

Incorporating Religion when Teaching Cultural Diversity Issues in Public Administration

G van der Waldt

Research Professor: Public Governance
North-West University

ABSTRACT

The world of governance is changing rapidly and the pluralisation of worldviews is fast becoming a prevalent feature of the public sector. Societal worldviews are closely intertwined with governance. Therefore, prospective public officials need to be sensitive to the potential influence of cultural diversity matters and religious perspectives when executing public policy. Students of Public Administration should be able to grasp these challenges and prepare for them.

It is the premise of this article that due to the heterogeneous nature of the population of South Africa, teaching of cultural diversity (e.g. ethics, values, religion, morality, traditions, behaviour, etc.) should form an indispensable part of any curriculum of academic programmes for Public Administration. The purpose of this article is, therefore, to reflect on the necessity of incorporating teaching on cultural diversity in Public Administration, particularly considering the contribution that various religious perspectives could make. Finally, instructional strategies are recommended to inculcate and foster tolerance, understanding, and sensitivity in Public Administration teaching and its learning environments.

INTRODUCTION

Contemporary public administrators are expected to serve an increasingly diverse society that becomes progressively dynamic in nature. Conflict of interests and divergence of worldviews, which Flick (2014:11) terms as the “pluralisation of life worlds”, are fast becoming real features of governance in

a postmodern world (Kennedy and Malatesta 2010). As a result, students of Public Administration¹ should be familiar with and sensitive to culturally diverse views, aspirations, and religious perspectives that may pose moral dilemmas in government. One way for students to grasp such challenges and prepare for it is to be exposed to issues of cultural diversity addressed in their curriculum.

A major dimension of a group's culture is the adherents' religious worldview. Religion is intrinsically intertwined with governance and politics in countries globally, but are manifested uniquely in individual states. In Germany, for example, a recent court case considered whether government could regulate the ritual of circumcision for Jews; in France the wearing of religious headwear of Muslim women were banned; and the Islamic State (ISIS) raged war over which interpretation of Islam should be dominant. In the South African context, the work of *sangomas* (traditional healers) as medical and/or faith practitioners is steeped in dispute, while there is debate whether the initiation rituals of Xhosa boys do not violate their fundamental human rights as contained in the Constitution. Religious leaders are also often seen to support certain political leaders.

Thus, in practice, most governments are involved in religion either through supporting it, restricting it, or both. In *Political Secularism, Religion and the State*, Fox (2011) reflects that two-thirds of all countries in the world prefer and even endorse a single religion or a specific set of religions. An additional 9% of governments are overtly hostile to religion and restrict its practice. According to Fox, only 43 out of 193 countries (22%) can be regarded as neutral on the issue of religion. Most of these governments still support and regulate religion in some way. The distinction between *temple* (faith) and *throne* (government) is thus often blurred.

South Africa's population is often described as a "rainbow nation" comprises rich and diverse cultures. According to Statistics South Africa's (Stats SA's) *Mid-year Population Estimates, 2016*, as many as 50,59 million people are living in South Africa, of whom 79,5% are African, 9% coloured, 2,5% Indian and 9% white. A minority of South Africa's population do not belong to any of the major religions, but regard themselves as traditionalists of no specific religious affiliation. South Africa's political system is secular in nature. Yet, based on StatsSA (2016), the majority of the population belongs to a particular faith grouping. The main religious groupings in South Africa are:

- Christianity (79,8%);
- Islam (1,5%);
- Hinduism (1,2%); and
- African Traditional Religion (0,3%).

The South African heterogeneous population is often characterised by conflict between religious and ethnic groupings. Therefore, it is the premise of this

article that the teaching of cultural diversity (ethics, values, religion, morality, traditions, behaviour, etc.) should be an indispensable part of any curriculum of Public Administration's academic programmes. This, however, brings some main questions to the fore: What can scholars of Public Administration learn from religion, particularly on the role of government in society? How could religious worldviews be incorporated into the education and training of prospective public officials to treat members of society equally? How should the curriculum of Public Administration be adjusted to incorporate these views? Putting it differently: How could scholars engage theistic² or theo-centric worldviews (i.e. Hindu, Islam and Christian) as applicable designs to teach aspects of cultural diversity? Finally, how should empirical research in the field (i.e. teaching research methodology) accommodate anti-positivistic and theistic perspectives?

The purpose of this article is to reflect on the necessity of teaching cultural diversity in Public Administration with specific reference to the contribution that various religious perspectives could make. This could be an ambitious endeavour due to the multitude perspectives or hermeneutical vantage points of diverse religious denominations. There are multiple religious traditions as well as a numerous factors and interpretations within religions. In the Christian community, for example, there are globally more than 300 different denominations (RGDN 2015:online). A further example is the tension between "traditional" Islam and Islam as interpreted by radical groupings such as the Taliban, Al Qaeda, and the Islamic State.

There are thus a multitude of interpretations of scriptures (hermeneutics), polysemantics, and even different combinations thereof. Furthermore, this effort is complicated by the author of this article writing from within a Christian faith tradition, and therefore also holds a particular worldview. As explained by Feynman (in Lennox 2009:14), "No one can escape bias ... we all have a worldview that consists of our answers, or partial answers, to the questions that the universe and life throw at us". In this regard the present article, therefore, does not pretend to be knowledgeable about complex theological arguments and positions applicable to other religions and belief systems.

However, this is not the purpose of this article. The content should be regarded as "work-in-progress"; an attempt to build a body of knowledge of possible alternative ways to inculcate and transfer values and issues of morality relevant to a public service ethos that is sensitive to the heterogeneous composition of South African society. This body of knowledge should make provision for the design of appropriate case studies when teaching Public Administration. Such case studies should resonate with particular worldviews and explain how the population differ in their interpretation and implementation of policies and instructions by senior officials. In this way, sensitivity and tolerance could be strengthened for different groupings in society in general and fellow students

in class in particular who present divergent worldviews – including atheistic or agnostic systems.

CULTURAL DIVERSITY: A CONCEPTUAL AND CONTEXTUAL ORIENTATION

Claver *et al.* (1999:456) and Rice (2004:145) define “culture” as a set of values, symbols and rituals shared by members of a group or organisation. Scholars such as Barbour (1990), Stacks (2004), and Norman-Major and Gooden (2012) examine the close link between culture and worldview. In this regard, Stacks (2004:4) concludes that “... everyone looks at the world through a lens and while this lens is unique to each individual, the worldviews of people of similar background or social experience is often similar; to understand culture is to understand a particular worldview”. Similarly, Van der Walt (2002:44, 54) regards a worldview as a “bridge or link between faith and man’s life in the world ... it provides interpretive keys to an understanding of reality and of man himself and gives meaning to human existence”. In turn Stacks (2004:4) advocates cultural “competence” which moves beyond cultural “awareness” (knowledge of another cultural group) and cultural “sensitivity” (knowledge of as well as experience with another culture).

