AN INVESTIGATION INTO THE VALUES NECESSARY FOR THE AFRICAN RENAISSANCE IN SOUTH AFRICA WITH SPECIAL REFERENCE TO THE LEARNERS IN EMPANGENI DISTRICT

2006

BHEKANI GOODMAN SHWALA

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BY

BHEKANI GOODMAN SHWALA

Submitted in fulfilment of the requirements for the degree of

MASTER OF ARTS

In the Department of
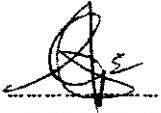THEOLOGY AND RELIGION STUDIES

At

UNIVERSITY OF ZULULAND - KWADLANGEZWA

PROMOTER: PROFESSOR J.A. LOUBSER

MARCH 2006

DECLARATION

I declare that *An investigation into the values necessary for the African Renaissance in South Africa with special reference to the learners in Empangeni District* is my own work and that all sources that I have used or quoted have been acknowledged by means of complete references.

SIGNATURE

27-04-2007

DATE

Acknowledgement

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Chapter 1

1. Introduction

1.1 Aims of the study

This study aims to explore various strategies that address the decline in moral values in South Africa and also find solutions that shall enhance African Renaissance. A number of solutions will be explored to promote a positive sense of Africanism in different aspects of life. These will include morality, discipline, economy, culture, religion, languages, education and other related aspects.

Moral regeneration is crucial in ensuring stability in our country; this could be the main reason why it has been embraced with such enthusiasm. It includes taking responsibility for all South Africans, young and old, rural or urban, rich or poor, male or female, black or white, etc.

Some South Africans believe that an African Renaissance may be achievable through reverting to old traditional ways of life. It is through these ways that moral values may be inculcated successfully. These views may, however, be challenged. It is also true that other avenues relevant to present days' situations and circumstances may be applicable and used successfully.

Whilst keeping in mind that times change, it is imperative to bear in mind that traditional moral values stand beyond space and time. There are common values that are fundamental to all. Those are the values that will be investigated with a view to achieve the vision of the African Renaissance.

The above views will have a great impact on the future of our country (South Africa).

1.2   Motivation of the study

Mr. Thabo Mbeki, the president of South Africa, views African Renaissance as comprising "the disappearance of colonial brain- washing, alien customs and institutions and the building up of a new world," (Makgoba 1999:280).

Africa has developed over the years within the different kinds of circumstances ranging from difficult times, good times, challenges, colonialism and apartheid, political tensions, emergence of democracy and other forms of governance.

It should be acknowledged that it is through these circumstances and experiences that the Africans have become so powerful.   Before engaging in a massive endeavor to rediscover ourselves as South Africans within the context of an African Renaissance, we need to be positive about ourselves.   It is through our commitment that we can realize and achieve a re-birth in our continent.

South Africa needs to re-explain herself as a nation of achievers who have struggled against almost insurmountable challenges.   Like all African countries, as already alluded to above, South Africa went through the ravages of colonialism, racial discrimination, deprivation and all other kinds of atrocious threats.   It is, however, significant to view these as essential challenges that would in a long run strengthen us, and further create a bond among different racial groups.   It is, therefore, not surprising that different racial groups have been drawn closer to one another.   There is a development of respect and acceptance.   In the process, there has also been a serious decline in moral values.   This acknowledgement should be viewed as a positive step towards an African Renaissance. Moral degeneration is observable in the family, society, schools, work place, church

institutions and government institutions. The acknowledgement that there is this problem needs to motivate and encourage the South African community (Black, White, Coloured and Indian) to look forward to this re-birth. The re-birth of the African continent is to be experienced in all aspects that touch our lives. Moral regeneration is one of the major issues that will drive us as a nation towards prosperity and success.

This study will be approached in a manner that opens the minds of readers and all those who will come across this dissertation. It will help our communities to realize the significance of observing and living their lives according to well established fundamental values as individuals, families, society, religious community, school, workers and politicians.

Consequently this will infiltrate into all other aspects of life. It will help in the re-discovery of potential and talent that will enhance the possibility of improved economy, family values and basic norms in the society and fundamental values in the wider South African community, education system, reconciliation, democracy and social justice. This study, therefore, will highlight the significance of the values necessary for an African Renaissance.

1.3. Hypothesis

Some of the burning questions are as follows:

1.	Is moral regeneration essential for the realization of the African Renaissance?

2	Is South Africa experiencing moral degeneration?

3.	If there is moral degeneration, how are we supposed to achieve the African Renaissance?

4. Which roles do South Africans have to play to achieve an African Renaissance?

5. Whose responsibility is it to make the African Renaissance a reality?

6. Is it the government's responsibility to revamp and inculcate moral values in its citizens?

The lack of answers to these questions is a problem that must be tackled through the investigation and unpacking of the values necessary for an African Renaissance.

The student who proposes this study maintains that there are fundamental values common to all religions, cultures and races. It is significant that all Africans should make a positive contribution towards the realization of the African renaissance. It is also imperative to acknowledge that moral regeneration is indispensable in the African Renaissance.

This study, therefore, will contribute towards the realization of nation building in the context of an African Renaissance.

1.4 Purpose of the study

The purpose of the study is to highlight the values essential for the African Renaissance and further unpack them. These will transpire and further enhance the principles that will lead to the realization of the African Renaissance in South Africa. The South African communities are challenged by the erosion of moral values, and this calls for the response of all citizens. Our young people are becoming confused about how they have to respond to the challenges they face in their every day life situations. It is for this reason that the Church, the Department of Education and other social structures need to work together to inculcate the common values in the society. This study is aimed at opening a

debate among Educators, the Religious community, the Business community, the Traditional leaders and NGOs and other interested structures of our communities.

1.5   Literature review

Muthwa (1998:552) points out that before one pronounces a judgment on any race, one must have a thorough knowledge of the religions and beliefs of that particular race.   This implies the significance of religion in the community life.   It is true, although may be argued, that the community life of any society revolves around and is based on its religion and culture.   It is for this reason that our education system needs to include culture and religion in its curricula in order to ensure that moral regeneration becomes a combined effort.

There is no nation without a religion, although this may also be debated.   It is inherent in human beings to believe and trust in a particular supernatural being.   God has always revealed himself to mankind through his creation.

For a nation to be well developed morally so that it is built on strong moral values, it has to possess solid religious and cultural values.   Our country has many capable leaders. However, there is one major crisis that creates a great concern, namely self-centeredness.   There is a high rate of corruption and this manifests itself in different forms, which include the embezzlement of government finances, sexual harassment and other forms of abuse.

In reading some parts of the Bible, African Christians find many aspects of ancient Jewish life that are similar to their traditional ways of life.   Therefore, the study enquiring into the relationship between the Old Testament and African Traditional Religion has been

conducted. This will highlight the fundamental and common values found in Jewish and African religions.

This study will assist in bringing forth the role that may be played by religion in resuscitating morality in our communities. The main vision is moral regeneration in the context of the African Renaissance. This highlights the importance of religious education at home, in the churches, temples and mosques. The parents have an imperative role to play in this endeavour.

When we are cuddled and kissed by our parents we learn to grow in the atmosphere of security and love. In this way, we learn to communicate our love and care in subsequent times. This signifies and implies the significance of looking well after the children. This further highlights the significance of inculcating acceptable values and norms in our children. This instilling of basic values is indispensable in nation building, which is required in an African Renaissance.

Among the values essential for the African Renaissance is Ubuntu (human dignity), which is more than humanism. This concept is described as an achievement of absolute dependence on God. It is derived from the Xhosa expression, "*Umuntu ngumuntu ngabantu,* which means that each individual lives in relationship with other people,"
(Makgoba 1999:153). This expression points to the moral obligation each person has to the other people and the community as a whole. It is also important in the discussion of human rights coupled with responsibility and accountability, which are essential values for social and individual development.

The above views indicate the studies that have been conducted in relation to the present study. The present study will confirm the findings as derived from these studies.

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1.6. Definition of terms: Conceptual and operational meanings

1.6.1 Values

Conceptual Definition

The Concise Oxford Dictionary (2001:1584) defines 'values' as the principles or standards of behaviour.

Operational Definition

In this study, the values refer to the principles or standards of behaviour in the African context relevant to the African Renaissance. The values will be looked at as applied in the General Education and Training as well as in the Further Education and Training phases. In this analysis, it is important to search for the meaning of morality, moral education and moral development. It is also imperative to look at the methods of moral education as applicable to the learners.

1.6.2 AFRICAN

Conceptual Definition

The Concise Oxford Dictionary states that this concept means a person from Africa, especially a black person.

Operational Definition

In this study the term 'African' is used to refer to any individual living in Africa who believes himself/ herself to be an African. This concept will be inclusive of different racial groups in Africa (Blacks, Whites, Coloureds and Indians).

1.6.3 Renaissance

Conceptual Definition

This term is derived from the Latin Word '*rinascere*' which means the act of being re-born (World Book Encyclopedia Volume 16. 2000:232). The Renaissance represented a re-birth of cultures. It also means revival or resuscitation.

Operational Definition

In this study this concept is used to highlight the re-birth of the African Spirit and the revival of positive Africanism in various aspects of life. Moral regeneration forms a major part of the study.

1.6.4 African Renaissance

Conceptual Definition

This concept has different meanings; however, it is generally known to be referring to the spirit of re-awakening in Africa.

Operational Definition

In this study, it will be used to refer to the re-awakening or awakening of the spirit. It will also be used as meaning the re-birth of Africa in different aspects of life. This will be an endeavor to revive the thirst for spiritual, political, social, economic, religious and cultural liberation with a vision of prosperity.

The Africans will be stimulated into action and made to realize that the present conditions are not up to the standard for quality. African Renaissance will encourage Africans to take decisions and make serious efforts to improve the existing conditions.

1.6.5 Morality

Conceptual Definition

The Concise Oxford Dictionary explains this concept as a system of values and moral principles. On the basis of the above explanation, morality is any conduct adopted by a group; it may be a code of conduct that would be adopted by all rational persons. It may further be elaborated as a system that all rational people would advocate.

Operational Definition

In this study, it refers to the awareness of what is right and what is wrong.

Moral Education

Moral education refers to the instruction that focuses on questions of right and wrong and the standards by which people judge what is important, worthwhile and good (World Book Encyclopedia. 2000:799). Moral education is received from different sources including the family, the church, schools, friends, media, etc. Schools have always been involved in such education, either intentionally or unintentionally. A variety of methods have been used in the old curricular to inculcate moral principles through Religious Education, Good Citizenship, Right Living and other related subjects.

In the new Curriculum a new subject has been established and it is called Life Orientation. It has been designed to address different issues, which constantly challenge our children as they develop to adulthood. This subject is multifaceted; it includes career guidance, Religion Education, Good citizenship, Health Promotion, Physical development and Human

Movement. It is central to the holistic development of the learners and aims at assisting the learners to develop such that they are able to face life and its challenges.

Methods of Moral Education

There are four chief methods in moral education and within these there are methods and techniques that are suitable for moral teaching:

1. Inculcation
2. Values clarification
3. Moral development
4. Values analysis

Some schools choose to combine these methods in an approach called Comprehensive Moral Education (The World Book Encyclopedia 2000:799).

Inculcation

World Book Encyclopedia (2000:799) explains this as an effort to teach the children the values that educators believe lead to moral behaviour. These values include honesty, compassion, justice and respect. One way of teaching such standards is to provide appropriate praise and punishment. Another means is to have educators reflect the desired values in their own behaviour by means of being role models.

Values clarification

This method is designed to assist learners to develop their own values and moral standards by teaching them the process of decision making. "The learning procedures stress setting goals, choosing thoughtfully from alternatives and acting on one's own convictions," (World

Book Encyclopedia 2000:799).   This method is basic in inculcating independent thinking and responsible behaviour.

Moral Development

This method is an effort to assist learners in improving their ability to make sound judgment on moral questions. It is based on the theory that people progress from lower to higher stages of moral reasoning. According to the World Book Encyclopedia people progress from making moral decisions based on self interest, to seeking the approval of others, to following rules, to respecting the rights of others and so on. At the highest moral level, an individual might oppose the laws of society if they conflict with moral principles. The educators are expected to inculcate and stimulate moral development primarily by having learners discuss difficult moral dilemmas. The schools have a duty and moral obligation to establish just schools. Managers of schools also need to ensure that learners are developed and exposed to governance based on principles of fairness and justice.

Value analysis

Value analysis helps learners to apply techniques of logic and scientific investigation to matters involving values. "Educators stress the importance of exploring all alternatives, gathering, evaluating the facts and making a logical decision," (World Book Encyclopedia 2000:800).

Arguments about Moral Education

Some people oppose the teaching of moral education in schools. They feel that only the family and the church should provide such instruction. However, most parents favour some form of moral education in schools. Those who favour this form of teaching believe that basic values should be inculcated like hard work, honesty, fairness, cooperation, tolerance and respect (an account by the parents at Mambuka Primary School).

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1.6.6. Investigation

Conceptual Definition

The Concise Oxford Dictionary explains this concept as a noun that refers to an act of carrying out a systematic or formal inquiry.

Operational Definition

This concept is used to carry out a formal enquiry in order to establish the truth in the subject.

1.7. Methodology

Procedure for data collection

This is a new study, which then makes data collection more challenging. Therefore, various sources have been used, for example, newspapers, magazines, books on various disciplines for example religious books, psychology, philosophy, sociology, etc. Questionnaires and writing materials were used as instruments for data collection.

1.8. Lay out of the dissertation

Chapter 1

This chapter includes the introduction, problem statement and hypothesis, the objective of the study, definition of terms and motivation of the study.

Chapter 2

In this chapter, the views of other scholars are noted and acknowledged. The review of literature enabled the researcher to be aware of the areas that have been studied.

Chapter 3

The collected data is analyzed and synthesized in this chapter.

Chapter 4

This chapter includes research methodology: interviews and questionnaires.

Chapter 5

This chapter deals with data and the interpretation of the data.

Chapter 6

The summary and conclusion are dealt with in this chapter.

Chapter 2

Literature Review

2.1   The African Renaissance: Africans Rediscovering and Defining themselves

As Africans we have a duty and responsibility to rediscover and define ourselves. The main reason, among others, is to agree and acknowledge that we are all responsible for moral regeneration and the re-awakening in all the facets of our life in Africa, particularly in South Africa. This will assist us in rebuilding our nation and consolidating the strengths of our nationhood. Rediscovering the best of who we are will bring back our values that have over a number of years been eroded through the evils of racism and other atrocities that ravaged our nation and other parts of Africa.

There is a great need for the African Renaissance so that we can determine who we are, what we stand for, what our vision and hopes are, how we do things, what programmes we adopt to make our lives worth living, who we relate to and how we interact with each other (Mbeki 2002:7, his address at the University of Havana, Cuba on 27 March 2001). This statement by our current State President challenges all South Africans to pause and think for a while about the role that each individual is expected to play in rebuilding our society. Surely each one of our cultural and religious groups may contribute significantly towards nation building.

Our country occupies a prominent place in the history of the struggle for, and the achievements of freedom on the African continent. It, therefore, becomes imperative that as a nation, we enrich our heritage by reawakening and re-establishing the values to ensure sustainable moral development that will impact on other aspects of development. For example, adopting moral values will impact positively on the economic, educational, spiritual and other forms of development.

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Tremendous effort has been made in the African countries to reclaim the dignity of African peoples. It is at this time that we can say each individual African (Black, White, Coloured or Indian-all those who consider themselves to be Africans) must work harder to promote the fundamental moral values. This has to be practiced by everyone at all levels of our communities.

The achievements of our freedom fighters need to be nurtured and acknowledged through the values that ensure strong moral values for the holistic development of our nation. It calls for all Africans to own their nationhood, to become proud of whom they are through acknowledging the importance of religion, arts, culture, language, history and education.

The richness of our nation may be found within the diverse nature of our society. As Africans we need to accept the existence of different cultural groups and that we need one another. This is the home for all who live in Africa; English, African, Indian, etc.

This diversity makes our country and continent a wonderful place to live in and it adds to our wealth. At the same time each racial and language group has to respect the other groups. It was dehumanizing to the Africans that they were forced to renounce their cultures, languages, belief systems and identity through colonialism. This is the opportunity to rediscover and reclaim this wealth.

The derogatory terms like kaffir, Kullis and others given to different racial groups in South Africa should be viewed as some of the aspects of our history. We learn from our past experiences and events. It is significant to bear in mind that we also learn from the mistakes of the past and in order to have a better future we need to recall the past events so that we may not repeat them. History should be cherished as part of our heritage.

2.2 Where are we coming from with the African Renaissance?

The African Renaissance started when the heroes of Africa fought for freedom. The realization of democracy was then a light to the African Renaissance. A firm foundation for the African Renaissance was jointly laid through the sacrifice of our heroes, we may name a few in this study: Mr. Nelson Mandela, Dr. Oliver Tambo, Chief Albert Luthuli, Walter Sisulu, Dr. M.G. Buthelezi, Steve Biko and many others including Mr. Govan Mbeki, Mr. Thabo Mbeki who is the current State President of South Africa and many others from different political parties.

It is also interesting that church leaders were also involved; we may name a few in this study: Archbishop Desmond Tutu, Archbishop Dennis Hurley, Dr, Frank Chikane, Fr. Simangaliso Mkhatshwa and many others. This does not mean that this dream has been fully realized; however, the beginning has started through the efforts of our current State President Thabo Mbeki. It is our responsibility as South Africans to ensure that this dream is realized.

> The battle and triumph at Cuito Cuanavale and the subsequent tripartite accords between Angola, Cuba and apartheid South Africa, which dramatically changed the political landscape in Southern Africa and thus ensured the completion of the important and necessary phase of the total decolonisation of the continent, remain etched in the collective memory of all African patriots (Mbeki 2002:75).

This statement made by the President of South Africa reminds all South Africans about the significance of accepting responsibility and accountability in sustaining the values of non-racism, democracy, freedom, and respect for fellow human beings, patriotism, multiculturalism and unity in diversity. We are all called to accept responsibility and accountability towards one another; this will surely be a powerful endeavour and effort towards the realization of the African Renaissance.

Africans have no choice but to journey together (Mbeki 2002:74). This implies the significance of uniting towards the achievement of our aspirations as South Africans. We may realize this if we combine our efforts and work together as a nation at various levels of our community, that is, the youth, adults, senior citizens, the church or religious community, the families, government, workers and the business community. All the sections of our community need to offer and contribute towards instilling the necessary values in our society.

