, suicide.

Coming from such a culture and then moving into World War II, it is understandable that the generation following the war would cling to the only thing that was seen as a source of possible comfort, i.e. creature comfort as found in amassing material security. Such shallow clutching to the mundane brought a seemingly inevitable pendulum swing reaction from the next generation, hence the frustrated exclamations by the son in the dialogue so brilliantly presented by Cat Stevens.

6.2 Two groups hunting the mirage

Ever since that time (i.e. the early sixties, when the first post-war generation became articulate), we are faced with the fact that we live in a society which has two main streams of people: the one group is seeking to find the answer to all of life's ills by various anti-establishment means, such as protests, escapism through drugs, worship of Mother Earth, worship along Hindu ("New Age") lines, seeking saviours for all the perceived wrong in this world by looking for answers in the inner self or in nature; the other group, while not entirely immune to its responsibilities to others and the other around them, strives to lead a life of security as found in the fortress of materialism. In the midst of these two main streams stands the Church of Christ, its people striving to live in obedience to the Biblical worldview – being in the world whilst not of it (John 17:16-18).

The reaction against the materialism that drove so much of the World War II survivors was quite ferocious indeed by the generation that followed. It was expressed in literary writings, in song (as in the example above), in protests, and in seeking a way of life that shouted a message of defiance against the established order of things – an order very much based on the Judeo-Christian teachings of what ought to be and what ought not to be. Barry McGuire (1965) sings about the fact – as he perceives it – that we should all know that we are on the "Eve of Destruction." The song, Eve of Destruction (McGuire, 1965) is full of anger against violence that is going on in the world, against the hypocrisy seen in the United States where the Christian bourgeoisie is seen to 'hate your next-door-neighbour, but don't forget to say grace' (quote).

The 1960's were a time of revolution. Young people were breaking out of the moulds that were cast by their parents' post-war era. There was disgust at the hypocrisy of the German post-war generation that wanted to cover up the atrocities of the Second World War, a disgust expressed especially by angry, young German writers, many of whom joint forces in the Gruppe 47 (the Group 1947). The all-consuming desire for material security was met with disdain by this new generation. The cry was for freedom from restraints, for pursuit of happiness without the straitjacket of materialism and Judeo-Christian traditions. In the United States of America Hugh Hefner single-handedly brought in the sexual revolution with the Playboy Bunny concept. Hugh Hefner had dreams of beautiful woman and happy abandon in terms of man-woman interaction. Modern psychiatry, as will be made clear in this chapter, was expressed to its fullest unfolding with his approach to life. His Playboy Mansion has now 'for forty years offered hospitality to thousands of celebrity guests – movie stars, directors, musicians, athletes, authors and politicians – and a never-ending stream of beautiful women' (TVNZ Channel 3, Thursday, February 12, 2004). "The man who said we could all go out and play, is actually out there and playing," says journalist Bill Zahmi (Inside the Playboy Mansion, New Zealand Channel 3's Thursday documentary, Thursday, February 12, 2004). Mr. Hefner has written his own Playboy Philosophy which defends promiscuity and hedonism as virtuous and wholesome. The titillation for people in general is enormous, the influence of Hefner is worldwide, it plays successfully on man's basic sex drive and debases it to emotional consumerism in which relationship are marked by fleetingness and

shallowness. As Hefner overcame the barriers of the establishment, gradually the media came on board with him, because the commercial appeal was without equal. The result is that it is now normal to see nakedness, and all that goes with it, flaunted on television. It brought significant social change all over Western society.

For Christians the challenge was to continue pure relational living in the face of such temptation. Behind the temptation is the view of man as a beautiful – or not so beautiful – animal which follows its instinctive, emotional drives (Papalia and Wendkos Olds, 1992:23) with the ultimate goal to feel good and look good. The influence on young people may be illustrated by the fact that girls at an increasingly young age suffer from anorexia and bulimia, that young, teenage boys are increasingly obsessed with the need to look super-toned and physically attractive. Television New Zealand's Prime TV, on Wednesday, February 11, 2004, broadcast a documentary, Perfect Breasts, about girls who, barely past puberty, are saving for breast implants.

In the Netherlands, the Provos were the first anywhere to combine non-violence and absurd humour to create social change. Initially called 'Nozems,' they were disaffected teenagers who had seriously profited from their parents' affluence, having plenty of money and even more boredom, cruising the streets on mopeds, only one aim on their minds: to stir up trouble, preferably with the police. Their potential was recognised by philosophy student Roel Van Duyn. "It is our task to turn their aggression into revolutionary consciousness," he wrote in 1965. The Provo phenomenon was an outgrowth of alienation and absurdity of life in the early 1960's. It was irresistibly attractive to Dutch youth and threatened to spread worldwide. However, after a few years, the middle class Dutch became actually sympathetic to much of the Provo cause, resulting in public tolerance of the movement, effectively causing its death knell. As leader Stolk said at the liquidation meeting: "Provo has to disappear, because all the great men that made us big have gone," referring to the Provos' arch enemies, the mayor of Amsterdam and his commissioner of police (Voeten, 1990).

The Provos may be regarded as a sub-culture of the worldwide Hippie-movement. The Hippies adopted a lifestyle that was at odds with the traditional Western values,

seeing government, industry and other traditional, social institutions as part of the unified establishment that had no legitimacy. As a group, Hippies had longer hair than was fashionable for the day, creating offence with the establishment as this long hair was seen either as a symbol of the iconoclastic motives, or as simply effeminate.

Further anti-establishment traits of the Hippies were their nomadic life style (made known worldwide with the box office success film Easy Rider, 1969), their unusually coloured and styled clothing, the music (Grateful Dead, Jefferson Airplane, Jimmy Hendrix, Janis Joplin, etc.), their outdoor fairs with music - the most famous ones being the Monterey Pop Festival in 1967 and Woodstock in 1969, their communal living (Easy Rider), use of incense, use of recreational drugs, particularly marihuana, hashish, and LSD (the first group to strive for legalisation of marihuana was the Provos) – smoked not so much for its escapist effect initially, but rather to make a statement against the establishment. In all this, there was a deliberate striving for effect, namely to come across as non-threatening and peace-loving. After all, who would feel threatened by a long-haired individual wearing beads and flowers in his hair and a round-metal frame set of glasses on a benignly smiling face, walking around barefoot or on Roman sandals?

The War in Vietnam was a very strongly unifying catalyst for the Hippie movement. Flowers became the obvious symbol of opposition to violence and many songs were written to spread that message, e.g. San Francisco (Be Sure to Wear Some Flowers in Your Hair), written by John Phillips and made famous by the softly crooning voice of Scott McKenzie (Phillips, 1967). James Michener wrote his famous bestseller The Drifters (published in 1986), in which he unfolded a powerful and poignant drama of six young runaways adrift in a world they had created out of dreams, drugs, and dedication to pleasure. Fittingly, the Dutch translation was titled De Bloemenkinderen van Tormolinos ('The Flower Children of Tormolinos').

There are a few ironic observations to be made regarding the rise, existence and eventually the disappearance of this angry, young generation. Firstly, the fact that these young people were able to protest, go to Woodstock, sit around singing their anti-war and anti-establishment songs in the Bob Dylan and Donovan mode, was because the material prosperity of their parents enabled them. They were able to do

what they did against the establishment precisely because the establishment gave them the means to live and live well. Secondly, if one were to look up the financial organisation behind the making of the music of Janis Joplin, Bob Dylan, and others, then it would become clear that the establishment actually enriched itself further by virtue of the Hippie Movement. Woodstock was a mega-dollar event, with Warner Brothers brought in to film this part of history. The film Easy Rider with Dennis Hopper and Peter Fonda was a victory for the capitalist industry as it was a box office major which, in the first place, brought in an enormous amount of money, and, in the second place, stimulated perpetuation of the Hippie Movement, for further financial exploitation. It seems strange, that no authors who have written about the Hippies have noticed the irony in this. Thirdly, and finally, as stated by the Dutch Provos when they officially wound up their movement, eventually many of the things the Hippies did as anti-establishment were simply absorbed into the establishment and became 'normal,' that is, part of behaviour that was no longer regarded as offensive, but rather as curious or worthy of experimentation by the wider society.

Effectively, this meant that the movement lost its teeth, not by violent suppression, but by candy-floss smothering. In the early 1970's the distinctiveness of the Hippie Movement were lost. Bewilderment in the aftermath of the Vietnam War, acceptance by the bourgeoisie, loss of leadership to the establishment, the adoption of Hippie fashion by all of teenage society in the Western World, all this lead to a gradual osmosis into society, albeit a society that had widened its boundaries of tolerance as a result of the 'new normality' introduced by the baby-boom generation. Much of this tolerant, new morality is seen in the current body-piercing rage (tattooing is already too ordinary); young and not-so-young people trying to look different by piercing baubles through belly-buttons, tongues, noses, eyebrows and even through the foreskin of the penis or the vulvae of the vagina. But also in this, with every one trying to be different, every one ends up looking the same, causing further acceptance, albeit that the strangeness of it all is not lost by those who are on the outside of such exploits looking in. At the same time, also these trends create capitalist prosperity for some, i.e. those who provide the means to 'look different' at a financial cost.

6.3 A society that calls evil good and good evil

With the prevalent desire to be anti-establishment, anti-violence and anti-tradition, serious consequences have arisen as certain establishments of society have been eroded, humanly speaking reaching that eve of destruction which Barry McGuire sang about in the sixties. The first establishment that suffered was the family; the shipwreck of relationships in what had become a philosophically anarchistic society. Bob Dylan has sung many songs about people who live in the midst of confusion and who finally decide that it is best to keep the head down and make sure of economic satisfaction, "Climb into the frame and shout God's name, but you're never sure what it is" in Political World illustrates the spirit of the age in which people no longer know what is up or down (Dylan, 1989). It led to broken homes and lost children growing up without ethical direction.

The anti-violence thrust led to a general anti-punishment legal direction in which educational institutes no longer mete out corporal punishment, in which prisoners are now placed on probation to check how the patients are able to fit back into society, in which churches have banished the Biblical principles of church discipline. With the erosion of a sense of collective citizenship, of corporate responsibility, individualism has led to an increased rights orientation for the individual citizen. When retiring New Zealand Police Commissioner, Mr. John Jamieson (member of the Baptist Church in New Zealand), reputedly was asked at a function of one of the Lions Clubs in Rotorua, New Zealand, why it was that so many teenagers appear to get in trouble with the law, he did not have to think for a moment: "We, members of our own generation, have systematically bred and trained a new generation that is totally self-centred and rights-orientated, rather than other-centred, community-centred and duty-orientated. Our harvest is a direct result from our sowing" (response paraphrased).

To the impartial observer, the irony of this peace-seeking generation's means to achieve its ends is inescapable: violent expression and public disturbance often accompanies their striving. Man today is in revolt against the world in which he lives, against its dehumanising tendencies, against slavery under the computerised bureaucracy, against alienation and the loneliness of the mass man. He searches

frantically for a new world, willing to risk the hardship of revolution. The tragedy is that man has no new principles to offer. All his endeavours result only in a world which is even more consistent with the principles of the Enlightenment, of autonomous man – autonomous, yet reduced to atoms or rabbits (Rookmaker, 1994:115-116).

Modern society has given many blessings in terms of advancement, technologically, medically and educationally. However, it appears that man has trouble finding the right attitude to these blessings. Technology is wonderful insofar as it offers man new tools and possibilities, but it is like the witch's apprentice broom that runs out of control and starts to dominate the apprentice (von Goethe, 1749-1832). People become objects of technological development rather than the masters of it. This results in reducing the image bearers of God into economic and economy-driven consumer slaves in an all-encompassing and absorbing technocracy (Rookmaker, 1994:115-116).

Yet, man wants to be human, trying to go beyond the material. So, in order to escape the economic and creature-comfort driven environment he drifts into mysticism (Rookmaker, 1994:115-116). However, whereas mysticism in the early Church had God as its object of worship, the mysticism of today is nihilistic ("God is dead," Nietzsche), seeking a god which is everything and nothing. Man, in his quest, has moved from the rational to the irrational, escaping in Eastern religions which seek answers by virtue of bypassing reality in an effort to transcend the dilemmas of life and thought (Smith and Matrisciana, 1999). We now have the situation that man lives in a schizophrenic world, locked into the realm of rationalism on the one hand and soaring in the irrational domain of mystical freedom. In this latter way there is a profound irony, because it still relies heavily on the technological realm it so despises, because one means to soar is drugs, another virtual reality. The aim of drug-taking is to move into the mystical sphere of outer-consciousness, the transcendence of 'self.' The craving to be religious apart from Christianity is sought to be slaked. But, in using them, people lose their sense of identity, they become confused, they end up relationally shipwrecked (Smith and Matrisciana, 1999).The mind-expanding qualities attributed to this tool still keep the user within the framework of the Enlightenment. Drugs are the product of a technological world and

the yearning for love in the technological world (as the Beatles made clear in their song "With a Little Help From My Friends" which states 'I get by with a little help from my friends, I get high with a little help from my friends) and, therefore belong to the world of technocracy and science. Ironically, this is exactly what the hippies and others like them try to escape from (Rookmaker, 1994:115-116).

6.4 Ethical consequences of vicegerency

The Christian who is serious about serving God (as over against those who pay lip service to Christianity, the nominal Christians, and those who allegorise the Bible in the name of Higher Criticism) has to stand in the midst of all this (John 17:15, "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil.") and decide how to approach the seriously damaged view of man, how to apply his findings ethically in the various societal realms, notably in education and, in further detail, in physical education as per the Biblical worldview context.

In a world full of confusing and conflicting approaches in terms of how to view man, the Bible has the clear answer: Man is created in the image of God, and is, in this capacity, God's vicegerent and imagebearer. Such a stance has ethical consequences, because it means that the will of God, His law, is to be paramount and determinative in all activity. As all activity is relational, i.e. affecting others, man is to be viewed with respect and approached with respect, because, in honouring one's fellowman, ultimately the Creator of that fellowman is honoured.

In Reformed literature (Van Til, 1972:5, 129) this is made clear, but the practice does not always reflect the theoretical understanding. In fact, the general inclination of Christians is to withdraw from the degenerative influences of society. Concern for one's own spiritual well-being and for that of the children leads to a certain sense of isolationism, isolationism for which Biblical support is seemingly found in a text like 2 Corinthians 6:14-18, where the exhortation is given not to be unequally yoked with unbelievers and to come out from among them. Taken out of the wider context, such writing has led many Christians to avoid involvement with the people outside their own church community. Their children are carefully nurtured in the things of God, but

without providing them with understanding of the world outside the Church, unwittingly creating either dysfunctional citizens, or those who rebel against the domestic constraints and turn their back on the Church. Notably, with the children of the late twentieth and early twenty-first century there is constant tension between maintaining the purity of Biblical living on the one hand and involvement in the world on the other.

However, this is a false dichotomy, because the Lord of Creation insists that His people are to be out there with the qualities of the tribe of Issachar, about which is written (1 Chronicles 12:32) that they were men that had understanding of the times, to know what Israel ought to do. It is precisely at this point that many Christians show the confusion of Bob Dylan's mixed-up people, or evidence full but horrified understanding of the times.

In the first case, the undesirable manifestations of worldly ethics tend to invade the Christian home, resulting in loosening of Biblical moorings, whereas in the second case, the statement 'to know what Israel ought to do' is applied in terms of 2 Corinthians 6 with separatist living.

Where the world invades the Bible-oriented home, situation ethics become more and more normative when dealing with education, also when dealing with physical education. In terms of schooling this usually results in seeking to establish a 'school with the Bible,' in which the start of the day is marked by the compulsory Psalm verse recitation, prayer and Bible devotion, after which the 'real' subjects are worked on without setting before the students the ethical teachings that ought to under gird each subject for truly Biblical training in which 'every thought is brought captive to the obedience of Christ' (2 Corinthians 10:5). This is a dualism which is not from God, because, in His plan, everything is to be leavened with the Word. The Bible is to be the ethical standard by which every aspect of learning and living is to be measured.

In many churches and the schools operated by them, education becomes man-centred instead of God-centred. This can be seen in physical education that tends to stress either the importance of either fierce competitiveness in which fellow students who happen to be on the other team are opponents in the real sense that the Nazis

were opponents to the British (the current, fiercely competitive, economy-driven thrust of professional sport gives further impetus to this by its warlike role modelling), or the secular love concept which reduces everything to mediocrity or the level of the lowest common denominator in the desire to make every one feel at home. It discourages excellence, stifles the gifted. It creates confusion in the participants, the students, who are in doubt what the normative, ethical standards are by which to conduct one-self when practising sport.

In Christian physical education both extremes are to be avoided. A Christian community rejoices in the excellence of particular individuals and is not jealous (1 Corinthians 13); in a Christian community giftedness will not be downplayed to avoid hurting some one else's feelings (in fact, deliberate underperformance is an insult to the person on the receiving end, as that person is seemingly not worthy of a good effort), but it will be used to raise other participants' levels by stimulating the own side and by challenging the other side to maximum effort. From observations of many physical education lessons and in discussions after lectures and workshops in Christian settings, it appears to be clear that the level of incomprehension among God's people is quite disconcerting (Zandman, 2002: conference proceedings).

Where Christians decide to be separate from the world, this will be evidenced in the deep suspicion with which any new development is being regarded, especially technological advancement and the permissiveness that marks society more and more, especially in terms of the way in which people handle relationships, reducing them to the consumerist level. In a world in which the word 'discretion' is well nigh ignored by the media, the Christians' suspicion is not groundless. With Goethe these Christians see how technology, when used in an ethical vacuum or in a non-Christian framework, will turn in to the witch's broom that wreaks uncontrollable damage. Currently, Western television is full of narcissistic programmes that show ugliness as entertainment, such as SCU, a reality series following the team from the New Zealand Police serious crash unit as it investigates fatal road smashes, and promiscuity as virtue in Perfect Breasts, Paradise Hotel, and Pleasure Island (The TV Guide, programmes February 7 to 13, 2004). The real revolution is caused by the claim that all values and norms are basically social, and that man is free to live as he wishes.

6.5 Feminism cannot improve the Biblically prescribed societal structures

One particular way in which this desire to live as deemed fit – on man's terms – is expressed in the feminist movement. When thinking of the feminist movement, the name Mollenkott tends to come to mind straightaway for Christians, as she is generally considered a main protagonist of modern feminism in the Church. However, feminism is essentially as old as the fall of the first man and woman, in the Garden of Eden.

At the beginning of creation, God set the pattern of functional harmony. In that pattern he made it clear that man was to lead and the woman was to be the helpmeet. Several indices in Genesis 2 support this. Adam was given naming rights, he was to name all the animals, and he also named the helpmeet God created out of him and for him. This right to name equals the right to exercise authority. (In the case of 'Woman,' a special bond of unity was also implied in the intimacy of the creation act and Adam recognises this clearly, when he says, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man - Genesis 2:23.) This means that, ontologically speaking, man and woman are equal (as also confirmed by Paul's writings in Galatians 3:28), but that functionally, in terms of what God destined them to do as His stewards, they have different roles. It is to the shame of the Christian Church through history that many of its adherents have prostituted the functional aspect as men put women in slavish submission, both domestically and politically. When looking at the original Jewish pattern (read for instance Proverbs 31), it is clear that the women in the Church were held in high esteem and that they were highly respected. Much of the modern feminist movement activity can be traced back to both the real and perceived oppression of women in Western society by churchgoing, respectable members of society.

As we consider once more Biblically recorded history, as written in Genesis 3, we may read that, at some point, Eve sought to reverse the role pattern established by God. She took the mantle of authority upon herself when she chose to succumb to temptation and take the initiative in disobeying the commandment of God. The

consequences were disastrous: the harmony with God broken, the harmony in creation upset and, from that moment onward, there would always be the struggle for hegemony between the men and women on this globe (Bajema, 2004). During the times in history when the Western world was quite Bible orientated and governed by Judeo-Christian principles feminism was less prominent than when the Judeo-Christian moorings were abandoned. As with other phenomena that have been discussed, especially since the Enlightenment the relational patterns between man and woman as set in the beginning have been eroded, even inversed in much of Western society. The drive of feminism is as old as the fall, but it has manifested itself with unparalleled intensity in the so-called Modern Age (i.e. the time from the Enlightenment onward) and especially so in the second half of the twentieth century. It has manifested itself in society at large and it has manifested itself in the Church.

To consider feminism as a force in today's society and Church – and therefore in the context of the ethics of physical education in holistic Christian education – a description of what feminism is will be provided, a historic developmental overview supplied. The next step is the consideration of modern feminism, the so-called Third Wave (Woodhull, 2003), which signals a needed shift in focus, notably away from the Western world to the Third World Countries, which stresses the importance of the means of communication and propagation available through the web. Another realm in which feminism manifests itself is in the occult, through the vehicle of the New Age movement, and also this aspect will be considered briefly as per its impact on today's approach to life and man. Lastly, the changes which feminism has brought in the Church, notably in the Protestant Church, are under consideration, because especially from that vantage point Christian schooling and the manner of methodology toward physical education in the Christian framework is determined.

Feminism is the movement for political, social and educational equality of women with men; the movement has occurred mainly in Europe and the United States. In its modern manifestation it has its roots in the humanism of the eighteenth century, the Age of Enlightenment. Feminist issues range from access to employment, education, child care, contraception, abortion, to equality in the work place, family roles, redress for sexual harassment in the work place, and the need for equal political representation (Elliot, 1995). In the context of the Enlightenment, women have

traditionally been regarded as inferior to men in every way. Both the law and the theology in Judeo-Christian society, the Western World, ordered their subjection according to the protagonists of Enlightenment progress. The protected and honourable position that women have according to the Biblical premise was not recognised, also on account of the fact that many a Christian male did not honour the Biblical premise as he should.

Mary Wollstonecraft wrote the first published feminist document Vindication of the Rights of Women (1792), women's republican clubs during the French Revolution demanded that the cry of the Revolution - liberty, equality and fraternity - be applied regardless of sex. However, the Code Napoléon (concept of a unified, logical system based on general principles of law, thereby exporting the ideas of the French Revolution beyond French borders) stopped the movement, at least for the time being.

In the United States the feminist movement is said to have really started when, in 1848, a women's convention at Seneca Falls, N.Y., developed a declaration of independence for women, demanding full legal equality, full educational and commercial opportunity, equal compensation, the right to collect wages, and the right to vote. Led by Elizabeth Cady Stanton and Susan Brownell Anthony, the movement spread quickly and soon reached Europe.

Concession after concession were made, but the first kernel of division arose when, in the USA the National Women's Party advocated equal standing with men by law, thereby putting into question certain protective legislation that had been enacted for women in the course of the nineteenth century (e.g. limiting the number of work hours, exclusion from certain high-risk occupations).

Serious revival of feminism occurred in the 1960's, the same time that many of the first post-war generation started to make their impact on the social scene in the West by warring against the bourgeois establishment. Various feminist activist groups pressed for changes like abortion rights, government supported childcare centres, equal pay for women, and removal of educational and political barriers.

With this particular rise of feminism, the foundational, so-called patriarchal structures that had so long underpinned Western society were eroded at a daunting pace. Women left their main calling – Biblically speaking – and sought increasingly satisfaction in careers. The current number of women leaders in world politics is nothing short of impressive, to name but one example of successful shift. Today, at the dawn of the twenty-first century, there are hardly any men-only clubs left, challenged as they have been by women; women have taken up soccer, rugby, boxing and have, as of 2003, started to challenge men by participating in some of the world's biggest, professional golf tournaments. But all this has come at great price to the family (McNeil, 2002; McNeil, 2004).The greatest concern in Western society is how to maintain orderliness with children being adrift on a sea of relativism, without anchors in their lives because their caregivers are non-existent or are not present as role models as per the Biblical pattern of husband and wife. Many children grow up without ever having a positive male role model in the family, as solo mothers try to keep it all together. In the New Zealand education system it is currently a great advantage when applying for a job in primary teaching to be a male. A male teacher is very sought-after, because this particular man may well be the only one to contribute the male factor to the nurture of developing children.

The feminist movement has been very successful in its goals to achieve self-determination and equality in every sphere of Western society, even to the point that women dominate much of politics, locally, regionally and nationally, and set the direction for education as both at managerial and implementation level the majority of teachers are women. It is really only in business that the balance is still favouring male domination. And this is the area which, according to the Journal of International Women's Studies (Woodhull, 2003), is now the almost exclusive target. Also tertiary educational institutions see this. Witness for instance the Manukau Institute of Technology (Auckland, New Zealand) which, for its enrolment drive 2004, developed a television advertisement with the mum who leaves the domestic scene, walks out the door with graduate garment enveloping her, and then reappears in a business suit surrounded by a halo. The glamour of study to become a person of stature in business is promoted with glamour – and it targets women. Other tertiary institutes in New Zealand have followed the same line of approach.

Winnie Woodhull, in her article Third Wave Feminism and the Third World, signals with concern that feminism has reduced itself to 'it's all about me-consumerism.' It has become individualised; there is no longer common purpose. She quotes the feminist Jennifer Baumgartner as saying, "Name an issue; if that is what you are interested in, then it's the most important, whether it's eating disorder, sexual harassment, child care, etc." Woodhull rightly concludes that this is consumerism (Woodhull, 2003). Her disappointment is expressed about the self-centredness of women who fight the women's cause. She notes that the concerns are still limited only to the Western world, and that the Third World women are pretty much left to their own devices, that the economy-driven so-called third wave of feminism is capitalist, trying to broaden empowerment especially in and through computer technologies. In effect, feminism has reached the end of its road. All has been achieved and the only stratum in which women are still progressing is in the realm of mammon.

In this, feminism has been absorbed into the generic, societal drives of this day and age, because here is the focus of everything, education, media entertainment, politics, and medicine. Education defines a good citizen as one who contributes to society mainly in the economical sense (Education, 2002). Media entertainment is determined by the number of viewers watching, because this determines the interest and pay level of advertisers, and so, even news bulletins are more concerned with entertainment (e.g. spinning out the human interest story, rather than reporting in depth on seriously impacting events that seem less attractive to the public). The way most politicians seek to gain the vote for election is on the economic platform, making promises, proffering ideas in the context of improvement to creature comforts. In medicine, the capitalism of genetic engineering has been well document (Kimbrell, 1993) as evidenced in the previous chapter.

The occult is an area in which feminism has made a phenomenal impact during the 1960's. "New Age religion has given women the chance to re-visualise the divine, in the feminine. It also encourages the empowerment of women, giving women the self-esteem and religious regard to become leaders more easily," says Reverend Kara Lynn Mueller (Mueller, 2000). In religious practices women have not enjoyed positions of leadership, the reasons for which have been explained on Biblical

grounds at the onset of this section, but women have generally had difficulty accepting this.

Where the Bible speaks about not allowing women in authority (cf. 1 Timothy 2:11-12), feminists inside and outside the Church have regarded such statements as only binding for the time in which they were written by the apostle Paul. Any exercise of male authority over the woman from that time onward is being regarded as patriarchal oppression (Mueller, 2000; Woodhull, 2003:2-5). A number of women have responded to the insistence by church leaders on the economic role division laid down in Scripture by leaving those churches that maintained the Biblical authority patterns. These women rejected male patriarchy in religion.

Out of this dissenting movement three main stream feminine-oriented streams of religion have emerged which include: feminist witchcraft and worship of a goddess, woman-identified culture, and women-identified chronicles, philosophy and theory (York, 1995). Modern religious movements offer spiritual freedom for woman without the need for celibacy (as was the case for nuns, those first women who held authoritative standing in the Church) and a chance at total leadership.

Currently it is suspected that all existing magic, witchcraft and satanic groups post date the 1950's and almost two-thirds have appeared since 1970 (Stark and Bainbridge, 1985). The fact that there are no old religious groups of this type suggests they began to bloom with the modern feminist movement. A recent article from Australia records that witchcraft is surging in popularity. Between 1996 and 2001 it has grown 373 percent (Walker, 2004). Most women involved in the New Age Movement are feminists, often becoming involved in feminist activities in the community, such as rape crisis centres, family planning, and resource centres (Griffin, 1996). Regardless of the future of the New Age Movement, women have begun to experience the sacred on their terms. It is likely that many women have developed and will continue to develop a taste for their own personal brand of spirituality. This is consistent with the overall trend of the age ever since the Enlightenment in which mankind sets its own standards apart from and, many a time, in opposition to the standards of God. Also the New Age feminist movement in the occult follows the trend of the so-called third wave, as it is entirely self-absorbed.

WYRGE – A Barbarian Spiritual Path writes that this path is solitary, individualistic, personal, based on self-actualisation, self-analysis and self-empowerment. Fulfilment of ego equals eternal life (Arkon, 2004).

Feminism has not left the Church untouched either. With the incessant accusations against her from Humanist and New Age quarters that she is an oppressor of women, it was not long before erosion of Biblical dictates set in as women in the Church increasingly bought in to the teaching of Higher Criticism (which interprets text free from confessional and dogmatic theology, e.g. Barthianism or Neo-Orthodoxy) that the role prescribed for women in the Pauline letters were merely for Paul's time and no longer applicable to the modern age.

The result was an increasing groundswell of protest from within against the exclusion of women from church the office of deacon and elder (including the teaching elder, the minister). More and more denominations gave in to women clamouring for leadership until now, at the beginning of the twenty-first century, all the mainline churches see women in the church offices, while small breakaway groups hold fast to male offices exclusively. A concerned student at the Irish Baptist College wrote a letter to the editor and expressed alarmed concern that women were preaching to the student body (Hanley, 2003). It did not take long for that student to be expelled for his 'contentious approach' when he continued to protest. When the Synod 2000 of the Christian Reformed Church Australia in Launceston, Tasmania, discussed the issue of women in the office of deacon, the gallery was filled with ladies dressed in black awaiting the outcome. During intermissions, the delegates who held conservative views were verbally attacked and abused by these ladies (eyewitness account of Rev. S. Bajema, attending delegate of Canning Reformed Church).

The Reformed Churches of New Zealand have broken ties with the Christian Reformed Church North America in 1998 and the Gereformeerde Kerk Nederland (Reformed Church of the Netherlands) in 1986, after militating twelve years against the liberal movement in those denominations, women in the offices of elder and deacon being one of the main issues. In the present day it is more normal to see female office bearers alongside male office bearers, than it is to see congregations with exclusively male sessions.

Feminism is strong in the Christian Church in Western society. With this drift in the Church, it is unavoidable that schools which are being founded by Church membership are influenced by feminist tendencies as well. Considering the Christian school movement activities in Australia and New Zealand, the evidence is clearly present that women are the main initiators in providing platforms for Christian education. In Christian schools 65% (Norsworthy, 2002) of the teaching staff is female (this is higher in New Zealand and slightly less in Australia, probably because the remuneration in Australia is significantly better for employees in independent Christian schools).

Physical education in the Christian school has also undergone a shift, following the self-esteem trend that has been – and to a large extent is still being – promoted in the state schools (Fancy, 1999: 4) under the influence of feminism which strives to de-gender (Elliot, 1995) society, including the area of sport and recreation (Koivula, 2001).Whereas excellence in competition and demonstration of skills used to be acceptable and approved, provided that it was done in an atmosphere of care for the less able, there is now a significant thrust toward implementation of approaches, especially in team sports, that emphasise non-competitive play, particularly at primary school-level, so that the less able will not be shown up in contrast to the more able participants.

Dr. Lionel Tiger states that with the mother-child relationship as the core of the community, the male is scuffling around on the outside (Harrison, 1999). Score keeping is deemed pedagogically damaging. This may seem a very small issue, but behind it is a view of students and their interrelationships which is humanistic and, Biblically speaking, false. It is false because it enforces a situation in which talent manifestation is to be suppressed for the sake of feelings of fellow students. It gives the less talented a flawed reading of inter-relational situations.

Especially in the case of boys, it emasculates the God-given character traits that are unique to men, notably in the development of leadership qualities, imposing feminine traits on every situation (Dr. P. Archbald, personal conversations, Auckland, New Zealand, May, 2003). One author who has voiced great concern regarding the

repression of boys in schools is S. Biddulph, who wrote Raising Boys in 1997, a book which, in essence, is looking at ways for boys to find their confidence in male identity back as they go through their school years. In various New Zealand schools, programmes are now in place to help boys raise their achievement levels; it used to be that such programmes were in place for girls, but the worm appears to have turned (Seatter, 2000).

Speedy (interview Saturday, November 01, 2003), when asked about feminism in relation to sport, notably in the Christian school environment, had the following observations to make: "Basically, this underlying negative attitude to Christian Physical Education with respect to feminism is fear. And I think it is fear of – this probably won't come out very well articulated – but Christian men and Christian fathers, and Christian male teenagers somehow fear that if they pursue things that aren't in the macho sporting arena, that it will emasculate them in some way. The fear of sexual identity, I think, underlies a lot of why sport in New Zealand has this rugby culture; it is a male sport, so macho. Sport in New Zealand is not married easily with the arts; it does not marry easily with spirituality and Christian faith necessarily. Yes, absolutely. I think it is influenced by feminism in that feminism just destroys the true, God-given sexual identity, the blessing. It doesn't easily let men be men."

The main thrust of the movements discussed so far had in common that they were anti the status quo, anti-establishment, anti-materialistic. Essentially, the old cry of the French Revolution - freedom, brotherhood, equality – was the motivational drive, coupled with disdain for the bourgeoisie which was seen as focussing on acquisition of wealth within a tightly formulated set of rules for conduct.

6.6 The loss of holy leisure

Whereas the pendulum swing inclined to the left in extremis, it is true that there is no smoke without fire; materialism has been a strong focus of the generation that came through World War II, and materialism continues to be a strong motivational force by which many people live their lives (as we could see, even among the most fervent idealists economic necessities or desires would dilute the purity of the message at

times). For many non-Christians, the world they live in is all they can live for, with the result that mammon (money and all that is associated with it) of necessity becomes their god. Jesus said (Matthew 6: 24), "No man can serve two masters: for either he will hate the one and love the other; or else hew hold to the one, and despise the other. Ye cannot serve God and mammon."

From the Biblical worldview perspective, those who live their lives driven exclusively by economics are in a precarious position. And, it must be said, the temptation to have that particular focus is hard for Christians to exist as well, especially those in Western society who are surrounded by near-limitless amounts of goods. The Dutch Protestant immigrants who left for the shores of Canada, Australia and New Zealand in the early 1950's are illustrative of this. Their motive for leaving the mother country was economical and they have generally done really well for themselves in the new countries. They are regarded by those around them as industrious, frugal and highly successful – and such they are. They were also very concerned to have true worship maintained for themselves and their families, leading to the establishment of Reformed churches.

There is somewhat of a change with the third generation of these immigrants, but the concept of 'holy leisure' was foreign to these immigrant patriarchs; they worked hard, discussed hard (notably ecclesiastical issues) and trained their children in the importance of building a 'good' career. A good career was one that provided economic security (personal conversations with Reformed Church members). With subsequent generations this has led to some tension in the homes, notably where children desired to pursue careers of an artistic or a sporting nature (Rookmaker, 1994: 115-116).

Dr. Dale Speedy observed similar concerns as evidenced in the interview conducted on Saturday, November 11, 2003. He was asked to respond to the following: "The Christian work ethos that leans strongly toward the concept of homo faber, the working man (Pieper, 1952: 3-5) in opposition to homo ludens tends to affect the Christian practitioner's disposition towards Physical Education in the curriculum. So, basically, what is being said here is: Given the drive, the search, the hunt for pleasure, that marks our society, given the traditional work ethos of we are to work in

God's creation for God, these two are in conflict with each other in the perception of Christian education, so that it becomes reactionary against its mentality, and this, I would posit, affects the way Christians look at physical education in the curriculum, because there is this transferral of how they see it in society into education." Dr. Speedy's response: "I read a very interesting little book; I think it was a thesis actually, translated from German about the concept of this whole issue of whether we are driven by work ethic or whether we are driven by leisure ethic. As we were talking before, you consecrate what you are doing to God; equally, it can be unholy leisure. I think that sentence is correct; Christian education is reactionary against that, but I think that it throws the baby out with the bathwater in that I think, at the same time, that Protestant work ethic is equally damaging to the homo ludens concept. Absolutely! Holy leisure is a way that we can fall into step with our Creator. Simultaneously, the rhythm of work is to be consecrated to God. It is not more valuable in the sight of God. I see Jesus walking away from work at times. He resolutely applies the principle discussed here!"

An excessive penchant for the material is doing ethical damage to society, causing people to become self-centred, individualistic and pragmatic (seeing the other person as an economic object to further one's own cause, as made very clear in the field of genetic engineering discussed shown earlier). In certain spheres of society this is especially noticeable.

