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Aanhalings uit en verwysings na teksgedeeltes uit die Bybel kom uit die 1983 Afrikaanse vertaling deur die Bybelgenootskap van Suid-Afrika.



## ABSTRACT

The theme of this study is formulated as follows:

### **The Influence of Religious and Cultural Diversity on the Moral Oriëntation of the Current South African Society – a Challenge for the Church.**

The presupposition of the discourse of the theme is that South Africans experience a moral crisis no matter what one's ethnic background, social-economic level, education, gender, profession, living conditions or whatever is.

Chapter One deals with the matter of ethics in terms of its origin, necessity and purpose. It takes the issue further as it describes the moral situation nationally and abroad. As for other countries, South Africa needs to deal with materialism, individualism, consumerism, criminality, violence and the abuse of power. The spirit of the day in terms of the post-modern ideology implies both positive and negative influences in the well being of the society.

Chapter Two describes the complexity of diversity as such. It takes note of the occurrence of this phenomenon as it is experienced through all the ages all over the world, but in particular in our country. We have to respect our historical background even if it is so clear that there were many incidents and processes of misfortune. A major issue is the political system of apartheid and the process of changing it into a new democratic dispensation. Religious diversity is another reality which has an impact on the lives of the people especially in terms of morality. Along with religious diversity, cultural diversity also occurs. It is an extensive practical, emotional and spiritual experience.

Chapter Three focuses on culture and religion. These two human phenomena bring about experiences such as identity and morality. The development of new religious



and cultural systems is taken into account in describing a new order in terms thereof. Along with traditional and diverse social perspectives, the post-religious way of thinking place new emphasis on being moral.

Chapter Four tries to make something of the dynamics of religious and cultural diversity. It is important to understand the underlying energy of conflict, accommodation and unity of different entities. Difficulties like race, racism, exclusivism, inclusiveness, respect, tolerance and contemporary lifestyles are discussed. The dynamics of religious diversity also comes to a point.

Chapter Five is set aside for empirical research. It was done on the qualitative basis. Interviews either in person, telephonically or by means of a questionnaire were conducted with the following persons: Prof. Louise du Toit, Br. Peter Just, Prof. Willem Landman, Rev. Cedric Mayson, Prof. Piet Strauss, Archbishop Desmond Tutu and Prof. Marinus Wiechers. Their contributions were compiled for further use.

Chapter Six explores the possibility of a new moral consciousness which should contribute to a better moral understanding of our social environment as well as the development of new and acceptable moral fabric. It incorporates the issue of leadership, opinion formers, individuals, world ethics and the importance of individual and shared responsibility.

Closer to the point, Chapter Seven takes the phenomenon of religious and cultural diversity to the influence that it has on certain social levels and orders. Morality is a very practical thing which is present in all forms of human existence and function.

Chapter Eight concludes with the discussion of the Christian church's influence on the morality in South Africa. The church should on the one hand stick to its theological roots and prophetic calling, but on the other hand adapt to the new world in which it has a very important role to play. In its God-given task the church should live up to



its destiny by being futuristic, creative, innovative and opportunistic. The ongoing process of secularisation of the world within which the church dwells, should be taken as a serious challenge for consistent and enduring moral healing.



## SLEUTELTERME

### **PROEFSKRIF TITEL**

Die invloede van die kulturele en religieuse diversiteit op morele oriëntasie in die huidige Suid-Afrikaanse samelewing: 'n Geleentheid vir die kerk.

### INVLOED

Die samelewing word blootgestel aan allerlei kragte wat inwerk ten einde 'n besondere produk tot stand te bring. Dit word invloed genoem.

### KULTUUR

Dié begrip kan in enger sowel as wyer sin verstaan word. In engere sin dui dit grootliks op bestaande tradisionele kulture van bepaalde bevolkings- of ander groepe, byvoorbeeld dié van die Sotho's of stadsmense. In wyer sin gaan dit oor minder duidelike denksisteme of leefstyle wat nie maklik af te baken is nie, maar tog in die samelewing funksioneer. As voorbeelde dien verskynsels soos die inkopiesentrumkultuur of bepaalde sportkulture of handelsnaamkulture.

### RELIGIE

Dit het 'n breër verstaansbasis as 'n woord soos godsdienst. Laasgenoemde kan maklik verstaan word as 'n besondere godsdienst of selfs meer godsdienste. Religie sluit dit uiteraard in, maar strek verder deurdat dit die verskynsel van om-te-glo ook akkommodeer. Religie omvat die hele bo-natuurlike wêreld en alle geloofsfeer en word as 'n omvattende term gebruik hoewel geïnstitusioneerde religieë ook hanteer word.

### DIVERSITEIT

Dit dui op die ryke verskeidenheid van mense en menslike denkrigtings. Dié term impliseer ook die andersheid wat met die verskeidenheid gepaard gaan. Diversiteit is



staties wat betref vaste gebruike en gelowe, maar dinamies ten opsigte van progressiewe ontwikkeling en die invloed van veranderlikes.

### MORELE ORIËNTASIE

Hierdie term word gekies eerder as die term moraliteit omdat die moontlikheid bestaan dat laasgenoemde 'n vastigheid mag impliseer. Morele oriëntasie het 'n ingesteldheid in die oog. Dit gaan dus oor 'n lewenshouding wat onder meer waardes en norme bevat van waar uit 'n mens die lewe benader.

### SUID-AFRIKAANSE SAMELEWING

Die sisteem waarbinne al die mense van Suid-Afrika lewe.

### GELEENTHEID

Alternatiewe terme sou uitdaging, struikelblok, verleentheid of iets dergeliks kon wees. 'Geleentheid' maak die moontlikheid oop om positief óf negatief te wees. Die kerk moet die situasie interpreteer en dit ook hanteer. Dit roep die kerk op om vanuit die werklikheid betekenis aan sy roeping te gee. Dit daag die kerk as't ware uit om die geleentheid in 'n proses met positiewe uitkomst te omskep.

### KERK

Hiermee word die Christelike kerk in sy omvattende betekenis bedoel en nie net een of meer kerkgenootskappe nie. Dit impliseer alle Christelike kerke wat in Suid-Afrika bestaan.

### **ANDER TERME**

Die volgende terme word kortliks in alfabetiese volgorde omskryf:



## AFRO-ARABIESE PARADIGMA

’n Beduidende element van die Afrika bevolking bestaan uit groepe mense wat hul godsdienstige en kulturele wortels in die Ooste vind. Hulle is oorwegend deel van die Moslem geloof en volg dus sodanige kulturele gebruike na. Hoewel hulle in groot getalle in die noordelike gedeelte van die vasteland voorkom, is daar ’n beperkte populasie in Suid-Afrika. Hierdie titel word gebruik om dié besondere groep mense se lewens- en wêreldbeskouing mee aan te dui.

## AFROSENTRIESE PARADIGMA

Die grootste gedeelte van die bevolking in Suid-Afrika kom uit die sogenaamde inheemse bevolkingsgroepe wat vanuit eie bodem oor eeue heen ’n eie lewens- en wêreldbeskouing ontwikkel het. Hoewel dit op sigself divers van aard is, kan daar breë lyne tog waargeneem word.

## ETIEK

Dit is die studie oor menslike waardes en norme. Etiek kan beskou word as ’n verstaanswetenskap.

## ETNIES

Dit dui op die bestaan van bevolkingsgroepe wat op grond van sekere kriteria van mekaar verskil. Hierdie verskille manifesteer ten op sigte van verskillende menslike verskynsels soos herkoms, voorkoms, demografie, taal en kultuur.

## MORALITEIT

Norme en waardes moet uitgeleef word. Moraliteit behels dus die praktiese kant van etiek. Hierdie twee terme hou verband met mekaar en word soms as sinonieme gebruik.



## MORALITEITSKRISIS

Die feit dat daar nie aan die morele verwagtinge van die breë samelewing voldoen word nie, veroorsaak dat die gedrag van te veel mense onaanvaarbaar geword het. Die mate waarin dit voorkom is so groot dat dit as 'n krisis beleef word.

## MULTIKULTUREEL

Multikulturaliteit is die verskynsel van diverse etniese en ander kultuurgroepe wat ten opsigte van sekere elemente van mekaar verskil en in een gedeelte geografiese gebied voorkom. Dit veronderstel die naasbestaan van sodanige groepe.

## MULTIRELIGIEUS

Hierdie term hou verband met die bogenoemde, maar hanteer die naasbestaan van verskillende godsdienste en godsdienstige oortuigings in 'n bepaalde gemeenskap.

