MACMURRAY'S ETHICAL THEORY

BY

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This thesis is my original work and has not been presented for a degree in any other University.

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This thesis has been submitted for examination with our approval as University supervisors.

DR. S. MONTENYE

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DEDICATION

To the loving memory of my father Rasto Kimunui Tungu for all the encouragement, confidence and hope he used to give me only to pass away six years ago. To my mother Rosa Masanja Rasto for the continued moral support she gives me. To their grandchildren who give me hope for the future.
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Ethics is the concern of every sane individual and every organised human community. It is of paramount importance to governments, villages, families, religious organisations and all right thinking people. It is cherished for the sake of social harmony and the maintenance of law and order.

However mankind from time immemorial has been bogged down with the problem of which ethical theory to adhere to from so many contradictory ones. Our Kenyan experience has been no better because of the bombardment of different ethical theories from the Western and Eastern civilizations.

This thesis has focussed its attempts to an exposition and analysis of the MacMurrian ethical theory. The study advocates the same theory for present day Kenyan society. It also addresses itself to the problem of how the said theory can be transmitted to the youth in particular and to society in general.

The introduction starts with a brief biography of professor John MacMurray and gives
the reason for embarking on the study. It also highlights the MacMurrian standpoint or world view of thinking as an agent or a participant unlike the traditional solitary theoretician of dualism. It is a shift from the traditional Cartesian method to the MacMurrian approach. The introduction also gives insights into the theoretical framework and the methodology to be adopted in the thesis.

The second chapter deals with MacMurray's concept of the person. He conceives the person on a three tier basis namely, the material body, the organic life and the personal consciousness. He derives this from his conception of the universe as matter, organic and personality. Out of this three tier conception of the person emerge three levels of morality namely, mechanical, social and personal.

The third chapter discusses both the mechanical and social forms of morality. The mechanical form of morality arises when human beings interact as if they were only material objects. This form of morality is legalistic. Social morality arises when human beings interact as if they were only living organisms. This form of morality encourages individuals to
conform to tradition. It is a morality of service to the development or progress of society. MacMurray rejects both of these forms of morality because they are inadequate and inappropriate for humanity. He recommends instead what he has called personal morality.

The fourth chapter is on personal morality which arises when human beings interact and value each other as persons. It is a morality which is based on love and is characterised by human freedom and equality. When this form of morality matures, it necessarily leads to religion.

The fifth chapter discusses how personal morality leads to religion which unites not only human beings among themselves, but also bridges mankind with God, the universal Personality.

The sixth chapter is on the moral development of personhood from infancy to maturity. It will also highlight whether ethics should or should not be divorced from religion. As for the methodology of imparting the MacMurrian form of morality to the youth, MacMurray shifts the burden to the educationists to experiment as best as they can.

The seventh and last chapter tries to
show some relevance of MacMurray's theory to our Kenyan situation especially with regards to the transmission of morals in the family and society at large. The chapter will, therefore, deal with the methodology to be adopted in transmitting the theory. The method itself is ethical osmosis which is meant to let moral values permeate gently and gradually into the lives and value systems of the youth and society as a whole.
1. INTRODUCTION

John MacMurray's Biography

John MacMurray was born on sixth February 1891 A.D. His father was James MacMurray, a civil servant. John MacMurray graduated from Glasgow University in 1913. Thereafter he served in the first world war (1914 - 1919) and rose to the rank of a lieutenant.

MacMurray had stints of lectureships at the universities of Oxford (1919) and 1922 - 1928), Manchester (1919), Witwatersrand 1921, London (1928 - 1944) and Glasgow (1953 - 1954). He retired as a professor of Moral Philosophy University of Edinburgh where he lectured from 1944 until 1958. He was still alive by the year 1976.1

MacMurray wrote between and after the two world wars. This was a time of great tension and of rapid changes in the Western world which was being rocked by scientific advancement bringing about rapid social and environmental changes. Human values based on traditional religion were shattered and desperate humanity resorted to futile and contradictory philosophies of existentialism, marxism and atheism.
The Statement of the Problem

Our current Kenyan situation is almost similar to that of the Western world between and after the two world wars. The Kenyan society has been rocked by the struggle for independence and the frustrations of nurturing a young nation with a fledgeling economy. The Western world has also bombarded us with superficial philosophies and technological advancements without a sound moral base. The Eastern world has also poked in with strange religious and moral practices. Human values based on traditional customs and religious beliefs have thus been shattered leading to social immorality, the insatiable quest for material wealth and the subsequent rejection of religion.

The thesis is an exposition of MacMurray's ethical theory and its relevance to present day Kenyan society. MacMurray has based his ethical theory on both the community and religion. This we hope will be applicable to our Kenyan society which has already a history of morality based on the community and religious traditions. The thesis will analyse and synthesize MacMurray's holistic ethical theory formulated from the point of view
of action as opposed to the traditional theoretical standpoint of the dualists. The aim will be to counter the individualistic ethic of the West.

Furthermore, we have introduced ethics in our secondary schools and separated it from religious studies. There seems to be no clear cut theoretical base for this new subject and it might not bear the fruits which were intended. The youth in high schools, colleges and universities are disillusioned as evidenced by their persistent class boycotts. MacMurray's ethical approach might therefore offer a sound base for ethics in our schools and colleges. It is the hope of the thesis to offer a methodology of instruction to the ethical theory since MacMurray does not offer any.

**Research Objectives**

In this study the specific objectives are:-

1. To explore the development and coherence of John MacMurray's philosophical writings so as to critically analyse and synthesize his ethical theory.

2. To discuss the relevance of MacMurray's
ethical theory to our current Kenyan situation.

3. To offer a methodology of imparting the ethical theory to the youth and society.

Theoretical Framework

The theoretical framework we shall adopt in this thesis is that of Neo-Thomism or Moderate Realism in which the business of philosophising is synthesis as well as analysis. In this framework, philosophy does not contradict the revealed truths of theology, but rather supports their assertions. Philosophy thus becomes the handmaid of theology. 3

Methodology

The methodology to be used in this study will mainly be analysis, speculation and synthesis. There will be extensive and intensive library research.

Literature Review

Philosophers have been deeply concerned with ethical issues since ancient times. The literature in this area of study is abundant. We cannot possibly review all of it in a study of
this nature. We intend to examine only the material relevant to this study. We shall start with those relevant to mechanical morality then social and personal forms of morality. After that we shall review the literature concerning the Cartesian and MacMurrian standpoints.

Thomas Hobbes in his book *Leviathan* conceived man on the analogy of material objects. He explained human behaviour in terms of moving bodies which collide under the guidance of the passions of love and hatred. In this state of nature, the individuals struggle only for survival. Their morality is individualistic and relativistic. Through reason they institute an external force to enforce the social laws. Morality then becomes legalistic and is based on mechanical morality.

In the same manner Immanuel Kant in his book *The Critique of Practical Reason* advanced an ethical theory based upon acting from duty and not from inclination. In his categorical imperative, he lays down a rule which, if followed, will ensure that the person behaving in line with it is behaving morally. "Act only on that maxim whereby thou canst at the same time will that it should become a universal law." His
ethical theory, like that of Hobbes, is also legalistic and is based on mechanical morality.

Plato, on the other hand, in his famous book *The Republic* based his morality on social morality. In the utopian society which he describes, the state controls and regulates the whole of a person's life. To behave well, one must perform one's prescribed task. An individual is valued only for the service he renders society.

In the same trend, Jean Jacques Rousseau in *The Social Contract* based his social theory on social morality. The state is the embodiment of what is good in society. Laws enacted by the General will must be obeyed by all the citizens including the Sovereign. Subservience or obedience is the ultimate virtue.

In contrast to the preceding philosophers, the following ones have based their ethics on personal morality.

Gilson Etienne in *Christianity and Philosophy* and in *The Unity of Philosophical Experience*,

Herbert McCabe in *Law, Love and Language*,

Alistare McIntire in *After Virtue*,

John Macquarrie in *3 Issues in Ethics* and in *Twentieth Century Religious Thought*, and

Jacques Maritain in *Philosophy of Nature*.
The thread of thought running through the above philosophical works is that morality is the principle of the personal life. It depends upon a clash of the wills of agents. The basis for this human relationship is love shown by treating one another as persons. When ethics is love-based, an action is good if it is an act of love and if it is not then it is bad. The laws, rules and regulations are taken as only guidelines to the demands of love.

Furthermore, humanity has a significant and central position in the universe. Theism is discoverable through reason which strengthens our faith. The idea of God is the idea of a universal "thou" to whom all particular persons stand in relationship.

Herbert McCabe's Law, Love and Language for example, discusses ethics as a matter of obeying the law, ethics as loving and ethics as communicating with other people.

In Ethics as Law McCabe observes that to be subject to law is to be a member of a community. When a man obeys the natural law, which is the law of mankind, he is being true to a depth within himself, and to disobey it is to
violate himself. The natural law does not require a lawgiver, except in the sense that we may regard our humanity as given. It is not God who reveals to us the ten commandments, but the ten commandments that reveal God to us.

In ethics as love, McCabe observes that, if an action is an act of love then it is good, if not then it is bad. The laws and rules are taken as guidelines to the demands of love. However, to determine the meaning of the word love is problematic because it grows in meaning. An action which in one situation might seem unloving, might in another be an act of love.

Furthermore, man being a linguistic animal, has to receive direction from his group linguistically in the form of rules and prohibitions. Everything cannot be left to individual decision because one's decisions are always taken in the context of other people's decisions and one needs to be fairly sure about what these are going to be. It is to ensure that all persons are responsible in the same way that necessitates the law. McCabe recommends that our attitude to the law should be absolutist until the law is creatively broken by unforeseen cases which provide their own justification such as the love for the other.
The Cartesian theoretical standpoint has been set forth in Rene Descartes's books especially Meditations on First Philosophy and A Discourse on method. Here Descartes bases his philosophy on his famous statement of "Cogito ergo sum" meaning "I think therefore I am" sparking off the modern dualistic approach to philosophy. This approach divides the self into two, a body which acts without thinking and a mind which thinks without acting.

It is in these same philosophical works that Rene Descartes institutes the methodology of doubt as a way of arriving at truth. He doubts authority and all previous knowledge. Sense data is unreliable and it is possible that we might be asleep, dreaming that we are awake. Moreover, an evil genius might be deceiving us all the time to believe what we believe to be true.

To resolve the problem he had created, Descartes through an ingenious method arrives at truth somehow. By using his "Cogito ergo sum" idea, he proves his own existence and then the existence of the innate idea of a perfect Being, which must originate from God. God's existence as a perfect Being is thus proved. God is therefore incapable
of deceiving us because he is perfect. All knowledge from philosophy, theology and science is nothing but the truth because it originates from God.

The MacMurrian theoretical standpoint is propounded in his numerous books which span four decades from 1932 until 1965. They include:

*Freedom in the Modern World,*

*Some Makers of the Modern Spirit,*

*Interpreting the Universe,*

*Philosophy of Communism,*

*Creative Society,*

*Reason and Emotion,*

*Structure of Religious Experience,*

*The Clue to History,*

*The Boundaries of Science*

*Challenge to the Churches,*

*Constructive Democracy,*

*Conditions of Freedom,*

*The Self as Agent,*

*Persons in Relation,*

*Science, Art and Religion* and

*Search for Reality in Religion.*

It is pointless to review each of the above books because they carry through the same ideas.
We can therefore sample only a few and then summarise what is contained in the others.

In Freedom in the Modern World, MacMurray outlines three levels of freedom namely, economic, political and spiritual forms of freedom. Out of these types of freedom spring forth three levels of morality namely, mechanical, social and personal morality.

In Reason and Emotion, MacMurray discusses the relationship between the rational and emotional aspects of a person. Our usual assumption is that reason is thinking and planning, scheming and calculating, cold, detached and unemotional. Emotion, on the other hand, is assumed to be a feeling which is more colourful, full of warmth and delight, but also more dangerous. MacMurray affirms that reason is primarily emotional. The emotional life is the core and essence of human life. The intellect arises out of it, is rooted in it, draws its nourishment and sustenance from it.

Emotion is inherently good and instead of keeping it under control, we should allow it to develop and mature in its own freedom. Strict discipline destroys the free spontaneity of
emotional life. MacMurray recommends that emotional education should teach children to feel for themselves and that they should be taught by emotionally mature teachers.

In *The Self as Agent*, MacMurray wants to transfer the centre of gravity in philosophy from theory to action. Modern theoretical philosophy is characteristically private and egocentric. All meaningful knowledge should be for the sake of action which in turn should be for the sake of friendship MacMurray points out.

Action depends upon a plurality of agents. If the other is conceived in purely material terms then the self must be viewed likewise, but if he is conceived as a person, then he reciprocates in the same manner. Natural theology is based upon our common human experiences of the world. It can be discovered by reason alone without recourse to faith.

In *Persons in Relation*, MacMurray shows how personal relations lead to personal existence. An infant is born into a love-relationship which is inherently personal. The end result of maturity is not independence, but a mutual interdependence of equals in a wider
community. The moral rightness of an action arises from the fact that the actions of one fellow affect, either by way of help or hindrance, the actions of others. The basis for human relationships should be love. Morality depends on our ability to treat each other as persons.

Religion is about the community of persons. It must find its expression in common activities which have a symbolic meaning and a reference beyond themselves. Such activities are undertaken not for their own sake, but for the sake of what they mean or signify. Religion has to create communion by extending friendship to a wider and wider community.

Along the same trend of thought, MacMurray says in The Structure of Religious Experience that the salvation of the world is the task of religion. However, religion is at the crossroads of the pro and the anti religious, the conservatives and the reactionaries. It must either transform itself or vanish into oblivion.

All the facts of daily experience seem to be data for religion. Special activities such as dance, song or meals become sacred symbols
of communion. To the irreligious, prayer would appear simply as a man talking to somebody who is not there. However the idea of God as the universal other is inherent in religion. It thus enables us to conceive of a universal brotherhood of all mankind and all things.

We can therefore deduce that in his writings MacMurray has struck out on a new path and has based his philosophy on action. The "I think" of Rene Descartes is replaced by his "I do". The self then is not the thinker but the doer. MacMurray adopts the standpoint of the participant or the moral agent. He has rejected the dualistic approach and has instead adopted a holistic approach to philosophy. The person is one, a union of the body, life and the mind.¹²

According to MacMurray, thinking is not living but at best is a means or an instrument for living better. We have therefore to learn to live with the whole of ourselves and not only with thinking heads.

MacMurray has also tried to rescue philosophy from self-ridicule by rejecting doubting as an appropriate methodology. The
logic of doubt has driven many philosophers on the path of solipsism and atheism. MacMurray dismisses doubting as a methodology because it is just self-deception. He says that it is impossible to doubt what in fact we believe by a deliberate act of the will. That is just an exercise in pretence. It is a childish game of make-believe like that of the proverbial ostrich that hides its head in the sand and believes that it is not being seen by the enemy or that of a child who covers his eyes and believes that he is hiding from the mother. MacMurray claims that such a sustained effort of pretence will never lead to knowledge. It is only belief that is a necessary element in knowledge to usher us onto the path of theism.