6.7 Psychiatry, education's ruin

We will consider the areas of medicine once more, but this time especially in the realm of psychiatry because of its big influence in the education scene of the Western world nowadays. Furthermore, a serious consideration of education, which impact very directly on the nurture of the nation's children and which is very much influenced by underlying worldview as it is set forth either under the constructs of the Enlightenment (with modern psychology as a vital vehicle), or on the guiding principles of the Bible, may well prove valuable in discerning the ethical place of physical education in holistic Christian education.

Walter Afield, psychiatrist, has been recorded as saying, "What's happening in the training of psychiatrists and in the quality of psychiatrists is that they have become drug pushers. They have forgotten how to sit down and talk to patients as to what their problems are" (Eastgate, 2001:6-9). What Afield is signalling here is an economic boom in the field of medicine, much of which is earned at the expense of the health of school children. For instance, while there is no scientific evidence confirming the existence of ADHD, according to the Diagnostic Statistical Manual for Mental Disorders, symptoms of ADHD include: failure to give close attention to details or make careless mistakes in schoolwork or other tasks; work is often messy or careless; difficulty exists in sustaining attention in tasks or play activities, plus some other, related behavioural manifestations.

According to psychiatrist and neurologist Dr. Sydney Walker III, author of The Hyperactivity Hoax, "A child that sees a DSM (Diagnostic and Statistical Manual)-oriented doctor is almost assured of a psychiatric label and a prescription, even if the child is perfectly fine... This willy-nilly labelling of virtually everyone as mentally ill is a serious danger to healthy children, because virtually all children have enough symptoms to get a DSM label and a drug" (Eastgate, 2001:14). One of the most lucrative areas from which "mental illnesses" have been spawned is the education system, especially since declining standards and poor teaching methods have left a wake of illiteracy. Dr. Fred A. Baughman, Jr., a California paediatric neurologist of 33 years, said, "Nothing seems quite so clear as that the frequency of 'Attention Deficit Syndrome,' 'Learning Disability,' 'Dyslexia,' 'hyperactivity,' 'Conduct Disorder' is proportional to the presence and influence within the schools of mind/brain diagnosticians, testers and therapists (Baughman, 1995:24-27). And indeed, the psychiatric labelling of children has taken on enormous proportions in Western society.

Let us list just a few examples. Has the child written a poor essay for English class? That does not mean it needs more study. The child is suffering from Code 315.2, "Disorder of Written Expression." If the child is silent about the dent in the car, that could be Code 313.2, "Selective Mutism." Refusal to do a job or return home on time is Code 313.8, "Oppositional Defiant Disorder." Once a person is classified with a diagnostic label and a code number, insurance companies and government agencies

are then willing to pay for treatment (Wiseman, 1995:22-23). The economic incentive to perpetuate the mental illness phenomenon is very big indeed.

Those who hold to the Scripture's view of man will know from books such as the Book of Proverbs that any behaviour that deviates from the perfect example set by the Lord Jesus Christ is by definition abnormal, assuming that normal behaviour is seen as normative according to God's standards. The children's activities are, given this premise, perfectly understandable as the actions of fallen men, actions which need addressing by training, correction, reproof, rebuke, or even chastisement (cf. Proverbs 22:15). Drug-taking is not the answer as is clearly shown by the many children who have been destroyed by those means (Wiseman, 1995:22-23). Generally, in Christian families and schools, Biblical training of children is proving to be the right way to go. Such families and schools are noticed by society around on account of the manner in which the children respond wholesomely to authority, to peers, to the environment in general.

However, the pressure is increasingly on such families and schools to conform to the world, do away with Biblical training, especially corporal punishment, and seek to solve problems with counselling followed, if deemed necessary, by medicinal assistance. In most of the Western world, this is the situation, with a minority of schools and families making a stand on Biblical education from beginning to end. Illustrative of this is the New Zealand situation in which all but a few Christian schools have abolished corporal punishment as one of the means of discipline, leading to alternative means of coercing children in to compliance.

Such is the influence of psychiatry as it has come to us over the past century and a half, particularly through German psychologist and educator Wilhelm Wundt who unveiled modern or experimental psychology at the Leipzig University in 1879. His view influenced the likes of Ivan Pavlov, arguably the most infamous 'man-is-an-animal" advocate, and Sigmund Freud, who declared religion (Christianity) to be the 'universal obsessional neurosis.' He also envisioned the death of the Church at the hands of psychiatry. Over time, those to whom families had turned for spiritual guidance for centuries – the clergy – increasingly came under the guiding hand of the mental health "expert." Indeed, too often, the clergy have been recruited unwittingly

by the very instigators of religion's worldwide decline (Anon, 1995: 22-25). Pastoral counselling became the prime target for behavioural redesign. With Wundt-inspired ministers and theologians involved, the false gospel of mental hygiene gained influence in the Church hand-over-fist. By 1952, 83 percent of 109 seminaries and graduate theological schools surveyed in America had one or more courses on psychology. By 1961, between 8000 and 9000 clergymen in the U.S. had taken psychology-based 'clinical pastoral' counselling courses (Anon, 1997: 18-21). And thus, Carl R. Rogers, former president of the American Psychological Association, can say, "We can choose to use our growing knowledge to enslave people in ways never dreamed of before, depersonalising them, controlling them by means so carefully selected that they will perhaps never be aware of their loss of personhood" (Anon, 1979: 23). "Psychotherapy is not merely a religion that pretends to be science, it is actually a fake religion that seeks to destroy true religion," says Professor of Psychiatry, Thomas Szasz, M.D. (1978).

How successful the psychiatric movement has been to date is evident in the growing success that is being achieved in assisted suicide. Many a legal wrangle is being engaged in from the 1980's until the present in order to give freedom of choice to people who want death on demand. Without exception, these battles are fought with psychiatrists as the key movers (Barlas, 1996). Statistics also show that the rates of crime, marriage breakdown, societal brutality in all spheres (including sport and leisure), and suicide have been increasing since the 1960s when psychiatric and psychological programmes became most prevalent in society (Unknown, 1997). It has come to the point in Australia that, rather than dealing punitively with the behaviourally challenged bullies on the school ground, the victims of bullying undergo plastic surgery to change the features of their physiognomy which are the object of scorn (Mills, 2004).

The minority Church groups that resist the influence of modern psychology meet regularly with challenges even from within. Presbytery Wellington of the Reformed Churches of New Zealand was forced to set much time aside to discuss and listen to (Christian) experts as to whether schizophrenia is a medical disorder or learnt (i.e. sinful) behaviour (Wellington, New Zealand, 1998). Man's natural inclination to seek answers apart from God is encouraged through modern psychology; it is encouraged

because of its underlying worldview that has come through from the Enlightenment and it is encouraged because it so very, very lucrative (Eastgate, 2001: 6-9).

The ensuing moral decline also affects the Christian school in its dealing with students, it affects the scene of physical education in the Christian school as teachers must make the point with increased insistence that honesty and integrity must be observed, that the opponent is some one you play the game with, more that against, points that were still part of normal sport behaviour in the early 1960s, needing no elaboration. South African cricketer Jonty Rhodes, a Christian, was known for the fact that, if he nicked a ball that was bowled at him, he would take the walk to the pavilion. He did not wait as to whether the empire might perhaps not have seen it and, as a result, would let him off. His behaviour is not the norm today. It is normal to try and get away with things, as was the case – and this was witnessed by this author during the winter of the 2001 season - with the New Zealand rugby player who dropped the ball just before scoring, but was not picked up on it, as tackling players covered the move. He knew, he took the plaudits, his team won as his 'try' made the difference. The television replays revealed all. The Christian sportsman is not unaffected, the Christian school boy is not unaffected; the Christian teacher physical education is compelled to work harder than ever to infuse Christian ethics into the pupils (personal and collegial experiences).

6.8 Lots of choice and hollow guidance for pupils

Western education is reputedly in a critical condition (Postman, 1995: 25-27). In the USA, in England, in various other Western countries time and again articles are written, television programmes are broadcast (e.g. Television New Zealand, Channel One, That'll Teach Them, February 25/March 3, 2004), which deal with the key question of how to improve the education of the children. Critics signal outward manifestations of inadequacy which essentially point back to the philosophical premise which has caused the perceived ills in the first place. The philosophical premise is founded in Enlightenment values. Man's subjective emotions are determinative of what is right and, consequently, the system is stranded in ethical water (subjectivism, situation ethics), leading to social constructs that are arrived at by leaving no stone unturned, with everything up for grabs in order that each

individual may hold on to what is valuable – for him. Set over against this is the Biblical worldview approach which has objective principles as the starting point to education which, consequently, provide unifying ethical bedrock (application of education methods and determination of educational goals on the basis of unchanging ethics), which results in proposed changes being checked constantly by principles.

A clear example of the first approach is the New Zealand State Curriculum. This curriculum has been widely criticised as a framework for situation ethics worked through by the method of constructivism. Quoting Irwin, we read: "The curriculum framework does not explicitly state the purposes of education that underlie it, but they are implicit. The Foreword stresses the economic function of education, though it also acknowledges the interests of individual and society...Whether the needs of the individual student and those of society and the economy are always compatible is an important question...Moreover, the curriculum framework begs certain other fundamental questions, including how needs are to be determined, by whom and against what criteria" (Irwin, 1994: 2.3 Purposes of Education). The picture on the cover of the framework is a giant nautilus shell which has the seven essential learning areas in its curvature. However, tellingly, the core of the shell is empty. It is deliberately and of necessity empty, because to fill it would declare the acknowledgement of certain presuppositions, a particular worldview, and that would run counter to the constructivist approach that is propagated. On Social Studies in the New Zealand Curriculum, Kenneth Minogue writes, "Social Studies is not a subject and, as a consequence, the vacuity at the core of the entire projects invites filling with whatever comes into the heads of the authors as being a 'good thing.' This is why critics have seen 'ideological bias' stamped all over it.

But it is also one reason why the authors of such an enterprise can only come out of it looking foolish. Consider, for example, the style in which it is written. It is a compendium of clichés. Needs cannot arise, but must be 'urgent.' What sort of world do we live in? Well, a changing world. How changing. Oh, rapidly, of course. One might go on, but this will give the flavour" (Parkington et al., 1996: Foreword). Dr. Minogue criticises this sub-document of the National Framework for being vacuous and cliché. He is correct in this, but so are the authors of the document. True to

philosophical starting point, as per the Enlightenment, guiding documents which are respecting of individuality cannot be directive. This would curtail the individual in building his or her own construct.

On the other hand, if it is to be relevant for community building, then it must be directive. There is an undeniable conflict between the one and the many. Rushdoony already alerted the world to this schizophrenic dilemma when he addressed the problems that were being visited on society early 1960 when he wrote about culture, crisis and education (Rushdoony, 1961:87-91).The same problem has arisen with the sub-document Science in the New Zealand Curriculum. Professor Peter Kelly writes, "The openness of the curricula [i.e. the document consists of four booklets – HZ] to widely different interpretations and the abundance of choice may favour an individual, student-centred approach, but also poses problems. For example, there is only limited guidance as to what is a core requirement, and hence, entitlement, for all students and what can be considered optional. Nor is it clears how the tension between curricular flexibility and the requirements for curricular coherence and balance should be resolved (Kelly, 1995: Media Release 27 November 1995).

The similarity in critique is not surprising. The vagueness that is being signalled is judged to make the framework fallacious for a national education system. Yet, philosophically, it is entirely consistent. The expressed concern regarding the framework's inadequacy would imply criticism of the underlying philosophy that gave shape to it. This philosophy empowers students as individuals to assert themselves, but this results inevitably in conflict with society and its collective values, Christian or otherwise. Catchpoole relates the trouble, including the shootings in high schools that happen with worrying regularity in the Western world (he writes in the context of the Columbine High School murders in April, 1999), directly to this education system which, in essence, gives young children overload of responsibility regarding choice and near-emptiness in terms of guidance (Catchpoole, 2000).

6.9 Ill-prepared Christianity loses to secular onslaught

The Christian educational response to the secular education trend in Western society has been twofold. Firstly, there has been a group of Christian schools which has,

under the influence of secular pressure and modern psychology been led into a syncretism between the two systems, trying to blend the Biblical worldview with the Enlightenment philosophy. Such schools have particular characteristics like student councils, secular curricula reinterpreted, interaction with school psychologists and related social services from the community, following national guidelines on the disciplining of students, and a bend toward following National Administration and Education Guidelines. Furthermore, in evaluation of teachers management tends to follow the registration criteria for what makes a good teacher according to the national governing body (Teachers Council, Registration Board, or whatever the name of the body in any given country).

Schools of this general description in New Zealand have integrated with the State system as well, ensuring equal funding with State School counterparts. Apologists for Christian education are inclined to criticise such schools severely from the position of the Biblical worldview because of a perceived selling out on the vision once held.

The second group of Christian schools endeavours to carry clear distinctions of the Biblical worldview into the schools' educational curricula and practices. They are generally distinguished by adult management structures, Christian curricula – either imported or developed, student guidance by adult Christian counsellors such as pastors or school principals, following Biblical guidelines on discipline, development of own guidelines for practices – either as individual schools or corporately with likeminded institutions, evaluation of teachers by Biblical standards, e.g. by criteria based on the marks of the Master Teacher, Jesus Christ. In New Zealand, such schools receive minimalist State funding per capita and the teachers work for salaries well below the national pay scales.

In an effort to restore academic rigour in the Christian school, there is a growing trend to return to Classical Education, the approach born in ancient Greece and Rome, used throughout the Western world by the sixteenth century (Anon, 2003). Classical Christian Education can perhaps be best defined by Dr. George Grant's summary when he declares, "Man was created, as God's likeness and for God's glory, to study, subdue and develop the world in which God placed him (Gen. 1: 26-

28). Naturally, from the very beginning, it was a task which belonged to parents to instil this perspective in their children and help them to pursue it" (Grant, 1992).

The story as to how Christian education lost academic credibility and, consequently, academic rigour, is a tragic one, demonstrating that well-intended Christians need to be more than just that. The year is 1925; the place is Dayton, Tennessee. William Jennings Bryan, three-time candidate for president, led a Fundamentalist crusade to ban Darwin's theory of evolution from American classrooms. By 1925 he had succeeded to get legislation introduced in fifteen states banning the teaching of evolution. In an effort to put Dayton on the map nationally, a conspiracy is entered into to enter into a test case, challenging the law. John Case, a science teacher, is found prepared to stand trial for violating the law while relieving at the local high school.

In a carnival atmosphere the trial approached in July, 1925. During the trial, the Defence counsel managed to turn the trial into a national biology lesson. The statements of experts on evolution were widely reported by the press. Under interrogation, Bryan stumbled badly when asked to defend the literal truth of the Bible and his opponents had a field day. A guilty verdict was reached as regards breaking the law and Scopes was fined (Linder, 2000).

However, the trial meant by no means the end of the debate over the teaching of evolution, but it was a watershed setback for anti-evolution forces. As a result, academia as well as the general public came to hold Christianity as unworthy of intellectual regard. Its effect on the Christian intellectual community may be considered disastrous. Christians felt humiliated by the intellectual community and left it in droves. Intellectual pursuit came to be seen as of little value by Christians and even as antagonistic to the faith. This resulted in an unravelling of the intellectual Christian tradition. No longer would Christians apply themselves to the study of the great thinkers; the field was left open to those with a non-Christian worldview. Forty-three years after the Scopes Trial, in Epperson versus Arkansas, the Courts judged that forbidding the teaching of evolution was unconstitutional.

Non-Christians were now regarded as holding the key to science. Christian education became a lost cause in terms of intellectual credibility, even to the point that the Christian community saw intellectual incompetence as a true helpmate to spiritual vitality. A soft mind equalled a soft heart. Even today, at the beginning of the twenty-first century, mental rigour and vigorous intellectual pursuit have become equated with doctrinal rigidity and cold spirituality (a stance which those of Reformed-Presbyterian background are, allegedly, particularly guilty of).

Lately, however, there has been a revival of the Christian intellectual tradition. In 1947 Dorothy Sayers wrote her well-known essay The Lost Tools of Learning, in which she pleads for a return to Classical education as she sees the scholarly poverty, already then, arising from the modern educational approaches. The arguments that she put forward for a return to the true and tried, is because the method 'cuts with the grain' of the child's maturing from fact learning to contextual understanding to application in wisdom (Proverbs 24:3-4). The medieval education consisted of two parts, the Trivium and the Quadrivium. During the Trivium, the child would learn in a process as described just before, i.e. from fact to understanding to application. During the Quadrivium, specialisation in certain subjects is applied – with the necessary tools for learning fully developed during the Trivium.

During the late 1990's, Christians in the USA looked critically at how to bring academic rigour back into education. The process of rethinking has lead to a renewed appreciation of Classical education in the Christian school. To demonstrate the success of the method, one could look at the small Christian high school in Wainuiomata, Wellington, New Zealand. This school had been using Classical education for three years and now dared to take part in a debating competition which was hitherto dominated by the big, prestigious colleges in the region. During the contests (August, 2003), the students of the little school defeated all the opponents and took first place. These students' ability to work through, analyse and articulate ethical situations was unmatched by their counterparts.

In terms of regaining Christian, scholarly rigour and integrity, Classical education certainly appears to be an excellent methodology and may be highly commended. The one problem that is still present in schools that have adopted this approach is

that the practice yet reflects a form of dualism where training of the overall person in service to God is concerned. The emphasis is very much on strong spiritual and cerebral development – and this is being done very well. One cannot escape the impression, however, when observing the school in action or when talking to the teacher/principal in charge, that the subject of physical education, as it is outside the sphere of cerebral, Classical education, is deemed of distinctly lesser importance, much in the way it was reputedly regarded by the colleagues mentioned by the keynote speaker at the Australian conference mentioned in chapter one.

To all appearances, in a genuine effort to improve education for Christians by following the model which so successfully trained the Reformation giants of the sixteenth century, the modern-day Classicists have adopted a lopsided educational approach, as did their mediaeval forebears. Physical education has a very low to non-existent profile in such schools. Where physical education does feature in the school's programme it appears to be an 'also-ran.' In the philosophical statements of schools it is not under consideration as part of the Christian education focus of the school; the programmes which exist – as found in some schools of Classical education in the USA – follow the patterns of training for and participating in community competition (website of the Association of Classical Christian Education: http://www.accsedu.org). Further and more detailed fact finding regarding this matter can be found in the field research which has been undertaken as reported in the seventh chapter of this work. While striving successfully to reclaim respectability and rigour for Christian education, it appears that also in this setting physical education is the Cinderella without a prince.

6.10 Conclusion

Basically, from the early sixties onward, when the post-war children reached the age of discernment, the conflict came to a head between idealism and materialism. In the process of man's self-determination on either side, great erosion occurred of man's greatest gift, ethical distinction. The boundaries between right and wrong became increasingly blurred as situation ethics and subjective determinism became increasingly normative on the heels of the Enlightenment Era.

People have striven to find a place to stand, an identity, via two different routes. One segment of society tries to find the meaningful framework through anti-establishment approaches, the other in material security and in cementing the establishment as the fortress of materialism.

The two segments married, ironically, in the capitalist West, in that anti-establishment was actually quite profitable for big companies to get involved with. The sexual revolution was initially shocking society, but all too soon acceptance led to economic exploitation.

The consequences of developments have been seriously damaging to Western society in that the Judeo-Christian fabric has been torn up to be replaced by individualism and ideological mob rule.

For Christians the challenge was to continue perseverance in sound, ethical approaches to all of life as expounded in the Scriptures. In a world full of confusing and conflicting approaches in terms of how to view man, the Bible has the clear answer: Man is created in the image of God, and is, in this capacity, God's vicegerent and imagebearer. Such a stance has ethical consequences, because it means that the will of God, His law, is to be paramount and determinative in all activity. As all activity is relational, i.e. it affects others, man is to be viewed with respect and approached with respect, because, in honouring one's fellowman, ultimately the Creator of that fellowman is honoured.

That Christians experience difficulty in consistent application of Biblical decrees is evident in that practice does not always reflect the theoretical understanding. The Christian world also became divided under the Enlightenment influence.

One direction chosen was essentially a return to the Nature/Grace theology of Thomas Aquinas, that is: Christians strove to syncretise Enlightenment concepts with Christian ethics. The results for the education of children were a mixed blessing as ethical directives from Scripture were mixed with situation ethics prescribed by subjectivism ideals. The feet of the statue in Daniel, which had feet mixed of clay and iron (Daniel 2:41-43), caused the structure to break in pieces. It appears that the

position chosen by these Christians is quite similar. The dualism that marked the Church in Aquinas's time returned in a new jacket here.

In the second case, where Christians reacted against the eroding influences of secularism, the statement 'to know what Israel ought to do' seems to be applied in terms of 2 Corinthians 6 with separatist living. Education, in such a case, could either be 'soft,' focussing on Scripture, essentially reneging on the call to be the salt of the earth (Matthew 5:13) for the sake of remaining unstained by the world and its knowledge. (It is the tendency expressed by these Christians which gave the stigma of 'being too heavenly minded to be any earthly good'), or it could be aggressively positive in striving to regain stewardship in this world for Christ via rigorous academic pursuit within the Biblical framework. 'To love the Lord your God with all your mind' is seen as an important prerequisite for loving the Lord with your heart, soul and strength. It appears that in both these cases too, the problem of dualism has not been negated. The imbalance in terms of holistic Christian education is still present. The educational emphasis is on the immaterial at the expense of the material, as may be deduced from the philosophy statements of such institutions. The aims of such schools are marked by earnest desire to serve God as expressed in spiritual and academic training. Where physical education does feature in the overall scheme, it is generally as an add-on without further justification in terms of holistic Christian education. This also appears to be so in the latest Christian school development, Classical Christian education.

"Therefore, glorify God in your body, and in your spirit, which are God's" (1 Corinthians 6:20). As Christian believers, we must practise living to the glory of God. The New Testament accepts as a matter of course that, in His incarnation, our Lord took upon Himself a real human body, and no effort is made to steer around the straightforward implications of that fact. He lived in that body among men and never once performed a non-sacred act. His presence in human flesh sweeps away forever the notion that there is about the human body something innately offensive to the Deity (Tozer, 1980: Our Goal: Do all to the Glory of God, December 20). God created our bodies and we have responsibility to indwell them with sacred dignity and to care for them. Once more, the conclusion may be reached that, to date, Christian education has not yet completed its journey in striving for balanced stewardship

nurture. Dualism is still the great problem; it is hard to find a holistic balance in a world that pulls and tugs in every direction.

6.11 Summary of key points

- In a society driven by emotional actions and reactions, the Church is called to be principled and pure;
- The necessity of maintaining Biblical standards in education has been stressed to avoid situation-ethics in society at large and in education in particular;
- Feminism's striving to gain societal equality for women has stranded in the generic, societal economical drive that marks this age;
- Degenderisation of Physical Education follows the feminist approach to the wider society;
- Economy-driven psychiatry destroys education and those who are to be educated;
- In the revival of search for excellence, Christian schools continue on the path of dualism.

7. ASSESSING THE RESOURCE PRIORITIES FOR PHYSICAL EDUCATION IN CHRISTIAN SCHOOLS TODAY

7.1 Introduction

The historic investigations have left the reader with the clear impression that dualism has plagued Christian education through the ages; especially from the time onward that Greek philosophy under Plato and Aristotle began to dominate thinking in the Western world this has been the case.

In the context of the prevailing dualism, the thought that the mind (or soul) is superior and that matter is inferior, Christians have adopted the idea that it is important to keep one self unspotted from the world. After all, is this not the exhortation of the Apostle James? He writes, Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world (James 1:27). The Apostle Paul echoes the same when he writes, 'What communion hath light with darkness? Wherefore come out from among them and be ye separate, saith the Lord, and touch no unclean thing; I will receive you, and you shall be my sons and daughters, saith the Lord Almighty' (2 Corinthians 6:15-16, abbreviated).

Such exhortations, coupled with the wickedness which Christians perceived around them in the various societies and eras of which they were part, led to withdrawal from society. Sometimes this withdrawal was literal, as was the case in the monasteries, more commonly it was a spiritual withdrawal, that is, avoidance of anything that was regarded as unclean or as potentially leading to uncleanness and worldliness. Christians would focus their lives on the pursuit of spiritual and intellectual nobility – and generally do very well in these fields. However, as it has already been made clear in preceding chapters, this lead to lopsidedness in the view of man, it lead to skewing the view of man's education and, consequently, to imbalance regarding the child's nurture to holistic stewardship.

To investigate whether this problem still exists among Christians in the twenty-first century of Christian education, during the years 2003 and 2004, a number of

Christian schools in the Western world (or of Western, Christian origin in other parts of the world) have been approached to find out the extent to which dualism is still prevalent when striving for holistic, Christian education. The ensuing research led to interesting results among Christian schools that have a reputation of being very serious in training children holistically for God and His Kingdom.

7.2 The questionnaire: preparation path and resultant product

In preparation for the field research to take place, a questionnaire was developed. This questionnaire contained categories and sub-categories as defined in the flow chart which sets forth the thesis methodology (appendix one). The initial design was read and critiqued by three close colleagues; revision was undertaken on the basis of their input. After this, the document was proofread by a qualified professional, to ensure clarity and the absence of ambiguity.

On the basis of this stage of development, some changes were made in terms of language usage. A major addition was made to the form when one of the colleagues proffered the reminder that the research was to supply information for a thesis; this also meant that the requirement would need to be met regarding the foreshadowing of further possible research in the same or in related areas. His observation led to the inclusion of information requests that may assist in pointing to further research on the issue of holistic Christian education, e.g. information regarding the position of other subjects such as music and art in the curriculum approaches.

The questionnaire was then sent to a limited number of colleagues who were well established in Christian education, who had been involved in founding of Christian schools, in curriculum development, in dealing with numerous school governors of various protestant backgrounds. These educators were asked to try and fill out the questionnaire, to test it thoroughly, and return it with their critique.

The main point made by three of the seven was that the questionnaire was too involved and time consuming for them to fill in. This resulted in the addition of a shortened version which solely focussed on physical education in the school. This ensured that, at least, information regarding the main focus of the thesis would be

received. Those colleagues, who fed back on the basis of the shortened version excluded themselves and their schools by virtue of this choice from the projected further research in other, related areas.

Once this process of fine-tuning had been completed, the questionnaire was deemed ready (as judged by the author and the initial, three close colleagues) to be sent out to Christian schools throughout the Western world. The questionnaire template that was agreed upon looks like this:

Please, identify school type: primary/secondary/school of two descriptions (composite) _____

Please, answer section 2.7 to 2.14 with 'Yes,' 'No,' or an indication of percentage specialist hours.

Please, answer section 3.1 to 3.7 with either 'Yes,' or 'No.'

Questionnaire Template A

Question	Grouping	Responses
	Resources	
1.1	What percentage of the annual budget is set aside for purchasing resources Physical Education?	
1.2	What overall percentage of the annual budget is set aside for purchasing resources in language & languages?	
1.3	What overall percentage of the annual budget is set aside for purchasing resources in mathematics?	
1.4	What overall percentage of the annual budget is set aside for purchasing resources in science?	
1.5	What overall percentage of the annual budget is set aside for purchasing resources in technology?	
1.6	What overall percentage of the annual budget is set aside for purchasing resources in social studies?	
1.7	What overall percentage of the annual budget is set aside for purchasing resources in the arts?	
1.8	Is there any other source of funding (e.g. fundraising) that is specifically used for resourcing physical education?	

Professional Development		
2.1	What percentage of annually allocated professional development time is spent on professional development in the learning area of Physical Education?	
2.2	What percentage of annually allocated professional development time is spent on professional development in the learning area of language and languages?	
2.3	What percentage of annually allocated professional development time is spent on professional development in the learning area of mathematics?	
2.4	What percentage of annually allocated professional development time is spent on professional development in the learning area of science?	
2.5	What percentage of annually allocated professional development time is spent on professional development in the learning area of technology?	
2.6	What percentage of annually allocated professional development time is spent on professional development in the learning area of social studies?	
2.7	What percentage of annually allocated professional development time is spent on professional development in the learning area of the arts?	
2.8	Is a specialist teacher appointed on staff to teach Physical Education?	
2.9	Is a specialist teacher appointed on staff to teach language and languages?	
2.10	Is a specialist teacher appointed on staff to teach mathematics?	
2.11	Is a specialist teacher appointed on staff to teach science?	
2.12	Is a specialist teacher appointed on staff to teach technology?	
2.13	Is a specialist teacher appointed on staff to teach social studies?	
2.14	Is a specialist teacher appointed on staff to teach the arts?	

Curriculum		
3.1	Does the school have a curriculum in place for the learning area Physical Education?	
3.2	Does the school have a curriculum in place for language and languages?	
3.3	Does the school have a curriculum in place for mathematics?	
3.4	Does the school have a curriculum in place for science?	
3.5	Does the school have a curriculum in place for technology?	
3.6	Does the school have a curriculum in place for social studies?	
3.7	Does the school have a curriculum in place for the arts?	

Timetable		
4.1	What percentage of the overall teaching time is allocated to Physical Education on the weekly timetable?	
4.2	What percentage of the overall teaching time is allocated to language & languages on the weekly timetable?	
4.3	What percentage of the overall teaching time is allocated to mathematics on the weekly timetable?	
4.4	What percentage of the overall teaching time is allocated to science on the weekly timetable?	
4.5	What percentage of the overall teaching time is allocated to technology on the weekly timetable?	
4.6	What percentage of the overall teaching time is allocated to social studies (or equivalent name, e.g. culture) on the weekly timetable?	
4.7	What percentage of the overall teaching time is allocated to the arts on the weekly timetable?	

Library Resourcing		
5.1	What percentage of literature is allocated to Physical Education in the professional library?	
5.2	What percentage of literature is allocated to language and languages in the professional library?	
5.3	What percentage of literature is allocated to mathematics in the professional library?	
5.4	What percentage of literature is allocated to science in the professional library?	
5.5	What percentage of literature is allocated to technology in the professional library?	
5.6	What percentage of literature is allocated to social studies in the professional library?	
5.7	What percentage of literature is allocated to the arts in the professional library?	

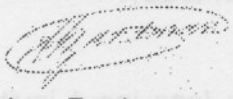
(The following section contains the simplified template which has been inserted for those who are not able to complete the elaborate section A of this questionnaire.)

Questionnaire Template B

Should time or information not be available to complete the questionnaire under A, then it would be appreciated if answers could be given to the following simplified version

1.1	What percentage of the annual budget is set aside for purchasing resources Physical Education?	
2.1	What percentage of annually allocated professional development time is spent on professional development in the learning area of Physical Education?	
3.1	Does the school have a curriculum in place for the learning area Physical Education? ('Yes' or 'No,' please.)	
4.1	What percentage of the overall teaching time is allocated to Physical Education on the weekly timetable?	
5.1	What percentage of literature is allocated to Physical Education in the professional library?	

Thank you very much for taking the time to fill out this questionnaire.
Confidentiality is assured.
Warmest Christian greetings,



Herm Zandman
17/11/2003

7.3 Selection of schools for field research and the method of data processing

The next issue to address was which schools to send the documentation to. It was the intention to receive a global impression of the current status of Christian education and that meant that the net had to be cast widely and proportionally to ensure an even, global picture. The number of schools had to be such that a reliable landscape would evolve with as small a margin of error as possible.

Furthermore, the dynamic of Christian schooling had to be considered. What is meant by this is that Christian schools which are comparatively young and which have been established on the historic knowledge attained from older, well-established institutions were likely to be more alert to the dangers that had encroached on those who had travelled the path before. The reasonable assumption could be made that – and this was discussed with the initial three colleagues – relatively young schools in countries with a comparatively young history of Christian education would be able to provide the most advanced picture in terms of how well Christian schools are able to serve truly holistic, Christian education today.

These considerations led to a gliding scale of input sought, with less input invited from the region where Christian schooling had its origin, Europe, and with more input sought from countries which were comparatively younger when considering the immigration and settlement of Christians over time. With the strong sense of history and the importance placed on the historic-redemptive approach to life that marks Protestant Christianity, much value is credited to learning from history (Veith, 1994:80). Therefore, the reasonable assumption may be drawn (Zylstra, 2002:18-22) that schools in the younger regions of the world (in the context of Christian education development) would indeed have learnt from the historic woes of the older regions in which dualism had been so insidious. Going up the scale from the least to the most, this meant that information was sought from Europe, Canada, USA, and Australasia. Besides this, additional requests were sent to areas in the world where Christians practised outreach and where they had planted Western-model, Christian schools to provide for their missionary families plus any other interested parties. Such areas

were the African Continent, South and Central America, South-East Asia, and the former East Block of Europe.

These considerations were applied in randomly selecting schools from the various internet sites on which schools were listed in their associations (such as ACSI, School of Tomorrow, AACS, ACCS and NZACS – see reference section) and on government websites. The only limiting factor was that the school was to be connected to the internet in order to facilitate communication. In order to preserve the anonymity of Christian, Western schools in African, Asian and former East Bloc nations, their locations have been kept deliberately broad in terms of topographical region indicators.

Schools in the regions listed below were approached.

Countries	Number of schools approached	Number of schools responding	% Responses to date 17/11/2004
Africa	1	1	100%
Asia	1	1	100%
Australia	6	4	67%
Austria	2	0	0%
Canada	5	3	60%
Eastern Europe	3	1	33%
France	2	1	50%
Germany	4	1	25%
Great Britain	4	1	25%
Greece	1	0	0%
Far East	1	1	100%
New Zealand	16	14	88%
Nigeria	1	1	100%
Spain	2	0	0%
USA of America	18	7	39%
Total	67	36	54%

The following steps were undertaken regarding data gathering and processing:

- Check the various websites regarding schools that have an e-mail address; then contact the schools, asking that the questionnaire be filled out. The schools chosen were selected as randomly as possible from the clusters available in a topographical area; the spread across a particular region was assured in selecting various clusters of schools throughout a nation, e.g. from the Association of Christian Schools International website schools were randomly picked from the clusters, but the clusters were deliberately selected to ensure a cross-section of the entire United States.
- Receive results back, enter the data in the Excel spreadsheet, provide relevant charts to display findings visually, enter these charts into the chapter and enable availability of the spreadsheets;
- Write commentary regarding results, draw conclusions of evaluative nature regarding the perceived findings of school situations in the context of holistic Christian education.
- Draw conclusions in the context of the original hypothesis.
- Summarise and indicate the possible road ahead in the context of holistic Christian education.

The considerations stated below guided the data processing

- In order to indicate as to how representative the data may be regarded, the margin of error was calculated using the EXCEL spreadsheet formula for standard deviation [=stdev(]. This aspect dealt with the question of validity
- The representation of findings is to be presented in clear summary form which is easily grasped. The choice of charting the data in their relative proportion is to be presented as clearly as possible. After private consideration, trialling of different presentation charts, along with consulting third parties, on the question

which representation would be the easiest to grasp, the pie chart was selected as the most suitable medium. This choice addresses the aspect of perspicuity.

- The data on which the findings have been based are to be available either as appendices or as separate portfolio to enable accountability checks by third parties. This decision informs the reader regarding the issue of reliability.

7.4 Justification and standards for research approach used

Literary research to date has indicated that many societal influences shape the worldview of people. A number of people hold to the Biblical worldview which is regarded as objective, i.e. it has guidelines and dictates set by an authority outside the realm of direct human experience and is, for that reason, considered objective. Others are guided by views formed on the basis of experience, or the influence of fellow human beings who have striven to think through issues of ontology, axiology, epistemology and teleology, apart from objective standards, rather solely on the basis of subjective reasoning, man himself being the ultimate standard of truth.

Once a worldview has been formed, this will also inform the one who holds a particular view about man and his place in the universe. This in turn results in practical application with regard to how people are to be approached, trained to adulthood, and addressed when stepping outside the accepted society boundaries.

In the context of our research, the worldview determines the approach to education. Education, like everything else, can be conducted either in obedience to God or in disobedience to Him.

Christian educators and Christian school communities have always tried to express education as faithful response to the indicators set forth by God in the Scriptures. Such an approach is meant to provide holistic, Christian education, that is, education of the whole person, in order that he may be equipped for God-centred stewardship in this world.

Historic, literary research to date appears to show that Christian educators have not been entirely successful in training the whole person in a fully balanced way.

Dualism, essentially the idea that the mind is superior to the body, seems to have influenced Christian education negatively, at the expense of truly holistic approaches.

The research conducted and reported on in this chapter aimed to investigate the extent to which the apparent historic trend is either confirmed or gainsaid by current-day practices in Protestant, independent education.

As such, the research was marked by the following main characteristics:

- It is responsive, which means that its presented conclusions are in the light of Biblical revelation;
- It is ethnographic, because it probes into practices in the light of what people purport to do, looking for confirmation or discrepancy, along with drives and motives behind the discovered practices; the attempt is to capture the reality of the target group, so that formulating the appropriate strategies for improvement may be derived with continued, open-ended systemic enquiry (Burns, 1997:330-333).
- It is contextual, because the research confines itself to those institutions which have bound themselves to the Biblical worldview and have chosen to operate in that context exclusively;
- It is reliable, because the research can be repeated at any given time, replicating the steps of research undertaken
- Verification and validation are reinforced through triangulation; two methods are being employed to research the place of physical education, the questionnaire method in chapter 7 and the interview method in chapter eight (Burns, 1997: 330-333).
- Reporting, that is, stating of the hypotheses, outlining of the research procedures, analysis of the findings, illustration of the findings (including deviant cases), interpretation and application of the findings, all this is undertaken comprehensively.