## WESTERSE PARADIGMA

In die Westerse samelewing wat in Europa se oorsprong het, het daar 'n bepaalde vorm van lewens- en wêreldbeskouing ontwikkel. Dit kan van ander soortgelyke beskouings onderskei word. Kolonialisasie het dié vorm van beskawing na Suid-Afrika gebring waar dit ter plaatse, maar in samehang met ontwikkelinge elders gevorm is tot wat dit vandag is.



## ADDENDUM

### NAVORSINGSRESPONSE

Die navorsingsbydraes van al die respondente word so volledig moontlik alfabeties volgens vanne geplaas.

PROF LOUISE DU TOIT

Dosent in Filosofie aan die Universiteit van Johannesburg

Erkende kenner op die gebied van geweld teen vroue en kinders

Datum van onderhoud : 19 November 2009

1. Suid-Afrika is 'n land met komplekse diversiteit op talle gebiede.  
Hoe dink u oor dié stelling ?

*Dit is heeltemal waar. Ons is geneig om die kompleksiteit te onderskat. Ons sit byvoorbeeld met 'n baie liberale grondwet wat die uitkoms van ons magsoorgawe-onderhandelings was, maar wat haaks staan op ons tradisioneel baie konserwatiewe kulture – konserwatief veral tov geslagsgelykheid, regte vir minderhede, ensovoorts. Ons kulture het 'n Afrika-erfenis, maar ook 'n sterk Christelik-godsdienstige inslag, en hierdie tradisionele invloede is dikwels vyandig of agterdogtig teenoor die liberale wêreldbeskouing waarin die grondwet gebed is. Dit beteken dat ons samelewing deur diep spannings gekenmerk word waarin mense fundamenteel onseker voel oor wie ons is en hoe ons met mekaar moet handel. Kriminele elemente buit hierdie onsekerheid en die swakheid van die burgerlike samelewing uit. Transformasie-agendas speel dikwels ongelukkig 'n negatiewe rol deurdat dit baie mense vanoor die spektrum se menswaardigheid ondermyn en hulle ongewaardeerd of uit hulle diepte laat voel. Suid-Afrikaners het hoë vlakke van psigiese spanning en word aan velerlei vorms van geweld blootgestel; ons kinders leer om konflik met geweld te hanteer. Terselfdertyd integreer die samelewing al hoe meer, en die diversiteit word meer tasbaar vir elkeen – dit het sowel positiewe as negatiewe gevolge, afhangend van hoe goed*





*mense toegerus is om diversiteit en kompleksiteit te hanteer. Ongelukkig het ons tradisionele kulture en die vorige politieke bedeling ons sleg voorberei – ons floreer op verdagmaking van andersheid, en die ontmensliking van ander (byvoorbeeld deur steeds rassisme te kultiveer in ons wit gemeenskappe en deur die wydverspreide seksuele geweld teen vroue en kinders).*

2. Hoedanig meen u, is die invloed van dié komplekse diversiteit op ons morele waardes ?

*Ek het reeds in die vorige paragraaf hieraan begin raak. Dis nie soseer die diversiteit op sigself nie, maar hoe (sleg) ons dit hanteer, wat maak dat Suid-Afrikaners verward, verlate, onthoem en so aan voel. Daar is natuurlik ook die gebrek aan vordering met sosiale transformasie (maar veral opheffing uit armoede) wat hoë frustrasievlakke onder Suid-Afrikaners tot gevolg het. Ek glo wêreldbeskouing en materiële omstandighede speel 'n baie groot rol in die morele waardes wat mense uiteindelik onderskryf. Wanneer mense se belewenis is dat die staat en regering, die magtiges, nie goeie morele waardes in stand hou nie (dat die polisie byvoorbeeld heul met kriminele, wanneer daar wydverspreide korrupsie voorkom, ensovoorts), dan ontstaan daar gou die indruk dat moraliteit 'n mens niks baat nie, of 'n teken van swakheid is. Mense begin dink die doel heilig die middele, en dis elkeen vir homself. Dit ondermyn die samelewing, want dit ondermyn eenheid en mense se gewilligheid om vir die groter saak of groter groep op te offer. Die samelewing raak vinnig al hoe meer individualisties, berekend en materialisties. Dit word aangebied as 'n soort 'realisme' teen die agtergrond van 'n wêreld waarin reg nie meer aan die kant van die wetsgehoorsames is nie. Baie mense met goeie leierskap en gesonde morele waardes onttrek hulle aan die openbare domein, en die ongestruktureerde samelewing laat toe dat opportuniste en vuurvreters wat haat en onmin saai, die politieke domein oorneem.*



3. Hoe sal u die huidige tydsgees in ons land omskryf ?

*Sinies, ontnugterd, pessimisties. Die aanvanklike droom vir die land, soos vervat in die grondwet en gemanifesteer tot 'n mate in die WVK en ander instellings, dreig om heeltemal te verdamp in die klimaat soos hierbo beskryf. Die situasie vra meer as ooit vir morele leiers om na vore te tree en 'n menslike saambestaan weer moontlik te maak. Op die oomblik blyk gewone Suid-Afrikaners die slagoffers te wees van 'n lomp en ongeloofwaardige politieke bestel wat 'n klein minderheid verryk en nie hulle mandaat behoorlik uitvoer om te regeer nie. Lg. behels veral dat die belastinggeld wat ingewin word, nie uitkom by die mense en infrastruktuur waarvoor dit bedoel is nie.*

4. Wat is na u mening die grootste morele probleem in ons land tans ?

*Soos hierbo beskryf- die openbare instellings verloor geloofwaardigheid, met die gevolg dat gewone mense beleef dat morele optrede onrealisties is, nie ondersteun word nie, en dus nie sin maak nie. Dan begin elkeen vir homself leef en beskou mense dit as 'moreel' om op verskillende maniere immoreel te leef en ander te na te kom.*

5. Is daar na u mening nuwe euwels wat ons samelewing bedreig ? Noem dit.

*Een van die nuwe euwels wat ons samelewing bedreig is godsdienstige fundamentalisme – sowel Christelik as Islam van aard. Hierdie is 'n anti-intellektuele beweging wat konserwatiewe kragte versterk wat gekant is teen die liberale bedeling en die grondwet wat (ondanks baie foute en beperkings) ons enigste leefbare opsie is binne 'n land met soveel komplekse diversiteite.*

6. Hoe sien u die toekoms van ons land wat betref morele waardes ?



*'n Mens kan net hoop en probeer werk na 'n openbare bedeling wat meer verantwoordbaar en aanspreeklik is teenoor die gewone mense. Hierdie is die taak van gewone mense en miskien ook opposisiepartye, kerk- en ander siviele leiers, openbare intellektuele, ensovoorts.*

7. Wie is na u mening die belangrikste meningsvormers in ons land ?  
(Individue en instansies)

*Julius Malema, Jacob Zuma, Jonathan Jansen, Desmond Tutu en Nelson Mandela, Beeld, The Star, populêre media, TV-sepies*

8. Watter invloed meen u het tradisionele godsdienste en kulture op ons algemene waardesisteem ?

*Ek dink ek het dit reeds grootliks beantwoord. Daar is natuurlik baie goeie dinge ook wat uit daardie tradisies geneem kan word, maar my indruk is dat opportuniste die tradisies misbruik om beslag te gee aan 'n bepaalde politieke bedeling wat byvoorbeeld vroue en armes onderdruk en sekere elite-groepe mans bevoordeel.*

9. Globalisering is 'n werklikheid van die 21<sup>st</sup> eeu. Dink u dat dit 'n nuwe wêreldkultuur tot gevolg kan hê en in watter mate beïnvloed dit reeds ons samelewing ?