The establishment of community programs and projects is essential in facilitating the orientation and participation of our people. The elaboration and adoption of these programs will result in the conscious and deliberate engagement of all people in the significant task of self-definition of Africans by Africans themselves. A central feature of this self-definition is the fight against racism, racial discrimination, xenophobia, sexism and other related intolerances.

The different programs established should strive towards the enhancement of the values and attitudes necessary for the African Renaissance and the general prosperity of South Africa. The eradication of poverty and programs to ensure sustainable growth and development should be among the major projects and be prioritized.

2.3. Morality as a basic component in human development

2.3.1 Morality and Religion

Many people perceive the terms religion and morality as closely related concepts but distinct ideas. Morality is thought to be referring to conduct of human affairs and relations between persons while religion primarily involves the relationship between human beings and a transcendent reality. This distinction between morality and religion is relatively modern. Although tension between religion and morality is already evident in

the writings of Plato and other philosophers, the popular modern conception that religion and morality are separate is observable in our South African context in which religion is to be the church and family responsibility completely, whereas basic moral values need to be continued in the school.

It is significant to note that in reality religion and culture are interrelated, and instilling values, both culture and religion are indispensable. Some people like the Greek philosophers and especially Plato believed that the "norms governing conduct, morality and ethics are separable from matters of religious belief," (Eliade 1987:92). This belief may be challenged since religion and culture are the most dominant features in matters pertaining to morality, ethics and conduct. For that reason we have to acknowledge that religion, culture, ethics, morality and conduct are intertwined.

2.3.2 The Relationship between Morality and Religion

When surveying the modern body of thinking about religion and morality, one can identify a number of distinctive ideas. Foremost among these is the idea that morality and religion, although intertwined, are at least conceptually distinct. Religion involves beliefs, attitudes and practices that relate to human beings to supernatural agencies or sacred realities. This addresses what are persistent questions as the ultimate nature and purpose of the natural world and the meaning of death and suffering.

In contrast, morality has usually been thought as a way of regulating the conduct of individuals in the communities (Eliade 1987:93). Morality as Eliade points out may as well be explained as an endeavour or a phenomenon that appeals to the principles or rules of conduct that are regarded as legitimate. This indicates the acceptable behaviour of each individual in the society. The complex relationship between religion and morality is

illustrated by the fact that moral legitimating may sometimes involve the appeal to shared beliefs involving the supernatural or the sacred.

2.3.3 The superiority and logical independence of moral norms

According to Plato and other Greek philosophers, moral norms are logically independent and have a conceptual priority over religions and other requirements. According to this line of thinking, human reason and conscience must be the final arbiter of right and wrong. "Even religious norms and divine commands must be tested by the autonomous individual conscience," (Eliade 1987:94). The religious norms emanate from God or The Almighty, and for that reason, they may not be questioned. This is based on the belief that God expects all human beings to be righteous and live according to his will. God's commands are, therefore, superior to the individual conscience.

2.3.4 The universality of moral norms

The writings of moral philosophers reveal agreement about the nature and content of morality. Most Western philosophers subscribe to the universality of moral principles. This implies that at their most basic level, very similar and basic moral rules and principles are understood and respected by human beings everywhere. Secondly, this points to the normative claim that all human beings should respect basic moral rules and principles.

There is a universal standard of morality to which all people are accountable. This standard is sensitive enough to the reality of specific circumstances to justify broad tolerance of differing social practices, but even so there are limits. Some practices are wrong no matter how widely accepted they are in particular societies. Morality has been regarded as universal in the sense that its rules and protection extend to all who are human beings.

2.3.5 Moral rules

Moral philosophers display agreement on the most fundamental rules of morality. These include rules prohibiting people from killing other people, from inflicting injury on them or depriving them of freedom and opportunity. Other rules prohibit deception or the breaking of promises. All rules presume that the recipient of action in question has not voluntarily consented to it (Eliade 1987:94).

It is apparent that these rules for personal conduct constitute only a minimum requirement for moral conduct. They are largely negative in character, prohibiting certain forms of behaviour but not requiring positive efforts on others' behalf. Actions like mutual aid, generosity and self-sacrifice along with respect for the basic rules are conceptually dependent upon the understanding of right acts. It is imperative to note that although the very basic condition which states that moral principles should be potentially acceptable to all persons, it tends to support views acknowledging a significant degree of social responsibility towards those who, through no fault of theirs are seriously disadvantaged.

2.3.6 The moral point of view

Many philosophers also discovered a way of reasoning that would be basic to moral judgment. This would involve an element of imaginative empathy for other people affected by one's choices and the willingness to consider the impact of their conduct on their welfare. This calls for willingness to reason about moral choices in an impartial way. This perspective of impartiality is sometimes called the moral point of view (Eliade 1987:95).

2.3.7. The truth about morality

Morality is in everyone's interest. It is by and large advantageous to be morally upright. It is also disadvantageous to be an immoral person. There is a social and psychic cost that an openly immoral conduct or covert and hypocritical behaviour can entail. Some people

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believe that moral behaviour has its fruits on religious basis. Ultimately, moral acts and dispositions are acknowledged and rewarded in certain ways.

2.3.8 Moral theory and religious traditions

This body of reasoned reflection on basic issues in morality and ethics provides a useful background for exploring the variety of concrete traditions of religious ethics. Religious ethics are not static entities that display finished form at any moment in time rather, like most creations by human beings they develop in the course of history.

2.3.9 Common moral principles

One of the most striking impressions produced by the comparative study of religious ethics is the similarity in basic moral codes and teachings. The ten commandments of the Hebrew faith, the teachings of Jesus in the Sermon on the Mount and of St. Paul in his epistles display considerable similarities. There are also considerable similarities between Hindu teachings (Law of Manu 10:63) and Hebrew, Christian and Islam. All these religions constitute sets of normative requirements. They prohibit killing, injury, deception, and the violation of solemn oaths.

2.3.10. Similar assessment of individual moral worth

Normative similarities are identifiable with respect to the role played by individual decision and intention in the evaluation of moral worth. Intention is a crucial consideration in estimating the merit or blame of the moral agent. In Hebrew faith, Ezekiel's rejection of collective punishment (Ezekiel 18:1 ff) represents a watershed in the development of Biblical ethics. Similar changes in attitude can be discerned in Deuteronomy 24:16 and 2 Kings 14:6. This process of differentiation becomes particularly apparent during the moments of radical religious change. Buddhism, Christianity and Islam do not defend the idea of corporate punishment, whereas all put much stress on the intention in assessing

the individual's deeds (Eliade 1987:99). Jesus' criticism of religious and moral hypocrisy may not be fair to the Jewish tradition from which he sprung.

2.3.11. Differences between traditions

Despite all these remarkable similarities, there are also important differences in the codes of conduct and teachings of these traditions. For example, the permitted range of sexual conduct differs from tradition to tradition. Other traditions permit polygamy, for example, the Islamic tradition. Others use the concept of sexual chastity, not ruling out polygamy in some cases (Ancient Israelite religion, Islam, Confucianism). Other traditions prefer monogamy and even recommend celibacy (Monastic Christianity and Buddhism).

Wrongful killing is also differently defined. To the Jews and Muslims killing is permissible if done in self- defense or to punish wrong doers whose conduct is believed to threaten the community. The New Testament, however, suggests a stance in which even self-defense killing is prohibited. The differences between traditions are manifested against a background of basic similarities in moral teachings. The great differences between traditions do not affect adherence to the fundamental moral rules. Eliade explains that where moral differences do occur they do so within the permitted range of moral disagreement. What would then be surprising and what would be open to question is that religions are basically respectful of moral rules.

2.3.12. Why should one be moral?

This is a broad question and requires adequate analysis and responses. Therefore, it will be dealt with in detail in Chapter 3. This will ensure thorough attention to this salient aspect of the study. However, a few points may be highlighted briefly here. Religions are not just bodies of teachings about right and wrong. They are total ways of life and they, therefore, provide answers which are either explicit or implicit. The religions also provide answers to more urgent trans-normative questions of morality, among them being the

questions of why one should be moral and how one can attain morally estimable character. These questions are central in religious teachings.

2.3.13. Retribution

An order exists in which moral retribution is assured. The doctrine of retribution has to do with reward and punishment. Many religions portray God as consummately righteous, omniscient, and a judge of human acts and intentions. The Bible points out that God upholds moral law by punishing the wicked and rewarding the righteous (Proverbs 11:20-21). Eternal life and death are elements of reward for right and wrong behaviour.

2.3.14. Redemption

It is imperative to note that there is a strong affirmation of the morally retributive order in many religions. Some religions stress that moral considerations governs, for example, ordinary forms of suffering like: sickness and premature death govern the world. These forms of suffering are in many cases attributed to moral and religious failures on the part of the individual or community. The world may be a moral order but ultimate redemption does not necessarily rest on the moral performance or accomplishments of the individual agent (Eliade 1987:104). The Jewish, Christian and Islamic religions agree that there is the grace of God and the recurrent possibility of repentance. Pauline Christianity takes this teaching to the extreme conclusion that salvation comes not by works of the moral and religious law, but through God's free and accessible love (Romans 10:8-13).

2.3.15. Religion and Morality are intertwined

Religion and morality may not be treated as separate entities. In many cases the relationship between morality and religion has been wrongly applied as it has been used to produce immoral teachings. It is important that the link and relationship of these two phenomena be treated meticulously or with caution. Religions engage many fundamental and difficult questions of moral life. The religions elaborate codes of conduct, procedures

for reasoning morally and standards of virtue. To support commitment to the moral life, they help configure the world as a moral order. Finally, they are prepared to qualify this or refine this order so as to permit anyone to attain the highest level of moral excellence. In all these ways the religions have contributed to human moral development and self-understanding. The religions address a variety of human interests and concerns. The aesthetic properties, historical or scientific curiosity, speculative and ritual tendencies all find expression in religious faith. It is undeniable that the moral issues are central in the religious life.

2.4. Different types of ethics

Ethical judgments loom large in our lives, especially in our relations with others. We often judge some beliefs, rules, or acts to be good or right, proper or just. Sometimes we wonder whether someone has the right or not to act in a given way. These judgments may be made about acts that are done or intended about hypothetical or instructional rules, or about possible or actual beliefs.

2.4.1. Descriptive ethics

This enquiry can be approached in different ways. One way is simply to describe how some members of a culture or society address the sets of moral issues, what customs they have and how they are accustomed to behave. This is called descriptive ethics and is largely a concern of cultural anthropologists or sociologists. The philosophical emphasis upon ethics in this study has to do with the following questions:

- How are to treat and be treated by others?
- What kind of life should we live?
- What kind of society do we wish to belong to?
- What is our vision for the South African society?

2.4.2. Meta- ethics

The terms that are crucial in ethics are good and bad, right and wrong, propriety and impropriety, duties and rights, obligations and claims, justice and injustice. In this type of

ethics we strive to understand the use of terms, their logical form and the objects to which they refer. In short, what are the logical and conceptual differences between ethical language and other forms of linguistic expressions? This analysis of moral language is termed meta-ethics (Goldberg 1989:2).

2.4.3. Normative ethics

These types of ethics refer to the inquiry into the norms or principles of justifiable behaviour and the values they embody. The issue is what characteristics make a person virtuous or vicious and what reasons can be given for these judgments. It is on the basis of the norms, principles and values that conduct is judged permissible or impermissible. A fundamental mark of moral justification is the claim that social beliefs, principles, policies and conduct should not be arbitrary. Citing reasons to support moral beliefs, principles, policies and conduct is required as a test of their non-arbitrariness and justifiability.

The reasons embody the grounds on which some intuition, policy or conduct is considered morally permissible or not. The reasons must be relevant and they must be impartially convincing (Goldberg 1989:3). In other words the reasons need to be acceptable to any reasonable person who has no vested interest in the matter at hand. This study deals with the normative ethical issue:

- What kind of acts is right or permissible?
- What kind of life is good?
- What sort of society is just?

Social justice is interpreted widely to include not only the enquiry into the principles of distributive justice but also the permissibility of such practices as Affirmative Action, Censorship, Abortion, Euthanasia, and Capital punishment.

2.4.4. Relativism

It is normal to find that ethical principles and values vary from one society, generation, or individual to another. The values of one society, generation or individual have no privileged claim to truth. Further the moral truth or objectivity is restricted to the shared values of society or generation. Cultural Relativism holds that a rule, act, or practice that is thought to be wrong by one culture may be thought right by another. Ethical Relativism holds that an act, rule or practice that is right for one society may actually be wrong for another. Ethical Relativism insists that there is no principled way of judging between them, for there are no universal, trans-cultural, or absolute moral values. The values of each society or individual are considered to be equally acceptable (Goldberg 1989:4).

Although there are various theories and types of ethics based on various religions and belief systems, it is important that as a society, we should come to a common understanding of distinguishing between what is right and what is wrong, what is good life and what is bad life. For that reason a need for the fundamental values in the South African Constitution becomes indispensable to the society. The fundamental values referred to here are the commonly accepted values that as a broader community and a nation we share, that is, Democracy, Equality, Ubuntu, Accountability, Responsibility, Respect, Social justice, Non racism and Non sexism, An Open society, Rules of law and Reconciliation (Act 108 of 1996:6).

2.5. Deontology

Deontology refers to a set of theories that reject the claim that moral values like rightness or wrongness are to be defined in terms of the production of goodness or badness. Most commonly attributed to Kant, is the study of duty as the basic moral concept.

2.5.1. Self-determination and the categorical imperative

The German philosopher, Immanuel Kant, was deeply troubled by Hume's argument that reason is incapable of originating or inhibiting action. Hume's argument was designed to show that formal principles are in the service of socially formed and changing motivations. Challenged by Hume's critique of reason, Kant appealed to Rousseau's insight that morality is to be possible on its own terms and self-interest must be governed by moral reason. This required demonstrating that moral reason is necessarily self-motivating. Moral reason must be independent of both self-interest and any such moral sentiment as benevolence or sympathy.

Kant (Goldberg 1989: 100) sets out to establish the conditions that must hold for individual agents of moral reason if moral reason is to provide them with its own motive to act. Kant began by assuming that ordinary moral judgments in the Judeo-Christian tradition, for example, that we ought to keep our promises or pay our debts may legitimately claim to be true. He sets out to establish the conditions that must hold for such claims to be true. Kant (Goldberg 1989: 100) represents his undertaking as moving from common sense morality to philosophical morality. In other words, he aims to show us that pure reason can be practical or can cause action. He argued that reason is represented in its application to practical affairs requiring action, by a single unchanging principle of right conduct.

Kant also argues that the natural law tradition is mistaken in taking morality to be derivable from human nature since human nature in general changes over time. He insisted that only the formal or rational part of the human nature is unchanging. Moral action is rational action and the supreme principle of morality has to apply to all rational beings by virtue of their rationality. The analysis of rationality was supposed to reveal how, in beings commanded by reason to act morally, the rational agents nevertheless remain free and so rationally responsible for their acts (Goldberg 1989:100).

2.5.2. The goodwill

Nature, including human nature, functions according to laws. For an act to be moral, it must accord with and be done for the sake of the moral law. Duty has to be done for duty's sake. Rational creatures differ from others in that they alone are capable of willing that their actions be done for the sake of the moral law. A good will may be thought of as the self-conscious resolution to act in a way that is morally right, and only for the reason that is right. A will is not good because of any beneficial consequences it brings about; a good will has intrinsic moral worth independent of its advantages.

The good will is the only thing that is good without qualification; it is necessary for the production of any other moral good, including happiness. While the human will may be rational and good, it is subject to motivations that are not strictly rational. To the extent that it is motivated by non-rational inclinations like pleasures, the human will is less than perfectly good. So, the human will experiences the laws of reason as commands or requirements of what it ought rationally to do. These commands or constraints of reason Kant called imperatives (Goldberg 1989:101). The imperatives are commands or requirements issued by reason to act in various ways that may or should be considered valuable.

2.5.3. Contemporary Deontology

Many people profess to believe that acting morally, or act as we ought to act, involves the self- conscious acceptance of some constraints or rules that place limits both on the pursuit of our own interests and on our pursuit of the general good. Although these people do not regard the furtherance of our own interests or the pursuits of the general good as ignoble ends, or ones that we are morally required to eschew, they believe that neither can be regarded as providing us with morally sufficient reason to take action. Those who hold such a view believe that there are certain sorts of acts that are wrong and are thus morally unacceptable means to the pursuit of any ends, even the ends that are morally

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admirable, or morally obligatory. "The philosophers call such ethical views deontological," (Singer 1993:205).

2.5.4. Teleological versus deontological theories

The deontologists believe that the right is not to be defined in terms of the good, and they reject the idea that the good is prior to the right. In fact they believe that there is no specifiable relation between doing right and doing well. The deontological views require the agents to refrain from doing the sorts of things that are wrong even when they foresee that their refusal to do such things will clearly result in greater harm. From this, it is easy to see that deontological views are non-consequentialist, and that they are neither maximizing nor comparative.

By a deontologist's lights, it is not the badness of the consequences of a particular lie or of lying in general, that makes it wrong to lie, rather, lies are wrong because of the sorts of things they are, and are thus wrong even when they foreseeably produce good consequences (Singer 1993:207). The deontologists reject the view that an act's being wrong has a necessary connection to and is explicable in terms of its having bad consequences, or producing more harm than good in the world. Sometimes they appeal to common moral intuitions seasoned with a bit of tradition.

2.5.5. Conclusion

At the heart of the deontologist's insistence on the importance of moral rules or constraints lies the belief that the avoidance of wrong- doing is the principal if it is not the only task of a moral agent. There is also a conviction that as moral agents, we have it in our power to aim at avoiding wrong- doing and achieve this goal, provided only that we make a reasonable and sincere effort.

2.6. The law and religion

To get into the full understanding of the different ethical traditions it is important that we understand what law is all about. Law is a system of social rules that in the communities that share Western civilization has become the special business of the institutions called courts. The system of social rules to which the term law also refers is subject to constant modification since it must change in every particular society as the society itself changes (Colliers Encyclopedia 1991:384). Law is also referred to as a value or normative science. It is what sets standards of right, wrong or neutral conduct which courts will accept. The source of these standards may be either legislative command or custom or rationalized precedent or a sense of morals.