7.5 Qualitative research data in visual presentation

The pie charts in this section are the visual result of the data processing that has taken place. On the basis of findings, each representation tells its own story regarding the place of physical education in the context of Protestant, Christian education.

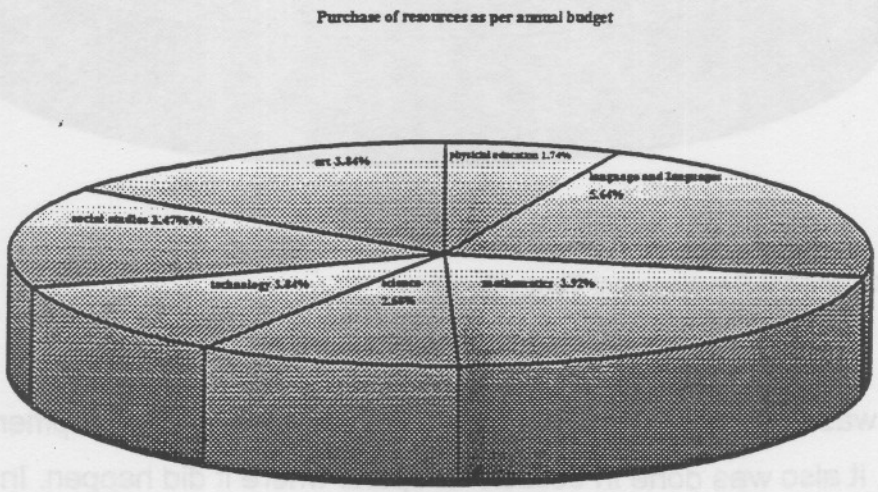


Figure 1: Purchase of resources as per annual budget.

Standard deviation: 1.22%

In the purchase of resources, physical education is clearly below the other subjects in terms of equipment available. Many Christian schools did not have adequate storage facilities for bulky items. Smaller items suffered much wear and tear because of inadequate storage, increasing the deterioration rate of equipment disproportionally (personal experience and conversations). Furthermore, school management and staff members regarded themselves as unable to teach with particular tools safely, tools such as javelins, rings, parallel bars and discs (personal conversations).

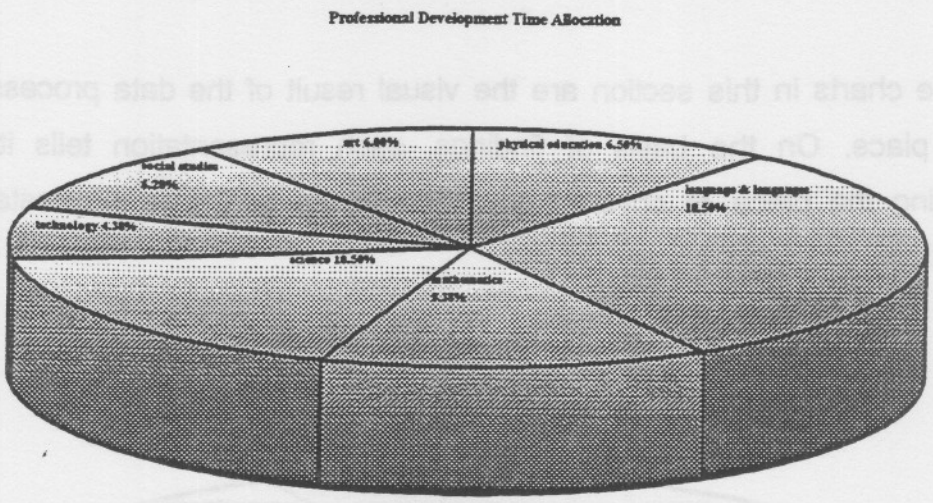


Figure 2: Professional Development Time Allocation

Standard deviation: 0.05%

Not only was very little time allocated for professional development in physical education, it also was done in occasional spurts where it did happen. In places where a national or regional sporting body would offer a training session to schools in the region, some volunteers would possibly attend such a course. For the training of teachers no progressive curriculum was available to master class management, physical education methodology and safety aspects systematically.

These teachers had not received such training as student teachers either, except a few who had made physical education and outdoor education their elective at their teacher training college – and even they were not challenged much in terms of teaching classes of children, rather, they focussed on outdoor pursuits, recreational possibilities (camps, outings) in the context of safety management and vague, generally stated values for student learning (curriculum documents in New Zealand and Australia, personal tertiary experience, observations in teachers colleges, testimonies from alumni).

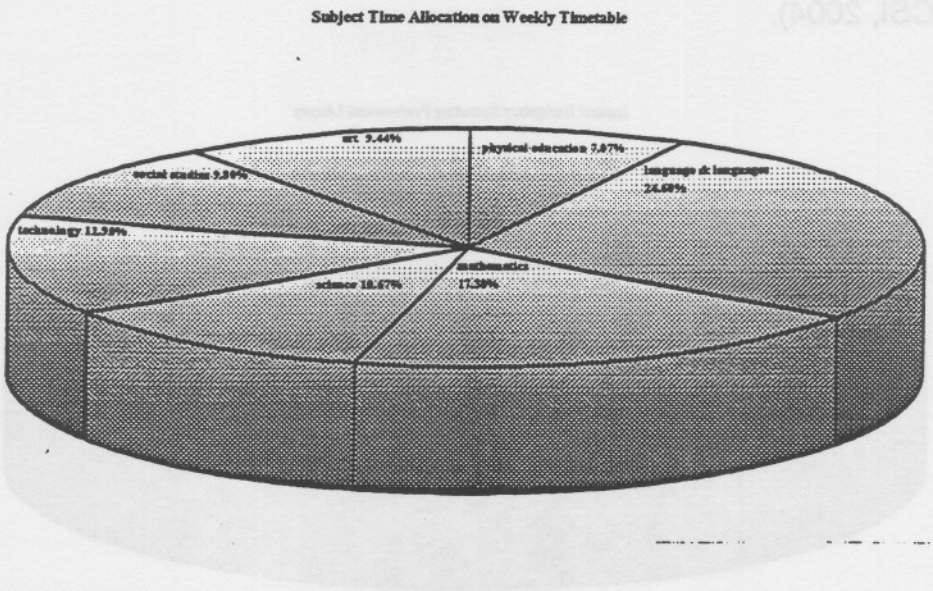


Figure 3: Subject time allocation in weekly timetable

Standard deviation: 0.06%

Generally, physical education did receive a fair share of the timetable, usually just over 1.5 hours out of the twenty-five available. Wherever possible, these hours were scheduled at the end of the day, so that the children did not have to go back to class after exerting themselves in physical activity. At least in Australia and New Zealand, shower and changing facilities are virtually non-existent to train children in basic sports hygiene. The situation in the USA and Europe is better regarding this aspect. In the USA, Australia and New Zealand it could be noted that much sport was engaged in outside school hours under the leadership of school sport coaches. Such activities are of a specialised nature and concerned only students who either volunteered or were selected on talent. This work falls outside the realm of physical education as defined in the thesis, since there is no underlying Biblical worldview basis that drives this extracurricular work, but rather the cultural expectations are being responded to.

Many of the websites of Christian schools in these countries, the USA leading the way, make this particular sport engagement one of the serious marketing foci to make the educational institution look attractive to enrol children. From the Biblical worldview perspective the fact that such marketing is engaged in is not a problem, but the fact that it is lacking in Biblical worldview justification is. The websites are

silent on the very point which is the raison d'être for the school community (ACCS, 2004; ACSI, 2004).

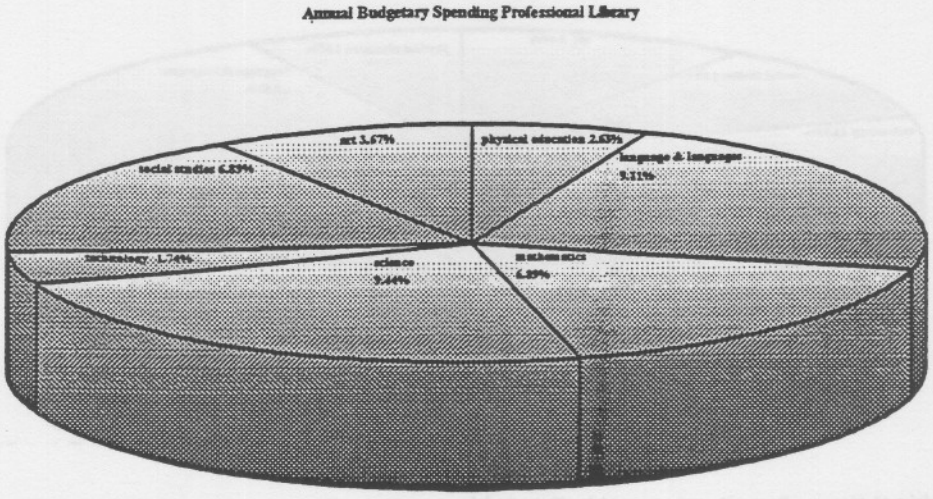


Figure 4: Annual Budgetary Spending on Professional Library

Standard deviation: 0.03%

Surprisingly, physical education is not the lowest on the budget, technology is. In considering this puzzle, feedback received and personal experience in the Christian school realm indicate that physical education equipment, when purchased, requires much higher expenditure than most other tools for learning. Even though technology can be expensive as well, many Christian schools thrive on donations (parents associated with the Christian school who work in the information technology sector are very commendable in this area, as are those who have businesses in the general technology sector of woodwork, metalwork) and on government initiatives to bring technology into schools. Therefore, technology is generally well catered for without much real spending on the part of the school management, whereas physical education requires serious expenditure to acquire even a modest arsenal of equipment.

7.6 Expert input in Christian education, as found in research data base

It is worthy of note that in secondary Christian schools experts were hired regularly on a part-time basis, and that the area of physical education was comparatively well catered to (see table of comparison below). Most of these physical education part-timers were employed to function as sport coaches for extra-curricular sport. There was no thought given to the place of their work in platform documents of position papers from the Biblical viewpoint, as stated earlier. Furthermore, there were very few schools, be they primary or secondary that had any physical education documented in their programmes as inclusive part of the justification for holistic, Christian education. In the schools' literature the beauty and necessity of Christian education was well defended, but when it came to application in the school curriculum, Christian education appeared to cater, within the Biblical worldview paradigm, for subjects with main focus on spiritual and cerebral challenges, such as Biblical studies, Church history, mathematics, science, languages, history, and geography. In view of the fact that music plays a significant part in most church groups affiliated with Christian schooling, this subject received quite a good justification in most Christian position papers or platform documents.

Table 1: Hiring of specialist teachers in secondary Christian schools

Subject	Specialist hire
Is a specialist teacher appointed on staff to teach Physical Education?	25.00%
Is a specialist teacher appointed on staff to teach language and languages?	23.00%
Is a specialist teacher appointed on staff to teach mathematics?	23.00%
Is a specialist teacher appointed on staff to teach science?	43.00%
Is a specialist teacher appointed on staff to teach technology?	3.00%
Is a specialist teacher appointed on staff to teach social studies?	23.00%
Is a specialist teacher appointed on staff to teach the arts?	23.00%

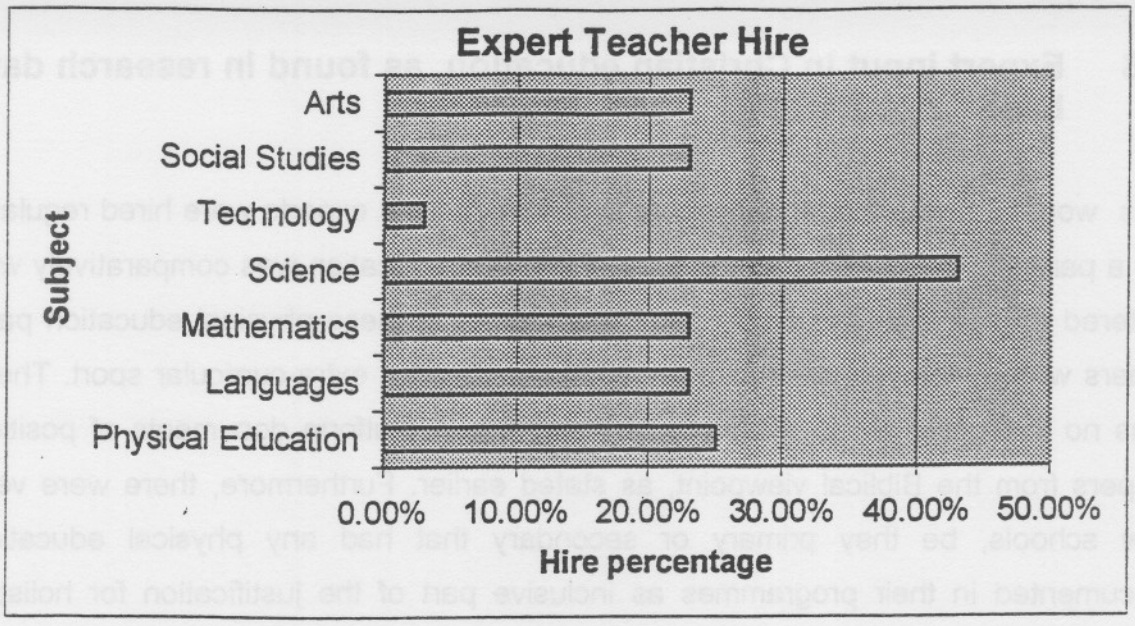


Figure 5: Expert teacher hire

7.7 Summary of key points

- Careful research methodology has been applied;
- Research is responsive in that it presupposes the Biblical body of truth as normative for all starting points, methods and outcomes;
- Data in research bear out that Physical Education as a school subject is being marginalised in Christian education.

8. VOICES FROM THE FIELD PONDERING CAUSES FOR THE IMBALANCE

8.1 Introduction: selection of interviewees and interview approach

Historic and investigative data have indicated that the concern of dualism indeed exists in Christian education. In striving for holistic Christian teaching and learning, physical education appears to be the Cinderella who has not found her Prince (yet). Interviews with a number of Christian educators have been conducted, in order to uncover what the motives might be for this imbalance. The records of these interviews are presented in this chapter. Each interview write-up has been sighted by the interviewee for approval.

The interviewees have been randomly selected from within the schools which were the objects of investigation in chapter seven. To lend credibility to the statements made, two criteria have been applied when singling educators out. These criteria are that they, in the first place, must have had training in Christian education prior to taking up a teaching position in a Christian school and in the second place, that they have served in Christian education for at least two years.

The first criterion gave a reasonable amount of confidence that the person in question would be able to think critically from the Christian ethical perspective. Where expressions of secular thinking might conceivably come to the fore, they could be queried in the Biblical worldview context of the interview, on account of the presumed grounding in Biblical understanding for education which the teacher has absorbed during training.

The second criterion would provide a measure of confidence that the teacher has an adequately mature and realistic view of the daily practice played out in the Christian education setting.

The interviews were semi-structured in approach. Rather than having a specific interview schedule or none at all. That meant that the interviewer did have a number of open-ended questions prepared (see parameters presented below), but that the flow of the conversation would enable elaboration or deviation within the wider scope of physical education in the Christian school. The conversations were loosely guided to ensure that the questions and answers stayed within the parameters relevant to the thesis. This approach led to some surprising statements made by particular colleagues, notably by C., the second interviewee and by D., the fifth and last interviewee.

The interviewer has endeavoured to make the interview setting as casual as possible in order to avoid responses that might try to align with perceived expectations on the interviewer's part. To avoid such responses, the interview took the form of a talk among colleagues, initially without the interviewee knowing that an interview was actually being conducted. After the conclusion of the topical conversation, the interviewer would tell the colleague that he, the colleague, had in fact been interviewed for this part of the thesis. At that point permission was sought to use the content of the conversation in this study. Assurance of anonymity was provided along with the promise that each write-up would only be used after approval was obtained from the colleague who had been interviewed.

In broad lines, the following thread of investigation has been followed and the colleagues interviewed proved to be focussed enough to stay within these parameters. It was hardly necessary to redirect conversations.

The choice of parameters was carefully determined after discussing these with some people, scholars, who already been involved in the thesis to date, and who had gone the road of doctorate studies already.

The parameters decided upon were the following:

- Establish the teacher's personal inclination toward the subject of physical education in terms of likes and dislikes;

- Determine whether and to what extent the teacher sees educational value in teaching this subject;
- Ask for an evaluation of the place of physical education in the school in which the teacher is employed;
- Discuss the reason on the part of the Board of Governors for regarding physical education in the way it does;
- Examine how the teachers in the Christian schools generally tend to approach physical education – as the interviewee sees it;
- Discuss possible reasons for the stance taken by Christian school teachers regarding the teaching of physical education.

After the interviews had been recorded, the main and recurring facets that came to the fore were highlighted and evaluated on a philosophical-ethical basis to ascertain what the actual current situation appears to be in the Christian schools.

In fine, an attempt was made to correlate the quantitative stocktaking findings of the previous chapter with the qualitative investigations conducted here. The interviewees and the schools in which they work are known to the investigator and the triangulation was accomplished by lining up the actual findings regarding each of those schools and the statements made in the interviews. In short: a connection was established in which the observations of the teachers are to be corroborated by the factual state of affairs in their particular schools. This particular part of evaluating the situation as found through the research conducted can be read about in the ninth chapter.

All the written accounts presented here have been read by the interviewees after the final write up and have been approved in their current format.

8.2 Interview reports

Interview number one (international, school 7)

The interview is with Z. who is principal in Christian education and has worked in this capacity for twenty-eight years, in the United States of America. He has studied in Christian education through various degree levels. The interview took place during a conference on Christian education in January, 2001.

Interviewer: "Thank you for sharing your views on Physical Education in the context of Christian education with me. First of all, what is your own view of physical education as a school subject?"

Z.: "In my view it has a valid place in the overall context of Christian education. God created the whole person and we, as Christians, are to nurture this entire person, including the physical aspects."

Interviewer: "What you are saying does not appear to be shared with all Christian, I would even hazard a guess that you have just expressed a clear minority position."

Z.: "I know it is. I know this from my own experience where I work. Whenever I chair staff meetings that have to do with the school curriculum, I can see my colleagues getting animated and involved when discussing academic and theological subjects. However, the moment we come to talk about the physical education department, you can see them relax visibly, taking time out as it were, because this subject is of relatively minor importance – as they view it."

Interviewer: "How do you handle that?"

Z: "I ask viewpoints at times when they least expect it, getting them to get 'with the lesson,' but it is a concern that this is necessary."

Interviewer: "Why is this of concern to you? Why can't you just leave them in the position they seem to hold?"

Z.: "Because these teachers are expected to have a full-orbed understanding of what it means to train people as servants for God. What I see, is that they limit themselves to the intellectual only. That is not right."

Interviewer: "Why do you think they have come to such a position?"

Z.: "Traditionally, Reformed education has been very strong on getting to know the Scriptures, on living a life apart from worldliness. In my view, this has created an idea that working with the physical is somehow below the dignity of those who are dedicated to serving Christ."

Interviewer: "Would you say that it is a bit like what I have heard Reformed Christians say that a person is somehow considered to be less spiritual when he is a successful businessman, making a good amount of money?"

Z.: "Yes, I have sensed that kind of attitude as well. It is probably on the same plane; over time the impression has taken root that material things are equal to un-spiritual things."

Interviewer: "Have you got any idea where this kind of thought pattern has come from?"

Z.: "Historically, I would lead it back to the Roman Catholic Church with its Nature/Grace theology. Scripturally, I believe that certain statements have been taken out of context, leading to devaluation of what God has created in the material sense. Yet, the Bible is full of praise for God's handiwork, the created things. We are actually exhorted to praise God for them and to praise God with them. I think we can do better regarding the latter. We are not very good at praising God with the material blessings, including our bodies."

Interviewer: "So, what now?"

Z.: "I think that we need to keep on talking about matters like this, spread the seed, as it were. On that score, the work you are doing may well prove to be a blessing. But, yes, those who can see the problem are to seize the opportunity to talk about it in Christian circles whenever possible."

Interviewer: "Thank you for this talk. May the Lord continue to bless the work you do for Him."

In the interview with Z. the dualism still plaguing Protestant Christian education has been brought to the fore clearly. The indifference of academically orientated staff members in his school toward the learning area of physical education he clearly sees as a gap in their theological understanding of what it means to be training for stewardship under God. He also views this gap as a concern that needs addressing via ongoing dialogue regarding the question as to what it means, what it really means, to have holistic Christian education.

Interview number two (New Zealand, school 9)

The interview is with C. who has been in independent Christian education for seven years at the time of the meeting. He came into Christian teaching without formal schooling and has recently finished his training in a Christian teacher training college. He himself is enthusiastic about sport and about physical education lessons, even to the point that he takes classes for colleagues who, in turn, substitute for him in his own class. The interview took place at his school on April 2, 2004.

Interviewer: "Could you tell me, C., why it is that you love teaching physical education so much?"

C.: "Well, I like sport myself, but I also see how the children enjoy being out there, getting fit, and learning skills other than the cerebral ones in class. I simply love this part of the work."

Interviewer: "Other than enjoying physical education, do you perceive any particular educational value in teaching these lessons?"

C.: "Absolutely, in no other lessons are the children challenged so much, in so many different ways in terms of the fruits of the Spirit; they have to accept that they may lose, they have to be happy in the right way when they happen to win, they have to deal with setbacks, they have to persevere when tired, the list goes on. Basically, there is no other formal school subject which tests them and trains them so much regarding their character. This is over and above the obvious benefits of developing good motor skills, spatial orientation, and relationship skills – under pressure often."

Interviewer: "The way you talk about physical education, it is as if it should be right up there with the most important subjects in the school!"

C.: "In my view it should certainly hold a much greater place of prominence than it generally has in our Christian schools – including this one."

Interviewer: "How is physical education generally regarded in Christian schools, particularly in the one in which you are working now?"

C.: "I can fairly confidently speak about Christian schooling in general in New Zealand, because I have a lot of contact with colleagues from similar schools and all of us perceive the same thing, i.e. that physical education is the most undervalued subject on the roster."

Interviewer: "How does that show in practical terms?"

C.: 'Well, for one, if a child needs to catch up on academic work, then it usually is being kept back from the sports lesson, never from another one. When a child's parents need to take the child out of school for an appointment with the dentist or such like, then it is strategically planned – if possible – toward the end of the school day, and that is okay, but more often than not, the school day chosen happens to be the one with physical education at the end. The coincidence is too great."

Interviewer: "You have a Board of Governors which sets the general direction of the school. How is physical education regarded at governance level?"

C.: "Physical education is seen as a concession to the children, to allow them to have some fun, I think. Also, the Department of Education expects the subject to feature in the timetable, because it is considered an essential learning area in the national curriculum of our country. But in terms of real education it is not being given much thought. For instance, in terms of school spending, it does not even feature on the budget! The fact that we did get a good supply of gear this year, was because the Principal pointed out that occupational health and safety issues regarding the old gear we had could land us in troubled waters. Also, he pointed out that in an educational institution like this one, physical education lessons should also be lessons in which children learn new skills and are trained in godly attitudes. The result was that some funds were found outside the budget for a one-off spending spree. Generally, the Board of Governors is very spiritually and economically oriented regarding essential learning areas. This means that Bible Study features highly on the time table and is given much weight and that, running close second, are those subjects which lead to knowledge and skills which traditionally are seen as important for career furtherance."

Interviewer: "When you say, the Board is very spiritually oriented; does that mean that it wants the Bible studied intently regarding man's place in God's plan, man's relationship with God and fellowman, man's ethical approach to stewardship?"

C.: "I guess that pretty much sums it up."

Interviewer: "Then, how can it be that man's health and fitness as promoted through physical education in the school is not regarded much?"

C.: "I really don't know, but it does appear as if something has been overlooked, right?"

Interviewer: "Let us have a look at the position of the teachers in relation to this subject. How do you see Christian school teachers in general take to the subject of physical education?"

C.: "Generally? Very poorly."

Interviewer: "Why this definite conclusion, condemnation almost?"

C.: "Most teachers also think in terms of important and less important subjects, the important ones being those which are singularly focussed on cerebral activity at the classroom desks."

Interviewer: "Perhaps I put words in your mouth here, but – just for the record – do you see dualistic thinking in the approach to subjects, you know the idea that the mind is superior and the body is inferior?"

C.: "That is what I am saying. And I do not believe that such a mindset is Biblical. Also, most Christian school teachers I know are uneasy with sports lessons because they don't trust themselves in class management; everything is different and it causes discomfort and a feeling of inadequacy. This in turn results in dislike for teaching the subject."

Interviewer: "But, if this is the case, wouldn't a Christian teacher then resolve to get better at teaching it, rather than expressing, or at the very least feeling, reluctance?"

C.: "Well, that would be the case with most other subjects, but you should also notice that it is a certain type of Christian that enters the Christian teaching profession."

Interviewer: "That is a new one for me. Could you elaborate?"

C.: "Well, I think that the profession attracts a certain type. By that I mean that these Christians are spiritually very eager and, as a result, bookishly inclined, definitely possessing a dualistic bend. They see sport as something that is not

spiritually noble. Certainly, today's society's obsession with fitness and looking good does not do much to allay any fears regarding idol worship. Aside from that, most teachers in New Zealand Christian schools are Christian women, which puts an extra stamp on what I said just before."

Interviewer: "And what about the few sport-minded ones that you see? Can you describe them?"

C.: "Generally, they tend to be guys, and they are also people, men and women, who are keen on sport because they themselves are good at it, have done a fair share of sport, have been involved in coaching club teams. They are comfortable on the sports field themselves and this carries over in the way they work with their students. They are physically in good shape, not too round or thin generally, but of good physical build. But there are only a handful of those in Christian schools."

Interviewer: "When you say 'good physical build,' can you say a bit more about what you mean by this?"

C.: "I think so. When you talk about some one who is well built, you generally see some one who is not round and 'podgy,' not thin and lanky, but rather having good, strong legs and arms, a flat stomach and firm shoulders."

Interviewer: "And you perceive that the kind of body a teacher has makes a difference to the way that teacher takes to the subject of physical education?"

C.: "In our school that certainly seems to be the case and I have seen the same during my teacher training as I worked on all subjects, including physical education, with different types, body types, of aspiring teachers. There was a clear correlation between how the members of my group took to physical education and their physical ability – which in turn was closely related to their physical build."

Interviewer: "Finally, do you have any idea what can be done to improve the situation?"

C.: "No easy answer comes to mind. I think that Christian teachers need to learn to see how physical education fits into the overall striving of Christian education. That way they will become convinced regarding what ought to be done. Besides this, Christian trainee-teachers must receive better and more in depth training regarding this subject, otherwise they will continue to flounder and they will continue to avoid the subject. It must be brought into their comfort zone more than is currently the case. I think that would cover the main issues in terms of growth."

Interviewer: "Thank you for this talk, C.. You have been very helpful with the insights you have shared."

Physical education certainly has value for the training of children that other subjects do not provide. C. has experienced how the challenge of performing on the sports field or in the hall tests the students with regard to attitude forming as no other discipline can. For that practical reason and on account of the necessity for holistic approaches to education, he regards physical education as a subject that should have greater prominence than he currently perceives it to have.

From his statements it also appears that many teachers are uncomfortable with teaching the subject because of insufficient training in class management, which in turn is the result of undervaluing it on account of, once again, a noticeable dualistic mindset. He made an interesting point that, as he sees it, a certain type of Christian will choose to go into Christian education and that this person generally is adversely disposed towards physical education. This view could well be worthy of further examination in future studies.

Furthermore, his observation regarding the person who is well build and, therefore, more inclined to chance his arm at physical education, seems to confirm the findings of Sheldon as he related temperament types to components of physique.

For his study of the human physique, Sheldon (1898-1977) started with 4000 photographs of university-age men, showing front, back and side views. By carefully examining these photos he discovered that there were three fundamental elements which, when combined together, made up the physiques or somatotypes. After careful mathematical calculations, he arrived at three basic human shapes, the endomorph, mesomorph and ectomorph. In their extreme forms these shapes were respectively round (pear-shaped), muscular (Mr. Universe being the ultimate mesomorph), and linear (crane-shaped). Sheldon recognised, as one would expect, that many people are not in one of the three extremes, but have dominance toward the one or other type. However, classification of body types was not Sheldon's ultimate goal. He wanted to help resolve the question whether a person's body type was connected with the way that person would act. He wanted to explore the link between body and temperament.

In his effort to find traits that would describe the basic element of behaviour, he interviewed hundreds of people. As a result, he discovered that the endomorph is inclined toward love of relaxation, comfort, food and people; the mesomorph is focussed on assertiveness and love of action; the ectomorph is most inclined toward privacy, restraint, coupled with highly developed self-awareness (Arraj and Arraj, 1988).

To all intents and purposes, it appears that C's intuitive observations in the Christian education field are borne out by the research findings of Sheldon. Notwithstanding these observations, C. would still expect his colleagues to strive for a good lesson in physical education and rise above the stereotypical in dedication to holistic, Christian teaching. The ethical principles would be expected to override the teachers' natural inclinations. That this is not necessarily happening seems to be confirmed by C.'s observations.

Interview number three (New Zealand, school 10)

The interview is with T. who has been in independent Christian education for four years. She came into Christian education with Christian immersion schooling. Her teaching experience in Christian education spans five years. She is now enthusiastic about sport and about physical education lessons, even though she was

uncomfortable and apprehensive about teaching them initially. She has recently retired from teaching to be a mother at home. The interview took place at her home on April 6, 2004.

Interviewer: "When teaching in the school, how would you rate the place of physical education there?"

T.: "I would rate it a 2 on the scale of 10."

Interviewer: "Why so low?"

T.: "Well, there was next to no material, there was no curriculum, there was no professional development provided. Those are the main impressions I have been left with, I guess."

Interviewer: "Do you think it is right to have physical education in a place significantly below other subjects?"

T.: "Definitely not! Our bodies are the temple of the Holy Spirit and we are duty-bound to look after them and to teach the children how to do the same."

Interviewer: "Then why is it, that the Board of Trustees did not share that vision, since it has Biblical worldview education at the highest place in the school's banner?"

T.: "I don't know the answer to that. I have never really reflected on that, but it is puzzling all the same. It used to be different when we had the previous principal at the school. He would have physical education up on the same level as Social Studies and Science, for instance. He would also engage a Christian physical education specialist to take the classes....I would say that

he had a really good understanding of how Biblical education is to be implemented. After he left, things changed."

Interviewer: "How did you yourself regard the physical education lessons you had to do with your class?"

T.: "I loved those times! It was really neat to go out there and see the children work in such a unique way at a meaningful subject."

Interviewer: "Did you always enjoy teaching this subject?"

T.: "Well, no. In the beginning I was really apprehensive, because I did not really know what I was doing. I simply was never taught how to handle the subject."

Interviewer: "So, what changed?"

T.: "I found out about the books you had written, the teaching manuals for gym lessons, swimming and athletics. They were a great help and they gave me confidence. I could follow a method step by step, it was safe, it told me what errors to look for and how to organise the classroom flow. They made the difference. I grew to love the teaching and I knew that it had a relevant place in Christian education as a whole – which is what we were to give to the children entrusted to us."

T. demonstrated good, Biblical understanding of the place of physical education in the holistic approach to training. She has discerned, purely by looking at the resources and professional schooling available to teachers, that the subject is of low value in the Christian school. She expressed her own inadequacy as a case in point when being a starting teacher; her preparation included all the skills and knowledge for the academic subjects, but no time was given to methodology in physical education. Once she had step-by-step lesson plans to follow, her confidence and enjoyment grew. Her question mark as to why the governors of the Christian school could not see the inconsistency in their approach to Biblical worldview training has stayed with her to this day.

Interview number four (international, school 6)

The interview is with J. She entered education after finishing studies in South Africa and Ohio, USA. Her training was done within the Biblical worldview framework as was her subsequent teaching. Her teaching experience in education spans thirty-five years, done both in South Africa and in Zimbabwe. She is co-founder of a Christian secondary school for physically impaired students. The interview related to the practice at this school and took place at her present place of work in New Zealand, on April 8, 2004.

Interviewer: "J., you have told me quite a lot about this exciting venture of starting a new secondary school for physically impaired children. What I am curious about is how much physical education actually featured in your school and how. Care to tell me about it?"

J.: "Sure, actually physical education was practically the most important subject in our school, because these children needed to develop their motor skills so much. Many of them could barely stand, or didn't care to, and all of them felt bad about themselves because of their ineptness which, in turn, carried over in their interaction with the world around them, especially with other people of course. When we started the school we inherited a pretty despondent and negative lot of students. By training them over time in their motor skills, they grew in confidence, they grew in enjoyment of life and this carried over into other areas of living."

Interviewer: "Wow! How much physical education did you actually do in a week's timetable? Care to put a percentage on it?"

J.: "That is a bit hard, because it varied, plus we did it often in small stints, so as not to tire them out too much. Eventually, as they got better at it, the time and effort would grow more intense. But we certainly did lots, perhaps as much as thirty percent."

Interviewer: "Why such a heavy emphasis?"

J.: "As stated before, for the students to experience the ability to do things caused them to grow in confidence. That is the first point. They became more positive about life. They became more amenable to receiving instruction in other areas of life."

Interviewer: "Could you illustrate this, the manner in which their physical education prowess carried over in to other areas?"

J.: "Well, I recall that, when we started, a number of them were really foul-mouthed. They simply did not care about anything. After they grew in confidence, they also were more approachable about changing their language and clean it up. They also grew in care for others, as was shown on one occasion when one boy, who started very negatively, got up out of his chair in class one day with a mumbled, "Excuse me, Miss" and went outside to help a child that had fallen over and could not get up. Such a thing would have been totally unimaginable in the first couple of months. Generally, they started to enjoy clean and healthy living."

Interviewer: "And would you really attribute this in a major way to the fact that they were taught motor skills in physical education?"

J.: "In physical education we taught them motor skills, but they also were constantly challenged on their behaviour. And this challenge, during sport and elsewhere, for instant in art lessons – which could be pretty frustrating for students who were hampered in motor skills, especially in the fine motor skills required there - was done from the Christian perspective. So, yes, I would say that that is indeed true, bearing in mind the constant attitude training that accompanied the motor skill training. Of course, we would be right alongside them, running with them, throwing and catching, role modelling, in other words."

Interviewer: "Could you illustrate any specific things you could do as a result of this physical education approach?"

J.: "We also taught them life skills, how to pick up the phone, how to do domestic tasks. Physical education was foundational to these skills. It was, you could say, a prerequisite, the basis. When speaking to my friend a little while ago, I was told that many of those with whom we started are now nearly main stream – a real thrill."

Interviewer: "You had of course expansive resources for physical education to be so successful."

J.: "We had nothing! We used the natural resources around us. Besides that, it must be noted that the community was enormously supportive. We received bats, balls and other small items from families who were involved with the school. At times a specialist teacher would drop in and offer free service for a while. That is how we got by. The people around were super!"

Interviewer: "I take it, you see physical education as a worthwhile learning area in the curriculum then?"

J.: "Would not work without it. Not in that school, not in the current one – which has healthy children. It does so much for the overall personality development

of people, when used in the Biblical worldview framework! It is my ardent hope that also the Board of Governors of this school will learn to see this over time."

In a unique situation, while working with physically impaired children, physical education rose to position of high prominence. In this school, as J. unequivocally declared, this subject was the basis for success and growth in confidence for all other areas of learning. Done within the Biblical framework, physical education was the starting point to bring children to the point where they actually began to develop a positive view of the world around them, their fellow human beings, and themselves. J. went as far as to state that physical education was a prerequisite for the teaching of life skills.

In a situation where children are obviously physically impaired, it stands to reason that improved mobility is a premium goal of education. However, it is of interest to note how much influence on the rest of the person, i.e. emotional growth, spiritually positive development, and intellectual achievements this part of the formal training had on these students. The conclusion may well be warranted that, if physical education has such a beneficial influence on such students, that such benefice may well extend to students in main stream education as well. J. made this point at the close of the interview when she stated that she would not work without physical education taken seriously in the school, not even in a school which has healthy children. The benefits for overall personal development are seen as too valuable to ignore.

Interview number five (international, school 8)

The interview is with D. He came into Christian education out of the state education system. He has worked as a teacher, founding principal and principal of Christian schools for 21 years. He himself has represented his state as a member of the national hockey team, testimonial to his personal interest in sport and physical education. The interview took place at his current place of employment on Wednesday, June 16, 2004.