*Ek is nie seker wat met 'wêreldkultuur' bedoel word nie, maar dis dekades lank al welbekend dat die VSA en Europa die wêreldmedia domineer en daarmee 'n verwronge prentjie van die wêreld fabriseer wat deur 'n groot deel van die wêreldbevolking geabsorbeer word. Dit voed die toenemende materialisme van Suid-Afrikaners, tesame met 'n ongesonde swak selfbeeld wat deur die westerse wêreld na ons teruggekaats word. Soos in die apartheidsjare, blyk ons net een*



*verdedigingsmetode te ken teen buitelandse kritiek en dit is arrogansie. Swak selfbeeld onderlê myns insiens baie van die morele vergrype in ons land, insluitend ons materiële hebsug (korrupsie, diefstal, rooftogte, ens.) ons geweld teen veral vroue en kinders en ons haatspraak teenoor mekaar.*

10. Noem 'n paar lewenswaardes wat u graag in die Suid-Afrikaanse samelewing sal wil sien funksioneer.

*Ons moet 'n meer intellektuele en meer selfstandige Suid-Afrikaanse gemeenskap kultiveer waarbinne mense vir hulle self dink en vir hulleself verantwoordelikheid neem, en ook verantwoording eis van ander, veral in leierskapsposisies. Ons samelewing moet nog genees van die apartheidskade en daarvoor moet daadwerklike pogings aangewend word. Ons moet leer om kritiek te lewer en te kan hanteer op konstruktiewe maniere. Ons moet haatspraak openbaar straf. Ons moet baie meer daadwerklik die geweld teen vroue en kinders aanspreek, omdat ons nou besig is om toekomstige generasies en totale gemeenskappe te ondermyn deur die geweld. Die waarde van leef vir iets groters as jyself moet by mense gekweek word en eng materialisme moet afgewys word. Mense moet rykdom vind in lewenskwaliteit, verhoudings, liggaamlike gesondheid en in ervarings, eerder as net in materiële goed. 'n Sekulêre of net eg menslike spirituele belewenis kan gekultiveer word as teenvoeter vir dogmatiese godsdiensoorloë en konserwatiewe sosiale agendas, en 'n terugkeer na die rykdom en diepgang van die godsdienstige tradisies kan 'n soortgelyke rol speel (dink outydse katkisasie!).*

11. Hoedanig beskou u die rol van godsdien as sodanig in die vorming van morele waardes in die breë samelewing ?

*Dit is baie kompleks – ek dink nie daar is 'n sterk korrelasie tussen morele bewussyn en godsdiensoefening in SA vandag nie. Sewentig of tagtig persent*



*van ons bevolking noem hulleself Christelik, maar ons is terselfdertyd 'n ontsettend gewelddadige nasie, onverdraagsaam, materialisties en roekeloos teenoor ander mense, ons minag die swakkes en die weerloses.*

12. Wat is na u mening die geheim van 'n suksesvolle samelewing in Suid-Afrika in die huidige tydsgewrig en konteks ?

*Reeds uitgebreid bespreek onder vraag 10 – Ek het nie nou iets om by te voeg nie.*



BR PETER JUST

Temple Secretary of the Nan Hua Buddhist Temple at Bronkhorstspuit

Buddhist representative at NRLF, NRASD, SAFCEI, IFRB, Freedom Park Committees, SABC RBP

1. South Africa is a country with complex diversities on various levels. Please comment on this statement.

*Apart from a multicultural and multiracial society, it is also a multi-tribal society, in addition to consisting of inter-religious or multifaith representation. As well, of course, as the usual diversity of economic or material wealth, gender, and age spread. A substantial problem may be that apparently more than 50% of our society is under 21 years of age, un- or under educated, and at times even illiterate. Then only a minority is contributing to the tax that is used for the payment that a vast proportion of society is getting in the form of grants and pensions. Hence one can say that a very large portion of society is not contributing economically to the upkeep of the country, and most likely also never will.*

*The low level of literacy means it will take many years, and possibly even an entire generation, before one has a population majority which can hope to compete with many other parts of the world. The fact that some of the current leadership is itself lowly educated, and inevitably almost always inexperienced, means that they often do not see this (as a) problem, or at least do not view it as being such a big issue. Consequently not enough is being done to urgently address this imbalance.*

*The huge economic disparity in addition compounds matters, but possibly even more worrying is the fact that many of the uneducated and unskilled workers have*



*unrealistic expectations in terms of their earning potential or actual financial worth. Hence the tendency to believe that one gets paid for showing up at work, and not actually for doing work, will also still be prevalent for many years, if not generations to come. Unless, of course, it is addressed as a matter of urgency, starting at school level.*

*And a final concern may be that more than 50% is female. And with it being, or largely having been, predominantly an African cultural society, it is, or has mainly been, a patriarchal system, meaning that women have for centuries also been 'sidelined' or at least had less say. Consequently they have in the past been less able to further or better themselves in terms of education and work skills, and in fact before Europeans set foot on the continent, that system already largely existed. Sadly the Europeans did nothing but contribute to maintaining this gender discrimination and imbalance.*

2. What is your perspective on the influence of the mentioned diversities on our moral values?

*There are certain 'values' which are universal, and then some which are culturally dictated. Due to the extensive diversity there are also not only a myriad of different values, but even greater difference in terms of interpretation of those different values. In some instances one would think that due to the larger scope of values one should also have a much greater value preservation, though this does not seem to be the case. Due to the diversity of values it seems that in some instances all, or most, values have either been ignored, or otherwise due to each person having their own interpretation ultimately end up cancelling each other out.*

*Of much greater concern, though, would be the fact that in very many instances there is such a gross level of intolerance that we are getting closer to a state, or society, created dictatorship. And possibly the ever increasing violence also*



*indicates a society of not accepting diversity. A rainbow nation it may be, but it is neither one of general agreement nor acceptance of that diversity. This is most noticeable in terms of economic difference, with the have-nots using almost any means at their disposal to change their level of lacking, and imposing their lot or situation upon all the rest of society, regardless of economic status or position.*

*In other parts of the world there is naturally also an imbalance in terms of economic status, but largely the people are accepting of their lot in life. In South Africa the historical past gets blamed for this disparity, and though the apartheid years may certainly have contributed to the imbalance, in other countries there was not the issue of apartheid, and yet there is still a huge economic imbalance. And in spite of that material imbalance, individuals within society do not see it fit to justify committing crimes, especially such atrociously violent crimes, apart from the enormous level of corruption. And most significantly, the level of corruption within the various tiers of government, starting with local government, and stretching all the way up into national government.*

*And finally again with women, who usually are more spiritual and 'caring', having not had as much of an influence, as is the case in many other societies, they have also had less opportunity to instil some more 'gentle' and nurturing qualities on the youth, and thus the future of society. Accordingly it is seen as being manly and powerful if one is inconsiderate and ruthless, even at the expense of ones fellow citizens.*

3. How would you describe the current spirit of the day in our country?

*South Africa is currently on a pseudo-high. Everybody is gearing up towards 2010 World Cup Soccer, and accordingly there is once again a common goal. Since the struggle for liberation came to an end there has not been a common 'enemy' or goal. Hence the country had largely become fragmented, and it became a case of*





*each for them self, and 'God' for us all. Accordingly corruption increased proportionately to the level of opportunity for self-enrichment.*

*But it should also be appreciated that not everybody has the same intentions as far as 2010 WCS goes though, but ultimately everybody sees the value or worth (benefit, even if at times only individual benefit) and hence most will try to 'make it work'. The big question is though, what happens after the 2010 WCS? There are no more global events or conferences that can come to SA. Cricket, rugby, soccer, athletics, various Summits or conferences (economic, social, educational, etc.) have already been here, or are scheduled for elsewhere. Will SA be able to maintain the same 'level' of service and commitment, or will it go the route that most (probably about 95%) of countries north of the Limpopo went.*

*There is an excellent chance that if there are not contingency plans in place, then after the 2010 WCS the general level of commitment to a common good, and maintaining world-class service will deteriorate to levels of apathy common to most African countries, and inconsistent with what the international community is willing to tolerate.*

4. What do you think is the major moral difficulty in the present South Africa?

*An issue which does not really have so much to do with the diversity of our society, but which is probably the biggest contributing factor to the lack of morals, is the fact that South African society is largely fairly lawless. In addition there is the entire issue that we have some of the best laws or legislation in the world, but only on paper. Many laws are not being enforced, and then of course our high levels of corruption. Corruption is possibly to be blamed on the apartheid years, as many now believe that they have a 'right' to enrich themselves by whatever means, but it is certainly a deluded perception or understanding, and also has little to do with the social diversity, other than the economic disparity.*



*It begins with the fact that our law enforcement officers do not enforce even the small or mundane laws, and consequently it also becomes impossible to do anything about the 'bigger' or more significant ones. We have byelaws which forbid littering, as well as jay walking, yet South Africa must have among the dirtiest streets in the world among many other cosmopolitan countries or cities. In few places in the western or eastern world do you generally find people walking in the streets like cattle and goats, yet in South Africa it is common practise, to extend that we even have signs on the motorway cautioning motorists about pedestrians. Now that is insanity!*

*And a remnant from the apartheid years is the 'entitlement' attitude that is phenomenally prevalent in this country. A massive section of our society is not aware that all rights have duties, obligations, and/or responsibilities attached to them. No right just comes for free, and hence nobody should believe that they are entitled to anything, other than probably the right to not be harmed, to live in relative comfort and safety, and to not harm anything around them. Naturally aspects like health, education, and food and housing, are useful, but not necessarily a given. At least certainly in terms of Buddhism your particular lot in life now is dictated by Karma, which you created previously, either in this lifetime or in existences prior to this one. What is happening to you now is due to something you did in the past, and what you do now will determine what happens to you in the future.*

