

## How Citizens with Integrity Can Contribute to Social Justice in an Unequal Society

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**ABSTRACT** Life in South Africa and elsewhere in the less developed world abounds with examples of social injustice, to such an extent that one could justifiably speak of unjust and unequal societies. In South Africa, a divide between the newly rich and the very poor has developed, coupled with a high crime rate which is one of the results of this inequality. This paper examines the thesis that social injustice can be eradicated in all unequal societies through educating the upcoming generations to be people with integrity, people who can be truly “organic” individuals, that is, with a spirit of serving others and caring for their interests. Education should be aimed at forming, guiding, equipping and enabling future citizens of the country to become driven with a spirit of selflessness and unselfishness. This will imbue in them a readiness to share with others and in doing so, to act and behave to the common good of all living in that particular society. This study has implications for education in all unequal societies, those still riddled with social injustice and suffering deep social divides.

### INTRODUCTION

Whereas the apartheid era in South Africa (1948-1994) was a straightforward epoch of social injustice, the situation since 1994, when the first fully democratically elected government, dominated by the African National Congress (ANC), took over, has deteriorated from the optimistic Mandela-Tutu “rainbow nation” to a state where social injustice again seems very prevalent, this time in another form. Sixteen years of implementation of a Reconstruction and Development Plan (RDP) and of black economic empowerment (BEE) to address the legacies of apartheid’s socio-economic discrimination and inequality have yet to show sustainable benefits for the disadvantaged, including the very poor. South Africa’s post-apartheid project is resultantly in danger of becoming a tragedy (Ramphela 2010: 9).

Social injustice can be observed, among others,

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in the ever-growing divide between the newly, extremely rich and the disadvantaged poor. The (newly) rich are getting richer, and the poor ever poorer. Many of the newly rich allegedly have been accumulating wealth through morally unjustifiable methods, among others under the guise of affirmative action, black economic empowerment and “tenderpreneurship” (the winning of state tenders through underhand methods) (Beyers and Koorbanally 2010: 3; Centre for Development and Enterprise 2010: 44). Apart from the fact that some businessmen, politicians and their (extended) families have become extremely rich as a result of being favorably positioned vis-à-vis the new government and other power figures, others seem to have benefited from corruption, bribery, nepotism, graft, favoritism and other forms of crime (Bezuidenhout et al. 2009: 212). Add to all of this the still unfavorable social position of women, the disabled, the aged, AIDS and tuberculosis sufferers, other disadvantaged groups (Golub 2007: 47-67), the crime wave and other socially unacceptable behavior, and it is clear that South Africa has indeed again become, within the space of two decades, one of the world’s most unequal and unjust societies (Naude and Coetzee 2004: 911-925).

The rest of the discussion does not require a detailed description of the inequalities and social injustices that are being perpetrated in South

Africa. Suffice it to say that South Africa has indeed become a society of which social injustice seems to have become the warp and woof, an unjust society spawning all kinds of crime, often perpetrated under the guise of the newly found democratic freedom in South Africa.

The African National Congress government, which has been in power since the first fully democratic elections in 1994, does not seem to be overly concerned about the growing lack of law and order and social inequality. This can be seen in the fact that the President and members of his cabinet performed on the world stage while South Africa was 'burning behind them', as one of the spokespeople of the Congress of South African Trade Unions (COSATU) observed at the time (see Boyle 2010; Hartley 2010; Huisgenoot Investigation (Huisgenoot-onderzoek) 2010; Hofstatter and Wa Afrika 2010; Kgosana 2010; Naude 2010; Peyper 2010; Ramphela 2010; Wa Afrika and Hofstatter 2010 for descriptions of prevailing conditions in South Africa). Research in 2009 brought to light that 14 percent of whites, 12 percent of blacks, 12 percent of Asiatics and 8 percent coloreds (persons of mixed ethnicity) desired to emigrate from the country to escape the crime and to earn a better living elsewhere (Keeton 2010: 10).