The concept of cultural competence acknowledges and responds to the unique worldviews of different peoples and communities. Such competence requires self-awareness (i.e. knowledge of one’s own culture and worldview), self-analysis (i.e. how one’s attitude, values and beliefs shape interaction with others), and community partnerships (i.e. serving society from within) (Stacks 2004:4). A culturally competent person should also be able to acknowledge the social inequities and inequalities that other groups face. The National Academy of Public Administration’s Standing Panel on Social Equity (2000:2–3) defines this principle as:

“... the fair, just and equitable management of all institutions serving the public directly or by contract, and the fair, just and equitable distribution of public services, and the implementation of public policy, and the commitment to promote fairness, justice and equity in the formation of public policy”.

Furthermore, the Inter-Parliamentary Union (IPU), in line with the Universal Declaration of Human Rights, adopted a Resolution during its 105th Conference in Havana (6 April 2001). The core themes were that education and culture are essential factors in promoting social justice, and that society should participate in decision-making processes (IPU 2011:online).

Diversity generally refers to the uniqueness of people or those human qualities and characteristics that distinguish one person from another (Loysk 1996:14; Devoe 1999:18). This feature is typically grouped in terms of primary diversity issues such as the so-called “unchangeables” in a person encompassing age, race, gender, and ethnic group, but also secondary diversity issues such as education, income, marital status, religion, and work experience (Esty, Griffen and Schorr-Hirsh 1995:34). Diversity does not only entail the way people perceive themselves, but also how they perceive others. These perceptions ultimately influence the way people interact (Chemers, Oskamp and Constanzo 1995:23). The more diverse people are, the more attention should be devoted to issues such as communication, adaptability, teaching sensitivity, and promoting change on the basis of understanding and tolerance. Focus should also be on group differences, reconciliation, and gaining mutual benefit (Williams and O’Reilly 1997:78; Devoe 1999).

In the context of higher education, Rubin (2012:23) views social integration as the quantity and quality of students’ social interactions with lecturers and fellow students. Social integration is directed at improving academic performance, heighten persistence, and increase retention. Broadnax (2000:172) and Rice (2004:143) furthermore point out a clear link between social equity and diversity and the way public institutions deliver services to all groups in society. Evidence suggests that if a public institution has a socially diverse workforce, such institution is better equipped to translate national policies into projects of service delivery in diverse settings. A heterogeneous work force with diverse characteristics, work styles, and cultural knowledge thus becomes indispensable in a multicultural society (Soni 2000:397).

Cultural diversity teaching in Public Administration

In public institutions, the ultimate test of successful sensitisation about diversity is found in its organisational culture. Public institutions that promote diversity should shape its culture to underscore management’s commitment to diversity and its support in the various forms (Robbins and De Cenzo 1998:254). Claver *et al.* (1999:448) and Rice (2004:145) argues that in a government setting, a citizen-oriented culture in public institutions should have an external focus comprising the following:

- The tasks and activities that are carried out should aim to serve society.
- Public institutions are judged according to the efficiency and effectiveness of its services and its economical utilisation of resources.
- The services offered should be provided equally to all members of society.
- Citizens seek a high-quality and prompt service delivery.

- Citizens should participate actively in the shaping of governance's values, norms, standards, and practices.

On the basis of the guidelines above, Fox and Miller (1995) and Jun (2002:201) advocates that conventional bureaucratic models for the teaching of Public Administration theory and practice should give way to a new model relevant to teaching in a postmodern era of governance. A major feature of this postmodern era is multiculturalism of society with diverse groups and views. This makes it imperative to include basic tenets of cultural diversity such as social equity and cultural competence (Rice 2004:143). Vigoda (2002:529 cited in Rice 2009:145) adds that responsive public institutions should be "reactive, sympathetic, sensitive and capable of feeling its clients' needs and opinions". Responsiveness also denotes accuracy, quality and speed of service delivery. Rice (2009:145) urges that these values should be incorporated into the teaching of Public Administration.

Menzel (1997) points out that societies have grown larger and increasingly complex. Thus, seeing that governments at its various levels have assumed additional responsibilities, this underlines the need for public administrators to function ethically and trustworthy. Irrespective of their religious beliefs and cultural ideologies, most members of society expect of Government to discharge its duties competently and in a manner consistent with their constitutional values and rights.

The idea that public servants are obligated to provide and defend "core public values" feature prominently in recent literature on Public Administration (Shareef 2009). It seems evident that schools of Public Administration should teach aspiring public servants to be ethical and should encourage the integration of cultural diversity issues into its curricula (Shareef 2009). Administrative moral hazards, for example, arise when public managers' actions are inefficient, often because their individual interests do not align with the public interest (Jun 2002:204). The notion of basic rights and a social contract between citizens and their government emphasise a normative position further. As is the case with legal and medical professions espousing codes of ethics tailored to their professions, public administrators should adopt similar principles for public stewardship.

At least three theories are useful in scrutinising issues of dynamics underlying cultural diversity in society in general, and public institutions in particular. These three theories could serve as a meta-framework for an analysis of cultural diversity issues in Public Administration teaching, and are highlighted briefly below.

- *Social identity theory* holds that belonging to a particular group creates a psychological state that confers social identity and behaviour to individuals. This in turn leads to distinct group behaviour such as solidarity with a particular

belief system (i.e. religion), conformity to group norms, and discrimination against “out-groups” (Tajfel 1982:43; Williams and O’Reilly 1997:79; Richard, Kochan and McMillan-Capehart 2002:269). The “out-group” typically is viewed as deficient and different, which triggers a process that usually results in stereotyping, polarisation, anxiety, and eventually conflict.