5. Name any new evils that you consider threatening to our society.

*The large prevalence of religious intolerance, and lack of accepting that others have a right to believe and think differently to one self. But at the same time the extensive selfishness which seems to be increasing daily. Although many talk*



*about the concept of Ubuntu, precious few actually adhere to it, nor particularly promote it through example.*

*As mentioned previously, corruption seems to be on the increase. It is not a new phenomenon, since during the apartheid era it already existed, though it seems to now really be thriving. In addition South Africans have always been a society of acceptors, instead of speaking out when reasonable, in an appropriate manner, and insisting on quality and/or service when they are entitled to it. To this end we need to learn to work together, but at the same time to do it appropriately, and not in the customary savage way that also seems to have become the norm.*

*Due to several of these issues we also fuel inflation, instead of making wholesome and beneficial contributions to society. A perfect example is the general conduct during strike actions and demonstrations. Although everybody has a/the right to express their dissatisfaction or to 'voice' their opinion, it should preferably never happen at the expense or inconvenience of the rest of society.*

6. How do you see the future of our country with regards to moral values?

*Not any different to the rest of the world, which is largely in an accelerating decline. But it will also continue to decline as long as we harp on morality, rather than focusing on ethics and ethical conduct. I think religions have largely passed their "use by" dates, and unless they do not restructure and reinvent themselves they will continue to fall into disfavour.*

*Instead of providing spiritual upliftment, many churches and religions have become big business, to the detriment of humanity, as well as the environment. People largely have become tired of being told what to do, instead of being offered wholesome and useful advice. Many have also begun questioning the nonsense that some religious leaders have been getting away with since the dark*



*ages, and people now perhaps need spirituality more than what they need religions per se. Though obviously if presented appropriately, then religion also still has a very useful role to play, and can even serve as a moral barometer.*

*A very small percentage of the population still blindly believes in some of the stuff they have been told, but the more educated, as well as the seriously questioning or searching ones, have come to realise that there is a lot of nonsense being spewed from the pulpit. There are still many who are inclined to want to believe in something 'greater' or 'divine', maybe just to be on the safe side, but that is not necessarily going to get them to behave or conduct themselves in a humane nor wholesome or beneficial way.*

*The fact that so many of our so-called celebrities and leaders, political, social, as well as religious, are constantly in the news because of breaking some or other law of the land, or by largely demonstrating selfish and socially unacceptable behaviour does, of course, not make the matter of instilling considerate and neighbourly behaviour any easier. And one also has to remind oneself that if it is true that more than 80% of South Africans believe in the divine, whatever that may be, then why are our prisons so full? The offenders are certainly not there from adhering to any significant moral values, whether of any South African social sphere, or even globally.*

*Finally, like the rest of the world, we need to become more aware that there is not a 'B' planet. There is not a second option that we can consider to start calling home. This is it, and we had better begin to look after it, and all that is on it, or else our children, and their children, may have a very difficult and unpleasant existence.*

7. Who are the most influential opinion formers in our society?  
(Organisations as well as individuals)



*There is potentially a vast difference between who are, and who should be. And more than likely it is neither individual nor organisation, but a phenomenon. Thanks to electronics, 'modern media' is the most influential, or society shaping, but naturally the content, topic, or message, also has a lot to do with that. As such it can be any one of individual, organisation, or even product or concept.*

*Very concerning perhaps is that in many instances personalities are placed on (clay) pedestals, personalities like sportsman (gender non-specific), performers (actors, musicians, etc.), and then occasionally politicians (or wannabee politicians) who have the ability to shout the loudest. In some instances it is business people, and in all instances there are few who have gotten to where they are due to ethical conduct or necessarily exemplary 'moral' values. Even many/most of the mining tycoons and business magnates are where they are from exploiting either individuals, or else raw materials, which strictly speaking belong to all, and not just the elite few. (This does not mean that I am in any way promoting, nor necessarily even in favour of, nationalising the mines.)*

*In some instances this is known but overlooked, and in others it only comes out when those individuals fall (into disfavour), and society realises how they have been had. But seldom does much of consequence come out of the entire spectacle, and hence society does not learn much from the debacle. At least not much useful in terms of ethics and morality. And as long as there are human beings around, there will always be those who have a need or urge to control, or to 'own' more than they need. If it will ever come to the day that all humans realise that the day they die they have to leave everything material behind is highly unlikely. And so long there will be poverty, hunger, and a general uneven distribution of material wealth.*



8. What do you think is the influence of the whole spectrum of traditional religions and cultures on our morality and value system?

*As mentioned before, I believe religions have largely passed their 'sell by' date. In some instances they are still being clung to out of sheer desperation and hope for something better, but often that ultimately just does not materialise. And then the fall and the resultant disappointment are great indeed. But while our social ills and disparities are allowed to perpetuate, religion will always be turned to for assistance.*

*If religions can change their message, from ultimate salvation regardless, to rather focusing on immediate conduct leading to ultimate salvation, then things may have a chance of changing, or beginning to improve. It is not a matter of purely going to church, mosque, synagogue or temple once a week, or as in many instances only on the very special occasions, but rather trying to live a worthy and 'righteous' life each and every living moment. So once they manage to get that message across, and preferably also adhered to, then maybe ultimately religions will be doing what they should be doing.*

*And also instilling a message of tolerance, which is very largely lacking in society. We seem to not place particularly much value on goodwill nor on neighbourliness. Crime seems to be doing the exact opposite, from uniting society, and neighbours cooperating, to higher walls going up, and everybody in the area generally being treated with suspicion, if not outright contempt. This largely furthers the already much prevalent selfishness found among 'modern' humans.*

9. Globalism is a reality of the 21<sup>st</sup> century. Do you think that globalism will lead to a so-called *world culture* and in which ways does it already influence our society?



*It seems that we are on a course of heading towards a world culture, but I do not see it ultimately (fortunately) coming to that. I also do not believe it would do the human race a favour, only the politicians and economists/business moguls. In America (the so-called United states) have not really existed all that 'unitedly' nor peacefully, until the peace was forced upon them.*

*In Europe where one is also forcing a 'Union' on all the various and different cultures and nations, there are also already social and political cracks beginning to show. That is, aside from the fact that not all of Europe is either united, or particular keen to be united. And now one is also talking about wanting to have an African Union, which is probably least likely to ultimately happen, unless as in the America it is forced and legislated onto people.*

*But largely humanity, or the race of humans, has been a success because of the diversity, and not because of any unity. The so-called unity will only better enable politicians to control the masses, and industrialists to use or exploit the masses.*

10. Please name a few life values that you would like to see being present in our society.

*I am not entirely sure I know what is meant by life values, but I would certainly rank tolerance among the top values lacking. Especially religious intolerance is still a major issue! And of course also due consideration for all forms of life, but obviously most would say that human life ranks above all others. Not that many (most) humans necessarily very often behave or conduct themselves in a humane way.*

*Probably also patience, perseverance, diligence, neighbourliness, charity and goodwill. Finally perhaps reducing greed and stinginess, especially material greed, as well of course as abandoning selfishness.*





11. What is your view on the role of religion in the formation of moral values in the whole South African society?

*Though it seems to have a very high prevalence, personally I detest the entire concept of morality, simply because it has largely been religion driven. Possibly a better concept to promote is ethics and ethical conduct or values, as that does not so much have a religious agenda behind it. Religions globally, but perhaps especially in South Africa, have done themselves a grave injustice by being as prescriptive as they have been, instead of serving more as a guiding force or aspect.*

*Instead of demonstrating why certain conduct, or some criteria or behaviour leads to wholesome and worthy results, much of religion has relied on instilling fear and guilt in people. Both are extremely destructive and negative, certainly not the things that an exemplary society is built on or from.*

12. What do you think is the key to a successful society in South Africa in our present time and context?

*There is none, and possibly never can be one. As long as one has politicians who not only are, but who largely also are seen to be, corrupt, there will be problems. If on top of that they are incapable of adequately doing their duties, apart from largely incompetent at the best of times, there will largely always be problems.*

*As mentioned earlier, we also do not have particularly many 'decent' role models for the youth to emulate, apart from the fact that child-headed households are on the increase, and not only in South Africa, which is worse than the blind leading the blind. Changing the present or current situation is virtually impossible, but one could try to work at making it possible to have a future that may provide better*





