AN EXPLORATION OF THE FACTORS THAT INFLUENCE THEOLOGICAL STUDENTS IN THE AREA OF MORAL DEVELOPMENT AND DECISION-MAKING IN THE CHARISMATIC TRADITION.

by

DAWIE THOMAS

submitted in accordance with the requirements
for the degree of

MASTERS OF THEOLOGY

in the subject

PRACTICAL THEOLOGY

at the

UNIVERSITY OF SOUTH AFRICA

SUPERVISOR: PROF M NAIDOO

2014
Declaration

I hereby declare that this dissertation is completed after deep research on the topic and is submitted to the University of South Africa (UNISA) and has not been submitted to any other institution or university in full or in parts. I declare that the research conducted hereof is original. Proper citations are provided whenever the idea is taken from any other source.

November 2014

……………………………
……………………………

Signature Date

(Mr D Thomas)

Student #: 4719629-7
Acknowledgements

I would like to acknowledge my beautiful wife who has supported me patiently throughout the process and encouraged me right up to the end of the project. Also Prof Naidoo for her commitment to the quality of the project and her patience, as the dissertation slowly but surely took shape. My family and friends also played a huge role in me staying committed and I cannot thank them enough for their support as well. The Hatfield Training Centre’s support has also been good from the staff and especially the principal Pam Ferreira who allowed me to conduct the study and graciously allowed me some additional study leave to work on the project. Lastly, I would like to thank the Lord for teaching me so much through this process and drawing me ever nearer to him.
Abstract

Moral formation is a crucial aspect of the training that young Christian leaders have to be exposed to during their education. A holistic focus was adopted to analyse the nuances of the moral self and give moral formation the focus it requires. Three major areas of the moral self namely knowledge, emotion and socialization have been investigated. The study was exploratory in nature and made use of a qualitative approach using semi-structured interviews. The data was analysed with a constructivist framework using content analysis. Findings mainly related to the three areas under focus with the impact of emotions being the most prominent. The influence of the Holy Spirit was also a key finding as charismatic emerging adults depended on his guidance during moral decision making. The data also reflected the significant interaction and overlap of the three areas exercising an influence on emerging adults’ moral decision making.

Key Terms
Character formation, moral reasoning, professional development, moral formation, moral emotion, moral socialisation, theological training, emerging adults, Charismatic tradition, leadership development.
Table of Contents

List of Tables and Figures .................................................................1

Chapter 1: Research outline ..............................................................2

1.1 Introduction .............................................................................. 2
1.2 Problem statement ................................................................. 5
1.3 Background to the problem ..................................................... 9
1.4 Introduction to the Literature ................................................... 11
1.5 Significance of the research ..................................................... 19
1.6 Definition of terms ................................................................. 20
  1.6.1 Morality ............................................................................ 20
  1.6.2 Moral knowledge ............................................................... 20
  1.6.3 Moral emotion ................................................................. 21
  1.6.4 Moral socialization ........................................................... 21
  1.6.5 Moral identity ................................................................. 21
  1.6.6 Moral self ................................................................. 22
  1.6.7 Emerging adulthood ....................................................... 22
1.7 The research problem .............................................................. 22
1.8 Value of the study towards Practical Theology ....................... 22
1.9 Research methodology ............................................................ 25
  1.8.1 The sample ....................................................................... 26
  1.8.2 Data collection .................................................................. 27
  1.8.3 Data analysis and interpretation ......................................... 27
  1.8.4 Ethical measures ............................................................ 28
1.10 Delimitation of study area ...................................................... 28

Chapter 2: Literature review ..............................................................30