South Africa is, indeed, no human rights heaven (Jackson 2010: 10). Despite nearly twenty years of post apartheid education and despite the fact that the entire South African education system has been comprehensively overhauled, the problems mentioned above could not be eradicated. Even though education in South Africa is a huge enterprise, accounting for around a fifth of the annual national budget, it has so far not seemed to have had any significant effect on eradicating the inequalities in the country: unemployment rose from around 14 percent in 2006 to the current de facto rate of around 50 percent. Social grants have increased from around three million in 2000 to the current fifteen million (Jansen 2006: 25; Kingdon and Knight 2009: 813-848). Although the 2010 grade 12 public exam results seem to suggest that the education system is performing better, it subsequently transpired that these results had been manipulated (Hindle 2007: passim; Jansen 2011: 11,14,27,66,92). A careful analysis of all the available official policy documentation in South Africa regarding education reveals that the notion of the organic person (person with integrity),

per se, has nowhere been explored or developed as a guiding principle for education (including teacher education).

Much of the social injustice discussed above is also reflected within the education system itself. South Africa allegedly has the worst performing system in Africa despite the largest budget allocations (Ramphela 2010: 9). According to a recent *Newsweek* investigation, South Africa's education system came 97th among the 100 systems investigated (Peyper 2010: 4). Due to continuous tinkering with and tweaking of the education system, it has so far not succeeded in delivering citizens with the ability to combat the social injustices under which the country is presently staggering.

All of the above paints a dismal picture of the current situation in South Africa. The point of sketching this portrait of an unjust society is not to dwell on the inadequacies of the current government or its failure to address the various discrepancies through education, but rather to explore a way out of the predicament. We entitled this paper "*How citizens with integrity can contribute to social justice in an unequal society*" because it is our contention that, on the one hand, social injustice results from the actions and behaviors of self-centered and selfish people, people with little personal integrity. This, in our opinion, is applicable to all unequal and unjust societies. On the other hand, we would argue that social justice follows when people are imbued with spirituality, that is, with a spirit of integrity characterized by the willingness to act selflessly and unselfishly towards others. The defense of this contention takes the following form. We begin by firstly delineating our understanding of social justice and injustice. This is followed by a discussion of spirituality, which we shall argue forms the foundation of an integrated personality and hence the basis for inculcating an attitude of selflessness and unselfishness towards others. We follow that up with an analysis of education, arguably the only instrument with which the desired change towards general goodwill in the hearts of South Africans can be brought about. The article ends with a few tentative thoughts about how the people of South Africa can find their way out of the predicament.

### **On a Methodological Note**

Not only the above portrayal of social conditions in South Africa but also the discussion of

a possible way out of the country's dilemma are the results of the interpretive and constructionist approach that we followed (McKay and Romm 1992: 53-54). It must clearly emerge from our description of the situation in South Africa that we are highly critical of the status quo in South Africa, and in this we align ourselves with the approach of Jansen (2009: 253, 254, 256, 258, 271, 273) who typifies his post-apartheid critical theory approach, particularly with respect to the pedagogical situation, as post-conflict critical theory (Jansen 2009: 260). Like his, our struggle is not against apartheid anymore (although many of its effects are still visible in South African society), but rather embodies, as Jansen (2009: 268) points out, the demand that all South Africans, both white and black, should move towards social justice by moving towards one another. The purpose of our application of critical theory is, as McKay and Romm (1992: 102) posited nearly two decades ago, "to tell the right story about social reality", in this case the story of how justice has been violated in the South Africa of the early 21<sup>st</sup> century. We are not only interested in telling about the wrongs and injustices; our interest lies in showing a way out and we contrive to do that in terms of the notion of the organic individual as theoretical organizer (Nolan 2009: 63).