- *Similarity-attraction theory* poses that similarity among individuals represents a fundamental basis for interpersonal attraction and consequently for social integration and group cohesion (Baron and Pfeffer 1994, in Richard, Kochan and McMillan-Capehart 2002:269). Therefore, people with the same religion more likely will be attracted mutually due to the similarity of their belief system and associated worldview.
- *Social integration theory* finds its origins in the work of DE Durkheim (1858–1917). According to Morrison (2006:56), Durkheim believed that society exerts a powerful force on individuals. According to Durkheim, people’s norms, beliefs, and values constitute a collective consciousness, or a shared way of understanding and behaving in the world. Such consciousness binds individuals together and creates social integration. Durkheim considered increasing population density as a key factor in the advent of modernity. In his *Elementary Forms of Religious Life*, Durkheim presents a theory describing the function of religion in aboriginal and modern societies and identifies the phenomenon of collective effervescence and collective consciousness. Durkheim’s theories primarily focus on the function that institutions (e.g. religious denominations) fulfil in maintaining social solidarity.

When teaching cultural diversity, it is important to determine which values are appropriate for instruction. This poses the question: How should lecturers cultivate sound moral judgments among their students? In this regard Hejka-Ekins (1988), Menzel (1997) and Cooper (2004) identify at least five normative dimensions that should be incorporated in teachings within Public Administration:

- regime or governance values;
- social equity;
- virtue (i.e. character development);
- citizenship theory; and
- public interest.

Other adherents strongly emphasise the need to incorporate normative aspects in academic programmes for Public Administration. These include scholars such as Soni (2000:343), Kennedy and Malatesta (2010:168), Menzel and White (2011:110), and Norman-Major and Gooden (2012). In this regard, Griffen (1993:589) points out specific values that should be inculcated in public

officials. This entails values such as understanding, empathy, tolerance, and social communication.

The focus should also be on sensitising current and prospective officials about their similarities and cultural differences, and helping them gain insight into the way their own behaviour affects and is perceived by others. This in turn would lead to the establishing of multicultural public institutions that are characterised by constructive pluralism. This implies structural integration of cultural diversity in organisational policies and processes, and the absence of prejudice, stereotyping and discrimination (Griffen 1993:590).

SCIENCE (TEACHING) AND RELIGION

Since antiquity, the relationship between religion and science has been a subject of controversy. Simplified, this relationship can be characterised by two diametric scientific worldviews: naturalism or atheism, against theism. Naturalism stands opposed to supernaturalism, by insisting that the world of nature should form a single sphere without incursions from outside by souls or spirits (Lennox 2009:29). It is evident that some regard the relationship between faith and science as a conflicting one, whilst others describe it as harmony. Hinduism, for example, has embraced reason and empiricism, posing that science brings legitimate, but incomplete knowledge of the world. Confucian thought and Buddhists in turn generally view science as complementary to their beliefs.

The typical conception is that science portrays reason, empirical evidence, and objectivity, whereas religion focuses on revelation, faith, sacredness, and metaphysical explanations (Brooke 1991; Barr 2003). Coletto (2012) elaborates by stating that philosophers of science generally distinguish faith from science by pointing out the “distinctiveness of the nature of knowledge: faith is about certainty, whilst science is about criticism; science is objective whilst faith is subjective”. However, Van Niekerk (2005:16) argues that this distinction “does not operate under totally incompatible rules”. Murphy (1990:174–191) endeavours to reconcile theism (God/gods as first mover/s) and science by showing how theology (study of religion) meets the standards or criteria of scientific rationality by striking a balance between positivism and relativism.

Lennox (2009:31) detects a typical uneasiness when metaphysics threatens to emerge in arguments. He explains his view:

“[T]he Enlightenment ideal of the rational scientific observer, complete independent, free of all preconceived theories, prior philosophical, ethical and religious commitments, doing investigations and coming to

dispassionate, unbiased conclusions that constitute absolute truth, is now regarded by serious philosophers of science as a simplistic myth" (Lennox 2009:33).

In the same vein, Rose and Rose (1971:137) view scientists as having "preconceived ideas or worldviews that they bring to bear on every research finding. Even pure research (i.e. logical positivism) can never be neutral since its nature and its directions are always framed by the social and scientific context of its time". Lennox (2009:39) asserts, "Science is simply not philosophical or theologically neutral". Similarly, Thomas Kuhn (1996:23) states that tensions can arise when empirical evidence conflicts with the accepted scientific framework, or "paradigm" within which most scientists operate in a given field of study. Science provides explanations; it helps people understand what they did not grasp before, and provide understanding of nature (Polanyi 1946:12). This view is generally referred to as "scientism" – according to which science can deal with every aspect of existence (Murphy 1990:23).

There are, however, limits to what adherents of science can explain (Barbour 1990:56). The teaching of ethics, morality and values, for example, lies outside the realm of empirical science. Scientific designs can explicate whether public officials, for example, abuse their power by contravening statutory prescripts. However, such designs cannot explain *why* it is morally and ethically wrong to abuse such power (Clouser 1991:78). Nobel Laureate Sir Peter Medawar discard the claim that science is the only way to truth, as ultimately unworthy of science as such. In *Advice to a Young Scientist* he warns, "There is no quicker way for scientists to bring discredit upon themselves and their profession than roundly to declare that science knows, or soon will know, the answers to all questions worth asking." For Medawar (in Lennox 2009:42) the existence of a limit to science is made clear by its "inability to answer childlike elementary questions having to do with first and last things – questions such as 'how did everything begin; what are we all here for; what is the point of living?'"

A study on theists show they generally believe that science confirm their faith. According to the famous British author-scientist, CS Lewis, "men became scientific because they expected law in nature and they expected law in nature because they believed in a lawgiver" (Lennox 2009:21). This notion is echoed by various world-renowned scientists. Francis Bacon (1561–1626), for instance, regarded as the father of modern science, stated that "God has provided us with two books – the book of Nature and the Bible and that to be really properly educated, one should give one's mind to studying both" (Lennox 2009:21). The astronomer Johannes Kepler described his convictions as follows, "The chief aim of all scientific inquiry of the world should be to discover the rational order which has been imposed on it by God, and which He revealed to us in the

language of mathematics ... to think God's thoughts after Him." Furthermore, when Sir Isaac Newton discovered the universal law of gravitation, he realised that theories and laws simply do not bring anything into existence; it actually discovers what is already part of nature/creation (Lennox 2009:45). Even the outspoken naturalist Stephen Hawking admitted that his work on the origin of the universe hovers on the borderline between science and religion, and that it is "quite possible that God acts in ways that cannot be described by scientific laws" (Lennox 2009:63).

Scholars such as Armstrong (1978), Brooke (1991), Barr (2003), Van Inwagen (2003), and Swinburne (2005) explore the relationship between science and religion, particularly within the realm of science teaching. Contemporary research paradigms view a clear divergence between postmodernism and positivism. According to Babbie and Mouton (2011:xxii), empirical social research is organised around two activities, namely observation and interpretation. In this latter activity the particular view pre-observation, or a *priori* knowledge, of researchers directs research findings (i.e. interpretivism) shaped by their religion, worldview, culture, and educational background.