Laws differ from country to country which means what is right in another country may be wrong if practiced in another country. For example, monogamy is the only form of marriage and the support of minor children is imposed on the parents in Western countries. However, in Africa and Asia, polygamy is generally lawful, except that economic conditions usually, but not always, make the prevailing family form monogamous, despite the legality of polygamy. In many cases, people treat law and religion narrowly. Law is usually seen as rules of code of conduct promulgated and enforced by political authorities whereas religion is usually seen as beliefs and practices relating to the supernatural. It is true that the two may be treated largely as independent of each other, usually in most cultures.

It is, however, important that the two should be treated and viewed broadly and in this way, their interrelationship may be perceived. The established legal processes of allocating rights and duties, resolving conflicts, creating channels of co-operation are inevitably connected with the community's sense of and commitment to ultimate values and purposes found in all systems:

- Rituals (the ceremonial procedures that symbolize the objectivity of law).
- Tradition (the language and practices handed down from generation to generation, which symbolize the ongoing character of law).
- Authority (the reliance on written or spoken sources).
- Universality (the claim to embody universally valid concepts or insights which symbolize the connection with all embracing morality).

All four of these elements connect the society's legal order to its belief in reality beyond itself (Eliade 1987:463). In Hebrew and Muslim civilizations there is close connection between law and religion. In these societies a sophisticated system of law is found in sacred writings, namely, the Torah and the Quran. The observance of law is itself a religious act. In cultures where law is most sharply distinguished from religious beliefs, the distinction itself is usually thought to have a religious significance.

2.6.1 The lure of egoism and the social contract

It may be true that a society of consistent egoists, if it ever existed would invent institutions for mutual insurance that would look like many of those found in actual human societies. It looks like these egoists would avoid many of the atrocities that actual human beings commit. It is important that we remember that morality does not arise only from this calculating self-interest, as it actually exists anywhere. There are several reasons why this is impossible and Singer (1993:4) mentions two. The first rests on an obvious human defect as people are not so prudent or consistent as this account would imply. Even the very moderate amount of deliberately decent conduct that is actually found in human life would not be possible if it relied solely on these traits. The second is the well-known range of human good qualities and people who make an effort to behave decently and plainly are often moved by a different set of motives arising from a sense of justice, from friendship, loyalty, compassion, gratitude, generosity, sympathy, family affection and so on. These are usually the qualities recognized and honoured in most human societies.

The egoists (theorizers) sometimes explain this by claiming that these alleged motives are unreal and empty. This explanation is very influential today especially. In asking about the origin of ethics, modern people in the modern society are likely to find themselves using the egoistic explanation. As modern people in this era we are also likely to pose questions like the following, how did an original society of egoists ever come to find itself lumbered with rules that required consideration of others? Even before I go further with this challenging question, it is important for every human being to acknowledge that we co-exist and that God created us to live together in this world.

We live with one another as human beings and therefore to live amicably and without constant conflict in various forms, we have to be considerate of one another and understand that we are unique. Each individual is different, each nation is different but we are all united in seeking order, peace, love and respect. That is why there is a need for law and ethics.

2.6.2 Moral and actual arguments

Based on strictly scientific grounds, as a factual discovery we might find ourselves accepting extreme individualism. Perhaps as a way of trying to uncover the truths about ethics, it is useful to recall how human beings are actually constituted. Today the most usual form rests on the idea of evolution as proceeding, for all species by the survival of the fittest in unmitigating cut- throat competition between individuals. "That process is held to have shaped them into isolated, wholly egoistic social atoms," (Singer 1993:5). The above reference is purely scientific and there is also a Biblical belief, which is also significant in this study. The Biblical account of creation states that God created man in his own image. God also made a human being to be the master over all creatures on earth (Genesis1: 26-28). Although there is individuality in a person, there is, however, a connection between human beings. There is a natural desire to live with other human beings (to co-exist). God saw it not good for a man to live alone and then he created a

woman to be his help mate (Genesis 2:18-25). In her moral and factual arguments, Mary Midgely claims that any two organisms may be said to be in competition if they both need or want something they cannot both get. They are not acting competitively unless they both know this and respond by deliberately trying to defeat each other (Singer 1993:7). She further explains that all life processes depend on immerse background of harmonious co-operation that is necessary in building up the complex system within which the much rare phenomenon competition becomes possible. The above views may be useful in throwing light on the origins of ethics.

2.6.3 Dualistic fantasies

The species barrier has commonly been seen as being the boundary of the moral realm and there are many metaphysical doctrines to protect this boundary. For example, Christians, unlike Buddhists, believe that souls, the seat of all faculties that we honour, belong to human beings only. To the Christians, the emphasis on the relationship between our own and other species is seen as degrading us. This signifies the necessity of ethics among human beings.

It is necessary to highlight the fact that on the social contract pattern "all animate beings were equally egoist and human beings were distinctive only in their calculating intelligence and they were the more enlightened" (Singer 1993:7). On the religious view by contrast, the insertion of the soul introduced at a stroke not just intelligence but also a vast range of new motivation and much of it being altruistic. Today, even among non-religious thinkers, we find an intense exaltation of human capacities which treats them as totally different in kind from all other animals.

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2.6.4 Sociability, conflict and the origins of morality

The relation of the natural social motives to morality would be much like that of natural curiosity to science or of natural wonder and administration to art. Natural affections do not of themselves create rules- indeed it might seem that in an unfallen state they would make rules unnecessary. But in our actual imperfect state these affections often conflict with each other or with other strong and important motives. In animals those conflicts may be settled simply by further second order natural dispositions. But the beings who reflect much on their own and each other's lives as we do need to arbitrate these conflicts somehow in a way that makes their lives feel reasonably coherent and continuous. The above ideas form the basis for setting priorities between different aims and that means accepting lasting principles and rules.

The intelligent beings would naturally try to produce rules that would protect the priority. The human beings are endowed with well-marked social instincts and a moral sense or conscience. This further adds pressure to him to formulate principles to govern all in the society. The golden rule applies intensely in the origin of morality and ethics. The basis of morality lies on doing to others, as you would like them to do to you. The golden rule offers a practical guide for conduct between individuals and taken from its context, it functions as the epitome of Jesus' or Christian ethics. Greater Righteousness is demanded among the human beings. The people in the world need to do righteousness, and this will be achieved if one's life is lived in relationship with the father (Matthew 6: 1-77: 11). The golden rule needs to be viewed in the context of what God expects of us as his people.

2.6.5 Is morality reversible?

There is a great force in the suggestion that what makes morality essential is conflict. In the religious point of view we associate morality with the will of God. In order to live in harmony with God or the creator, a human being needs to live in harmony with God. He

needs to live good life that is free of evil and therefore sacred writings will guide a believer accordingly. As human beings, whether we are religious or non-religious, we need priority rules not just because they make the society orderly and not even just to make it possible at all, but also more deeply to avoid lapsing individually into the state of helpless and conflict torn confusion. In some sense this is about the origin of ethics.

It is true that cultures vary vastly. The anthropologists who have often tried to demonstrate that variability are also pointing out that it should not be exaggerated. Different human societies possess many deep structural elements in common. If they did not, mutual understanding would be impossible. "Among those elements the kind of consideration and sympathy for others that is generalized by the golden rule play a central role," (Singer1993: 12). Common standards, common ideals, common tastes and common priorities which make a common morality possible rest on the shared joys and sorrows and all these require active sympathy. Morality does not just need conflicts but also the willingness and a capacity to look for shared solutions to them.

The above account is intended to avoid the unrealistic, reductive abstractions of egoist theorizing and unreal, moralistic boasting that tends to make the whole origin of human beings as a terrestrial primate species look incomprehensible. It does not equate human morality with anything found among other social creatures. Human beings were created in the image of God according to the Bible, and therefore, cannot be seen to be on the same status as animals. They, therefore, need principles, rules, laws, values and proper attitudes that will guide and lead them towards emulating Jesus Christ. Human beings are summoned to live the life that is in accordance with the will of God. THAT IS MORALITY.

2.6.6 The law and Christian ethics

The Bible is the Book of Christianity and it contains many guidelines on how the people have to live their lives in a proper way. This book also presents a Code of Conduct for Christian life and, therefore, it does entail ethics although Eliade (1987: 340) suggests that it does not contain Christian Ethics as such. The Bible includes moral teachings and descriptions of the moral lives of those who believe in God and in Jesus Christ. The distinction between morality and ethics is significant. As it was pointed out in the previous discussions, morality refers to the actions, dispositions, attitudes, virtues and the ways of life that should characterize the moral person in the society. Christian ethics operates on the level of the theoretical and the scientific and try to explain the Christian moral life in a thematic, systematic, coherent and consistent manner. There is a close relationship between Christian ethics and philosophical ethics. Philosophical ethics is based on human reason and human experience, while Christian ethics accepts the role of faith and revelation. Christian ethics, however, poses the same basic questions and has the same formal structure as philosophical ethics. All ethics attempt to respond to the same questions:

(a) What is good?
(b) What values and goals should be pursued?
(c) What attitudes and dispositions should characterize the person?
(d) What acts are right?
(e) What acts are wrong?

The difference between Christian ethics and philosophical ethics and other religious ethics is that all Christian ethics recognize the scriptures, tradition and church teachings as the revelatory sources of moral wisdom and knowledge (Eliade1987: 341).

2.6.7 The nature and context for Jesus' golden rule

2.6.7.1 Introduction

So whatever you wish that men would do to you, do so to them, for this is the law and the prophets" (Matthew 7). This is to say that it is important to behave properly and do to

other people, as you would wish them to do to you.   In many cases we think about ourselves and we consider our own selfish needs and desires.   In all that we end up upsetting and hurting other people, stealing and committing various sins.   We become self-centred and we only do things in the ways that would suit us without thinking about the impact and the consequences. To avoid evil the wisdom of the 'Golden rule' must be promulgated and form part of the essential values in our society.   The heart of Matthew 5: 21-48 consists of the six antitheses containing a premise with the introductory formula "You have heard that God has said", this signifies the demand to obey God's commandments and to live according to his will.   In the antithesis Jesus demonstrates the legalistic orientation of human society.   The law justified and condemned one on the societal level, but it also held implications for one's standing before God.   " To that extent one was right before the law since the law was viewed as the expression of God's will for his people," (Guelich 1982: 238).

2.6.7.2 The Golden Rule

The Golden Rule concludes the entire section on righteousness.   St. Matthew placed this rule at the central position as the closing of the main body of the Sermon on the Mount, (Matthew 5:1- 48).   In Luke's Gospel it is found after the commandment to love one's enemy and to for go retaliation (Luke 6: 27-30), and before the explanation of the commandment to love one's enemy which is brought to a close with the demand to be merciful (Luke 6: 32-36).   This could be linked to retaliation prohibition.   The Christian tradition consciously uses a positive form of the Golden Rule to give help to the neighbour and to love the enemy. The Rabbinical negative Golden Rule seems to be aimed at protecting one's fellow human being from injury, whilst the Christian positive version is to be understood as a sermon to be active in helping one's neighbour.   The negative version also aims at the active doing of good, for the Golden Rule, as the sum of the Torah, is a summary of not only the prohibitions but also the commandments of the Old Testament (Strecker 1988:152).   The purpose is to lead people to go beyond the Golden Rule of the

Torah. As South Africans and all other people in the world we need to view the Golden rule closely and use it to enhance nation building and also ensure harmonious living with fellow human beings. This will alleviate corruption, violence and all forms of abuse.

Conclusion

The above accounts may, however, not really explain complex facts. It is still important that we should obey God. The idea of God is not just the idea of such a being, but crystallizes a whole mass of very complex ideas and standards that lie behind moral rules and give them their meaning. God created human beings in his image. He said that they would be like him, Genesis 1: 26-27. This implies that we have to be like God in the way we live our lives. God did not create us to disobey his commands; we have to be like him in mind and spirit. It is up to us to always strive for perfection in order to enable God to be happy about us and bless us. Jesus advises us to be as perfect as our father in heaven (Matthew 5: 48). It is the responsibility of all adults to show the right way of life to the children and the best way is to surrender our lives to God so that he can take control of our lives and the lives of our children.

Chapter 3

The great ethical traditions

The origins of ethics

The complex nature of ethics makes a researcher develop a number of questions about the origin of ethics. The quest does not flow just from curiosity, nor just from the hope of proving the rules unnecessary, though both are strong motives. It perhaps arises centrally from conflicts within ethics or morality itself. Asking where ethics comes from is like asking why we should now obey its rules. Conflicts often originate from rules. It is significant to imagine how life would be like without the rules and that makes the questions about their origin inevitable.

May be it is also important to look back and ask yourself if there was once an unfallen, conflict-free state before the rules were imposed, a state where the rules were not needed, may be because nobody wanted to do anything bad. One could also wonder how this pre-ethical condition was lost and how we could get it back. These questions gradually provide clarity about the necessity of ethics and morality. It has always been the case that when people meet each other, conflict becomes inevitable and this is natural. It is a war of every man against every man, without ethics, survival and social order would be impossible. Survival and social order became possible only through rules arrived at through reluctant bargain (Singer 1993:4).

The Christian account could be that morality was necessary as an attempt to bring our imperfect nature in line with the will of God. Its original myth is the fall of man that has produced that imperfection in our nature in the way described symbolically in the book of Genesis.

3.1 The Christian faith

God's grace and our actions

The Christian social action builds on everything that the scriptures say about the grace of God in salvation. As a form of Christian ethics, it starts with the cross and with the appropriation of atonement.

CHRISTIAN ETHICS GROUNDED IN GOD'S ACTS OF GRACE

It is significant that all systems should have some ultimate basis of goodness and obligation. In the Christian ethics God is the foundation. Mott (1982:23) answers the question why God has authority over us, by saying that God is sovereign and that there is a need for human beings to obey God. In fact man has an obligation towards God. St. Paul says we must clean out the old yeast in order that we may be a fresh batch without fermentation, because Christ our Paschal lamb was crucified (1Cor.5: 7). Paul demands that the believer's actions and life in general should conform to the Christian life.

Without fermentation means the character of a Christian through conversion and baptism based on Christ's sacrificial act for us," (Mott 1982:23). Clean up the old yeast describes the ethical duty of the Christian to conform to this reality whilst the old yeast as the context shows is particularly all forms of immorality, for example, sexual immorality, greed and other forms of immorality. Our ethical behaviour is to correspond to what God has enabled us to be by adoption and grace based on God's historical, once and for all act in Christ's death and resurrection. Those who do what is true come to the light so that their deeds may be clearly seen as being done in God (John3: 21). The deeds done in God are the deeds rising out in harmony in a relationship with God.

Righteousness is not something under our control. It does not involve what we do on our own rather it is the power of God in whose services we stand. Paul's ethics is thus radically theological. It presupposes that man's whole life and being is dependent upon the

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sovereign, creative and redemptive power of God (Mott 1982:25). God requires a new realm of social existence, a believing and obedient human community. God has created that kind of realm through his Son Jesus Christ.

Christian ethics correspond to God's gracious actions

Christian ethics is a response to the grace of God that was received in Christ Jesus. According to Christianity, God first loved the world and therefore the world and all that he created ought to love him (1John 4:19). In this way the pattern of grace precedes the ethical action. The ethical action is grounded in God's grace. We are to do what responds to God's action of grace. Because God has been gracious to us, graciousness is to characterize our relationship with others. We are to carry out to others the pattern of God's actions for us.

Social ethics or community ethics

Christianity demands a compassionate response to the poor. Without this response one cannot have assurance of salvation. Jesus broke away the traditional restrictions to love one's neighbour; in this way he broadened the concept of love by including the love for enemies. We all have a responsibility. The Christian society and the whole world community have to love God and other people and if we could all do our best to fulfill this obligation, we will have peace and love triumphing over this world. God calls all those he has created to love as he loves them. This highlights the importance of reviewing our roles and responsibilities in the society within the context of African Renaissance with regard to the children and youth in GET and FET bands.

Jesus rejects the concept of qualitatively different responsibilities for those outside the group. One's neighbour is anyone in need, not a fellow member of one's community (Rom 12: 20). This signifies the universality of the teachings of Christ. Paul also gives evidence about this universal application. He stresses that the contribution made by the church in

Corinth, will cause the saints to praise God for the Corinthians' obedience to the Gospel of Christ and their act of sharing which includes all God's people not just Christians (2 Corinth 9:13). The principles of 2 Corinthians verses 8 and 9 have application beyond the Christian community. All people are called to be responsible to all and do well to all. It is our duty as adults to implant in our children the values that will make them live responsible lives with respect and love for themselves and obedience to God. We are all called to strive for what is good for each other and for all. The community ethic draws upon and implies a social ethic.

It is imperative that as a nation, we should change our attitudes and accept complete responsibility towards the society. Our attitudes towards the weak, the oppressed and the needy and all those we have power to do well to, as God did to us need to change. We need to review our approach to life and be more compassionate to our fellow human beings. From the earliest stages of the child's development, he/she depends on our positive and responsible guidance and leadership. If we do not lead and guide by example, we may not achieve the good results of our leadership and guidance. This means our value system must be of responsible nature.

The adult community must always bear in mind that they were also developed in a particular way and their experience in life must help them to help the children and instill in them improved strategies to cope with life challenges and other possibilities. An attitude of grace towards the children and society in general will cut through the rationalizations and stereotypes used to defend the advantaged positions. It will greatly help the community if we develop the spirit of generosity and readiness to help. This will also lead to new political orientation.

Christian ethics

Ronald Preston explains Christian ethics as a way of life appropriate to those who accept the Christian faith. Its foundation is in the New Testament times in the ministry of Jesus Christ and the interpreters of Christ. The Christian faith rests on two presuppositions. The first is the reality of God. And the second is that God is disclosed in the ministry of Jesus Christ. The term Christ refers to an expected deliverer who would be sent by God to put the world to the right place with God. This term is rooted in the Jewish faith within which he lived. The Old Testament is seen as preparing for and is fulfilled by the ministry of Jesus Christ. The New Testament is seen as a witness to the life, death and triumph over death of Jesus and to the new community, or the people of God.

Jesus Christ

The crux of Jesus' teaching concerns the kingdom of God and the way God exercises his rule as king over the world. Jesus saw it as exemplified in his own life and teaching. He reflected on the traditions of his people that were available to him through the synagogues as he grew up and interpreted them in a new and original way in terms of his own mission. He saw the weight of God's purpose for the world through Israel resting upon himself. The intimacy of his understanding of God comes clearly through the Gospel (Luke 17:20-21). His understanding of God's kingly rule was highly paradoxical by conventional standards, so he expressed it less by doctrinal affirmations than by indirect means, parables and pithy sayings, related to everyday experiences, but also designed to startle the assumptions of the hearers and viewers and shift them to a new dimension (Singer 1993:94). In viewing the New Testament, one realizes that God's rule is seen not in the punishment of wrong doers but in bearing the consequences of their wrong actions (Luke 16: 19-31).