2.1 Introduction .............................................................................. 30
2.2 The moral self ........................................................................ 30
<table>
<thead>
<tr>
<th>Section</th>
<th>Subsection</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.2.1</td>
<td>Knowledge and the moral self</td>
<td>31</td>
</tr>
<tr>
<td>2.2.2</td>
<td>Emotion and the moral self</td>
<td>32</td>
</tr>
<tr>
<td>2.2.3</td>
<td>Socialization and the moral self</td>
<td>32</td>
</tr>
<tr>
<td>2.2.4</td>
<td>Development and the moral self</td>
<td>33</td>
</tr>
<tr>
<td>2.3</td>
<td>Emerging adulthood</td>
<td>33</td>
</tr>
<tr>
<td>2.3.1</td>
<td>Emerging adulthood and moral knowledge</td>
<td>35</td>
</tr>
<tr>
<td>2.3.2</td>
<td>Emerging adulthood and moral emotions</td>
<td>37</td>
</tr>
<tr>
<td>2.3.3</td>
<td>Emerging adulthood and moral socialization</td>
<td>38</td>
</tr>
<tr>
<td>2.4</td>
<td>Theology and moral theory</td>
<td>38</td>
</tr>
<tr>
<td>2.4.1</td>
<td>Kohlberg’s theory</td>
<td>41</td>
</tr>
<tr>
<td>2.4.2</td>
<td>Criticism of Kohlberg’s theory</td>
<td>42</td>
</tr>
<tr>
<td>2.5</td>
<td>Understanding the dynamics of emotion</td>
<td>43</td>
</tr>
<tr>
<td>2.5.1</td>
<td>The relationship of emotions with morality</td>
<td>45</td>
</tr>
<tr>
<td>2.5.2</td>
<td>Appraisal theory of emotion</td>
<td>46</td>
</tr>
<tr>
<td>2.5.3</td>
<td>Critique of appraisal theory</td>
<td>48</td>
</tr>
<tr>
<td>2.6</td>
<td>Theories on moral socialization</td>
<td>49</td>
</tr>
<tr>
<td>2.6.1</td>
<td>Behaviourists</td>
<td>50</td>
</tr>
<tr>
<td>2.6.2</td>
<td>Berger and Luckmann’s theory of socialization of knowledge</td>
<td>51</td>
</tr>
<tr>
<td>2.6.3</td>
<td>A critique of Berger and Luckmann’s theory</td>
<td>53</td>
</tr>
<tr>
<td>2.7</td>
<td>Conclusion</td>
<td>53</td>
</tr>
</tbody>
</table>

**Chapter 3: Fieldwork** ................................................................. 55

<table>
<thead>
<tr>
<th>Section</th>
<th>Subsection</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.1</td>
<td>Introduction</td>
<td>55</td>
</tr>
<tr>
<td>3.2</td>
<td>Research question</td>
<td>55</td>
</tr>
<tr>
<td>3.3</td>
<td>Background to the sample: Charismatic tradition</td>
<td>56</td>
</tr>
<tr>
<td>3.4</td>
<td>Methodology</td>
<td>59</td>
</tr>
<tr>
<td>3.4.1</td>
<td>Sampling</td>
<td>59</td>
</tr>
<tr>
<td>3.4.2</td>
<td>Data collection methods</td>
<td>60</td>
</tr>
</tbody>
</table>
Chapter 4: Analysis and presentation of the data .................................................. 66

4.1 Reconceptualization of the data ........................................................................ 66
4.2 Research findings: Objective one ................................................................. 71
4.3 Moral knowledge ............................................................................................ 71
  4.3.1 Knowledge of right and wrong ............................................................... 71
  4.3.2 Understanding consequences and its impact on moral decisions .......... 74
  4.3.3 The knowledge of scripture ..................................................................... 76
4.4 Influence of emotions .................................................................................... 78
  4.4.1 Fear ....................................................................................................... 81
  4.4.2 Guilt ..................................................................................................... 82
  4.4.3 Self-loathing .......................................................................................... 83
  4.4.4 Feelings of rejection ............................................................................. 84
  4.4.5 Feelings of sexual desires ....................................................................... 85
4.5 Social influences ............................................................................................ 86
  4.5.1 Parental influence .................................................................................. 88
  4.5.2 Social influence of the religious community .......................................... 89
  4.5.3 Modelling behaviour ............................................................................ 91
  4.5.4 Identity ................................................................................................. 92
4.6 Religious factor: The role of the Holy Spirit .................................................... 93
4.7 Research findings: Objective two ................................................................. 96
  4.7.1 Interconnectedness of all areas of the moral self .................................... 96
  4.7.2 Knowledge and emotion ...................................................................... 98
  4.7.3 Knowledge and socialization ................................................................ 99
  4.7.4 Emotion and socialization ..................................................................... 101
4.8 Conclusion .................................................................................................... 101
Chapter 5: Discussion and recommendations

5.1 Introduction

5.2 Summary of the literature research

5.3 Summary of the empirical investigation

5.3.1 The role of moral knowledge

5.3.2 Moral knowledge as motivational influence

5.3.3 Determining the consequences of actions

5.3.4 Emotion, a powerful influencer

5.3.5 Distinct emotional experiences

5.3.6 Emotion intimately connected with knowledge and socialization

5.3.7 The role of social influences

5.3.8 Moral identity

5.3.9 The influence of religious factors

5.4 Synthesis of key findings

5.5 Contribution to Practical Theology

5.6 Recommendations for the Charismatic Tradition

5.7 Areas for future research

5.8 Conclusion

List of works consulted

Appendix

Appendix A

Appendix B

Transcribed interviews

Appendix C

Appendix D

Appendix E

Appendix F
<table>
<thead>
<tr>
<th>Figure 1</th>
<th>Three-Dimension Morality</th>
<th>8</th>
</tr>
</thead>
<tbody>
<tr>
<td>Figure 2</td>
<td>Lazarus’s model of ‘‘the cognitive-motivational-emotive system’’</td>
<td>45</td>
</tr>
<tr>
<td>Figure 3</td>
<td>Diagram representing dominate themes</td>
<td>67</td>
</tr>
<tr>
<td>Table 1</td>
<td>Moral Development Theories</td>
<td>12</td>
</tr>
</tbody>
</table>
Chapter 1: Research outline