The main problem in the world today, according to MacMurray, is that of human relationships. There is a growing insensitiveness to fellow human beings and an indifference to human values. To resolve this problem we must focus on morality.

MacMurray conceives morality on a three tier basis to correspond with his three tier conception of the person, the material, the
organic and the personal. He derives this conception of the person from our knowledge of the world as matter, life and personality, the three levels of reality.\textsuperscript{16} The material, the organic and the personal in the world are therefore equally reflected in ourselves as material, organic and personal beings.

Mechanical morality arises when human beings interact as if they were only material objects. Since material objects behave in a uniform and repetitive manner, human beings will also behave with complete consistency under this form of morality.\textsuperscript{17}

Social morality also called biological morality arises when human beings interact as if they were only living organisms. It is characterised by individual self sacrifice in the service of society as a whole. The individual then is only valuable if he promotes social development.\textsuperscript{18}

MacMurray then goes ahead and identifies his ideal system of morality under the simple title of personal morality. This form of morality arises when human beings interact and value each other as persons.\textsuperscript{19}
Morality is basically community-centred because it deals with how persons behave rightly or wrongly towards each other and how these relationships are governed. Morality is a demand for universal and unbiased rational behaviour. Every action should then be judged in the light of how it would appear if it were to be a universal rule or principle of behaviour.

MacMurray expects moral discipline to be imparted in early childhood. It must be love-based so as to engender a morality of freedom. Moral development must also be within a religious context because when morality blossoms it becomes religion.

Religion enables us conceive the idea of an ultimate unity of all mankind and also of all things in God the author of the world. Religion is therefore both community-centred and God-centred. It is involved not only with human relationships, but also with their relation with God.

**Hypothesis**

That John MacMurray’s ethical theory is coherent, righteous and relevant to Kenya.
NOTES


2 John MacMurray, The Self as Agent (London: Faber and Faber Ltd., 1957), P. 79.


12 MacMurray, *The Self as Agent*, p. 117.

13 Ibid., p. 77.

14 Ibid., p. 78.

15 Ibid., pp. 29 - 30. Morality is an integral part of the theoretical study called *ethics* (the science of philosophy of behaviour). Ethics as a philosophical discipline deals with the analyses of concepts of value, discusses or analyses the various ways in which human beings evaluate things, emotions and relations and it prescribes and proscribes what may and may not be done.
The two terms, "ethics" and "morality" are interchangeable in everyday usage and are thus used synonymously. In our discussion, we shall treat them as synonyms and whenever one appears, the other could as well replace it.

16 MacMurray, Reason and Emotion, p. 220.

17 __________, Freedom in the modern World, p. 187. A detailed discussion of "Mechanical Morality" is on pp. 185 - 192 in this same book.


19 Ibid., p. 207.

20 MacMurray, Reason and Emotion, p. 33.

21 Ibid., p. 90 and in Persons in Relation, p. 164.
2. MACMURRAY'S CONCEPT OF THE PERSON

MacMurray conceives the person on a three tier basis namely the material, the organic and the personal. He derives this from our knowledge of the world as matter, life and personhood which according to him are the three levels of reality. Matter is real, life is real and personhood also is real because

... the inorganic reality of matter is different from organic reality of plant and animal life and that again from the personal reality of human life.¹

Among the three levels of reality, matter is the lowest while the personal level is the highest and in between we have life or the organic level of reality. Within the organic level, there is the material and within the personal, there is not only the material and the organic, but also consciousness. All the characteristics of the material level appear on the organic level and all the characteristics of the organic level are included in the personal level.

The Material Level

The material level includes all the inorganic objects in the universe. It is also subsumed in plants, animals and human beings. As regards the nature of material bodies, MacMurray
says that matter is extended. This means that it occupies space at a particular point in time.

Matter is confined and functions only in the present time and within bounded space. It cannot recollect and learn from the past nor foresee and plan for the future. It is also amoral because it lacks the capacity for moral choice. It only depends upon the way an agent puts it into use either for good or for evil purposes.

MacMurray conceives matter as stuff. This connotes something to be moulded or shaped and be used. It is manipulated just as clay is moulded by a potter. MacMurray hints to its functional character by saying that

... matter is that which is acted upon or that which has form imposed upon it by an agent. Formed matter we call 'body'.

When being moulded or formed, matter does not shape itself. It is passive while the agent is active. This means that behind the totality of the material aspect of the universe, there must be an agent to act upon it. The agent is the universal and pure Personality we call God, the Creator.

The universe as matter is the universe as stuff which is passive to action, and the very conception implies an agent or source of action outside it and acting upon it.
It also appears that matter is mechanically directed which means that it behaves in a uniform manner. It will behave in the same way if the same conditions prevail. It repeats itself without end or until it is destroyed as shown by the repetitive motions of heavenly bodies such as the planets, the sun and the stars. When, for example, a stone is thrown up it will invariably come down due to the pull of gravity.

Matter expresses its own nature and so acts freely or spontaneously in acting mechanically or uniformly, in obeying the laws of nature, that is to say, the laws of its own material nature, with complete consistency and unerring precision. It is then said that material objects obey the fixed laws of nature and are determined by them. Scientists can then predict accurately from a sample what the rest of the same kind will do under given circumstances because of the said uniformity.

As for the ultimate destiny of matter, individual objects can be destroyed by the change or dissolution of its components, but the elementary or fundamental particles of which matter is constituted prevail or persist beyond the destruction. MacMurray explains that in this latter sense, matter is immortal and infinite.
... the death of a living creature involves its dissolution into the material elements of which its body is composed, and that, though these elements are eternally conserved, the creature itself, as a temporary complex of these indestructible elements, cannot persist when the complex is disintegrated.5

Therefore, even if an atom is destroyed, it will change into energy which can revert and become matter. Scientists have called this the conservation of matter and energy. The fundamental or elementary particles of matter cannot be destroyed and cannot perish.

The materiality in the world is equally reflected in ourselves as material beings. We only become conscious of our material nature after knowing the external level of reality. Without that material aspect of the world, we would not have our material characteristics. If there were no external objects in material form, we would not know ourselves as composed of matter.

MacMurray observes that we are not merely members of the human community, but elements of the natural world.6 We therefore depend upon other material objects for our sustenance, movement, action, in short for our existence because our nature is partly composed of matter. However, materiality is not the complete nature of personhood because there are still the organic
and personal levels.

The Organic Level

The organic level of reality is composed of all living things, the cellular, plant, animal and some aspect of human beings. MacMurray simply divides them into "plant life and animal life" and assumes that the higher forms of animal life, unlike plant life, have consciousness. Their main characteristic is the possession of life, an essentially concrete activity and the vital force in all organisms. Life enables an organism to move, change or become itself because

... living bodies do not always behave in the same way in the same circumstances. It belongs to their nature to vary. This variation "consists in a harmonious interchange and interplay between the living thing and its environment." The offspring are not mere duplications of the parent, but are "reproductions with variation." In the process of growth the organism "develops or varies in a definite direction." Life is geared towards the propagation of the species through evolutionary processes in which the various species are improved. Life is then a process of development or progress towards an ideal state in some unknown future. Every period in an organism's development has the potentiality of giving way into the next which is then actualised.
The growth and activity shown by organisms are not random processes, but are so controlled that they form integral and coordinated or organised systems. MacMurray conceives this as "a harmonious balancing of differences and in its pure form, a tension of opposites." This has prompted him to say that

Every living being has its own lifecycle, a definite cycle of spontaneous variation through which it expresses its own nature.

A premature death is due to the "failure of the particular organism to adapt itself to its environment." Somewhere in the process of living it succumbs to environmental hazards.

Life must have a body for its nature to be complete. The organic level of reality functions both in the present and in the future. It begins from the present and dialectically and progressively (at times retrogressively) plunges itself into the future. It is limited in space and time and by matter. All organisms, except human beings, are amoral.

As for the purpose of life, MacMurray says that the main purpose of life is development or progress, "the realization, age after age, of an increasing complexity of organization." To create this evolutionary and progressively more and more complex society, an organism has to grow to
full maturity and hand over the banner of life to
the next generation to be perpetuated towards the
horizons of the unknown and endless future.
MacMurray also asserts that "Joy in living is the
end of life."\(^{17}\) By this he means that the ultimate
purpose of life is joy or happiness.

As to whether there is life after death,
MacMurray believes in a form of immortality for life
in general, but believes in the demise of a particular
organic object. MacMurray cites, for instance, that
during the lifetime of an organism: "The matter
of the living body is not preserved. It is in a
continual process of dissolution and replacement."\(^{18}\)

Life is sustained throughout the organism's
life-cycle although it gradually and continuously
sheds and replaces its material particles. It is
possible, therefore, that the material particles of
an adult organism are totally different from those
which it had at birth. Life, in the meantime, has
been preserved although the material particles have
kept changing through disintegration and renewal.

MacMurray accepts that when a plant or an
animal dies, then that is its particular terminal
stage in its life-span. However, when it reproduces,
an aspect of its life is carried forward indefinitely
through the offspring into successive generations.
"Life is maintained from generation to generation
through the process of reproduction." In that sense an aspect of the organism's life persists beyond its physical death because

...life itself is conserved in the reproduction of new individuals from the old, and, whatever this conservation of life may be, it is certainly not the conservation of the material particles of which the individual's body is composed. There is, therefore, in the universe a conservation of life which is quite distinct from the conservation of matter.

Furthermore when an individual organic object dies, life in the universe is perpetuated eternally and infinitely through other living organisms. In this other sense also life is immortal.

The Personal Level

The personal level of reality encompasses human beings, the departed, God and any other supernatural beings. This personal level of reality is on a higher level than the organic aspect of reality because it has the additional quality of consciousness. A human being, for example, is a three-in-one entity constituted by the material (body), the organic (life) and the personal level or consciousness.

We know the world as matter, as life and as personality. This knowledge is the knowledge of a threefold nature in ourselves and of a threefold dependence of ourselves upon the world.
Human beings have functional and social characteristics because of their material and organic constitution. These attributes arise from our diverse skills and varied capacities for performing different tasks and services for society. Beyond these characteristics, a person has his own peculiar and exclusive attributes.

Attributes of the Personal Level

The main attributes of the personal level of reality are consciousness (reason), communion (friendship or love), freedom and equality. Through consciousness or reason, personhood transcends time and space and it also attains immortality. Communion enables human beings to unite and act amicably without any internal or external constraints and equality is the ability to interact with each other with none being superior or inferior.

Consciousness

MacMurray has defined consciousness as

... the capacity to behave in terms of the nature of the object, that is to say, to behave objectively. Reason is thus our capacity for objectivity.22

Through consciousness man is capable of understanding himself, others and his environment. Self-consciousness as an aspect of consciousness enables one to be aware of himself. In this case he becomes the object of his own consciousness. He can then think about himself
and reason about his origins, the purpose of his existence and his ultimate destiny. "If he were not self-conscious he would not be a person."²³

However, without other persons, one would not be aware of himself as a person and so would not be self-conscious. Our consciousness always goes beyond ourselves and grapples with what is not ourselves. It springs from the individual acting consciously upon the external other.

If we did not know that there are other persons we could know literally nothing, not even that we ourselves existed.²⁴

Our reflection upon personhood emerges from our need to understand other persons. "I am I because I know you, and that you are you because you know me."²⁵ We are therefore dependent upon other persons for our existence and without them, we would not have human characteristics.

Consciousness enables us to abstract and reorganise our own ideas and those from without. We have memory of the past, knowledge of the present and foresight into the future so as to plan or unplan accordingly. Reason helps us

... to acquire greater and greater capacity to act objectively and not in terms of our subjective constitution.²⁶
We can think of ourselves and of others, of our immediate environment and of far away places such as other planets and galaxies. Thought enables us to choose among alternatives, transcend infinite time and infinite space.

According to MacMurray, rationality manifests itself in humanity through certain creative faculties such as speech, tool-making, aesthetic appreciation and intricate social organization. A person uses his rationality to change his environment to suit himself instead of adjusting himself biologically to suit the environment.

Consciousness qualifies a human being to be designated a person. A corpse is not called a person, but rather a dead body of a person. Consciousness is spiritual and immortal. MacMurray observes that consciousness is conserved throughout the life-span of any given human being. He cites the phenomenon of sleep and that of unconsciousness in which the processes of life must continue unabetted in unison with the material elements or else the human being perishes. Personality, in a way, is meanwhile suspended.
Yet as soon as we recover consciousness we are immediately aware that personality has been conserved across the time-gap. To this extent, then, the conservation of personality is independent of temporal continuity.28

MacMurray explains further that when we think and delve into the past, unravel the present, project into the future and cover instantly great distances, we transcend time and space and "hold past or future existence within the limits of the temporal present."29 This is because

... for personality there is a freedom, in time, from time, which enables it, at least within limits, to be 'spectator of all time and all existence'. The limits of our personal consciousness extend far beyond the temporal limits of our organic life.30

Personhood to some extent is neither limited by time and space nor by matter and life. It is in a way super-temporal, super-spacial, super-natural and super-organic and

... it follows that the fact of death, indeed, the fact of the necessary mortality of the organic, does not in itself imply the mortality of the person.31

Every living organism must eventually die and its organic aspect ceases to exist thereafter. It does not mean that the personal element of a human being dies with the organic. Personhood continues to exist as consciousness because it transcends matter and life and also time and space.
Communion

The ability to come and act together in an amicable and happy atmosphere is communion, friendship or love.

It demands a relationship with one another in which suppression and inhibition are unnecessary.\textsuperscript{32}

Within communion, persons love each other for their own sake, but not for their utility-value nor for the pleasant emotions that they arouse.

They do not serve partial and limited ends. Their value lies entirely in themselves and for the same reason transcends all other values.\textsuperscript{33}

Love is fulfilled only when it is reciprocated and it is therefore the basis upon which personhood is erected. Love is ultimately analogous with God through "the recognition by the intuition of reason."\textsuperscript{34} The individual must interact mutually with other human beings.

The capacity to love objectively is the capacity which makes us persons. It is the ultimate source of our capacity to behave in terms of the object. It is the core of rationality.\textsuperscript{35}

We have therefore to depend upon other human beings for our livelihood and for our being persons. True religion, then, should facilitate unity in society so as to foster communion, friendship or love among people.
Freedom and Equality

The ability to live spontaneously without any internal or external constraints such as rules, principles, restrictions and regulations is freedom while the ability to interact with each other on the same footing with none being either superior or inferior is equality.

Without freedom, equality is not possible and without equality, freedom is not also possible. Freedom is a prerequisite for equality and vice versa. Furthermore without both of them, love is stultified and consciousness is not fully realised.

It is through equality that mutuality can be attained. "To maintain equality of persons in relation is justice." This leads to certain basic human rights such as the right to a decent life. Freedom involves the ability to feel, think, choose and act without any constraints because "a man is free only when he does exactly what he wants to do, without let or hindrance."