Fagan (1996) indicates the time is ripe for a deeper dialogue on the contribution of religion to the welfare of society. There are times when government policy-makers should deal with social problems, including violent crime and rising illegitimacy, substance abuse, and welfare dependency. In such a case, the law makers should heed the findings from empirical research in the social sciences on the positive consequences flowing from religious practices (Bright 2009:136). For example, research by Fagan (1996), Andrews, Guadalupe and Bolden (2003), the Social Work Policy Institute (2013), and Fox (2015), portrays ample evidence that:

- the regular practice of religion helps poor persons overcome this condition;
- religious belief and practice contribute substantially to the formation of personal ethical criteria and leading to sound moral judgment;
- regular religious practice generally inoculates individuals against a host of social problems such as suicide, drug abuse, crime, and divorce;
- people are more likely to dismiss racism as an obstacle to reaching their goals; and
- they are more likely to have serious and realistic goals for their future.

Despite such empirical evidence, Carter (in Fagan 1996) argues that "one sees a trend in political and legal cultures toward treating religious beliefs as arbitrary and unimportant, a trend supported by rhetoric that implies that there is something wrong with religious devotion". In light of the above-mentioned evidence, such opposition seem unreasonable. The evidence indicates strongly that good social policy means encouraging the widespread practice of religion. According to

Fagan (1996) and Fox (2015), no other dimension of society than religion should be of more concern to those who guide the future course of a country.

From this brief orientation, it is evident that renowned scientists found moments of compatibility between their faith and science. Furthermore, empirical evidence suggests that religion could benefit society significantly. Such insight returns the focus to the thesis of this article: How can Public Administration scholars embrace this reality in their dissemination of knowledge to students and thus inculcate values and morals in them that are compatible with theistic (god-related) worldviews of the Hindu, Muslim or Christian?

INCORPORATING RELIGIOUS THOUGHT WHEN TEACHING CULTURAL DIVERSITY

According to Clouser (1991:7), all the major religions – Hinduism, Buddhism, Judaism, Christianity and Islam – all have one aspect in common: it takes something to be divine. While they disagree on the description of entities of true divinity, they concur on the implication of being divine. Thus, further aspects for example, how they perceive the government and members of society, depend on the nature of this “divineness” (Clouser 1991:7). The question thus arises: Which elements or aspects of the major religious groupings in South Africa could be incorporated by teaching dimensions of cultural diversity in Public Administration? In this article, only the above-mentioned major religious groupings in South Africa are explored briefly below in an attempt to answer this question. These entail Christianity, Islam, Hinduism, and African Traditional Religion.

Christianity

Views on government

According to Anderson (1999), the Bible does not have a direct message for every area of political life. Therefore, Christians often hold different views on particular political issues. However, Christians are not free regarding the *content* of their beliefs.

The Old Testament narrative relates that God established human government after the flood (Gen. 9:6). This notion further provides guidelines for the development of a “theocracy” in which God functions as the head of government. The biblical authors do not propose nor endorse any specific political system. The biblical message does, however, provide a basis for evaluating various political philosophies because it clearly delineates a view of human nature. Seeing that humans, according to the biblical narrative, are “fallen creatures” (Gen. 3), this “sinfulness” as described by the Apostle Paul (Rom. 3:23) has created the need to control evil and sinful human behaviour through civil government.

Christians believe that people are created by a God of order (1 Cor. 14:33) and, therefore, seek order through governmental structures (Rom. 13:1–7). People have the power of choice and, therefore, can exercise delegated power over the created order. Thus, a biblical view of human nature requires a governmental system that acknowledges human responsibility (i.e. stewardship over creation). Since civil government is necessary and divinely ordained, it is ultimately under God’s control. In this regard, government has been given three political responsibilities: the sword of justice (to punish criminals), the sword of order (to thwart rebellion), and the sword of war (to defend the state) (Anderson 1999).

As citizens, Christians have numerous responsibilities. They are called to render service and obedience to the government (Matt. 22:21). Seeing that the state is a God-ordained institution, people are to submit to civil authority (1 Pet. 2:13–17) as they would to other institutions of God. Christians’ final allegiance, however, must be to God (Rom. 13:4; 1 Peter 2:13–14). Furthermore, Christians generally accept that law should be the foundation of any government. But government law should be based on certain moral codes, which in turn should be derived from God’s theocratic commandments (Casanova 1994:34).

Views on cultural diversity

In essence, Christians’ view of treating members within society can be linked to basic human rights. These basic rights in a Christian belief system are premised on a worldview of human dignity. A Bill of Rights, therefore, does not grant rights to individuals, but instead acknowledges that these rights already exist. These perspectives are probably summarised best by the following excerpts from the Bible (cited from the New International Version):

- *Cultural equality*: “For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on Him” – Romans 10:12.
- *Comprehensive peace*: “If possible, so far as it depends on you, live peaceably with all” – Romans 12:18.
- *Love for others*: “You shall love your neighbour as yourself.’ There is no other commandment greater than these” – Mark 12:31.
- *Forgiveness as style*: “Be kind to one another, tender-hearted, forgiving one another, as God in Christ forgave you” – Ephesians 4:32.
- *Total commitment*: “This is my commandment, that you love one another as I have loved you” – John 15:12.
- *Other’s well-fare first*: “And as you wish that others would do to you, do so to them” – Luke 6:31.
- *Concrete compassion*: “If anyone says, ‘I love God,’ and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot love

God whom he has not seen. And this commandment we have from him: whoever loves God must also love his brother” – 1 John 4:20–21.

- *Altruist focus*: “Let each of you look not only to his own interests, but also to the interests of others” – Philippians 2:4.

Islam

Views on government

The early origins of government in present-day Islamic states can be traced to Sargon, the king who ruled over Mesopotamia, a large region of what currently are Iran, Syria, and Turkey, and Iraq. Sargon’s government represented the first true empire with a written language. A more sophisticated system of government was established with the rule of Hammurabi (1795–1750 BCE). He held the idea that government laws should be defined clearly and be known to the whole population. He thus codified statutes, known as the *Code of Hammurabi* consisting of 282 provisions.

In the 7th century CE, Mesopotamia became al-Iraq when the Persian army was defeated by Arab forces. This ushered in the “rule of the caliphs”. A Caliphate refers to a political-religious geographical area consisting of Muslim communities. A Caliphate is ruled by a caliph (*khalifah*, meaning “successor” – *Encyclopaedia Britannica* 2014:online).