What is the appropriate conduct to a citizen of the Kingdom of God? Some of it is at the level of natural morality. The Bible emphasizes that we must always treat other people as we would like them to treat us, and it says that this is the meaning of the law and the prophets (Matthew 7:12). This is found in some similar form in other ethics and it can be taken at different levels provided one is consistent between oneself and others. Some of Jesus' words appear to follow natural human judgments in offering rewards for good conduct and threatening penalties for bad.

The distinctive feature of Jesus' Ethical Teaching is the way it radicalizes common morality. For example, there is to be no limit to the forgiveness for injury (Matthew 18: 21-22). This is not because it will win the offender but it is on the grounds that it corresponds to God's forgiveness for us. Similarly, love for enemies is enjoyed not because it will win over the enemy, although it might, but because God loves his enemies (Matthew 6: 14). There is to be no restriction on neighbour's love (Luke: 27:95).

Jesus was a person of faith. When he faced all the ambiguities of existence, he looked at the weather, sun shining, and rain falling alike on good and bad and saw it as a sign of the unconditional goodness of the creative power of God. Jesus' ethics is very different from an every day ethics of doing good turns to those who do good turns to you. Social life requires a level of mutuality on which we can normally rely on. Preston points out that the perils of international relations are that governments do not have sufficient confidence in their own relations with one another for mutuality to rely on. However, we usually rely on it in our everyday life.

Jesus goes much deeper and explicitly against loving only those who love us and he says that there is nothing-extra ordinary in that as the gentiles also do it (Matt 5:45). Jesus goes beyond the world of claims and counter claims, of rights and duties or things owed to another. St. Paul says we must owe no one anything (Romans 13:8). Jesus calls for

creative recklessness in life. Someone may think that the emphasis on rewards in the Gospels is incompatible with this non-reciprocal ethic. Indeed, it has continually been misunderstood. There is a passage in the Gospels, which talks about taking the lower seat in order to be promoted to the higher. This passage is presented as pure prudential morality (Luke 14:7-11). This teaching signifies that egoism is self-defeating. The teaching on rewards is also found in the Gospels and the main reward to all those who believe and live according to the will of God is eternal life (Matt 19:29). In others it is treasure in heaven, and especially the beatitude in the Sermon on the Mount.

In the Kingdom of God, there is only one reward as in the parable of the labourers in the vineyard (Matt 20:1-15). The thrust of the teaching is towards self-forgetfulness, which results in an unselfconscious goodness. Jesus spoke strongly against self- conscious goodness. The manner in which Jesus presented God suggests that if we follow Jesus' way of life, we will be able to come closer to God and if we turn away from him we will face destruction.

The Sermon on the Mount

It is important that when dealing with the Sermon on the Mount we should consider not only the religious dimension, but also the political dimension and not least of all the demand of its preacher to become a peacemaker. This Sermon is unique. The unconditional demands it makes are not limited by reflection on the relationship of an ethical requirement to the motivation for that requirement, as occurring in the letters of Paul and in the Johannine writings. The theological richness of the Sermon on the Mount lays a claim not only on the Christian community, but also on humanity as a whole. It is relevant even today and it still provides answers to the questions about morality and ethics. Jesus is teaching the crowds with authority. To those who have ears and eyes of faith, who have been given understanding, Jesus' teaching actually reveals who he is, namely, the one in and through whom the Kingdom has both come and is yet to come. For those who see

and understand, the corresponding address to Jesus is **Lord** (Guelich 1982:44). Jesus is portrayed through his address as the King of kings. Ultimately, his message is intended for the whole universe, all people including the gentiles are invited to share in the Kingdom through good works and faith in Christ.

The nature of discipleship

Discipleship takes place in the concrete realm of human reality. The required good works are to be accomplished in the service to humanity. Yet the final goal of following Jesus is not humankind, not the neighbour of course, even less ones own self but it is our Father in heaven. The deeds of Jesus' disciples glorify not only the doers, but the one who gave the promise of Son-ship (Strecker 1988:51).

The new righteous

The demand for good works is nothing other than the obligation to the law and the prophets, which Jesus does not want to abolish. The proper attitude of Jesus' disciples is obedience to the Torah. The Lord's law and the Torah are not contradictory to each other. Both express the eschatological demand whose fulfillment characterizes discipleship to Jesus. In the Gospel of Matthew, Jesus does not bring a new law that replaces the Old Testament Torah in his teaching. Rather, he fulfils or realizes the will of God as expressed in the Old Testament. By the power of his authority, as God's ambassador, Jesus reveals the intended meaning of the Old Testament Torah and this leads to its realization.

The concept of the quantitative increase in righteousness makes it clear that, the attitude of Jesus' followers is not an abstraction and is not resident in an extra- human realm. In regard to the substance of the Christian concept of righteousness, it agrees largely with the Jewish and Pagan ideas of righteousness. The special nature of Christian

ethic is not to be demonstrated through a different kind of ethical content. Whatever is good in the Jewish and Pagan spheres can and should also be recognized in the Christian community. The goal of the followers of Jesus Christ is to be perfect (Strecker, 1988:61). The comprehensive fulfillment of the requirement of righteousness is also demanded at the end of the Sermon on the Mount (Matt 7:12).

The question of the audience

The Sermon on the Mount had the disciples as the audience. However both Matthew and Luke have the crowds as the larger context. The crowd of the people symbolizes the masses that respond to the church's mission, a prefiguring of the new people of God who stand in continuity with the people of God- Israel. Luke has intentionally introduced Mark 3:7-12 into the context of Jesus and his disciples to foreshadow Jesus' ministry through the disciples to the church. For Matthew, the crowds are a neutral chorus with little or no theological significance. They always form Jesus' audience alongside the disciples. Although both are part of the audience, only the disciples have been given the ears to hear (Matt12: 49-50).

What about today? In view of the above discussion, we may not take the Sermon in either Luke or Matthew as being directed primarily towards humanity in general. It was not intended to be a general statement that could be readily heard and practiced by everyone (Guelich, 1982:60). However, it was also not intended for the few. Both Matthew and Luke, each in his own way, have two elements:

(a) The crowd (s) and the disciples: for Luke it is for all who will hear and respond to Jesus' ministry.
(b) For Matthew, the Sermon distinguishes the disciples from the crowd: the one element being hearing and responding by doing (Matt 7:21), whilst the other one is astonished (Matt 7:28).

The Sermon becomes the dividing line. Both Luke and Matthew agree that the actual audiences those who hear, have to do with how one relates to Jesus. Accordingly, the

Sermon is available to all today, but not all will hear. The question today is ultimately: Who is hearing the Word of God? Who is hearing Jesus?

3.2. The antithesis

1. Killing

When the Torah of Moses says, "You must not kill" (Exodus20: 13), it threatens the murderer with judgment. This is in keeping with Jesus' proclamation of the Kingdom of God. Jesus is teaching about the judgment that happens with the coming of God's Kingdom (Matt 19:28) and it concerns the wrong doers. Against the statement in the Old Testament, which talks about the Jewish law and its threat of judgment, Jesus sets his own law. It is not just murder but anger that makes one subject to judgment as well. With this, the meaning of the Old Testament prohibition change becomes different. It is not murder alone that is placed under Jesus' verdict, but anything that can harm a neighbour. The New Commandment of Jesus concerns the relations with one's fellow human beings. The Lord Jesus gives mankind a new directive, which radicalizes the prohibition found in the Torah. At this point he has not left the realm of Judaism. The idea that anger is reprehensible is common in Jewish ethics. To this extent Jesus appears as a teacher of a Jewish wisdom (Strecker 1988: 66). Jesus was a great teacher of the different aspects of life.

3.2.1 Adultery

In the Old Testament, men were allowed to have more than one wife (Deut 21:15 ff). In the New Testament a lustful look is considered destructive of one's marriage. Even the man who looks lustfully at the wife of another destroys her marriage. The man is addressed as the responsible perpetrator, even if the legal offense of adultery relates only to the wife. Likewise, in Jesus' assertion that the lustful look counts as adultery, he

is in agreement with the Jewish teaching. Nevertheless, the counter thesis goes beyond the realm of the Old Testament and contemporary Judaism. The perverted will of an individual is the object of Jesus' judgment saying. For the Christian who is summoned to obedience of the absolute will of God, it is not enough to refrain from something. It is crucial that the outward action and the inner direction of the will should agree (Strecker 1988:71). Jesus demands wholeness and unity and ultimately human perfection. This means overcoming hypocrisy, which is characterized by contradiction between a seemingly faultless outward appearance and wrong inner direction of the will.

3.2.3. Divorce

Matthew continues the previously announced theme. Both adultery and divorce concern the relationship of a person and marriage especially that of a Christian husband to a wife. In the Christian marriage divorce is totally unacceptable since, the people who have been married in the Christian tradition are considered to be married for life and only death can separate them. God has united them and, therefore, what God has united may not be separated by anyone (Gen. 2: 24). In form this antithesis is different from the two preceding ones. It cites not a prohibition of the Decalogue, but an Old Testament commandment. To the oral exegesis of the rabbis, the husband is entitled to send his wife away through a bill of divorce, if he found her unbearable but this must be for a good and strong reason. According to the Jewish law, divorce is largely placed at the discretion of the husband. Jesus' counter thesis expresses the viewpoint of the community. Behind the Evangelist is a multistage tradition-historical development that begins with Jesus' absolute prohibition of divorce.

It is clearly stated in the Bible that a wife should not leave her husband, or if she does leave him she must either remain unmarried or else make it up with her husband. The husband should also not send his wife away (1 Corinth 7:10-11). This prohibition belongs to the realms of Jesus ethical radicalism. In Mark and Luke, it is not divorce alone that is

prohibited, but it is divorce and remarriage. According to the Christian ethics, they are both unacceptable. Taken together, they are equivalent to adultery (Mark 10: 11-12) and (Luke 16: 18). In some cases there is adaptation to the necessities of the communion situation. It is apparent that in the Christian religion, family life is very important.

1. Retaliation

Against the legal commandment of the Torah, the preacher on the Mount places his own law. *Not retaliation, but renunciation of revenge. Not struggle with evil, but submission to hostile power.* This does not apply to the human sphere only, but to the personal life of the Christian community in general. The Christian community is expected to take the Lord's demands seriously by confronting the hostile neighbour's violence (Strecker 1988:82). Jesus teaches about love and he commands all his followers to love as God has loved us. God sent his only Son, Jesus Christ so that the world could be saved. Jesus also teaches about forgiveness which we all have to exercise.

Matthew is not advising Christians to comply with the powers of evil. Like Jesus during the temptation, every Christian is supposed to resist the tempter (Matt. 4: 1-11). We live in the world full of challenges and temptations that we have to face with the strength and guidance from God. As the communion of the called, the church has to present itself in the ethical purity (Strecker 1988:83). Christ teaches human kind to be humble, peaceful, reconciling, forgiving and to respect one another. It is salient that the parents, the church and the community as a whole should instill these values in their children in order to develop a nation that is firm on moral values. The Christian law is the law of love, which has to prevail during the everyday life situation of a Christian. Amazingly, it can even make room for an evil fellow human being. Even when overcome by evil, even in defeat, believers know that they are born by agape of God.

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Love for the enemy

Jesus made the two-fold commandment that one has to love God and one's neighbour. This commandment became the foundation of the moral doctrine in the New Testament. Paul declared that all commandments are summed up in one which says 'thou shall love thy neighbour as thy self (Romans 13: 9). To the Galatians, he advised that each individual should bear the other person's burdens probably meaning to accept and pardon the weaknesses and failures of the brethren (Gal 3:13). This was Jesus' favourite thought, an application of the great commandment.

It is noteworthy that Paul did not bring out the link between loving God and loving one's neighbour. This is very characteristic of Christian morality. Indeed, he seldom speaks of the love of God (Rom 8: 28). For Paul, love was the highest of all values, surpassing the (gnosis) knowledge that was so highly esteemed (1 Col 8: 1). Love was seen as more precious than all the extra-ordinary gifts of the spirit (1 Corinth 13). The Greek- speaking church deliberately chose the word agape to signify Christian love (Schnackenburg 1982:219). The essence of agape is selflessness, pure benevolence and readiness to forgive. A great deal has been written about the trial:

(a) Faith
(b) Hope
(c) And charity

This further explains what it means to be a true and genuine Christian. Those are some of the Christian virtues. Christian love attains its utmost in love for enemies (Rom 12: 9-21). The list of the Christian values includes the following:

(a) Heartfelt compassion
(b) Kindness
(c) Humility
(d) Gentleness
(e) Patience
(f) And forgiveness

Christians are given instructions and are advised to behave in a particular way that will reflect Christ in their lives. Some of the general rules of Christian behaviour are listed below and Christians are expected to overcome all evil and be pure:

(a) Fornication
(b) Impurity
(c) Guilty passion
(d) Evil desires, especially greed, which is the same thing as worshipping a false god.
(e) Getting angry
(f) Being bad-tempered
(g) Spitefulness
(h) Abusive language and dirty talk
(i) Telling lies

Christians are also expected to be in sincere compassion, in kindness, gentleness, humility, patience, bear with one another and forgive as the lord has forgiven them. St Paul further explains the importance of leading a good life by saying that if we do God's will we will be able to live a life with discipline and succeed in all our efforts. Paul emphasizes that all should begin with the goal to do good rather than evil to other people no matter how they treat us (Matt 7: 1-5, 12). It rests on the attitude of love and respect for others. It also involves personal humility (Matt 18:1-10).

It is a prerequisite for the Christians to be enthusiastic for God's work, and those works must fuel the will to do God's will. Christians are encouraged to pray since prayer enables a Christian to endure the dark hours of life. Humility will also help them to have a will to please others and live without fighting or quarrelling. In the family, love plays a very important and primary role, not just love but authentic love. In the world where much looks real which is not real, love in the family must be the real thing expressed in action, not merely in words. St Paul gives examples of loving behaviour (1 Corinth 13: 4-7) and describes his own ministry as one of sincere love. St Peter also encourages such love among the fellowship of faith as a demonstration of true conversion (1 Peter 1: 22). As the disciples or Christians expresses their love to one another and to their neighbours as brothers and sisters, they seek the well being of one another even at the cost of personal

interest (Matt 22:37-40). Family and mutual respect are very important. The Christian community is taught to honour one another as a sign of respect for the other's personhood. Such respect is essential to Christian home relationships as well as the life of the church. Husbands are commanded to treat their wives with respect (1 Peter 3: 7). The wives are to respect their husbands (Ephesians 5: 33). The children are to respect their parents (Ephesians 6:1-3). The parents are supposed to discipline the children while showing respect and sensitivity to the child's emotional and spiritual needs (Ephesians 6:4).

Prayer Persistence is very important in Christian life. The Christians are expected to be strong in their devotion to prayer. They gain their strength to resist and fight temptations through prayer. Family and Social concern is very important to the Christians, since to them Christian discipleship expresses itself in concern for the welfare of others and can be demonstrated by families. St Paul encourages Christians to pursue the grace of hospitality, which is a quality of caring that families can practice through their homes. In Galatia he instructs the Galatian Christians not to become weary in their social concern but to continue doing good to others (Galatians 6: 9-10).

Evil, Suffering and Vindication: The Christians are taught and encouraged to act like the followers of Christ. They are therefore expected to behave like the disciples. It is not acceptable for the Christians to retaliate against the oppressors (Matt 5: 38-48), instead they are supposed to identify with those who are suffering. It is expected of them to leave vindication and punishment to God. Peace is one of the main objectives and values of Christian life. The Christians are expected to include the enemies while doing the will of God. They must love them and display compassion. The belief is that such compassionate care may cause the sinners to repent and change their ways. The love of Christ is portrayed in various forms of goodness.

The criticism of Christian ethics

Some scholars view Christian ethics as immoral since it works on a system of rewards (heaven) for good works and threats (hell) for bad behaviour and not on doing what is right simply because it is right and for no other reason. Instead of leading to self-fulfillment, Christian ethics is repressive. Most modern psychological analyses of human growth and development advocate as an ethical norm an altruistic and autonomous character. They do not look to Christianity to produce it rather they think it leads to defensive and restrictive behaviour and to a static social conformism.

Some scholars also believe that Christian ethics keeps people at an immature level because it leads to shocking moral reactions regardless of the circumstances. It prevents people from learning from experience. In view of the above criticisms, it is imperative for the Christian family to consolidate, reflect, review and consolidate their faith on the basis of Christian ethics. This will help ascertain the adequate revelation of Biblical truths so that even those who still doubt the values of the Christian faith may ultimately find salvation through Christ. The Christian faith is very broad. It does not have to be viewed narrowly. It is connected to the Old Testament and the teachings of Jesus Christ that were further unfolded through the apostles, for example, St Paul. The Ethics of Christianity are applicable in the every day life situation and are inclusive of all mankind.

3.3. The Indians ethics

The Indian community is based on strong ethical traditions. Like other nations the Indian thinkers have not evaded the responsibility of enquiring into the nature of the morality of right and wrong, good and bad. In India it was recognized that ethics are the soul of the complex spiritual and moral aspirations of the people, co-mingled with social and political structures forged over a vast period of time (Singer 1993: 43). As with any other major civilization whose origins lie in antiquity, the Indian tradition has a variety of ethical systems. In view of the complex nature of the Indian society, the Indian tradition in this

study will basically refer to the diversified collection of social, cultural, religious and philosophical systems that have also changed over time. This discussion is confined to the Brahmanical-Hindu and Buddhist ethics.

The Brahmanical-Hindu ethics

Three concrete observations are highlighted in this study about the Hindu ethics (Brahmanical society). The Vedas is the canonical collection of texts that is the ultimate authority. There is no Superior Revealer who is the source of the scriptures. The principles invoked in the texts are embodied in the gods who are models for human conduct (Singer 1993: 45). A particular principle of social ordering is applied according to which society is organized into a functional division of four classes. A system of subdivisions or castes complicates the class functions, gradually turning them into a discriminatory institution based on birth. The different classes are:

  (a) Brahmana (Brahmin)
  (b) Kshatriya
  (c) Vaishya
  (d) Shudra

The Brahmins profit most from the system and hold the power base. A life affirming morality develops although is it rigidly authoritarian. Despite the overall ritualistic world view, the vedic hymns do praise certain humanistic virtues and moral ideals, such as truthfulness (Satya), giving (dana), restraint (dama), austerities (tapas), affection and gratitude, fidelity, forgiveness, non-thieving, non-cheating, avoiding injury or hymsa to all creatures (Singer 1993: 45).