The freedom of a community of people depends upon how each of them behaves. The freedom also of each individual depends upon how the others behave. "The freedom of any agent is conditioned, inherently, by the action of all other agents." Everyone in a community, therefore, is responsible for whatever he does for the sake of the others. Responsibility is an integral part of freedom.
Matter is not free because it is determined to obeying natural laws in constant uniformity. Its determination "is another way of saying that it is free in obeying a fixed law." Organisms are not also free because of the limitations of their nature. They have to vary spontaneously in order to adapt to the environment.

According to MacMurray, personal freedom can manifest itself in three forms due to the treble nature of personhood. The three types of freedom are material freedom, social freedom and personal freedom.

Material freedom also called economic freedom springs forth from our interaction with the material world. The relationship is cold and detached. Human beings strive to satisfy their physical needs such as food, housing and wealth. The pursuance of this form of freedom leads to mechanical morality in which obedience to moral law is paramount.

Social freedom also called political freedom springs forth from our interaction with the organic world. The relationship is full of feeling and human beings strive to satisfy their social needs such as dominating others. The pursuance of this form of freedom leads to social morality which revolves upon the idea of self-sacrifice for society.
The goodness of one depends upon the contribution he makes to social progress.

Personal freedom also called spiritual freedom springs forth from our free interaction with fellow human beings on an equal footing. The relationship is one of friendship or love. Human beings strive to satisfy their spiritual needs such as the need for love and knowledge.

The pursuance of personal freedom leads to personal morality in which the good life is one revolving around mutual love. This form of freedom enables human beings to have the capacity for moral choice. They can then choose between good and evil, right and wrong, the moral and the immoral.

Analysis

MacMurray's three tier conception of reality seems to be arbitrary because the organic level could very well belong to either the material level or the personal level. This is the way the dualists, like Rene Descartes, have conceived the universe. They have no room for the organic element. It is lumped either in the realm of matter or in that of mind.

However, that division of the dualists distorts the nature of personhood because each half
has its own function. The material part acts without thinking while the spiritual part thinks without acting. The universe could also be conceived on a Thomistic six tier basis

... of inorganic substances, through vegetative forms, the irrational sensitive forms, of animals, the rational soul of man, to the infinite and pure Act, God; ..., between the human soul and God there are finite and created spiritual forms which are without body.41

MacMurray merges plant and animal lives under the organic aspect and human life shares personhood with the angelic beings and the divinity. He then arrived at his three tier conception of the universe in terms of the material, the organic and the personal.

MacMurray's revelation of the organic element in a human being can easily be taken as splitting personhood into three. Matter then obeys laws without living or thinking and the organic aspect lives without either obeying laws or thinking while the personal element only thinks but does not obey laws and does not also live.

MacMurray rescues himself from this dilemma by insisting that a human being is a three-in-one entity. Personhood is a three dimensional whole like a triangle which cannot be one without the three sides or even a piece of coin which
cannot be a coin without the head, tail and the edge.

A human being, therefore, cannot be called a person if any of the elements, namely the material, organic and personal, is missing. The material and the organic elements are subsumed in the personal element of a human being. The soul has to transcend the body in order to apprehend it.

MacMurray observes that matter can neither recollect and learn from the past nor foresee and plan for the future. We do agree with him, but it is possible that this may only be an expression of our own prejudices as human beings. Material "consciousness" could be in a different form such as the magnetic field.

When MacMurray says that all the characteristics of the material level appear on the organic level and all the characteristics of the organic level are included in the personal level, he seems to suggest that the material aspects of the universe is the material body of the universal Personality.

Furthermore, MacMurray says that matter is subsumed in the organic and both matter and life are subsumed in the personal level. Does MacMurray mean that God has a material body? This idea verges dangerously on some form of pantheism, but he denies it by saying that
... the conception of God at which we have arrived is not pantheistic. Pantheism results from the attempt to give religious colour to an organic conception of the world. A personal conception alone is fully theistic and fully religious. God, therefore, as the infinite Agent is immanent in the world which is his act, but transcendent of it.

Furthermore, it is highly hypothetical for MacMurray to claim that if there were no external objects in material, organic and personal forms, we would not know ourselves as being material, organic or personal. This idea can neither be proved nor be disproved, but it appears to be rather naive because it tends to underrate human intelligence.

How about the Biblical story in Genesis where Adam appears to have known that he was different from the cattle, birds and the wild beasts before Eve was created? In answer MacMurray would probably assert that Adam was in direct communion with the Personhood of God and that enabled him recognise his own personhood.

We can also question MacMurray's assumption that life, like matter, is infinite in the universe. Our knowledge so far has not revealed any signs of life anywhere else in the known universe apart from mother earth. There may be life somewhere else or there may not. However, if life is confined to the earth and there is a nuclear holocaust, life would
be blotted out of the face of the earth and the infinity of life would be no more.

In suggesting that an aspect of life is carried forward during reproduction one may easily think that MacMurray is agreeing with the African concept of re-incarnation in which the departed are reborn in new generations. MacMurray is, however, referring to the transfer of life through the reproductive cells while the African tradition believes in the partial re-incarnation of the dead through certain characteristics or physical distinctions of infants.43

Although MacMurray's argument on the immortality of personhood appears to be simplistic, it drives the point home and it is plausible. It is in great contrast to the belief that immortality could be due to our hopes and fears. That we fear dying and we hope immortality will rescue us and those we love from death. That we also yearn to be reunited with the departed when our own deaths materialise. That immortality could be a psychological defence-mechanism in which we attempt to deny or ignore death.44 If there is an afterlife, however, it must be drastically different from the life we are leading here on earth.
NOTES


2 ________, *The Self as Agent*, p. 91

3 ________, *Interpreting the Universe*, p. 100.


5 ________, *Reason and Emotion*, p. 270.

6 ________, *Persons in Relation*, p. 212.


8 ________, *Interpreting the Universe*, p. 36.

9 Refer to footnote number seven above

10 Ibid., p. 179.

11 Loc. cit.

12 Ibid., p. 194.

13 ________, *The Self as Agent*, p. 33.

14 Refer to footnote number seven above.

15 Ibid., p. 179.

16 Ibid., p. 180.

17 ________, *Reason and Emotion*, p. 90.

18 ________, *Interpreting the Universe*, p. 109.
19_________, Reason and Emotion, p.270.
20Ibid., p.271.
21Ibid., p.220.
22Ibid., p.19.
23_________, Interpreting the Universe, p.136.
24_________, Persons in Relation, p. 77.
25_________, Interpreting the Universe, p.137. This notion is similar to the traditional African concept of "I am because we are, and since we are, therefore I am" echoed by John S. Mbiti in African Religions and Philosophy (Nairobi: Heinemann Limited, 1979), p.214.
26MacMurray, Reason and Emotion, p.23.
27Ibid., p.196.
28Ibid., p.275.
29Loc. cit.
30Loc. cit.
31Ibid., p.277
32Ibid., p.97.
33Ibid., p.101.
34Ibid., p. 63.
35Ibid., p. 32.
36 ________, Persons in Relation, p.190.
38 ________, Persons in Relation, p. 119.

40 Ibid., p. 101.

42 MacMurray, Persons in Relation, p. 223.

43 John S. Mbiti, African Religions and Philosophy, p.118.

44 MacMurray, Reason and Emotion, p.261.
3. **MECHANICAL AND SOCIAL MORALITY**

Mechanical morality arises when human beings interact as if they were only material objects. Since material objects behave in a uniform and repetitive manner, human beings will also behave with complete consistency under this form of morality.¹

It is possible therefore to predict accurately from the behaviour of a sample, say one man, what the rest in his society would do if the same conditions prevailed. The members of such a society would follow strictly their traditions and the resultant form of morality would be habitual and conservative.

Social morality, on the other hand, arises when human beings interact as if they were only living organisms.² It can also be called biological morality. It is characterised by individual self-sacrifice for the society as a whole.

Social morality also demands adaptation and submission to a social purpose. MacMurray defines purpose in this context as "progress - the development of humanity."³ The individual is only valuable if he promotes social development which in turn will bring about further development for successive generations who will have to behave likewise ad infinitum.⁴
Mechanical Morality

Mechanical morality arises from the material aspect of reality. It is also called physical morality. In this form of morality, human nature is conceived on the analogy of material objects which obey physical laws. Human beings, then, interact as if they are only material objects. They will obey so called moral laws. Their lives will also be regulated by rules and regulations. This form of morality will be

... the morality of duty, of policy and plan, of principle or moral law, of doing what you ought to do and not what you want to do.5

This morality of duty or principle, MacMurray observes, was clearly depicted by the type of morality advanced by the German philosopher Immanuel Kant (1724 - 1804 A.D). The Kantian ethical theory is wholly based upon acting from duty and not from inclination.6

MacMurray also cites at length the British philosopher Thomas Hobbes (1588 - 1679 A.D) in order to illustrate what mechanical morality entails.7

Thomas Hobbes conceived man in the state of nature on the analogy of material objects. He explained human behaviour in terms of moving bodies which collide. The response to interactions with
other human beings and also with objects depends upon the human passions of love and hatred. The most dominant passions are the lust for power and the fear of violent death.

In this state of nature, the individuals struggle only for survival. They fight to subdue or even destroy each other so as to wrest property from them and every individual wages war against everyone else. There is no respect for each other because there is no morality in terms of goodness and justice. Morality in this case is highly individualistic and relativistic. Human beings become extremely egocentric and individual appetite becomes the measure of good and evil.

Hobbesian morality is analogous with prudential morality because it is only out of fear or selfish motives that men reason and resolve to come together and respect each other's rights. The culmination of this reasoning process is the founding of an external force, the Commonwealth personified in the Leviathan who is all powerful, dictatorial or authoritarian.

Such an overall power is inevitable in the effective enforcement of morals and laws within society. The harmony and the unity within the
society or the state can only be maintained by the iron hand of the sovereign and the subjects are then obliged to obey him. Mechanical morality is, therefore, determined by an external force or authority. The resultant form of morality will also be dictatorial or authoritarian.

The external force or authority which determines mechanical morality, need not be an individual or a few individuals. It could be many individuals, the supernatural God or gods, the state, a religious organization or it could even be the general consensus of a particular society such as the pre-colonial African traditional way of life. It could also be the authority of holy scripture or religious books such as the Torah of Judaism, the Bible of Christianity, the Koran of Islam, the ancient Vedic writings of Hinduism or the Sikh sacred book Adi Granth, and so on.

The social organisation which emerges from mechanical morality is legalistic because members have to adhere strictly to fixed laws. All human behaviour is determined and dependent upon laws. Determinism and conformity become the norm for the society. This legalistic conception of morality and the subsequent casuistry would exclude any possibility of making a moral choice in a given situation. One would only have to refer to the laws and act accordingly.
Social Morality

Social morality or biological morality arises when human beings interact as if they were only living organisms. Human nature is then conceived as being analogous with the organic level of reality.

According to MacMurray, social morality is characterised by complete harmony guided by some utopian goal. The virtuous society is that one which promotes humanity as a whole. It adheres to what is expected of it by natural human needs and laws. Any deviation from the set goal is unjust and evil.\(^8\)

The virtuous person in social morality adheres to what is required of him by society. His virtue will be measured by his contribution to social harmony and progress. Life will be full of purpose and every individual endeavours to achieve his set goal for the sake of the society. The individual adapts and submits to social expectations and whatever detracts him from the set goal must be evil because it threatens the very existence of the society.

The social setting of the individual is analogous with the environment of an organism. The whole is more important than the individual.
The individual has a duty to serve his society because he owes it everything he has including his life. It is natural for him to contribute his utmost in the course of social progress for the benefit of future generations.9

The progress of humanity as a whole is for an ultimate good in some utopian future.

We don't merely belong to the present organization of society, for that, in its turn, is only a single scene in the drama of human history.10

MacMurray, then, cites Plato's The Republic as an example of a social theory which was based on social morality.11 In that book, Plato constructs an ideal or utopian society which is supposedly just. In that utopian society, the state controls and regulates almost the whole of a person's life from birth till his death.

Plato also viewed the good life as that of inner harmony not only in the individual, but also within society as a whole. To behave well, one must perform one's own prescribed social task within the limits set by the rulers. Goodness and virtue are intimately linked with the kind of behaviour which generates well-being and happiness.
Every individual caters for the interests of his social class which in turn caters for the interests of the whole society. An individual is valued only for the service he renders society.

MacMurray also refers to Rousseau as a Philosopher who based his social theory on social morality in *The Social Contract*. Here an ideal social organisation is based on the concept of the General Will which includes the sum total of all private wills of the citizenry. It also transcends the said sum total and acquires its own nature as an artificial person in the name of the state, the embodiment of what is good or virtuous in society.

Laws are enacted through the General Will. All the citizens, including the Sovereign or Legislator, must obey these laws because they personify the wishes of the whole populace which approves them. It is only appropriate to surrender ones body, soul and estate to the General Will because each individual who is party to it will benefit.

In this ideal society, conformity in the name of following traditions will be the goal and people have to think and act alike so as to eliminate controversy and strife. Subservience or obedience will become the ultimate virtue.
Social morality leads eventually to the enslavement of the very individuals it was to serve. That is the inevitable result of assuming that human beings are only but living organisms. They will have to be submissive to the society.

Individuals under social morality have to toil in self-sacrifice for the sake of social progress to benefit all humanity. It is a morality of service and more service and so on ad infinitum.

The good man is the man who serves his country, serves his generation, identifies himself with the good of the community and devotes his life to the accomplishment of a social purpose.\textsuperscript{13}

Individual freedom is thus curtailed and it is only a question of obeying and serving an authority. However, the ideal of service in social morality negates itself because everyone will refuse to be served yearning only to serve.

Morality is necessarily universal, and if everybody served everybody else, and sacrificed himself to everybody else, nobody would get any benefit. Moreover, if you do things for other people, it will tend to destroy their capacity to do things for themselves and for others.\textsuperscript{14}

Some people, therefore, cannot be condemned to a life of service while the others wait to be served. Everyone will be involved in serving. There should be nobody selfish enough to receive that service.
In social morality, therefore, whatever is good for the whole must be good for each of its components. This form of morality should inevitably be good for every member because it is good from the social point of view.

Every member has to think and act in terms of the society's needs. Individuals have no choice, but satiate the social demands because ultimately they will all benefit. The ideal for each member is not only subservience or obedience, but also dire self-sacrifice or self-devotion to the service of social progress or development.

We can also see that social morality would also consist in the homage of some social ideal which is used as the basis for an utopian society here on earth. The members have all to be conformists by necessity. The most important principle is the utopian ideal which has to be achieved ultimately. All the members have to adjust to suit social demands.

Individual members consequently become only cogs in the wheel of social life as they conform to society's habits. Balance and harmony prevail and social unity is enhanced. This can only be achieved by early brainwashing through moral education so that everyone conforms to the will of society.
Analysis

Mechanical morality is negative because it advocates for total conformity in obeying laws. It is contrary to human nature to be consistently repetitive. If that was possible, then, the people would be reduced to being automatons. They would not even be responsible for whatever they did because they would only be conforming to the law or the moral code as given by a higher authority who should then be answerable. They would become, as MacMurray says, "an instrument of someone else's purpose." That would indeed be inhuman.