The Islamic world diverges over the identity of the one considered as the ultimate leader, after the death of the founder, the Prophet Mohammed. This split is evident between the Sunni and Shia Muslims (i.e. *Shiites*). There have been separate traditions of Islamic governance under *sharia* law associated with each group, although the *Qu’ran* (Islam Holy Scripture) and *Sunna* remain the foundational texts. Sharia law can basically be described as a methodology through which a jurist engages the religious texts to ascertain divine will. The outcome of this process of ascertaining divine will is called *fiqh* (positive law), which entails the moral and legal anchor of a Muslim’s total existence. Sharia governs the various aspects of an observant Muslim’s life.

Regarding Muslims’ approach to government, the *Qu’ran* states various principles. Among these are: “Obey Allah and obey the Messenger and those in authority from among you; then if you quarrel about anything (with your authorities) refer it to Allah and the Messenger” (4:59), i.e. settle the disagreement by means of the Holy *Qu’ran* and the Holy Prophet’s example.

Views on cultural diversity

Doing good and having the right belief go hand in hand in Islam. The basic worldview is to do good to others since it serves as proof of having the right belief in the heart. According to the Lahore Ahmadiyya Movement (nd.:online),

various principles, referred to as the “Muslim Code of Behaviour”, derive from the *Qu’ran*. These principles guide the views of Muslims about the people around them in general, and their views on cultural diversity in particular. The general position of Muslims towards other faiths (i.e. “peoples of the Book”), for example, is one of tolerance toward all. According to the words of the Holy Quran and the Holy Prophet Muhammad, the chief qualities a Muslim should display, can be summarised as follows (cited from the Holy *Qu’ran*):

- *Truthfulness*: “O you who believe! keep your duty to Allah and speak straight, true words” (33:70); “Be maintainers of justice and bearers of true witness for Allah, even if it (the truth) goes against your own selves or parents or relatives or someone who is rich or poor” (4:135).
- *Unselfishness*: “They (the true believers) give food, out of love for Allah, to the poor, the orphan and the slave, saying: We feed you only for Allah’s pleasure – we desire from you neither reward nor thanks” (76:8–9).
- *Humility*: “The servants of the Beneficent (Allah) are those who walk on the earth in humility” (25:63); “Do not turn your face away from people in contempt, nor go about in the land exultingly” (31:18).
- *Forgiveness*: “Pardon (people) and overlook (their faults). Don’t you love that Allah should forgive you” (24:22); “(The dutiful are) ... those who restrain their anger and pardon people. Allah loves those who do good to others” (3:134).
- *Goodness and kindness to others*: “Allah commands you to uphold justice and to do good to others and to give to the relatives” (16:90)
- *Consideration and respect for others*: “O you who believe! avoid most of suspicion (against others), for surely suspicion in some cases is sin; and do not spy (into other people’s affairs), nor let some of you backbite others” (49:12)

Hinduism

Views on government

The Hindu ideas of government are based largely on the philosophy of the *matsya nyaya*, literally meaning the “law of fish” or “law of the jungle”. If no strong authority exists to keep men under control, the stronger would destroy the weaker, in the same way, “the big fish destroy the small fish in the sea” (Halbfass 1991:45). Government, rulers and laws are thus essential to prevent this *matsya nyaya* pervading society. In other words, the basic argument is that if Government is removed, society will degenerate into a state of anarchy in which the stronger will destroy the weak. Interestingly, this notion resonates with the Western focus on the social contract and the formation of government to curb humans’ natural tendency to “be wolves to themselves” (Thomas Hobbes).

In ancient times, good governance was called *anu sana*. Its purpose was not to discipline people but continually to improve the moral behaviour of the

individual. It is expected that rulers base their governance on a four-fold policy: *sama* (peace), *dana* (charity), *danda* (punishment), and *bheda* (“divide and rule”) (Chousalkar, nd.). More contemporary conceptions of government are still based largely on these “pillars”, but are also influenced strongly by the political ideas of Tilak, Aurobindo, Kautilya, and Gandhi (Radhakrishnan and Moore 1967:22).

Indian guru, Sri Aurobindo, holds that the primary aim of a state is to unite different sections of society into a living whole (Radhakrishnan and Moore 1967:14). His aim was for Indians to construct their own philosophy of life as well as their own model of political development. It was his belief that the Indian model of state building was far superior to the Western one. The reason was that the former model implies a bottom up structure, a complex union of self-governing communal bodies, which enjoy complete autonomy (Halbfass 1991:47). Indians should, however, not impose change from above, but rather from within. Similarly, Mahatma Gandhi questioned Western conceptions of government, which he felt was irreligious and based on self-interest (Bharata 2007).

Views on cultural diversity

The compound “Hindu worldview” is extremely ambiguous since there is no single, comprehensive philosophical doctrine all Hindus share. Thus, no view distinguishes their belief from contrary philosophical views associated with other Indian religious movements such as Buddhism or Jainism (Halbfass 1991:9). Therefore, scholars typically understand the term “Hindu philosophy” as referring to the collection of philosophical views sharing a connection to certain core Hindu religious texts (the *Vedas*) (Bharata 2007). There are, however, certain common elements that direct the way Hindus view other people. According to Radhakrishnan and Moore (1967:56–59), these include the following:

- *karma*: the moral, psychological spiritual and physical causal consequences of morally significant past choices;
- *polytheism*: the worship of multiple deities (i.e. pantheism);
- *puru rthas*: a set of four values, namely *dharma* (ethical action), *artha* (economic wealth), *kama* (pleasure), and *moksha* (soteriological or redeeming liberation from rebirth and imperfection); and
- *varna (caste)*: a caste system that carves society into a specified set of classes whose natures dispose them and obligate them to certain occupations in life, namely *Brahmins* (priestly or scholarly caste), *Katriya* (marshal or royal caste), *Vaiyas* (merchant caste) and *Sdras* (labour caste).

African Traditional Religion

Religion in Africa is multifaceted and in virtually all African ontologies, spirit-force is the fundamental “substance” of all existence. There are multiple deities

(e.g. *orisa*), spiritual entities, intermediaries and ancestors that are responsible for particular spheres of knowledge and social and cultural activity. According to Mbiti (1990), when Africans are converted to other religions, they often mix or amalgamate their traditional religion with the new one (i.e. syncretism). According to Awolalu (1976:1), “traditional” in this context means indigenous, that which is foundational, handed down from generation to generation. Awolalu (1976:10) further postulates that African traditional religion cannot be studied easily by non-Africans. Complex worldviews and moulded culture, according to Idowu (1962 in Awolalu 1976:10), make it extremely complex to “discover what Africans actually know, actually believe, and actually think about Deity and the supersensible world”.