*conditions. This may, and to many probably will, sound bleak and hopeless, but there is always hope. Change is the only constant, and it is up to us how we steer and utilise, or put that change, to wholesome use.*

*History has shown, if we are willing to observe and pay attention, that society can not only not be led or steered by political leaders, nor by industrialists or economists, nor by solely or mainly religious leaders. In all instances there is an ultimate demise. It is also no good relying purely on single ideologies, because there is not a single one which has been a run-away success. That does not mean the ideology or 'isms' are necessarily defective, but you are dealing with so-called human beings. A complex and confused being at the best of times, which on its own is already a problem, but place two or more together, and you only exponentially compound the potential for problems.*

*It will need proper cooperation between an even mix of the various spheres of our complex and divergent society, and that is unlikely to happen as long as personal interest and ideology is placed above the interest of the masses. And at the very moment we have a confused amalgamation of personal interest being on offer. As the Beatles sang: "I read the news today, oh boy!" And then John Lennon sang: "... when people living in this world agree there will be an answer!" and look where it got him. ;-)*



PROF WILLEM LANDMAN

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Datum waarop skriftelike respons ontvang is : 29 Julie 2009

1. Suid-Afrika is 'n land met komplekse diversiteit op talle gebiede.

Hoe dink u oor dié stelling ?

*Ons mense se diversiteit het vele aspekte – taal en kultuur, ras en etnisiteit, opvoedingsvlakke, rykdom en armoede, waardes en lewensooruigings, politieke ideologieë, sosiale bewussynne en lewenservarings, en dies meer. Hierdie verskille oorvleuel op komplekse wyses.*

*Mens kan dit kontrasteer met veel meer homogene lande, soos byvoorbeeld Frankryk, waar mens uiteraard ook diversiteit kry, maar die ooreenkomste tussen mense is baie groter en die diversiteit meer "sekondêr, as hier.*

*Die kombinasie van ons resente "bevryding" en ons diversiteit veroorsaak dat daar byvoorbeeld op politieke gebied wyd uiteenlopende oplossings aangebied word vir die wyse waarop ons die samelewing moet inrig en bou. Ons is voortdurend besig om grondvrae en radikale oplossings aan te bied, sommiges waarvan onvoorstelbaar in meer gevestigde demokrasieë sou wees. Een rede hiervoor is natuurlik omdat ons so afsonderlik van mekaar ontwikkel het voor 1994, toe ons denke nouliks deur die "ander helfte" getoets is.*

2. Hoedanig meen u, is die invloed van dié komplekse diversiteit op ons morele waardes ?



*Dis nie soseer dat ons verskillende waardes het nie, maar ons kleur hulle verskillend in, gee aan hulle verskillende interpretasies en aksente. Een voorbeeld. Aanspreeklikheid is 'n waarde wat waarskynlik universeel, en ook onder alle groepe in ons land, erken word. In die meer westerse of individualistiese gemeenskap is die neiging om aanspreeklikheid meer direk toe te pas of af te dwing. In die meer tradisionele of "communitarian" gemeenskap is die neiging om gebrek aan aanspreeklikheid meer te vergewe, om meer kans op verbetering te gee, om nie solidariteit te skaad deur individue af te sny van die gemeenskap nie.*

*Een probleem met laasgenoemde is dat dit dalk goed mag werk in 'n voor-industriële samelewing, maar dat dit allerhande spanninge en probleme in 'n kapitalitiese of gewoon moderne samelewing skep (soos swak dienslewering, toleransie vir swak werksetiek, frustrasie onder diegene wat nie daardie interpretasie van aanspreeklikheid deel nie).*

*Mens kan soortgelyke analises van ander waardes, soos eerlikheid, maak.*

3. Hoe sal u die huidige tydsges in ons land omskryf ?

*Dis een van radikale herskikking van die fundamente van ons sosiale en politieke bestel waarin etiese waardes onder enorme druk verkeer. Ons is op soek na 'n inklusiewe identiteit, maar dit word bemoeilik omdat daar nog soveel bagasie uit die verlede is wat nog verdiskonteer moet word.*

4. Wat is na u mening die grootste morele probleem in ons land tans ?

*In terme van sigbaarheid en emosionele impak, is dit seker gewelddadige misdaad teen die persoon.*

*Maar ek sou twee morele probleme uitlig.*



*Eerstens, 'n veel meer kruipende morele probleem as misdadige geweld, met veel groter en meer wydverspreide gevolge vir die toekoms, spesifiek die sukses van ons samelewing, is korrupsie. Dis besig om interaksies en transaksies tussen mense te deursuur. Dit word al hoe meer aanvaarbaar en alledaags. Om dit om te keer, sal 'n haas onmoontlik taak wees, want dan moet voordele wat uit korrupsie bekom word, en wat reeds struktureel ingebed is, prysgegee word. Maar as korrupsie eers stuktureel ingebed is, word dit baie moeilik, indien hoegenaamd, omgekeer. Of ons soos Tanzanië gaan word, waar geen transaksie in die private of publieke sektore sonder korrupsie geskied nie, is 'n ope vraag.*

*'n Interessante vraag is wat die verklaring hiervoor is. Armoede is nie 'n bevredigende verklaring nie. Gierigheid? 'n Gevoel van eieberegtiging of histories gefundeerde verwagting van regstelling? Of 'n breër kommodifisering van alle menslike verhouding wat dan in ons spesifieke historiese werklikheid (gegee ongeregtheid in die verlede) op hierdie wyse uitdrukking vind?*

*Tweedens, is daar die probleem van die aanslag op die integriteit van die natuurlike omgewing, op legio wyses. Dis algemene kennis dat ons lug, riviere, grondwater, diere en plante en dies meer nou al onder soveel druk verkeer dat van die skade onomkeerbaar is en ons nageslag 'n gans ander wêreld gaan erf. Ons probleme in hierdie verband word vererger omdat ons soveel mense het wat 'n "subsistance" bestaan voer. Die eerste ding wat hul het om te eksploiteer is die natuurlike omgewing.*

5. Is daar na u mening nuwe ewels wat ons samelewing bedreig ? Noem dit.

*Korrupsie, omdat dit nou sigbaar word, is seker in daardie sin "nuut". Die misdadige aard van die geweld op die persoon is nuut in soverre dit meer*



*wydverspreid, meer uitdagend, en meer ekstreem as in enige ander plek op aarde is.*

*Al hierdie euwels is "nuut" in die sin dat hulle eksponensieel in ons resente verlede ontwikkel het.*

*Ander nuwe euwels, wat nie kriminele euwels is nie, is swak of afwesige werksetiek, en die versuim van amptelike plig en verpligtinge (wat uitloop op swak of afwesige dienslewering). Hierdie is "nuut" omdat mense wat onbevoeg is, aangestel is in posisies wat hul hoegenaamd nie kan behartig nie omdat hulle politiek korrek was.*

*Die misbruik van die natuurlike omgewing is "nuut" omdat dit hou verband met ontwikkeling binne 'n (nuwe) oop en moderne samelewing in omstandighede van skaarste.*

*Dalk is die groot onderliggende euwel een van onkunde – onkunde oor die gevolge van ons dade, onkunde oor wat dit verg om 'n suksesvolle en volhoubare samelewing te bou.*

6. Hoe sien u die toekoms van ons land wat betref morele waardes ?

*Dis 'n moeilike vraag om te beantwoord, want op die oomblik is daar radikale veldslae tussen waardes, of hulle relatiewe prioriteit, of hulle interpretasie, aan die gang. Verskillende waardes word in 'n smeltkroes gegooi in die soeke na 'n nuwe, inklusiewe sosiale bestel – een betekenis van die woord "transformasie" is hierdie skaaf van verskillende waardes aan mekaar op soek na 'n relatief stabiele ruspunt.*



*Maar as mens na die wêreldgeskiedenis kyk (die konsensus wat ontwikkel het rondom slawerny, die status van die vrou, rassediskriminasie, menseregte-manifeste, en dies meer), moet ons hoop dat daar 'n groter kovergensie van ons morele waardes sal wees soos ons mekaar beter leer verstaan. Na die 1994-verkiesing het ons mekaar se hope en vrese beter leer ken, en dit het byvoorbeeld op sekere vlakke meer onderlinge respek gegenerer.*