Interviewer: "How would you personally rate the place of physical education in the Christian school in terms of its importance, D.?"

D.: "Personally, I have a very strong interest in physical education. I would certainly view it as an important subject in the school. I mean, not to the point of crowding out or overshadowing the other, academic subjects, but I certainly think it has its rightful place.
"

Interviewer: "Why do you think so?"

D.: "Well, to be honest with you, I have never really considered that question. I guess, I have just followed in the tradition of education. Physical education has its merits; therefore, it is to be part of the package."

Interviewer: "But you have never really considered how it fits into the Biblical worldview?"

D.: "Can't say I have. It is something that could do with a bit of work; it is certainly important to be able to say why you do certain things in the overall context."

Interviewer: "Have you come across any colleagues in Christian education who have indicated why they think it is relevant?"

D.: "Never. It is an area that requires attention. No one has ever put the question before."

Interviewer: "Then why, do you think, physical education is being taught anyway?"

D.: "Like I said before, firstly, because it has always been there. Also, it is regarded as a good way to have the children burn off some energy, an antidote to the cerebral pursuits they are so much involved with. Teachers, generally, are quite happy to teach it, in my experience, and make a good fist of it. Of course, there are situations in which older ladies tend to swap their classes with a younger teacher, using talents in the best way possible."

Interviewer: "What is the view of the governors in your current school on the subject?"

D.: "They are very sluggish about it. I have given it quite a boost when I started work here, especially when it came to purchasing new sports gear. The powers-that-be down here see physical education as something that belongs

to the domain of the parents, something to pick up during the weekend and in after-school time."

Interviewer: "Can you rhyme that for me with the covenantal approach to education that the school as per its vision favours? I mean, can you explain how such a stance fits in with the concept of training the whole child covenantally for stewardship under God?"

D.: "I am afraid I cannot make sense of that. I can see that, in training the whole person, physical education would have to be included – most certainly. So, no, I cannot fit the two together, the philosophical basis and this particular practical translation where physical education is concerned."

Interviewer: "To conclude, what would you see as important with regard to the subject in the context you are working in?"

D.: "I reckon, it is about time that we figure out where the subject sits in the overall concept of Christian education and then approach the application of it in that manner. Like I said earlier, it is a new question to me, but certainly a relevant one."

Interviewer: "Thank you for this interview, D. It is a valuable further contribution to reading the landscape of physical education in the context of holistic, Christian education."

Whereas D. personally was very much interested in sport and physical education as a school subject, he had never really thought about this subject in the framework of the Biblical worldview. What drove him in pursuit of recognition of the subject in

Christian education were tradition on the one hand and personal interest on the other.

This interview brought out the interesting aspect as regards his personal stance that physical education was indeed given due recognition in the school week planner, but it was devoid of theological foundation. In the other situations that were investigated, the situation was the other way around in that the theological foundation for the subject was very well enunciated, but the practice did not echo the theory. In the region where D. practised his vocation in terms of this issue, the way he looked at the case was apparently shared by those around him, because he had never come across some one who had espoused a theological justification.

The standpoint taken by the governors of his current school holds more familiar territory. In their thinking the dualism of mind and body comes through with clarity. The school is to train the mind in cognitive and spiritual areas, anything besides is in the sphere of the home. D. rightly concluded that such a mode of thinking is not consistent with the concept of holistic education in the covenantal setting. Such a position also projects tendencies of the so-called sphere theology as developed by Herman Dooyeweerd. In a nutshell, this theological teaching attributes particular responsibilities to certain societal spheres, compartmentalising the dunamis of relational activity, diminishing the holistic life approach that is to mark the Christian walk.

8.3 Holy leisure is lost with the Western work ethos

During the interviews, certain aspects continued to occur with regard to the motives for undervaluing physical education as a subject in the Christian school, as the interviewees saw them. These aspects appear to reflect the spiritual angle from which people come to this area of learning, the predisposition formed by ages of dualism in the way the church has philosophically looked at the issues of the material and the non-material and the ethical consequences derived from this. In the following summary of findings, the main factors which run like threads through all the

interviews will be considered and placed against the background of the culture in which they have grown.

The strongest reason for elevating other subjects, the so-called core subjects, over physical education may well be the economic one. In the current societal tension between homo faber and homo ludens, work and the amassing of earthly riches is seen as very important by many Christian parents. They desire their children to be safe in the material cocoon and physical education is not seen to be linked with the fulfilment of such a desire. Therefore, cerebral activity is applauded and it is seen as the key to successful living. In Christian education, the higher the student scores in academic subjects, the better the chances of career success. The ironic statement by Neil Postman that he who is seen as most successful is he who dies with the most toys around his bed (Postman, 1995: 33) tends to hold true in the Western, Christian community to a large extent as well. This is clearly heard when talking to Protestant, Dutch immigrants in the churches in countries like Canada, USA, Australia and New Zealand. The overarching tenet of the replies received from these immigrants is that school is for academic learning within the context of the Biblical framework. Physical education is regarded as an extra to the school activities, a bit like a biscuit which the children like, but which is not really nutritious and necessary (personal conversations with immigrants to New Zealand, Australia and Canada between 1988 and 2002). Set over against this is the view expressed by Pieper, who sees leisure not only as a desirable aspect of life, but even as the basis for culture (Pieper, 1952: 3-7). In the middle of a post-war Europe that was busy rebuilding and searching for material security with frenetic haste and industry, Pieper sets before us a view of holy leisure. In considering the word 'leisure,' he goes back to the original Greek and Latin word 'skola,' from which we have the word 'school.' In order to gain a clear notion of leisure, he declares, we must begin by setting aside the prejudice – our prejudice – that comes from overvaluing the sphere of work. In a world of 'total work' to take such a position presumably sounds immoral, as though directed at the very foundation of human society.

Leisure, however, is much more than the absence of work (as it is generally understood today). It is a sense of receptiveness by which the world around is understood and absorbed without seeming effort. For instance, when some one

would observe a rose in bloom, then this phenomenon is taking in without apparent effort on the part of the observer. Set over against this is the work of discursive thought which is aggressive and workmanlike, and more in line with the modern-day understanding of knowledge. In Western education, this aggressive acquisition of knowledge, thereby putting it under the denominator 'work,' is what most people in society are exclusively familiar with (Pieper, 1952: 3-7).

When attending a Maori language class in Auckland, yours truly was full of zeal and eagerness to work hard at mastering the language. The response of the old teacher was, "Let it come to you." She had a genuine understanding of the skola approach to learning, being receptive rather than aggressive. It was hard for a dyed-in-the-wool product of Western education to grasp this methodology. It was an approach that continued to be difficult and even annoying to follow during the one year of study in that class. Yet, hindsight compels the conclusion that this teacher understood the value of intellectus, understanding in so far as it is the capacity of the simplex intuitus, of that simple vision by which truth and knowledge offer themselves as parts of the landscape to the eye. In her teaching this went hand in hand with ratio, the power of discursive, logical thought, of searching and of examination, of abstraction, of definition and of drawing conclusions. In Western, including Christian education, the former is by and large lost, whereas the latter is regarded as the main highway to learning. This has also resulted in a reduction of the view of physical education, because this subject was synonymous with leisure activity for school-age children, and leisure activity is anathema to many a Christian who comes to learning with an aggressive and economically tinged workmanlike approach. The developmental value that physical education, when taught rightly, brings to the student is overshadowed by the quest for academic knowledge and skills.

In an environment that is determined by the concept of ratio, physical education is of great value to restore a measure of intellectus. It is not accidental that those who tend to excel at physical education make it seem effortless. Their intuitive activity in team play causes them to stand out, yet what they do appears to be without strain, without labouring. These are, as judged from personal observations over twenty-nine years of teaching, the students who approach life outside the physical education lesson with grace and economy that is highly effective as well. They carry their fluidity

demonstrated in the sports lesson over into the other domains in which they function. Their life approach can only be described as elegant. Such students are also comfortable regarding their place in life; they demonstrate mature understanding of their relationship to God and man and find certainty in the promises of God. Rarely are they found to show anxiety; rather, there is an aura of calm and relaxed focus in all they do. Those are the students who are often the ones who receive the awards at annual school ceremonies, who are elected dux for their schools. It is true, that many such students bring this life approach to the physical education lesson, rather than take it away from it. However, a physical education teacher who understands the value of intellectus, will foster this – for want of a better word – state of being in all his students. Many a student has grown in confidence and in graces of life because an understanding teacher has used the tool of physical education with the aim to impart this demeanour, this ability to function without impeding anxiety and fury, in his charges. As declared by C. in interview two, physical education is the subject par excellence through which this may be fostered.

Today's body culture, according to a number of the teachers, also has an impeding influence on physical education in the Christian school. As has been the case in earlier history, e.g. in the time of the Roman Christians, where the world is interested in making a particular, material god, in this case the human body, Christians tend to distance themselves from such as being un-spiritual. There appears to be a real fear in Christian circles that an interest in sport, especially gym work, martial arts and the physically demanding pursuits of rugby, triathlon and such like - sports that demand a certain measure of commitment - detracts from the relationship with God. To be genuinely interested in the material world engenders fear that this will be at the expense of the spiritual. This ethical dualism is very real and it impinges on the place of physical education in the Christian schools. Christian education is reactionary in that it militates against the homo ludens (man at play) - mentality that marks Western society since the era of the so-called Flower-Power movement of the early 1960's literature (Gauger and Kraus, 2000: 10-11; Michener, 1971). The Christian work ethos that leans strongly toward the concept of homo faber, the working man (Pieper, 1952: 3-7) in opposition to homo ludens, tends to affect the Christian practitioner's disposition towards Physical Education in the curriculum. Therefore, basically, we have the following situation: Given the drive, the search, the hunt for pleasure, that

marks our society, given the traditional work ethos that we are to work in God's creation for God, we have two forces (revulsion with society at play on the one hand, and the need to work as Christian stewards on the other) supporting each other with regard to the perception of Christian education, so that this education becomes reactionary against the societal mentality of 'eat, drink and be merry, for tomorrow we die' (1 Corinthians 15:32) as expressed in sport. This inevitably affects the way Christians look at physical education in the curriculum, because they make this transferral from how they see it in society to how it must therefore be avoided in education.

Speedy, when interviewed confirmed the aforesaid from his own experience and readings. He opined that Christians come at the phenomenon of work and leisure from a faulty perspective when they look at it this way. He does not think that our culture is actually driven primarily by a search for pleasure. There is a lot of that, but he rather thinks that a lot of Western society, through all strata of it, is driven by the potentially damaging protestant work ethic, that work is a holy and wonderful thing and that we have to give ourselves to it. And there is a concept of holy leisure (Pieper, 1952: 3-7) which has God's blessing. This concept of holy leisure stresses that it is a very important thing that we were not created to work sixty hours per week. And it is important because sport is a wonderful example of the way that one can practise holy leisure. You consecrate what you are doing to God; equally, it can be unholy leisure, when it is not done as unto the Lord.

Christian education is reactionary against leisure as the basis of culture, but the baby is thrown out with the bathwater because, equally, Protestant work ethic is damaging to the homo ludens concept, Speedy, in echoing Pieper, declares. The correct Christian perspective is a different one. As it is, there is an overdose, an extremist tendency toward cerebral pursuits at the expense of the holy leisure pursuits.

CS Lewis reputedly said, Joy is the serious business of heaven. Holy leisure is a way that students can fall into step with their Creator. Equally, the rhythm of work is to be consecrated to God. We don't need to put arbitrary divisions between all of this. Work is no more intrinsically valuable than holy leisure in the sight of God.

Christian education is reactionary, Speedy continues, because we come from this Protestant work ethic and we somehow think that sport is out there as not specifically Christian, but if we study and work hard that somehow is of more value in the sight of God; that is a non-Scriptural perspective. It is not more valuable in the sight of God. Jesus can be seen walking away from work at times. When the large crowds are there, full of need, He says to His disciples, "Let's get out of here," and He goes into the hills, is not to be found at times and it was viewed as terrible with all that work that had to be done. You can see Him at the house of Martha and Mary and He says that Mary has found the treasure – she has found holy leisure; and Martha, Martha is busy in the kitchen, causing the Lord to address her on her homo faber perspective. Jesus is seen as seeking rest during His ministry, obviously focussed on the Father and seeking Him in prayer. His ministry is marked by steady, well balanced and determined progression. Obviously, we do not know anything about sport and exercise in His life, other than that He had a manual job and walked a lot, He possibly enjoyed fishing judging by his affinity to it as can be read in the Gospels.

There are other Biblical characters who do talk about sport. The apostle Paul, for instance, gives it value. His statements can be misinterpreted by putting his sayings more on to the spiritual life. But he is right; there is more value and ultimate good in our walk with God, but that does not mean that he ascribes no value to the pursuit of sport activity when balanced properly in the overall spectrum of life. Another who puts athleticism high in the banner is Daniel who followed guidelines of sports nutrition and kept himself in good shape. There was Samson who was at the gym. And the value of strength was stressed. There was Joseph who was very physically athletic. So, throughout the Old Testament in particular, but also in the New, there are numerous references to the importance of a fit body in service.

All this leads to the teaching that leisure, sport, has a rightful place in the Biblical worldview, when practised in the right framework, Dr. Speedy concludes.

An encouraging exception to the way physical education was viewed in schools came from J. As she worked in special education, she saw clearly the importance this subject had in the psychosomatic training of students. Her appreciation of the subject is very high and it is based on seeing students grow from negative and destructive

misfits into positive and constructive citizens. She did stress the fact that the teacher must have a clear Biblical worldview in order to utilise physical education for the glory of God and the good of the students. Her experience enabled her also to draw the impact through to Christian education for healthy children. If the extremely needy profit from it so very much, then it follows surely that also physically healthy children will reap many benefits from participation in Christian taught physical education. However, J's conclusion – born from a special situation – does not prove to be representative of Christian education as a whole in the Western world.

8.4 Conclusion

The conversations with the teachers were very encouraging on the one hand, but they were cause for concern on the other. They were encouraging because these particular teachers generally had a real appreciation for the subject of physical education in the Christian school. Furthermore, four out of the five were able to articulate their stance as coming from the Biblical worldview perspective. The one who frankly admitted that it was beyond his scope had been working in Christian education for more than twenty years, but had mingled in an environment where the question had never been put. He happened to promote physical education out of a personal interest and out of a pragmatically arrived-at conclusion that such a subject is good for the overall development of the children.

There is cause for concern in Christian circles where holistic education is seen as important. The concern stems once again from the dualism that permeates the work of Christian schooling everywhere. Whereas some teachers at ground level may well see that this subject ought to have a respected place in overall upbringing of children, many teachers do not see this, many who take their seat on school councils or school boards do not see this either. Notably this last group's lack of understanding may be regarded as weighty, because they work at the school's level where curriculum is approved and adopted. They are at the level where the embracing of holistic education is won or lost. It is the first frontier.

It was interesting, therefore, to receive suggestions as to what to do that the situation might improve. On that score, Z. and D. were the two colleagues who provided the most relevant suggestions in terms of altering the philosophical thinking of those involved in the work. Z. presented the view that we need to keep on talking about matters like this, spread the seed, as it were. Those who can see the problem are to seize the opportunity to talk about it in Christian circles whenever possible, as far as he is concerned. For D. the entire issue was a new field, but he was very adamant that 'it is about time that we figure out where the subject sits in the overall concept of Christian education and then approach the application of it in that manner.' If holistic Christian education is conceptualised without the historic baggage that mars so much of what is being done currently, then those who set up Christian schools and operate them at the highest level of decision making will work toward the kind of training that will truly address the whole person of the child, not only the content of the temple of the Holy Spirit, but also the temple itself.

The other colleagues were very much focussed on what the teachers did or did not do and how to improve the approach to the subject at the teaching level. This is also important, because these teachers will influence those at the visionary decision making level from the ground up. It is generally accepted that it is good government policy to invite management input regarding all matters affecting the school. At this junction is the window of opportunity that teachers have to make their case. But, in order to have a case to make, the colleagues rightly concluded that more needs to be done in terms of worldview teaching and in terms of skill training to establish true holism at root level. To accomplish this, C. commented that Christian teachers need to learn to see how physical education fits into the overall striving of Christian education. They must also receive better training to master the skills needed to do this work, so that they will be able to regard it as within their comfort zone, he claims. T. suggested on the point of teachers gaining confidence to teach the subject that good manuals to teach from would be a good start. Currently, there are a number of books written regarding physical education, but very few provide the teachers with workable lessons. Many provide exercises or games, but they do not inform the ill-equipped teacher how to proceed methodologically from the beginning of a lesson to its successful end.

The interviews may lead to the conclusion that on all levels of Christian education valuable work can be done to strengthen holistic approaches philosophically, pedagogically, and methodologically. There is much work to be done to justify the claim that Christian educators train the whole child for stewardship under God.

8.5 Summary of key points

- The Church's philosophical dualism ahs created a dualistic predisposition in those who work in Christian education;
- Economic priorities drive much of the Christian's view of Christian education;
- The concept of holy leisure has been replaced by aggressive, Western work ethic.

9. Conclusions

9.1 Introduction

Joshua 5:15: 'And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.' The people were ready to enter the Promised Land after their desert wanderings. The reproach had been rolled away (Joshua 5:9), the manna stopped, continued trust in God was expressed, the centrality of God established in the entire venture, the whole scenario of preparation (including the circumcision) made it clear that a holy state-of-being was required from God's people. They understood this, they acted in obedience and entered successfully into the Promised Land via the doorway which was Jericho (Schoenmaker, 2004:1).

Looking at the start of Protestant Christian schools, it may be concluded that the people involved in the work generally took the same care that may be observed when looking at the Church entering the Land of Promise. The centrality of God is voiced and articulated in the mission statement; a good reason for Christian education is supplied, i.e. training children in the way of God as commanded; a curriculum is developed to ensure that the whole education process is balanced in that the whole child may be trained appropriately as steward under God; even syllabi are written to ensure that teachers adhere strictly to the content which has been carefully selected; finally, board members are chosen who are trusted to monitor the vision for the school with wisdom and care, teachers are employed who are deemed fit to work effectively within the parameters set, enrolment of students is regulated to safeguard the covenantal centrality of the school community.

Yet, when investigating the practical outworking of all these good intentions and actual preparations, the conclusion may rightly be drawn that the holistic ideal espoused at the outset has not been reached. Dualism is a persistent problem in Christian education. At this point, historical literary research has borne evidence to that fact. Current research seems to point in that direction when considering the objective data received from those Christian schools which have kindly obliged to

supply information and when reading the accounts of workers in the field of Christian education as they voice their opinion regarding the place of physical education in their schools.

9.2 Triangulation of quantitative and qualitative research findings

To firm up the evidence received from factual data and subjective perceptions, the next exercise is deemed beneficial to provide a clear picture that may lead to conclusions that are backed up by the results as triangulated from both quantitative and qualitative research. In this exercise we will compare the data provided by schools with the comments voiced by teachers who are involved with those schools. If the data and the comments support each other, then the reliability of both may be viewed without doubt as to the veracity of the picture shown. This process of triangulation is expected to either dismiss the claim that there are various factors which cause physical education to be the neglected stepsister in Christian (chapter one: problem statement and substantiation) or confirm it.

Interviewee number one was associated with school seven. This teacher had a good understanding of what constitutes holistic, Christian education and he was very favourably disposed to providing physical education with an appropriate place in the overall curriculum to ensure that dualism is avoided. He acknowledged that his staff members were less than enthusiastic in making room for physical education. He based this on the fact that, in his Reformed school, people are not very good at praising God with the material blessings, including their bodies, due to lingering dualism imparted by the Nature/Grace theology developed by the Schoolmen under Thomas Aquinas. He sees ongoing dialogue as the best answer to addressing the problem.

The following graphs show the research findings for the school. A commentary is provided at the end.

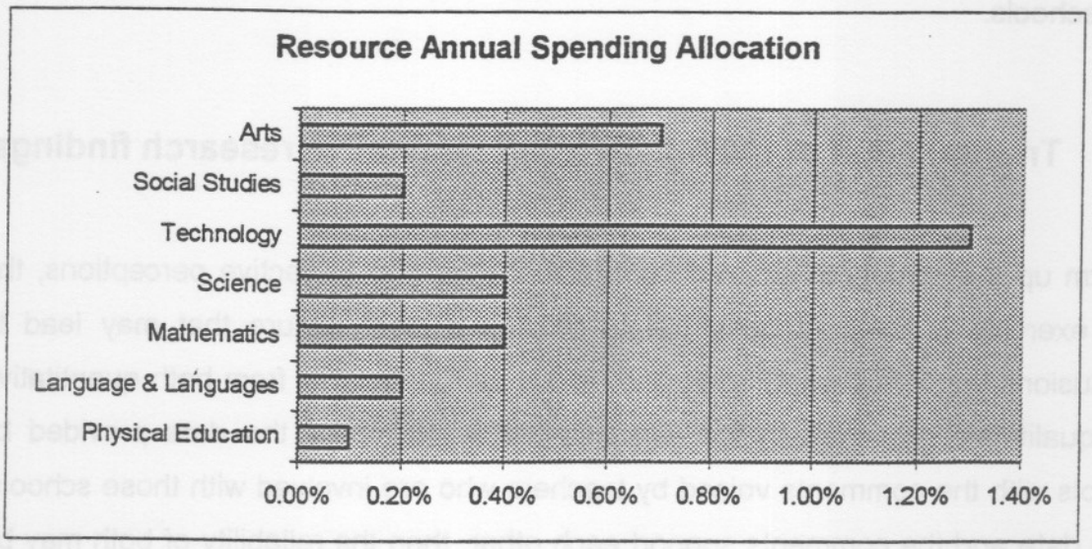


Figure 6: Interview One: Resource Annual Spending Allocation

The spending shown indicates that nowadays' most avant-garde subject, technology, is quite heavily catered to, with physical education being at the lowest end of the spending priorities.

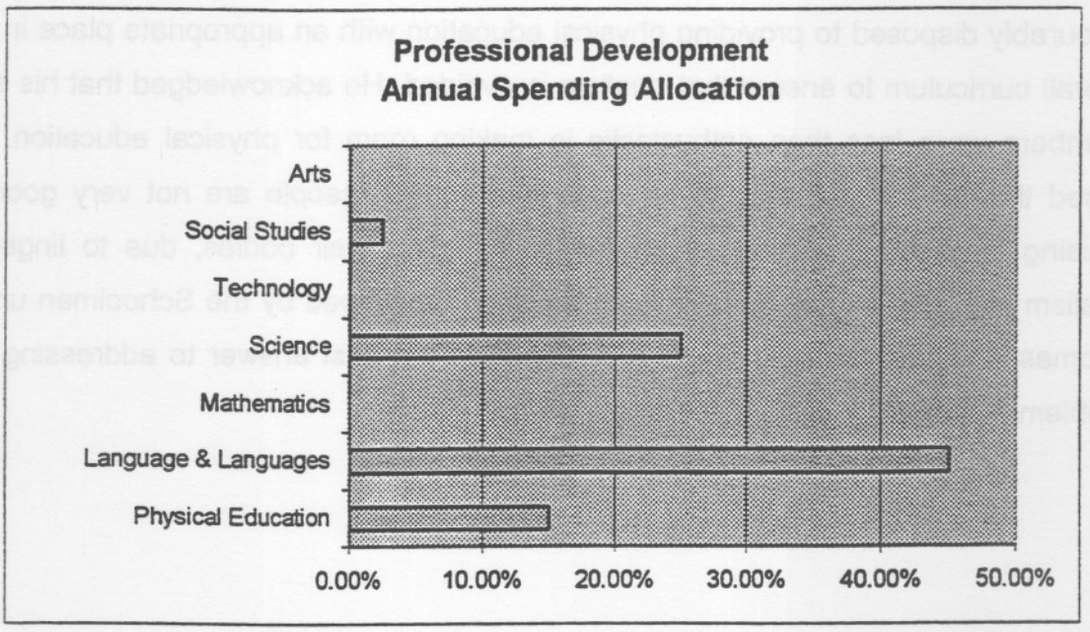


Figure 7: Interview One: Professional Development Annual Spending

The findings in Professional Development appear somewhat incongruous to the outcomes shown in resource funding (figure 1), as the more modestly funded subjects evidence the higher levels of professional developments for staff.

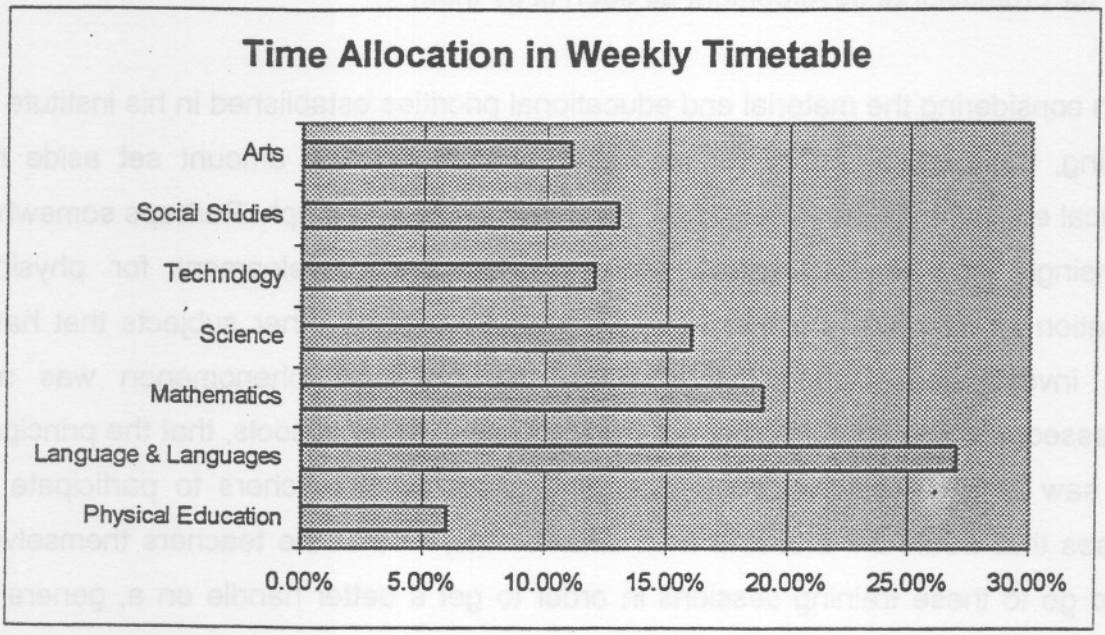


Figure 8: Interview One: Time Allocation in Weekly Timetable

The school caters highly to the traditional, academic subjects. Physical education is given the lowest priority in time allocation.

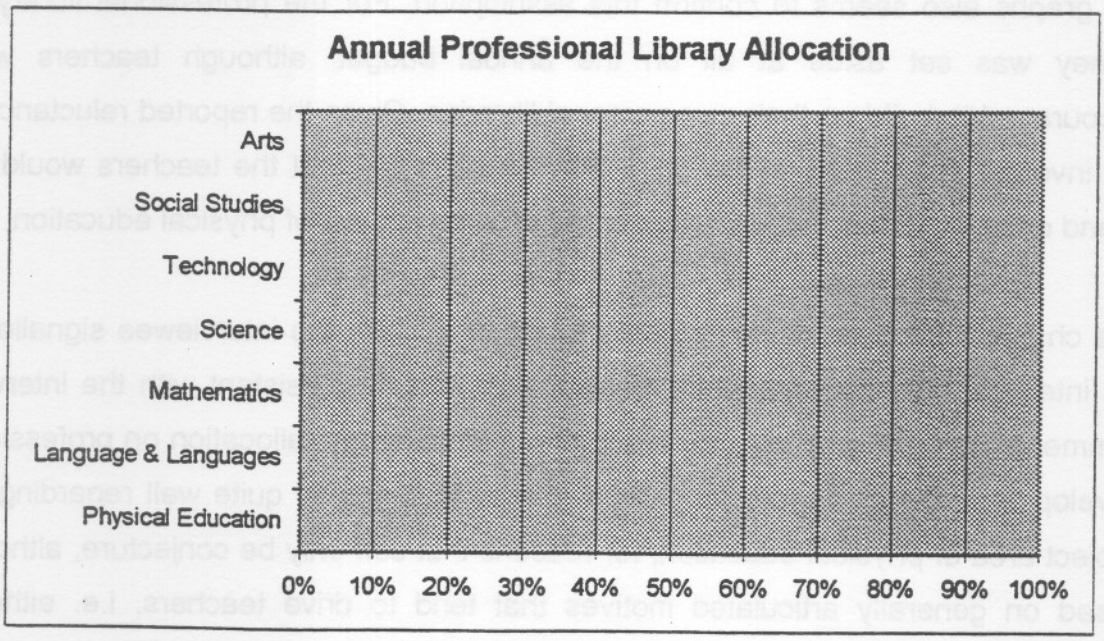


Figure 9: Interview One: Annual Professional Library Allocation

In this school no professional library allocation was catered for in the budget, but a certain percentage was built into teachers' salaries to update their own library and cater for professional development as seen fit by them.

When considering the material and educational priorities established in his institute of learning, the general outlay for resources is meagre. The amount set aside for physical education is the lowest of all, as shown in the first graph. Perhaps somewhat surprisingly, the second graph shows professional development for physical education as sitting in the middle when compared to the other subjects that have been investigated. During the interview this particular phenomenon was not addressed. It could be surmised, as was the case in other schools, that the principal, who saw physical education as important, encouraged teachers to participate in courses that would be available from time to time, or that the teachers themselves would go to these training sessions in order to get a better handle on a, generally, uncomfortable subject in the curriculum. The third graph shows that physical education receives the lowest time allocation on the weekly timetable, possibly showing the low priority the subject was deemed worthy of in the overall climate of the school, which – according to the interviewee – was motivationally clearly bent towards more academic pursuits. The loading towards these academic subjects on the graphs also seems to confirm this assumption. For the professional library no money was set aside at all on the annual budget, although teachers were encouraged to build up their own personal libraries. Given the reported reluctance to get involved in physical education, it may be surmised that the teachers would not spend overly much on written teaching tools for the subject of physical education.

The chart data appear to confirm the climate of dualism the interviewee signalled in the interview. The only feedback that appears to be inconsistent with the interview comments is in the graph which depicts the annual budget allocation on professional development. On that score the school seems to be doing quite well regarding the subject area of physical education, for reasons that can only be conjecture, although based on generally articulated motives that tend to drive teachers, i.e. either a visionary leader or a desire to master the areas of teaching in which teaching

competency has appeared to be inadequate (these two motives are not mutually exclusive, of course).

Interviewee number two was personally quite involved with sport and recreational activity. He also saw much benefit from incorporating physical education in the overall programme of the Christian day school. Furthermore, he was able to provide Biblical worldview justification for his position having undergone teacher training at a Christian teachers college. He perceived a discrepancy between the vision of his school and the practice of which he was part. An interesting observation was made by him regarding the propensity of Christian teachers to be 'bookishly inclined.' Two other unique observations were made by him, one of which is actually backed by research. His first observation was that most of the teachers in New Zealand Christian schools are women. He infers that this aspect encouraged a further diminishing of the importance of the subject of physical education in the school. This observation would warrant further research exploration. The other observation he made was that also the body type of a person plays a definite role in either aversion or attraction to physical education activities. This observation is actually confirmed by Speedy (Speedy, 2003) and is borne out by the research of Sheldon (Arraj and Arraj, 1988:1-8).With regard to his Board of Governors, he was at a loss to explain the discrepancy between seriously holding to Biblical truth and the reductionism that the learning area of physical education was exposed to.

The following graphs show the research findings for the school. A commentary is provided at the end.

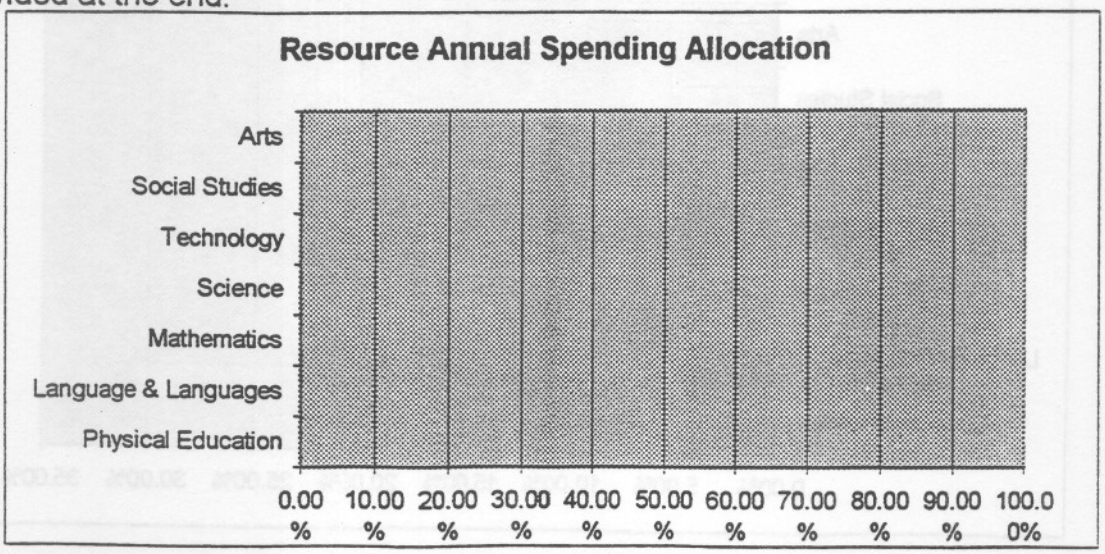


Figure 10: Interview Two: Resource Annual Spending Allocation

Resource spending in this school's budget did not fit the set research criteria, because spending was all under the one denominator Maintenance, which included buildings, gardens, etcetera. The only resource specification was Textbooks ($5000 in 2002).

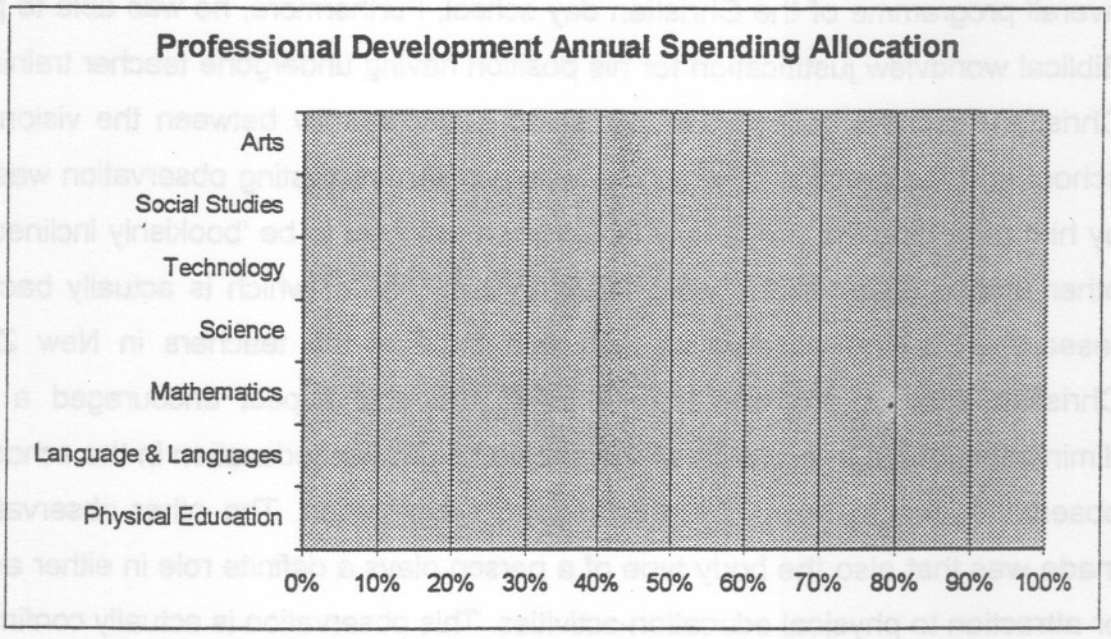


Figure 11: Interview Two: Professional Development Annual Spending

No money was set aside at this stage for professional development of staff. Teachers would ask to go to a course and negotiate privately in terms of salary packaging.