Classical Hindu Ethics

The Vedas, which extend beyond hymns and the rituals, are invoked as a source or symbols of ethics. Another important institution, Ashrama, and two morally significant concepts namely, dharma and karma emerge and these culminate in the ethical concept of (ends) purusharthas, which are all central to classical Hindu ethics. Ashrama (life cycle): Life is

conceived as progressing through four relative stages in concentric circles, each with its own code of conduct. Namely: studentship, requiring discipline, continence and dedication to the teacher, the householder stage entailing marriage, family and their obligations, the semi-retreat stage entailing gradual withdrawal from worldly pursuits and pleasures and the renunciation leading to total withdrawal and contemplation. This last stage marks the preparation for the final liberation and shedding or getting rid of egoistic as well as altruistic propensities, since the renunciant has to exercise extreme disinterestedness. It also involves breaking with the customary patterns of family and society and becoming an autonomous individual as Bilimoria attests (Singer 1993:46).

Dharma (duty): This is an all-embracing conception and it is may be unique to the Indian thought. However, the concept is rather confusing as it has and it has varying meanings. It begins with the fixed principles in the Vedas and ranges from ordinance, usage, duty, right, justice, morality, virtue, religion, good works, function or characteristics to norm, righteousness, truth and else. Darma takes over from the Vedic idea of organic unity and shifts more towards the human dimension. Darma gives an overall form to a system of positive law, mores and regulations, which are cultural imperatives, the contents of which are determined by various factors. It provides a frame for what is ethically proper or desirable at any one time.

Karma (action-effect): may be understood as it reveals itself in the idea of an infinite possibility of action-retribution, which suggests to the Indian mind the idea of rebirth, for merit or virtue since merit or virtue has to be rewarded and demerit has to be punished according to the law of Karma. Thus merit or demerit achieved in one lifetime could continue to determine one's capacities, temperaments and circumstances in another birth. The linkage of Darma and Karma has the following consequences:

(a)   There are no accidents of births determining social inequities.
(b)   Mobility within one lifetime is excluded.

(c)   One has one's Darma, both as an endowment and as a social role. In other words, one accumulates an improvement in Karma aiming towards a higher rebirth.

Purushartha (human ends):

According to the Hindu view (Singer 1993:47), there are four pursuits in life that are of intrinsic value.   Namely: Materials of interest, pleasure and effective fulfillment, social and individual duties and liberation.   What is significant is that the above conception of human ends provides the context and criteria for determining the rules, conduct and guidelines in respect of the institutes of class and life cycle stages.   The individual works towards achieving the best in terms of these ends within the limits of his or her temperament, circumstances and status.

Upanishadic Ethics

According to these ethics, virtue is deemed necessary for knowledge. The ideal Upanishadic person is expected to overcome emotions, feelings, inclinations and sentiments in pursuit of higher, nevertheless self-centered calling.   The three comprehensive virtues extolled in the Upanishads worthy of mentioning are: damyata, data, dayadvam signifying self-restraint, giving or self-sacrifice and compassion.   The other Hindu Ethics or aspects of ethics are Smarta and others which are not discussed in this study.   The Jaina and Gandhian Ethics are also imperative in this study of ethics as well as in the African Renaissance.   A brief overview of Gandhian Ethics discussed as a follow up to the ideas already highlighted in the previous discussion.

Gandhian Ethics

M. K. Gandhi or Mahatma Gadhi as he is popularly known is believed to have struggled to advance Indian Ethics beyond the pale of its apparently diminishing relevance in modern world.   His genius lay in his practical wisdom, especially his ability to take an idea from a traditional practice or context, for example, fasting and apply it to contemporary issues or

situations, whether dietary matters or in an act of civil disobedience. Gandhi led a nationalist struggle against the British sovereignty in India. In the process he ended up questioning many of the Hindu practices, traditional values and modern (Western) values, though not overturning them. He grew up being a vegetarian on customary Hindu grounds, but as the time went on the switched his moral justification for vegetarianism to ethical consideration for animals (Singer 1993: 54). Gandhi also condemned the injustices of the Caste, class and religious divisions that originated in India.

The Buddhist Ethics

By Buddhist ethics, we refer to Buddha's analysis and insights into the ethical issues, is found dispersed throughout his discourses. Buddha displayed an abiding interest in ethics as a practical concern, a way of life and a well defined ethical path towards liberation from suffering. He emphasized the social dimension of ethics and also saw them as a personal quest marked by leading a good life, practicing virtues and following meditation exercises.

There is a close integration of the ethical as well as rational engagement of analysis and argument, as a normative recommendation of conduct and a way of life, as a social expression and as an intense quest and mode of character development. Philosophically, the first prerequisite for a system of ethics, according to the Buddha, is the notion of free will. Secondly, it is the distinction between good and bad, and thirdly the notion of causation in relation to moral action.

The most crucial concept necessary for evaluation of human action is the notion of Kamma, based on the notion of moral causation. Kamma is used to refer to volitional acts that are expressed by thought, speech and bodily action (Singer 1993: 61). When action is evaluated, we can look at its genesis. If the action has its roots on greed, hatred and delusion, it is an unwholesome or bad action, and if the opposite roots of liberality, compassionate love and wisdom generated it, it is a good action. It is, however, significant

to view its consequences to others as well as oneself, as they also play a role in moral evaluation. There is another aspect of the consequences of good and bad actions. According to the law of moral causation, a person who gives for charity expects to get something in return, comfort in future life. However, a person who steals or is miserly will be repaid by being subjected to poverty. We may describe the first aspect of character building as the craftsmanship model of action and the second, which focuses on rewards, and punishments as the judicial model of action.

Buddhism may be described as a consequentialist ethic embodying the ideal of ultimate happiness for the individual, as well as a social ethic with a utilitarian stance concerned with the material and spiritual well being of mankind. It has a strong altruistic component, especially embodied in four sublime virtues of loving kindness, compassion, sympathetic joy and equanimity. It also emphasizes the role of duties and obligations in relevant contexts. The obligations, duties and rights of parents and children, husbands and wives, teachers and learners as well as one's obligations to friends are to develop one another to ensure that there is care and love. However, the emphasis is on reciprocal relations of mutual obligations rather than any concept of human rights.

Buddhist social ethics

The social ethics of Buddhism are a blend of the principles of humanistic altruism and the notion of a righteous social, moral and political order, which provides the ethical foundations of society. The family forms a central unit in this ethics and within the family there are reciprocal duties that link up all family members. Buddha rejects distinctions based on birth. The Buddhist concept of society in a deeper ethical sense includes all living beings, not only those who are human but animals and lower creatures as well. Unlike most Western systems of ethics, the cultivation of Socio- moral- virtues covers behaviour in relation to all living beings.

According to Singer (1993:47), the core moral values in Buddhism are to be found in the five precepts:

(a) Abstention from killing and hurting living creatures.
(b) Abstention from stealing.
(c) Abstention from wrong indulgence in sensual pleasures.
(d) Abstention from lying and
(e) Abstention from taking intoxicants.

These precepts embody basic requirements for living a good life and the establishment of a good community. It is important to note the relationship that is prevalent among the different religions in terms of values. The above mentioned core values in Buddhism reflect a similarity with the values in Christianity, African Traditional Religion and other major religions. The respect for life and property, the acceptance of a life style that rejects excessive, illegitimate and harmful pleasures, truthfulness and an awareness of the danger of certain social evils like alcohol and drug addiction are the basic moral concerns of a Buddhist society.

3.4. African Tradition: Tradition and Modernity in our society

In the development of children and the youth, there are different kinds of rituals that are performed in the African community and all these are performed to enhance the moral values. These rituals are significant in maintaining the good relations between UMVELINQANGI (GOD) through the Ancestors (Amadlozi) and the living people. The ancestors are known as the living dead, they are understood as superhuman persons active in bestowing blessings as well as occasionally bringing misfortune to the descendents. The Ancestors are regarded as relatives who died, yet continue to show interest in their surviving descendents, and they are regarded as being close to God and being in a better position to take the essence of the sacrifices to God. During these events there is solemnity since the rituals are sacred and the respect is directed to the ancestors. Again, during this event there is slaughtering of an animal. Under certain circumstances

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the sacrifice is signaled to God through the ancestors by placing the head of the animal before the ritual house or sanctuary (Chidester1992: 23). Each homestead head is seen as a priest in performing the domestic rituals, there are rituals of thanks giving, healing invoke the deceased, yet spiritually present and active relatives of the homestead. The major events in human life are celebrated and for that reason the rituals are conducted. The rituals of passage mark the major life cycle transaction of birth, initiation, marriage and death. These are of vital importance in the religious life of the homestead.

The ritual of initiation

In the moral regeneration it is important that we revive the traditions that encourage moral values in the youth and the whole community. The rituals of initiation are the important passage from childhood to adulthood. They symbolize rebirth into adulthood, and follow a characteristic pattern that requires the seclusion of the initiates, instruction in the sacred wisdom of myths, rituals and ethical norms. During the ceremony of coming out the initiates get incorporated into the status of adulthood. The rituals of initiation reinforce a pattern of obedience to authority, particularly of the fathers, headmen, chiefs and all the other members of the community. Both boys and girls are instructed in the norms and values that govern their roles as men and women in the society.

The Africans view initiation as a good deal more than a passage from the life of a child to that of an adult. Their main aim is to integrate the person into the world as a whole, situating him or her formally and publicly in life as a gradual journey to the world of the ancestors. The youth are trained in the ways of life, instructed in customs, morality and the history of their people. The elders and ancestors are originators and custodians of the laws and customs (Nyirongo 1997: 61).

The African Culture and Virginity

Among the efforts to promote the moral fibre of the society and the youth, the different religious groups and cultural groups encourage their youth, especially females, to remain pure (virgins) until they get married. In order to ensure that the girls remain pure, virginity testing takes place – ukuhlolwa kwezintombi. This is an ancient tradition that is regarded as an important rite of passage to womanhood. It is a custom Zulus have in common with the Swazis. Every year, there is a reed dance and virginity testing which is a display of how the youth should behave. The young females show their pride in their purity. "During the reed dance only the virgins are allowed to take part to ensure that this ritual remains ritually pure and sacred," (Nozipho Mhlongo 2005: 39 – Sunday Times article).

The maidens have to be tested by elderly women days before the pilgrimage to the royal residence called Enyokeni (Kwa-Zulu/Natal) and to the Swazi Queen mother's Eludzidzini residence. Those who pass the test take pride in their status and are lauded by their community as *izintombi nto* – pure maidens. The idea is that by remaining pure, the maidens are safe from unwanted pregnancies and sexually transmitted diseases. Other tests can be conducted randomly at night or very early in the morning before they present the reeds to the monarchs. The previous Zulu kings largely neglected this ancient Zulu practice until king Zwelithini revived it in 1984 (Empangeni District-Nkandla Circuit, Life Orientation Teachers 2005).

This practice has become a point of controversy and a heated debate between cultural groups and traditionalists on the one side and human-rights groups and feminists on the other side. There is conflict and disagreement with regard to this cultural practice between the traditionalists and the human rights groups. The human rights groups are proposing the ban on virginity testing of children. It is obvious that these two important groups will have to reach an understanding that will acknowledge the efforts of moral

regeneration whilst affirming human rights. Some of the human rights activists and feminists object to this practice on the basis of the Constitution as it guarantees the right to bodily integrity. In addition the practice prejudices young women who are not virgins. Those young women are labeled as loose, promiscuous and in some ways as socially unacceptable (Sunday Times 2005:39). Promoting virginity is a good cause, given our current Aids pandemic, but we still need to take a stand as a country aspiring to be fully democratic. Like many in the developing world we face difficult choices and they are often choices that appear to be conflicts between tradition and modernity. The main issue is whether the girls are interested and willing or are being coerced to undergo testing. Ultimately we all need to be committed to the moral regeneration and the fight against the HIV and AIDS pandemic.

3.5. Human rights in South Africa

For many years apartheid took away the human rights of most people in South Africa. Most people did not have a say in the way they should be governed or who should govern them. Things began to change in 1994 when South Africa moved towards democracy. We had our first democratic elections in which everyone could vote. In 1996 our Constitution was drawn up. The Constitution as the highest law of our country has more authority than parliament when it comes to making laws that govern the country. It tries to respect the needs and interests of everyone. The Constitution of our country outlines the fundamental values that need to be observed by all citizens. It is important to note that the values that will be outlined as necessary for the African Renaissance as applied to GET and FET will be those that will be in harmony with the Constitution of our country – South Africa.

The infusion of human rights education into the national school curriculum

Nation building has to infiltrate into all aspects of life and at all angles. It is important that it begins at home where parents have the primary responsibility to mould the children according to the norms and values of the family, society and the nation as a whole. The

parents are guided by the values within their culture and religion or belief systems. These are to be embraced within the fundamental values in the Constitution of our country in order to ensure universality and unity in diversity. Nation building is a collective responsibility and should be an effort for every citizen. The parents, the church, the community in general and the government have to play a realistic role in this endeavour. As a democratic society with diverse population of different cultures, languages and religions we are duty bound to ascertain that through our diversity we develop a unity of purpose and spirit that recognizes and celebrates that diversity.

It is significant that we all work together to protect our freedom and rights to develop our children according to the values acceptable to our different cultures and religions or belief systems. The rights to have our religious views recognized and respected need to be protected. It is encouraging to note that our country is not a secular state where there is a strict separation between the state and religion. This leaves the room for religion to play a profound role in nation building. There is recognition of the rich and diverse religious heritage of our country and the Constitution promotes freedom of religion. Religious discrimination is not allowed and that is another effort to acknowledge diversity.

The Bill of rights
In order to lay a clear foundation to the values necessary for the African Renaissance for our youth, it is imperative that the Bill of Rights be maintained.

1. Rights
In order to arrive at the relevant values for our children, we have to understand the contents of the Constitution since the values that we implant in our children have to be in accordance with the Constitutional values. Those values will further guide the development of learners according to the fundamental values and principles that acknowledge the

diverse nature of our population. The Bill of Rights is a cornerstone of democracy in South Africa. It enshrines the rights of all people in our country and affirms democratic values of human dignity, equality and freedom. It is, therefore, up to us to respect, protect, promote and fulfill the rights in the Bill of Rights.

2. Equality

Everyone is equal before the law and has the right to equal protection and benefits of the law. Equality includes the full and equal enjoyment of all rights and freedoms. The state may not unfairly discriminate directly or indirectly against anyone on one or more grounds, including race, gender, sex, pregnancy, marital status, ethnic or social origin, colour, sexual orientation, age, disability, religion, conscience, belief, culture, language and birth.

3. Human Dignity

Everyone has inherent dignity and the right to have their dignity respected and protected.

4. Life

Everyone has the right to life.

5. Children

The children have rights like all people. According to the Constitution, the child is anyone below the age of 18 years.

6. Languages and Culture

Everyone has the right to use the language and to participate in the cultural life of his or her choice, but no one exercising these rights may do so in a manner inconsistent with any of the provisions of the Bill of Rights,

7. Cultural, Religious and Linguistic communities

People may not be denied the right to enjoy their culture, practice their religion and use their language and even form, join and maintain cultural, religious and linguistic associations and other organs of civil society (The Constitution of the RSA, Act 108 of 1996: Chapter 2: Bill of Rights). Notably, the information above does not cover all the provisions of the Bill of Rights. However, please note that the study will take into account the whole constitution with its Bill of Rights.

What are human rights?

Human Rights constitute the heritage of all human kind. They are inherent and universal, they also provide the way of protecting people from harm at the hands of the government, each other and other nations (SAHRC - Educators' Manual 2002:1).

What is Education for Democracy?

Human Rights are a social instrument concerned with the norms and standards appropriate to a good society. Within a human rights framework, society is not an abstraction divorced from notions of ethics and qualities, but is the forum for human moral development, applied to public and social as well as to private and personal relationships. Human rights should form the very core of education with a broad vision for extending well beyond the boundaries and confines of the world of school.

A central focus of human rights education is the development of citizens of the world with the capacity to take principled positions on issues and devise democratic courses of actions (SAHRC - Educators Manual 1997). In other words, we have to devise democratic, moral, and intellectual integrity that can be interpreted into direct actionable outcomes. The key concepts that inform human rights education are a set of values that help us identify problems such as racism, sexism and other readily obvious denials of the values that comprise and sustain human dignity.

The ultimate goal of this kind of education will be the formation of responsible, committed and caring citizens with sufficiently informed problem awareness and adequate value commitments who will contribute to their own communities, nation and global society in such a way that human dignity, equality and respect are upheld. The infusion of human rights in education at all levels of school education must enable the young generation to become advocates and citizens who are human rights conscious.

Human rights education can play a significant role in tackling current and future predicaments in society. This is required in all sections and aspects of the society. The inculcation of human rights and values in our nation will reduce or even eradicate different forms of criminal acts and various forms of abuse that are ravaging our communities. These immoralities are prevalent in our schools and communities, and the perpetrators are our own youth, school going boys and girls and adults.

Life orientation as a Learning Area in GET and Subject in FET has to be taught such that it produces good citizens. It is also of vital importance that the values should be infused into all subjects and Learning Areas. This cannot be achieved if the teachers, parents and all other stakeholders do not work co-operatively with understanding. These stakeholders need to recognize how values impact on the decisions and actions they and others may take.

In order for human rights education to have a broad impact it needs to move beyond the arena of human rights. Teaching about human rights is not enough. It must involve teaching for human rights. The learners must not learn only about human rights but they must learn in them. The human rights education program would seek to inculcate a set of core values in the life of every learner around which he/she should base her or his life. Among these values is a belief in the fundamental worth and dignity of every human being.

The essence of a democratic society is the development of individuals whose values enable them to act in a humane, just, compassionate and responsible manner (SAHRC - Educators Manual 1997:5). This effort should reflect in all aspects of life. All the activities planned for the learners need to be geared towards inculcating a set of core values in the lives of learners. The parents and teachers have the responsibility to empower the learners to be able to act as agents of change. They must learn to solve problems and learn to make the difference even at the early years of their development. Human rights education should develop the affective dimension of the learner. The feelings of empathy are crucial for the well being of another human being.