*Voeg hierby dat die Handves van Menseregte in ons Grondwet basiese etiese waardes as die boustene waarop 'n goeie samelewing in ons land gebou behoort te word, aan die orde stel (respek, vryheid, gelykheid/geregtigheid), dan is daar hoop dat dit ons openbare diskoers en handeling sal rig. Maar wette, insluitende die Grondwet, is net so sterk as die prosesse wat daaraan uitvoering gee, en daardie prosesse is net so sterk as die mense wat dit bevolk. As mense in magsposisies die Grondwet wil manipuleer en omseil, kan hulle dit doen. Die vraag is of ons instellings sterk genoeg is om dit te keer. Gegee onlangse gebeure, lyk dit glad nie goed nie.*

7. Wie is na u mening die belangrikste meningsvormers in ons land ?

(Individue en instansies)

*Individue – Mandela, Tutu, Zuma, prominente ANC-leiers, sekere "openbare intellektuele".*

*Instansies – die media, Cosatu, die kerke.*

8. Watter invloed meen u het tradisionele godsdiens en kulture op ons algemene waardesisteem ?

*Ek dink dit het 'n deurslaggewende invloed op die denke, besluite en handeling vir diegene wat tradisionele godsdiens aanhang of lede is van tradisionele*



*kulture, maar nie vir diegene wat buite daardie tradisionele raamwerke staan nie. Dit vorm hulle denke en handelinge.*

9. Globalisering is 'n werklikheid van die 21<sup>st</sup> eeu. Dink u dat dit 'n nuwe wêreldkultuur tot gevolg kan hê en in watter mate beïnvloed dit reeds ons samelewing ?

*Ek dink globalisering kan mense op sekere vlakke en in sekere opsigte uniform laat dink en optree, amper soos popmusiek mense oor die ganse wêreld op dieselfde wyse laat dans en sing, of soos die bevolking van die VSA sekere gemeenskaplike kenmerke het (soos respek vir die vlag en volkslied, 'n geloof in individue se vermoëns om 'n sukses van hul lewens te maak en vooruit te gaan) ten spyte daarvan dat hulle almal immigrante is wat hul eie kulture behou. Maar die punt is dat hierdie gelykstelling van kulture, of die gemene deler, net sekere aspekte van kulture sal raak, maar dat onderliggende kulture vir lank nog sal voortbestaan.*

10. Noem 'n paar lewenswaardes wat u graag in die Suid-Afrikaanse samelewing sal wil sien funksioneer.

- *Respek vir andere, diere en die natuur;*
- *Vryheid van kwalitatiewe keuses (belangrik: nie vryheid van kwantitatiewe keuses nie, maar vryheid as bemagtiging, as ontwikkeling van menslike potensiaal)*
- *Gelykheid van die omstandighede of voorwaardes vir die ontwikkeling van menslike potensiaal (nie gelykheid van uitkomstebon 'n sekere basiese vlak van menswaardigheid nie);*
- *Eerlikheid/integritet;*
- *Verantwoordelikheid; en*
- *Aanspreeklikheid.*



11. Hoedanig beskou u die rol van godsdiens as sodanig in die vorming van morele waardes in die breë samelewing ?

*Ons leer waardes op verskillende maniere – van ons ouers en ander modelfigure of gesagsfigure; van ons portiergroep; uit die sosiale konteks in die breë, ens. Georganiseerde godsdiens is een wyse waarop ons etiese waardes aanleer. Vir baie mense is dit nog een van die belangrikste wyses waarop waardes in hulle lewens ingebed word. Hoe belangrik dit relatief tot ander metodes is, weet ek nie. Georganiseerde godsdiens is onder druk, maar dis seker so dat die oorgrote meerderheid van ons bevolking – wit en swart – nog grootliks in hul morele opvoeding, ten minste in die vormingsjare, op formele godsdiens aangewese is.*

12. Wat is na u mening die geheim van 'n suksesvolle samelewing in Suid-Afrika in die huidige tydsgewrig en konteks ?

*Sterk morele leierskap is nommer een. Daarsonder kan ons nie suksesvol wees nie. Morele leiers moet onder andere die volgende doen:*

- *Die "toon" aangee;*
- *Moet etiese rolmodelle wees;*
- *Moet etiek/morele waardes eksplisiet maak;*
- *Moet morele diskoers legitimeer;*
- *Moet etiek in ander aanmoedig;*
- *Moet ander aanspreeklik hou vir die etiek van hul gedrag.*





REV CEDRIC MAYSON

Coordinator of the Commission for Religious Affairs of the African National Congress and former minister of religion in the Methodist Church of South Africa

Date of interview :

My response to your questionnaire must begin with :

8. What do you think is the influence of the whole spectrum of traditional religions and cultures on our morality and value systems?

*I perceive Seven faces of spirituality in the world :*

- 1. Primal religion eg America indians, Inuits, Maories, African Traditional Religion especially.*
- 2. Scriptural institutions i.e. religions which developed institutions around written texts. (Hinduism, China, Zoroastrianism, Hebrew, Christianity, Islam etc).*
- 3. Colonial religions (Catholic, Anglican, Methodist, Reformed etc.)*
- 4. Corrupt religion – the development which led to individualism and dualism. Inter-faith ecumenism recognised this was wrong, but could not break out of it.*
- 5. Liberation Theology*
- 6. Fundamentalism in all major religions.*
- 7. Post-religious secular spirituality. This latest is normally seen in a negative light by religious institutions, but I believe is a godly move to reach out beyond the inhibited restrictions of our inherited colonial religions into a new spirituality for humanity.*

1. South Africa is a country with complex diversities on various levels. Please comment on this statement.



*South Africa is unique in that all the Seven Faces of religion have a strong influence in different parts of our community today. The crucial question is not how they differ, but how they reflect one another. The statement about Unity in Diversity in our national Coat of Arms can be spelt out as Spiritual Unity in Religious Diversity.*

2. What is your perspective on the influence of the mentioned diversities on our moral values ?

*There is a profound difference between religious belief and religious institutions. I see little difference in the moral values of the various religious beliefs. The difference comes when people seek to promote the power and influence of religious institutions, with their structures, finances, and positions in society. Many of our institutional influences betray our moral values because they support violence, destructive competition, and heresy.*

3. How do you see the future of our country with regards to moral values.

*There is a struggle between those whose concept of morality arises out of an awareness of their common humanity, care and responsibility; and those whose concept of morality means promoting this or that institution. I believe the basic awareness of this common humanity will triumph. (Jesus and the basileia).*

*[Illustration: Most of white South Africa , supported by much of the western world, sincerely believed in the moral correctness of white Christian civilisation as in various apartheid practices (as they did of slavery, earlier). But the morality of our common humanity won through against all odds. A luta continua.]*

4. What do you think is the major social difficulty in the present South Africa ?



*The refusal or reluctance of our religious institutions or communities to unite in quest of a shared post-religious secular-spirituality is seen in the weakness of SACC, WCRP, NRLF, and world wide in WCC, WCRP, CPWR, all of whom are motivated primarily by institutional promotion, not spiritual or moral renewal.*

*This means that the moral leadership of the country must be taken by political, economic and academic leaders, many of whom are ill-equipped and ill-envisioned. This is the major social difficulty.*

5. How would you describe the current spirit of the day in our country ?

*We are in the interim between Liberation and Transformation, in which the struggle is being waged between the oppressive western spirit (subscribed to by many blacks) and the liberated African spirit (subscribed to by many whites.)*

6. Who are the most influential opinion formers in our society ?

*The Media, with its western funding and priorities appears to be most influential, but it is puffed up in its own conceits. Its influence is confined to those who read it or see it, and many of these are highly critical when you listen to them on the ground.*

*Poverty is the most influential opinion former, partly from the great majority in need, and partly from those who recognise that the dictators of South Africa's capital have designed an economic system which makes most people unemployable. The rich are thus the most influential opinion formers: but the physical challenge of the poor is actually the moral challenge to the rich: and all history shows that the poor are emancipated.*



*Society is not influenced and changed by opinions, but by pressures. Spiritually powerful people can only be part of those pressures once they have been liberated from colonial religions.*

7. Name any new evils that you consider threatening to our society.

*The wars, fundamentalism, terrorism, and consumerism being promoted in Africa by the United States Empire. This will be destroyed by internal collapse, because morality is power. It is a huge threat which must be confronted at all levels.*

8. (See beginning of response)

9. Globalism is a reality of the 21<sup>st</sup> century. Do you think that globalism will lead to a so-called world culture and in which ways does it already influence our society ?