1.1 Introduction

Morality has always played a role in human civilisation, not only in that it has existed as a concept embedded in every culture, guiding human behaviour since time immemorial, but in that the debate about what constitutes moral behaviour is an ongoing one (Lapsley, 1996:xiii). A society’s morality has a direct outworking on the practices of that society, either to the advantage or disadvantage of individuals and communities in that society.

Within the South African context moral maturity has been no less of a concern with several scholars exploring issues surrounding the moral formation of young people (Fern & Thom, 2001; Swart, 2009; Louw, 2009; Yvonne, 2011). As a nation South Africa is plagued by the consequences of wrong moral behaviour on a daily basis. Whether you have been affected by a serious moral crime or a more minor one there is no escaping the reality as a South African. Moral behaviour is part of human development so an individual is either growing in their moral maturity or they are digressing in it (Van der Ven, 1998:41). Therefore all individuals are on a moral journey which leads to either moral character or moral obscurity. If the understanding of a person’s moral functioning can be understood more accurately at every stage of life, educators both religious and non-religious can begin to approach the moral formation of any person more effectively. As a country that regularly wrestles with major moral issues from race discrimination to dishonest governance on a political level, South Africa has also at the same time witnessed moral exemplars in political and Christian leaders that have inspired people to grow in their own understanding of morality, which has hopefully encouraged people to live morally congruent lives. Morality is an important issue for all people and all cultures, even in South Africa. South Africa has a complex history and people are still coming to grips with living together in peace and harmony as a rainbow nation. And ethnic diversity provides this country with opportunities and challenges surrounding morality. For South Africans, religion is an intimate part of most people’s culture which makes the exploration of morality within a specific religious tradition a relevant research context.
The Church, which aims to be intrinsically moral, has been tasked to impact the world with biblical truth (Matthew 28:18) (Estep, 2010:124). Thus, the morality of the societies in which the Church finds itself, remains a pertinent subject for the Church and society. Morality and moral formation should not be taken lightly in theological training, since it forms such a crucial part of a person’s impact on society (Neuhaus, 1992:iix). I have been involved in theological training and religious leadership in the Charismatic tradition for nearly a decade, and this role within the Church has resulted in me becoming intimately familiar with issues of morality, and has brought me face to face with the moral condition of young people. As such, I have long been concerned with questions surrounding moral formation and moral behaviour, and have often considered how moral formation should be approached in order to ensure that moral character is shaped.

If the shaping of moral character is important for the Church in general, in order that it can change the societies in which it finds itself, then the shaping of moral character is even more important for the leaders of the Church. The Christian tradition requires leaders that live morally (Neuhaus, 1992; O’Connell; 1998; Trull & Carter, 2004). The moral standard for Christians has been the Word of God, ever since the establishment of the Church (2 Timothy 3:16-17). The Church seeks to teach the truths contained in Scripture faithfully and continually (Osmer, 2005), thus establishing the moral standard that is central to its faith. The first step in this endeavour is the reading of Scripture and the exercise of proper hermeneutics, which is also a concern of theological education (Chapman, 1996). Young people within my tradition (i.e. the Charismatic tradition), are therefore encouraged to familiarize themselves with the moral truths contained in Scripture. This familiarity with Scripture should give them the capacity to consistently act morally. In spite of this, in the past decade I have experienced both moral exemplars and moral failures in my dealings with young Christian people. Consequently in my desire to understand what it entails for a Christian to be morally mature, I have often wondered what leads some individuals to moral maturity, while others consistently lack moral character. Is the faithful reading and teaching of the Scriptures enough to guarantee moral formation?