### HOW WE CONCEPTUALLY AND THEORETICALLY APPROACHED THE PROBLEM

As mentioned, the thesis of this article is that the notion of "the integrity of the organic individual" is embodied in five key interrelated concepts, namely, social (in)justice, spirituality, integrity, selflessness and education. The conceptual framework that unfolds below finds its origins in the claim put forward by Nolan (2009: 13) that a person with integrity ("the organic individual") is one who has made a conscious ideological choice. The spirituality associated with, and flowing from such an ideological choice helps him or her as an organic individual, as fully integrated person, to transcend his or her self-centeredness and to work towards unselfish altruism. According to Nolan, the organic individual / the person with integrity, does not serve the interests of the rich and powerful at the expense of the poor and weak, but will want to serve the interests of change for the better of all. (We

return to the notion of change when we discuss it in the context of education below.)

Social justice can be attained in this manner, namely through working for justice for all, an idea which ties in with thoughts expressed by Dennett (2003) and Rawls (2007), discussed in more detail below. The Fifth Commandment of Christianity also seems apposite here: "Love your neighbor as yourself". To be able to love others and to care for them and their interests is premised by self-love. The mature person, one with integrity, is not expected to completely sacrifice the self, self-love and concern for own personal interests, but has learned, through being educated, that mature self-love and integrity forms the fountainhead of love and care for others and their interests. This chimes with Kant's categorical imperative and the so-called Golden Rule ("As ye would that men should do to you, do ye also to them likewise.") and thus also with social justice.

The foregoing train of thought knits the key concepts of this study together, namely – as mentioned – social justice, spirituality, integrity (the integrated person), selflessness (unselfishness) and education.

### Social Justice

John Rawls's (2007) view of social justice forms a useful point of departure. All citizens should in principle enjoy equal liberties and rights, or as Steger (2009: 113) puts it, they should enjoy equitable and fair relationships within society. The citizens of a just society should all in principle have the same basic rights. Rawls avers, however, that the distribution of wealth and income need not be equal, but whatever inequalities exist must be to everyone's advantage. At the same time, positions of authority and offices of command (powerful positions) must be accessible to all. Social and economic inequalities should therefore be arranged so that everyone benefits. All social values, or primary social goods, such as liberty and opportunity, income and wealth and the bases of self-respect (Rawls 2007: 572) are, furthermore, to be distributed equally unless an unequal distribution of any, or all, of these values is to everyone's advantage (Rawls 2007: 571). Social injustice, then, is simply inequalities that are not to the benefit of all (Rawls 2007: 571).

The ideal initial social arrangement should

be that all social primary goods are equally distributed: everyone has similar rights and duties, and income and wealth are evenly shared. However, if certain inequalities of wealth and organizational powers would make everyone better off than this initial situation, they have to accord with this arrangement. It is possible, at least theoretically, that by giving up some of their fundamental liberties and wealth people feel themselves sufficiently compensated by the resulting social and economic gains. It is of no importance which inequalities are permissible; the only requirement is that everyone's position be improved. In the final analysis, justice is fairness (Rawls 2007: 572) and should lead to a better and well-ordered society (Strauss 2009: 508).

Dennett's view of social justice as fairness ties in with Rawls's view. According to the former, the key question should indeed be *Cui bono* (Who benefits?). Blatant self-interest would attest to selfishness. However, the self-as-ultimate beneficiary can in principle be indefinitely distributed or enlarged for the sake of greater social justice. "I can care for others or for a larger social structure, for instance. There is nothing that restricts me to a me as contrasted to an us" (Dennett 2003: 180). One could speak of selfless caring, although the quest for "true" selflessness is guaranteed to fail. The main quest of the unselfish person, the *summum bonum* to be striven for, is the possibility of extending the domain of the self to include others in its interests as well. "I can still take my task to be looking for Number One while including under Number One not just my own living body, but my family, the Chicago Bulls, Oxfam ... you name it" (Dennett 2003: 180). This, says Dennett (2003: 194), is a good kind of selfishness: by taking care of yourself first, you will be better able to take care of the interests of others. This kind of self-interest makes one an altruist.