*Globalism has no ideology, no spiritual vision, no human basis, and dehumanises culture. It is an invention of the western Empire to justify profit through oppression. It requires a major post-religious secular-spiritual reformation, probably from Africa, and led by South Africa.*

10. Please name a few life values that you would like to be present in our society.

*See the agnostic Kader Asmal's exposition of the SA Constitution.  
Humanity succeeds by compassion, cooperation and commitment.*

11. What is your view on the role of religion in the forming of moral values in the whole South African society ?



*If the question means the role of religious institutions, experience indicates that they have little role in forming moral values (egs can be from any religion in any country in any age.) Values and visions came from prophets; their followers turned them into institutions and generally lost the way. It seems to me that the moral values the world and South Africa need today require a new prophetic vision, not attempts to revive religious institutions. This does not mean writing off religions, but calls for prophetic figures to arise everywhere, some of whom are in the various religious bodies, and can lead the movement into the godly post-religious secular-spirituality phase.*

12. What do you think is the key to a successful society in South Africa in our current time and context ?

*The move for South Africa to put on the seventh face of spirituality, that of the post-religious secular-spirituality, will presumably be led (like all other revolutions and reformations) by prophets at the centre of small groups. I suspect that those prophets and groups already exist, in fact or in embryo, and will respond when the trumpets sound – like your thesis maybe ?*



PROF PIET STRAUSS

Voorsitter van die moderatuur van die Nederduitse Gereformeerde Kerk  
Hoogleraar in Ekklesiologie , Fakulteit Teologie, Universiteit van die Vrystaat  
Hoofleier van die Voortrekkers  
7 JUNIE 2009

1.Suid-Afrika is 'n land met komplekse diversiteit op talle gebiede.

Hoe dink u oor dié stelling ?

*Ja, Hierdie diversiteit raak geloof, taal en kultuur en mense met 'n aanslag/leefstyl vanuit die eerste en uit derde wêreld. Dit skep verskillende verwagtings en standaarde ten opsigte van byvoorbeeld die uitkoms van regeringsprosesse, style en middele van kommunikasie ens.*

2. Hoedanig meen u, is die invloed van dié komplekse diversiteit op ons morele waardes ?

*Ten spyte van 'n aanduiding in die afgelope sensus dat ons bevolking ongeveer 80% Christelik is, kry ons uiteenlopende beskouinge oor die lewe en morele waardes onder die bevolking. In die gees van ons menseregtegrondwet soos gebaseer op die Aufklärung van 1650 v.v., is daar die gedagte dat elke individu kan maak soos hy/sy wil, daar is gewone on-Christelike losbandigheid, Moslem-, Bybelse en ander beskouinge. Die Christelike het nog steeds 'n groot invloed.*

3. Hoe sal u die huidige tydsgees in ons land omskryf ?



*Daar meer as een "tydsgees" in Suid-Afrika. Drie prominente tydsgeeste is die algemeen Bybels-Christelike, die gelykheidstydsgees soos gedra deur die grondwet en die gees van misdaad en korrupsie of eie bevoordeling.*

4. Wat is na u mening die grootste morele probleem in ons land tans ?

*'n Gebrek aan individuele en groepsaanspreeklikheid. Mense aanvaar moeilik verantwoordelikheid vir standpunte of rigtings wat dalk nie breed aanvaar word nie. Hulle is ook geneig om gou te kapituleer of van standpunt te verander.*

5. Is daar na u mening nuwe euwels wat ons samelewing bedreig ? Noem dit.

(Volstaan met antwoorde 3 en 4.)

6. Hoe sien u die toekoms van ons land wat betref morele waardes ?

*Ek glo dat mense na 'n tyd besef dat 'n gebrek aan morele waardes of immoraliteit 'n gemeenskap verwoes. Daarom kan/sal daar 'n kentering in Suid-Afrika met sy hoë syfers vir korrupsie, verkragtings en oneerlikheid kom. Ek glo dat die kerk sterker moet uitkom vir morele waardes en op 'n eenvoudiger manier. Angus Buchan en sy groot byeenkomste illustreer die behoefte aan eenvoud, maar eenvoud hoef nie fundamentalisties te wees nie. Leraars en teoloë dra soms hulle eie twyfel en wroegings oor waardes in die openbare debat in en maak hulself irrelevant in hierdie stryd. Die "skares" soek eenvoud en sekerheid en sommige teoloë se onsekerheid trek hulle nie.*

7. Wie is na u mening die belangrikste meningsvormers in ons land ?

(Individue en instansies)



*Uit opnames blyk die tradisionele meningsvormers soos dominees, onderwysers en ouers steeds 'n groot invloed te hê. Hulle is groter in invloed as politici ens.*

8. Watter invloed meen u het tradisionele godsdiens en kulture op ons algemene waardesisteem ?

*Ek kan hieroor nie met gesag praat nie, maar dink hierdie godsdiens het onder swartes steeds groot invloed. Soos die reste van die Christendom onder Westerlinge.*

9. Globalisering is 'n werklikheid van die 21<sup>st</sup> eeu. Dink u dat dit 'n nuwe wêreldkultuur tot gevolg kan hê en in watter mate beïnvloed dit reeds ons samelewing ?

*Dit lê myns insiens veral in die groot kommunikasiemiddele. Maar, opnames wys dat die jeug tussen 16 en 30 byvoorbeeld graag met hulle eie kultuurgroepe en gebruike identifiseer. Dit is 'n wêreldwye tendens. Globalisering kan hierdie neiging moeilik neutraliseer.*

10. Noem 'n paar lewenswaardes wat u graag in die Suid-Afrikaanse samelewing sal wil sien funksioneer.

*Onderlinge respek vir mense en hulle eiendom, kultuurgoedere, tale en geloof.*

11. Hoedanig beskou u die rol van godsdiens as sodanig in die vorming van morele waardes in die breë samelewing ?

*Ek glo dat die Christelike benadering die diepste vertrekpunt en oplossing vir lewensprobleme en -waardes moet wees. Dit gaan immers om die herstel van mense wat as Beeld van God geskep is. Dat mense lewe soos God dit bedoel het. Hy weet immers beter...*





12. Wat is na u mening die geheim van 'n suksesvolle samelewing in Suid-Afrika in die huidige tydsgewrig en konteks ?

(Volstaan met antwoord 11)



## ARCHSBISHOP DESMOND TUTU

Leader of the Anglican Church of South Africa (emeritus)

Receiver of the Nobel Prize for Freedom

Chairperson of the Truth and Reconciliation Commission of South Africa

World renowned apartheid activist and expert on ethics

Transcription of telephone interview on 13 October 2009

1. South Africa is a country with complex diversities on various levels. Please comment on this statement.

*In many respects the diversity is a reality. When you look at something like Ubuntu, it is a South African concept. It is also a Biblical concept. The Hebrews themselves had this understanding of what you call 'corporate personalities' and you know how they were concerned being part of what the Bible calls the 'bundle of life'. Maybe initially you might consider there are many aspects on what we differ, ethnic, racial, religious and even theological. But we share – or hold in common – many things.*

2. What is your perspective on the influence of the mentioned diversities on our moral values ?

*We as Christians differ from other religions such as Muslim and Hindu. But whatever your faith, there are many similarities as well. We all agree for instance that it is wrong to abuse women and children. Therefore I can say that the diversity enriches us all. Somebody can say for instance his culture allows him to marry many women. But you'll see that that is almost an audacity as many black people would say that they wouldn't want to be part of a bigamous arrangement. Belonging to a particular ethnic group does not mean that all its members would share the same views.*



3. How would you describe the current spirit of the day in our country ?
4. What do you think is the major moral difficulty in the present South Africa ?

*I myself would say that we have probably not taken serious enough the damage that was inflicted on all of us by the unjust policy of apartheid. When you are a victim, you develop certain attitudes. You will remember the children of Israel, when they have left Egypt, they experienced certain difficulties, they longed to go back to Egypt. They spoke about the flesh pots of Egypt. Where decisions were made for them – part of the breakdown on morality can be traced to where damage was done to the black self esteem. On the other side, it also effected white people. When you lorded over other human beings in the way that it happened it is not good for you either, because of our inter connectedness. You'll remember what mr Kruger said about the death of Steve Biko : it left him cold. You realise that when you de-humanise others, in the process you are yourself de-humanised. I think that we have not yet looked very carefully at what damage all of us suffered. How were we all traumatised by an unjust and demeaning policy. With regards to black people particularly, one can say that you see aspects of this in our declention of respect for life. You see it in the fact that one can for instance rape a baby. You can say that it is un-African. It didn't happen before, but it happens now. It is the result of the deep wound that was inflicted in the souls of the people. We didn't deal with that in a proper way yet. You sometimes find people kill for no real reason. To a considerable extent the Truth and Recociliation Commssion's work was successful. One of the big weaknesses of theTRC is the fact that so many whites did not take advantage of the opportunity. That means that people are carrying a burden that they needn't have carried. They carry a burden of guilt that is unnessary.*

5. Name any new evils that you consider threatening to our society.



6. How do you see the future of our country regarding moral values ?

*I hope we will come up to realise that if we do not have respect for another, we do not have respect for ourselves, then our country will go down the tube. If we are people who are law abiding where we respect the laws. One of the indictments on all of us is for instance the high number of road accidents we have. That must be because we do not obey the traffic regulations with regard to speed. We also drink whilst we are driving. We may frequently overtake where we should not. The fact that we have so many head-on collisions must be because our roads are still narrow. If you must overtake in a blind spot, we get many tragic accidents. But part of it is because we have not become disciplined. A good person will usually obey good rules.*

7. Who are the most influential opinion formers in our society ?

(Organisations as well as individuals)

8. What do you think is the influence of the whole spectrum of traditional religions and cultures on our morality and value system ?