Views on government

African views on government are so diverse that any discussion of this topic in such an article inevitably will be reductionist. However, one can infer two basic trajectories of governance and leadership, namely traditional chieftdomship, and patriarchal political leadership of the “strong man” (Diop 1974:23). These trajectories generally characterise views of government within an African environment (Awolalu 1976:5).

Views on cultural diversity

According to Mbiti (1990:44) and Ba (2013), *Ubuntu* can be regarded as the “model” African worldview that directs social life in general. This Nguni word, meaning, “People are people through other people”, embodies a distinctive perspective on societal relations, identity, values, rights, and responsibilities of its members (Brown nd). In terms of cultural diversity, *Ubuntu* reflects the belief that “We are all one” – one spiritual essence, one planetary life system, one human race, and a single inter-dependent human community (Ba 2013). Brown (nd.) in this regard emphasises values such as cooperation, collaboration, sharing, caring, and belonging as typically inherent in traditional African religions. These values firmly direct human interaction and are viewed as investment in one another and in the notions of “community”.

INCORPORATING RELIGION IN CULTURAL-DIVERSITY TEACHING: RECOMMENDED INSTRUCTIONAL STRATEGIES

As stated previously, the changing nature of the public sector brings new challenges to governance. This necessitates ethical decision-making, as well as cultural-sensitive policies and operations (*cf.* Kennedy and Malatesta 2010:161). Based on a comprehensive literature survey, the following section outlines some

of the teaching strategies and methods useful in the context of cultural-diversity teaching in programmes for Public Administration.

- *Cultural diversity – cases and assignments*: Following a general orientation of cultural diversity and religion, students are given a two-part assignment:
 - *Part one* requires that students pinpoint a governance/public administrative dilemma in the case provided. The case should be an actual dilemma that has occurred recently in the public domain, or is presently occurring within a sphere of government.
 - *Part two* generally requires students to relate the dilemma identified in the case study to theories on cultural diversity and religious perspectives. Students should choose from a wide variety of religious positions how groupings in society could be affected by certain government policies and actions. The aim is to identify possible alternatives to public administrators' activities.

Such cases are designed to illustrate the complexity of moral reasoning necessary to keep adhering to ethical principles, when processes lead to conflicts between deeply-held value systems (Rubin 2012:23). According to Kennedy and Malatesta (2010:167), the main objective of such cases and assignments is to outline the diversity of approaches to each governance dilemma. The point is not merely to reflect and discuss the values or belief systems of religious groupings, but to make students aware that perspectives and levels of sensitivity on these issues may vary.

- *Non-judgmental dialogue*: This implies creating the opportunity where students can learn from one another's varied experiences, belief systems, and worldviews. When asking students to explore issues of personal and social identity, lecturers should provide so-called "safe spaces" in class where all students' opinions are valued and respected (Rubin 2012:24). Dialogue requires openness to new ideas and "buy into" collective learning. The main aim is to build understanding and sensitivity towards unfamiliar identity groups in society, a commitment to avoid stereotypes and stimulate a sense of cultural humility. Furthermore, the training focuses on the ability to identify potential "hot spots" on key contentious social issues (Messina 1994; Goode, Jones and Mason 2002).
- *Critical engagement with study material*: This tuition strategy rests on a foundation of mutual dialogue where lecturers become students, and students lecturers. This instrument is especially beneficial where deep understanding of cultural diversity relies on the sharing of multiple perspectives. Critical engagement requires questioning, the forming and challenging of opinions as well as communicating feelings of concern or inspiration. The teaching deals with the values familiar to students, thereby encouraging them to apply their knowledge in the service of their academic, personal, social and career lives.

Critical engagement prepares students to internalise the material, connect classroom learning to real-life issues and take action toward advancing equity and justice in government positions (Augustine 2004:4–5).

- *“Reading against the grain”*: According to this instructional method, “reading” refers to determining a text’s meaning for students, given the context in which it is read. Students typically analyse the prevailing interpretations of a text and produce alternative or “resistant” readings for it. This is done to draw attention to gaps, silences, contradictions, beliefs and attitudes that typically go unexamined by the dominant cultural reading. When students read “against the grain” they introduce the experiences of less-represented individuals and groups into the textual discourse.
- *“Text-to-Text, Text-to-Self, Text-to-World”*: In this method students are requested to consider three levels of connection in the text (Keene and Zimmerman 1997).
 - *First*: explores relationships between the text and other study material.
 - *Second*: ask students to connect the text to their personal life experiences.
 - *Third*: examines connections between the text and the larger world.

The aim is to guide students to link what they have learned, to their lives and to the issues of cultural diversity in the world around them. Research has shown that meaningful connections between learning and real life help promote students’ engagement, the development of a positive identity, and higher achievement (Tovani 2000; Harvey and Goudvis 2000). Students should be led to consider why the texts are important and determine the relevance of the study material to public-sector dynamics.

- *Jigsaw*: This method implies an organised classroom activity in which students must depend on each other to succeed. The strategy entails dividing classes into groups (i.e. a “home” and “expert” group) and breaking down assignments into segments, or “pieces” that the group assembles to complete the (jigsaw) “puzzle” (Perkins and Saris 2001:112). The activity runs as follows:
 - Each student in a home group is assigned a different topic from a reading, therefore nobody in the same home group share a topic.
 - Students then leave their home group and explore the assigned topic with students from the other groups who are assigned the same topic (thus forming the “expert group”) (Hänze and Berger 2007:34).
 - Once the students have become “experts” in their particular topic, they return to their home groups to share what they have learned.

In this way, all students in the contact session benefit from the expertise of fellow students (i.e. students representing certain cultural and/or religious groupings).

- *Personal reflection prompts:* By incorporating these exercises into study material and contact sessions, students are helped to link content with their own lives and to the world. Reflection can be brought about through writing, individual conversation, group assignments or class discussions (Goode, Jones and Mason 2002; Rubin 2012:24). Possible guided reflection questions include:
 - How does this issue connect to your personal belief system and experiences?
 - Which aspects of the content upset you and why?
 - How, in your opinion, should public managers deal with this issue?