In this process, Dennett (2003: 204) warns, a person may experience commitment problems, in other words, when a person finds that it is in his or her interest to make a binding commitment to behave in a way that will later seem contrary to self-interest. The commitment problem can become complex: how to commit to something and convince others that you have done so. Part of becoming a truly responsible agent, a good citizen, is making oneself into a being who can be relied upon to be relatively impervious to temptations, threats and offers

"that we can't refuse" (Dennett 2003: 204). We cannot just be committed to the self. The social environment in which we find ourselves encourages us, in order to further our own narrow interests, to make the self larger than would otherwise be the case: when I look after Number One, I cast my net wide enough to include my fellow citizens (Dennett 2003: 214). Dennett (2003: 217) summarizes his view about social justice as follows, from his evolutionary standpoint: we have to pass "from blind selfishness through pseudo-altruism to quasi-altruism to something that may be quite good enough for all of us."

Ramphele (2010: 9) echoes Dennett's appeal for "selfishness for the sake of the good of all", but she adds the dimension of hope and trust. Hope is essential to sustaining trust in the future. Jansen (2009: 276) also holds that social justice can be seen as fairness and the sacrifice of narrow self-interest, and concurs that hope and trust are further dimensions of social justice. Hope, he says, starts by asking "how do we move forward...?" in order to relocate to a safer and more secure place, with others (Jansen 2009: 271). Ridley (2010: 91) speaks of reciprocal trust, in the process clearly echoing Dennett's argument of promoting self-interest by promoting others' interests. Social justice can be ensured by turning selfish motives into a collectively kind result (Ridley 2010: 105).

Hampshire (2003: 134) defends an opposite position to that of Ramphele and Jansen. We should no longer, he insists, be guided by a positive vision of what an ideal society should be like. He argues instead, that we should focus on the negative vision, on what is wrong with society and try to remedy that. Part of the remedy, he claims (Hampshire 2003: 137), is respect for the institutions that balance the competing interests in society, despite the fact that some of the deeper moral commitments we have would sometimes seem to come into conflict with that (which explains why one of Hampshire's books is entitled *Justice is Conflict*). Hampshire's thesis that conflict resolution is at the heart of political justice demands a conflict resolution mechanism (refer Hampshire 2003: 141).

Ridley's (2010: 106) observations corroborate Nolan's. The advent and spread of the "collective brain", he says, has not only caused the retreat of cruelty and indifference to the disadvantaged, but also illiteracy, ill health, crime and pollution. Education has also benefited:



universal access to education came about during a time when Western societies were unusually devoted to free enterprise. Freedom has also benefited: the great drive to universal suffrage, religious tolerance and female emancipation began with pragmatic enthusiasts for free enterprise, like Ben Franklin (Ridley 2010: 106).

### Spirituality

Astin and Astin's (2010: 4) definition of spirituality opens up vistas for "creating" the citizen with integrity, the organic individual, as discussed above. They see spirituality as a multifaceted quality of being human that involves an active quest for answers to life's "big questions" (Spiritual Quest), a global worldview that transcends egocentrism and ethnocentrism (Ecumenical Worldview), a sense of caring and compassion for others (Ethic of Caring), coupled with a lifestyle that includes service to others (Charitable Involvement), and a capacity to maintain one's sense of calm and centeredness, especially in times of stress (Equanimity). Their definition suggests that spirituality is a purposive force.

"Spiritual quest" refers to a person's search for meaning/purpose in life, the finding of answers to the mysteries of life, and the development of a meaningful and integral philosophy of life (also refer Van der Walt 1994: 40; Astin and Astin 2010: 4). S/he sees a life view as radical (that is, going to the roots) and integral. "Equanimity" refers to the extent to which a person feels centered/at peace, is able to find meaning in times of hardship, and feels good about the direction of his or her life (Astin and Astin 2010: 4).