To treat other people as instruments or as material objects is wrong because human beings are better than bodies in motion. They are conscious beings and should not become simply a means to ends or purposes. They have an intrinsic value and not merely a utility value.

The egocentrism in mechanical morality and the subsequent prudential morality are anomalies because people should consider the feelings of others whenever they act. Morality is not just an egocentric affair because the actions of one member have direct or indirect repercussions on others in society. Prudential morality may also be counter productive for the individual concerned because what may be good for now may turn out to be bad in the long run.
The relativism in mechanical morality may degenerate into moral anarchy because while one may value such virtues as love, kindness, mercy, justice and so on, another may consider them as manifestations of human weakness. The latter may then take advantage of the former who will resist.

MacMurray concludes that mechanical morality is a false morality because it assumes a person to be only a material object which has to obey laws. That laws have nothing to do with morality, but only help in social organisation. MacMurray seems to be contradicting himself because if it is a false morality then he should not call it a morality at all. We also know that laws have something to do with morality because they give us direction and serve as a basis for morality. MacMurray possibly means that we should not lay so much stress on laws, rules and regulations to the detriment of higher forms of morality.

Mechanical morality is only inadequate and inappropriate as an ideal form of morality for human beings, but it is of great assistance to those who are immature morally such as children and the mentally retarded adults. It also acts as a good scaffolding for the higher forms of morality.
Social morality also negates humanity because everybody becomes only a means to an end. People become servants or worse still slaves with only one master, the society. Humanity will be degraded to the level of animality. People can then be likened to oxen which plough for the farmer but not for themselves or donkeys which carry goods for a trader and none for themselves.

Furthermore, if we all serve in the name of human progress, then successive generations have to do the same so as to be moral. This will create an endless chain reaction. There will be nobody to enjoy the fruits of these labours or sacrifices of humanity.

It is futile and absurd for everyone to serve all their lives without benefiting. An individual should enjoy the fruits of his toil here and now in his lifetime or else his offspring, relatives and friends should benefit instead.

Under social morality, human beings are rendered inferior to their own social organisations and institutions such as the state and industry. Their freedom is lost and they are enslaved. This has been the inevitable consequence of industrialisation in the Western world and the extreme state control in the Eastern communist bloc which is
currently crumbling and heading for the free market economy.

The third world countries, it seems, are headed for the same disastrous fate of intensive and extensive industrialisation and state manipulation of her citizenry especially with the incessant coups and counter coups.

As an ideal, social morality is also inadequate and inappropriate for mankind although it is better than the mechanical form. Its problem arises only because it assumes that human beings are only but living organisms. Human beings are on a higher level because they are more perfect than organisms. They deserve a morality which is appropriate to their nature and that could be personal morality.
NOTES


2Ibid., p. 194. A detailed discussion of "social Morality" is on pp. 193 - 202 in this same book.

3Ibid., pp. 196 - 197.

4Ibid., p. 198.

5Ibid., p. 78.

6MacMurray, Reason and Emotion, p. 124. A further mention of the Kantian ethical theory by the same author is in Persons in Relation, pp. 125 - 126.

7__________, Persons in Relation, pp. 134 - 145.


9Ibid., pp. 196 - 197.

10Ibid., p. 197.

11__________, Persons in Relation, p. 125.
12 Ibid., pp. 140 - 141.


14 Ibid., p. 102.

15 Ibid., p. 188.
4. PERSONAL MORALITY

Personal morality or rational morality arises when human beings interact and value each other as persons. It is a morality of freedom and equality. It subsumes the other lower forms of morality, namely the mechanical and the social.

In this form of morality, there will be laws or rules, but these must be discarded in a situation where the love of the other has to prevail. There will also be social conformity to be maintained, but it must be disrupted for the sake of love.

Personal morality is applicable at all times and in all places. It is objective and universal for all peoples no matter the age, civilization or race. It is acting or behaving in a rational manner for the sake of the other or others without any bias or prejudice in our favour or for our loved ones.

Morality demands that we should act 'in the light of eternity', that is, in terms of things as they really are and of people as they really are, and not in terms of our subjective inclinations and private sympathies.

An act is moral, therefore, if it is objectively and universally right or good just as in
Immanuel Kant's categorical imperative: "I am never to act otherwise than so that I could also will that my maxim should become a universal law."^4

The morality or immorality of an act depends also upon the agent's knowledge. If an agent is ignorant of the evil that he is committing, then he is not guilty morally. An individual, for example, who in the pitch of darkness spears another to death while believing that the victim is a dangerous wild animal is not guilty morally of murder. Conscience also enables a human being to differentiate between the good from the evil and the right from the wrong.

Intention, according to MacMurray is another basic criterion of judging the morality of an act. Intention involves knowledge and is anticipatory or forward-looking. For an act to be categorised as morally good or bad, the complete consideration of its intention must be taken into account.

The absence of a good intention renders an act bad even if the act seems to be good at surface value. A manager in a company, for example, may offer a beautiful woman a job with the intention of satiating his sexual desires. Such an act of offering a job, though it appears good, is rendered bad by the intention. Therefore, "If a materially good act is done with a bad intention the total human act, ..., is rendered morally bad."^7
Furthermore if an act is bad and the intention is good the act remains bad because a person may act in accordance with the best of intentions and yet be mistaken. Idi Amin the former president of Uganda, for example, may have acted with the good intention of improving Uganda by expelling Asians and also killing thieves, smugglers, suspected guerrillas, some of his opponents, some innocent civilians including one of his wives, yet his acts led to torture, pain, rape, genocide and to the virtual destruction of Uganda itself.

To act is to realize intention and it is also to enter into a relationship with the other. Morality is based on personal relationships because "the actions of one person affect, either by way of help or hindrance the actions of others." An act is morally right if the intention is to foster love and morally wrong if it does the opposite. Whenever one acts, he must know that he is a member of a community and

... he is entering into intentional relation, directly or indirectly, with the others. This universal and necessary intention, which is the same for all agents, because it springs purely from their nature as agents, provides, therefore, a norm for the rightness or wrongness of all actions whatever.
It is the individual agent who must be responsible for his moral or immoral acts. For any individual to become a responsible agent, he must be free. Freedom is when one is not bound, constrained, caged or enslaved by external or internal fetters. Without freedom, there can be no morality at the personal level. Freedom is the foundation and it demands responsibility for one's own actions. Personal morality becomes moral freedom because it is characterised by freedom of action. However, it is only real people who can be free but not pretenders.  

MacMurray claims that there are no absolute rules, regulations or laws within personal morality because such rules or laws will interfere with freedom. However he goes on to contradict himself by giving one rule which says that, in order to promote morality at this level, rules regulations or laws which limit real human freedom should be removed.  

A true and just communal order invariably creates an atmosphere in which personal morality thrives. Conditions to foster justice, freedom and equality should therefore be set up. Institutions such as the state, the church, educational ones and so on must foster justice. They must also foster individual freedom and equality by removing any external or internal constraints binding any of
their members.

Freedom, however, is not social license to do evil. Immoral acts must be curbed and education should promote and help to mould an individual to behave freely and responsibly.

Instead of saying that any freedom is bad which is against morality, we ought to say that any morality which is against freedom is a bad morality.\(^\text{13}\)

Education should neither instil fear nor should it be used as a means to solicit affection. It should be used not only to amass knowledge and skills, but should also prepare an individual to behave freely and responsibly within the community.

There must be freedom and equality for communion, friendship or love and even sincerity to be realised. Any physical, sexual, functional or other personal differences should not affect the equality of persons, but should rather help to deepen and widen the scope of cooperation and communion.\(^\text{14}\) The sexual differences between a man and a woman, for example, can be a source of very intimate cooperation and friendship.

Sincerity is living honestly and truly with oneself and with others. It is living realistically without any pretence at all. It is only
human beings, unfortunately, who are capable of pretence. Animals and plants never pretend at all. They are just incapable of doing so. Our concept of what is the reality is ultimately what governs our day to day behaviour. Living where mutual sincerity prevails leads to friendship.

Friendship is synonymous with communion or love. Friendship involves affection but is deeper than it. Affection is only a feeling of attraction as evoked by casual friends, extended relatives and even wild beasts. Friendship comprises common interests with same likes and dislikes. It is

... the name that we give to such relationships between persons as are fully personal, ..., in which one person is consciously related to another as a person in terms of his personality.¹⁵

Communion, it seems, is only a wider aspect of friendship and is inclusive of it. Love, on the other hand, is the bond which unifies the friendship and the communion.¹⁶ Love is deeper than simple admiration. It is based on reason and entails knowledge and understanding.

Love is neither day-dreaming nor is it sentimentality which only thrill for the moment. Love is neither the initial flush of attraction so called falling in love or love at first sight nor
is it blind as we so often hear from common folk. It is spurious to believe in the old adage which says, "out of sight out of mind" because that refers only to infatuation which soon fades away.

However to distinguish between infatuation and love is not a simple matter. One clue is that love is not selfish, egoistic or self-centered. A person may be in love when he or she has an overwhelming feeling of attraction and appreciation for another. It is the outpouring of self for the sake of the other or others. The lovers

... have no ulterior motive. They are not based on particular interests. They do not serve partial and limited ends. Their value lies entirely in themselves and for the same reason transcends all other values. And that is because they are relations of persons as persons. They are the means of living a personal life.17

Love persists and is constant, unchanging and permanent. The test of time proves the difference between the two feelings of love and infatuation. Other ways to differentiate between the flirting feelings and love is to delve into what the lover has already done, what he is doing and what he is prepared to do in future for the loved one. A true lover cannot allow the other to suffer unnecessarily if he can help it. He will endeavour to foster the welfare and happiness of the dear one through self-sacrifice.
At the level of personal morality, the other person is loved intrinsically as he is with his strengths and weaknesses. He is not loved for his utility-value or for any extrinsic selfish passions that he arouses in the lover as is often depicted in sentimental love.

Love cannot abide deceit or pretence or unreality. It rests only in the reality of the loved one, demands the integrity of its object, demands that the loved one should be himself, so that it may love him for himself.\(^\text{18}\)

Love is the absence of fear and it may or it may not involve erotic attraction with its resultant psychological implication. Love is voluntary and it emerges from our own free-will. It thrives well where there is freedom and equality.

Love may even continue even though it is not reciprocated. This is why the followers of Christ believe that the highest form of love is "agape" or disinterested love in which the lover gains nothing from the loved one and it involves unselfishness and self-sacrifice.

Personal morality must fundamentally cultivate love. It can therefore be described as a morality of love. It is best depicted in the
relations of any normal family united by overwhelming and enduring love.

The family is the original human community and the basis as well as the origin of all subsequent communities. It is therefore the norm of all community, so that any community is a brotherhood. The family union is characterised mainly by mutual love, sincerity, self-sacrifice and unselfishness. The freedom within the apparent bondage of the family unit benefits everybody. The independence within the dependence does likewise. The apparent inequality is reversed in due course and inevitably negates itself. "The more a society approximates to the family pattern, the more it realizes itself as a community."

The main aspiration of personal morality is to improve and make each individual become or approximate as much as possible a perfect person. Such an individual will guard against, even in the face of death, anything which dehumanises mankind, for example, immorality. The evil in a criminal permeates and corrupts others while the good in one enhances the others in the community.

The saints of each religion (for example, the Christian martyrs of Uganda) and the heroes of each community (for example, Jomo Kenyatta and Tom Mboya of Kenya, Winston Churchill of Britain, George
Washington of America and so on) are constantly remembered because their deeds portray them as the best persons that those communities have produced. Their exemplary lives shower others with an intrinsic quality and integrity.

Personal morality aspires for a just society because justice is an aspect of morality. It is a restriction which we impose on our own power for the sake of others. To be fair in our dealings with others means that we do not exploit their weaknesses to our advantage.

We have a moral obligation to be just, to act always in a manner that is fair to all those persons who are affected by our actions.²²

Justice, however, seems to be an ambivalent moral concept. In one sense it is the bare minimum requirement for morality while in another it is the totality of morality.²³ Justice, for example, can be demanded and be enforced while most of the other virtues such as temperance, courage, wisdom, benevolence, love, faith, hope, charity and so on cannot be wrenched out of any individual by force.

Without justice, on the other hand, the other virtues lose their moral quality. MacMurray
explains: "To be more than just to some and less than just to the others is to be unjust to all." In other words to be generous, for example, to some at the expense of others leads to the negation of generosity. Such an individual who does so would be categorised as being unkind and unjust. To be temperate in drinking beer while being gluttonous with food or lustful in sensuous matters leads one to be classified as either intemperate, gluttonous or lustful.

Analysis

MacMurray champions the objective universality of morality in which good is to be desired and evil is to be shunned by acting in the light of eternity. Universalising one's behaviour seems to be some eternal guiding principle in which people have to act in such a way that it would be proper for anybody to behave in that manner at any time and in any place. It is acting in a sense for the sake of eternity.

We should, however, expect only a universal being to be capable of universalising his behaviour. How then can mortal man, who is limited by matter, life, time and space, achieve the impossible task of universalising his behaviour? A human being's
knowledge is in fact limited and he cannot know whether he is acting in the light of eternity or he is acting in the light of his own bias and the prejudice of his times.

There is a danger of the principle of universality contradicting freedom. There is even the danger of enslaving humanity with the very principle which was to liberate them because of the fear of the consequences which would follow if people did not behave in the same manner. There are even occasions when universalising ones behaviour leads to contradictions.

It is contradictory to believe in not killing another human being and defending ones country in times of war. Richard Popkin gives an example in which we are to suppose that someone promises to keep a secret and then someone else asks him about it. He cannot tell the truth and keep the promise at the same time and yet according to the principle of universality, one should do both. In such a situation, one cannot universalise his behaviour because if he tells the truth, he will break the promise to keep the secret and if he keeps the promise, he will not tell the truth.
The way out of such a contradictory situation of telling the truth and keeping promises may just be simple silence. The individual concerned will then be able to keep the promise and he will not tell lies by avoiding the disclosure of the truth. The danger then would be universalising the silence. There will be a total breakdown in communication among human beings.

As regards the intention of an act, MacMurray seems to be in agreement with St. Thomas Aquinas who said that an act is good if all its causal factors are faultless, but it is bad if any of them is defective.²⁶

MacMurray also recommends that people should do what they want and shun that which they hate.²⁷ There are circumstances in which it is moral to do what we do not like at the expense of what we want. In the example given previously of defending ones country, it would be immoral to flee in order to save our lives.

Spontaneity of action (freedom) in morality may also degenerate into what is called situational or relativistic morality. If we were all to learn through experience the right way of behaviour, a lot of irrepairable damage will have been done before we become morally knowledgeable. Human freedom is not absolute and the limitation is not also absolute.
There is some freedom within the limitation and there is some limitation in the freedom.