With morality being a primary issue for the Church and its leaders, education in morality is important. How does this education in the Church take place? There are two main complementary approaches: being familiar with the moral code of Scripture, and
applying Scripture. Recent research from the South African Theological Seminary revealed that 67% of the Christians they interviewed across the country report that they read the Bible on a daily basis (Smith, 2013:5). Out of the 67%, 29% read more than a chapter of the Bible daily and the other 38% read at least one chapter a day (Smith, 2013). These findings showed, to a certain extent, that a large percentage of Christians in South Africa read the Bible. In addition South Africa’s religious landscape is dominated by Christianity. The most recent census reflecting the religious diversity of South Africa is the 2001 census. Unfortunately, the census of 2008 and 2011 did not deem the question on the religious orientation of South Africans relevant (Statistics South Africa, 2012). Nonetheless, the census results from 2001 reveal that 79.8% of South Africans claimed to be Christian and that from 1996 to 2001 this number had increased by 5 million (Statistics South Africa, 2004:24). The majority of South Africans are Christian adherents who are or should be at least familiar with aspects of the moral teaching revealed in Scripture. Therefore if most South African Christians know what the right moral act involves, one could ask why then, is the moral landscape of South Africa not better adjusted?

In considering the moral task of the Church, success in this arena of the Church’s life would certainly bring about transformation. Moral truth should be embodied by Christians everywhere as they seek to be moral champions in society. Moral truths taught in Scripture such as honesty, love, sexual purity and the like, will assist any society’s wellbeing regardless of whether they subscribe to the rest of Christian doctrine (Osmer, 2005:9 &16).

Van der Ven (1998:126) states that one of the traditional approaches the Church adopted with regards to moral formation is the transmission and impartation of the normative values found in the Bible. These normative rules and values are further reinforced through regular discipline and socialization until a person could recall them and apply them in the appropriate context (Van der Ven, 1998: 126). Van der Ven (1998:128) is of the opinion that these practices are adopted without the necessary understanding of the underlying principles which support them. Thus, although transmission-based moral education starts with reading the Scriptures, which familiarises a person with the moral code contained therein, moral knowledge does not assure moral character. Van der Ven (1998:41) sees character as a process that involves
the formation of the self on multiple levels with moral knowledge only forming a part of this process.

Speaking generally, the examples of moral failures within the Church are numerous with adultery, theft, betrayal and sexual immorality all forming a part of the immoral acts the Church and the world has witnessed. How has the Church performed in its task to answer the call of Scripture in forming morally mature men and women? Based on the examples noted in the life of the Church, and even my own personal experience, even when biblical teaching on this is evident, moral failure occurs. This begs the question: is the current model of moral education and formation working? Despite moral knowledge not being enough to assure moral character, education for moral formation is a priority for Christians involved in theological education. Scripture confronts us with a clear moral truth about God’s character, which is portrayed as inherently holy, righteous, and just (Trull & Carter, 2004). From cover to cover, the Bible reveals God’s actions and expectations with regards to morality, leaving no doubt in terms of God’s desires for humanity (Trull & Carter, 2004). God desires that people connect their identity as His people with their expression of morality. Thus the task of Christian moral formation should be to maintain the right ethical and moral standards for Christians and this continues to be a normative task of practical theology (Osmer, 2008:3).

What aspect in the moral education of theological students needs attention? Understanding the moral decision-making process seems complex, and the question of how people handle moral decisions as human beings is close to our very existence. Since the days of Aristotle (Browning, 2006:10), and perhaps even before then, human beings have considered the question of moral acts; not only do humanity ponder the ethical side, but scholars increasingly ponder the motivational side (O’Connell, 1998; Van der Ven, 1998). It is the purpose of this study to explore the motivation behind moral decision-making as emerging adults experience and perceive their own choices.

1.2 Problem statement

The chasm that exists between knowing the truth and living the truth has existed for as long as there have been questions surrounding morality. Neuhaus (1992) clearly argues that the task of producing Christian leaders with substantial moral character rests firmly
with the Church and the theological institution. Given the moral standard of the Bible and the presence of this knowledge in the minds of Christians, what explanation can be given for the separation between moral knowledge and action? This is certainly not the first time that a leader within the Church has considered the question of moral behaviour and how it is that a person is formed to live consistently in line with moral truth. These realities led me to consider the research questions put forth in this thesis. What is it that influences people to act morally? In an age where the moral failures of prominent preachers from all over the world is quite evident (Trull & Carter, 2004:45), this certainly remains a valid question to explore.

In order to begin explaining this gap between moral knowledge and moral action, the process of moral decision-making would need to be explored. If the area of moral formation has remained a challenge for the Christian tradition it is likely an area with many complexities. From my experience, theological students need to be educated and prepared to better cope with difficult moral situations, because an understanding of the various factors that play a role could possibly save them from some heartache and pain. This is also not to mention the severe consequences (negative) that these actions cause from disobeying the instructions of God. Part of the students’ training involves “one on one” discipleship, which lends itself towards the disclosure of personal issues. At these meetings students have often described the moral crisis they encounter on a regular basis. Discussions about these moral issues frequently go back and forth to determine what needs to be addressed, whether it be a lack of moral perspective or a lack of biblical teaching. Students would often describe several different factors, which ultimately combined to influence their final moral decision. Educators may be unequipped to deal with these situations, and may be in need of additional training. However, educators should not be seen as moral encyclopaedias, having the answers to all life’s moral problems. The biblical teaching proves that there is no code of conduct which covers every possible situation in life (Trull & Carter, 2004:45). Trull and Carter (2004:56) notes that “keeping some laws (sometimes) requires breaking others. To save a life, it may be necessary to tell a lie (Exodus 1:18).” Richard Osmer (2005:259) also comments that:

Ethics without ethos is empty. Learning abstract ethical principles does not motivate people to act in moral ways, nor does it take into account the moral
competencies needed to engage in effective moral socialization in actual situations.