The remaining three spiritual measures - charitable involvement, ethic of caring and ecumenical worldview - reflect a person's sense of relatedness to others. "Charitable involvement" is a behavioral norm that "measures" activities such as participating in community service, donating money to charity, and helping friends with personal problems. "Ethic of caring" refers to the person's degree of commitment to values such as helping others in difficulty, reducing pain and suffering in the world, and making the world a better place. "Ecumenical worldview" indicates the extent to which the person is interested in different religious traditions, seeks to understand other people, their countries and cultures, feels a strong connection to all humanity, and believes

that love is at the root of all the great religions (Astin and Astin 2010: 4). These measures of spirituality suggest that spirituality is both a probative and a directional force.

A hermeneutic-interpretive analysis of Astin and Astin's work shows that these five spiritual measures could be related to four qualities of spirituality: spirituality as a process (purposive and directional), stemming from a variety of sources (probative), occurring under particular circumstances (purposive), and resulting in action (purposive and directional). As this analysis provides us with a conceptual-theoretical framework for looking at social justice as discussed above, we shall return to it in the next section.

Spirituality also presupposes two elements: being inspired by, and being inspired to (Thrash and Elliot 2004: 957, 958). The former refers to sources of inspiration, whereas the latter suggests that a spiritual person's state of being inspired should lead to action, as well as to behavioral and other changes. Thrash and Elliott (2003: 872) contend that the spiritual process, per se, consists of three discrete though interwoven elements, namely transcendence (that is, illumination, enlightenment, awareness of new and better possibilities, see De Muynck 2008: 401, 402), evocation (Thrash and Elliot 2004: 957; the state of being inspired is evoked and often unwilling, see De Muynck 2008: 391-392), and motivation (the state of being moved or impelled to do something, see Schaufeli and Bakker 2004: 293-315; Salanova et al. 2006; De Klerk-Luttig 2008; De Muynck 2008: 436). Put differently, "being inspired to" refers to "being impelled to go somewhere desirable" (Bakker et al. 2005; Frijda 2007: 25-62; Van den Brand et al. 2007: 46; De Muynck 2008: 305).

### EDUCATION: THE FORMING OF THE ORGANIC PERSON(ALITY), ONE WITH INTEGRITY

Education is a dynamic occurrence, intended to bring about change in the child (educand) (Van Crombrugge 2006: 24, 25, 49). Education embodies a purposeful passing of the educand through a series of pedagogic situations. Purposefulness in turn implies that the aim of education is the realization of norms, demands of propriety, values and attitudes – all of which are embedded in the anthropological paradigm of a particular group of people, particularly of the

educator in question. The educative event, through which the personalities of the next generation are formed, is always rooted in the philosophy of life of their educators. Whatever the educator's view of the educand, *zôon logon echon* - the living being who possesses the gift of speech (Cheung 2010: 368); *zôon politikon* - city beast, political beast, state-building man, statesman (Saliu 2010: no page number); *imago Dei* - image of God (Richardson 2004: no page number), *ego cogito* - the thinking being (Vox Nova 2010: no page number), a core notion of education has always been that of changing the educand for the sake of a more desirable or better life, or in the direction of more acceptable behavior or norms.

Change in the educand's behavior has always been a core tenet of education, irrespective of whether the education itself was authoritarian, child-centered, totalitarian, alternative or even anti-pedagogical (Pelcova 2008: 9). The notion of education as change has recently once again been confirmed by the so-called deliberative democracy and citizen education. The perennial search for the ultimate purpose of education, namely as change of the educand for the better, seems to have come full circle. The research of, amongst others, Englund (2000: passim) and Enslin, Pendlebury and Tjiattas (2001: passim) seems to have validated the notion that our present-day global society is, somehow, reinventing the ideas of Aristotle, Plato, Descartes, St. Augustine, Bacon and others, arguably on a higher plane, but it nevertheless still centers on education as change: education should therefore contribute towards a redemptive, deliberative, state-building, just and righteous society, filled with and run by citizens with integrity, and who are empowered and capacitated to live by the maxim "knowledge is power".

