

**KERNKONSEPTE / KEY CONCEPTS/ KAKANYOKGOLO**

**FAKULTEIT / FACULTY/LEGORO: Lettere en Wysbegeerte / Arts/ Botsweretshi**

**SKOOL / SCHOOL/SEKOLO: Filosofie / Philosophy/ Filosofi**

**KONTAKPERSOON / CONTACT PERSON/ IKGOLAGANYE LE: Prof Pottie Potgieter**

**MODULEKODE EN NAAM / MODULE CODE AND NAME/ KHOUTE LE LEINA LA MODULE: FILO 111 Die wêreld vandag / The world today/ Lefatshe gompieno**

<b>Kernbegrip in Afrikaans</b>	<b>Definisie/verklaring in Afrikaans</b>	<b>Key concept in English</b>	<b>Definition/explanation in English</b>	<b>Kakanyokgolo mo Setswaneng</b>	<b>Thanolo/Tlhaloso mo Setswaneng</b>
<b>1. Wyse van bestaan</b>	Dit sluit o.a. die mens se fisieke, biologiese, emosionele, morele, godsdienstige, taal-, ens. aspekte in. Gesamentlik vorm hierdie aspekte 'n mens.	<b>1. Way of living</b>	This includes, among other things, a person's physical, biological, emotional, moral, religious, language, etc. aspects. Together, these aspects form a human being.	<b>1. Mokgwa wa go tshela</b>	Se se akaretsa, gareng ga dilo tse dingwe, dintlha tsa motho jaaka popego, thutatshelo, maikutlo, maitshwaro, tumelo, puo jj. Mmogo dintlha tse di bopa

					motho.
<b>2. Kultuur</b>	Dit is 'n wyse van bestaan waarin dit gaan oor die vermoë wat mense het om vorm te gee aan alle ander wyses van bestaan (bv. boustyle, soorte tegnologie, taal wat gepraat word, morele waardes, ens.) in 'n bepaalde konteks.	<b>2. Culture</b>	It is a way of living, concerning people's ability to give shape to all other ways of living (e.g. architecture, types of technology, language spoken, moral values, etc.) in a specific context.	<b>2. Setso</b>	Ke mokgwa wa go tshela, go ama bokgoni jwa batho jwa go neela mekgwa yotLhe ya go tshela sebopego (sk. Boagi, mefuta ya thekenoloji, puo e e buiwang, dingwao jj)
<b>3. Religie</b>	Religie is die algemene rigting van alle wyses van bestaan ten opsigte van God of gode. Die Christelike religie verwag bv. van 'n mens om in alles aan God se wil gehoorsaam wees. Dit is nie godsdiens of geloof nie, wat net 'n enkele wyse van bestaan is. (Godsdiens is die manier van aanbedding en geloof is die vertrouwe wat 'n mens in iets of iemand stel.)	<b>3. Religion</b>	Religion is the general direction of all ways of living regarding God or gods. The Christian religion, for example, expects of a person to be obedient to the will of God in all respects. It is not theology or faith, which is a single way of living. (Theology is the way of worship and faith is a person's trust in something or someone.)	<b>3. Tumelo</b>	Tumelo ke sesupo sa kakaretso ya mekgwa yotlhe ya go tshela e e mabapi le Modimo kgotsa medimo. Go neela sekao, tumelo ya Sekeresete e solofela gore motho a nne le boikobo go ya mo thatong ya Modimo mo dintlheng tsotlhe tsa gagwe tsa botshelo. Ga se thutobomodimo kgotsa tumelo fela, e e leng mokgwa o o nosi wa go tshela. (Thutobomodimo ke tsela ya go galaletsa