It is also very important that the learners are developed in a holistic way. It is the duty of all parents and teachers to assist the children, learners and young adults to become able to eventually achieve the ability to express and act upon the emotions such as feelings of empathy, for the plight of another person is critical for the growth of people who are committed to the well being of others. Our country needs to have caring members of the society. We all have to be committed to education for democracy and human rights.

Our children need to be helped to understand the importance of acknowledging that as they also have rights, other people also have rights. They also need to be responsible and accept accountability for their actions and behaviour. Our understanding of human rights as parents and educators must impact on the lives of our children and learners in a positive way. To view and understand these rights in a broader way will be beneficial to the nation. This will infiltrate into and impact on our lives and different aspects of our community life.

Our learners need to be developed such that they internalize and act on the values of equity and respect for human dignity. The individuals whose values enable them to act in ways that are humane, just, compassionate and responsible are the essence of a democratic state. The African Renaissance is about rebuilding the nation; it is also about

rediscovering the African nation and the revival of values that have been hidden and overlooked over the larger part of the 20th century. Africa is to be viewed as a multiracial, multi-religious and multicultural society with a rich diversity that must be enjoyed and celebrated. As part of the entire African nation South Africa is expected to become fully committed to this renewal. Moral values are the fundamental steps towards success. We all have to hold hands together and work towards inculcating the fundamental values and positive attitudes in the children, learners and youth in general. This will contribute positively as a huge and lucrative investment to the country and for the future generations. The values instilled should be actionable principles for living.

The children need to be developed such that they become active and responsible citizens who fully understand rights and responsibilities. They need to realize what democracy is and how it affects the way that the society operates, that is the government, laws, etc. They should begin to recognize that although they have rights they also have responsibilities towards other people or groups. It is in this spirit and attitude that the children will grow and develop with knowledge and understanding of interdependency nationally and internationally. This will reduce the problems or eradicate the problems of xenophobia and other forms of conflicts.

The parents and educators have a responsibility to educate the learners about the origin of human rights, what they are, what the legalities are as well as the rich history of activism that accompanies them all over the world. Knowing about human rights, why people have rights and what to do if they are denied, is empowering. Dealing with the history of human rights abuses and those who have overcome should instill a sense of hope. The protection of human rights throughout the world depends on the sound moral judgment, integrity, courage and compassion of its global citizens.

3.6. Human rights and xenophobia

It is imperative that our parents and educators should educate and mould the children and learners in a way that broadens their outlook in life. They should be developed such that they recognize that they live in the world with different kinds of people in different parts of the world. The children or learners must understand that they are part of the bigger community nationally and globally. Human rights education should encompass all human beings across the board. This should be implanted with the attitude and understanding that human beings are interdependent and they all have dignity.

Xenophobia is on the rise in South Africa. Since 1997, many innocent refugees and asylum seekers have been brutally killed simply because they were foreigners. It has become a common practice that those who are perceived as foreigners fall victim to hostile attacks and otherwise outrageous, xenophobic behaviour. Unless we all work together as parents, teachers and members of the community to educate and mould the children and learners on human rights, this practice is not going to stop.

In many cases most people confirm that they do not accept that people from other parts of the world should live with them and enjoy all benefits as South African citizens. The general tendency is that they were brought up to understand that people from other countries are of lesser status than theirs; this is more prevalent among the indigenous communities of Africa. This is manifested in the derogatory names they are called by, names like Amakwerekwere, izilwanyana, etc.

Nationals may define xenophobia as a deep dislike of non-nationals. It is a dangerous trend that needs to be condemned unequivocally. An immediate action is salient. A call is made to all people especially the parents and schools to begin to develop a nation at the earliest stages of growth so that we can have a nation that appreciates diversity and acknowledge human interdependence and respect all kinds of people. Tackling xenophobia

and all its manifestations is an enormous task that requires the combined, coordinated and persistent effort of all individuals and parts of South Africa. Whilst issues of human rights are so imperative, the Constitution of the country needs to be kept in mind. The Constitution states that we should seek to construct a society where human dignity, achievement of equality and advancement of human rights and freedoms are abiding values (Act 108 of 1996:7).

The Bill of Rights confers certain rights to everyone. These are the rights to equality, freedom and security of persons and the right not to be subjected to slavery, servitude or forced labour. Our children need to be taught that our country and all of us as South Africans have an international obligation that has both legal and moral force. We are part of the global community and our country is party to international human rights and humanitarian treaties particularly on refugees and asylum seekers. No one may be deprived of his or her fundamental rights.

All people need to be treated with respect and in the most humane manner possible since they are human beings like South Africans. It should be everyone's responsibility to ensure that we live and act in accordance with our constitutional values. The rate of xenophobia is increasing and this is becoming a greater challenge in the era of African Renaissance. It must be dealt with urgently and carefully. It is also a plight on our democratic values and therefore it must be eradicated. In his State of the Province Address 2005, the Premier of KwaZulu-Natal, Mr. Sbusiso Ndebele highlighted the fact that the youth should play a pivotal role in the creation of a peaceful, non-racial and productive province. This suggests the urgent necessity for the inculcation of the values that will promote peace, tolerance and non-racist practices not only in KwaZulu-Natal but also in the whole country. This should be one of the very significant ways of combating xenophobic practices in our country.

The campaign to deal with xenophobia is imperative and should be taken by all South Africans. This research reveals that South Africa displays one of the highest levels of xenophobia in the world. However, this does not mean that all South Africans are hostile to foreigners. There are many South Africans who have the experience of being exiles during the era of apartheid. They know and understand the difficulties experienced by those who become forced to leave their home countries.

What can we do to combat xenophobia?

As South Africans we need to educate our children and instill in them the values and attitudes that promote respect, human dignity, ubuntu and tolerance. We need to extend a hand of friendship to all those who reside in South Africa whether they are foreigners or South African citizens, we have to do that because they are human beings not on the basis of their race, colour, creed, ethnicity, sexual orientation or nationality. All human beings have dignity. It will be in this way that we will learn more about Africa and her inhabitants. This will also address the gap that exists in us, which resulted from our isolation during the previous regime.

3.7. Diversity and unity in diversity

It is apparent that as a democratic society with a diverse population of different cultures, languages and religions we are duty bound to ensure that through our diversity we should develop a unity of purpose and spirit that acknowledges and celebrates our diversity. This should be evident in our public society, public schools, work place and everywhere. We should all strive for religious tolerance and respect for our diversity. Our public schools should reflect this practice as places where no particular religious ethos is dominant over and suppress others. Just as we must ensure and protect the equal rights of all the members of the school community, it is our obligation as members of the society to appreciate and respect their right to express their diverse religious views.

It is the adult's responsibility to ensure that religion is given the right place it deserves in the public school and society. Our Constitution states that religious observances may be conducted at State or State Aided institutions (Act 108 of 1996). This further explains to us the significance of religious values in the development of our children. It also goes without saying that the combination of cultural values, constitutional values and religious values do complement each other and mould the child into a complete human being. Our communities should recognize the value of religion in moral regeneration and the African Renaissance. The value of religion in our society cannot be underestimated because it has the most important role to play in laying a firm foundation in morality and ethics.

The Policy on Religion and Education recognizes the rich and diverse religious heritage of our nation and therefore it has adopted a model that accepts our rich heritage and the possibility of creative interaction between schools and faith, whilst protecting our young people from religious discrimination or coercion. This implies that all religions and other belief systems are available in South Africa and therefore discrimination cannot be tolerated in South Africa. It is up to the individual to choose the religion of his or her choice.

This policy is an endeavor to extend the concept of equity to the relationship between religion and education. The policy does not impose ideological views regarding the relationship between religion and education. In many cases, in the past era the learners from the minority religions were subjected to the observance of the majority religions without any real choice in the matter. This policy is not prescriptive, but it provides a framework for schools to determine policies and for parents to be better informed about their rights and responsibilities with regard to religion and education. However, it is important that those who are expected to implement it should do so cautiously without disregarding the specific values in the specific religious communities. Within the community, where, for example, Christianity is practiced, the Christian values must be

promoted without necessarily being apologetic. This policy is said to be an effort towards advancing the interests of religion by advocating a broad based range of religious activities in the school.

3.8. The ten fundamental values of the Constitution of the Republic of South Africa and their relevance in the values necessary for moral regeneration

These values are the backbone and the basis of morality in our country. This does not imply that the values attained from religion and cultures are of less importance. The constitutional values are universal and therefore they encompass all South African communities within their specific belief systems. In his State of the Province address 2005, the KwaZulu Natal Premier, Mr. Sbusiso Ndebele highlighted the fact that the youth should play a pivotal role in the creation of the peaceful, non- racial and productive province. This signifies the importance of our youth in the nation building process. It is not only the government that is supposed to struggle for peace and other values in this country, but it the responsibility for all of us as the nation. Actually, without the people, there is no government. The government depends on the co-operation and an affirmation of its citizens to carry out its mandate.

There is, therefore, a greater need for the parents, teachers and all community members to work together towards moulding our youth to becoming responsible and accountable citizens who value peace, respect, reconciliation and other values for the whole nation building. The communities from all races, cultures and religions are concerned with the moral regeneration and are appalled by the rate of moral degeneration. It is in this spirit that a person comprehends the role of the African Renaissance and Moral regeneration will receive these programs with joy and enthusiasm. Therefore, these Constitutional values together with the values enshrined in the various belief systems should be communicated to and instilled in our youth and general communities at schools, work places, and places of worship, entertainment and sport centers.

The following are the ten fundamental values in the South African Constitution:

1. Democracy

This value is more than the adult enfranchisement. It is at the heart a society's means to engage critically with itself. It is the Constitution of this country that commits us all to the establishment of a South Africa based on democratic values, social justice and fundamental human rights. The Constitution defines South Africa as "a sovereign, democratic state founded upon the value of universal adult suffrage, a national common voters' roll, regular elections and a multi-party system of government," (Act 108 of 1996:36). The above ideas highlight the significance of all of us as a nation to acknowledge democracy in our different situations. We are further reminded to practice the democratic values in our homes, schools, at work places, in our churches and other community structures and areas of social interest. We are responsible for our own destiny through responsible ways of conduct and the ways we develop our children and society.

The country and the Constitution may not guarantee that as citizens, we will match the responsibility of acknowledging and living according to the democratic principles of our Constitution. However, education is the key since it empowers us to exercise our democratic rights and enables us to shape our destiny. This will assist us in using the tools for participating in public life, thinking critically and acting responsibly.

2. Social Justice and Equity

2.1. The concept of justice in general

The thinkers on justice may be classified into two main categories, namely, those who define justice as referring to equality and those who circumscribe it as freedom. It is, however, clear that justice may not be equated with equality or freedom. It may, rather, be the product of equality under certain circumstances. Freedom may be regarded as a

separate value. Although both freedom and equality underpin the vision for democracy, and although there are demands of equality that may limit absolute individual liberty and instances, the dictates of freedom may inhibit the pursuit of equality. Justice consists of a harmonious relationship between the various parts of the state. Every individual has to do his duty in his specific place and do what he is best suited to do without meddling into the affairs of other members. A pertinent question is whether equality and justice are synonymous. It may appear that these are synonymous. Equality may be an ingredient of justice, but justice does not mean equality under all circumstances. "Just as justice can be reduced to equality, equality can be reduced to a statement of justice, one simply reverses the sequence of steps," (Western 1982:557). It is apparent that this view by Western is inaccurate.

Our government has an obligation to provide basic services to the community. The Constitution states that people have a right to have access to adequate housing, health care services, enough food and water, social security and basic education. It is, however, disheartening that we still come across the children and people that are not enjoying the above-mentioned rights. The children are still suffering from maltreatment, neglect, abuse or degradation. The government is putting a lot of effort to improve the quality of life but the question that may be asked is: What is happening about the implementation at the grass root level? Are we as individuals and ordinary community members playing our roles? Do the individual citizens of our country know about the Bill of Rights and does it make sense to them?

The above poses a big challenge to those who are tasked by the government to advocate the services to the ordinary people. The schools, religious communities and other social institutions have a critical role to play towards the realization of social justice and equity. The rights apply to all and our school youth also need to enjoy these rights. The social justice clauses in the Constitution have profound implications for education because they

commit the state to ensuring that all South Africans have equal access to such schooling in their mother tongue if they need to.

3. Equality

The issue of inequality is an old one. Even in the past people have used all sorts of attributes, to justify why they should be entitled to more rights and privileges than others, and why others should be discriminated against with impunity (Dlamini 2003:114). We have had the people being treated unequally and unfairly owing to race, colour, creed, social class, birth, sex, culture, etc. As a result, there was bitterness, resentment, and hardship from those who were discriminated against since they perceived these practices as unfair and just. This led to dissatisfaction and rebellion. "This was particularly evident in South Africa owing to the policy of apartheid which provided for inequality of treatment on account of race or colour," (Dlamini 2003:114). For that reason we have seen that the South African Constitution lays a great emphasis on the protection of human rights.

The Constitution of the Republic of South Africa provides for equal access to the services. The aim to provide access to schooling goes hand in hand with ensuring that such access is equal. It is in this way important to state clearly that the Constitution is very clear on equality as it states that everyone is equal before the law. This may be interpreted as meaning that no one may be unfairly discriminated against on the basis of race, gender, sex, pregnancy, ethnic or social origin, sexual orientation, marital status, colour, age, disability, religion, culture, language and birth, conscience and belief.

In order to facilitate the implementation of this clause in schools, the South African Schools Act of 1998 states clearly and unequivocally that all children must obtain equal education. On that note, our government becomes obligated to ensure that all children in this country are given access to resources and the same opportunities to realize their

fullest potential. The above have a multitude of implications for example, the children may not be denied access to education for the reason that they cannot pay school fees. This means that the schools have to adopt strategies to find and keep the records of all parents and children who are unable to pay school fees and buy school uniforms. Both the school and the parents have a responsibility to ascertain that the learners have access to education.

The School Governing Body and the school management team need to ensure that all the children have access to education. No child may be precluded from accessing education on the basis of poverty. Over and above the relationship between the State and citizens, this clause governs our relationship with one another. Whilst the state has to ensure the realization and actualization of equality in the country, it may not succeed without all the citizens holding hands together and making an effort to understand and practice equality in relation to the other values in our society. This should be done in line with the other values enshrined in the Constitution and other values that will enhance harmony in our country.

The teachers and learners must understand the value of equality and practice non-discrimination and this will mean that they also acknowledge that other people also have rights. It is out of the equality clause in the Constitution that the values of tolerance and respect for others stem. It is also because of the equality clause that we value linguistic diversity, for we may not discriminate against each other on the basis of language. It is our responsibility to learn one another's languages.

Education and Equality

During the 1960s many liberals argued that equalizing educational opportunities would reduce economic inequality. In particular, if the educational attainment of the poor and the working class in general improves relative to the rest of the society, their bargaining

position in the market would show a corresponding improvement. The above view is particularly compatible with the current South African situation. At all aspects of our society the emphasis is on attaining skills that will enable all members of our society to become self reliant and self-sufficient. At the same time the increased educational attainment will increase an individual's skills, his or her productivity will therefore rise and with it his or her income. It is true that this effort will reduce the supply of low skilled workers. It will, rather, increase the demand for their services, which shall consequently lead to the increase in their wages.

Education increases output and reduces economic inequality in the society. It is, therefore, believed that through the implementation of the National Curriculum Statement and the effective functioning of the Further Education and Training Colleges, our education system will remarkably increase and improve the quality of education and augment a skilful society in South Africa. The South African society depends on the education department, the business community and the government to ensure that the rapid expansion of FET schools with improved curricular and the flood of FET college graduates during the coming years will produce improved and dramatic effect on economic growth.

4. Non-Racism and Non-Sexism

Practicing the values of non racism and non sexism in education does not only mean ensuring that previously disadvantaged learners get equal opportunities to education, but that Black, White, Coloured and Indian learners and Teachers attain equality with one another. It also means that girls attain equality with boys. Non sexism also means that female teachers and learners are not victims of sexual abuse or harassment in schools and that as female learners they are not discouraged from completing their schooling because of abuse, harassment or pregnancy (Values in Education Project 2004:15).

5. Ubuntu (Human Dignity)

The South African society adopted the value of Ubuntu as one of the fundamental values in the Constitution. Human dignity (ubuntu) has an important place in our value system as it derives from African mores (Values in Education Project 2004:16. This acknowledges the idea that a human being is a human being because he is human. The aspects of ubuntu include love, compassion, kindness, honesty, respect, altruism and reconciliation. The above values are of vital importance in making our society a harmonious community with acceptable norms and values based on ubuntu. These are also at the core of making the schools a place where the culture of teaching and learning thrive, of making them dynamic hubs of industry and achievement rather than places of conflict and pain.

Human dignity (ubuntu) embraces the concept of mutual understanding, tolerance and appreciation of the value of human diversity. It means acknowledging that a human being is human because of the other human beings (Radio Ukhozi- Unkulunkulu nomuntu Omusha 1 January 2005). This echoes the fact that as human beings we need one another to be complete human beings. Ultimately, ubuntu requires us to be able to live with others in a multi-cultural, multi-religious, multi-racial environment, respecting others and acknowledging unity in diversity. Each person must realize that we need to respect others if we are to respect ourselves.

6. An open society

As the supreme law, the Constitution lays the foundations for a democratic and an open society in which the government is based on the will of the people. The Constitution is also the route to an open society. We have the right to the freedom of conscience, freedom of religion, thought, belief and opinion, freedom of expression, freedom of press, freedom of artistic creativity, freedom of scientific research, freedom of assembly and freedom of association (Values in Education Project 2004:17). We need to perceive the above content in the context of rights and responsibilities.

It is imperative to keep in mind that, for each and every value and human right, we remain fully accountable to society, the government and ourselves; most importantly as religious beings we are ultimately accountable to God. It goes without saying that we may not exercise our rights to openness if they have the intention of inciting violence, propagandizing war, or advocating hatred based on race, ethnicity, gender or religion. It is imperative that we should implant in our children the skills of debate, discussion and critical thinking in order to help them cope with life and other possible challenges. This will assist them to know that violence is not necessary but to solve problems and other issues, discussing and being able to listen to the other person is the best solution.