Analysis of the various approaches to education shows that all of them, either intentionally or unintentionally, are rooted in forms of pedagogical anthropology that require an ontological, axiological, and epistemological anchoring that determines and/or directs both the contents and objectives of future educational endeavor. All these anchoring attempts seem to be underpinned by the following question: "Should education just be about the individuated domestication of the human being and should socialization just be viewed as a way of increasing the individuated human being's refinement as well as

to answer to a vocation?" (Pelcova 2008: 16). In view of what we nowadays know about modern societies and their members, the reply must be that the truly "organic" person, one with integrity, is not only an urbane, refined, socialized individual but also a caring member of his/her community and of society at large.

The general aim of education should take into account that the English word "education" and the French word "l'éducation" embody both education and learning (that is, learning as a *product* as well as a *process*). In contrast, German terminology, and also Dutch and Czech, distinguishes between education or forming in general (*Erziehung*) and learning (*Bildung*). Learning is a matter of knowledge and understanding, while education in the broader sense is the cultivation of the whole personality of the educand. It develops not only the intellect, memory and moral abilities of the human being but also the ability of practical action (Pelcova 2008: 9,10). The aim of education should, therefore:

- be comprehensive enough so that one-sidedness and superficiality may be avoided. It must fully cover the whole of the life-world of a given community, and not one-sidedly overemphasize or absolutize one aspect of human existence;
- take into account who and what the next generation is and what they can, ought, should and must become – individually as well as communally, and
- be directed toward and be built on norms, demands of propriety, values and attitudes that will endure and provide firm anchors in life. They must provide the next generation with certainty as well as with the bedrock upon which they may construct their own certitude (Du Plooy et al. 1983: 159).

No person can become a fully integrated person, a person with integrity, without being educated in accordance with norms, demands of propriety, values and attitudes that embody that integrity, as expressed in these aims of education. Without education (in the widest sense of the word, namely forming, equipping, guiding and enabling) no person can grow up to become, as Nolan says, a fully organic person, a person imbued, as we saw, with a particular spiritual or ideological directedness. Without education, a person will not be able to grow acquainted with the ideological possibilities from which s/he can

make an ideological life-choice, on the basis (that is, value and norm system) of which s/he will be able to transcend selfishness and self-centeredness to the extent of also serving the interests of others and in this process positively contribute to social justice in a country such as South Africa that is currently begging for it. The role of education in this process is to inculcate the values and norms of social justice in the sense of fairness, and to the good of all.

Put differently, education is the process or activity of *changing* a person (the educand) from an attitude of selfishness and self-centeredness to an attitude of caring, of willingness to provide for the needs, and to act and behave in the interest of others. In Dennett's (2003: 276) opinion, education is a race to responsible agenthood, in this case to become agents that can exude a spirit of caring for others. Education, he says, is not merely a *vade mecum* of pithy precepts, but rather equipping children with the necessary dispositions that would turn them into agents that would take care of themselves, and in doing so, also care for others (Dennett 2003: 276-277). Children have to learn to become better than they are and in the process bring out the best in and for others. Children have, through education, to be turned into reliable and responsible moral agents (Dennett 2003: 281), persons with higher-order desires, such as to strive for the best of others as well (Dennett 2003: 285).

Van Crombrugge (2006: 44) points out that what educators see as responsibility and morality depends on their own ethical value and norm systems, on what they see as an appropriate way of living as a human being. The education that is provided by an educator is in line with his or her views about human dignity, and with their life-conceptual convictions regarding what constitutes a good life and hence good education (Van Crombrugge 2006: 45). He is convinced that the educator's "pedagogical life-view" determines the nature of the education that is provided. He defines the pedagogical life-view as follows: "a body of convictions about what is valuable and good for human dignity that is not derived from a general anthropology or life and world view but is rather based on the educator's pedagogical experiences, in other words, experiences flowing from pedagogical actions". This brings us back to the point of our argument: Van Crombrugge (2006: 46) agrees with the thesis that the desired change towards a

selfishness that would include the interests of others as well can only be effected through education: ethical questions are not just questions about what is deemed possible but are questions about what is deemed desirable in terms of doing the right thing towards others and the entire world.