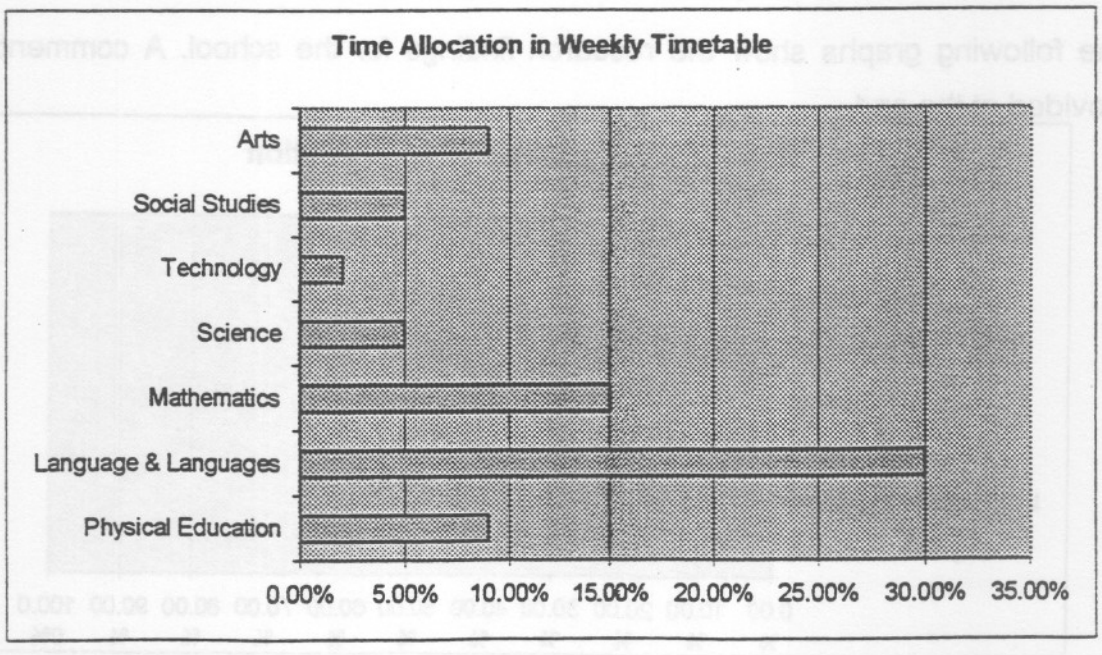


Figure 12: Interview Two: Time Allocation in Weekly Timetable

For the weekly timetable the recommendations of the Department of Education were closely followed. Technology included cooking, sewing and woodwork. This was handled in term blocks. Information technology was not on the programme.

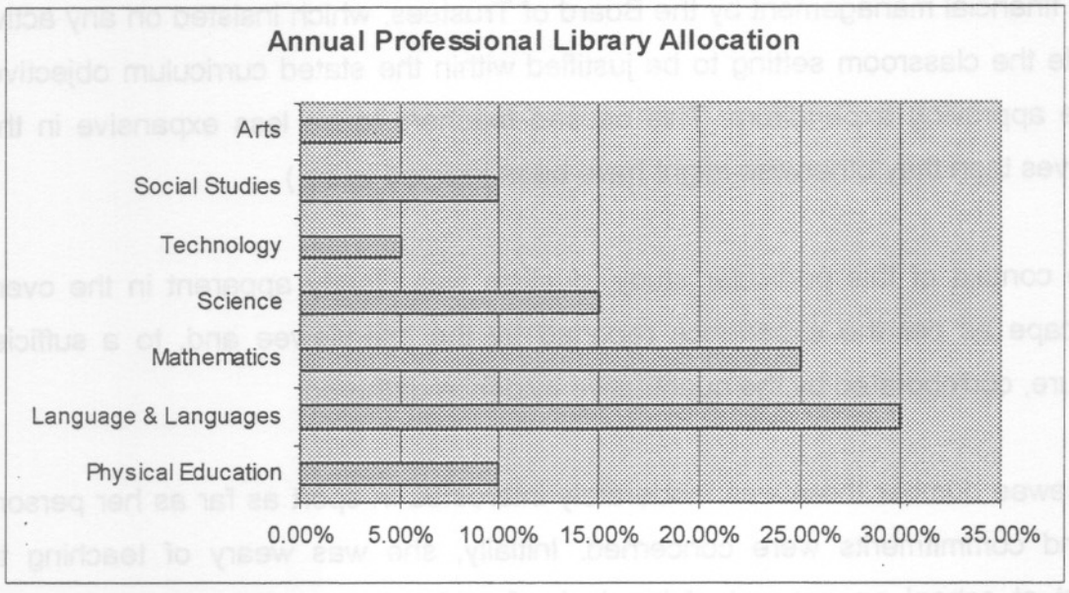


Figure 13: Interview Two: Annual Professional Library Allocation

The professional library was small, consisting of a few shelves with books in the staff room (most material was free Government Issue). Weighting was heavy to the academic subjects.

The budget of this school was set up differently from the way most school would set up theirs. The Board of Trustees of the school managed a separate capital fund into which all the government finances were lodged. The striving was to operate the daily expenditure of the school solely on tuition fees. For any non-budget expenditure, such as one sizeable capital outlay for physical education equipment in 2002, the capital fund would be drawn from. The aim was to make the school financially as independent from government contribution as possible in view of the fact that governmental contribution tended to be mercurial, hinging on which political party would be governing at any given time.

This presupposition had consequences for prioritising expenditure and led to weighting such expenditure toward the academic subjects. (One strike that the parents in the community had against the modus operandi of the school was that so little extracurricular endeavour was engaged in, giving the school a reputation of being academically excellent, but rather dull. This alleged dullness resulted from frugal financial management by the Board of Trustees, which insisted on any activity outside the classroom setting to be justified within the stated curriculum objectives, before approving expenditure. This caused teachers to be less expansive in their initiatives than they otherwise might have been inclined to be.)

In the context of this particular study, dualism was clearly apparent in the overall landscape as per the experience reported by the interviewee and, to a sufficient measure, corroborated by the quantitative evidence gathered.

Interviewee number three was moderately interested in sport as far as her personal life and commitments were concerned. Initially, she was weary of teaching the subject at school on account of her lack of professional training in it. Once she managed to lay her hands on material to guide her, readymade lesson plans in various sub-disciplines, her confidence grew and she started to enjoy teaching the subject. Her understanding of the Biblical place of physical education in the overall realm of holistic, Christian education was expressed with a good level of mature articulation. The complaint she had in this context regarding her work environment was that scant attention was given to this part of the education programme by those in management and governance at the school.

The following graphs show the research findings for the school. A commentary is provided at the end.

With the arts teacher being very active, the budget was to an extent driven by her passion as she made her desires known in preliminary budget discussions. The general tenet was that professional development would be inculcated according to teachers' input and could, for that reason vary from year to year.

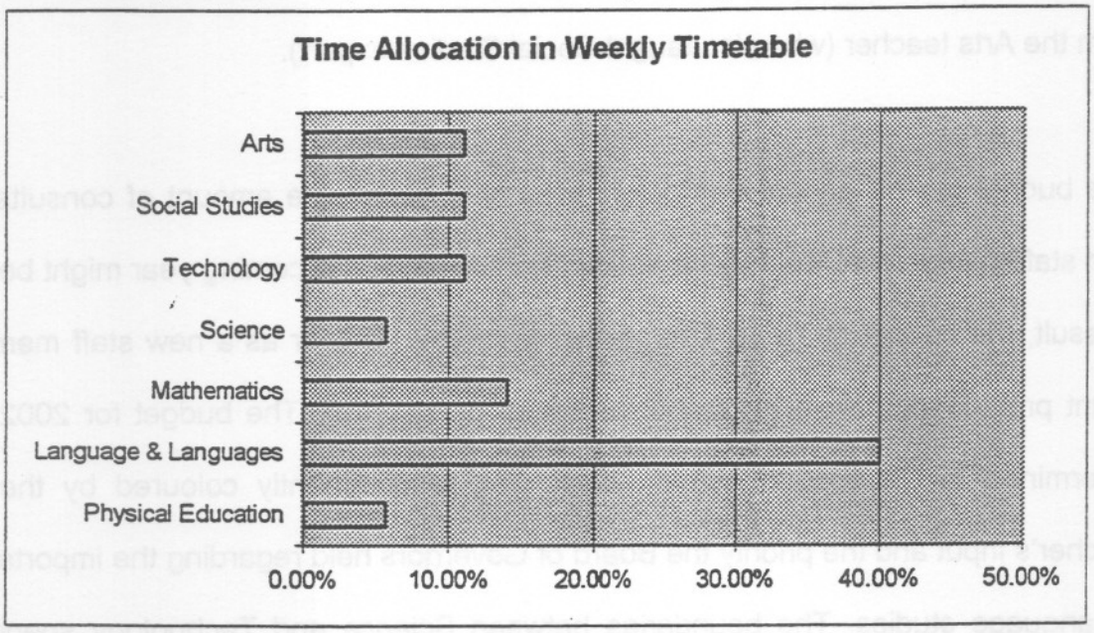


Figure 16: Interview Three: Time Allocation in Weekly Timetable

The school emphasised the need for language mastery heavily as part of its conviction that this was crucial for students in their Christian calling; Science was combined with Technology, hence the comparatively small percentage shown; Physical Education was allotted the customary (i.e. as per Department of Education recommendations) two sessions per week.

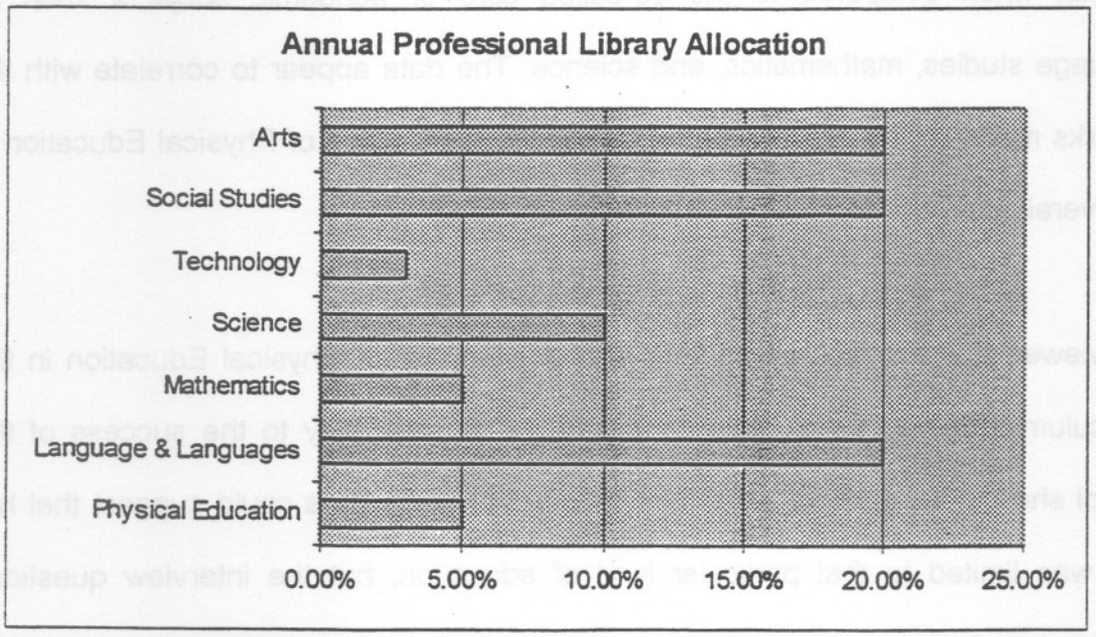


Figure 17: Interview Three: Annual Professional Library Allocation

Consistent with the view regarding the importance of language studies, that sector was highly catered for; Arts and Social Studies were heavily influenced by the input from the Arts teacher (who also taught Social Studies in part).

The budget for this school was determined after a sizeable amount of consultation with staff members as to what the anticipated needs for the coming year might be. As a result, the budget could vary somewhat from year to year as a new staff member might provide input from his or her particular perspective. The budget for 2002, as determined in the second half of 2001, was predominantly coloured by the art teacher's input and the priority the Board of Governors held regarding the importance of language studies. The boundaries between Science and Technology spending were somewhat blurred, as the subjects were timetabled together and received expenditure attention jointly. In terms of the attention Physical Education received in the budget, this school shows more or less what is representative of the average Christian school as found in the research, with some spending on the subject, but minimal when compared to the so-called core or academic subjects such as language studies, mathematics, and science. The data appear to correlate with the remarks made by the interviewee regarding the lowly place of Physical Education in the overall approach to holistic, Christian education.

Interviewee number four was a very ardent supporter of Physical Education in the curriculum. For her, the subject contributed in a major way to the success of the school she helped start for physically impaired children. This could suggest that her bias was limited to that particular kind of education, but the interview questions

negated that assumption when she was asked about the validity of her position for Christian schools in general. Her answer was swiftly affirmative. She insisted that Physical Education was to play an important role in the training of students, be they impaired or entire and healthy.

The following graphs show the research findings for the school. A commentary is provided at the end.

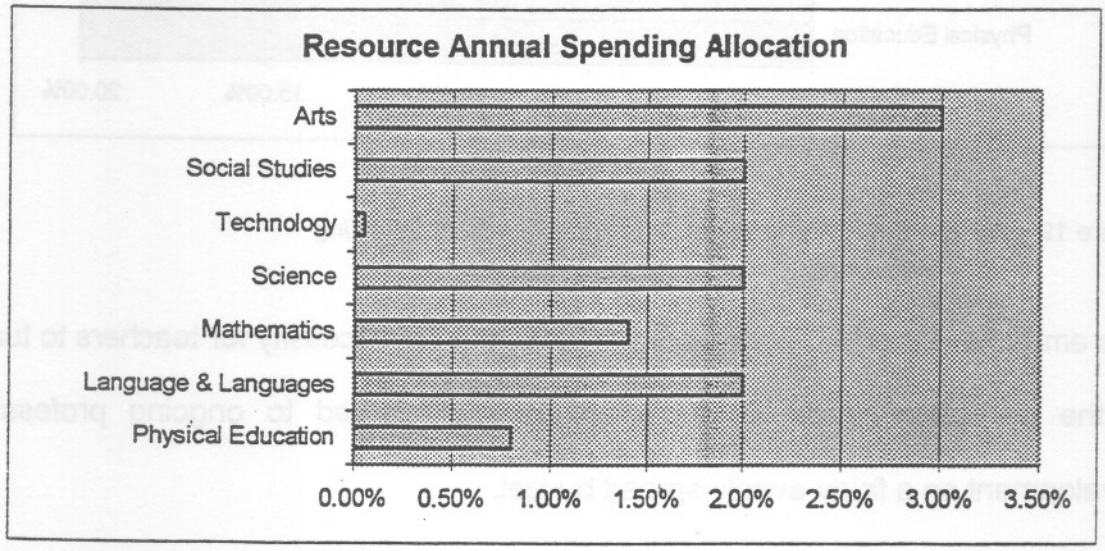


Figure 18: Interview Four: Resource Annual Spending Allocation

However small the budget was that these teachers worked with, funds were set aside for Physical Education; Arts featured prominently as well in keeping with the training of fine motor skills and emotional satisfaction that could be derived from this.

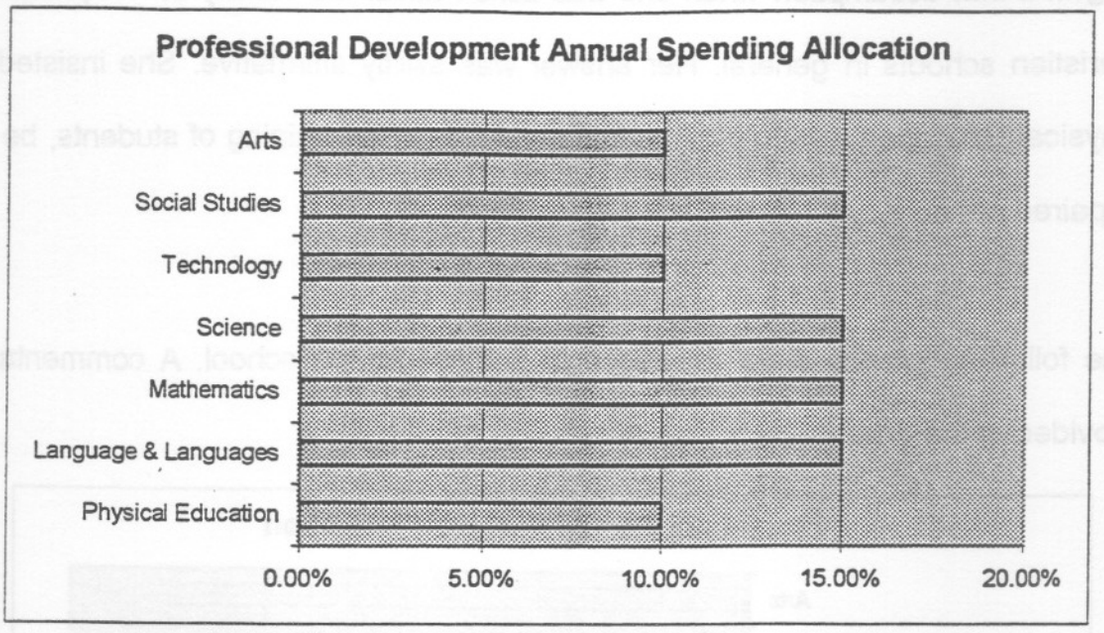


Figure 19: Interview Four: Professional Development Annual Spending

The amounts of money spent were not large, but the necessity for teachers to tune in to the particular needs of these unique students led to ongoing professional development on a fairly evenly spread budget.

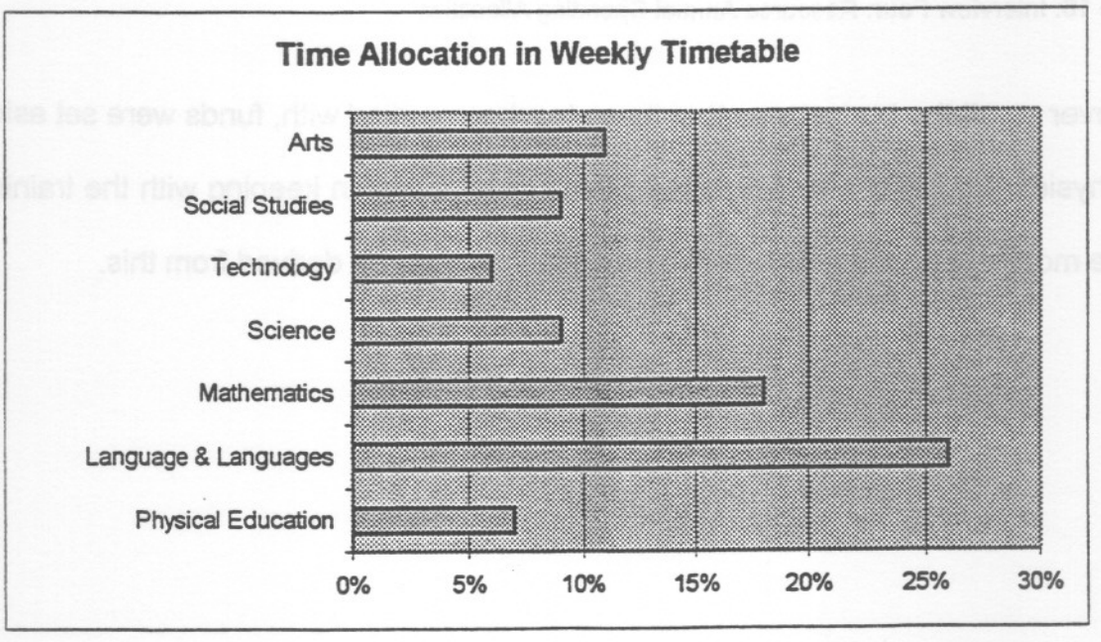


Figure 20: Interview Four: Time Allocation in Weekly Timetable

This graph is quite unique and different from all comparative ones from other schools. Physical Education is shown with a double bar. The reason is that the subject sat in the timetable as 7% officially, but the interview estimate of 30% indicated that the reality showed a different face for this subject; hence the showing of both the actually timetabled and the subjectively estimated time for this subject area.

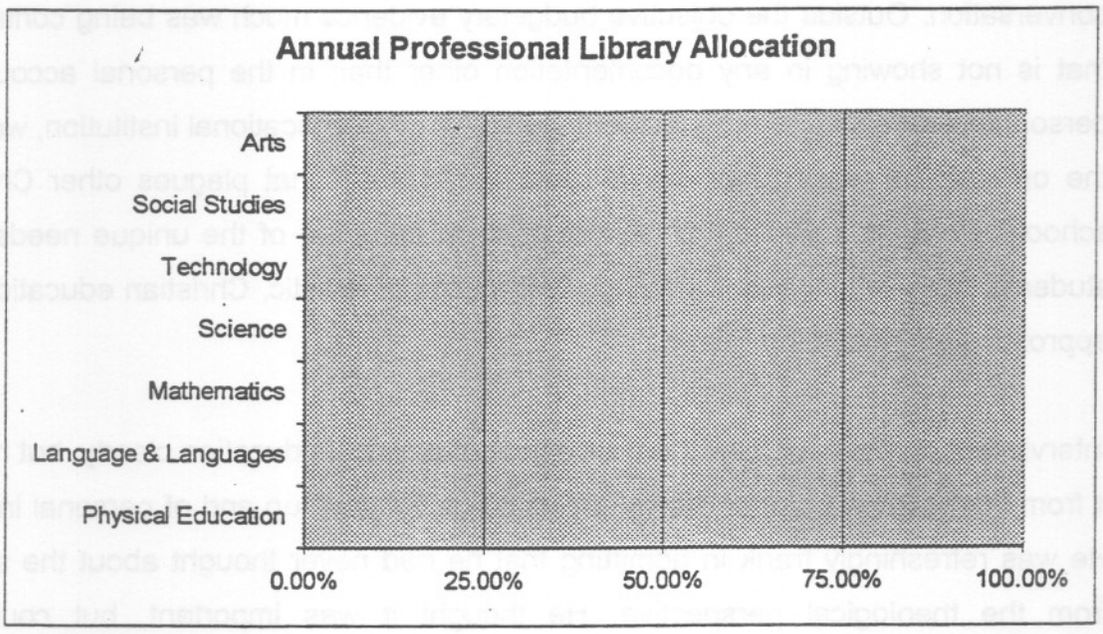


Figure 21: Interview Four: Annual Professional Library Allocation

As came through in the interview, the school operated on a shoestring budget and depended much on donations and professional assistance from the community. It may be inferred, though not tested in the interview, that the teachers would purchase their own professional library resources, rather than detract from the finances for daily school operations. The inference is warranted, because, generally, Christian school teachers worldwide are known to demonstrate a generous, sacrificial spirit in pursuit of a God-centred ideal involving children's education.

It may be stated, that this school came close to approaching the ideal of holistic, Christian education, which would include the subjects that tend to be reduced in Christian schooling, notably Physical Education. The pragmatic justification, the students' need to improve their mobility in order to improve their relational existence, provided in the interview explains the vital role of Physical Education, but the interviewee declared quite emphatically that her approach to the subject would be no different were she in a mainstream Christian school (where she currently is). The graphs do not tell the whole story regarding this school as is clear from the conversation. Outside the objective budgetary evidence much was being contributed that is not showing in any documentation other than in the personal accounts of personnel, students and other stakeholders. With this educational institution, we have the only school which does not harbour the dualism that plagues other Christian schools. Perhaps it was driven to this position by virtue of the unique needs of its students, but – wittingly or unwittingly – the ideal of holistic, Christian education was approximated best in this place.

Interviewee number five saw the importance of physical education clearly, but he saw it from the vantage point of the culture in which he grew up and of personal interest. He was refreshingly frank in admitting that he had never thought about the subject from the theological perspective. He thought it was important, but could not scripturally defend why. In the course of the conversation he recognised that this question needed addressing in terms of his personal, spiritual growth as Christian school leader.

His Board of Governors held the position that the school was to provide in the realm of spiritual and academic orientation and that physical education and sport would be the responsibility of the home rather than of the school. This governance reduces the school function to that which was propagated by the Greek ancients and runs counter to the Hebrew model of education. The position taken is clearly a dualistic one.
The following graphs show the research findings for the school. A commentary is provided at the end.

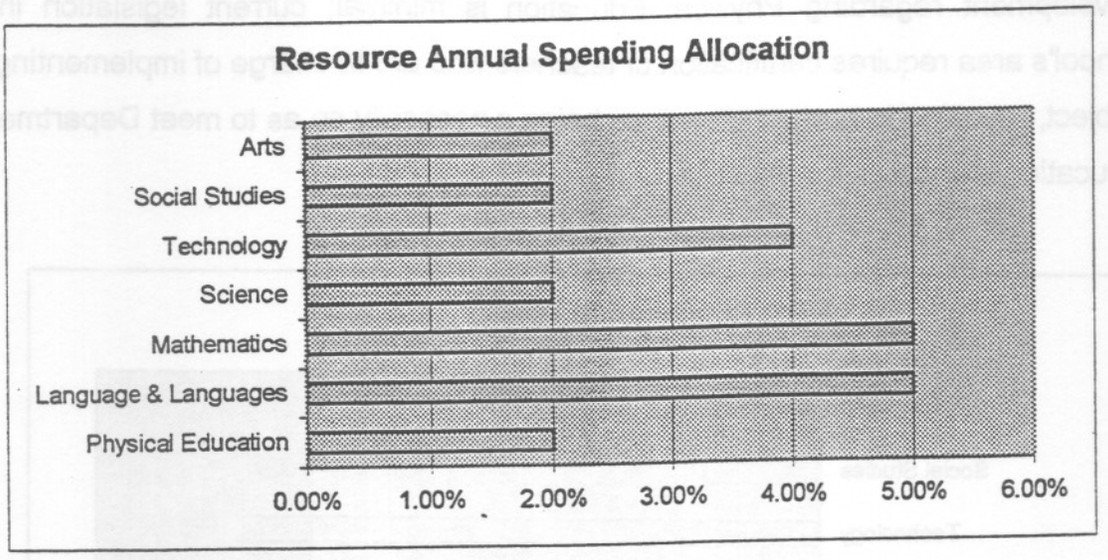


Figure 22: Interview Five: Resource Annual Spending Allocation

As showing in the graph, the key areas of investment are very evident; Physical Education received a budgetary boost on account of the interviewee making a strong case during budget deliberations, but is still at the lower end of the spending scale. Furthermore, it needs to be recognised that this budget projection is out of the ordinary as the principal managed to make a case for this by way of exception, i.e. unsupported by the governing powers on principle.

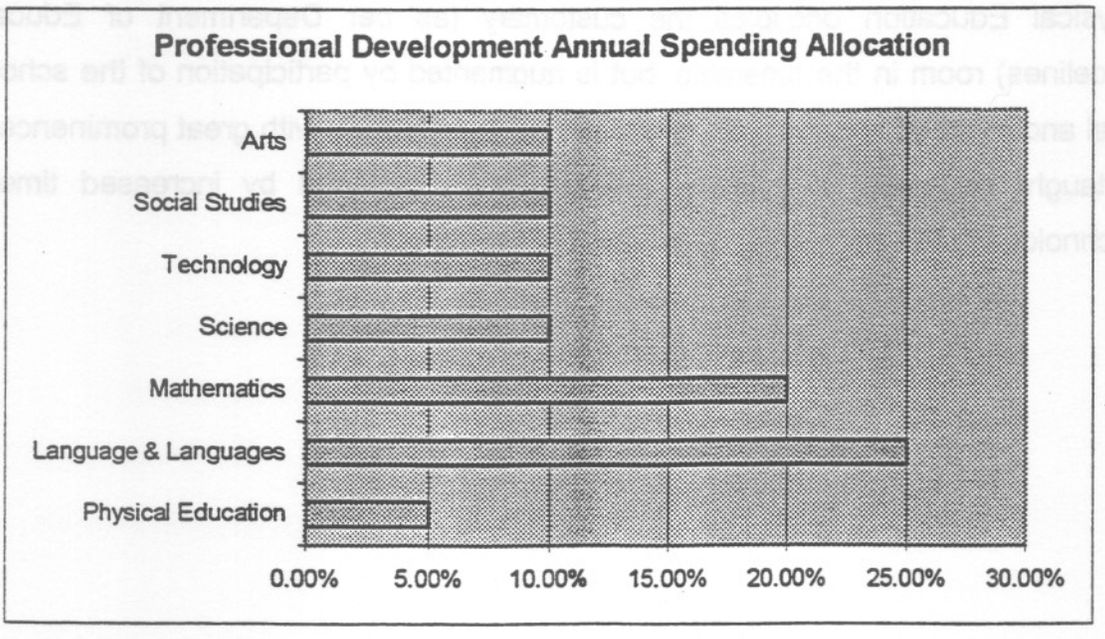


Figure 23: Interview Five: Professional Development Annual Spending

In keeping with the position taken by the Board of Governors, professional development regarding Physical Education is minimal; current legislation in the school's area requires certification of teachers who are in charge of implementing this subject, resulting in budget allowance being a necessity so as to meet Department of Education standards for the school.

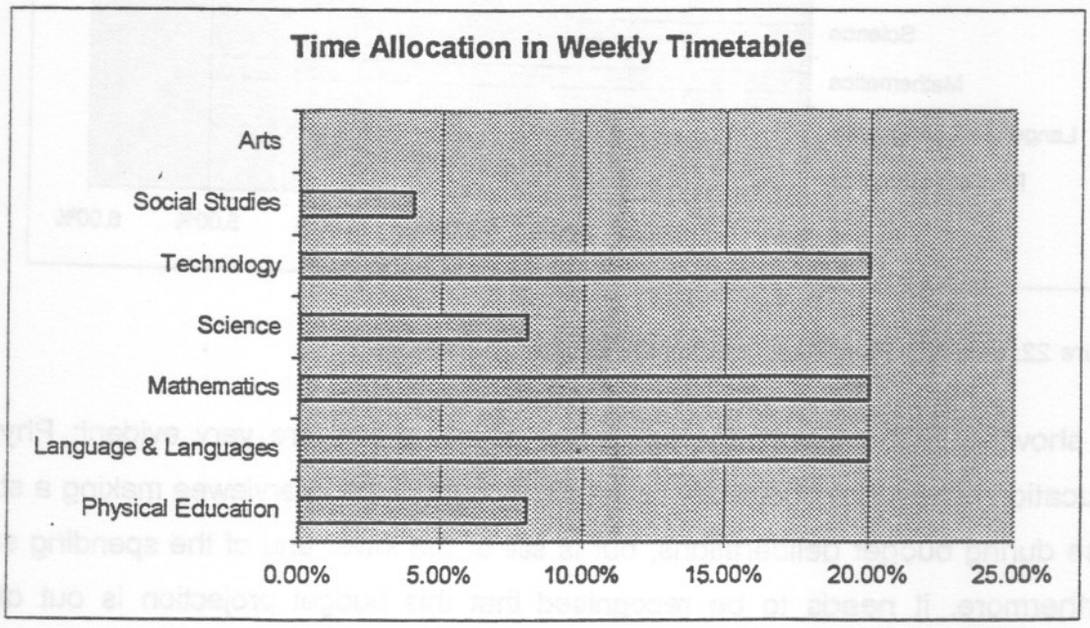


Figure 24: Interview Five: Time Allocation in Weekly Timetable

Physical Education occupies the customary (as per Department of Education guidelines) room in the timetable, but is augmented by participation of the school in local and regional sport meets. Academic subjects feature with great prominence. Art is taught informally in primary and has been replaced by increased time for Technology in the secondary department of the school.

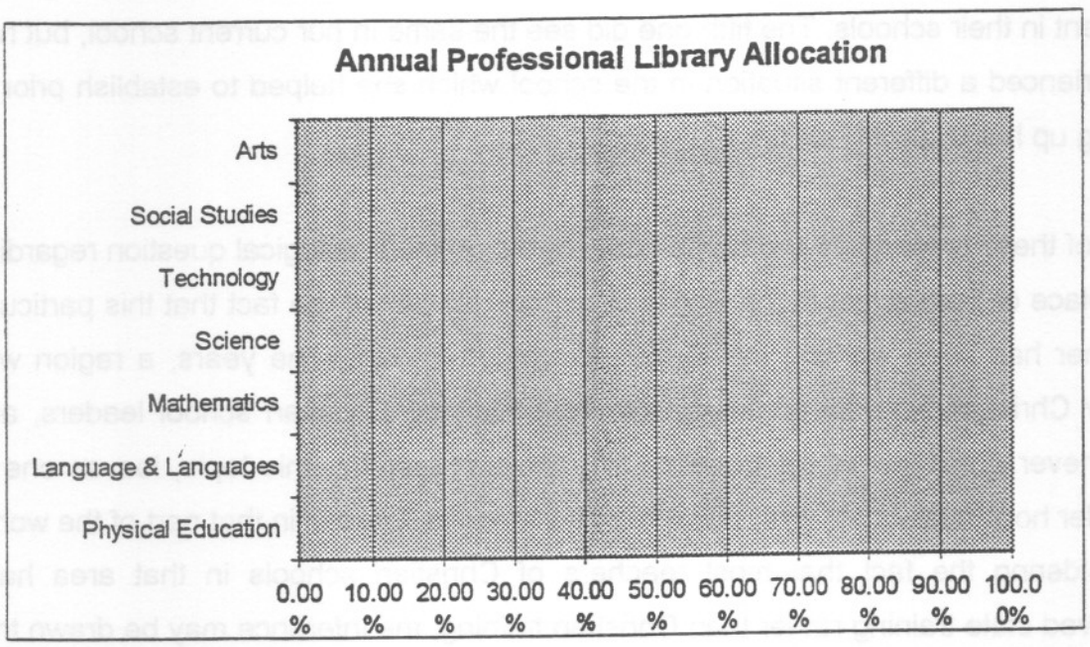


Figure 25: Interview Five: Annual Professional Library Allocation

There is no specific detail available for the professional library allocation, but the general library allocation is generous and a purchasing officer has been appointed part-time to supply this library, which includes any professional material that teachers might desire to see in the school. Therefore, the empty graph does not reflect the reality; opportunity is available to meet the teachers' subjective topic requests.

The data on the graphs appear consistent with the message from the interview. Insofar as the budget evidences funding for Physical Education, it is predominantly on account of the personal drive provided by the school's principal or by Department of Education dictates. There is no evidence, either in the quantitative or the qualitative data, to suggest that the approach to the subject area is guided by the foundational principles as per the Biblical worldview.

In conclusion, the research leaves us with a clear impression regarding the state of Christian schooling where the place of Physical Education is concerned. The process of triangulation that has been conducted here was expected to either dismiss the claim that there are various factors which cause physical education to be the neglected stepsister in Christian (chapter one: problem statement and substantiation)

or confirm it. Four of the five teachers interviewed declare very clearly that dualism is present in their schools. The fifth one did see the same in her current school, but had experienced a different situation in the school which she helped to establish prior to taking up her current position.

One of these teachers found himself caught out on the theological question regarding the place of the subject in the Christian school. In view of the fact that this particular teacher has been working in the same region for twenty-one years, a region with many Christian schools and with many experienced Christian school leaders, and has never encountered the question of principle regarding this topic, leaves one to wonder how much more ignorance and traditionalism there is in that part of the world. Considering the fact that most teachers of Christian schools in that area have received state training rather than Christian training, the inference may be drawn that much schooling is being done on the basis of the Greek, dualistic model rather than with the Judeo-Christian approach to all of life and to the training of young people. A phrase that is often being heard – and is written on some of the signs advertising the schools in the area – is that the schools boast themselves in 'the training of young minds.' Such an advertisement seems to be indicative of a presupposition that would be in need of some serious challenge from the Biblical worldview perspective on education. The fact that our interviewee was caught out by the question lends itself to speculation that much work needs to be done on training the teachers in Christian schools in the Biblical worldview for education.

The other four interviewees all had good understanding of the Biblical worldview for education, because they had received teacher training in that context and they had embraced it. Their concern was with those who were elected to govern the schools in which they were employed. Budgetary evidence and daily outworking of governance guidelines were of concern to them, because they saw the governance leadership thrust their schools into a dualistic situation. Just one of the four teachers interviewed had experienced the blessing of giving Physical Education its co-equal place in one school (perhaps even a bit more than just co-equal) and, based on her experience, spoke about this subject with something akin to missionary zeal.

In the context of its commendable desire to establish Christian schooling, it would appear that the wider Christian community, which provides the trustees and governors for schools, needs to be more fully educated in what constitutes holistic, Christian education in whole and in its parts. Perhaps the Church has to take more responsibility in this context in view of the fact that its parents, upon the baptism of their children, are being put under oath to 'teach these children (this child), and to have them (him) taught, this doctrine of salvation' (Synod, 1976: 125; Synod, 1994: 7). The sessions of the various congregations, in all likelihood, would do well to teach what this means in the practice of raising the child and having it raised as servant under Christ.

Both the qualitative and quantitative research conducted point in the same direction which the literary research has indicated. There is no apparent conflict between the research conclusions of the three domains that have been put under scrutiny. Dualism in Christian education has been a problem throughout the ages of Western civilisation, notably with the rise of Greek philosophy, and continues to be such right into the present day, in both the comparatively old and in the comparatively young regions of Protestant educational establishment.