Freedom has an element of unpredictability which is currently counter productive because of the prevalent pretence in human behaviour. If everybody behaved realistically mankind would benefit generally and individually.

The family unit is glorified by MacMurray as the ideal model for a community and society at large. He expects people to love each other just as they do in normal family households. Would such an arrangement be practicable and would it be of any benefit to society?

Aristotle once said that "even if it were possible to make such a unification," (it is not possible) "it ought not be done; it will destroy the state." He probably meant that to propel society beyond a certain limit of unity changes it into a family and likewise pressing a family to a certain point turns it into a single person. By doing that, society is not unified, but rather is destroyed. However, it seems that this opposition to unity is only applicable in politics, but not in the moral sphere.

The family unit based on mutual love, self-sacrifice and unselfishness can be an appropriate model for society. It is in this very
unit that individuals are nurtured when they are most delicate. It aims at making the individual as perfect as possible. If the same tender and loving care of the family unit can be extended to the social sphere, then it would propel human nature to hitherto unknown heights. That is why MacMurray advocates for the education and training in good behaviour early in life in order to enhance individual personhood.  

Personal morality is love-based. It is the most perfect form of morality. It is also rational because it is based on knowledge and understanding. It is objective and it is universally applicable to all peoples at all times. It can guide us towards a just society. However, love as an ideal moral principle is beneficial in society only if everybody upholds it. It is negated when some people would like to take advantage of others.

This ideal form of morality is akin to Christian morality because both are based on love. They aim at the elimination of strife in the community through the promotion of love. They also aim at enhancing happiness in the day to day life of an individual interacting with others.

The aim of advocating for love in personal morality is for the attainment of a universal fellowship for mankind. "In its full development, the
idea of a universal personal other is the idea of God." The ultimate good for mankind is self-realisation in the universal Personality (God). MacMurray thus ushers us from morality to the realm of religion.
NOTES


3 __________, Reason and Emotion, p. 23.


5 MacMurray, Persons in Relation, p. 119.

6 Loc. cit.


8 MacMurray, Persons in Relation, p. 116.

9 Ibid., p. 119.

10 Ibid., p. 120.


12 __________, Reason and Emotion, p. 111.


14 __________, Reason and Emotion, p. 106.

15 __________, Interpreting the Universe, p. 134.
A community is greater and is inclusive of individual friends while love permeates real communion or fellowship as well as true friendships.


Ibid., p. 138.

________, Persons in Relations, p. 155.

Loc. cit.


________, Persons in Relations, p. 196.

Ibid., p. 188.

Ibid., P. 189.


Copleston, Aquinas, p. 207.


MacMurray, Reason and Emotion, p. 90.

________, Persons in Relation, p. 164.
5. MACMURRIAN MORALITY AND RELIGION

MacMurrian morality is basically concerned with relations between human beings. It is community centred because it deals with how persons behave rightly or wrongly towards each other and how these relationships are governed.

Religion, on the other hand, emerges from human reason. It is necessitated by the mutual relationship at the personal level of reality. Religion is, "reason in human nature creating the community of persons" and "recognising and achieving the unity of all personal life."¹

Unlike morality, religion is not only concerned with the community of persons, but is also God-centred. It is involved not only with the relations among human beings, but also with their relationship with God. Religion is the consciousness of human life in God.

Religion means faith in God and communion with God or it means nothing; and morality means faith in human life and human freedom, or it is a mere sham.²

Religion is the most inclusive form of human reflection and practice. It "must have its ground and starting point in facts of human experience."³
It covers the totality of common experience organised in relation to that same focal point of personal relationships as in morality. However, it transcends ordinary human experiences and culminates in God. It therefore covers the material, organic and personal aspects of reality.

Religion must claim to control a man's material life; otherwise it becomes a figment of the imagination, and God a hallucination, empty and impotent.  

Religion is a dynamic social institution set up and organised to serve society. To a non-believer, for example "prayer would appear simply as a man talking to somebody who wasn't there." At the personal level, religion is a human activity. Material objects and even the highest form of animal life do not exhibit any religious characteristics.  

There is, therefore, no parallel to religion among either inanimate objects or living organisms. Religion is inherent only in human nature and it encompasses a person's relationship with his fellow human beings and with the universal personality, God. As a Person, God is ultimately the origin and motive force of all religious worship. In religion:
There is the possibility of increasing the range of community so that it includes a larger number of persons. There is also the possibility of increasing the depth and intensity of communion.  

A religious person views the material, organic and personal data of experience with great solemnity and an attitude of worship because

...there is a special attitude of mind which transforms what would otherwise be non-religious behaviour into behaviour which is specifically religious.

A religious person sees the data not only as being useful, but also as important in themselves because they are imbued with intrinsic value of their own and that is why he venerates them.

Religion also must find its expression in a common activity which has a symbolic character. The activity is performed not for its own sake, but for what it signifies.

Whether religion has real significance or not, it is meant to have a significance and believed to have a significance or it is not religion at all.

Individual members of a community must know the significance of the religious ritual in which they participate or else it can have no significance because
... a person who does not understand the symbolism will be unable to grasp the meaning or reference that is intended, and for him the world of reference will be purely fictitious, imaginary and meaningless.\textsuperscript{10}

MacMurray suggests that all other aspects of human culture emerge from religion "the integration of all aspects in one whole."\textsuperscript{11} The distinction that we draw between the religious life and the secular life should not be there. The question whether religion should or should not interfere in other spheres of life should not also arise.

Morality functions hand in hand with religion. They both deal with good and evil. Religion helps shape morals in a particular way because morality is founded on it.

Morality and religion merge and emanate from the personal level of reality. Religion accommodates and transcends morality. They are so intertwined that there is hardly any sharp dividing line between them. The content of religion overlaps that of morality because religion is inclusive of all aspects of human experience.

Morality and religion are ways of living the real life of human beings namely the personal life of rational consciousness. They aim at raising
the world of human relationships to perfection through the fulfillment of a full and complete human life in communion and fellowship.

MacMurray reckons that the family is the original human community. An infant is born into a love-relationship which is inherently personal. Someone else has to think and act for him to survive and because of this fact the infant is a person. The end result of maturity is not independence, but a mutual interdependence of equals in a wider community.

The family is the natural model for any more inclusive group of people conceived as a personal whole. It is the basis as well as the origin of all subsequent communities. The more a society approximates to the family pattern, the more it realises itself as a community, a truly human society. "We have only one recognised institution which is truly religious; and that is not the church but the family.

The family is neither established by force nor maintained by a sense of duty. It is established and maintained by natural affection and by a positive motive in its members. They care for one another sufficiently to have no need to fear one another.

A child's moral behaviour in the family is the basis for an individual's moral behaviour later
in society. His mutual relationship with the parents is also the basis of religious behaviour towards God.

The idea of union with others is inherent in religion just as it is in morality. In addition, religion has also the inherent idea of union with God, the universal other. God "must be a universal person to whom the self stands in universal relation." 17

MacMurray observes that since we do not live in private worlds of our own, we are parts of the personal world which is simply the natural world permeated and transformed by personal goals. 18

Our humanity consists in the fact that we know that we are part of the order of nature, and live in that knowledge. In this we transcend the natural order while remaining immanent in it. 19

This real world which we know and share, in which we love and hate, achieve and are frustrated, live and die, is not only the world of morality, but is also the world of religion. 20 Morality and religion are concerned in this world with persons and their reciprocal relationships.

At times, however, religion becomes unreal because it is distorted by being referred to another world which is not experienced, but only imagined. This is the so called supernatural world which is thought and felt to be real. 21
What our childishness thinks of as another world, a supernatural world, is merely the reality of this world which is hidden from us by the imperfection of our own sensitiveness.22

The axis upon which morality and religion revolve is the mutual interrelationship of persons in which the other is the centre of value and vice versa.

It is not enough, for a rational being, that his relationship to the other should be a fact. It must be also intended. It must be affirmed by his own will and choice. It must, moreover, be mutually affirmed and mutually chosen.23

Our relation to another individual may either be personal or impersonal. If one treats another impersonally, he treats him as if he were an object and not a person. The personal relationship with the other is possible only between those who know and love one another. Their personal relationship depends in turn on impersonal relationships with other people.

People neither know nor love one another by discussing their own relationship, but rather by discussing other things. The union between them leads each of them to consider his private activities in relation to the other and then strive for the benefit of the other.
The aim of morality is to enable each individual to treat fellow human beings as persons. Religion likewise aims at accomplishing the same goal. This reciprocal valuation between people is the organising centre of both morality and religion. Therefore,

... a person who has no religion, or a society which has repudiated religion, has merely forgotten that humanity exists only in the relation of human beings to one another.24

A society which in practice is completely individualistic must be irreligious or atheistic even if it has a vast number of churches or other places of worship.

The only way to avoid morality and religion is to avoid the reality of being members of a community. The only way to reject morality and religion is to reject, deny or ignore our relationship with one another.25 The mutual relationship at the personal level is the basis for any personal existence. The complete and unlimited dependence of each of us upon the others is the central and crucial fact of personal existence. It follows that the.
...capacity for entering into free and equal personal relations, is the thing that makes us human; it is the rock on which personality is built. If it were not for this we would not be human beings.\textsuperscript{26}

Without mutual personal relationship the individual perishes. In traditional African religion, Mbiti says, the individual person exists because the community exists.\textsuperscript{27} We therefore need one another in order to exist and be ourselves. This is because there can be no man until there are at least two men in communication. Language is the major vehicle of human communication and which in turn is the sharing of experience.\textsuperscript{28}

The necessity of entering into mutual relationships with others imposes upon us morality and religion. Morality leads to religion and religion encompasses morality. When morality is fully developed it becomes religion. Any human community is a moral entity as well as a religious entity.

Morality provides a bridge from the individual to the social aspect of the personal life while religion is about the community of all persons. Religion becomes a unifying factor among human beings and a bridge between humanity and God.
Religion, according to MacMurray, is the celebration of the unity of persons in fellowship as a community of faith. It also expresses and celebrates the relationship between the community and God, the Universal Other. However, "a communion with God which is not a communion with man is no communion at all, but its refusal." This means that loving God is only possible if one loves his fellow human beings.

Religion is the cement of society. It is the movement towards the unification of the world in a common life through God the supreme agent. Religion is "the recognition by the intuition of reason that God is love." This knowledge of God as the embodiment of the highest goodness or perfection involves the orientation of personal life towards God. To follow a religious way of life is to make the virtue of love the principle of life. It is to share our lives with others by placing our material possessions at their disposal. MacMurray says,

... to have a religion which does not include and integrate the material aspects of our being, by integrating us with one another in a unity of material life, is an illusion, and a symptom of the immaturity of our religion.
Our knowledge of God, however, is only possible through the awareness of the world which our senses provide.

God is not primarily apprehended as an idea, but in life which is centred in the intention of mutuality, as that infinite person in which our finite human relationships have their ground and their being.32

Religion and morality are both founded on the concept of God who is the creator and sustainer of reality. Morality and religion enable us to conceive the idea of brotherhood in a community. Members are united with other members in the community. Furthermore, religion unites humanity with God. This enables us to conceive the idea of a universal brotherhood in God.

The idea of a universal brotherhood leads MacMurray to say that the idea of God is the idea of a universal "thou" to which all particular persons stand in personal relation.33 God is our experience of personal relationship with one another. "The existence of God cannot, therefore be rationally denied, since it cannot be denied without self-contradiction."34

Theism arises from the hope of an ultimate unity of persons in fellowship and this gives meaning to human effort.35 Furthermore, man is also
a part of nature as an element of the natural world. Religion is not only "the complete integration of all human beings in community", but also the integration "of humanity with the world in which it lives." Religion is also the fellowship of all things in God the author of the world.

On its inner side, religion is the impulse in human nature to enter into communion with the world, the demand for conscious community with all that is not itself.

The task of morality is to enhance personhood not only in the individual person, but also in others by maintaining fellowship in the community. "Self-realization is the true moral ideal." Religion has also to create, maintain and extend human community through the realization of friendship and fellowship. The task of religion is, "the extension of the family unity of affection to wider and wider groups." It consists in understanding, appreciating and creating the full reality of personal relationship in community.

A community is for the sake of friendship and presupposes equality, freedom and love. "A personal relation is a relation of equality, and it exists for the realization and expression of freedom." No individual can enter into fellowship with another through agents because "in the field of
personal relations, which is the field of religion, we cannot act through agents." 41

Mutual love is the only basis of a human relationship. It is only in friendship that individuals are equal and free in their relationship. If the relation is however based on fear we are constrained and not free. What matters in morality and religion is our faith in personal equality and freedom. Faith in freedom should not mean that we ourselves wish to be free; it should mean that we believe in setting other people free. 42

Religion recognises the equality of all human life. Human community is constituted by equality and freedom. Morality is the expression of personal freedom. All moral conduct is based on freedom. 43 If equality and freedom are lost then all is lost. There will be no morality, no religion, no community, no personal relationship and no human life. 44

Freedom is in one sense absolute while in another sense, it is relative because "if we were not free we should not be human at all" and because "this freedom lies always beyond our present achievement as the goal of our existence." Freedom "is at once the Alpha and the Omega of our humanity." 45
Human freedom is not only limited by natural physical impediments, but also by fellow human beings and internal fear caused by our dependence on other people. We have therefore to keep striving to maintain the freedom we already have and also achieve that which we do not have.

Religion is the practical means of achieving help and assistance for human beings. Fellowship within religion leads to self-realization which is analogous to salvation.

Religion in development is man in search of God throughout history, building into a fuller religious life the experience of the past.46

The task of religion is the salvation not only of each human being, but of humanity as a whole. It does this by maintaining and extending fellowship so that all human beings are included in the universal communion.

The creation of such an extended community is the task of religion, since it is the task of creating the intention of personal relationship between masses of people in whom the intention does not exist.47

Morality becomes the quest for union with others by overcoming anti-social behaviour while religion becomes the search for God by overcoming evil.
Morality aims at reconciliation among human beings while religion aims at achieving reconciliation not only among human beings, but also between humanity and the universal personality God.

The intention of religion, when it has fully unfolded itself in consciousness, is the redemption of the world, the achieving of a universal reconciliation between persons. When human community as a moral entity is broken or is threatened with disintegration through immoral acts such as hatred, each individual retreats into the solitude of his own shell because of guilt. It is then the task of religion to bring about reconciliation.

Religion offers mutual forgiveness to reconcile the warring parties and restore the unity and fellowship. The function of religion then is to create, sustain and express the emotional and intellectual relationship which unites the members of the community by overcoming the individual's fear of nature and his fellow human beings.

It is the task of religion again to bring about reconciliation when human community as a religious entity is broken or is threatened with estrangement through sin. "Whatever brings two persons into contradiction or opposition with one
another is sin." It is the spiritual breaking of relationships between persons. Sin is like physical death which is the breaking of relationships at the level of actuality. Religion becomes the search for the means of overcoming sin and achieving reconciliation and communion. Religion

.... becomes the cry for a mediator who will put an end to the enmity that separates finite and infinite personality, and bring them together in communion.