As parents and teachers, we all need to develop and teach our children and learners to become persons who are able to talk, listen and assess. We need to empower them to be able to read, write, think and create artistically. The Outcomes Based Education encourages a culture of dialogue and debate, discussion out of which values and priorities are evaluated and reassessed. Our children and learners need to be developed such that they take responsibility to care for others for the common good of society. In this way, there will be complete social justice that will remind all humanity that the needs of all individuals and societies should be met within the constraints imposed by the biosphere, and that all should have equal opportunity to improve their living conditions, (Department of Education 2003:6).

7. Accountability (Responsibility)

The Constitution states that Public Administration, which includes the Public school system, has to be governed through the values and principles of efficiency, professionalism, equity, transparency, representativeness and accountability. Accountability in the society and education in particular means institutionalizing this responsibility according to codes of conduct. The schools must develop the codes of

conduct that will guide both teachers and learners. Discipline and good behaviour in the learners are a responsibility of parents and teachers together. Without parents and teachers displaying good behaviour and becoming role models, our society is still going to be full of uncultured people. Teachers need to be role models to their learners and the parents also need to play an active role in developing their children to responsible and accountable adults.

We are all accountable to someone. The government is accountable to the society. The parents are accountable to their children and God who entrusted them into their care. The teachers are accountable to the educational authorities whilst the educational authorities are accountable to the government and the broader society. At all times each individual South African needs to work towards the advancement of the nation.

8. The Rule of Law

The rule of law is fundamental to the Constitutional State. Our country is founded on the value of the supremacy of the Constitution and the rule of law, which means that the law is supreme. It also means that there is a consensus of rules and regulations that we need to obey. If we fail to obey those rules and regulations we are breaking the law of the country and the state may punish us for not obeying those laws. All employees of the state are subject to the laws of the country. It is not only the employees that are subjected to the laws, but all South Africans. In schools the administrators may not defraud school budgets for personal gains. It is common to find children starving in poor communities whilst the government allocates large amounts of money for specific projects, for example, feeding schemes. The allegations are put forth in many cases that the funds allocated for those projects are not used properly.

Particular Code of Ethics from the South African Council of Educators governs the teachers and they are expected to observe it without fail. The different codes of conduct are all pointing to humanness (Ubuntu).

9. Respect

The research in this study reveals that respect is the most lacking value these days in our society and in our schools. This value lacks in various aspects of our lives and community and it is imperative that our children and learners be developed in such a way that they internalize the value of respect and other positive attitudes in life. The Bible states that we should respect our parents. However, this symbolically refers to all adults. God says if we do so we will live a longer time in the land He has given to us (Exodus 20: 12). In the advice given to young people, we are further advised to remember the Lord in everything we do and that God will show us the right way. It is significant that we should teach our children and youth to know God and his commandments and ensure that they learn to honour and obey him (Proverbs 3: 6-9).

Respect is an essential precondition for communication, teamwork and productivity. The schools and other institutions in our communities may not function and succeed if there is no respect. In our schools, there may be no success if there is no mutual respect between teachers and their colleagues, between teachers and the Senior management teams, between the teachers and learners, between the learners and other learners, between the learners and parents, between the teachers and parents and between the school governing bodies and the schools. Respect is actually a prerequisite for right living. It is, therefore, important that we should all commit ourselves to the values of respect, responsibility and accountability.

The Convention of the Rights of the Child calls for education to be directed to strengthening the development of respect for the child's parents, his or her own cultural

identity, language and values for the national values of the country in which the child is living. The education, must, therefore direct itself to preparing the children for responsible life in a free society, in a spirit of understanding, peace, equality of sex, tolerance and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin (Values in Education Project: 2004: 20).

10. Reconciliation

Act 108 of 1996: 48 of the Constitution calls upon us to heal the divisions of the past and establish a society based on democratic values, social justice and fundamental human rights. This is the conception that is bound up in South Africa's official motto, unity in diversity, which means accepting each other through learning about interacting with each other. Reconciliation is about valuing differences and diversity as the basis for unity. We all need to acknowledge that South Africa is made of people and communities with diverse cultures and traditions with different background experiences of what it means to be a South African. Our country is blessed with a very rich and intricate history. This complex history has to help all South Africans to accept and internalize and value peace, the common identity and Africanness. All these have to flow naturally from the value of reconciliation.

3.9. The national curriculum statement

The South African Education system has been grappling with many issues that needed adjustment to the new era. It is at this time after many years of apartheid that the South African nation is celebrating unity in diversity with the transforming education system. The education system that is being refined is inclusive of all races in South Africa. The changes in education since the time of the advent of change that was characterized by negotiations reflected systematic initiatives, research based programs and policy directed transformation. This implies that the teachers have a big challenge to exert their professional judgment, curriculum expertise and management skills that will

benefit our learners, schools and the whole nation. The Constitution of the Republic of South Africa provides the basis for curriculum transformation and development in South Africa. The preamble to the *Constitution states that the aims of the constitution are*:

(a) To heal the divisions of the past and establish a society based on democratic values, social justice and fundamental human rights.
(b) To improve the quality of life of all citizens and free the potential of each person.
(c) To lay the foundations for a democratic and open society in which the government is based on the will of the people and the law equally protects every citizen.
(d) And to build a united and democratic South Africa able to take its rightful place as a sovereign state in the family of nations
       (Department of Education 2003:1).

Therefore, in order to address the legacy of apartheid in all areas of human activity and in education in particular, a number of strategies are being used. The processes of social transformation in the education system are aimed at ensuring that the educational imbalances of the past are redressed, and that equal educational opportunities are provided for all South Africans.

Life Orientation as a Subject / Learning Area in the Curriculum

It is in the spirit of African Renaissance and Moral Regeneration that the Department of Education established a Subject / Learning Area that might be used as a tool to regenerate moral values in South Africa. Life Orientation aims at equipping the learners and youth of our nation for the meaningful and successful society. This Subject or Learning Area has been designed such that it focuses on the development of the learner within the community for himself/ herself and for the entire nation.

The development of a child in totality is essential and it can be achieved if all the facets of learner development are attended to, that is emotional, spiritual, moral, intellectual, physical; personal; social, cultural; religious and other aspects. This Subject/ Learning Area will guide and prepare the learners for life and for its responsibilities and

possibilities. It is aimed at "addressing knowledge, values, attitudes and skills about the self, the environment, responsible citizenship, a healthy and productive life, social engagement, recreation and physical activity, and career choices," (Department of Education 2003:9).

The kind of citizen that must be produced through Life Orientation

The promotion of values is not only important for the sake of personal development, it is also of great significance for ensuring that a national South African identity is built on the values different from those which underpinned apartheid education. Our education system in the present era has to struggle towards producing well-balanced citizens, who have acquired the values and who live according to them. The values that are essential will be achieved through proper social development encompassing areas of life like religion, culture, fundamental values of the constitution and different codes of ethics.

The values and morality enhance the understanding of the meaning of life to our individual and social relationships (The Manifesto on Values 2001:9-10). This implies that these are the common currencies that assist in making life more meaningful than might otherwise have been. An education system does not exist to simply serve the market, important as that may be for economic growth and material prosperity, its primary role is to enrich the individual and by extension the broader society.

On the basis of the above Life Orientation is, therefore, supposed to be a support system of ascertaining that from the early stages of the child's development, the moral values are inculcated in him/her. It will benefit the nation to work together with the aim to achieve this goal as parents, teachers, religious community, the government and everyone in the community. We all have to ensure that we play our roles to ensure that these moral values inspire the children and as they develop they learn to act in the interest of the society based on respect for democracy, equality, human dignity, life and social justice.

3.10. The renewal of African moral values

The African people of South Africa are becoming more assertive about being African, more critical and discerning. It is imperative to bear in mind that African refers to all people in Africa and South Africa in particular who regard themselves as Africans whether they are black, white Indian or coloured. It is hoped that the call of the African Renaissance is currently finding fertile ground since many South Africans are enthusiastic and becoming proud of being African. There has been a growing prevalence and self-conscious practice of African customs and traditions (Makgoba 1999:138). This confirms the situation in our different provinces where we find the different racial groups meeting and celebrating the cultural heritage together. This is even more prevalent within the Department of Education. During these celebrations the learners from different racial and cultural groups display their cultural activities and the unity in diversity is witnessed. It is important that the values of respect and tolerance be inculcated in our children during their early years of development.

The former model C schools in our communities are faced with the greatest challenge of educating learners in different cultures, races and religions. This is showing the nation the nature of the South African community and this reminds all people about the rainbow nature of the South African society. There is a great need for co-operation between the parents and teachers. Whilst the teachers are struggling to implant the values of ubuntu, respect and tolerance, the parents must also play their role and teach their children to love, respect and learn to live amicably with the people of other races and cultures. The famous Kenyan scholar of religions, John Mbiti made a famous assertion that Africans were notoriously religious. He meant that the lives of Africans centred on belief systems, rituals and practices that made life meaningful and purposeful for them). It is, however, not only the Black Africans whose lives are centered on belief systems, rituals and practices. The White, Indian and Colored South Africans are also very religious which means that we all have this common heritage of being religious. It is, therefore, our

responsibility as South Africans to rear our children according to our religious values in order to help them become complete beings because without these values the future of our nation is hopeless.

3.11. Some theoretical considerations

Human beings are by nature moral creatures (Makgoba ed. 1999: 140). This implies that we do not live our lives in isolation as we are part of the community of the people who are imbued with character that makes us mutually dependent. It is for such reasons that we are bound to live by certain rules and norms. Without the norms or rules, and if we all just do as we please, the fabric of society will collapse. Morality is, therefore, of the essence of the community life. An understanding of right and wrong however, does not simply derive its force and currency because some policeman imposes it. It derives its currency because it constitutes norms that we internalize and even take for granted and without which it would be difficult, if not impossible to have expectations about how others have to behave (Makgoba ed. 1999:141).

Moral rules are necessary in order to make life predictable. As human beings we are moral beings formed in a moral universe. We have the capacity to make moral choices and to make moral judgments. However, we live with the tension between what it is that we must do and what is it that we do not have to do, what is right and what is wrong. There is a universal character to virtues and values, whatever cultural system one inhabits. These are the virtues of goodness and honour and the values of justice, peace and family solidarity. In addition to these the Africans have a strong sense of community rather than individualism.

All moral principles must eventually be subjected to the moral principle of how they serve the well being of the family and community. It is through these principles and values that we have to develop our children. Teachers in schools are surrogate parents and we also

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have to be role models to the children in our care. As parents, God has given us the enormous responsibility to look after and develop the children into responsible and accountable persons. These children have to be responsible citizens their existence has to benefit the society as a whole. The most abiding principle of the value in African thought and system of morality is 'ubuntu'. Barney Pityana refers to this concept as reference to human solidarity. He further emphasizes that this principle has a deeper significance which is difficult to translate, however in essence it means that one achieves true humanity through other people. Ubuntu is acknowledged through the morality of co-operation, compassion, communalism, concern the interests of respect, respect for the dignity of personhood and many other characteristics of humanness displayed in social relationships and practices. This may also in various ways be reflected through the respect of human rights and the rule of law.

It is important that the African moral values should be viewed and understood critically. They are dynamic and they should conform to the higher order of values that the society has appropriated for itself in order to ascertain good human relations. Moral decay is a source of concern. The cycle of violence and criminality that have plagued South Africa during these years could be drastically reduced if we were to restore our moral fibre. To this end, the values of ubuntu could assist the nation (Makgoba 1999:149). The starting point would be to ensure that the children are reared properly according to the acceptable norms and values. The informal and non-formal education structures like the church, youth organizations, political parties and other community structures will have to be utilized effectively and they should co-operate with the formal education structures in nation building.

There should be an understanding that we are all supposed to work together for the benefit of the nation and stop accusing the government for the erosion of morals in our societies. If we are blaming the constitution as some tend to do, we should all do

introspection and re-evaluate and assess our contribution to nation building. As a cohesive moral value that is inherent in all mankind, once revitalized in our hearts and minds it might play a considerable role and have a significant impact towards alleviating moral degeneration.

3.12 Ethics and the moral fibre of a society

It is generally accepted that ethics is:

(a) A general pattern or a way of life;
(b) A set of rules of conduct or moral code; and
(c) An inquiry about the rules of conduct or a way of life.

The first view is typical of Christianity and Buddhism, the second is more in line with general principles and the last is meta-ethical. In this study the most relevant view is the first one, the two views are only used to substantiate the first view.

Ubuntu /Botho as a way of life

The main objective in this study is to highlight the values essential for the African Renaissance and unpack them. Ubuntu is one of the fundamental values that are essential in the realization of the African Renaissance. For this purpose, the secondary objective is to provide a picture of man and society held by African communities and to establish how human conduct, institutions and thought patterns are governed by this conception. Selected values characteristic of African culture are reflected upon in order to amplify the view that the spirit of ubuntu/botho is encapsulated in them and manifested in different practices.

Ubuntu or humanness implies a fundamental respect for human nature as a whole. It is a social ethic, a unifying vision enshrined in the Zulu maxim 'umuntu ngumuntu ngabantu' (one is a person through others) (Makgoba 1999: 153). This view is true since for the child to

grow up responsibly, the parent does not only rely on his or own parental skills, but he or she relies on the members of the community, the church, the school, the government and many other social structures. A person does not live in isolation. We all need other people to fulfill our humanness. The ideal of ubuntu/ botho is the common spiritual ideal by which the Africans give meaning to life and reality. This concept is often explained as the foundation of all African societies. You shall love your neighbour as yourself (Matthew 22: 39).

At this moment it is important that we list some of the most important values and norms that are essential for the African Renaissance. The following are among the most pertinent:

(a) Justice
(b) Respect for the person and property
(c) Tolerance
(d) Compassion with and sensitivity to the aged, the handicapped and the less privileged
(e) Clear cut sex and marriage controls
(f) Unwavering obedience to adults, parents, seniors and authority
(g) Courtesy, reliability, honesty and loyalty.

These values and norms are applicable to all societies. They differ only in their manifestations (Makgoba 1999:154). The philosophy of humanness (ubuntu) is imbued with infinite love (agape). It also helps us as individuals within the community to feel, see and recognize our being and our very existence. We begin to realize efforts, successes and failures, interests, ambitions and aspirations in other members of the community. As individuals within the community we become fused into one whole. This implies that as human beings we begin to have the zeal to know other people and share in their joys, sorrows and other situations. We also develop feelings of love and compassion.

We need to develop our children on the basis of these values. We always complain about the present days' generation and we often reminisce about the past and wish things were still as they were long time ago. It all depends on us as adults to mold our children

according to the values and norms that aided us to be responsible, accountable and successful citizens.   Without pulling our efforts together as a nation, we will not uproot immorality in our societies.

Chapter 4

Research Methology

4.1. Introduction

The purpose of this chapter is to discuss the research methodology used during the research. The chapter presents and outlines the research subjects, research method, and the research procedure.

4.2. Research subjects

Sixty-seven educators including school management teams of Nkandla and Eshowe Circuits in Empangeni District of the KwaZulu/Natal Department of Education were the research subjects for this study. These educators comprised of Life Orientation teachers, Heads of Departments and school principals.

4.3. Research Method

The survey research method was used to collect the relevant data. In the survey research the person conducting the investigation selects a sample of subjects and administers a questionnaire or conducts interviews to collect data (Johnson et al., 1995: 360). Surveys produce quantitative information about the social world and describe features of people and these are also used to unpack and explore the issues regarding the social word.

In this research, the data on morality as a basic component in human development and the relationship between morality and religion and other ethical traditions were collected. The research further determined the extent of moral degeneration in our schools.

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4.3.1 The building of the research instrument

The questionnaire was used as a research tool in this study. It was developed to collect the data on the state of morality and the extent of moral degeneration in our schools and to determine the ways of regenerating moral values among our youth. The questionnaire is one of many ways by means of which data may be collected. It is hoped that the respondents acquired some information as they engaged in the process of completing the questionnaire for this study. According to Neuman (1997: 233), the following issues should be avoided in the compilation of questionnaires:

(a) Confusion, ambiguity
(b) Emotional language
(c) Double-barreled questions
(d) Leading questions
(e) Questions that are beyond the respondents' capabilities
(f) Asking about future intentions
(g) Double negatives
(h) Overlapping or unbalanced response categories

4.3.2. The compilation of the questionnaire

The facets discussed in Chapter Three regarding a questionnaire as research tool were considered in compiling the questionnaire. The questionnaire was divided into two sections. The first section had questions relating to gender, age, religion, marital status and home language of the respondents. The second section consisted of questions that were designed to determine the respondents' basic knowledge of the concept morality as a basic component in human development and their understanding of the relationship between morality and religion. They were also asked some questions pertaining to the role of Life Orientation in moral regeneration and nation building. The memorandum for the second section of the questionnaire on the respondents' knowledge was compiled.

4.3.3. Testing the questionnaire

This is the final stage in the questionnaire construction (Bailey 1994: 43). Pre-testing of the questionnaire was done to ensure the reliability and validity of the instrument. The questionnaire was tested on a sample of five Life Orientation teachers of Mtunzini Circuit

of the KZN department of Education – Empangeni District. The respondents assembled in a classroom at a workshop and the researcher explained how the questionnaire was to be completed. They were assured of the anonymity by the researcher, and were told that the data would be used for research purposes only. Twenty-five minutes were allocated for the completion of the questionnaire.

4.4. Summary

This chapter is used to outline the research methodology used during the research process. It describes how the questionnaire and memorandum were designed and administered. It also explains how the questionnaire was pre-tested and finally administered.

Chapter 5

Data and its interpretation

5.1. Introduction

The aim of this chapter is to present and discuss the data obtained during the research. The first part consists of the socio-demographic profile of the respondents. The second part gives us the results concerning the opinions of the respondents with regard to the moral regeneration in our schools. The purpose of this research is to explore the various strategies that would help address the decline in moral values. The aim is also to establish how we can contribute to the realization of the African Renaissance and moral regeneration. The aim is not to provide answers to the problems that are brought about by moral degeneration but it is to highlight the issues and ideas that may add to the strategies to enhance moral regeneration and the African Renaissance. Here one is not just concerned about any ideas but irresolvable issues about moral issues. Moreover, it is also imperative that the ideas in this research pave the way to making all stakeholders realize their roles in nation building.

5.2.1 A summary of the responses to the questionnaire

Question 1

Morality refers to the distinction between what is right and what is wrong. It is about what is good and acceptable in a rational society.