9.3 Summary of key points

- Triangulation demonstrates consistency between quantitative and qualitative research outcomes;
- The wider Christian community, which provides those who lead Christian schools at governance level (the level where the vision of the school is to be maintained), are insufficiently educated regarding Christian education as per the Biblical intent;
- Dualism continues as an undesirable snake in the grass of supposedly holistic Christian education.

10. Summary and Conclusion

10.1 Introduction

Some one could ask the question: "Is it really so important to write a sizeable thesis on the small question of whether Physical Education has its rightful place in the whole scheme of holistic, Christian education? Are you not busy on the level of this anecdotal German professor who made it his life's vocation to study the brain of the ant?" The reply to this would be, as some one once put: People are often busy like ants in an ant heap creating their own insecticide by not paying heed to the detailed outworking of fundamental presuppositions.

- *As with much of life, the question of the place of Physical Education in holistic, Christian education is an outward manifestation of what tends to be a more deep-seated issue, namely regarding the question of how serious Christians take their stewardship responsibility, how discerning they are when it comes to thinking God's thoughts after Him (e.g. Proverbs 2:1-9), how truly the Lordship of Christ is being acknowledged in every realm of life (Colossians 1:17).*

Ultimately, the issue becomes an ontological and axiological one in terms of man's relationship with God. Once it has been recognised that things could be done better, i.e. more in conformity with the Lordship principle as laid down in numerous places in Scripture (e.g. 1 Timothy 6), then such a conclusion requires affirmative action on the part of those who are serious about making every thought captive to the obedience of Christ (2 Corinthians 10:5).

- *Underlying the – often unspoken - thought that Physical Education is of lesser importance than other subjects in training children for God, is dualism, the idea that the material world is of inferior value to the world of reason.*

Scripture itself contests that assumption where the issue of Physical Education is concerned. God is very interested in the body. He declares in Psalm 139 how

magnificently He made man. When He created Adam and Eve, His closing comment was that His work was very good. The Apostle Paul demonstrates the importance of the body as he informs his readers and hearers that it is actually the temple of the Spirit of God that is under discussion here (1 Corinthians 3:16, 6:19)! The sixth commandment regarding murder embodies the principle that one should not harm one's own body, but rather nourish it (Vorster, 2004: 123). Finally, God Himself indwelt the human body, as the Word was made flesh, and dwelt among us (John 1:14).

When God declared that His work was very good, He referred to man entire, not to the particular parts that make up the whole. He created man as a whole person, to function as a whole person – in perfect relationship with His Maker. The wholeness of man has been demonstrated from Scripture in this work and it has been confirmed with people who were willing to give interviews in the gym. Furthermore, it was strongly affirmed in the interview with Speedy, who is continuously confronted by the psychosomatic dilemmas posed at the cutting edge of professional sport as per the nature of his work (Speedy, 2003: interview).

10.2 Man's efforts to answer the basic questions apart from God fail

- *Ever since man has fallen into sin, philosophers have tried to dissect man into parts and attribute more or less importance to a particular part over the other. However, when God instructs man to love Him with all his heart, soul and might (Deuteronomy 6:5), His instruction encompasses the whole person in terms of motivation, spiritual soundness and action. For philosophers to make a distinction between the higher and the lesser regarding reason and matter creates a false dichotomy.*

Throughout Scripture examples are shown of people who act in wisdom, that is by applying knowledge, understanding and action (Proverbs 24:4-5), toward their situations, sometimes with emphasis on physical strength (Samson, Judges 16:21-

31), sometimes with emphasis on thinking (Solomon, 1 Kings 3:16-28), and at other times with emphasis on self-denying emotions (Jonathan, 1 Samuel 20:13-42), but always as personalities in relationship to others and to their environment and ethically under girded by the premises laid down by God Himself.

- *The key point is not the particular quality of the person on display in any given situation, but the person's activity in the framework of either for God or against God (Matthew 12:30). This is the issue also when considering the work of Christian education today.*

In that particular framework of working for God, the whole person of the student is to be equipped for godly service. In such a framework dualism has no rightful place. Dualism creates the false dichotomy that Scripture teaches against (cf. Romans 8:1).

It may be concluded that, in an environment where dualism tends to erode the holistic premise, the question regarding the place of Physical Education becomes rather important in that its validity is dependent on whether either the fragmented, Greek philosophy or the holistic, Jewish theology colours the operational framework. This particular 'brain of the ant' sends a message as to whether Christian educators got it right in terms of Biblical worldview application, or whether they got it wrong.

10.3 History confirms that dualism is a serious contaminant in the attempted Christian approach to life

In tracking the concept of dualism historically, Scripture bears evidence that already the Jewish nation, the chosen ones of God and the custodians of His revelation (Romans 9:1-5), struggled on a dualistic level.

The people of Israel continually fell into sin and this 'falling into sin' was always marked by the one common denominator of reliance on the physical and despising of the metaphysical. There is much irony in the fact that the people of God, who were so emphatically taught and blessed with the holistic drive on the part of their Creator as He pointed them to the union of heaven and earth in their theocracy, were often

inclined to reduce this perfection to the creaturely level, whereas the Greek philosophers Plato and Aristotle were constantly striving to demean the physical and exalt the realm of the metaphysical in their democracy. In effect, here was a theocracy at work trying to become a democracy and a democracy (or oligarchy, as the case might be) in operation trying - albeit unsuccessfully - to be a form of theocracy.

The same irony may still be perceived when considering the thrust of Hinduism as it has made enormous inroads in the Western, materialistic, Post-modern world in the late twentieth and early twenty-first century as a defining part of the New Age Movement (Smith and Matrisciana, 1999) .

In post-Biblical times, the Church was quick to adopt Greek logic as its approach to theology. Thomas Aquinas and the Schoolmen developed a system of theology that is still being held by the Roman Catholic Church today, the Nature/Grace theology, in which man can reason his way upward to the existence, the character and the salvation of God (Van Til, 1969:169).

The Reformers, such as Martin Luther (Foxe, 1570:161, 177-180), John Calvin (Baillie et al., 1979:74-80), John Knox (Guthrie, 1982:277), and their forerunners, Girolamo Savonarola (Atkinson, 2003) and John Hus (Budgen, 1983:168-169) among them, militated against this. That the issue has not gone away yet, and has invaded Protestantism as well, may be clear from the apologetic debate in Reformed circles, notably between Van Til and Dooyeweerd regarding the Philosophy of the Cosmonomic Idea (Geehan, 1971:75), a concept developed by Dooyeweerd and which desires to start on a neutral platform of philosophical discussion between believer and unbeliever, since theoretical philosophy 'has nothing to do with the questions of faith and religion' (Geehan, 1971:77).

As the literary research has shown, the question as to whether Physical Education ought to have a place in the overall realm of Christian education has been addressed by a few writers (Salter, 1983:4), but no research could be found that has actually explored to what extent the subject has found a theologically justified niche in the practical outworking of Christian education. On the literary journey through history the

picture emerged of persistent dualism with regard to the subject. The Greek way of thinking continually influenced, often even dominated, the approach to Christian education as has been shown in preceding chapters. In the approach to life in general, and therefore to education in particular, some watershed moments have been defined in the context of the development of Christian education.

The first one of these was when the institutions of Church and State started to lose their grip on the individual citizens during the Renaissance and Reformation era (through the sixteenth century). The Crusades, which were held during the preceding centuries, caused people in Europe to recognise that the world was bigger and contained more possibilities than they had thought up to that point, confined as they, the European citizens, were within the institutional structures of their society. The Renaissance, the rebirth of Greek philosophy, along with the Reformation, shook the very foundations of what had been held sacred: the unchallenged obedience to the societal hierarchy of Church and State.

Once the freedom of individual expression had become common property (Lansing, 2003), the journey of man's individuation accelerated, creating an increasingly diverse society of individuals and small groups of likeminded people. This led gradually to the conviction that Heraclites (Phipps, 2003) was right when he said that you cannot step in the same river twice, i.e. ontological moorings were abandoned by many, and society was swimming in a sea of subjectivity (Armstrong, 1997:1; van der Merwe, 1999:1).

The seventeenth century heralded the next watershed moment: the Enlightenment era. France was the hotbed for this development. It was ruled by aristocratic pedagogues who were strongly influenced by Rationalism, the rule of Reason (Kramer and Van Schagen, 1967:94). Development of the mind was the most important goal for education according to the French Enlightenment pedagogues; knowledge equals virtue, progress and prosperity. Physical education did not feature at all in this educational framework (Kugel, 1970:27). Also in the rest of Europe this emphasis on acquisition of knowledge, the fostering of cerebral capabilities, edged physical education out of the picture. The Church happily followed this line also,

since it was already susceptible to the dualism which exalts the non-material over the material.

10.4 Man continues to imitate Adam and Eve in hiding from God

- *Throughout history man's actions sought to remove man from an intimate relationship with God. 'Distantiation' appears an apt description for it, a continuous move away from the Creator, the only available direction being an increasingly deep entrenchment and concealment in creation (Brooke, 1997:178-180). From the time of the Enlightenment onward this desire to seek meaning in the creaturely was frenzied.*

The Romanticists' reaction to Rationalism caused the pendulum of education to swing from high-culture to high-nature. This meant that Physical Education regained prominence, but still in a dualistic context, as the body was to be well trained as the vehicle for the higher faculty of Reason. Physical education was expressed as service to the education of the person's volition. The teacher changed his role to that of facilitator and would not impose his will on the pupil, but rather encourage the pupil to discover his own movement space through multifaceted experiences in diverse situations. The subject was a means to personality development with emphasis on the person's free will. Essentially, this was in line with the direction the rest of society went with its sports activities, in that people sought to express what titillated the senses and the emotions. This was also the onset of what is now known in education as constructivism, children being encouraged to build their own value systems through experiences in all school subjects.

For many, man and the expression of his desires became the goal for living; the God of the Bible did not hold a position of prominence. Where God still did feature, He was presented as the clockmaker who had started the universe and then sat back to observe it run its course. Descartes was, and still is, enormously influential with this approach, called Deism, to the question of God in relation to man. This depersonalisation of God is in contradiction to Scriptural revelation which shows God very much involved in His world, His Church, His story (history). When Rationalism

was eroded by some unexplainable ('irrational') events in Europe, the Romanticist approach characterised by living on feelings and emotions became the manner in which people sought for meaning. Rousseau, Goethe, and, in the Church, Schleiermacher, exalted man's inner experience as the standard by which he was to live. Self-expression became important and this self-expression was to bring man closer to nature. Physical education was deemed an ideal vehicle to accomplish this and the subject gained in prominence where the training of youth was concerned, also in formal education, as evidenced in the work of Basedow.

- *Once the objective standards of the Bible were abandoned, man sought meaning for existence increasingly in his own self. Man was to find a reason for being in the material world. The metaphysical did not provide any answers. Morality was defined as what was valuable for any particular individual. The philosophy in which the culmination of this thinking was garnered was Existentialism.*

Existentialism was seen as the celebration of human freedom to determine one's destiny for oneself. As the later existentialist Jean-Paul Sartre (1905-1980) says, "Man will only attain existence when he is what he purposes to be." And herein lays the despair for man, because the ultimate motive for all human behaviour is the desire to achieve perfect self-sufficiency by becoming the cause of one's own existence, leading only to futility (Ecclesiastes 2:1-11).

- *The Reformed churches were influenced in a major way by the dialectical theology as developed by Karl Barth. In an effort to impress on man the absolutely holiness of God, he isolated this God from man, dissociated God from history, leaving man spiritually destitute and dependent upon his own fallen self (chapter 4).*

Man's view of man had now sunken to the lowest point yet: He now had reasoned himself into a position where he was no more than accidental flotsam on the tide of history. He had put himself ontologically on the same level as all matter in the universe. The era of Modern Naturalism had arrived. The process, from the Biblical

worldview perspective, has been one of gradual and continuous travel down the staircase of self-degradation.

- *Interaction in the field of physical education also underwent an unavoidable shift with Modern Naturalism.*

If man is only a part of nature, and nature is neutral or indifferent to the human venture, why should man have any special concern or compassion for fellow human beings? Strange as it may seem, in such a context, maintaining and cultivating the body is actually seen as rather important. However, it is seen as important in terms of functioning in the ecological wholeness of nature and as titillation of the senses, the joie-de-vivre egocentrically understood. The motivation for engaging in sport is found in the pursuit of hedonism, self-satisfaction, self-aggrandisement and, politically and economically, for entertainment of the masses. Throughout the twentieth century this drive for self-expression and self-actualisation continued to thrive. Historically, there is nothing new under the sun, as man continues to seek meaning in life apart from his Creator. He will try and make himself summa inter pares (highest among equals), because he has identified himself firmly with the rest of the material world and he is his own measuring stick in terms of morality and action.

Those apart from God are inclined to follow the trend of Proverbs 18:2 which declares: A fool hath no delight in understanding, but that his heart may discover itself. This means that the one apart from God (the fool, one who walks in his folly, his self-chosen path) does delight in understanding, but only insofar that it feeds his self-centredness. Also in the world of sport and physical education the predominant goals are fun, health, prestige and commercial gain. None of these goals are necessarily objectionable in themselves, but they do become so from the Biblical worldview when they are the bedrock for engagement, rather than the superstructure underpinned by the notion that every thought is to be brought captive to the obedience of Christ (2 Corinthians 10:5).

As all activity is relational, i.e. affecting others, man is to be viewed with respect and approached with respect, because, in honouring one's fellowman, ultimately the Creator of that fellowman is honoured. Through the study of literature a gradual slide

can be seen from respecting the image bearer of God to the reduction of man to 'thing-ness.' Kimbrell provides penetrating evidence of this reductionism in his writings on the subject of genetic engineering and the economic boom it has produced in a Western world devoid to a large extent of the ethical consciousness imbued by embracing the Biblical worldview (Kimbrell, 1993:234-237). Basically, with the exemption of certain pockets of Biblical faithfulness, the concluding sentence of the Book of Judges rings with contemporary relevance, "In those days there was no king in Israel: every man did that which was right in his own eyes (Judges 21:25). In these days there is no objective, ethical measuring rod in Western society, every man does what is right according to the latest situation-ethics guru, or what has sounded best according to the short-term memory. It is not accidental, that politicians have learnt to talk in bits and bytes (simple, shorthand slogans), saving the most biting ones for the last minutes up to polling day, so that the voters may have the strong statement ringing in their ears while filling in the ballot form. Increasingly, politicians are to be concerned on capturing the undecided voters, an alarmingly growing group, uninformed and following after the best economic promise overheard in the media.

This was true for the federal elections in Australia, 2004 and, at the moment of writing, it is true for the campaign leading up to the presidential election in the USA, 2004. One scrutinizer in the federal elections in Australia (an acquaintance in the Australian Capital Territory manning a polling station) fielded the following question several times during polling day: "Who are our current government?" (The Liberal Party had been ruling for two successive terms!) Politicians are also most concerned to promise that they are the ones people are to vote for because they can fill the voters' trough best. Creature comfort rather than righteousness has become the norm for electing rulers.

Righteousness is what exalts a nation, declares Solomon (Proverbs 14:34), but apparently economic power is now what is determinative. In a society that has abandoned the metaphysical notion of the God who judges ethical performances (1 Corinthians 3:11-15), all that is left is the material world. Madonna expressed the ethical vacuum very well when she sang her song Material Girl (Brown and Rans, 1998). In Australian gynaecology centres termination of pregnancy can be arranged

immediately without any referral being necessary (Anon, 2004:47). In contradistinction to this, many people, especially of the younger generation, have in vain tried to find solace in out of body experiences, trying to find meaning by tying their destiny to the oracles of a guru, to the mirage of mind-expanding drugs, or both – only to be left exhausted and disillusioned time after time (Smith and Matrisciana, 1999).

Such a view of man impacts on the way the learning area of physical education is perceived by today's educators. The reaction tends to be either of the following two: deification or vilification, with precious few finding the golden mean, the holistic balance in which the entire child is being trained.

Deification is easily demonstrated in terms of the goals set for physical education. The body culture in the media is without equal since the ascent of Arnold Schwarzenegger on the world scene. People know their soccer heroes, their baseball icons, Michael Jordan is known in the entire USA, in China, Malaysia and down-under. The dream fed into the psyche of young people is generated from the ultimate role models of this age, the sports heroes. This is not new. Already in ancient Greece the Pythian and Olympian victors were deified and set up as the highest attainable ideal for mankind. It is consistent with the worldview that denies the metaphysical and is bound strictly to the physical environment.

Even the very spiritual New Age movement is ultimately bound to the material world. The Walt Disney box office successes The Lion King and Pocahontas (Feder, 1995:one page review) show very clearly how spirituality is found within the system through the endless cycles of life as the living return to their rest, the earth, and feed back into the cycle of life through the grass and the antelope. Death and regeneration through a locked system and determined by impersonal forces keep man, beast and plant in a mindless and endless treadmill. The only moments of temporary meaning can be found in a regeneration that elevates itself above the masses as a more spectacular tree – the sports hero, the gladiator. As shown earlier, immense commercial gains are being garnered from this obsession with body culture.

In secular Western schools much of the prominence of an institution is defined, not so much by academic prowess, but by the reputation gained in the arena of sport. Blessed is the school whose prodigies move up the ladder of sports to attain national or international prominence. Such a school is newsworthy, such a school is where many a parent wishes to send son and daughter.

A complaint fielded by Christian parents in Australia against the executive of many a Christian school is that not enough is done in promoting sports in the school, that is: competitive sports that will give the child hope to aspire to AIS (Australian Institute of Sport, Canberra) status. One Christian school, where this is a regular occurrence, recently did some stocktaking in terms of involvement in competitive sport. It turned out that the school participated in swim- and athletics meets at local and regional level, also enabling the most successful students to go to the nationals. The school sent buses for half the school year to a nearby gym where aerobic classes, circuit training, tennis and squash were offered to the high school students. In the school, self-defence classes and various team sports were on offer, taught by teachers skilled in the specialist disciplines who volunteered their time after school. Apparently it is not enough, judging by the fact that parents at regular intervals withdraw their children on the grounds that the state school around the corner offers more in that area of development. The withdrawal usually happens after primary school years once a solid grounding has been provided in terms of reading, writing and arithmetic. Talking about the Biblical worldview that the children receive through all the teaching, talking about the antithesis they will be exposed to in the new school is of no consequence to these parents. The veneration of the physical and material at the expense of the metaphysical and the objectively ethical is evident in this. The reductionism evidenced in people's interest in the material things, the quest for satisfaction of the homo ludens, is further manifestation of the dualism that plagues ethical action in the Western world.

10.5 Modern-day world flight by serious Christians

- *In the face of such adulation of sport in society at large – and with which also numerous Christian parents and their children are being affected – there is a*

reaction against this trend by Christians who are very serious about serving the Lord and Him alone. They tend to sway to the other extreme of the pendulum, vilification or near-vilification of sport and anything associated with it.

Such Christians distance themselves almost totally from any involvement with sport. Lessons in physical education are on the programme; merely because they are a requirement laid down by the Department of Education responsible for the legal registration of the school, and are tolerated to enable children to burn off some excess energy. Equipment, however, is scarce, teachers are ill-fitted for the task of teaching the subject well, and there is a general antipathy to that time of the day when the children are to be let out to do the wild thing. In those schools, the spiritual and the cerebral studies are very highly, almost exclusively, esteemed. Theoretically, the writings regarding the training of the whole child are supported, but in practice mere lip service is given to the physical and emotional development of children.

Meyer notices that many Christians are overly strict on themselves and that watching a weekend football game, hiking in the mountains, or even playing games with friends, is considered a waste of time. He makes no bones about the fact that, in his professional opinion, they are very wrong. In looking at the example of Christ Himself, Meyer concludes that, in order to develop a balanced child, such mundane things as being sure you and your children get enough recreation, a proper diet, and adequate amounts of sleep are vitally important (Meyer, 1992:28-29). He also intimates that such development regarding the recreation activities among Christians is especially problematic in legalistic, negativistic church environments. The world flight that marks members of such churches includes fleeing the socialising in sports settings. It would follow that people from such a background would express their demeanour also in the curriculum formulation for the Christian school, placing low priority on what is not perceived as reaching up to God, i.e. the material and creaturely pursuits as over against the spiritual and the cerebral. This particular observation would be worthy of further research, asking the question as to the extent in which a particular church environment either promotes or negates dualism in training children. Meyer makes a strong case for balanced upbringing in which physical education (which he describes as recreation, defining it with various examples) must play a role.

Closely aligned with the previous phenomenon is another one worthy of further research. During the various formal and informal exchanges involving this work, a number of people observed that in (especially Dutch) immigrant Christian communities - many of which founded Christian schools - possibly a bias to money-producing pursuits and studies exists, causing disinclination toward appreciation of those school subjects which do not lend themselves to traditional money-making, i.e. physical education and art. This particular, large, and influential sub-culture involved in Christian education is worth special consideration and investigation in future studies.

The body is made and has a Maker according to the Bible's testimony. It is the visible image of God. The body has an Author who intends it for the work of naming, taming and filling the earth. The non-Christian's declaration, considered in the light of theology, of independence from God, is not only wrong; it is foolish (cf. Isaiah 45:9). Conversely, the legalistic Christian declaration that the body is to be suppressed in order to attain to the higher, more God-like qualities of non-material flavour is also kicking the scales of balance. Our true, human identity is not something we create or construct, but something we receive and realise. We have our bodies on loan and are called to look after them in the context of our creation mandate. Railing against the Corinthian culture of indulgence of the body, Paul argues that the re-created body of the Christian has a purpose for doing the deeds of Christ, as part of His Body (1 Corinthians 6:15).

Part of the brilliance of the first letter to the Corinthians is that Paul allows the word 'body' to overlap in meaning: the human body, the church body and the body of Christ. An action in one body affects the other two. That is why it matters what you do with your body. It is meant to function in such a way that it achieves the glory and honour for which it was created, as a body united to other bodies in the Body of Christ. What we do with our flesh really counts (Jensen, 2004:7-8).

- *In the Christian life, the distinction between Reason and Matter creates a false dichotomy.*

Throughout the Bible and through post-Biblical times, it was the whole person who was continuously involved. To avoid this false dichotomy, a new paradigm needs to be embraced. This is the paradigm of the entire person dealing with the issue of being either for or against Christ. If the person is against Christ, he will use all that he is in dishonour; if the person is for Christ, he will use all that he is in honour (cf. Romans 9:22-23; 2 Timothy 2:20).

This brings us back to the conclusion drawn by Meyer that physical education is important in the balance of holistic nurture. However, from the historic, literary journey the conclusion must unavoidably be drawn that such a balance has rarely been achieved in this fallen world. Dualism has continually plagued educational efforts, whether these efforts were rooted in the Biblical or in the humanistic worldview.

The literary landscape of dualism is not countered by the practice as it is applied in modern-day Christian schools either. Even though history is generally regarded as important for the reason - among other things - that one may not repeat the mistakes of the past, the Christian fight against fleshly yearnings appears to continue to hamper the genuine desire to arrive at holistic Christian education. Where the humanist in his self-chosen, closed system of this world denies the metaphysical and therefore is driven to the adulation of the material world, including the body, many a Christian stumbles on the perception that the highest possible attainment of the non-material leads to the closest possible realisation of divine image bearing and will, ipso facto, denigrate the perception of the body.

- *The quantitative research that has been conducted showed conclusively that physical education is low on the ladder of budgetary spending, if it is on the budget at all.*

The research that has been implemented to gather data regarding the prominence of Christian education in the overall scheme of the schools' operations has sent a very

clear picture. In terms of material resources, with regard to professional development and concomitant library resourcing, and even in the context of weekly planning, the subject of physical education was the least regarded. Many a school could not send figures on spending because whatever material they owned was contributed voluntarily by parents or had been bought from fundraising by such para-school organisations like the Home & School Committee, i.e. parents and friends of the school who set certain goals to provided the school with extras. Physical education items were seen as such 'extras,' rather than curriculum essentials.

The very fact that such materials were outside the scope of curriculum spending tells a story. Teachers would choose to attend professional development courses in physical education for two main reasons: the principal of the school insisted, often in order to ensure that the school could demonstrate a level of skill preparedness which would protect the institution from potential liability consequences in case of accidents (somewhat like sending teachers on first-aid courses), or the teacher desired to gain more confidence regarding the teaching of this subject because he was uncomfortable to teach the children in this ever-changing and security-sensitive teaching environment. In either case the motivation would not be from a heart-felt or principled conviction to train the whole child as thoroughly as possible, it would be on the basis of pragmatic, secondary considerations (not necessarily unimportant, but insufficient when taking cognisance of the Biblical worldview for Christian education) as outlined just before.

Ironically, a strong drive for Christian educators to commit themselves to a certain level of skill training and giving a place to a minimal number of physical education lessons was seen as coming from the secular, governing authorities who stipulated minimum requirements regarding the implementation of the subject. Currently, in ACT, Australia, the Department of Education insists that only teachers who have followed governmentally approved courses teach physical education. These same authorities are currently developing plans to make the registration of schools dependent on their action strategies to ensure a good and well-designed health and physical education programme be in place to combat the increasing ill-health and obesity of all those children who live in the sedentary lap of luxury with computer games and other forms of passive recreation.

This has consequences for Christian schools, because it means that they must give greater prominence to physical education in the curriculum in order to continue to exist. Needless to say that such a push by secular authorities does not meet with unqualified approbation by the Christian institutions, since many do not see catering to the physical health of children as the role of the school. They are still stuck in the dualistic paradigm which views the school as the servant to the home in the areas of spiritual and cerebral development.

As an aside to this, but most certainly worthy of further research, is the question as to what extent the 'ecology of learning,' mentioned in the first chapter, is taken into account. Teachers generally acknowledge that the students arrive at the classroom door with baggage of various kinds when coming from home. They are, emotionally speaking, not the tabulae rasa that Locke (Mussen et al., 1970:9) posits. As I have judged from observations in classrooms, it appears that the question may well be warranted as to what extent the teacher is subject- and task-oriented, thereby reducing the students to workers who are there to get the job done. It seems that the inclination exists to forget about them as covenant children. These students stand in relationship to their God, their relatives and other factors in their environment, but they are to focus fully on getting the tasks at hand done once they are at school. One colleague once prayed for students, acknowledging that it is a miracle that some of these children actually can do work, given the brokenness they have just left behind at home. Therefore, not only are we to regard students as whole persons in themselves, but we are also to view them relationally and as having history when coming to the classroom. This question widens the concept of holistic education even beyond the thesis content here presented.

The research data also showed the humble place that art occupied in the budgets and curricula. On reading particular books dealing with the place of art in Christian education, an initial assumption may be made that the development of emotional expression (attributed to art classes) is also a no-go area for Christian teaching, or as a Christian's career choice (Rookmaker, 1994:130). Holistic, Christian schooling could be served well with further research regarding the perceptions that Christian educators have regarding the place of this particular subject in the context of training

the whole child for Christian service. Also with regard to this curriculum area dualism appears to cause reductionism in the teaching process.

The fact that in both physical education and in art the child is being tested and trained in an enormous number of areas of its God-given talents is largely ignored on account of the dualistic presuppositions that colour so much of education for Christ. Gardner has to date formulated nine different facets of gifting, which he calls 'multiple intelligences,' areas in which people develop or in which they are particularly strong. When considering these multiple intelligences, all of them are being fostered through physical education and art activities. The problem is that, in the dualistic frame of thinking, many of these intelligences are deemed to need no fostering in the sphere of the Christian school, but rather in the home or in the sports club, art society and specialist hobby classes (where many parents indeed take their children as a consequence).

The Christian teachers that were interviewed regarding the place of physical education in their school all were convinced of the importance of the subject for the training of children. They did not go overboard to declare that it should have the highest prominence of all – the exception being J., who worked in a school for children with special needs; they did, however, make a principled case for an inclusive and balanced approach. They saw around them many colleagues who were averse to involvement in physical education. They saw a clear dichotomy in Biblical worldview thinking among many of their fellow-teachers and members of boards or councils, and were, frankly, at a loss to explain why these teachers and school governors could not see the inconsistency of their thinking. In practical terms and as a logical outflow of the dualism they perceived, they could easily diagnose how the Christian education system landed itself in a vicious circle; because the subject of physical education was dualistically downgraded, therefore little interest was generated for mastery of its teaching, therefore Christian teachers colleges would not be motivated to implement thorough programmes for equipping trainee-teachers in the demanding field of teaching this discipline, which in turn resulted in ill-equipped and, in terms of worldview development, impaired teachers taking up positions in schools.

In actual fact and quite ironically, they saw the seriously dedicated approach to the Biblical worldview by so many of their compeers as the very stumbling block to true holistic, Christian education. Their very seriousness in reaching out to God, as it were, led to implicit and, in some cases, explicit devaluation of work that involved the material world directly. Oftentimes this not only affected the subject of physical education, but also others like art and craft. Serious training in the Biblical worldview framework equalled serious dualism. This assertion is clearly borne out in the historic, literary review, in the qualitative data gathering, and in the formal interviews conducted with some of those who work in the midst of Christian education. Besides the formally reported interviews, a plethora of informal conversations with teachers and council board members have confirmed the structure and strength of this dualistic landscape.

When lecturing at one Christian teacher training institute, I commented on the total absence of any sports equipment and on the total absence of any professional library material, for the equipping of trainees in this curriculum area, apart from the national curriculum document freely provided by the Department of Education. Ironically, the students did get taught about the theoretical, Biblical importance of physical education, they did get taught what the national curriculum guidelines expected, but they were not equipped to apply what they learned to the practice of the classroom while in training, because there was nothing to work with, no facilities, no materials, and no teacher-training modules. When the graduating class left, its members gave me a farewell present, the first contribution to the teacher college's physical education resources: a tennis ball very carefully signed by each graduate, accompanied by a card stating the desire that the institution might actually get around to equip its students adequately for this particular area of the curriculum. In all fairness, the management did come around to attributing higher significance to the place of physical education in the overall training of Christian teachers, but budgetary restraints have continued to prevent the subject being given increased priority in terms of actual spending to date. For that reason, it continues to languish even though theoretically, in principle, there is consensus that that more should be done regarding that area of training.

- *The Christian education movement in the Western world does not practise the holistic, Christian education it claims to practise.*

To be sure, there is the acknowledgement of the Lordship of Jesus Christ over all of life; it is affirmed that in Him all things hold together; that He is the Cause and Meaning of Creation; that He gives meaning to the Universe. Yet, when it comes to exercising stewardship responsibility, the response to His Lordship is fragmented; it is reduced to the dualistic emphasis developed by Plato and Aristotle (Surtees, 2004). The principled approach to physical education is embedded in God's Word. Many changes of perception of physical education and its place in the Christian's understanding of the Biblical worldview happen because of societal shifts that influence Christian thinking at large.

When Jesus faced the third temptation in the wilderness, He could have chosen the easy way of acquiring dominion over the whole world by submitting to the devil; He made the ethical decision to follow the hard road of defeating the prince of darkness in going all the way to the Cross (Cunningham, 2004). He lived in a society that was given to pragmatism, expecting a Messiah that would deliver from the Romans. Jesus went through the spiritual trial that must, in the Jewish mind, precede spiritual elevation, He demonstrated revulsion with pragmatism when tempted and clearly nailed his destiny to the proverbial mast of Biblical principle. He is the perfect man; and as each attack marks an assault on humanity, so it also marks a victory of humanity and a victory, by the divine representative, a victory for humanity. In this is fulfilled that ancient hymn of royal victory in Psalm 68:18, "Thou hast ascended on high; Thou hast led captivity captive; Thou hast received gifts for men; yea, for the rebellious also, that Jehovah God might dwell among them" (Edersheim, 2000:204-205).

- *Those who belong to Christ are called to the same type of ethical thinking that the Lord Himself exemplified to perfection. They are to be critical in their examination of all they do in terms of stewardship under Him.*

When history shows, and when current practice confirms, that dualism in Christian education is still problematic, then it follows that the ethical thinking of those who hold

to the Biblical worldview requires some serious overhaul when it comes to the nurture of the children they have on loan from this Lord over all of life.

Even when looking at Christian education as a whole, the question may be asked whether schools actually deliver their lessons in any subject at all in such a way that every thought is sought to be brought captive to Christ. In many schools, the teaching of, for instance, mathematics, science or economics is not significantly different from the teaching that happens in the state school. Platform documents on which the justification for Biblical teaching in all subjects is well formulated appear not to carry through in the term-planning, lesson-planning, and application at classroom level. This is certainly the observable situation in many well-intended Christian schools in Australia and New Zealand. This observation would warrant further research into the wider question of how theocentric Christian education really is when considering classroom practice – in any subject.

All the research done points to the fact that physical education ends up as the Cinderella who does not find her prince in the journey of holistic Christian nurture. The research also puts a serious question mark with regard to the subject of art (and craft). As intimated earlier, some in depth research dedicated to its particular position in the scheme of things would not go amiss either.

10.6 The road forward

Those involved in Christian education can and should do better with regard to the subject area of physical education. The road forward is somewhat nebulous in terms of appropriate strategy. The interviewees did not have any real solutions to proffer. Their suggestions could be summarised in the remark that continuous drip feeding by way of informal conversations, workshops and addresses at Christian education conferences might make a good start to restoration. Once a system is caught in a vicious circle, it is hard to break through.

- *The thought was also uttered that converting just the teachers to the vision was not adequate. To make a real impact for change, it is pertinent that the body of*

parents, who elect from among their midst the school governors, be reached and convinced as well. In that way the various echelons of the school system are being touched, from governance to management and down to classroom implementation level.

This impact is to speak to the heart first. For too long, the Greek philosophical concept of mind and matter has been permitted to either dominate, or at least influence, Western Christian thinking. The Hebrew model speaks to the heart from which the whole person is being influenced; that is, the spiritual principles a person carries within radiate through and influence the entire person. The Lord informs us through Proverbs 23:7a that how a man thinks in his heart, so is he. This means that the presupposition is to be held that the heart is renewed to service for God and, once that has been established, we have a person who will take seriously the message that dualistic inconsistencies need to be removed from the nurture framework of our children. Given that this is possible by regular, loving and articulate confrontation, modifications to the Christian education systems can be proposed. Such modifications would need to be immediate and short term on the one hand, so as to assist those who are already working in the field, gradual and long term to embed the new holistic vision in the approaches to the whole question of Christian teaching.

In the short term, teachers and school governors would need to catch the idea that physical education is a real subject necessary to train the whole child. Next, resources would need to be purchased, resources of a quality and simplicity that the teachers can work with meaningfully, without inviting dangerous situations. Along with the resources, ideally, readymade Christian lesson plans for physical education should be available. (T., one of the interviewees remarked that having good lesson plans meant for her the turning point in how she viewed and enjoyed the teaching of physical education classes.) Finally, teachers should be encouraged to attend workshops which foster a general sense of comfort in working within the realm of physical education. As we do well to realise that other work needs to continue while all this is taking place, sensible and realistic planning of the renewed involvement is necessary to avoid burnout and losing heart.

In the long term, the starting point must be similar to that of the solution suggested for the previous scenario. The heart must be positively engaged on the part of both teachers and governors of schools in order to ensure a fertile field to sow the new concepts. This means that, assuming that the earnest desire to serve God in Christian teaching is present, there is to be a steady stream of communication to these stakeholders, communication that is encouraging in nature, principled in content, and realistic in terms of what is attainable. Commitment to this relational encouragement is to be of a continuous nature, as people come and go, as people do grow weary in the demanding realm of Christian education. The Second Law of Thermodynamics (Morris, 1985:38-46), which basically shows that everything has a downward tendency, also applies to relationships; when left to themselves they tend to atrophy and wither. Perseverance for the long haul is imperative. Besides confronting primary and secondary education institutions, the sources of teacher training need to be addressed on the same. Also at the colleges, lecturers, management and governors need to catch the vision that dualistic inconsistencies as present in the programme – notably regarding physical education and perhaps also in the case of other subjects, need to be addressed and remedied. Following from that conviction, curriculum work needs to be done to implement modules of instruction that will prepare the trainee-teachers well for the actual work in the Christian school.

The tough question left to answer is who is supposed to do this pioneering work. It would take just the one man or woman who has caught the vision to start this, I would suggest. Much of this is a gradual growth process and the mature results may not be seen in this generation. A small taste of the possibility of these proposals actually working was experienced at the Christian teachers college described a little earlier. At that college the renewal of the curriculum was started with giving physical education a higher level of prominence in modular development (not in budgetary spending at that stage), secondary and primary schools with resources and facilities were asked to make these available for the trainee-teachers' practicum which was planned in the modules. As a result of this small beginning, one year-group of students graduated from the college with more confidence to teach physical education than any before it. This indicates there are successful ways to engender growth. The vision needs to be taught and the outworking needs to be accomplished

by those who see. This work is to be dedicated to the Lord of Christian education in much prayer that He may bless it, because only then it will stand. Once a programme of this nature, both with the short term and the long term component, were to start, this would open up the road to further research, research regarding the effectiveness of the attempts made to make Christian education what it desires to be, holistic to the glory of God and for the good of the children.