This means that if moral knowledge is not integrated and does not become a part of a person, it will not influence the way the person makes moral decisions. Head knowledge has to become heart knowledge; the correct emphasis is therefore needed for the integration of moral knowledge. The separation and isolation of the factors that influence moral choice will likely only lead to a disjointed view of the moral self (O’Connell, 1998:30, Estep, 2010:136).

So the problem statement of this study is focused on a better understanding of the moral motivations of students, which is achieved by exploring several aspects of the moral self. This ability to act morally is determined by each person’s unique process of moral formation. Timothy O’Connell (1998:9) mentions that moral formation is “about (the) ways in which human persons come to embrace the particular commitments, attitudes, and approaches that shape how they behave.”

In this study I have endeavoured to understand the disconnect that exists in theological education between moral knowledge and moral action. Moral decision-making involves three dimensions, which include moral knowledge, moral emotion and moral socialization. Moral knowledge refers to the mental reasoning surrounding matters of justice, rights and fairness, which is reflected in a person’s moral judgments (Estep, 2010:137; Turiel, 2006:9). Moral emotions are experienced more intuitively, unlike moral knowledge where the moral content can be more easily discerned. Emotions instantly reflect a person’s desires and needs, informing them when an action will harm or advance their personal values (Lazarus, 1991:7). Moral socialization refers to the immediate and historical effect of a person’s social relationships and other social influences. In a moral situation people will consider reciprocity, obligation and the requirements of social interactions for the attainment of moral aims (Turiel, 2006:21).

This idea of the moral self defines the aspects of each person’s moral faculties, which together shape each individual’s moral decision (Lapsley, 1996:226). These three key aspects of the moral self will be explored in turn, which are the cognitive, emotional and social aspects.

For my study and the particular life stage these students found themselves in, the full picture of moral motivation needed to be explored. In light of the literature and my
desire to explore three different but connected areas of morality, it could be argued that only one area should be selected for study given the complexity of the subject. I consequently considered narrowing my focus and selecting one aspect of the moral self to explore. However, the need to explore the moral formation of emerging adults holistically seemed overwhelming and the data has revealed some relevant and key aspects. The study was also exploratory in nature and I wanted to provide a theoretical framework that would be large enough to incorporate most of the major factors in moral formation.

In some instances I will refer to the students using the phrase ‘emerging adult’ in the light of Arnett (2004) who uses that phrase to identify young people who find themselves between the ages of 18 to 25. With my holistic focus in mind, I wanted to determine all the major aspects of moral decision-making in order to comprehensively depict the motivation of the moral self. Turiel (2006:9) argues that taking a one dimensional view of the moral self is a formula for neglect. I believe this to be true, where the students’ social and emotional aspects often get neglected in favour of the focus of moral knowledge. The focus of most Christian institutions has been on transmission based moral education (Van der Ven, 1998:129-130). Estep (2010:136) in his analysis also considers the moral self holistically and discusses three dimensions which can be seen in his Figure 1 below (Estep, 2010:136).

Figure 1: Three-Dimension Morality
Scholars have explored the implications of psychological research and the role of these three aspects in the process of moral formation (Turiel, 2006; Van der Ven, 1998; O’Connell, 1998; Osmer, 2005). The relationships that potentially exist between cognition, emotion and socialization continually require exploration within theological education (Estep, 2010:136).

It is important to explore the developmental stage that young people between the ages of 18 and 25 are situated in, since their stage of human development will have direct implications for how they will approach aspects of moral decision-making. Within every stage of life people experience the nuances of what that particular time of development brings, be it an increased awareness of abstract concepts or their own sexuality. Studies on the development of emerging adults are still relatively thin, and there is not a real wealth of research on the topic (Arnett, 2004). One does, however, find several studies that focus on the moral development of adolescents within South Africa (Swart, 2009; Louw, 2009; Fern & Thom, 2001). What impact does this stage of instability have upon their moral formation? The research of several American scholars might argue that this stage of development is filled with exploring different experiences (Arnett, 2004; Smith et al., 2011; Setran & Kiesling, 2013). The following research fits into a research gap, which will increase the understanding of morality among emerging adults in a religious context. Not to mention that all of the above studies have been conducted in the United States; studies in South Africa have looked at moral development, but have mostly focussed on adolescents (Louw, 2009; Swart, 2009; Yvonne, 2011).