Question 2

Immorality is the opposite of morality. It is what is perceived as unacceptable in the life of a person and community.

Question 3

acceptable

Question 4

Yes, many learners have lost a sense of respect for elderly people and for each other. In our schools there is a high rate of theft, sexual harassment and drug abuse. They do not show any sense of family values.

Question 5

Many children and learners are growing without parents, some families do not teach children about religious life, many parents do not spend time with their children to instill domestic and community norms and values that are acceptable. Some teachers are not role models.

Question 6

Parents are responsible for the decline in moral values.

Question 7

Moral regeneration refers to the revival, renewal and the teaching of moral values in our society. African renaissance is the re-awakening of a sense of being an African and ensuring that a sense of positive values is instilled.

Question 8

The Church has to support families through Sunday school and other youth activities.

Question 9

    (a) The parents
    (b) The Church
    (c) The School

Question 10

There is rape, burglary, assault of other learners, assault of the teachers and stealing of cars.

Question 11

Yes

Question 12

The parents were informed others seemed to be concerned about the allegations whilst others did not come to the school.

Question 13

The teachers can guide the learners and give them advice on life skills and values.

5.2.2. The interpretation of the responses

Question 1 and 2

Many respondents displayed a fair understanding of the concepts: morality and immorality. In the responses it transpired that although there is a high rate of moral degeneration, the teachers are still optimistic that morality will always triumph over immorality and for that reason they are trying hard to find ways to address the problem.

Question 3

In this question some respondents feel that the state of morality is so bad that it is unbearable. This implies that the respondents are desperate to find ways to address the

situation. They would welcome any effort for intervention. They agree that intervention is essential to resuscitate moral values in the society.

Question 4

The responses revealed that our youth in schools engage in all kinds of bad behaviour. This includes stealing, drug and alcohol abuse. They do not show any respect for teachers, parents and each other. This situation means that the teachers are struggling to teach these learners who are also sometimes delinquent. This is one of the reasons for the high failure rate in our district. The findings of the study are a challenge to the parents, the community, the Department of Education, the Church and the schools to work together co-operatively in resuscitating moral values in our societies. This study also reveals that the domestic or the family values are a prerequisite in nation building.

Question 5

The respondents felt that there are many children that are growing without proper parental guidance, and that compromises the development of the child in a holistic way. There is a lack of balance between the home and the school. These learners are growing under very difficult conditions. They miss parental love, support and guidance. Some of these children are not developed spiritually since there is no one who is prepared to teach them about God.

Question 6

The respondents seemed to agree with each other that the parents are responsible for the decline in moral values. This implies that the parent has duties and responsibilities in developing the child and these should not be neglected. It is the parent's responsibility to teach and educate the child at home in an informal way and he or she has to ensure that the child also receives formal and non- formal education at all stages of development in

life. The school, the Church and the community may only support the parents in their tasks.

Question 7

Some of the respondents did not understand the concepts Moral regeneration and African renaissance. However some showed insight in these terms. This study reveals a challenge to the Department of Education to orientate and train teachers on the issues pertaining to moral regeneration and theAfrican renaissance so that they can participate in reviving moral values in our society.

Question 8

Many teachers have a feeling that the Church has a very significant role to play in the moral development of our learners, children and youth. This may be done through Sunday school programmes and other religious education programmes.

Question 9

All the respondents agreed that it is the responsibility of the home, the school, the Church and the community to inculcate moral values in the learners/children. This shows that the teachers are aware of the very important role that may be played by the parents, the school, the church and the local community in moral regeneration.

Question 10

Many respondents revealed that they had experienced horror in their schools. The learners had broken into many schools. In some cases there were allegations of rape, assault and stealing of cars. These incidents display serious evidence of moral degeneration in our schools and communities. This reveals a big challenge that we have as a South African society in the African renaissance. We need to transform in all aspects of life.

Question 11

The incidents mentioned above were reported to the police. It is, however, disillusioning that the situation has not changed up to now.

Question 12

The responses reveal that some parents do show that they care about what happens in the lives of their children. This was evident when they responded to the call from the schools that had invited them to deal with their children's criminal acts. Some parents did not show any concern. They did not even come to the schools after being invited by the principals.

Question 13

Many respondents believe that they can still perform their duties although they are frustrated and demotivated. They believe that they have a significant role to play in the development of learners. It is apparent that they realize that learner development needs a collective effort from all stakeholders. This will ensure that we become a well-balanced nation with a healthy life style. We all need to encourage learners to participate actively in the cultural and religious activities as these activities contribute to the resuscitation of the moral fibre of the society.

The respondents also agree that Life Orientation is a significant subject and learning area in nation building and moral development of our learners. The challenge that the schools are facing with regard to this field is the shortage of teachers who have been trained to teach this subject. The study gives the Higher Education Institutions a challenge to train and produce teachers that are relevant in terms of the curriculum needs of the schools.

Chapter 6

Summary

This chapter shows that the socio-demographic data of the respondents were presented. The hypotheses were tested and the results were also discussed. The responses show that the majority of the teachers realize the urgent need to address the moral decline in our country. A number of solutions were explored with the hope that they would promote moral regeneration. These included religious values, cultural values, education and the strengthening of our economy.

The respondents feel that moral regeneration is crucial in ensuring stability in our country. All South Africans need to take responsibility to develop the children according to the values that are acceptable in human development. The research also revealed that there is no conflict between the African renaissance and Moral regeneration. Instead, the two efforts complement each other. It is imperative that as a nation we all strive for the revival of the moral fibre in our communities if we are to achieve the African renaissance. The African renaissance is also about the reawakening and the revival of the values that will make us proud as Africans.

It also transpired that the decline in the moral values is due to a multitude of factors, which means that different stakeholders need to work together and each of them need to play a specific role. These stakeholders include: the government, the parents, the teachers, the different community leaders and youth leaders, the church and other community bodies. The different stakeholders have to start discussions and take action against the moral decline in our schools.

6.1. The Teacher/ Educator

The respondents felt that the teachers need to be well trained in all aspects of life that may contribute to effective learner development in a holistic way. They also pointed that the seven roles as stated in the norms and standards for educators should be observed and put into practice by all teachers. The research also revealed that close monitoring is still lacking in our schools and therefore those who are in the school management teams (head masters /mistresses and heads of departments) have to capacitate their subjects with regard to what is expected of the teacher and all the roles teachers have to play in the education of the children. The seven roles for educators according to the Education Labour Relations Council (2003: A-44) include the following:

(a) Learning mediator

The educator will mediate learning in a manner which is sensitive to the diverse needs of learners, including those with barriers to learning; construct learning environments that are appropriately conceptualized and inspirational, communicate effectively showing recognition of and respect for the differences with others. In addition, an educator will demonstrate sound knowledge of subject content and various principles, strategies and resources appropriate to teaching in a South African context.

(b) Interpreter and designer of learning programmes and materials

The educator will understand and interpret provided learning programmes, design original learning programmes, identify the requirements for a specific context of learning and select and prepare suitable textual and visual resources for learning. The educator will also select sequence and pace the learning in a manner sensitive to the differing needs of the subject/ learning area and learners.

(c) Leader, administrator and manager

The educator will make decisions appropriate to the level, manage learning in the classroom, carry out classroom administrative duties efficiently and participate in school decision-making structures. These competencies will be performed in ways, which are democratic, which support learners and colleagues, and which demonstrate responsiveness to changing circumstances and needs.

(d) Scholar, researcher and lifelong learner

The educator will achieve ongoing personal, academic, occupational and professional growth through pursuing reflective study and research in their learning area, in broader professional and educational matters, and in other related fields.

(e) Community, citizen and pastoral role

The educator will practise and promote a critical, committed and ethical attitude towards developing a sense of respect and responsibility towards others. The educator will uphold the constitution and promote democratic values and practices in schools and society. Within the school, the educator will demonstrate the ability to develop a supportive and empowering environment for the learner and respond to the educational and other needs of learners and fellow educators. Furthermore, the educator will develop supportive relations with parents and other key persons and organizations based on a critical understanding of the community and environmental development issues. One critical dimension of this role is HIV/AIDS education.

(f) Assessor

The educator will understand that assessment is an essential feature of the teaching and learning process and know how to integrate it into the process. The educator will have an understanding of the purpose, methods and effects of assessment and be able to provide

helpful feedback to the learners. The educator will design and manage both formative and summative assessment in ways that are appropriate to the level and purpose of the learning and meet the requirements of accrediting bodies. The educator will keep detailed and diagnostic records of assessment. The educator will understand how to interpret and use assessment results to feed into processes for the improvement of learning programmes.

(g) Learning area / subject/ discipline/ phase specialist

The educator will be well grounded in the knowledge, skills, values, principles, methods and procedures relevant to the discipline, subject, and learning area of the study, professional or occupational practice. The educator will know about different approaches to teaching and learning (and where appropriate, research and management), and how these may be used in ways that are appropriate to the learners and the context. The educator will have a well-developed understanding of the knowledge appropriate to the specialization.

6.2. The Parent

The research further revealed that the parents have a very significant role to play in the holistic development of their children and that would greatly support the effort on nation building. Both the mother and father are expected to rear their children in a responsible manner that will positively impact on their lives as future citizens. The book of Proverbs carries a collection of moral and religious teachings in the form of sayings and proverbs. Much of it has to do with practical, everyday concerns. It begins with the reminder that to have knowledge, you must first have reverence for the Lord (Proverbs 1:7). In this way the Bible warns the young people to honour God, which will enable them to reap good fruit in life. It also warns them to pay attention to what their parents teach them since this will improve their characters as the handsome turban or a necklace improving their appearance (Proverbs 1:8). This indicates the significance of parents in shaping the lives of children. It appears that mothers and fathers together with all those who have been entrusted with

the guidance of the children as parents need to work harder to establish a firm moral background in the children. The parents are expected to teach the children and develop them on the basic moral values as early as possible but at all times ensure that they seek God's guidance. The parents have to remember that they are fully responsible for the development of their children in all aspects of life, namely, physically, emotionally, spiritually, intellectually, morally, personal and social. The focus should be the development of the self in society to encourage the development of a balanced, confident and responsible person. The parents can never shift their roles and responsibilities of parenthood. There are different family, cultural and religious values by which the children are molded. The family has to do its part so that the school, the church and the community can support to fulfill their role effectively.

The research further revealed that many learners come from broken families or families that do not emphasize the importance of cultural and religious values. Some of the learners live with their elderly grand parents or single parents or parents who are too busy to spend time with their children. Every child has the right to family care, or to appropriate alternative care when removed from the family environment. At any rate the child does not ask the parent to bring him/her into this world, but it is the parent who consciously brings the child and therefore a parent has to play a responsible role in the child's life. A child has a right to be protected from maltreatment, neglect, abuse or degradation (Act 108 of 1996: 13). It is, therefore, inappropriate and irresponsible to give birth to a child when you are not ready to take full responsibility as a parent. The moral degeneration that is apparent in our schools may not only be seen to be the result of the youth's rejection of authority and negative social influences. The question should be, "what is it that we as parents have failed to do right?" There is still a lot that we can do as parents to show the right ways on life to our children. May be as parents we have made a major negative contribution. A parent is expected to be a role model, in the same way as the teacher is expected to be exemplary in his or her behaviour.

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6.3. The Church

The role of the church is to preach the gospel and to teach those who are converted so that they will not be involved in pre-or extra-marital sex which, among other things, leads to unwanted pregnancies. It is also to pray for those women and men who are faced with this predicament to have the courage to take responsibility for their actions (Dlamini 2003:173). The church should also play a role in developing the learners and all children spiritually and in other facets of life that will contribute to their holistic development as responsible and accountable beings.

In the New Testament God is no longer seen as the father of the nation only, but rather, as the father of each individual person. Like any good father, God demands reverence and obedience. However, his authority is rooted in a personal love relationship with each individual. This is one of the many reasons why the church teaches mainly about love. The Christian community regards God as the Abba of all Christians. They also believe that God is love and he loves all his people. Jesus showed his followers that each individual human being could enjoy as intimate a relationship with God as a little child has with its father. This truth is well illustrated in the parable of the prodigal son in Luke 15:11-32.

Since God created human beings in his own likeness (Gen 1:26). Human beings are able to enter into a special relationship with God, they can respond to his guidance, they can also talk to him and be answered by him," (Barrette 1995:144). It is important that the church works hard to proclaim the Gospel and support the people of God in bringing about a healthy life style in each person. Through the different societies and spiritual groups the church is able to offer support and guidance as the children grow to adulthood these social and spiritual groups also look after the spiritual, emotional and religious development of all groups in the church, for example, youth, women, men and young children, etc. Within

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these societies, the specific moral and religious values are inculcated in the members and as they share the spiritual bond they are expected to live according to these values.

Final conclusion

One of the major reasons why the South African community is so ravaged by crime and violence and such a state of moral decline is that we have put God aside from our everyday life situations. It is of vital importance that a human being is spiritual and a religious being and for that reason if in his or her development these two aspects are not well developed and nourished, the end result is going to be negative. It is, therefore, significant for the whole nation including the parents, teachers, the church, the government and the entire community to understand the importance of the holistic development of the children as they develop to responsible and accountable adulthood. It is also imperative for the teachers and parents together with the members of the community to play a pastoral role in the life of the learners and all children in our society.

Of vital importance to our development as people are the values that give meaning to our personal spiritual and intellectual journeys. The Manifesto on Values, Education and Democracy (Department of Education, 2001:9-10) states the following: Values and morality give meaning to our individual and social relationships. They are the common currencies that help make life more meaningful than might otherwise have been. The primary purpose of the education system is to enrich the individual and by extension, the broader society.

The South African community at large is expecting that the final product of the school system should be a perfectly, intellectually, morally, spiritually and emotionally developed responsible and accountable person. "This individual has to be imbued with the values and have the ability to act in the interest if society based on respect for democracy, equality,

human dignity and social justice as promoted in the Constitution," (Department of Education 2003:5). It will be impossible to achieve this goal if there is inadequate or no team effort from all stakeholders in learner development and, therefore, we all have to guide and prepare the learners for life and for its responsibilities and possibilities.

APPENDIX 1

Questionnaire

Section A

GENDER:

AGE:

RELIGION:

MARITAL STATUS:

HOME LANGUAGE:

TEACHING SUBJECT/LEARNING AREA:

Section B

Question 1

In two lines define the concept morality.

Question 2

In two lines define the concept immorality.

Question 3

State whether the state of morality in your school is good or bad.

Question 4

In your school, are you experiencing any decline in moral values, Yes or no?

Question 5

If your answer to the above question is yes, briefly state the reasons why there is decline in moral values at your school.

Question 6

Who is/are responsible for the decline in moral values?

Question 7

Define the following concepts

Moral regeneration.

African renaissance.

Question 8

What is the role of the Church in moral regeneration?

Question 9

Whose responsibility is to inculcate moral values in the child/ learner?

Question 10

Name the criminal acts that have taken place in your school involving the learners between 2001 and 2005.

Question 11

Were these criminal acts reported to the South African Police Services?

Question 12

In order to find the solution to this problem, what steps have the school taken?

Question 13

How do you think the teacher can contribute towards moral regeneration and African renaissance?

Appendix 2

Socio-demographic profile

The socio-demographic profile of the sixty-seven teachers at Nkandla and Lower Umfolozi Circuits was determined. It registered the age, gender and marital status.

5.3.1. Age

The age of the respondents ranged from twenty six to forty years with an average of thirty-three years. The respondents aged thirty-three presented the highest frequency, namely, thirteen whilst there was only one respondent who was twenty six years old and two that were forty years of age.

Table 5.1

Age	Frequency	Percentage
26	1	1
27	6	8
28	6	8
29	2	3
30	11	15
31	8	10
32	7	10
33	13	18
34	6	8
35	3	4
36	4	5
37	1	1
38	3	4
39	1	1
40	2	3

TOTAL	74	100

5.3.2. Gender

Question Two of the questionnaire required each respondent to indicate their gender. There were sixty-four female respondents and only ten male respondents.

The responses were predominantly from the female teachers. The reason is that lady teachers in our schools predominantly teach Life Orientation. It is also interesting that this subject is also more popular to the principals of schools due to its nature as it strives to inculcate the moral values in the learners. It is also a new subject that addresses knowledge, values, attitudes and skills about the self, the environment, responsible citizenship and a healthy and productive life in the society. As one looks at the nature of this subject, it becomes clear that it is about nation building.

5.3.3 Marital status

Question 4 of the questionnaire required the respondents to give their marital status. Fifty percent of the respondents were married whilst fifty percent were unmarried.
See Table 5.2 below.

Table5.2: Marital status of respondents

Marital status	Frequency	Percentage
SINGLE	37	50%
MARRIED	37	50%
DIVORCED	0	0
TOTAL	74	100

It is clear that Life Orientation is popular to both married and unmarried teachers. This implies that the majority of the teachers realize the significance of Life Orientation and Life Skills in our Curriculum.

5.3.4. Geographic location of home residence

The respondents were requested to state their hometowns in order to enable the researcher to find out whether they were from the urban or rural areas in order top determine their societal influences with regard to moral values. The Nkandla Circuit is a deep rural section of the Empangeni District while Lower Umfolozi is both rural and urban. The hometowns were classified according to the Educational districts of the Kwa-Zulu/Natal Province. The respondents represented eight districts.

Frequency of respondents from different municipal districts

District	Frequency	Percentage
EMPANGENI	28	37
OBONJENI	6	8
VRYHEID	24	32
UTHUKELA	3	4
UMZINYATHI	3	4
PINETOWN	4	5
UMLAZI	3	4
VULINDLELA	3	4
TOTAL	74	100

Table 5.3 indicates that most educators resided in Empangeni (37%) and Vryheid (32%). Lower Umfolozi Circuit schools are mainly in the Empangeni, Richards Bay, Melmoth, Kwa-

Mbonambi and their surroundings. The educational districts were further classified as either urban or rural.

Table 5.4 Frequency of respondents from rural and districts

DISTRICT	RURAL	URBAN
EMPANGENI	2	35
VRYHEID	7	25
OBONJENI	6	2
THUKELA	2	2
UMZINYATHI	3	1
PINETOWN	0	5
UMLAZI	0	4
VULINDLELA	0	4
TOTAL	22	78

Table 5.4 indicates that many respondents came from urban areas. It was apparent that both those who taught in rural areas and those who taught in urban areas had evidence of having noticed some form of moral decline in their schools as well as in their own hometowns.

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