10.7 Conclusion

This study is not about the brain of the ant. The study is about testing the Biblical principles of Christian education. Such testing, by its very nature, zeroes in on particulars of the system that claims to be something special. If the parts are not special, then the special character of the whole system is tainted, must be less than the best it can be. Once such a conclusion is being reached on the basis of sound research, then those who are genuine in their desire to do their very best for the Lord of the Christian school will hear and strive to improve – to His glory.

10.8 Summary of key points

- Detailed outworking of fundamental presuppositions tests the effectiveness of those presuppositions as per their application;
- God consistently regards man, and works with man, as an entire person;
- Fragmentation, e.g. dualism, results from the curse of the Fall;
- Further research in indicated related areas has definite merit.

10.9 Summary of thesis approach

The historical-literary phenomena and all the facets of research have been carefully tested against Biblical principles and indices. During the journey through historical-literary material and in the quantitative and qualitative research that has been undertaken, the striving has continuously been to test each phenomenon, event and

research data against the fundamental, Biblical principles that were enumerated in the second chapter, i.e.

- The Bible makes a clear case that the whole person needs to develop and be developed for holy service;
- God Himself is interested in the body as part of the entirety of the person He created and demonstrates and teaches through His Word against dualism;
- Included in the sixth commandment regarding murder is the principle that one should not harm one's own body in any way, but rather nourish it (Vorster, 2004:123).
- Christ and the apostles demonstrate in many ways the necessity to serve God as a whole person;
- To be fit for service includes being fit to live before God as a well-balanced spiritual, emotional, cerebral and physical being;
- Man's fallen-ness has led to imbalance, causing disfuntionality in stewardship and in training for stewardship;
- Physical education, as declared in the central theoretical argument and as reasoned throughout the thesis on the basis of Biblical-ethical principles, should be regarded as essential to development of vicegerents under Christ.

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APPENDICES

APPENDIX ONE – CLASSICAL EDUCATION RESEARCH FINDINGS

Classical Education Results Averages

Question	Resources	Sch 1	Sch 2	Sch 3	Sch 4	
1.1	What percentage of the annual budget is set aside for purchasing resources Physical Education?	0.20%	6.00%	0.10%	2.00%	2.08%
1.2	What overall percentage of the annual budget is set aside for purchasing resources in language & languages?	1.00%	21.00%	0.20%	5.00%	6.80%
1.3	What overall percentage of the annual budget is set aside for purchasing resources in mathematics?	1.00%	12.50%	0.40%	5.00%	
1.4	What overall percentage of the annual budget is set aside for purchasing resources in science?	1.00%	9.00%	0.40%	2.00%	3.10%
1.5	What overall percentage of the annual budget is set aside for purchasing resources in technology?	2.00%	10.00%	1.30%	4.00%	
1.6	What overall percentage of the annual budget is set aside for purchasing resources in technology?	1.00%	15.00%	0.20%	2.00%	1.55%
1.7	What overall percentage of the annual budget is set aside for purchasing resources in the arts?	0.50%	16.00%	0.70%	2.00%	4.80%
1.8	Is there any other source of funding (e.g. fundraising) that is specifically used for resourcing physical education?	0.00%	0.00%	0.00%	0.00%	0.00%
Professional Development						
2.1	Is there any other source of funding (e.g. fundraising) that is specifically used for resourcing physical education?	0.00%	10.00%	15.00%	5.00%	7.50%

Question	Resources	Sch 1	Sch 2	Sch 3	Sch 4	
2.2	What percentage of annually allocated professional development time is spent on professional development in the learning area of language and languages?	0.00%	15.00%	45.00%	25.00%	21.25%
2.3	What percentage of annually allocated professional development time is spent on professional development in the learning area of mathematics?	0.00%	15.00%	%	20.00%	
2.4	What percentage of annually allocated professional development time is spent on professional development in the learning area of science?	0.00%	15.00%	25.00%	10.00%	12.50%
2.5	What percentage of annually allocated professional development time is spent on professional development in the learning area of technology?	0.00%	10.00%	0.00%	10.00%	
2.6	What percentage of annually allocated professional development time is spent on professional development in the learning area of social studies?	0.00%	15.00%	2.50%	10.00%	6.88%
2.7	What percentage of annually allocated professional development time is spent on professional development in the learning area of the arts?	0.00%	10.00%	0.00%	10.00%	
2.8	Is a specialist teacher appointed on staff to teach Physical Education?	0.00%	0.00%	100.00%	10.00%	27.50%
2.9	Is a specialist teacher appointed on staff to teach language and languages?	0.00%	0.00%	100.00%	0.00%	25.00%
2.10	Is a specialist teacher appointed on staff to teach mathematics?	0.00%	0.00%	100.00%	0.00%	25.00%

Question	Resources	Sch 1	Sch 2	Sch 3	Sch 4	
2.11	Is a specialist teacher appointed on staff to teach science?	0.00%	100.00%	100.00%	0.00%	50.00%
2.12	Is a specialist teacher appointed on staff to teach technology?	0.00%	0.00%	0.00%	0.00%	0.00%
2.13	Is a specialist teacher appointed on staff to teach social studies?	0.00%	0.00%	100.00%	0.00%	25.00%
2.14	Is a specialist teacher appointed on staff to teach the arts?	0.00%	0.00%	100.00%	0.00%	25.00%
3.1	Does the school have a curriculum in place for the learning area Physical Education?	0.00%	100.00%	0.00%	1.00%	25.25%
3.2	Does the school have a curriculum in place for language and languages?	100.00%	100.00%	100.00%	1.00%	75.25%
3.3	Does the school have a curriculum in place for mathematics?	100.00%	100.00%	100.00%	1.00%	75.25%
3.4	Does the school have a curriculum in place for science?	100.00%	100.00%	100.00%	1.00%	75.25%
3.5	Does the school have a curriculum in place for technology?	100.00%	100.00%	0.00%	1.00%	50.25%
3.6	Does the school have a curriculum in place for social studies?	100.00%	100.00%	100.00%	1.00%	75.25%
3.7	Does the school have a curriculum in place for the arts?	0.00%	100.00%	0.00%	1.00%	25.25%
Timetable						
4.1	What percentage of the overall teaching time is allocated to Physical Education on the weekly timetable?	7.00%	7.00%	6.00%	8.00%	7.00%
4.2	What percentage of the overall teaching time is allocated to language & languages on the weekly timetable?	15.00%	26.00%	27.00%	20.00%	22.00%

Question	Resources	Sch 1	Sch 2	Sch 3	Sch 4	
4.3	What percentage of the overall teaching time is allocated to mathematics on the weekly timetable?	15.00%	18.00%	19.00%	20.00%	18.00%
4.4	What percentage of the overall teaching time is allocated to science on the weekly timetable?	15.00%	9.00%	16.00%	8.00%	12.00%
4.5	What percentage of the overall teaching time is allocated to technology on the weekly timetable?	15.00%	6.00%	12.00%	20.00%	13.25%
4.6	What percentage of the overall teaching time is allocated to social studies (or equivalent name, e.g. culture) on the weekly timetable?	15.00%	9.00%	13.00%	4.00%	10.25%
4.7	What percentage of the overall teaching time is allocated to the arts on the weekly timetable?	7.00%	11.00%	11.00%	7.00%	9.00%
	Library					
5.1	What percentage of literature is allocated to Physical Education in the professional library?	0.00%	0.00%	4.00%	0.00%	1.00%
5.2	What percentage of literature is allocated to language and languages in the professional library?	0.00%	0.00%	16.00%	0.00%	4.00%
5.3	What percentage of literature is allocated to mathematics in the professional library?	0.00%	0.00%	16.00%	0.00%	4.00%
5.4	What percentage of literature is allocated to science in the professional library?	0.00%	0.00%	30.00%	0.00%	7.50%
5.5	What percentage of literature is allocated to technology in the professional library?	0.00%	0.00%	4.00%	0.00%	1.00%
5.6	What percentage of literature is allocated to social studies in the professional library?	0.00%	0.00%	16.00%	0.00%	4.00%

Question	Resources	Sch 1	Sch 2	Sch 3	Sch 4	
5.7	What percentage of literature is allocated to the arts in the professional library?	0.00%	0.00%	4.00%	0.00%	1.00%
					Average total	20.07%

B. Should time or information not be available to fill in the questionnaire under A, then it would be appreciated if the simplified version could be filled in.

Question	Grouping	Sch 6
1.1	What percentage of the annual budget is set aside for purchasing resources Physical Education?	1.00%
2.1	What percentage of annually allocated professional development time is spent on professional development in the learning area of Physical Education?	0.80%
3.1	Does the school have a curriculum in place for the learning area Physical Education?	0.00%
4.1	What percentage of the overall teaching time is allocated to Physical Education on the weekly timetable?	6.50%
5.1	What percentage of literature is allocated to Physical Education in the professional library?	0.80%

Classical Education Results Maxima

Question	Grouping	Sch 2-14
	Resources	
1.1	What percentage of the annual budget is set aside for purchasing resources Physical Education?	0.00%
1.2	What overall percentage of the annual budget is set aside for purchasing resources in language & languages?	0.00%
1.3	What overall percentage of the annual budget is set aside for purchasing resources in mathematics?	0.00%
1.4	What overall percentage of the annual budget is set aside for purchasing resources in science?	0.00%
1.5	What overall percentage of the annual budget is set aside for purchasing resources in technology?	0.00%
1.6	What overall percentage of the annual budget is set aside for purchasing resources in social studies?	0.00%

Question	Grouping	Sch 2-14
1.7	What overall percentage of the annual budget is set aside for purchasing resources in the arts?	0.00%
1.8	Is there any other source of funding (e.g. fundraising) that is specifically used for resourcing physical education?	0.00%
	Professional Development	
2.1	What percentage of annually allocated professional development time is spent on professional development in the learning area of Physical Education?	0.00%
2.2	What percentage of annually allocated professional development time is spent on professional development in the learning area of language and languages?	0.00%
2.3	What percentage of annually allocated professional development time is spent on professional development in the learning area of mathematics?	0.00%
2.4	What percentage of annually allocated professional development time is spent on professional development in the learning area of science?	0.00%
2.5	What percentage of annually allocated professional development time is spent on professional development in the learning area of technology?	0.00%
2.6	What percentage of annually allocated professional development time is spent on professional development in the learning area of social studies?	0.00%
2.7	What percentage of annually allocated professional development time is spent on professional development in the learning area of the arts?	0.00%
2.8	Is a specialist teacher appointed on staff to teach Physical Education?	0.00%
2.9	Is a specialist teacher appointed on staff to teach language and languages?	0.00%
2.10	Is a specialist teacher appointed on staff to teach mathematics?	No
2.11	Is a specialist teacher appointed on staff to teach science?	0.00%
2.12	Is a specialist teacher appointed on staff to teach technology?	0.00%
2.13	Is a specialist teacher appointed on staff to teach social studies?	0.00%
2.14	Is a specialist teacher appointed on staff to teach the arts?	0.00%
3.1	Does the school have a curriculum in place for the learning area Physical Education?	0.00%
3.2	Does the school have a curriculum in place for language and languages?	0.00%
3.3	Does the school have a curriculum in place for mathematics?	0.00%
3.4	Does the school have a curriculum in place for science?	0.00%
3.5	Does the school have a curriculum in place for technology?	0.00%

Question	Grouping	Sch 2-14
3.6	Does the school have a curriculum in place for social studies?	0.00%
3.7	Does the school have a curriculum in place for the arts?	0.00%
	Timetable	
4.1	What percentage of the overall teaching time is allocated to Physical Education on the weekly timetable?	0.00%
4.2	What percentage of the overall teaching time is allocated to language & languages on the weekly timetable?	0.00%
4.3	What percentage of the overall teaching time is allocated to mathematics on the weekly timetable?	0.00%
4.4	What percentage of the overall teaching time is allocated to science on the weekly timetable?	0.00%
4.5	What percentage of the overall teaching time is allocated to technology on the weekly timetable?	0.00%
4.6	What percentage of the overall teaching time is allocated to social studies (or equivalent name, e.g. culture) on the weekly timetable?	0.00%
4.7	What percentage of the overall teaching time is allocated to the arts on the weekly timetable?	0.00%
	Library	
5.1	What percentage of literature is allocated to Physical Education in the professional library?	0.00%
5.2	What percentage of literature is allocated to language and languages in the professional library?	0.00%
5.3	What percentage of literature is allocated to mathematics in the professional library?	0.00%
5.4	What percentage of literature is allocated to science in the professional library?	0.00%
5.5	What percentage of literature is allocated to technology in the professional library?	0.00%
5.6	What percentage of literature is allocated to social studies in the professional library?	0.00%
5.7	What percentage of literature is allocated to the arts in the professional library?	0.00%

B Should time or information not be available to fill in the questionnaire under A, then it would be appreciated if the simplified version could be filled in.

Question	Grouping	Sch 1
1.1	What percentage of the annual budget is set aside for purchasing resources Physical Education?	1.00%
2.1	What percentage of annually allocated professional development time is spent on professional development in the learning area of Physical Education?	0.80%

Question	Grouping	Sch 1
3.1	Does the school have a curriculum in place for the learning area Physical Education?	0.00%
4.1	What percentage of the overall teaching time is allocated to Physical Education on the weekly timetable?	6.50%
5.1	What percentage of literature is allocated to Physical Education in the professional library?	0.80%

Classical Education Results Minima

Question	Grouping					
	Resources	Sch 1	Sch 2	Sch 3	Sch 4	
1.1	What percentage of the annual budget is set aside for purchasing resources Physical Education?	0.20%	6.00%	0.10%	2.00%	0.10%
1.2	What overall percentage of the annual budget is set aside for purchasing resources in language & languages?	1.00%	21.00%	0.20%	5.00%	0.20%
1.3	What overall percentage of the annual budget is set aside for purchasing resources in mathematics?	1.00%	12.50%	0.40%	5.00%	0.40%
1.4	What overall percentage of the annual budget is set aside for purchasing resources in science?	1.00%	9.00%	0.40%	2.00%	0.40%
1.5	What overall percentage of the annual budget is set aside for purchasing resources in technology?	2.00%	10.00%	1.30%	4.00%	1.30%
1.6	What overall percentage of the annual budget is set aside for purchasing resources in social studies?	1.00%	15.00%	0.20%	2.00%	0.20%
1.7	What overall percentage of the annual budget is set aside for purchasing resources in the arts?	0.50%	16.00%	0.70%	2.00%	0.50%
1.8	Is there any other source of funding (e.g. fundraising) that is specifically used for resourcing physical education?	0.00%	0.00%	0.00%	0.00%	0.00%

Question	Grouping					
	Resources	Sch 1	Sch 2	Sch 3	Sch 4	
	Professional Development					
2.1	What percentage of annually allocated professional development time is spent on professional development in the learning area of Physical Education?	0.00%	10.00%	15.00%	5.00%	0.00%
2.2	What percentage of annually allocated professional development time is spent on professional development in the learning area of language and languages?	0.00%	15.00%	45.00%	25.00%	0.00%
2.3	What percentage of annually allocated professional development time is spent on professional development in the learning area of mathematics?	0.00%	15.00%	%	20.00%	0.00%
2.4	What percentage of annually allocated professional development time is spent on professional development in the learning area of science?	0.00%	15.00%	25.00%	10.00%	0.00%
2.5	What percentage of annually allocated professional development time is spent on professional development in the learning area of technology?	0.00%	10.00%	0.00%	10.00%	0.00%
2.6	What percentage of annually allocated professional development time is spent on professional development in the learning area of social studies?	0.00%	15.00%	2.50%	10.00%	0.00%
2.7	What percentage of annually allocated professional development time is spent on professional development in the learning area of the arts?	0.00%	10.00%	0.00%	10.00%	0.00%
2.8	Is a specialist teacher appointed on staff to teach Physical Education?	0.00%	0.00%	100.00%	10.00%	0.00%
2.9	Is a specialist teacher appointed on staff to teach language and languages?	0.00%	0.00%	100.00%	0.00%	0.00%

Resources		Sch 1	Sch 2	Sch 3	Sch 4	
2.10	Is a specialist teacher appointed on staff to teach mathematics?	0.00%	0.00%	100.00%	0.00%	0.00%
2.11	Is a specialist teacher appointed on staff to teach science?	0.00%	100.00%	100.00%	0.00%	0.00%
2.12	Is a specialist teacher appointed on staff to teach technology?	0.00%	0.00%	0.00%	0.00%	0.00%
2.13	Is a specialist teacher appointed on staff to teach social studies?	0.00%	0.00%	100.00%	0.00%	0.00%
2.14	Is a specialist teacher appointed on staff to teach the arts?	0.00%	0.00%	100.00%	0.00%	0.00%
3.1	Does the school have a curriculum in place for the learning area Physical Education?	0.00%	100.00%	0.00%	1.00%	0.00%
3.2	Does the school have a curriculum in place for language and languages?	100.00%	100.00%	100.00%	1.00%	1.00%
3.3	Does the school have a curriculum in place for mathematics?	100.00%	100.00%	100.00%	1.00%	1.00%
3.4	Does the school have a curriculum in place for science?	100.00%	100.00%	100.00%	1.00%	1.00%
3.5	Does the school have a curriculum in place for technology?	100.00%	100.00%	0.00%	1.00%	0.00%
3.6	Does the school have a curriculum in place for social studies?	100.00%	100.00%	100.00%	1.00%	1.00%
3.7	Does the school have a curriculum in place for the arts?	0.00%	100.00%	0.00%	1.00%	0.00%
Timetable						
4.1	What percentage of the overall teaching time is allocated to Physical Education on the weekly timetable?	7.00%	7.00%	6.00%	8.00%	6.00%

Resources		Sch 1	Sch 2	Sch 3	Sch 4	
4.2	What percentage of the overall teaching time is allocated to language & languages on the weekly timetable?	15.00%	26.00%	27.00%	20.00%	15.00%
4.3	What percentage of the overall teaching time is allocated to mathematics on the weekly timetable?	15.00%	18.00%	19.00%	20.00%	15.00%
4.4	What percentage of the overall teaching time is allocated to science on the weekly timetable?	15.00%	9.00%	16.00%	8.00%	8.00%
4.5	What percentage of the overall teaching time is allocated to technology on the weekly timetable?	15.00%	6.00%	12.00%	20.00%	6.00%
4.6	What percentage of the overall teaching time is allocated to social studies (or equivalent name, e.g. culture) on the weekly timetable?	15.00%	9.00%	13.00%	4.00%	4.00%
4.7	What percentage of the overall teaching time is allocated to the arts on the weekly timetable?	7.00%	11.00%	11.00%	7.00%	7.00%
Library						
5.1	What percentage of literature is allocated to Physical Education in the professional library?		0.00%	4.00%	0.00%	0.00%
5.2	What percentage of literature is allocated to language and languages in the professional library?		0.00%	16.00%	0.00%	16.00%
5.3	What percentage of literature is allocated to mathematics in the professional library?		0.00%	16.00%	0.00%	0.00%
5.4	What percentage of literature is allocated to science in the professional library?		0.00%	30.00%	0.00%	0.00%
5.5	What percentage of literature is allocated to technology in the professional library?		0.00%	4.00%	0.00%	0.00%
5.6	What percentage of literature is allocated to social studies in the professional library?		0.00%	16.00%	0.00%	0.00%

Resources		Sch 1	Sch 2	Sch 3	Sch 4	
5.7	What percentage of literature is allocated to the arts in the professional library?		0.00%	4.00%	0.00%	0.00%

B Should time or information not be available to fill in the questionnaire under A, then it would be appreciated if the simplified version could be filled in.

Question	Grouping	Sch 6	Sch 7
1.1	What percentage of the annual budget is set aside for purchasing resources Physical Education?	1.00%	1.00%
2.1	What percentage of annually allocated professional development time is spent on professional development in the learning area of Physical Education?	0.80%	0.00%
3.1	Does the school have a curriculum in place for the learning area Physical Education?	0.00%	0.00%
4.1	What percentage of the overall teaching time is allocated to Physical Education on the weekly timetable?	6.50%	0.00%
5.1	What percentage of literature is allocated to Physical Education in the professional library?	0.80%	0.00%

Classical Education Results Standard Deviation

Question	Grouping					
Resources		Sch 1	Sch 2	Sch 3	Sch 4	
1.1	What percentage of the annual budget is set aside for purchasing resources Physical Education?	0.20%	6.00%	0.10%	2.00%	2.76%
1.2	What overall percentage of the annual budget is set aside for purchasing resources in language & languages?	1.00%	21.00%	0.20%	5.00%	9.70%
1.3	What overall percentage of the annual budget is set aside for purchasing resources in mathematics?	1.00%	12.50%	0.40%	5.00%	5.57%
1.4	What overall percentage of the annual budget is set aside for purchasing resources in science?	1.00%	9.00%	0.40%	2.00%	3.99%
1.5	What overall percentage of the annual budget is set aside for purchasing resources in technology?	2.00%	10.00%	1.30%	4.00%	3.95%

Resources		Sch 1	Sch 2	Sch 3	Sch 4	
1.6	What overall percentage of the annual budget is set aside for purchasing resources in social studies?	1.00%	15.00%	0.20%	2.00%	7.01%
1.7	What overall percentage of the annual budget is set aside for purchasing resources in the arts?	0.50%	16.00%	0.70%	2.00%	7.50%
1.8	Is there any other source of funding (e.g. fundraising) that is specifically used for resourcing physical education?	0.00%	0.00%	0.00%	0.00%	0.00%
Professional Development						
2.1	What percentage of annually allocated professional development time is spent on professional development in the learning area of Physical Education?	0.00%	10.00%	15.00%	5.00%	6.45%
2.2	What percentage of annually allocated professional development time is spent on professional development in the learning area of language and languages?	0.00%	15.00%	45.00%	25.00%	18.87%
2.3	What percentage of annually allocated professional development time is spent on professional development in the learning area of mathematics?	0.00%	15.00%	%	20.00%	10.41%
2.4	What percentage of annually allocated professional development time is spent on professional development in the learning area of science?	0.00%	15.00%	25.00%	10.00%	12.50%
2.5	What percentage of annually allocated professional development time is spent on professional development in the learning area of technology?	0.00%	10.00%	0.00%	10.00%	
2.6	What percentage of annually allocated professional development time is spent on professional development in the learning area of social studies?	0.00%	15.00%	2.50%	10.00%	6.88%
2.7	What percentage of annually allocated professional development time is spent on professional development in the learning area of the arts?	0.00%	10.00%	0.00%	10.00%	5.77%

Resources		Sch 1	Sch 2	Sch 3	Sch 4	
2.8	Is a specialist teacher appointed on staff to teach Physical Education?	0.00%	0.00%	100.00%	10.00%	48.56%
2.9	Is a specialist teacher appointed on staff to teach language and languages?	0.00%	0.00%	100.00%	0.00%	50.00%
2.10	Is a specialist teacher appointed on staff to teach mathematics?	0.00%	0.00%	100.00%	0.00%	25.00%
2.11	Is a specialist teacher appointed on staff to teach science?	0.00%	100.00%	100.00%	0.00%	57.74%
2.12	Is a specialist teacher appointed on staff to teach technology?	0.00%	0.00%	0.00%	0.00%	0.00%
2.13	Is a specialist teacher appointed on staff to teach social studies?	0.00%	0.00%	100.00%	0.00%	25.00%
2.14	Is a specialist teacher appointed on staff to teach the arts?	0.00%	0.00%	100.00%	0.00%	50.00%
3.1	Does the school have a curriculum in place for the learning area Physical Education?	0.00%	100.00%	0.00%	1.00%	49.84%
3.2	Does the school have a curriculum in place for language and languages?	100.00%	100.00%	100.00%	1.00%	49.50%
3.3	Does the school have a curriculum in place for mathematics?	100.00%	100.00%	100.00%	1.00%	49.50%
3.4	Does the school have a curriculum in place for science?	100.00%	100.00%	100.00%	1.00%	49.50%
3.5	Does the school have a curriculum in place for technology?	100.00%	100.00%	0.00%	1.00%	57.45%
3.6	Does the school have a curriculum in place for social studies?	100.00%	100.00%	100.00%	1.00%	75.25%
3.7	Does the school have a curriculum in place for the arts?	0.00%	100.00%	0.00%	1.00%	49.84%
Timetable						
4.1	What percentage of the overall teaching time is allocated to Physical Education on the weekly timetable?	7.00%	7.00%	6.00%	8.00%	0.82%

Resources		Sch 1	Sch 2	Sch 3	Sch 4	
4.2	What percentage of the overall teaching time is allocated to language & languages on the weekly timetable?	15.00%	26.00%	27.00%	20.00%	5.60%
4.3	What percentage of the overall teaching time is allocated to mathematics on the weekly timetable?	15.00%	18.00%	19.00%	20.00%	2.16%
4.4	What percentage of the overall teaching time is allocated to science on the weekly timetable?	15.00%	9.00%	16.00%	8.00%	4.08%
4.5	What percentage of the overall teaching time is allocated to technology on the weekly timetable?	15.00%	6.00%	12.00%	20.00%	5.85%
4.6	What percentage of the overall teaching time is allocated to social studies (or equivalent name, e.g. culture) on the weekly timetable?	15.00%	9.00%	13.00%	4.00%	4.86%
4.7	What percentage of the overall teaching time is allocated to the arts on the weekly timetable?	7.00%	11.00%	11.00%	7.00%	2.31%
		Library				
5.1	What percentage of literature is allocated to Physical Education in the professional library?	0.00%	0.00%	4.00%	0.00%	2.00%
5.2	What percentage of literature is allocated to language and languages in the professional library?	0.00%	0.00%	16.00%	0.00%	8.00%
5.3	What percentage of literature is allocated to mathematics in the professional library?	0.00%	0.00%	16.00%	0.00%	8.00%
5.4	What percentage of literature is allocated to science in the professional library?	0.00%	0.00%	30.00%	0.00%	15.00%
5.5	What percentage of literature is allocated to technology in the professional library?	0.00%	0.00%	4.00%	0.00%	2.00%
5.6	What percentage of literature is allocated to social studies in the professional library?	0.00%	0.00%	16.00%	0.00%	8.00%
5.7	What percentage of literature is allocated to the arts in the professional library?	0.00%	0.00%	4.00%	0.00%	2.00%

B Should time or information not be available to fill in the questionnaire under A, then it would be appreciated if the simplified version could be filled in.

Question		Sch 6	Sch 7	
1.1	What percentage of the annual budget is set aside for purchasing resources Physical Education?	1.00%	1.00%	0.03%
2.1	What percentage of annually allocated professional development time is spent on professional development in the learning area of Physical Education?	0.80%	0.00%	1.05%
3.1	Does the school have a curriculum in place for the learning area Physical Education?	0.00%	0.00%	2.08%
4.1	What percentage of the overall teaching time is allocated to Physical Education on the weekly timetable?	6.50%	0.00%	3.60%
5.1	What percentage of literature is allocated to Physical Education in the professional library?	0.80%	0.00%	0.57%

APPENDIX TWO - INTERNATIONAL SCHOOLS RESEARCH FINDINGS

International Schools Results Averages

Question	Grouping		Sch 1-5	Sch 8-14
Resources				
1.1	What percentage of the annual budget is set aside for purchasing resources Physical Education?			
1.2	What overall percentage of the annual budget is set aside for purchasing resources in language & languages?		no results returned	
1.3	What overall percentage of the annual budget is set aside for purchasing resources in mathematics?			
1.4	What overall percentage of the annual budget is set aside for purchasing resources in science?			
1.5	What overall percentage of the annual budget is set aside for purchasing resources in technology?			
1.6	What overall percentage of the annual budget is set aside for purchasing resources in social studies?			
1.7	What overall percentage of the annual budget is set aside for purchasing resources in the arts?			
1.8	Is there any other source of funding (e.g. fundraising) that is specifically used for resourcing physical education?			
Professional Development				
2.1	What percentage of annually allocated professional development time is spent on professional development in the learning area of Physical Education?			
2.2	What percentage of annually allocated professional development time is spent on professional development in the learning area of language and languages?			
2.3	What percentage of annually allocated professional development time is spent on professional development in the learning area of mathematics?			
2.4	What percentage of annually allocated professional development time is spent on professional development in the learning area of science?			

Question	Grouping		Sch 1-5	Sch 8-14
2.5	What percentage of annually allocated professional development time is spent on professional development in the learning area of technology?			
2.6	What percentage of annually allocated professional development time is spent on professional development in the learning area of social studies?			
2.7	What percentage of annually allocated professional development time is spent on professional development in the learning area of the arts?			
2.8	Is a specialist teacher appointed on staff to teach Physical Education?			
2.9	Is a specialist teacher appointed on staff to teach language and languages?			
2.10	Is a specialist teacher appointed on staff to teach mathematics?			
2.11	Is a specialist teacher appointed on staff to teach science?			
2.12	Is a specialist teacher appointed on staff to teach technology?			
2.13	Is a specialist teacher appointed on staff to teach social studies?			
2.14	Is a specialist teacher appointed on staff to teach the arts?			
3.1	Does the school have a curriculum in place for the learning area Physical Education?			
3.2	Does the school have a curriculum in place for language and languages?			
3.3	Does the school have a curriculum in place for mathematics?			
3.4	Does the school have a curriculum in place for science?			
3.5	Does the school have a curriculum in place for technology?			
3.6	Does the school have a curriculum in place for social studies?			
3.7	Does the school have a curriculum in place for the arts?			
Timetable				
4.1	What percentage of the overall teaching time is allocated to Physical Education on the weekly timetable?			

Question	Grouping		Sch 1-5	Sch 8-14
4.2	What percentage of the overall teaching time is allocated to language & languages on the weekly timetable?			
4.3	What percentage of the overall teaching time is allocated to mathematics on the weekly timetable?			
4.4	What percentage of the overall teaching time is allocated to science on the weekly timetable?			
4.5	What percentage of the overall teaching time is allocated to technology on the weekly timetable?			
4.6	What percentage of the overall teaching time is allocated to social studies (or equivalent name, e.g. culture) on the weekly timetable?			
4.7	What percentage of the overall teaching time is allocated to the arts on the weekly timetable?			
	Library			
5.1	What percentage of literature is allocated to Physical Education in the professional library?			
5.2	What percentage of literature is allocated to language and languages in the professional library?			
5.3	What percentage of literature is allocated to mathematics in the professional library?			
5.4	What percentage of literature is allocated to science in the professional library?			
5.5	What percentage of literature is allocated to technology in the professional library?			
5.6	What percentage of literature is allocated to social studies in the professional library?			
5.7	What percentage of literature is allocated to the arts in the professional library?			

B Should time or information not be available to fill in the questionnaire under A, then it would be appreciated if the simplified version could be filled in.

		Sch 6	Sch 7	Total
1.1	What percentage of the annual budget is set aside for purchasing resources Physical Education?	0.00%	0.02%	0.01%

		Sch 6	Sch 7	Total
2.1	What percentage of annually allocated professional development time is spent on professional development in the learning area of Physical Education?	0.00%	0.02%	0.01%
3.1	Does the school have a curriculum in place for the learning area Physical Education?	yes	yes	
4.1	What percentage of the overall teaching time is allocated to Physical Education on the weekly timetable?	30.00%	5.00%	17.50%
5.1	What percentage of literature is allocated to Physical Education in the professional library?	0.00%	0.20%	0.10%

Returned International Summary Maxima

Question	Grouping	Sch 1-5	Sch 8-14
Resources			
1.1	What percentage of the annual budget is set aside for purchasing resources Physical Education?		
1.2	What overall percentage of the annual budget is set aside for purchasing resources in language & languages?		no results returned
1.3	What overall percentage of the annual budget is set aside for purchasing resources in mathematics?		
1.4	What overall percentage of the annual budget is set aside for purchasing resources in science?		
1.5	What overall percentage of the annual budget is set aside for purchasing resources in technology?		
1.6	What overall percentage of the annual budget is set aside for purchasing resources in social studies?		
1.7	What overall percentage of the annual budget is set aside for purchasing resources in the arts?		
1.8	Is there any other source of funding (e.g. fundraising) that is specifically used for resourcing physical education?		
Professional Development			
2.1	What percentage of annually allocated professional development time is spent on professional development in the learning area of Physical Education?		
2.2	What percentage of annually allocated professional development time is spent on professional development in the learning area of language and languages?		

Question	Grouping	Sch 1-5	Sch 8-14
2.3	What percentage of annually allocated professional development time is spent on professional development in the learning area of mathematics?		
2.4	What percentage of annually allocated professional development time is spent on professional development in the learning area of science?		
2.5	What percentage of annually allocated professional development time is spent on professional development in the learning area of technology?		
2.6	What percentage of annually allocated professional development time is spent on professional development in the learning area of social studies?		
2.7	What percentage of annually allocated professional development time is spent on professional development in the learning area of the arts?		
2.8	Is a specialist teacher appointed on staff to teach Physical Education?		
2.9	Is a specialist teacher appointed on staff to teach language and languages?		
2.10	Is a specialist teacher appointed on staff to teach mathematics?		
2.11	Is a specialist teacher appointed on staff to teach science?		
2.12	Is a specialist teacher appointed on staff to teach technology?		
2.13	Is a specialist teacher appointed on staff to teach social studies?		
2.14	Is a specialist teacher appointed on staff to teach the arts?		
3.1	Does the school have a curriculum in place for the learning area Physical Education?		
3.2	Does the school have a curriculum in place for language and languages?		
3.3	Does the school have a curriculum in place for mathematics?		
3.4	Does the school have a curriculum in place for science?		
3.5	Does the school have a curriculum in place for technology?		
3.6	Does the school have a curriculum in place for social studies?		
3.7	Does the school have a curriculum in place for the arts?		

Question	Grouping	Sch 1-5	Sch 8-14
	Timetable		
4.1	What percentage of the overall teaching time is allocated to Physical Education on the weekly timetable?		
4.2	What percentage of the overall teaching time is allocated to language & languages on the weekly timetable?		
4.3	What percentage of the overall teaching time is allocated to mathematics on the weekly timetable?		
4.4	What percentage of the overall teaching time is allocated to science on the weekly timetable?		
4.5	What percentage of the overall teaching time is allocated to technology on the weekly timetable?		
4.6	What percentage of the overall teaching time is allocated to social studies (or equivalent name, e.g. culture) on the weekly timetable?		
4.7	What percentage of the overall teaching time is allocated to the arts on the weekly timetable?		
	Library		
5.1	What percentage of literature is allocated to Physical Education in the professional library?		
5.2	What percentage of literature is allocated to language and languages in the professional library?		
5.3	What percentage of literature is allocated to mathematics in the professional library?		
5.4	What percentage of literature is allocated to science in the professional library?		
5.5	What percentage of literature is allocated to technology in the professional library?		
5.6	What percentage of literature is allocated to social studies in the professional library?		
5.7	What percentage of literature is allocated to the arts in the professional library?		

B Should time or information not be available to fill in the questionnaire under A, then it would be appreciated if the simplified version could be filled in.

		Sch 6	Sch 7	Total
1.1	What percentage of the annual budget is set aside for purchasing resources Physical Education?	0.00%	0.02%	0.00%
2.1	What percentage of annually allocated professional development time is spent on professional development in the learning area of Physical Education?	0.00%	0.02%	0.00%

		Sch 6	Sch 7	Total
3.1	Does the school have a curriculum in place for the learning area Physical Education?	yes	yes	
4.1	What percentage of the overall teaching time is allocated to Physical Education on the weekly timetable?	30.00%	5.00%	0.00%
5.1	What percentage of literature is allocated to Physical Education in the professional library?	0.00%	0.20%	0.00%

International results minima

Question	Grouping		
Resources		Sch 1-5	Sch 8-14
1.1	What percentage of the annual budget is set aside for purchasing resources Physical Education?		
1.2	What overall percentage of the annual budget is set aside for purchasing resources in language & languages?		no results returned
1.3	What overall percentage of the annual budget is set aside for purchasing resources in mathematics?		
1.4	What overall percentage of the annual budget is set aside for purchasing resources in science?		
1.5	What overall percentage of the annual budget is set aside for purchasing resources in technology?		
1.6	What overall percentage of the annual budget is set aside for purchasing resources in social studies?		
1.7	What overall percentage of the annual budget is set aside for purchasing resources in the arts?		
1.8	Is there any other source of funding (e.g. fundraising) that is specifically used for resourcing physical education?		
	Professional Development		
2.1	What percentage of annually allocated professional development time is spent on professional development in the learning area of Physical Education?		
2.2	What percentage of annually allocated professional development time is spent on professional development in the learning area of language and languages?		
2.3	What percentage of annually allocated professional development time is spent on professional development in the learning area of mathematics?		
2.4	What percentage of annually allocated professional development time is spent on professional development in the learning area of science?		