#### **HOW CITIZENS EDUCATED TO POSSESS PERSONAL INTEGRITY CAN CONTRIBUTE TOWARDS A MORE JUST SOCIETY IN SOUTH AFRICA AS WELL AS IN OTHER UNEQUAL AND IN JUST SOCIETIES**

The question now is, what does all of the above imply for correcting/redressing the conditions in South Africa and in other similarly unequal, unjust societies – such as those in Northern Africa, Eastern Europe and the (Middle) East that have recently (2010-2011) been experiencing social upheaval and turmoil - socially and otherwise, so that living can become more amenable to a quiet, peaceful, tranquil, tolerant and – above all – socially just and fair society?

Firstly, the architects of the education system in South Africa and other unjust societies should have a clear understanding of the concept "citizen with integrity". The education system should then be revamped with the aim of making it a suitable vehicle for delivering citizens with integrity for the future. We would argue that the current system in South Africa, despite all the technical tweaking that it has undergone since 1996, has not been a suitable instrument for delivering citizens with the right qualities. The current unemployment rate of around 50 percent seems to attest to the fact that the system has so far only pushed and pulled students through the school grades without equipping them with the skills needed to create futures for themselves, hence the high crime rate (Fiske and Ladd 2004: 1-3). The education system has to be reformed so that it also imbues future citizens with ideals for the future, with hope and trust, and above all, the skills to accomplish their ideals.

Secondly, theory about spirituality provides us with at least four conceptual sub-frameworks for looking at social justice and how it can be acquired and sustained. The spiritual measures flowing from the work of Astin and Astin enable

us to see spirituality as a process (that is, as purposive and directional), stemming from a variety of sources (that is, probative), occurring under particular circumstances (that is, purposive), and resulting in action (that is, purposive and directional). To imbue the educand with the required spirituality (ideology, to use Nolan's terminology) is a process that will take time. The process should be purposeful and give direction (refer below for life conceptual meaning and direction). Spirituality and inspiration furthermore stem from certain sources, including the educator's life view and ideological standpoint. Spirituality and inspiration result in action, in this case hopefully in the interest of greater social justice.

What all this means for the current situation in South Africa (and, we would contend, for all other unequal and unjust societies) is that political leaders and ordinary citizens alike should utilize the probative, directional and purposive force of spirituality to search for and implement common meaning, unity, connectedness and transcendence in the interest of all. An organic individual is one who should have and be able to demonstrate integrity. S/he will live a philosophy of life based on norms, demands of propriety, values and dispositions that will reflect the driving ideological and spiritual forces that motivate and impel him/her to keep striving towards a more socially just society. It also means that organic, integrated educators will live lives that will continually testify against any form of injustice from a particular spiritual or ideological orientation. The kind of witness that they may bear in this regard will afford them the opportunity to accompany their own students on the journey of being educated towards becoming fully organic, integrated individuals themselves. It is to this issue, namely the educational imperative, that we now turn.

Thirdly, education is change, as we have seen. Since approximately half of South Africa's population is younger than 18 years approximately 24 million South Africans will have to undergo some or other post-school (adult) education to inculcate in them the values of social justice that we have been discussing. The spirit of lawlessness that has been besetting the country since the days of the anti-apartheid struggles has to be replaced by a spirit of social justice and adherence to the laws and norms of peaceful co-existence, hope and trust. All unequal societies, particularly

those currently suffering from social upheaval, we would argue, are in dire need of education-for-(greater)-justice. Education, as we have also seen, is a norm-based activity. Educators tend to derive the norms mentioned above from their own life- and world views that include their views of reality (cosmology) and of the human being (anthropology). As Swartz (2006: 565-566), Zecha (2007: 55), Nieuwenhuis (2010: 15) and others have convincingly argued, the values that education is based on should be filled with personal life and world view content for them to form a meaningful bedrock for education. Without life-view meaning-filled norms that provide direction, education would be rudderless. This observation is consonant with Nolan's thesis that the educand should be imbued with the necessary spirituality to become a person with integrity.