9. Globalism is a reality of the 21<sup>st</sup> century. Do you think that globalism will lead to a so-called *world culture* and in which ways does it already influence our society ?

10. Please name a few life values that you would like to see being present in our society.

11. What is your view on the role of religion in the formation of moral values in the whole South African society ?

12. What do you think is the key to a successful society in South Africa in our present time and context ?



*I believe we should be a community that welcomes the contribution of all. There are very many people who have tended to be sidelined who made wonderful contributions in the struggle against apartheid – white people, people of different colours, people of different political affiliations. Unfortunately we tend to sideline people and do not say : do you have ability, but what is your political affiliation. Those who do not belong to the 'right' part, are usually excluded. Our country can become one of the most prosperous and almost secure, happy places if we encourage everyone to realise that they have a stake in the future of the country.*

LW – Die vrae wat nie beantwoord is nie, is uitgelaat weens 'n beperking wat deur die administrasie van die aartsbiskop versoek is.



PROF MARINUS WIECHERS

Professor in die Regte en oud-rector van die Universiteit van Suid-Afrika  
(emeritus)

Voorsitter van die Nasionale Grondwetkomitee

Erkende politieke- en regs-komentator

1. Suid-Afrika is 'n land met komplekse diversiteit op talle gebiede. Hoe dink u oor dié stelling ?

*Suid-Afrika, soos meeste lande ter wêreld, vertoon 'n groot verskeidenheid. Taal-, ras, kultuur-, godsdiens-, materiële, kleur en etniese verskille maak dat die Suid-Afrikaanse verskille inderdaad kompleks is. Tydens apartheid is daar gepraat van verskillende "volke" wat 'n politieke ideologie en vooringenomenheid weerspieël het en nie meer aanvaarbaar is nie. Wel kan daar gepraat word van verskillende bevolkingsgroepe.*

2. Hoedanig meen u, is die invloed van dié komplekse diversiteit op ons morele waardes ?

*Dit is sekerlik so dat morele waardes afhangende van verskillende kultuuroorspronge, in ons komplekse diversiteit mag verskil (bv opvattinge oor korrupsie, selfverryking en behandeling van vroue en kinders), maar hierdie verskille moet nie oorskakel word nie want die kerstening van ons inheemse bevolking en die Europese agtergrond van ons onderwysstelsel het tot 'n mate eenvormigheid gebring.*

3. Hoe sal u die huidige tydsgees in ons land omskryf ?



*Eenvoudig gestel, sou mens kon beweer dat ons huidige tydsges 'n oorgang van die tradisionalisme na 'n modernisme en post-modernisme vertoon. Meer konkreet, 'n toenemende verbruikersgerigtheid, liberalisme, individualisme, materialisme, sekularisasie, met nogtans sterk invloed van konservatisme en behoudenhed. Ook moet die invloed en afhanklikheid van moderne kommunikasie middele in al sy vorme van selfone, televisie en webwerwe nie onderskat word nie – dit het 'n tydsges van omvangryke maar ook tersefdertyd oppervlakkige algemene kennis geskep.*

4. Wat is na u mening die grootste morele probleem in ons land tans ?

*Myns insiens die grootste morele probleem is dat mense morele norme nie meer op religieuse oortuigings van sonde, skuld en Hoëre straf baseer nie maar op gemeenskapsdienstighede (dws bangheid wat die gemeenskap sal dink) en vrees vir strafregtelike vervolging met die oortuiging dat solank jy die gereg kan ontsnap, kan jy maar morele norme oorskry.*

5. Is daar na u mening nuwe euwels wat ons samelewing bedreig ? Noem dit.

Nie juis *nuwe* euwels nie, want die mensdom oor die eeue het 'n arsenaal van euwels gepleeg en uitgeleef, maar wel 'n versteking van ou euwels, soos korrupsie, verduistering, diefstal (in baie nuwe vorme), besoedeling, verslawing en dwelms.

6. Hoe sien u die toekoms van ons land wat betref morele waardes ?

In die lig van voorafgaande antwoorde, kan daar beslis gesê word dat die toekoms nog 'n goeter vervlakking van morele waardes gaan toon. Andersyds moet beklemtoon word dat vervlakking en insinking beslis weer 'n teenreaksie in die vorm van soeke na en herontdek van tradisionele waardes bring. Die geskiedenis



toon dat daar altyd middelpuntsoekende kragte in 'n gemeenskap is omdat die gemeenskap homself teen verval wil verskans.

7. Wie is na u mening die belangrikste meningsvormers in ons land ?

(Individue en instansies)

*Die media, in al sy vorme, is waarskynlik die belangrikste meningvormers. Daarby kom die uitlatings van politieke leiers en base van groot ondernemings en finansiëleinstellings. Stellings deur enkele godsdiensteleiers soos emeritus biskop Tutu beïnvloed ook algemene menings. Daar moet onderskei word tussen die menings van die verskillende segmente van die samelewing. Sportliefhebbers sal byvoorbeeld waarde heg aan die menings van sportsterre terwyl kerkmense sal luister na uitsprake van kerkleiers. Popsterre sal beslis die menings van hul aanhangers aanspreek. Mense met akademiese agtergronde sal beslis luister na die menings van vooraanstaande akademici. Ek glo nie dat daar 'n oorheersende groep meningsvormers is wat 'n algemene invloed het nie. Dit hou verband met die komplekse diversiteit van ons samelewing.*

8. Watter invloed meen u het tradisionele godsdienste en kulture op ons algemene waardesisteem ?

*Tradisionele godsdienste en kulture sal beslis steeds 'n invloed uitoefen op ons algemene waardesisteem. Maar dit moet beklemtoon word dat hierdie invloed gaan afhang van die evolusie van tradisionele godsdienste en kulture binne veranderende en ontwikkelende gemeenskapsopvattinge (sien die opmerking onder punt 3 hierbo).*

9. Globalisering is 'n werklikheid van die 21<sup>ste</sup> eeu.

Dink u dat dit 'n nuwe wêreldkultuur tot gevolg kan hê en in watter mate beïnvloed dit reeds ons samelewing ?





*Moderne kommunikasie gaan al hoe meer 'n wêreldkultuur skep en gaan beslis 'n groot invloed op ons waardesisteme hê.*

10. Noem 'n paar lewenswaardes wat u graag in die Suid-Afrikaanse samelewing sal wil sien funksioneer.

*'n Versterking van bestaande waardes soos medemenslikheid, eerlikheid en eerbaarheid, sedelike beskerming, omgewingsbewustheid. Kortom, 'n bevestiging van al daardie morele waardes wat beskawings deur die eeue onderskraag en verstewig het.*

11. Hoedanig beskou u die rol van godsdiens as sodanig in die vorming van morele waardes in die breë samelewing ?

*Godsdiens het beslis 'n deurslaggewende rol in die vorming van morele waardes, ook in die breë sekulêre gemeenskap. Die belangrike is dat godsdiensbeoefening nog groter klem op algemene dankbaarheidsgevoelens en verootmoediging moet plaas, in plaas van dreigemente van straf en vergelding – omdat die moderne mens al hoe meer homself beskou as die normeerder van sy eie morele waardes en (ongelukkig) nie meer geneig is om Hoëre veroordeling in sy lewe te aanvaar nie.*

12. Wat is na u mening die geheim van 'n suksesvolle samelewing in Suid-Afrika in die huidige tydsgewrig en konteks ?

*Natuurlik al daardie faktore wat fisiese welstand sal verseker, uitwissing van armoede, siekte, onkunde, geweld en misdadigheid, ens. Ten diepste, egter, 'n herstel en onderhouding van 'n sisteem van morele waardes.*



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