1.3 Background to the problem
The context of the participants in this study and their moral formation is described within the Charismatic tradition. As is the case with any Christian tradition, traditions directly seek to influence, and certainly do influence, the way their adherents function morally. Within the Charismatic tradition norms and values are derived from the Bible and are seen as God’s universal principles for all of humankind (Cartledge, 2006:86). These norms and values that are taught within the Charismatic tradition focus on personal holiness, whereby the person seeks moral purity in heart and deed.
In the Charismatic tradition, the Wesleyan and Holiness movements have had a significant influence on the moral teaching of the Charismatic tradition (Cartledge, 2006:49). The moral teachings of the Hatfield Training Centre (HTC) are continually developed along these same lines, where holiness is achieved by obeying God’s commands and making an active difference in your surrounding communities. These moral teachings are imparted through lecturing, modelling and interaction of the staff with the student body. The vision and values of HTC are also communicated on a regular basis, which endorses the ideas of personal sanctification and self-sacrificial living (Neumann, 2012:138). Every staff member and spiritual leader actively seeks to set an example in the areas of holy living and obedience to Scripture. All of these actions form part of the discipleship process that HTC seeks to model and implement through close relationships and regular communication.

To understand this study, some details on HTC are necessary. HTC, which is a part of the Hatfield Christian Church (HCC), is a theological training institute that predominately educates emerging adults for life and the ministry. HTC has always strived for excellence in giving their students the best possible training and input for growth in their spiritual, moral and personal lives. HTC is Charismatic in the way it affirms the holiness teachings, person and work of the Holy Spirit. The desire of HTC in training morally mature leaders is not less than any other theological institution that pursues this goal. The staff seeks to continually experience the Holy Spirit’s person and gifts, and these practices are in line with mainstream Charismatic thought and theology (Cartledge, 2006; Neumann, 2012:137).

At HTC, moral formation has often been a topic of conversation and focus, because the nature of discipling emerging adults lends itself to dealing with moral issues and failures on a regular basis. It has been HTC’s continual desire to improve the moral formation process and determine more clearly what moral understanding it might be lacking (Neumann, 2012:137).

The goals of HTC include coming to grips with the area of morality and systematically including it in the moral formation of emerging adults. With the new theological and ministerial challenges faced by HTC today, our approach demands a culture of innovation and change (Neumann, 2012:142). HTC seeks to be relevant and authentic as a training college as it pursues the holistic formation of every person (Neumann, 2012).
Included in the task of ministerial and personal formation is the task of moral formation i.e. shaping the emerging minister into someone with moral maturity (Trull & Carter, 2004; Wingate, 2005). HTC in its moral discipleship of young men and women also seek to develop all of the aspects of a person (Neumann, 2012:138).

1.4 Introduction to the Literature

In this section I briefly explore the broad and diverse theories on the moral self and moral formation. Scholars have considered numerous questions and aspects that surround moral formation, which include both formal and informal moral education (Van der Ven, 1998). Estep (2010:124) in his review of moral studies identifies four major categories of theoretical work: Psychoanalytical, Conditioning, Moral Potential and Cognitive/Moral Reasoning. Estep (2010:125) argues that Christian educators have primarily focused on the cognitive/moral reasoning theories that follow the tradition of Kohlberg’s (1984) moral stage theory. Kohlberg (1984) analysed the various levels of human reasoning as it relates to moral arguments and reasons justifying moral decisions. Kohlberg’s (1984) stage theory reveals three levels of reasoning pre-conventional, conventional and post-conventional.

In Table 1 below Kohlberg’s moral developmental stages are laid out together with Jean Piaget’s work (1931) which preceded Kohlberg’s and Carol Gilligan’s work that followed (Estep, 2010 126). Piaget’s (1931) work on the cognitive moral development of children was a ground-breaking study, which analysed the development of cognitive moral frameworks in children and how they applied to moral decision. Kohlberg’s (1984) theory, which built on Piaget’s theory, sought to include all levels of moral cognition from childhood through to adulthood. Gilligan (quoted in Estep, 2010 129) who followed Kohlberg’s model criticized his exclusive focus on males during the formulation of his theory.