					mme tumelo ke tshepo ya motho mo sengweng kgotsa mothong.)
<b>4. Werklikheidsvisie / Lewens- en wêreldbeskouing / Wêreldbeskouing</b>	'n Werklikheidsvisie is 'n oorsigtelike raamwerk van 'n mens se basiese opvattinge oor die bestaan en wyse van bestaan en deurslaggewende sake of dinge.	<b>4. Vision of reality / Life and world view / World view</b>	A vision of reality is a surveyable framework of a person's basic conceptions regarding the existence and way of existence of decisive matters or things.	<b>4. Pono ya boammaruri/ Botshelo le ponalo ya lefatshe/Ponalo ya lefatshe</b>	Pono ya boammaruri ke letlhomeso le le ka sekasekwang la dikakanyo tsa motheo tsa motho mabapi le go na teng ga dilo le go swetsa ka tsona.
<b>5. Ideologie</b>	Dit is 'n skeefgetrekte lewensbeskouing. Dit kan bv. gedefinieer word as 'n verabsoluteerde idee wat 'n verdrukkende sosiale sisteem motiveer. So 'n verabsoluteerde idee wat 'n skeefgetrekte praktyk veroorsaak, kan ook in ander areas soos die wetenskap en godsdiens geïdentifiseer word.	<b>5. Ideology</b>	It is a distorted view of life. It can be defined, for example, as an absolutised idea, motivating an oppressive social system. Such an absolutised idea that causes a distorted practice can also be identified in other areas, like science and theology.	<b>5. Ideololoji</b>	E ka tlhalosiwa jaaka mokgwa wa botshelo.sekao, jaaka kakanyo e e totafaditsweng, thulaganyo e e rotloetsang le go gatelela. Kakanyo e e jalo e e totafaditsweng e e tlholang tiriso e e sokamisitsweng e ka lemogwa gape mo makaleng a mangwe, a a jaaka saense le thutobomodimo.
<b>6. Beskawing</b>	Dit is 'n omvattende kulturele entiteit. 'n Beskawing bestaan	<b>6. Civilization</b>	It is a comprehensive cultural entity. A civilization therefore	<b>6. Tlhabologo</b>	Ke setho se se feletseng sa setso. Tlhabologo ka jalo e

	dus uit 'n aantal kleiner kulture wat sterk genoeg ooreenkomste toon om 'n oorhoofse kulturele eenheid te vorm. So kan gepraat word van 'n Westerse, Chinese, Suid-Amerikaanse, Afrika-, ens. beskawing.		consists of a number of smaller cultures that display strong enough resemblances to form an overhead cultural unity. One can thus speak of a Western, Chinese, South American, African, etc. civilization.		na le palonyana ya ditso tse nnye tse di bontshang go tshwana go go tiileng e le go tlhama tshwaragano e e maatla ya setso. Motho a ka bua jalo ka ga tlhabololo ya Borwa, Setšhaena, SaAmerika Borwa, SaAforika, jj.
<b>7. Individualisme</b>	Dit is 'n siening wat oormatig klem lê op die ongebondenheid, onafhanklikheid en outonomie van individue, met die gevolg dat die individue se behoefte en noodsaak om ook met ander wesens verbonde en in interaksie te wees, geïgnoreer word. Dit beteken ook dat die individu gesien word as die primêre of oorspronklike (eerste bestaande) bousteen van die samelewing.	<b>7. Individualism</b>	It is a view over-emphasizing the freedom, independence and autonomy of individuals, with the result that the need and necessity of the individual to connect and interact with other human beings are ignored. It also means that the individual is seen as the primary or original (first existing) building-block of society.	<b>7. Bonosi</b>	Ke kakanyo e e gatalelang kgolosego mo go fetang, go ikemela ka nosi le boikemelanosi jwa batho ka nosi, ka ntlha ya gore tlhokego le botlhokwa jwa motho ka nosi jwa go golagana le go buisana le batho ba bangwe go ikgatholositswe. Go kaya gape gore motho ka nosi o bonwa jaaka karolokgolo kgotsa karolo ya tlholego ya setšhaba.

<p><b>8. Kollektiwisme/ Kommunalisme</b></p>	<p>Dit is 'n siening wat oormatig klem lê op die gebondenheid, interaksie, en afhanklikheid tussen mense. Dit veronderstel dat 'n individu as die volledige produk van sy groep gesien word en dat hy buite die groep geen identiteit het nie, of selfs nie eers (kan) bestaan nie.</p>	<p><b>8. Collectivism/ Communalism</b></p>	<p>It is a view over-emphasizing the connection, interaction, and dependency between people. It presumes that an individual is seen as the complete product of his/her group and that he/she has no identity (and cannot even exist) outside the group.</p>	<p><b>8. Bodiramongo/Botlhakanedi</b></p>	<p>Ke kakanyo e e gatelelang kgolagano, puisano le go ikemela ka nosi go feta magareng ga batho. E tsaya gore motho o bonwa jaaka kuno e e feletseng ya setlhopha sa gagwe le gore ga a na boitshupo (e bile a ka se nne) kwa ntle ga setlhopha.</p>
<p><b>9. Reformatoriese Christendom</b></p>	<p>Dit is 'n vorm van protestantisme wat met die nalatenskap van Johannes Calvin geassosieer word. Die Reformasie lê daarop klem dat die wêreld goed geskape is, maar dat die sondeval soms daarvan 'n onleefbare plek gemaak het. Volledige herstel sal plaasvind met Jesus se wederkoms. Intussen word van mense verwag om deel te neem aan die herstel, wat beteken dat elke aspek van menslike lewe in</p>	<p><b>9. Reformatory Christianity</b></p>	<p>It is a form of Protestantism associated with the legacy of John Calvin. The Reformation emphasises that the world had been created good but that the fall of man has made it an unbearable place to live in sometimes. Full recovery will take place with the second coming of Christ. In the meantime it is expected of people to participate in the restoration, which means that every aspect of human life must be brought into</p>	<p><b>9. Tlhabololo ya Sekereke</b></p>	<p>Ke mokgwa wa Boporosetante o o golaganngwang le motlha wa ga John Calvin. Tlhabololo e gatelela fa lefatshe le tlhodilwe sentle fela go wa ga motho go le dirile gore le se ka la nnega mo dinakong tse dingwe.</p>