When applying the above-mentioned teaching strategies, two aspects should be emphasised. Firstly, lecturers teaching cultural diversity issues in public administration, should follow a differentiated instruction approach. An approach of “one size fits all” to curriculum design and learning does not take account of individual student’s needs, backgrounds, skill levels, talents and learning profiles. Secondly, lecturers at institutions of higher learning should at all times comply fully with their respective institution’s conditions of service, tuition policies, and instructional guidelines. Lecturers may not abuse teaching time and space by ministering to candidates or attempt to convert those with different belief systems to the lecturer’s specific religious/belief system.

Throughout the emphasis should be on functioning scientifically objective and ideologically neutral when sensitising students about real-life religious communities’ potential responses to government policies. In this way, candidates will be orientated in the most appropriate ways to respond to the dynamics of cultural diversity.

CONCLUSION

The premise of this article was that religion or a particular worldview is an unescapable part of every human being. Collectively these worldviews or religious belief systems are absorbed into society and become part of the responsibility domain that public administrators face. If certain policies are not implemented with the necessary circumspection and sensitivity, levels of resentment toward government and public services could escalate to conflict situations. It is, therefore, necessary that prospective public officials are orientated about the nature, scope and significance of cultural diversity issues in society in general, and religious beliefs in particular.

The present article proposes that lectures should embrace this reality of diversity to instil the necessary respect, tolerance and sensitivity in students. However, due to the potential tension that may arise from such endeavours, it is important that lecturers create a safe environment before asking students to engage in contact

sessions on issues of cultural diversity. Such safety measures can be established by discussing principles of engagement, demonstrating commitment to collective learning, or creating a set of agreements pre-discussion. It is expected that this topic will generate on-going debate in the teaching of Public Administration among academics, scholars and practitioners in public institutions.

NOTES

- 1 “Public Administration” should be regarded as an umbrella term incorporating recent paradigmatic developments in the field, including perspectives from New Public Management and Public Governance.
- 2 For the purpose of this article, theist/theistic is used in a broad sense denoting faith systems that include a god or gods as creator or creative source guiding the universe.

REFERENCES

- Anderson, K. 1999. Christian view of government and law. *Probe Ministries International*. <http://www.leaderu.com/orgs/probe/docs/xian-pol.html>. (Accessed on 19 January 2017).
- Andrews, A.B., Guadalupe, J.L. and Bolden, E. 2003. Faith, hope, and mutual support: Paths to empowerment as perceived by women in poverty. *Journal of Social Work Research & Evaluation*, 4(1):5–14.
- Armstrong, D. 1978. *Universals and scientific realism*. Cambridge: Cambridge University Press.
- Augustine, J. 2004. Creating culturally competent programs. *Transitions*. 15(3):4–5.
- Awolalu, J.O. 1976. What is African Traditional Religion? *Studies in Comparative Religion*. 10(2):1–10.
- Ba, S. 2013. Ubuntu: A model African worldview. *Prezi*. <https://prezi.com/q9yato3-fgfi/ubuntu-a-model-african-worldview/> (Accessed on 19 January 2017).
- Babbie, E. and Mouton, J. 2011. *The practice of social research*. Cape Town: Oxford University Press.
- Barbour, I. 1990. *Religion in an age of science*. New York, NY: Harper & Row.
- Barr, S.M. 2003. *Modern physics and ancient faith*. Notre Dame: Notre Dame University Press.
- Bharata, P. 2007. *Political philosophy: The Indian perspective*. Toronto: York University. <http://www.iep.utm.edu/hindu-ph/>. (Accessed on 30 January 2017).
- Bright, E. 2009. *Meme mechanics, virology of religion, and refutation of supernaturalism*. New York, NY: iUniverse.
- Broadnax, W.D. 2000. *Diversity and affirmative action in public service*. Boulder, CO: Westview Press.
- Brooke, J.H. 1991. *Science and religion: Some historical perspectives*. Cambridge: Cambridge University Press.
- Brown, K. nd. *Spoudaza Newsletter*. <http://spoudazo.co.za/ubuntu-an-african-worldview/>. (Accessed on 19 January 2017).

- Casanova, J. 1994. *Public religions in the modern world*. Chicago, IL: University of Chicago Press.
- Chemers, M., Oskamp, S. and Constanzo, M. 1995. *Diversity in organizations: New perspectives for a changing workplace*. London: Sage.
- Chousalkar, A.S. nd. Hinduism and political philosophy. *Hindupedia* (The Hindu Encyclopedia). http://www.hindupedia.com/en/Political_Philosophy. (Accessed on 30 January 2017).
- Claver, E., Llopis, J., Gasco, J.L., Molina, H. and Conco, F.J. 1999. Public Administration: From bureaucratic culture to citizen-oriented culture. *The International Journal of Public Sector Management*. 12(6):445–464.
- Clouser, R.A. 1991. *The myth of religious neutrality: An essay on the hidden role of religious belief in theories*. London: Notre Dame University Press.
- Coletto, R. 2012. Christian attitudes in scholarship: The role of worldviews. *Koers – Bulletin for Christian Scholarship*. 77(1):1–10. DOI:10.4102/koers.v77i1.33
- Devoe, D. 1999. *Managing a diverse workforce*. San Mateo, CA: InfoWorld Media Group.
- Diop, C.A. 1974. *The African origin of civilization: Myth or reality?* Chicago, IL: L. Hill.
- Encyclopaedia Britannica. 2014. *Caliphate: Islamic history*. (<https://global.britannica.com/place/Caliphate>). (Accessed on 30 January 2017).
- Esty, K., Griffin, R. and Schorr-Hirsh, M. 1995. *Workplace diversity. A manager's guide to solving problems and turning diversity into a competitive advantage*. Avon, MA: Adams Media.
- Fagan, P.F. 1996. Why religion matters: The impact of religious practice on social stability. <http://www.heritage.org/research/reports/1996/01/bg1064nbsp-why-religion-matters>. (Accessed on 15 January 2017).
- Flick, U. 2014. *An Introduction to qualitative research*. 5th ed. London: Sage.
- Fox, C.J. and Miller, H.T. 1995. *Postmodern public administration: Toward discourse*. Thousand Oaks, CA: Sage.
- Fox, M.W. 2001. *Bringing life to ethics: Global bioethics for a humane society*. Albany, NY: State University of New York Press.
- Goode, T., Jones, W. and Mason, J. 2002. *A guide to planning and implementing cultural competence: Organizational self-Assessment*. Washington, DC: National Center for Cultural Competence.
- Griffen, R.W. 1993. *Management*. 4th ed. Princeton, NJ: Houghton Mifflin.
- Halbfass, W. 1991. *Tradition and reflection: Explorations in Indian thought*. Albany, NY: State University of New York Press.
- Hänze, M. and Berger, R. 2007. Cooperative learning, motivational effects, and student characteristics: An experimental study comparing cooperative learning and direct instruction in 12th grade physics classes. *Learning and Instruction*. 17(1):29–41.
- Harvey, S. and Goudvis, A. 2000. *Strategies that work: Teaching comprehension to enhance understanding*. Portland, ME: Stenhouse.
- Hejka-Ekins, A. 1988. Teaching ethics in public administration. *Public Administration Review*. 48(5):885–891.
- Inter-Parliamentary Union (IPU). 2001. Resolutions. 105th Conference. Havana, 6 April. <http://www.ipu.org/conf-e/105-2.htm>. (Accessed on 19 January 2017).