Table 1 provides an outline of the moral developmental theories that have dominated psychological thought, showing the level or mode of reasoning at every age level.
<table>
<thead>
<tr>
<th>Age</th>
<th>Piaget’s Modes</th>
<th>Kohlberg’s Levels</th>
<th>Gilligan’s Levels</th>
</tr>
</thead>
<tbody>
<tr>
<td>13</td>
<td></td>
<td>Level 2: Conventional Stage 3: Good-boy/girl Orientation Stage 4: Authority Orientation</td>
<td>Level 2: Conventional Morality (Concern for others)</td>
</tr>
<tr>
<td>12</td>
<td></td>
<td>Level 1: Preconventional Stage 1: Punishment Orientation</td>
<td>Level 1: Preconventional Morality (concern for self)</td>
</tr>
<tr>
<td>11</td>
<td></td>
<td>Stage 2: Naïve Reward Orientation</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Transitional Phase, both modes present</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Hetronomy (Moral Realism)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>“Pre” or “Proto” moral development; foundations for development being established.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 1: Moral Development Theories (Estep, 2010:126)

In addition to the Kohlbergian focus on moral reasoning, there is moral knowledge that a person has been taught, which directs their moral decision. Moral reasoning mainly refers to the moral reference points a person uses to make a decision, which could involve God, society or the preservation of the self. Moral knowledge is what is taught most often within the traditions of Christianity. The area of moral knowledge seems to make logical sense: give a person the right knowledge and they will perform the right action, according to their understanding (Van der Ven, 1998:181). Transmission (Van
Emotion is the second factor that could play a role in the moral decision-making process of a person, considering the context of the moral situation (Van der Ven, 1998). Emotions as a topic of research is technical and difficult, and even though this has been studied extensively there is still a lot of disagreement among scholars as it relates to emotional causation (Moors, 2009:630). Van der Ven in his work (1998:294-295) has attempted to use the cognitive emotional theories of Lazarus (1991) and Frijda (1983) in explaining the role of emotion in moral decision-making. The basic assumption of Lazarus’ theory of emotional appraisal is that all emotion is undergirded by a cognitive framework, which is compiled of a set of appraisals for various situations (Lazarus, 1991). Every person’s emotions are triggered by a moral situation, which they appraise according to their own individual cognitive framework, which triggers the related emotions (Frijda, 1983; Lazarus, 1991). Socialization then is the last aspect of the moral self under investigation in this study, forming the most holistic picture of the moral self.

Lastly, there are several theories that address the role of socialization within society, which all address the impact of this phenomenon on human behaviour. Selecting a single theory for the purposes of this study proved difficult. Two scholars that have revolutionized the field have been B.F. Skinner (1971) and A. Bandura (1925, 1971, 1986). Their theories have dominated the arena of moral socialization. Skinner’s (1971:95) research concluded that a person’s behaviour could be directly controlled by an innate desire to perpetuate the survival of their own social group. “Control” according to Skinner’s (1971) theory rests in manipulating a person’s environment where the desired behaviour is achieved through reinforcement. Bandura (1971) considered the same angle as Skinner but he focused more on learned behaviour from observation. The locus of control in Bandura’s (1971) theory is the object of observation, for example a person becomes what they are presented with; if a child consistently observes his parent acting immorally he will start to imitate the behaviour.

I decided not to use the popular theories of Bandura (1986) and Skinner (1971), because their theories, being extrinsically focused, were not well suited for my study. As Estep (2010:124) states, behaviourist theories see morality as a conditioned response based on receiving specific external stimuli, and they do not focus on the internal processes that
have produced a person’s moral perspective and behaviour. I have instead followed Van der Ven’s (1998:85) lead and analysed the socialization theory of Berger and Luckmann (1966) as they expound their approach in their work “Social Construction of Reality: A Treatise in the Sociology of Knowledge.” Berger and Luckmann (1966) seek to explain through their theory how a person’s beliefs about reality is shaped by their social context. The analysis by Berger and Luckmann (1966) breaks down the various spheres of social influence and shows how ideas filter down to the individual. This work focused more on the intrinsic aspects of socialization, which was more in line with my study and focus.

In addition, except for the fact that a person has experienced a certain degree of influence in their background, they also have, since the moment they were born, been subject to a process of moral formation. Experiences and events shape the person’s values and perspectives on what is right and wrong. In attempting to educate students morally, they need to become aware of this process they are engaged in. For Johannes van der Ven (1998), a prominent scholar in the field, moral formation occurs through the intrinsic action of the self within its environment, with the human environment playing the most significant role during the formation process. Van der Ven (1998:41) states that: “As part of this interaction, the self is in communication with all the people it directly and indirectly contacts ... in this multidimensional communication, the self tells and is told its own moral story, spins and is spun its own web of meanings, from which character emerges.”