This leads to the concept of the incarnation in which we experience "the union of God and man in Man." This is manifested in our daily lives in the unity among individuals, communities and ultimately in the unity of all humanity in God.

The idea of incarnation, ... merely expresses the fact that our awareness of the personal infinite comes to us, and can only come, in and through our awareness of finite personality.

Man's estrangement from the infinite personality necessitates redemption. However man is incapable of redeeming himself because of the limitations of his nature. His powerlessness is only rescued by the kind goodness of the infinite and supreme Being.

In conclusion, MacMurray implies that the world at present needs both morality and religion more than ever before because people have become
immoral and faithless. Religious influence has declined, there is an indifference to human values and people have become insensitive to the problems of others. People have lost faith not only in fellow human beings and in themselves, but also in God. "For the great negation of religion is individualism, egocentricity become a philosophy; and it is inherently atheist." This as we can see has led to unchecked selfishness, corruption and the excessive love of material things of the world.

The rejection of religion is dangerous because when we lose faith we lose our grip on reality and even our sanity and we become immoral.

"The decay of religion is the surest sign of the decay of human life and social life. The decay of morality follows it, because that, too, is a decay of faith." The loss of our morals and faith leads to fear, despair and insanity. This leads not only to the destruction of those around us, but it also leads to our own self-destruction.
Analysis

Morality is usually thought of as an appendage of religion as we have been told by MacMurray. It somehow presupposes religion. Morality is also the common ground of the teachings of most religions. If a religion has no world-view and no way of life, then we can assume that it ceases to be a religion. It has to embrace and direct the world view of the populace.

We do agree with MacMurray that morality is concerned with relations between human beings. It springs forth from the conflict within personal relationships. It is essential for the preservation of any human society.

Morality is man's ability to rationalise his behaviour. In morality one acts or behaves in a rational manner for the sake of the other person or persons without any bias or prejudice in his own favour or for those he loves.

The rationality in morality is akin to religious rationality. Religion emerges from human reason recognising that God is infinite, supreme and is love. Religious rationality orientates human life towards God. It is also necessitated by mutual personal relationships.
Religion not only deals with man's relationship with fellow human beings, but also with the supernatural being we call God. Religion deals with man's origin, his nature, purpose and his destiny. It also deals with man's relationship with his neighbour and his relationship with God.

Morality is necessarily and objectively universal. An act is moral if it is universally right or good. This universality of morality is a pointer to religion because religion must also of necessity be universal but not segregationist.

MacMurray's assertion that morality and religion are closely related is valid. They have got a lot in common with each other because both of them are social institutions. Religion is a means of controlling morality within society. It establishes what people ought to do and what they should not do. Religion is the custodian of individual and communal morality.

Most moral values are founded on one form of religion or another and every religion has a moral code. Morality leads to that which regulates it namely religion which inturn justifies the need for a moral code.
Morality can be very much fortified or strengthened by religion which provides the rationale for it. When society is deviating from the proper morals, it should be religion to rectify the situation. Religion bestows a supernatural or divine dimension to morality by prescribing what is moral and proscribing what is immoral. It sanctions what is moral and in the same breath disapproves what is immoral.

When we behave well towards our fellow men, we are also behaving well towards God. When we follow a moral code in society, we are consciously or unconsciously fulfilling a religious obligation. Moreover if it is believed that a breach of the moral code is followed by disastrous consequences against, for example, the whole community, then the belief will act as a powerful deterrent.

Religion gives sanctity to the customs and regulations of the community. Some of the moral forms of conduct can be held as sacred and are then believed to have been promulgated by a divine power. The basic moral goodness thus becomes religious piety.

Any breach of such a moral code of behaviour is considered evil because it is destructive of the communal order. The society must inflict
punishment to bring about retribution and God has also to punish to restore justice.

The notion of God is not unique to one particular human community or religion. Most human beings acknowledge God or gods in one way or another as the ultimate guardian of morality.

MacMurray does not, however, write much on God because he assumes that the mutuality of personal relationships is inclusive of God, the infinite Other. MacMurray starts with the immediate data of experience and it is only by reflection on the data that he comes to some knowledge of God. He starts with the finite things as given in experience and comes to know the infinite reality through reflection on the finite things.

MacMurray assumes that when we reflect on material objects, organisms and fellow human beings, we are led to conclude that they must be dependent on some supreme being we call God. MacMurray says that God is the infinite person in whom our finite human relationships have their ground and being. However according to us, this conclusion is not readily obvious to every human being.

The principle of morality, according to MacMurray, is love of God and love of neighbour. Loving ones neighbour is acting for the welfare of others particularly those who are unfortunately underprivileged.
The MacMurrian ethical theory is akin to the Christian religion because they are both based on the principle of love and aim at the fulfillment of personhood. The MacMurrian moral revolution and his concept of religion is directed towards the fulfillment of a full and complete personal life. Religion is morality perfected and sanctified. The world should therefore take morality and religion much more seriously than it has hitherto done.
NOTES

8. Ibid., p. 17.
9. Ibid., p. 98.
10. Ibid., pp. 95-96.
13. Does MacMurray mean that if one cares for a young animal, would that make it a human being?
18 Ibid., p. 108.
19 Ibid., pp. 106-107.
20 Ibid., p. 108.
21 Ibid., p. 99.
22 ________, Reason and Emotion, p. 65.
23 ________, The Structure of Religious Experience, p. 68.
24 Ibid., p. 46.
26 ________, Reason and Emotion, p. 63.
27 Mbiti, African Religions and Philosophy, p. 214.
28 MacMurray, Persons in Relation, p. 12.
29 ________, Reason and Emotion, p. 250.
30 Ibid., p. 63.
31 Ibid., p. 257.
32 ________, The Structure of Religious Experience, p. 81.
33 ________, The Self as Agent, p. 72.
34 ________, The Structure of Religious Experience, p. 80.
35 ________, The Self as Agent, p. 222.
36 ________, Reason and Emotion, pp. 238 -
37 Ibid., pp. 236 - 237.
39 ________, The Structure of Religious Experience, p. 105.
40 ________, Reason and Emotion, p. 111.
41 ________, The Structure of Religious Experience, p. 49.
43 Ibid., p. 209.
44 Ibid., p. 212.
46 MacMurray, Reason and Emotion, p. 231.
47 ________, The Structure of Religious Experience, pp. 76 - 77.
48 Ibid., p. 86.
49 Ibid., pp. 62 - 63.
50 Ibid., p. 72.
51 ________, Reason and Emotion, p. 64.
52 Loc cit.
53, Interpreting the Universe, p. 124.

54, Reason and Emotion, p. 65.

6. THE MORAL DEVELOPMENT OF PERSONHOOD

The lexical meaning of "to develop" is to promote the growth of; to form or expand by a process of growth. Development, therefore, involves the physical and mental cultivation and growth of an individual.

Development also includes the idea of planned or directed growth towards chosen goals and values so as to promote most of one's potentialities. It should be a process which starts from birth till maturity and beyond. In the context in which we shall use here, it encompasses the meanings of nurture, growth, discipline and education.

Nurture is a process of disciplined upbringing of a child by parents or guardians while growth is an increase in both quality and quantity. Discipline is to shape towards a required direction while education is a process of socialisation and it includes formal schooling.

Personhood here refers to humanhood, which MacMurray says, is not the individual but two people in relationship. It is not "the 'I', but the 'you and I'". This conception of personhood is from the point of view of the individual as an agent and it is thinking from the 'I do' and not from the 'I think'.

The starting point of personhood is the mother-child relationship. The child is totally helpless, but he does not perish because he is born into a love-relationship and "his very survival depends upon the maintaining of this relation." The child cannot feed, think, foresee, and protect himself or even move around on his own. His mother or another human being has to do all that for him. He can neither behave nor misbehave, but has to learn to do so in the course of his development into maturity.

The mother-child relationship, however, is not a totally a one-sided affair. The child also communicates to the mother or the guardian the state of the relationship. "His essential natural endowment is the impulse to communicate with another human being." If the relationship is cemented by love, the child feels comfortable, but if it is torn by fear, he will feel uncomfortable. "Discomfort he expresses by crying; comfort by gurgling and churckling, and very soon by smiling and crowing." He cries out of fear for himself and the mother or guardian gets the message that she has to provide the needed love. If the child does not stop crying then a third party, for example a doctor, is consulted.
The mother not only does what is needful for the child: she fondles him, caresses him, rocks him in her arms, and croons to him; and the baby responds with expressions of delight in his mother's care.  

Within this personal relationship the child is set on the road to development. His basic need is that of love and be in touch with the other. He learns the basics such as to perceive through the senses, to produce articulate sounds, stand, walk, feed himself, speak, put on his clothes and so on. "In this way a hierarchical system of skills is developed, the lower levels of which support the higher skills automatically as unconscious components."  

The development of the child falls within the 'You and I' of the mother-child relationship. The mother plays with the child who responds in turn and "calls for the participation, or at least the attention of the adult, and for the admiration and approval of his success."  

The composition of the "You" aspect in the relationship expands and includes the other members of the family to form the first community.
The ability to distinguish different members of the family to which the child belongs is established very early and manifests itself in differences of behaviour in relation with each.8

The child's learning process is enhanced through play in which he practises and polishes the skills he has learned. In play, he also imitates the adult way of behaviour. The child's behaviour gradually becomes intentional, imaginative and is couched in phantasy.

Play is activity carried on for its own sake. It is not however, random but directed activity. It has a goal, but the goal is for the sake of the activity. Play is therefore essentially concerned with skill - with its acquirement, its improvement, and its manifestation.9

The development of personhood from infancy to maturity is a process of forming habits and acquiring skills which become the tools of personal activity. "Only in the process of development does he learn to achieve a relative independence and that only by appropriating the techniques of a rational social tradition. 10

Sooner or later he outgrows the family and directly or indirectly depends on an impersonal wider society which subsumes the family circle. "He will, ..., grow up and come to play the part required of him, stage by stage, until he reaches the independence of maturity." 11
The need for formal schooling becomes a necessity and one important aspect of formal learning is ethics. MacMurray observes that the form of traditional moral education has been that of a strict disciple dominated by punishment and rigorous repression. The aim has not been only the suppression of certain types of behaviour which are considered improper, but also the promotion of laudable and so called good morals.

Such moral upbringing leads to what MacMurray has described as mechanical and social levels of morality which were discussed in the third chapter. These forms of morality promote conformity, frictionless social relationships and the blind perpetuation of traditions. They only succeed in destroying the free spontaneity of moral behaviour.

The mechanical type of morality propagates moral laws, rules and regulations to be obeyed. This leads to either the dictatorial and authoritarian type of morality of Hobbes or the Kantian type of moral duty and moral principle. Hobbesian morality also known as prudential morality is based on fear and selfish motives. It is legalistic and all human behaviour is determined
and is dependent upon laws. It, therefore, excludes any possibility of moral choice.

Social morality, on the other hand, is characterised by complete harmony guided by some utopian goal such as the Platonic ideal state or Rousseau's social contract. This form of morality promotes the tyranny of society over the individual. It is a morality of adaptation and submission to social expectations. The ideal for every member is subservience, obedience and self-sacrifice for the sake of social progress. Individuals become only cogs in the wheel of social life leading to their enslavement. This form of morality also excludes any possibility of moral choice.

MacMurray then claims that there is a need for a proper training in ethical theory and practice. The traditional repressive form has either been overtaken by others or at least people frown on them. These earlier forms of discipline were barbarous and stunted the moral development of the child. The strict and harsh teacher has generally been replaced by a humane approach to the child.

On the other extreme, there is a tendency in the so called advanced educational circles to eliminate discipline altogether. However, "to get rid of a bad form of discipline without putting
anything in its place is a serious failure in a teacher's business."\(^{14}\)

The traditional form of discipline was based on instilling fear and it destroyed the foundations of moral behaviour such as individual freedom, but the modern attack on discipline

... is part of a widespread modern desire to escape responsibility. It arises from fear of the child or from that fear of making mistakes which is only an aspect of the fear of life itself. We have no right to throw the responsibility for its training upon the child. The responsibility is ours. Not to accept it is to fail the child.\(^{15}\)

The task of the teacher especially in the field of discipline is extremely difficult because the world order is changing fundamentally so fast. The teacher cannot use the traditional standards as his basic guidance. He has to train his pupils for a society which he knows little or is virtually ignorant because it is to be lived in the future.

He has to train them not to take their places in a familiar and stable social order, but to be the creators of a new social order out of the chaos which has overtaken his own.\(^{16}\)

The only guiding principle for the teacher regarding the unknown future which might be full of turmoil is that: "Only a disciplined generation
will be able to built it. Discipline is perhaps of greater importance than it has ever been.”

MacMurray differentiates two forms of discipline: The first one is the "discipline imposed by authority" and the second one is "that discipline which is discovered in experience." The former is associated with punishment while the latter is associated with individual freedom in the discovery of good behaviour.

According to MacMurray, discipline as a concept originally meant simply 'training' and not the use of force, fear and severity. When it is conceived as repression and chastisement, it exposes human relationships which are dominated by the thirst for power and authority.

Power or authority as an ideal is the foundation of educational intellectualism. Its aim is not merely to provide information, but also to form habit and shape character by imposing ideas and beliefs. Moral behaviour is then repressed so as to get conformity to established habits of so-called correct behaviour.

The superiority complex of the teachers or guardians is then satiated when they order the children about. They further persuade themselves
that "it is for their own good that they should learn to submit to our will." When they want to talk big about punishment, they will call it disciplinary action. All this breeds snobbishness, social inequality, dictatorship and tyranny. It engenders and perpetuates a slavish form of discipline.

Against this dogmatic authority, MacMurray persuades us to believe in the freedom of the individual to behave in the manner he deems fit so as to develop his own moral life. He has to aim at the discovery of the value of a good moral life through the free exercise of his own moral abilities. He should not accept wholesale the prevailing standards of good behaviour and the current intellectual conceptions of goodness. He should try as much as possible and discover for himself proper standards of good behaviour and correct intellectual conceptions.

MacMurray, therefore, believes in the free exercise of an individual's own moral behaviour. This involves the self discipline which comes through the continuous effort to discover the real values in life for oneself. Moral education should then be a considered effort to guide and counsel the youth to discover good morals for themselves.
The envisaged moral education should aim at being free and undogmatic, yet disciplined. It should stand for the liberty of the individual to behave as he deems fit just as there is already a "stand for the liberty of the individual to think for himself." The proposed type of discipline involves the continuous effort to discover the correct behaviour for oneself. Moral education then becomes the ability to teach children to behave morally through self discipline just as they are trained to think correctly for themselves.

The moralists should not start by assuming that they know how people ought to behave, and that it is their duty to teach the children to behave in a particular manner. Their own forms of behaviour are not perfect and their ideas about good behaviour might be fallacious. They have only to develop in the children the capacity for a spontaneous moral behaviour which in most cases might be inhibited in them. However

If a man's nature is crude, it must of necessity be restrained, if only for the convenience of others. But the business of education is to make such restraints unnecessary by the refinement of the nature upon which they are now imposed.