- Jun, J.S. 2002. *Rethinking administrative theory: The challenge of the new century*. London: Praeger.
- Keene, E. and Zimmerman, S. 1997. *Mosaic of thought*. Portsmouth, NH: Heinemann.
- Kennedy, S.S. and Malatesta, D. 2010. Safeguarding the public trust: Can administrative ethics be taught? *Journal of Public Affairs Education*. 16(2):161–180.
- Kuhn, T. 1996. *The Structure of scientific revolutions*. 3rd ed. Chicago, IL: University of Chicago Press.
- Lahore Ahmadiyya Movement. nd. Muslim code of behavior. <http://www.muslim.org/islam/int-is7.htm>. (Accessed on 30 January 2017).
- Lennox, J.C. 2009. *God's undertaker: Has science buried God?* Oxford: Lion Books.
- Loysk, B. 1996. *Managing a changing workforce: Achieving outstanding service with today's employees*. Davie, FL: Workplace Trends.
- Mbiti, J.S. 1990. *African religions and philosophy, African writers series*. Johannesburg: Heinemann.
- Menzel, D.C. 1997. Teaching ethics and values in Public Administration: Are we making a difference? *Public Administration Review*. 57(3):224–230.
- Menzel, D.C. and White, H.L. (Eds.) 2011. *The State of public administration: Issues, challenges, and opportunities*. London: Routledge.
- Messina, S. 1994. *A youth leader's guide to building cultural competence*. Washington, DC: Advocates for Youth.
- Morrison, K. 2006. *Marx, Durkheim, Weber: Formations of modern social thought*. 2nd ed. London: Sage.
- Murphy, N. 1990. *Theology in the age of scientific reasoning*. London: Cornell University Press.
- National Academy of Public Administration. 2000. Standing panel on social equity. Issue paper and work plan. <http://www.napawash.org/fellows/standing-panels/social-equity-in-governance/22-uncategorized-pages4/1110-5standing-panel-on-social-equity-in-governance-charter.html>. (Accessed on 17 January 2017).
- Norman-Major, K.A. and Gooden, S.T. 2012. *Cultural competency for public administrators*. London: Routledge.
- Perkins, D.V. and Saris, R.N. 2001. A "jigsaw classroom" technique for undergraduate statistics courses. *Teaching of Psychology*. 28(1):111–113.
- Polanyi, M. 1946. *Science, faith and society*. Chicago, IL: University of Chicago Press.
- Radhakrishnan, S. and Moore, C.A. (Eds.) 1967. *A source book in Indian philosophy*. Princeton, NJ: Princeton University Press.
- RGDN. 2015. Christianity: about 300 denominations. What do people divide, when God is single? http://rgdn.info/en/hristianstvo._300_vetvey._chto_delim_kogda_bog_edin. (Accessed on 30 January 2017).
- Rice, M.F. 2004. Organizational culture, social equity, and diversity: Teaching Public Administration education in the postmodern era. *Journal of Public Affairs Education*. 10(2):143–154.
- Richard, O.O., Kochan, T.A. and McMillan-Capehart, A. 2002. The impact of visible diversity on organizational effectiveness: Disclosing the contents in Pandora's black box. *Journal of Business and Management*. 8(3):265–291.

- Robbins, S.P. and De Cenzo, D.A. 1998. *Fundamentals of management*. 2nd ed. Upper Saddle River, NJ: Prentice Hall.
- Rose, S. and Rose, H. 1971. Social responsibility: The myth of the neutrality of science. *Impact of Science*. 21(2):137–149.
- Rubin, M. 2012. Social class differences in social integration among students in higher education: A meta-analysis and recommendations for future research. *Journal of Diversity in Higher Educatio*. 5:22–38. DOI: 10.1037/a0026162.
- Social Work Policy Institute. 2013. *Achieving racial equity: Calling the social work profession to action*. Washington, DC: NASW. (Research report.) <http://www.socialworkpolicy.org/research/poverty.html>. (Accessed on 24 January 2017).
- Soni, V. 2000. A twenty-first century for diversity in the public sector. *Public Administration Review*. 60(5):395–408.
- Stacks, J. 2004. Cultural competence and social justice: A partnership for change. *Transitions*. 15(3):4–6.
- Swinburne, R. 2005. *Faith and reason*. Oxford: Clarendon Press.
- Tajfel, H. 1982. *Social identity and intergroup relations*. Cambridge, MA: Cambridge University Press.
- Tovani, C. 2000. *I read it, but I don't get it: Comprehension strategies for adolescent readers*. Portland, ME: Steinhouse.
- Van der Walt, B.J. 2002. *The liberating message: A Christian worldview for Africa*. Potchefstroom: The Institute for Contemporary Christianity in Africa.
- Van Inwagen, P. 2003. The compatibility of Darwinism and design. In Manson, N. *God and design: The teleological argument and modern science*. London: Routledge. pp. 177–191.
- Van Niekerk, A.A. 2005. *Geloof sonder sekerhede: Besinning vir eietydse gelowiges*. Wellington: Lux Verbi.BM.
- Williams, K. and O'Reilly, C. 1997. The complexity of diversity: A review of forty years of research. In Gruenfeld, D. and Neale, M. (eds.) *Research on managing in groups and teams*. Greenwich, CT: JAI Press. pp. 77–140.

AUTHOR'S CONTACT DETAILS

Prof Gerrit van der Waldt
 Research Professor: Public Governance
 Focus Area: Social Transformation
 North-West University
 Private Bag X6001
 Potchefstroom
 2520
 Tel. (018) 299-1633/0824511752
 E-Mail: Gerrit.vanderwaldt@nwu.ac.za