Fourthly, the change striven for in South African society as well as in all other still unequal societies should be to the benefit of all people, should work for the common good, and not for a person's selfish interests nor for the interests of the ruling class, in the case of South Africa, the ANC-alliance dominated upper crust of South African society. To work for the common good, Nolan (2009: 65) avers, is not easy and requires a strong spiritual life. Since this is the case, he (Nolan 2009: 66) advises every person living in an unequal and unjust society to take a good look at themselves, their motives, their egos, their inner noise and the need for unselfish commitment to the common good, for honesty, humility and for a spirit of unselfish service. In saying this, Nolan echoes a sentiment expressed by the Dutch theologian Hendrikse (2007: 133), namely that a person should become truly involved with others, to be truly a human being, a loving person for all others, sensitive to the uniqueness and peculiarities of others as well as their vulnerabilities. When this happens, Hendrikse opines, the divine becomes present. This kind of thinking resonates clearly with Astin and Astin's (2010: 4) understanding of spirituality as charitable involvement, based on an ethic of caring, as alluded to above.

In a certain sense, Hendrikse's view is the mirror image of Nolan's. Whereas Nolan argues that only a person imbued with spirituality can become a truly integrated (organic) person, imbued with love and caring for others, prepared to struggle for the common good, Hendrikse con-



tends that the divine, the spiritual becomes evident when people exhibit loving and caring behavior towards one another. While Hendrikse's view is clearly influenced by the theology of Kuitert (2000: 182), who claimed several decades ago that the godly only appears in the course of loving interaction among people, the views of Nolan and Hendrikse converge in the notion of a close link and relationship between spirituality and religiosity on the one hand, and loving and caring for others, on the other.

Dennett (2003: 180) agrees with the nexus created by Hendrikse and, for instance, Nel Noddings between caring and social justice. Pure selfless caring, he says, is a mission that is guaranteed to fail since the defining criteria for selflessness constantly elude us. What we therefore must strive for in all unequal societies, and in this, Dennett also echoes the Fifth Commandment of Christianity, is to extend the domain of the self: we can look after the self and at the same time expand the self to include all other interests for the sake of greater social justice, that is the greater good of all. That makes one an altruist, he says, "a good kind of selfish person" (Dennett 2003: 194). In sum, the changes that have to be effected in South African society as well as all other unjust societies, and especially those that the powerful should make in their own lives, should attest to the fact that all citizens are "a good kind of selfish people": while looking after themselves as well as can be expected in the circumstances, they also look after the interests of all their fellow countrymen and women as well.

This brings us, fifthly, to the insight that members of unequal and unjust societies should learn to care deeply for one another as their fellow countrymen and women. For Africans, this should not be too difficult a chore, as the plethora of recent publications on the subject of *ubuntu* has shown. According to the traditional southern African life view or philosophy of *ubuntu*, a person is only a person with, through and because of other people. This idea also comes to the surface in the more recently developed theory about *ubuntu*-based education known as Ubuntu (refer the seminal work of Bangura 2005; also compare Van der Walt 2010).

Finally, in practical terms, all of the above means: revising the school curriculum and the curriculum for teacher education to bring home the five core concepts that we have mentioned above, namely social (in)justice, spirituality, integrity, selflessness and education.

## CONCLUSION

We conclude by taking a striking metaphor created by sociologist Karl Mannheim a step further. South African society, and for that matter, every other unequal and unjust society, are like a train urgently needing replacement of its wheels, but unfortunately it is on the move and on the wrong track. In unequal and unjust societies, the train needs stopping and redirecting onto the track that leads to social justice. Education is the key instrument for replacing and oiling its social wheels; the overhaul of unequal and unjust societies must begin with educating the young as well as the not so young to become fully organic individuals as outlined above.

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