Resources		Sch 1-5	Sch 8-14
2.5	What percentage of annually allocated professional development time is spent on professional development in the learning area of technology?		
2.6	What percentage of annually allocated professional development time is spent on professional development in the learning area of social studies?		
2.7	What percentage of annually allocated professional development time is spent on professional development in the learning area of the arts?		
2.8	Is a specialist teacher appointed on staff to teach Physical Education?		
2.9	Is a specialist teacher appointed on staff to teach language and languages?		
2.10	Is a specialist teacher appointed on staff to teach mathematics?		
2.11	Is a specialist teacher appointed on staff to teach science?		
2.12	Is a specialist teacher appointed on staff to teach technology?		
2.13	Is a specialist teacher appointed on staff to teach social studies?		
2.14	Is a specialist teacher appointed on staff to teach the arts?		
3.1	Does the school have a curriculum in place for the learning area Physical Education?		
3.2	Does the school have a curriculum in place for language and languages?		
3.3	Does the school have a curriculum in place for mathematics?		
3.4	Does the school have a curriculum in place for science?		
3.5	Does the school have a curriculum in place for technology?		
3.6	Does the school have a curriculum in place for social studies?		
3.7	Does the school have a curriculum in place for the arts?		
Timetable			
4.1	What percentage of the overall teaching time is allocated to Physical Education on the weekly timetable?		
4.2	What percentage of the overall teaching time is allocated to language & languages on the weekly timetable?		

Resources		Sch 1-5	Sch 8-14
4.3	What percentage of the overall teaching time is allocated to mathematics on the weekly timetable?		
4.4	What percentage of the overall teaching time is allocated to science on the weekly timetable?		
4.5	What percentage of the overall teaching time is allocated to technology on the weekly timetable?		
4.6	What percentage of the overall teaching time is allocated to social studies (or equivalent name, e.g. culture) on the weekly timetable?		
4.7	What percentage of the overall teaching time is allocated to the arts on the weekly timetable?		
	Library		
5.1	What percentage of literature is allocated to Physical Education in the professional library?		
5.2	What percentage of literature is allocated to language and languages in the professional library?		
5.3	What percentage of literature is allocated to mathematics in the professional library?		
5.4	What percentage of literature is allocated to science in the professional library?		
5.5	What percentage of literature is allocated to technology in the professional library?		
5.6	What percentage of literature is allocated to social studies in the professional library?		
5.7	What percentage of literature is allocated to the arts in the professional library?		

B Should time or information not be available to fill in the questionnaire under A, then it would be appreciated if the simplified version could be filled in.

		Sch 6	Sch 7	Total
1.1	What percentage of the annual budget is set aside for purchasing resources Physical Education?	0.00%	0.02%	0.00%
2.1	What percentage of annually allocated professional development time is spent on professional development in the learning area of Physical Education?	0.00%	0.02%	0.00%
3.1	Does the school have a curriculum in place for the learning area Physical Education?	yes	yes	
4.1	What percentage of the overall teaching time is allocated to Physical Education on the weekly timetable?	30.00%	5.00%	0.00%

		Sch 6	Sch 7	Total
5.1	What percentage of literature is allocated to Physical Education in the professional library?	0.00%	0.20%	0.00%

International Results Standard Deviation

Question	Grouping	Sch 1-5	Sch 8-14
Resources			
1.1	What percentage of the annual budget is set aside for purchasing resources Physical Education?		
1.2	What overall percentage of the annual budget is set aside for purchasing resources in language & languages?		no results returned
1.3	What overall percentage of the annual budget is set aside for purchasing resources in mathematics?		
1.4	What overall percentage of the annual budget is set aside for purchasing resources in science?		
1.5	What overall percentage of the annual budget is set aside for purchasing resources in technology?		
1.6	What overall percentage of the annual budget is set aside for purchasing resources in social studies?		
1.7	What overall percentage of the annual budget is set aside for purchasing resources in the arts?		
1.8	Is there any other source of funding (e.g. fundraising) that is specifically used for resourcing physical education?		
	Professional Development		
2.1	What percentage of annually allocated professional development time is spent on professional development in the learning area of Physical Education?		
2.2	What percentage of annually allocated professional development time is spent on professional development in the learning area of language and languages?		
2.3	What percentage of annually allocated professional development time is spent on professional development in the learning area of mathematics?		
2.4	What percentage of annually allocated professional development time is spent on professional development in the learning area of science?		
2.5	What percentage of annually allocated professional development time is spent on professional development in the learning area of technology?		

Question	Grouping	Sch 1-5	Sch 8-14
2.6	What percentage of annually allocated professional development time is spent on professional development in the learning area of social studies?		
2.7	What percentage of annually allocated professional development time is spent on professional development in the learning area of the arts?		
2.8	Is a specialist teacher appointed on staff to teach Physical Education?		
2.9	Is a specialist teacher appointed on staff to teach language and languages?		
2.10	Is a specialist teacher appointed on staff to teach mathematics?		
2.11	Is a specialist teacher appointed on staff to teach science?		
2.12	Is a specialist teacher appointed on staff to teach technology?		
2.13	Is a specialist teacher appointed on staff to teach social studies?		
2.14	Is a specialist teacher appointed on staff to teach the arts?		
3.1	Does the school have a curriculum in place for the learning area Physical Education?		
3.2	Does the school have a curriculum in place for language and languages?		
3.3	Does the school have a curriculum in place for mathematics?		
3.4	Does the school have a curriculum in place for science?		
3.5	Does the school have a curriculum in place for technology?		
3.6	Does the school have a curriculum in place for social studies?		
3.7	Does the school have a curriculum in place for the arts?		
	Timetable		
4.1	What percentage of the overall teaching time is allocated to Physical Education on the weekly timetable?		
4.2	What percentage of the overall teaching time is allocated to language & languages on the weekly timetable?		
4.3	What percentage of the overall teaching time is allocated to mathematics on the weekly timetable?		

Question	Grouping	Sch 1-5	Sch 8-14
4.4	What percentage of the overall teaching time is allocated to science on the weekly timetable?		
4.5	What percentage of the overall teaching time is allocated to technology on the weekly timetable?		
4.6	What percentage of the overall teaching time is allocated to social studies (or equivalent name, e.g. culture) on the weekly timetable?		
4.7	What percentage of the overall teaching time is allocated to the arts on the weekly timetable?		
	Library		
5.1	What percentage of literature is allocated to Physical Education in the professional library?		
5.2	What percentage of literature is allocated to language and languages in the professional library?		
5.3	What percentage of literature is allocated to mathematics in the professional library?		
5.4	What percentage of literature is allocated to science in the professional library?		
5.5	What percentage of literature is allocated to technology in the professional library?		
5.6	What percentage of literature is allocated to social studies in the professional library?		
5.7	What percentage of literature is allocated to the arts in the professional library?		

B Should time or information not be available to fill in the questionnaire under A, then it would be appreciated if the simplified version could be filled in.

		Sch 6	Sch 7	Total
1.1	What percentage of the annual budget is set aside for purchasing resources Physical Education?	0.00%	0.02%	0.00%
2.1	What percentage of annually allocated professional development time is spent on professional development in the learning area of Physical Education?	0.00%	0.02%	0.00%
3.1	Does the school have a curriculum in place for the learning area Physical Education?	yes	yes	
4.1	What percentage of the overall teaching time is allocated to Physical Education on the weekly timetable?	30.00%	5.00%	0.00%
5.1	What percentage of literature is allocated to Physical Education in the professional library?	0.00%	0.20%	0.00%
			Average	0.00%

APPENDIX THREE – NEW ZEALAND SCHOOLS RESEARCH FINDINGS

New Zealand Schools Results Average

Question	Grouping	Sch 1	Sch 2	Sch 3	Sch 4	Sch 5	Total
Resources							
1.1	What percentage of the annual budget is set aside for purchasing resources Physical Education?	0.2%	6.0%	0.1%	2.0%	0.0%	2.6%
1.2	What overall percentage of the annual budget is set aside for purchasing resources in language & languages?	1.0%	21.0%	0.2%	5.0%	0.0%	8.9%
1.3	What overall percentage of the annual budget is set aside for purchasing resources in mathematics?	1.0%	12.5%	0.4%	5.0%	0.0%	5.3%
1.4	What overall percentage of the annual budget is set aside for purchasing resources in science?	1.0%	9.0%	0.4%	2.0%	0.0%	3.7%
1.5	What overall percentage of the annual budget is set aside for purchasing resources in technology?	2.0%	10.0%	1.3%	4.0%	0.0%	3.9%
1.6	What overall percentage of the annual budget is set aside for purchasing resources in social studies?	1.0%	15.0%	0.2%	2.0%	0.0%	6.4%
1.7	What overall percentage of the annual budget is set aside for purchasing resources in the arts?	0.5%	16.0%	0.7%	2.0%	0.0%	6.8%
1.8	Is there any other source of funding (e.g. fundraising) that is specifically used for resourcing physical education?	0.0%	0.0%	0.0%	0.0%	12.0%	5.4%
Professional Development							
2.1	What percentage of annually allocated professional development time is spent on professional development in the learning area of Physical Education?	0.0%	10.0%	15.0%	5.0%	0.0%	6.5%
2.2	What percentage of annually allocated professional development time is spent on professional development in the learning area of language and languages?	0.0%	15.0%	45.0%	25.0%	0.0%	18.9%

Question	Grouping	Sch 1	Sch 2	Sch 3	Sch 4	Sch 5	Total
2.3	What percentage of annually allocated professional development time is spent on professional development in the learning area of mathematics?	0.0%	15.0%	%	20.0%	0.0%	10.3%
2.4	What percentage of annually allocated professional development time is spent on professional development in the learning area of science?	0.0%	15.0%	25.0%	10.0%	0.0%	10.6%
2.5	What percentage of annually allocated professional development time is spent on professional development in the learning area of technology?	0.0%	10.0%	0.0%	10.0%	0.0%	5.5%
2.6	What percentage of annually allocated professional development time is spent on professional development in the learning area of social studies?	0.0%	15.0%	2.5%	10.0%	0.0%	6.7%
2.7	What percentage of annually allocated professional development time is spent on professional development in the learning area of the arts?	0.0%	10.0%	0.0%	10.0%	0.0%	5.5%
2.8	Is a specialist teacher appointed on staff to teach Physical Education?	0.0%	0.0%	100.0%	10.0%	0.0%	43.8%
2.9	Is a specialist teacher appointed on staff to teach language and languages?	0.0%	0.0%	100.0%	0.0%	0.0%	44.7%
3.1	Is a specialist teacher appointed on staff to teach mathematics?	0.0%	0.0%	100.0%	0.0%	0.0%	44.7%
3.2	Is a specialist teacher appointed on staff to teach science?	0.0%	100.0%	100.0%	0.0%	0.0%	54.8%
3.3	Is a specialist teacher appointed on staff to teach technology?	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
3.4	Is a specialist teacher appointed on staff to teach social studies?	0.0%	0.0%	100.0%	0.0%	0.0%	44.7%
3.5	Is a specialist teacher appointed on staff to teach the arts? 0.0%	0.0%	0.0%	100.0%	0.0%	0.0%	44.7%
3.6	Does the school have a curriculum in place for the learning area Physical Education?	0.0%	100.0%	0.0%	1.0%	100.0%	54.6%

Question	Grouping	Sch 1	Sch 2	Sch 3	Sch 4	Sch 5	Total
3.7	Does the school have a curriculum in place for language and languages?	100.0%	100.0%	100.0%	1.0%	100.0%	44.3%
3.8	Does the school have a curriculum in place for mathematics?	100.0%	100.0%	100.0%	1.0%	100.0%	44.3%
3.9	Does the school have a curriculum in place for science?	100.0%	100.0%	100.0%	1.0%	100.0%	44.3%
4.0	Does the school have a curriculum in place for technology?	100.0%	100.0%	0.0%	1.0%	100.0%	54.5%
	Timetable						
4.1	What percentage of the overall teaching time is allocated to Physical Education on the weekly timetable?	7.0%	7.0%	6.0%	8.0%	9.0%	1.1%
4.2	What percentage of the overall teaching time is allocated to language & languages on the weekly timetable?	15.0%	26.0%	27.0%	20.0%	30.0%	6.0%
4.3	What percentage of the overall teaching time is allocated to mathematics on the weekly timetable?	15.0%	18.0%	19.0%	20.0%	15.0%	2.3%
4.4	What percentage of the overall teaching time is allocated to science on the weekly timetable?	15.0%	9.0%	16.0%	8.0%	5.0%	4.7%
4.5	What percentage of the overall teaching time is allocated to technology on the weekly timetable?	15.0%	6.0%	12.0%	20.0%	2.0%	7.1%
4.6	What percentage of the overall teaching time is allocated to social studies (or equivalent name, e.g. culture) on the weekly timetable?	15.0%	9.0%	13.0%	4.0%	5.0%	4.8%
4.7	What percentage of the overall teaching time is allocated to the arts on the weekly timetable?	7.0%	11.0%	11.0%		9.0%	1.9%
	Library						
5.1	What percentage of literature is allocated to Physical Education in the professional library?		0.0%	4.0%	0.0%	10.0%	4.7%

Question	Grouping	Sch 1	Sch 2	Sch 3	Sch 4	Sch 5	Total
5.2	What percentage of literature is allocated to language and languages in the professional library?		0.0%	16.0%	0.0%	30.0%	14.5%
5.3	What percentage of literature is allocated to mathematics in the professional library?		0.0%	16.0%	0.0%	25.0%	12.4%
5.4	What percentage of literature is allocated to science in the professional library?		0.0%	30.0%	0.0%	15.0%	14.4%
5.5	What percentage of literature is allocated to technology in the professional library?		0.0%	4.0%	0.0%	5.0%	2.6%
5.6	What percentage of literature is allocated to social studies in the professional library?		0.0%	16.0%	0.0%	10.0%	7.9%
5.7	What percentage of literature is allocated to the arts in the professional library?		0.0%	4.0%	0.0%	5.0%	2.6%

B Should time or information not be available to fill in the questionnaire under A, then it would be appreciated if the simplified version could be filled in.

		Sch 6	Sch 7	Sch 8/9	Sch 10	Sch 11	Sch 12	Sch 13	Total
1.1	What percentage of the annual budget is set aside for purchasing resources Physical Education?	1.0%	0.0%	0.0%	3.0%	5.0%	0.0%	0.0%	2.0%
2.1	What percentage of annually allocated professional development time is spent on professional development in the learning area of Physical Education?	0.0%	0.0%	0.0%	1.5%	0.0%	0.0%	0.0%	0.6%

		Sch 6	Sch 7	Sch 8/9	Sch 10	Sch 11	Sch 12	Sch 13	Total
3.1	Does the school have a curriculum in place for the learning area Physical Education?	0.0%	100.0%	0.0%	100.0%	100.0%	100.0%	0.0%	53.5%
4.1	What percentage of the overall teaching time is allocated to Physical Education on the weekly timetable?	3.0%	3.0%	3.0%	5.0%	3.5%	8.0%	3.0%	1.9%
5.1	What percentage of literature is allocated to Physical Education in the professional library?	0.0%	0.0%	0.0%	1.5%	0.0%	2.0%	0.0%	0.9%

New Zealand Results Maxima

Question	Grouping						
Resources	Total	Sch 1	Sch 2	Sch 3	Sch 4	Sch 5	
1.1	What percentage of the annual budget is set aside for purchasing resources Physical Education?	0.2%	6.0%	0.1%	2.0%	0.0%	6.0%
1.2	What overall percentage of the annual budget is set aside for purchasing resources in language & languages?	1.0%	21.0%	0.2%	5.0%	0.0%	21.0%
1.3	What overall percentage of the annual budget is set aside for purchasing resources in mathematics?	1.0%	12.5%	0.4%	5.0%	0.0%	12.5%

Question	Grouping	Sch 1	Sch 2	Sch 3	Sch 4	Sch 5	
1.4	What overall percentage of the annual budget is set aside for purchasing resources in science?	1.0%	9.0%	0.4%	2.0%	0.0%	9.0%
1.5	What overall percentage of the annual budget is set aside for purchasing resources in technology?	2.0%	10.0%	1.3%	4.0%	0.0%	10.0%
1.6	What overall percentage of the annual budget is set aside for purchasing resources in social studies?	1.0%	15.0%	0.2%	2.0%	0.0%	15.0%
1.7	What overall percentage of the annual budget is set aside for purchasing resources in the arts?	0.5%	16.0%	0.7%	2.0%	0.0%	16.0%
1.8	Is there any other source of funding (e.g. fundraising) that is specifically used for resourcing physical education?	0.0%	0.0%	0.0%	0.0%	12.0%	12.0%
Professional Development							
2.1	What percentage of annually allocated professional development time is spent on professional development in the learning area of Physical Education?	0.0%	10.0%	15.0%	5.0%	0.0%	15.0%

Question	Grouping	Sch 1	Sch 2	Sch 3	Sch 4	Sch 5	
2.2	What percentage of annually allocated professional development time is spent on professional development in the learning area of language and languages?	0.0%	15.0%	45.0%	25.0%	0.0%	45.0%
2.3	What percentage of annually allocated professional development time is spent on professional development in the learning area of mathematics?	0.0%	15.0%	%	20.0%	0.0%	20.0%
2.4	What percentage of annually allocated professional development time is spent on professional development in the learning area of science?	0.0%	15.0%	25.0%	10.0%	0.0%	10.0%
2.5	What percentage of annually allocated professional development time is spent on professional development in the learning area of technology?	0.0%	10.0%	0.0%	10.0%	0.0%	10.0%
2.6	What percentage of annually allocated professional development time is spent on professional development in the learning area of social studies?	0.0%	15.0%	2.5%	10.0%	0.0%	15.0%

Question	Grouping	Sch 1	Sch 2	Sch 3	Sch 4	Sch 5	
2.7	What percentage of annually allocated professional development time is spent on professional development in the learning area of the arts?	0.0%	10.0%	0.0%	10.0%	0.0%	10.0%
2.8	Is a specialist teacher appointed on staff to teach Physical Education?	0.0%	0.0%	100.0%	10.0%	0.0%	100.0%
2.9	Is a specialist teacher appointed on staff to teach language and languages?	0.0%	0.0%	100.0%	0.0%	0.0%	100.0%
32.1	Is a specialist teacher appointed on staff to teach mathematics?	0.0%	0.0%	100.0%	0.0%	0.0%	20.0%
23.12	Is a specialist teacher appointed on staff to teach science?	0.0%	100.0%	100.0%	0.0%	0.0%	100.0%
2.13.3	Is a specialist teacher appointed on staff to teach technology?	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
2.13.4	Is a specialist teacher appointed on staff to teach social studies?	0.0%	0.0%	100.0%	0.0%	0.0%	100.0%
2.13.5	Is a specialist teacher appointed on staff to teach the arts?	0.0%	0.0%	100.0%	0.0%	0.0%	100.0%
3.16	Does the school have a curriculum in place for the learning area Physical Education?	0.0%	100.0%	0.0%	1.0%	100.0%	100.0%

Question	Grouping	Sch 1	Sch 2	Sch 3	Sch 4	Sch 5	
Timetable							
4.1	What percentage of the overall teaching time is allocated to Physical Education on the weekly timetable?	7.0%	7.0%	6.0%	8.0%	9.0%	9.0%
4.2	What percentage of the overall teaching time is allocated to language & languages on the weekly timetable?	15.0%	26.0%	27.0%	20.0%	30.0%	30.0%
4.3	What percentage of the overall teaching time is allocated to mathematics on the weekly timetable?	15.0%	18.0%	19.0%	20.0%	15.0%	20.0%
4.4	What percentage of the overall teaching time is allocated to science on the weekly timetable?	15.0%	9.0%	16.0%	8.0%	5.0%	16.0%
4.5	What percentage of the overall teaching time is allocated to technology on the weekly timetable?	15.0%	6.0%	12.0%	20.0%	2.0%	20.0%
4.6	What percentage of the overall teaching time is allocated to social studies (or equivalent name, e.g. culture) on the weekly timetable?	15.0%	9.0%	13.0%	4.0%	5.0%	15.0%
4.7	What percentage of the overall teaching time is allocated to the arts on the weekly timetable?	7.0%	11.0%	11.0%		9.0%	11.0%
Library							
5.1	What percentage of literature is allocated to Physical Education in the professional library?		0.0%	4.0%	0.0%	10.0%	10.0%

Question	Grouping	Sch 1	Sch 2	Sch 3	Sch 4	Sch 5	
5.2	What percentage of literature is allocated to language and languages in the professional library?		0.0%	16.0%	0.0%	30.0%	30.0%
5.3	What percentage of literature is allocated to mathematics in the professional library?		0.0%	16.0%	0.0%	25.0%	25.0%
5.4	What percentage of literature is allocated to science in the professional library?		0.0%	30.0%	0.0%	15.0%	30.0%
5.5	What percentage of literature is allocated to technology in the professional library?		0.0%	4.0%	0.0%	5.0%	5.0%
5.6	What percentage of literature is allocated to social studies in the professional library?		0.0%	16.0%	0.0%	10.0%	16.0%
5.7	What percentage of literature is allocated to the arts in the professional library?		0.0%	4.0%	0.0%	5.0%	5.0%

B Should time or information not be available to fill in the questionnaire under A, then it would be appreciated if the simplified version could be filled in.

		Sch 6	Sch 7	Sch 8/9	Sch 10	Sch 11	Sch 12	Sch 13	Total
1.1	What percentage of the annual budget is set aside for purchasing resources Physical Education?	1.0%	0.0%	0.0%	3.0%	5.0%	0.0%	0.0%	5.0%

		Sch 6	Sch 7	Sch 8/9	Sch 10	Sch 11	Sch 12	Sch 13	Total
2.1	What percentage of annually allocated professional development time is spent on professional development in the learning area of Physical Education?	0.0%	0.0%	0.0%	1.5%	0.0%	0.0%	0.0%	1.5%
3.1	Does the school have a curriculum in place for the learning area Physical Education?	0.0%	100.0%	0.0%	100.0%	100.0%	100.0%	0.0%	100.0%
4.1	What percentage of the overall teaching time is allocated to Physical Education on the weekly timetable?	3.0%	3.0%	3.0%	5.0%	3.5%	8.0%	3.0%	8.0%
5.1	What percentage of literature is allocated to Physical Education in the professional library?	0.0%	0.0%	0.0%	1.5%	0.0%	2.0%	0.0%	2.0%

New Zealand Results Minima

Question	Grouping						
Resources		Sch 1	Sch 2	Sch 3	Sch 4	Sch 5	Total
1.1	What percentage of the annual budget is set aside for purchasing resources Physical Education?	0.2%	6.0%	0.1%	2.0%	0.0%	0.0%
1.2	What overall percentage of the annual budget is set aside for purchasing resources in language & languages?	1.0%	21.0%	0.2%	5.0%	0.0%	0.0%

Question	Grouping						
Resources		Sch 1	Sch 2	Sch 3	Sch 4	Sch 5	Total
1.3	What overall percentage of the annual budget is set aside for purchasing resources in mathematics?	1.0%	12.5%	0.4%	5.0%	0.0%	0.0%
1.4	What overall percentage of the annual budget is set aside for purchasing resources in science?	1.0%	9.0%	0.4%	2.0%	0.0%	0.0%
1.5	What overall percentage of the annual budget is set aside for purchasing resources in technology?	2.0%	10.0%	1.3%	4.0%	0.0%	0.0%
1.6	What overall percentage of the annual budget is set aside for purchasing resources in social studies?	1.0%	15.0%	0.2%	2.0%	0.0%	0.0%
1.7	What overall percentage of the annual budget is set aside for purchasing resources in the arts?	0.5%	16.0%	0.7%	2.0%	0.0%	0.0%
1.8	Is there any other source of funding (e.g. fundraising) that is specifically used for resourcing physical education?	0.0%	0.0%	0.0%	0.0%	12.0%	0.0%
Professional Development							
2.1	What percentage of annually allocated professional development time is spent on professional development in the learning area of Physical Education?	0.0%	10.0%	15.0%	5.0%	0.0%	0.0%

Question	Grouping						
Resources		Sch 1	Sch 2	Sch 3	Sch 4	Sch 5	Total
2.2	What percentage of annually allocated professional development time is spent on professional development in the learning area of language and languages?	0.0%	15.0%	45.0%	25.0%	0.0%	0.0%
2.3	What percentage of annually allocated professional development time is spent on professional development in the learning area of mathematics?	0.0%	15.0%	%	20.0%	0.0%	0.0%
2.4	What percentage of annually allocated professional development time is spent on professional development in the learning area of science?	0.0%	15.0%	25.0%	10.0%	0.0%	0.0%
2.5	What percentage of annually allocated professional development time is spent on professional development in the learning area of technology?	0.0%	10.0%	0.0%	10.0%	0.0%	0.0%
2.6	What percentage of annually allocated professional development time is spent on professional development in the learning area of social studies?	0.0%	15.0%	2.5%	10.0%	0.0%	0.0%

Question	Grouping						
Resources		Sch 1	Sch 2	Sch 3	Sch 4	Sch 5	Total
2.7	What percentage of annually allocated professional development time is spent on professional development in the learning area of the arts?	0.0%	10.0%	0.0%	10.0%	0.0%	0.0%
2.8	Is a specialist teacher appointed on staff to teach Physical Education?	0.0%	0.0%	100.0%	10.0%	0.0%	0.0%
2.9	Is a specialist teacher appointed on staff to teach language and languages?	0.0%	0.0%	100.0%	0.0%	0.0%	0.0%
3.0	Is a specialist teacher appointed on staff to teach mathematics?	0.0%	0.0%	100.0%	0.0%	0.0%	0.0%
3.1	Is a specialist teacher appointed on staff to teach science?	0.0%	100.0%	100.0%	0.0%	0.0%	0.0%
3.2	Is a specialist teacher appointed on staff to teach technology?	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
3.3	Is a specialist teacher appointed on staff to teach social studies?	0.0%	0.0%	100.0%	0.0%	0.0%	0.0%
3.4	Is a specialist teacher appointed on staff to teach the arts?	0.0%	0.0%	100.0%	0.0%	0.0%	0.0%
3.5	Does the school have a curriculum in place for the learning area Physical Education?	0.0%	100.0%	0.0%	1.0%	100.0%	0.0%
3.6	Does the school have a curriculum in place for language and languages?	100.0%	100.0%	100.0%	1.0%	100.0%	1.0%

Question	Grouping						
Resources		Sch 1	Sch 2	Sch 3	Sch 4	Sch 5	Total
3.7	Does the school have a curriculum in place for mathematics?	100.0%	100.0%	100.0%	1.0%	100.0%	1.0%
3.8	Does the school have a curriculum in place for science?	100.0%	100.0%	100.0%	1.0%	100.0%	1.0%
3.9	Does the school have a curriculum in place for technology?	100.0%	100.0%	0.0%	1.0%	100.0%	0.0%
3.10	Does the school have a curriculum in place for social studies?	100.0%	100.0%	100.0%	1.0%	100.0%	1.0%
3.11	Does the school have a curriculum in place for the arts?	0.0%	100.0%	0.0%	1.0%	100.0%	0.0%
Timetable							
4.1	What percentage of the overall teaching time is allocated to Physical Education on the weekly timetable?	7.0%	7.0%	6.0%	8.0%	9.0%	6.0%
4.2	What percentage of the overall teaching time is allocated to language & languages on the weekly timetable?	15.0%	26.0%	27.0%	20.0%	30.0%	15.0%
4.3	What percentage of the overall teaching time is allocated to mathematics on the weekly timetable?	15.0%	18.0%	19.0%	20.0%	15.0%	15.0%
4.4	What percentage of the overall teaching time is allocated to science on the weekly timetable?	15.0%	9.0%	16.0%	8.0%	5.0%	5.0%
4.5	What percentage of the overall teaching time is allocated to technology on the weekly timetable?	15.0%	6.0%	12.0%	20.0%	2.0%	2.0%

Question	Grouping						
Resources		Sch 1	Sch 2	Sch 3	Sch 4	Sch 5	Total
4.6	What percentage of the overall teaching time is allocated to social studies (or equivalent name, e.g. culture) on the weekly timetable?	15.0%	9.0%	13.0%	4.0%	5.0%	4.0%
4.7	What percentage of the overall teaching time is allocated to the arts on the weekly timetable?	7.0%	11.0%	11.0%		9.0%	7.0%
				Library			
5.1	What percentage of literature is allocated to Physical Education in the professional library?		0.0%	4.0%	0.0%	10.0%	0.0%
5.2	What percentage of literature is allocated to language and languages in the professional library?		0.0%	16.0%	0.0%	30.0%	0.0%
5.3	What percentage of literature is allocated to mathematics in the professional library?		0.0%	16.0%	0.0%	25.0%	0.0%
5.4	What percentage of literature is allocated to science in the professional library?		0.0%	30.0%	0.0%	15.0%	0.0%
5.5	What percentage of literature is allocated to technology in the professional library?		0.0%	4.0%	0.0%	5.0%	0.0%
5.6	What percentage of literature is allocated to social studies in the professional library?		0.0%	16.0%	0.0%	10.0%	0.0%
5.7	What percentage of literature is allocated to the arts in the professional library?		0.0%	4.0%	0.0%	5.0%	0.0%

B Should time or information not be available to fill in the questionnaire under A, then it would be appreciated if the simplified version could be filled in.

		Sch 6	Sch 7	Sch 8/9	Sch 10	Sch 11	Sch 12	Sch 13	Total
1.1	What percentage of the annual budget is set aside for purchasing resources Physical Education?	1.0%	0.0%	0.0%	3.0%	5.0%	0.0%	0.0%	0.0%
2.1	What percentage of annually allocated professional development time is spent on professional development in the learning area of Physical Education?	0.0%	0.0%	0.0%	1.5%	0.0%	0.0%	0.0%	0.0%
3.1	Does the school have a curriculum in place for the learning area Physical Education?	0.0%	100.0%	0.0%	100.0%	100.0%	100.0%	0.0%	0.0%
4.1	What percentage of the overall teaching time is allocated to Physical Education on the weekly timetable?	3.0%	3.0%	3.0%	5.0%	3.5%	8.0%	3.0%	3.0%
5.1	What percentage of literature is allocated to Physical Education in the professional library?	0.0%	0.0%	0.0%	1.5%	0.0%	2.0%	0.0%	0.0%

New Zealand Results Standard Deviation

Question	Grouping						
Resources		Sch 1	Sch 2	Sch 3	Sch 4	Sch 5	
1.1	What percentage of the annual budget is set aside for purchasing resources Physical Education?	0.2%	6.0%	0.1%	2.0%	0.0%	2.6%
1.2	What overall percentage of the annual budget is set aside for purchasing resources in language & languages?	1.0%	21.0%	0.2%	5.0%	0.0%	8.9%
1.3	What overall percentage of the annual budget is set aside for purchasing resources in mathematics?	1.0%	12.5%	0.4%	5.0%	0.0%	5.3%
1.4	What overall percentage of the annual budget is set aside for purchasing resources in science?	1.0%	9.0%	0.4%	2.0%	0.0%	3.7%
1.5	What overall percentage of the annual budget is set aside for purchasing resources in technology?	2.0%	10.0%	1.3%	4.0%	0.0%	3.9%
1.6	What overall percentage of the annual budget is set aside for purchasing resources in social studies?	1.0%	15.0%	0.2%	2.0%	0.0%	6.4%
1.7	What overall percentage of the annual budget is set aside for purchasing resources in the arts?	0.5%	16.0%	0.7%	2.0%	0.0%	6.8%

Question	Grouping						
Resources		Sch 1	Sch 2	Sch 3	Sch 4	Sch 5	
1.8	Is there any other source of funding (e.g. fundraising) that is specifically used for resourcing physical education?	0.0%	0.0%	0.0%	0.0%	12.0%	5.4%
Professional Development							
2.1	What percentage of annually allocated professional development time is spent on professional development in the learning area of Physical Education?	0.0%	10.0%	15.0%	5.0%	0.0%	6.5%
2.2	What percentage of annually allocated professional development time is spent on professional development in the learning area of language and languages?	0.0%	15.0%	45.0%	25.0%	0.0%	18.9%
2.3	What percentage of annually allocated professional development time is spent on professional development in the learning area of mathematics?	0.0%	15.0%	%	20.0%	0.0%	10.3%
2.4	What percentage of annually allocated professional development time is spent on professional development in the learning area of science?	0.0%	15.0%	25.0%	10.0%	0.0%	10.6%

Question	Grouping						
Resources		Sch 1	Sch 2	Sch 3	Sch 4	Sch 5	
2.5	What percentage of annually allocated professional development time is spent on professional development in the learning area of technology?	0.0%	10.0%	0.0%	10.0%	0.0%	5.5%
2.6	What percentage of annually allocated professional development time is spent on professional development in the learning area of social studies?	0.0%	15.0%	2.5%	10.0%	0.0%	6.7%
2.7	What percentage of annually allocated professional development time is spent on professional development in the learning area of the arts?	0.0%	10.0%	0.0%	10.0%	0.0%	5.5%
		Timetable					
4.1	What percentage of the overall teaching time is allocated to Physical Education on the weekly timetable?	7.0%	7.0%	6.0%	8.0%	9.0%	1.1%
4.2	What percentage of the overall teaching time is allocated to language & languages on the weekly timetable?	15.0%	26.0%	27.0%	20.0%	30.0%	6.0%
4.3	What percentage of the overall teaching time is allocated to mathematics on the weekly timetable?	15.0%	18.0%	19.0%	20.0%	15.0%	2.3%

Question	Grouping						
Resources		Sch 1	Sch 2	Sch 3	Sch 4	Sch 5	
4.4	What percentage of the overall teaching time is allocated to science on the weekly timetable?	15.0%	9.0%	16.0%	8.0%	5.0%	4.7%
4.5	What percentage of the overall teaching time is allocated to technology on the weekly timetable?	15.0%	6.0%	12.0%	20.0%	2.0%	7.1%
4.6	What percentage of the overall teaching time is allocated to social studies (or equivalent name, e.g. culture) on the weekly timetable?	15.0%	9.0%	13.0%	4.0%	5.0%	4.8%
4.7	What percentage of the overall teaching time is allocated to the arts on the weekly timetable?	7.0%	11.0%	11.0%		9.0%	1.9%
			Library				
5.1	What percentage of literature is allocated to Physical Education in the professional library?		0.0%	4.0%	0.0%	10.0%	4.7%
5.2	What percentage of literature is allocated to language and languages in the professional library?		0.0%	16.0%	0.0%	30.0%	14.5%
5.3	What percentage of literature is allocated to mathematics in the professional library?		0.0%	16.0%	0.0%	25.0%	12.4%
5.4	What percentage of literature is allocated to science in the professional library?		0.0%	30.0%	0.0%	15.0%	14.4%
5.5	What percentage of literature is allocated to technology in the professional library?		0.0%	4.0%	0.0%	5.0%	2.6%

Question	Grouping						
Resources		Sch 1	Sch 2	Sch 3	Sch 4	Sch 5	
5.6	What percentage of literature is allocated to social studies in the professional library?		0.0%	16.0%	0.0%	10.0%	7.9%
5.7	What percentage of literature is allocated to the arts in the professional library?		0.0%	4.0%	0.0%	5.0%	2.6%

B Should time or information not be available to fill in the questionnaire under A, then it would be appreciated if the simplified version could be filled in.

		Sch 6	Sch 7	Sch 8/9	Sch 10	Sch 11	Sch 12	Sch 13	Total
1.1	What percentage of the annual budget is set aside for purchasing resources Physical Education?	1.0%	0.0%	0.0%	3.0%	5.0%	0.0%	0.0%	2.0%
2.1	What percentage of annually allocated professional development time is spent on professional development in the learning area of Physical Education?	0.0%	0.0%	0.0%	1.5%	0.0%	0.0%	0.0%	0.6%
3.1	Does the school have a curriculum in place for the learning area Physical Education?	0.0%	100.0%	0.0%	100.0%	100.0%	100.0%	0.0%	53.5%

		Sch 6	Sch 7	Sch 8/9	Sch 10	Sch 11	Sch 12	Sch 13	Total
4.1	What percentage of the overall teaching time is allocated to Physical Education on the weekly timetable?	3.0%	3.0%	3.0%	5.0%	3.5%	8.0%	3.0%	1.9%
5.1	What percentage of literature is allocated to Physical Education in the professional library?	0.0%	0.0%	0.0%	1.5%	0.0%	2.0%	0.0%	0.9%

APPENDIX FOUR – SAMPLE LETTER

Dear Cecilie,

I am sending you this message, hoping you would be willing to help me by filling out the attached questionnaire. I am currently in a Christian education research project and would very much like your input.

Preferably, I'd like to see you fill out the A-section of the questionnaire, but if that seems too arduous, I'll gladly receive the B-part completed. Could you please help me on this one?

Meanwhile, the Lord bless you as you strive to serve Him in that beautiful part of His vineyard.

In appreciation and looking forward to your answer,

Warmest Christian greetings,

Herm Zandman,
Tyndale Park Christian School
Auckland