	ooreenstemming met God se wil gebring moet word.		line with the will of God.		
<b>10. Sekularisme</b>	Dit is 'n siening dat die wêreld nie vol gode is nie en dat God of die gode nie 'n rol speel in wat daagliks op die aarde gebeur nie. Gebeure en strukture is alles dinge wat deur mense geïnisieer en beheer word.	<b>10. Secularism</b>	It is a view that there are no gods in the world and that neither God nor gods play a role in the daily events on earth. Events and structures are all things that are initiated and ruled by human beings.	<b>10. Boganela-ditumelo</b>	Ke kakanyo ya gore ga go na medimo mo lefatsheng le gore le fa e le Modimo kgotsa medimo ga go ope yo o nang le seabe mo ditiragalong tsa letsatsi le letsatsi mo lefatsheng. Ditiragalo le ditheo ke dilo tsothe fela tse di tlhotlheleditsweng le go laolwa ke batho.
<b>11. Progressie-geloof</b>	Dit is die sekulêre geloof dat ons onself altyddeur in 'n proses van verbetering of progressie bevind, met die doel dat die mens self uiteindelik 'n utopie op aarde sal bewerkstellig.	<b>11. Progression theology</b>	It is the secular belief that we always find ourselves in a process of betterment or progression with the goal of eventually bringing about a utopia on earth.	<b>11.Thutobomodimo jo bo gatetseng pele</b>	Ke tumelo e e dikologang e e leng gore re iphitlhela re le mo thulaganyong ya go itokafatsa kgotsa re gatela pele ka maikaelelo a gore mo bofelong re bo re ka tliša botshelo jo bo isegang mo lefatsheng.
<b>12. Rasionalisme</b>	Dit is die siening dat die wêreld 'n rasonele struktuur het (of	<b>12. Rationalism</b>	It is the view that the world has (or should have) a rational	<b>12. Go akanya ka botebo</b>	Ke kakanyo ya gore lefatshe le na le (kgotsa le

	behoort te hê) en dat daar dus 'n absolute vertroue op die menslike rede geplaas kan word om hierdie orde te ontrafel (of te skep) ter wille van 'n beter wêreld.		structure and that human reason could therefore be trusted implicitly to unravel (or create) this order for the sake of a better world.		tshwanelwa ke go nna le) popego e e botlhale le gore go akanya ga batho go ka tshepiwa ntle le pelaelo go senola (kgotsa go tlhola) thulaganyo e gore lefatshe e nne lefelo le le botoka.
<b>13. Modernisme</b>	Dit het binne die intellektuele wêreld die gebruik geword om die tydperk sedert die einde van die Middeleeue as die "moderne tyd" te tipeer. Hierdie tydperk word gekenmerk deur sekularisering, rasionalisme, 'n progressie-geloof en 'n verabsoluttering van menslike vryheid en outonomie.	<b>13.Modernism</b>	It has become customary in the intellectual world to typify the era after the Middle Ages as the "Modern time." This era is characterised by secularisation, rationalism, a progression theology and an absolute belief in human freedom and autonomy.	<b>13. Motlha wa sešwa</b>	Go setse go fetogile setso mo lefatsheng le la matlhale go aba mafelo ka mefuta morago ga motlha wa Metlhagare go bonwa jaaka "Metlha ya sešwa". Motlha o o bonwa ka ditikologo, go akanya ka botebo, kgatelopele ya thutabomodimo le tumelo mo kgolosegong ya motho le boikemelanosi jwa gagwe.
<b>14. Postmodernisme</b>	Die postmodernisme is die afgelope vier dekades se misnoeë met die moderne projek. Veral die	<b>14. Postmodernism</b>	The Postmodernism is the discontent of the past four decades with the modern project. Especially the	<b>14. Morago ga motlha wa sešweng</b>	Morago ga motlha wa sešweng ke motlha wa go sa kgotsafaleng mo dingwageng di le nne