Furthermore, the moral education of the youth must be in the hands of morally competent and
upright teachers or guardians. It is absurd to put the moral training of the youth in the hands of teachers or guardians whose moral life is either morally depraved or is of a low grade and is poorly developed. That would be like committing their intellectual education to teachers who are intellectually stupid and bankrupt. Morality must be developed for its own sake because it is an integral part of human nature. Children have to be trained to make their moral life rich both in depth and breadth. That should be through the development of moral discrimination, co-ordination and harmonization of behaviour.

Discipline really involves not subordination but integration. It aims at co-ordinating all the elements in personality and creating a harmonious unity in which they all co-operate freely and without hindrance.

Moral development involves spontaneous expression. The task of education is not to alter the spontaneity, but to develop grace and finesse in it. The external signs of a disciplined person include "the freedom and grace of action; in its rhythmic quality; in the absence of jerkiness and effort." The internal signs, on the other hand, are "the feelings of freedom and joy and ease in action which testify that all the necessary factors
are co-operating harmoniously in the production of the desired effect."

The behaviour of an individual has to be integrated within the community because morality is concerned with personal relations. It should not be imposed externally, but should come from within because human nature longs for it. "The longing for discipline of this kind is simply the longing to fulfil one's own nature, the longing for skill and for joy in living."  

Throughout the child's moral development, the main motive force could either be love or fear. If the child is motivated by love then his moral behaviour will be positive and good. If on the other hand the child is motivated by fear, then his moral behaviour will be negative and bad. The child becomes egocentric and will either be submissive or he becomes aggressive. If he becomes submissive

... he will conform obediently and even eagerly to the pattern of behaviour expected of him. He will become a 'good' boy and by his 'goodness' he will seek to placate the mother whose enmity he fears. In compensation for this submission he will create for himself a secret life of phantasy where his own wishes are granted.

On the other hand, if the child becomes aggressive, he will try to exert his own will on
others. "He may become a 'bad' boy, rebellious and aggressive, seeking to gain by force or cunning what is not freely given to him."  He will try all ways and means to take advantage of others and will of course run into trouble. The frustrations and the punishments he will encounter will aggravate his aggressiveness. The only hope for such a child is a change of heart which can either be sudden and drastic or it can be gradual.

The love based moral behaviour is beneficial to others because it is 'heterocentric'. "To act rightly is then to act for the sake of the other and not of oneself." The centre of interest and attention is in the other and not in oneself. Everybody should then act, think and feel for the other and not for oneself.

When morality has developed into maturity, it of necessity leads to religion which integrates not only human relationships, but also relates and unites mankind with God. Religion then subsumes morality and perfects human relationships. It acts as the bridge between humanity and God.

Religion is an all inclusive endeavour because it is the fellowship of all humanity and even all things in God, the Creator of the universe. Religion maintains and extends fellowship so that all humanity is included in the universal communion.
Religion is mankind's route to salvation through reconciliation with God.

Religion would then be simply the celebration of communion - of the fellowship of all things in God. Meanwhile, it sustains the intention to achieve this fellowship.32

As regards the methodology of imparting this envisaged moral training among the youth, MacMurray abdicates his responsibility by evading the question. He categorically states that

It is not my part to determine the methods through which this is to be done. Those whose business it is to experiment with teaching methods will be able to devise such methods without much difficulty, provided they are clear in their minds what it is that they wish to develop. 33

Instead of the methodology, MacMurray gives us eight principles which can be applied in the development of personhood. The gist of his principles is thus; all discipline is communal and should be liked but not abhorred. The discipline should not be oppressive and must cultivate creativity in the youth, integrate and coordinate personhood resulting in skillful and graceful behaviour. Joy and loveliness in behaviour should be the indicators of good discipline because happiness is the purpose of life. The following is MacMurray's list of the principles.
1. True discipline is a process of co-ordination, never of repression.
2. All true discipline is the discipline of personality, and therefore the integration and co-ordination of the elements of personality.
3. Such discipline results in skill and grace in action. It is felt and expressed in joy. It is rhythm and harmony in the activities of living.
4. Discipline is the fundamental demand of the human heart, without which it cannot be satisfied. Therefore, if a child persistently refuses discipline there is something wrong with the discipline.
5. We do not know what is good for ourselves. How then can we know what is good for a child? But we can all recognize joy and loveliness when we see it. There, then, lies the test of our practice.
6. An integrated personality implies the creation of community between individuals. Therefore, all discipline is communal.
7. Personality is inherently creative. Children, therefore, are not material to be moulded. They are potential creators of society. We must treat them as such.
8. Joy in living is the end of life. All skills are subordinate to this rule.

In conclusion, we can sum up MacMurray's recommendations in his ethical theory as follows:
Moral education must begin early in life so that the children can acquire good habits. The parents, guardians and teachers must be people of impeccable moral character. The discipline must be based on
love leading to a morality of freedom or personal morality. If it is based on fear, it will engender either an aggressive or a submissive character. This will lead to mechanical or social morality. The discipline must integrate the individual within the community and finally moral development must be within a community and must be based on religion the integration of all aspects of life in one whole.  

Analysis

In Kenya today, the government, parents and the children have pinned so much hope in formal education that it is needless to mention it. The government hopes to bring forth loyal and responsible citizens who will contribute to nation building. The parents hope that their children will acquire such good character that they will care for them in their old age. The youth themselves hope the education will enable them fit into society by first and foremost providing them with skills for job employment when they leave school, college or university.

However, loyal and responsibly well behaved citizens can only be realised from those with a good background in either ethical theory or
moral practice. Retaining a good job also depends upon the moral character of a particular employee. A good character also depends upon an individual's philosophy of life which can be judged not only by taking into account his ideas, but also by considering his behaviour. His behaviour affects his ideas which in turn affect his behaviour. The need for both ethical theory and moral practice is therefore of paramount importance.

Furthermore, the need for moral education in Kenya has arisen because of the tremendous changes which have shaken or even uprooted some traditional ethical beliefs which were relatively stable. For example, it was taboo in traditional Kenyan society to steal from a dead body of a person, but nowadays thieves can break into a mortuary and steal cold storage equipment probably to sell to butcheries. Money and personal effects such as clothes have been stolen from road accident victims. Some thieves have even desecrated graves in public cemeteries and stolen not only the clothes the departed were buried in, but also the coffins for possible resale.

The need for moral education has also arisen because new morals from other cultures have
been introduced. Some of these moral practices are strange to us, for example, it was taboo and even unthinkable to burn a corpse of a dear one, but nowadays cremation of the dead is catching on probably because land for burial is becoming scarce.

Furthermore, there is an outcry over the bad behaviour which the youth display, for example, the frequent boycotting of classes in learning institutions. Such ethical problems and others could possibly be alleviated through moral education. The problem then is what type of moral education are we to bequeath the youth?

Most of our traditional societies in Kenya honour the past more than the present and are apprehensive about the future. They possibly think that the ancestors were greater than the present generation. This could be one explanation why there is a constant reference to the past. They try to excel each other in behaving exactly as the ancestors either did or decreed instead of instituting new and better forms of moral behaviour.

We cannot, however, go back to the past wholesale without any critical analysis. That will delay our progress and that of future generations. We have to update and shape morality so as to be
compatible with our best intentions in preparation for the future. However we cannot update and shape our morals in a vacuum. Ignorance may breed either slavish and even reverential doting for somebody or something or it may simply breed hatred. We must have a good ethical theory as our standard guide. Could the MacMurrian ethical ideal be suitable?

MacMurray is neither a pragmatist nor a positivist and not even a conventionalist because he is opposed to their approach to morality. He is opposed to the pragmatic use of morality as a tool for some end to be achieved. He takes morality as an end in itself. He is also opposed to the blind acceptance of traditions by the conventionalists and unlike the positivists, he believes that the observable phenomena is not all that there is.

MacMurray could either be an existentialist or a realist. His conception of the freedom of the agent places him in the existentialist camp which believes in the freedom of the individual. However, taking his ethical theory as a whole, MacMurray is under the realist school of thought.

The realists explain observable phenomena through underlying structures. The observable phenomena becomes the superstructure. MacMurray
explains the reality of the observable universe as a superstructure in which the underlying structures are matter, life and personhood. He also explains the superstructure of the human person as composed of matter, life and consciousness. His moral theory is also a superstructure of mechanical, social and personal moral structures.\(^{38}\)

We agree with MacMurray when he proposes that good moral behaviour should be imparted as early as possible to the child. Any delay in doing so will lead to the acquisition of bad habits which will prove difficult to change.\(^{39}\)

At an early age, children may need detailed rules, regulations, and laws to guide them, but as they mature they need only some basic principles guided by a sense of responsibility. All along, personal morality based on love, should take the central stage.

The morality has to be love based to bring about free and spontaneous moral behaviour. The communion of the family should be projected onto the society at large. Unfortunately some families do not have enough love. They are breaking apart and the worst affected are the children. The society at large should make a concerted effort on the establishment of good family relations.
The fear based morality is unsuitable for the children because it brings forth either submissive or aggressive individuals. Children brought up in such a manner will not be able to face up to the challenges of the future in a constructive manner.

It is not necessary to perpetuate the strict discipline of the past, but it is not also advisable to eliminate discipline per se. The children should be disciplined in such a manner that as they grow up they end up to be directed by their own self-discipline.

MacMurray seems to contradict himself when he advocates for freedom as well as restraining an individual whose behaviour is crude. The probable meaning from this is that the freedom is not absolute and the control is not also absolute. A balance has to be struck so that an individual is free to behave morally, but is not free to misbehave.

MacMurray, however, seems to have forgotten that people operate within their world views and if a parent, a teacher or guardian believes firmly that a certain form of behaviour is good, he will most certainly try to inculcate it into the child regardless of the concept of freedom in vogue.

Let us not try to equate the freedom of thought with the freedom of behaviour as MacMurray attempts. One is absolutely free to think as he
likes as long as it remains in his head. The moment he spills his thoughts out through either the spoken or written word or through his behaviour, then the society becomes concerned. To be free in behaviour is limited by either the community or the environment in which one finds himself. The freedom of thought can transcend the society and the environment. It has a wider scope than the freedom of behaviour.

It is indeed true that the moral education of children should be in the hands of morally competent and upright people, but the truth of the matter is a far cry from this ideal. The society is not perfect and the individuals therein are also imperfect and we do meet morally depraved parents, guardians or teachers trying to inculcate the morality of "do as I say, but not as I do."

It is also true in our Kenyan situation that most of the failure in moral education is not only due to some morally deficient teachers, but it is also due to parents or guardians evading their responsibility of bringing up the youth. The society is also to blame because it hardly leaves enough time for the parents and children to be together.

Parents and their children are strangers to each other especially if the parents belong to the so called working class. As early as when a
child is still an infant, it is left most of the time with the maid who in most cases is a child herself and is untrained for this sacred vocation.

The parents leave the home as early as six o'clock in the morning and come back after five o'clock in the evening. In the case of parents who take alcoholic drinks, (the majority of whom are fathers, but mothers are fast catching up in the name of equality) they stumble back into the home late in the night and some come back well past midnight. By that time the children will be fast asleep.

As soon as the child is able to walk and speak, it is dumped away in a nursery school run by teachers who have hardly been trained for the job. In primary schools the children leave the home very early in the morning and come back late in the evening under the pretext of undergoing extra coaching.

Some of the primary schools are unbelievably boarding institutions right from standard one. The child in such an institution spends most of his or her time ravaged by the mental torture of homesickness. Some parents of these boarders never bother to find out about their physical and mental health and their academic progress.
In secondary schools the youth are at times bullied by the older ones. At the college and university levels, there is a don't care attitude. It is assumed that everyone can take care of himself/herself and God can take care of everybody. The counselling is haphazard and comes in only in emergency cases such as when a student is on the verge of despair or has even attempted to commit suicide.

According to MacMurray, when morality has matured, it should lead to religion which unifies human beings among themselves and also with God. MacMurray seems not to have considered the possibility of morality emerging from religion. The trend in Kenya is to isolate ethics from religion possibly because of the diversity of religious faiths. Ethics on its own seems to bring some semblance of objective unity in diversity.

MacMurray, however, does not agree. He believes that it is only an immature morality which is divorced from religion, but as soon as it matures, it leads to religion the celebration of all humanity and all things in God the Creator. There should therefore be more effort to promote ecumenism and reduce the proliferation of religious faiths and denominations. That would certainly infringe on the freedom of some people, but somehow
a balance has to be struck between the two extremes.

The eight principles which MacMurray gives as a guide in moral education are too general and he can also be accused by the same critics of stating the obvious. He has stated what they all along knew but could not put it down in such philosophical jargon. To these critics MacMurray says "it is not novelty but truth which we are seeking."44

Having proposed his ethical theory, MacMurray fails us by not providing us with the methodology for inculcating it to the youth.45 It is really his responsibility to show us the method or else if we have to depend on experimentation the results might turn out to be disastrous and the theory, however wonderful it may be, becomes stillborn.
NOTES


2 Ibid., p. 48.

3 Ibid., p. 51.

4 Ibid., p. 48.

5 Ibid., p. 63.

6 Ibid., p. 54.

7 Ibid., p. 59.

8 Ibid., p. 78.

9 Ibid., p. 55.

10 Ibid., p. 50.

11 Ibid., p. 95.

12 ——, *Reason and Emotion*, p. 67.

13 Ibid., pp. 86 - 87.

14 Ibid., p. 79.

15 Loc. cit.

16 Ibid., p. 80

17 Loc. cit.

18 Ibid., p. 68.

19 Ibid., pp. 80 - 81.

20 Ibid., p. 82.

21 Ibid., p. 81.
MacMurray believes that in the universe, it is not only the observable phenomena of matter and life that exist, but there is also consciousness.
39 ________, Persons in Relation, pp. 54 - 55.

40 Ibid., pp. 103 - 104.


42 ________, Reason and Emotion, pp. 68 - 69.

43 Ibid., p. 250.

44 ________, Persons in Relation, p. 159.

45 ________, Reason and Emotion, p. 73.
7. THE RELEVANCE OF MACMURRAY'S ETHICAL THEORY. 

MacMurray has based his ethical theory on both the community and religion. The current Kenyan situation has already a history of a community/religion based morality from the traditional past. Those traditional values were however disrupted not only by the external influences of the individualistic West and mystical East, but also by the subsequent internal changes in the African way of life. Reconstruction may be possible if the proper moral values are re-established.

MacMurray's ethical theory has impressed upon us the need for moral education in our society. It has highlighted the appropriateness of providing an early moral education to the youth. It has also stressed the key roles which the family and the community have to play in the moral development of the youth. Furthermore, it recommends that morality should not be divorced from religion which fulfils it. As to what type of morality we have to bequeath to the youth and posterity, the theory advocates for a love-based personal form of morality as the ideal to be aspired for.

Our Kenya society needs morality now more than ever before because it has degenerated from
the religio-community based morality of pre-colonial
days to the externally imposed morals and faiths of
colonial days and further down to the individualistic
ethic of the post independence era. "Emphasis is
shifting from the 'we' of traditional corporate life
to the 'I' of modern individualism."¹

Fear, despair and even insanity follow
leading not only to the destruction of those around
us, but ourselves as well. This did happen recently
during the infamous tribal clashes. That could be
a pointer, God forbid, to a more chaotic era of
destruction and desolation in the near future.

... men could enjoy happiness,
peace, prosperity and well-being
only if they kept the moral
demands of human conduct. Morals
are the food and drink which keep
society alive, healthy and happy.²

We have therefore to strive very hard to promote both
moral and spiritual growth much more than the economic
or political development. The aim will be the formation
of good habits, an important principle in good
character training.

Moral education has to come early in the
lives of the youth because it is at that tender age
when praise and blame can generate the best results.
It is also the time when they are most likely to
imitate those that they admire. Parents, guardians and other adults must of necessity be morally upright to set a good example for new generations. If the adults have to be respected and admired, they must be honest and just.

The best that parents can do to preserve a reputation for integrity is to have integrity. They must not only practise what they preach. They must also be convinced in their own hearts that only self-discipline earns a person the right to require discipline in others.\(^3\)

The family unit is the first moral educator while the home is the first institution of moral philosophy. The mother, for example, has a special relationship with the child right from conception through birth and thereafter. Her closeness to the child qualifies her to be one of the prime moral educators. The father however is not to be relegated to a minor role. He has the overall responsibility of caring for everybody in the family including the said child. He becomes a co-educator with his wife. The other children, in their own special way, assist the parents in this noble task. The family's unifying factor is love, a basic need for the child. It is therefore morally repugnant to have single parents in our society.
It is equally repugnant for a husband to live away from his wife and children because he

... must remain with the mother the whole time required in order to ensure the education of all the children born successively of their union.  

Single parenthood is one of those moral and social problems we have to face. It must be cured in one way or another even by chastising the "couple" concerned. More research by philosophers and sociologists in this particular area would assist policy makers issue some moral guidelines.

Abandoned children such as the so called street children or parking boys and girls, in some of our urban centres, should not be left to fend for themselves. They should be provided with ways and means of satisfying their primary need for love. The respective communities should provide family substitutes in the form of youth institutions to supplement efforts by the government and voluntary agencies. Furthermore, the government should make primary school education compulsory and free for all children. The logistics of such a move can only be solved by proper planning of families and resources.
The family prepares the child to fit into the community by imparting the basic knowledge of right and wrong through informal training. It is therefore imperative for individuals, groups of individuals, companies, the government and any employer worth his salt to place greater premium on the establishment of stable family units based on love. It must therefore be public policy for families living apart due to employment or otherwise to be assisted and advised to live together. More time should also be reserved for teaching the youth how best to establish happy families of their own later in life.

With the onset of stable families, peace and harmony would possibly prevail in communities. The government's task of enforcing law and order will be greatly lessened. The moral growth of the youth will then be enhanced.

Under MacMurray's ethical theory, individuals are free to act as they wish so long as they behave responsibly and lovingly towards fellow human beings. The only significant law is act in such a manner as to boost love among fellow persons. The tyranny of the law is then overtaken by the benevolence of love. If we all adhered to such a principle, our society would be much better. The respect for human dignity and life and the promotion of the welfare of others especially th
underprivileged would then be enhanced.

Furthermore, MacMurray affirms that morality must culminate in religion because that is its rationale or justification. The distinction that we draw between religious life and secular life need not arise. The question whether religion should or should not interfere in other spheres of life such as the economic, educational, political or any other need not also arise.

The African value-system places God and the community above individual interests. An individual can identify himself only in terms of the community to which he belongs. The community itself can define its relationship with God.\(^5\)

In that respect, religion should not be a divisive element in society. It should be public policy to curb the proliferation of the warring religious sects and denominations. Ecumenism should be actively promoted and positive comparative religious studies should be undertaken to minimise or wipe out religious differences and prejudices.

In addition, the fanaticism that has cropped up in religion should be stemmed or even eradicated. It is detrimental to social peace and harmony. Fanaticism can be likened to infatuation in love affairs. When such a feeling disappears, it does not breed any love,
but rather there appears indifference or even intense hatred. In like manner, when the ecstasy of fanaticism subsides, the very bigots will either be apathetic or even be arrogant towards their faiths. They will repudiate and even ridicule the very belief systems which they had purported to champion. True believers should not therefore be enthusiastic about this development in their religion. It will not only destroy their faith, but it will also cripple society through wasted and misdirected energy.

The question that remains for us to tackle is what methodology shall be used in transmitting MacMurray's ethical theory to the youth and to society? A method of one kind or another is imperative in guiding us in this delicate task of moulding present and future generations. The need for such a method becomes more apparent because MacMurray does not provide us with any. The appropriate method proposed by this thesis is ethical osmosis.

**Ethical Osmosis**

Osmosis is a gentle process by which plants acquire through their roots food nutrients from the soil. Ethical osmosis is also a gentle and gradual process by which the youth imbibe ethical values from the society.
The approach in ethical osmosis is humane since the main motive force is not fear but love. The youth are respected as individuals. The educators only guide and counsel them to discover good morals for themselves. The method should be undogmatic but disciplined.

The discipline in ethical osmosis is not oppressive, but is aimed at cultivating creativity in the youth so as to develop their own moral lives. It is without the harsh and barbarous moral training of earlier days which stunted the moral growth of the youth. It is also without the deviant modern trends of eliminating discipline altogether.

One of the assumptions of ethical osmosis is that the moral educator must be one of impeccable character. He will respect and be honest with himself, his learners, their parents and other members of the community. He will be diplomatic with fellow educators by not making any adverse comments about them. He will assist others but not overwork himself with what the others ought to do. He will keep abreast with modern changes by furthering his knowledge. The policy makers have a duty to give him opportunities for intellectual upward mobility. That will boost his morale in the task of training those under him and will consolidate his personhood.
Character formation ought to start from within the family circle, then the local community and finally the whole nation. In the family, parents and the older children will take every opportunity to show the young ones the right way of behaviour. In the immediate community, the adults (teachers, pastors, priests and so on) and older children will help the youth grow morally. At the national level, the person is expected to be mature and know what is right and what is wrong. He will only be perfecting his moral behaviour and ethical knowledge.

Ethical osmosis offers various avenues by which the youth can acquire good morals. The moral trainer or trainers can use as many of the following ways as he or they can. First and foremost is the exemplary behaviour, then instructing and counselling, social activities and finally reward and punishment.

The exemplary behaviour of the moral trainer will assist the youth copy the right form of behaviour. This is very much in line with the old adage which states that actions speak louder than words. Rational decision making should assist him in all that he does.

The moral trainers, while instructing and counselling, should inculcate into the youth the customs, traditions and aspirations of the family, the community
and the nation. They can use stories in the form of lullabies, songs, myths, folklore, epics, odes, legends and so on. Our educational policy should, therefore, emphasize the need for more research into these aspects of our heritage with the view of incorporating them into our educational system.

A moral story should spring forth from concrete reality rather than from an abstract idea. It can even be drawn from sacred scripture such as the Bible the Quaran, Torah, Adi Granth and so on or it may simply be created by the narrator. However, it should neither be too mysterious nor should it be too familiar. The details must be as vividly real as possible.

The story must also be relevant to the lives of the children who always like an interesting and well-told story. If it is well told, their attention will be captured and their minds will not wonder away. This will enable the narrator to sneak a moral value into them.

Dramatisation or play acting can also be used to good effect just as story telling. Good plays can either be read aloud or be acted. The incidents in the scenes should be from real life situations. Strange and interesting plots with moral lessons can be very profitable to the audience.
To enhance story telling and dramatisation audio-visual aids can be used. These include paintings, slides, films, video tapes, radios, tape recorders, record players, gramaphones, television sets, print media, chalk and board and so on. They reinforce not only stories and plays, but also any moral lesson of whatever form.

Furthermore the moralist may also use the question and answer method or the problem solving approach. Questions from and to the youth can assist the moralist to find out what they know and what they don't know. Their correct response is reinforced and the wrong one is corrected.

The emphasis in the question and answer method should be laid on questions demanding reasoning rather than memorising. The youth will be led to reach facts and conclusions by themselves without being spoon fed. Ready made answers are easily forgotten because they are not appreciated. The more the active the learning process the more effective the final results.

This method which elicits information through the question and answer method has been baptised the Socratic method in philosophical circles. It makes the learning process enjoyable both for the instructor and the learners. It becomes a valuable cooperative endeavour rather than a monopoly controlled entirely by one person.
There is also the problem-solving method which is akin to the question and answer method. In it, problematic situations (real or imagined) are presented to the learners who have to think out solutions. These two methods are vital in ethical osmosis because reasoning is the key to their success. The goal is attained when the youth have to discover answers through their own independent thought.

The two methods also establish and reinforce ideals and values in the youth apart from stimulating their critical judgement. They also prepare the youth to solve their own ethical problems and thus weather any difficulties they will encounter in life.

Social activities such as games (indoor and outdoor) and sports also assist the moralist to realise his ends. Playing is very important for the youth. It helps in the formation of good habits, training of the will in self control, the acquisition of skills and the enjoyment of oneself. It can arouse interest and curiosity, foster the spirit of cooperation and inspire a sense of social responsibility.

Furthermore, the physical exercise in games and sports helps in developing the child's growing muscles. It also releases pent up steam or energy which makes children tense and irritable. Without play the child may become selfish and domineering
Playing encourages socialisation among the youth by sharing and making friends.6

Our physical educationists should therefore carry out more research on traditional forms of child play, games and sports. For example archery has not been popularised. The reason could be that it is dangerous for the young ones. However, would it not assist our armed forces in case of an arms embargo? How about canoeing and rowing which we hardly hear of at the local sports festivals?

Good behaviour can also be learned from doing things together in communal work. It also instils in the youth a sense of co-operation and keeps them busy since an idle mind is the playground of the devil. The youth also learn moral lessons by interacting with people and by experiencing certain situations. Communal work should, therefore, be introduced to the youth as early as is practically possible.

The carrot and stick method of reward and punishment also reinforces good behaviour. Rewards need not be expensive items. They should hardly ever be in monetary terms because such gifts will instil into the youth a materialistic approach to life. They will neglect the moral ideals and values which were intended to be acquired. Rewards can simply be in the form of
verbal praises, small gifts, promises, smiles, facial expressions of approval and so on.

In the event of a child misbehaving, the punishment should be commensurate with the misconduct. In fact, punishment of whatever form should not become the standard banner of character training. If it has to be used,

...it must be consistent, and its severity must be in proportion to the seriousness of the prohibited act.

In all cases it should be made clear to the child that not he but his act is bad. In this way he can learn to discriminate between the concept of his self and his deeds.7

To administer a punishment, it can serve at times to use either verbal criticism, counselling, a facial expression of disapproval or even stone silence. The verbal criticism, for example, may be in this form: You have now grown up and you cannot behave like this. You should know what is right and wrong.8 The mother or father could tease to expose the mistake to the other parent or to the school administrators or the elders. The older siblings and other members of the community can also use similar tactics.

In ethical osmosis, public opinion and partial ostracism may also be used to militate against some immoral acts and help mould good character. Though it
may be controversial, we may tentatively suggest that the parents should also be punished in one way or another because of their children's misbehaviour. The young ones will then behave well for the sake of their parents as was the case traditionally in Africa where very strong criticism was directed at the parents whose children did not behave according to the approved tribal law of conduct. Such parents were considered to have neglected the important task of preparing their children to become worthy members of the community.9

The child in due course should be accustomed to what is expected of him in the family and sooner or later in the community and the nation. He will conform to good conduct to gain approval and avoid disapproval from within and outside the family circle. The respect shown to parents and other children in the family is then naturally extended to other adults and children in the wider community.

Ethical osmosis discourages the use of the cane to inflict pain as a corrective measure because it is one of the least effective forms of punishment. It may, in fact, have the opposite effect of making the child temporarily submissive only to rebel sooner or later in life. Physical or corporal punishment could even be a sign of defeat on the part of the one administering it. It is better to cure the disease than just suppress the symptoms.
In ethical osmosis, punishment should not be retributive or revengeful, but rather should be reformative. This will protect not only other people, but also the individual concerned. Reformative discipline should prepare the youth to join the national and international realms of society.

The interaction at the national or international level is more impersonal than at the family or the village levels of the social structure. At this level, the person is expected to have had some moral training at home, the school and the local community.

The standard form of punishment at the national or international level is either the removal of one's privileges, the loss of freedom or at times the loss of one's life. Privileges can be removed by threats or warnings (verbal or written) and penalties such as fines, salary deduction, suspension or interdiction from employment or even the termination of one's employment. The loss of freedom is normally through arrests, imprisonment and detention. The loss of life is usually via the so called "lawful" capital punishment or execution.

However, ethical osmosis recommends that it is better for the state to be more positive than negative in the cause of correcting her citizens. Instead of dishing out warnings, it is better to praise a job well done. Instead of being over enthusiastic in deducting salaries,
employers should be enthusiastic in paying salaries, refunds and allowances. Instead of arbitrary sackings, the employees should be counselled several times before such a drastic step can be effected.

Ethical osmosis is highly critical of capital punishment because it makes the society as murderous as any filthy killer. The criminal might be psychologically maladjusted and should be treated of his mental malady. He can be taught a skill beneficial to society and himself if he does not already have one. He can then be retained in confinement for the remaining part of his life.

At times it may be necessary to punish in one way or another a particular community for the crimes of her sons and daughters. This is controversial but it will make the criminals think twice before they act. It will also awaken the community to be more vigilant with its responsibility of moral education.

The problem with the national or international level is that it is more punitive than corrective, but that need not be the case. The guiding principles of ethical osmosis namely reason and love should be helpful. The welfare of others should come first and in any case the moral failure may be caused by some other hardships such as economic and moral/spiritual problems.
Ethical osmosis recommends, for example, that those with economic problems can either be enabled to earn their own living as per the principle of reason or they can be assisted in kind as per the principle of love. The principle of reason dictates that people should be encouraged to do things on their own or else their capacity for doing things for themselves and for others will be destroyed. The principle of love, on the other hand, dictates that the wealthy should share their material possessions with others. In any case excessive wealth might be as dehumanising in its own way as extreme poverty.

The task of salvaging the morally or spiritually enslaved is much more difficult. The avenues for doing so are very limited. Apart from the principles of love and reason, the one of faith can also come into play.

Foremost is appealing to their rationality through dialogue. Short or long term educational, moral or spiritual programmes can eradicate their ignorance and prejudices. The other means is through exemplary behaviour which hopefully ought to be admired, loved and copied. There remains faith in divine or other revelation to set them free from their predicament.

Ethical osmosis is a life long exercise enabling the individual person absorb moral values from the society while perfecting those he has already acquired. The
aim is to internalise the values and eventually foster a well balanced philosophy of life to guide moral behaviour.
NOTES


2 Ibid., p. 181.


7 Ibid., p. 134.


9 Ibid., p. 104.
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