	<p>rasionalisme en progressie-geloof word in twyfel getrek. In die plek daarvan word gewys op die invloed van irrasionele kragte op die kultuur asook die pluralisme, tydelikheid, en lokaliteit van alle menslike bedrywighede, ontdekkinge en morele voorskrifte. Die postmodernisme glo egter wel in die voortsetting van die vryheidsdrang en sekularisme van die moderne tyd.</p>		<p>rationalism and progression theology are questioned. Instead, the influence of irrational forces on culture are pointed out, as well as the pluralism, impermanence and locality of all human activities, discoveries and moral instructions. The Postmodernism does, however, believe in the continuance of the urge toward liberty and the secularism of modern time.</p>		<p>tse di fetileng ka porojeke ya sešweng. Bogolosegolo go akanya ka botebo le thutobodimo e e gatetseng pele di na le go belaelwa. Boemong jwa se, phokelelo ya dithata tse di sa tlhomamang mo setsong di a senolwa, gammogo le bontsi, go sa tlhomameng le lefelo la ditiragalo tsa batho, dithibololo le ditaelo tsa maitshwaro. Motlha wa morago ga sešweng le gale o dumela mo go tswelletseng go rotloetsa go ya kwa kgolosegong le ditikologo tsa motlha wa sešwa.</p>
<b>15. Globalisering</b>	<p>Globalisering is die kapitalistiese idee dat alle dele van die wêreld toenemend met mekaar handel dryf en dus 'n ekonomiese eenheid vorm. Hiermee</p>	<b>15. Globalisation</b>	<p>Globalisation is the capitalistic idea that all parts of the world are increasingly trading with each other, thus forming an economic unity. This means</p>	<b>15. Kanamisotshwano</b>	<p>Kanamisotshwano ke kakanyo ya sekapitalise ya gore dikarolo tsothe tsa lefatshe di tswelsetse go gwebisana mmogo, mme ka jalo</p>



	<p>word bedoel ekonomiese kontak en wisselwerking wat in omvang en intensiteit toeneem. Die geprojekteerde uiteinde van die proses is dat handel tussen alle dele van die wêreld soos die handel wat in 'n dorpie plaasvind, sal lyk – vandaar die uitdrukking dat ons in 'n "global village" woon.</p>		<p>economic contact and interaction, increasing in magnitude and intensity. The projected end result of this process is that trade between all parts of the world will be like trading in a small town – thus the expression that we live in a "global village."</p>		<p>di bopa tshwaragano ya seikonomi. Se se kaya gore kgolagano ya seikonomi le kgokagano di okotsega ka maatla. Dipholo tse di lebeleletsweng tsa thulaganyo ke gore kgwebo gareng ga dikarolo tsotlhe tsa lefatshe e tla tshwana fela jaaka e kete di gwebisana mo torotswaneng e nnye – mme se se kae jaaka e kete re tshela mo lefatsheng le le siameng.</p>
<p><b>16. Globalisme</b></p>	<p>Dit is 'n absolute geloof (ideologie) dat die proses van globalisering volledig deurgevoer gaan word en dat daarmee saam ook 'n volledige proses van kulturele, politieke en godsdienstige globalisering of eenwording sal plaasvind.</p>	<p><b>15. Globalism</b></p>	<p>It is an absolute belief (ideology) that the process of globalisation will be carried through completely and that a complete process of cultural, political and religious globalisation or union will take place simultaneously.</p>	<p><b>15. Go anamisa ka go tshwana</b></p>	<p>Ke tumelo e e ikemetseng e le nosi (ideoloji) gore thulaganyo e ya kanamisotshwano e tla tseweletswa gotlhe le gore thulaganyo e e feletseng ya setso, sepolotiki le tumelo e tla anamisiwa ka go tshwana kgotsa go tla nna le tshwaragano ka nako e le nngwe fela.</p>