Together with the aspects of moral knowledge and cognitive reasoning, scholars have also focused on other aspects of the self, which include moral emotion and moral socialization. Richard Osmer (2005:260) identifies moral knowledge, moral emotion and moral socialization as the most noteworthy in moral formation, which exercise the greatest influence on a person’s moral decision. These three areas are the building blocks of the moral self (Osmer, 2005:263). Numerous other scholars like Johannes van der Ven (1998), Don Browning (2006), Timothy O’Connell (1998), Joe Trull (2004) and James Carter (2004) also refer to these three areas and focus on them in their work on moral formation. They indicate that a holistic understanding of all three areas will produce the most accurate approach to bringing change in the area of moral formation and decision-making.
This study sought to distinguish itself by looking at knowledge, emotion and socialization together. Even though scholars easily recognize all three aspects of the moral self, they have seldom been investigated together (Estep, 2010; Turiel, 2006). Johannes van der Ven’s (1998) book, “Formation of the Moral Self” is seen as one of the classical texts by a practical theologian in the area of moral formation (Browning, 2006:57; Osmer, 2005:262-263). Van der Ven’s work will therefore function as the main foundation of the study, as he addresses each building block of influence. Van der Ven (1998) in his analysis distinguishes between two conceptual modes of moral formation; firstly, there is informal education, which includes the practice of discipline and the effects of socialization. Secondly, he explores several formal modes of education, which include transmission, development, values clarification, emotional formation and character formation. Within all these modes of formation moral communication serves as the common denominator, a foundational part of understanding. Moral communication, “which can be defined as the on-going process of moral exchange and understanding in the search of truth (Van der Ven, 1998: 31)”, is seen as the golden thread that ties moral formation together.

Approaching this from a more philosophical perspective on morality, Van der Ven (1998) states that the needs of people play a major role in their moral understanding. For Van der Ven (1998) human needs form the content of moral choice and each culture determines what the appropriate means are for attaining material and spiritual needs. Material needs refer to tangibles, for example, money and power, whereas spiritual needs, on the other hand, refer to interests related to social position and self-esteem, respect, dignity, lust, pleasure, happiness, well-being (Ricoeur, 1992). Each individual uses the collective moral structures, schemes, and repetitive action structures formed largely by a person’s social construction to make moral choices (Ricoeur, 1992). The social construction the person uses to choose will identify what and how they will pursue the various needs they have identified as worthy.

Van der Ven’s (1998) study considers how a person is educated in making moral decisions, because these educational influences are the clues to describing a person’s moral formation holistically. It also points toward which aspect of moral communication has been practiced most and what the impact of that practice was. Critical to his theory is that it is written from the perspective of practical theology. Asking people to describe how they see their moral actions, moral emotions and moral
knowledge influencing their moral decisions will reveal which aspect of their moral education has played the biggest role in shaping their morality. Van der Ven (1998) also often refers to virtues, values, and vision. He basically touches on all the aspects, saying virtues refer to emotional stability and motivation, values are clearly linked to conduct and action, and then lastly, vision which refers to moral knowledge.

Timothy O’Connell (1998) is a Roman Catholic scholar that looks at the development, emotions, cognition and values, and considers how they impact and shape moral character. O’Connell (1998:2) is also primarily concerned with the moral maturity of people and especially Christian leaders. With a similar focus Trull and Carter (2004) analyses and discusses the area of moral formation with church leaders in mind. They provide fresh insights regarding moral formation from within the Church and provide suggestions on how this area can be further analysed and improved. Trull and Carter (2004:51, 53 & 59) refer to three major components in their understanding of moral formation. These three aspects include character, virtues and moral vision. Character refers to the emotional intelligence of a person. Virtues refer to values that centre on the idea that the right values equal the right actions. The last one, moral vision or integrity “includes both who one is and what one does (Trull & Carter, 2004:60).”

Another theoretical consideration is that moral emotions, knowledge and socialization can only be distinguished for analytical purposes. In real-life these three are almost never found in isolation and their expression in the conclusion of moral decisions is always integrated (Osmer, 2005:263). Osmer (2005:263) states that, “the reasons our participation in moral practices is such an important source of formation is the way they ‘package’ our emotions, knowledge, and socialization into integrated patterns.”

Van der Ven (1998) and several other scholars (Estep, 2010; O’Connell, 1998; Osmer, 2005; Turiel, 2006) have sought to trace the moral self’s habits of thought, feeling and action. According to Richard Osmer (2005:263), these three aspects gradually build up in a person as they participate in community life and learn how to do life. This understanding is in line with Paul Ricoeur’s (1992) philosophical framework of the self. Richard Osmer (2005), Don Browning (2006) and Johannes van der Ven (1998) depend extensively on Ricouer’s thought as a framework for their evaluation of moral formation theory. Ricoeur’s philosophical framework is the starting point in giving account of the moral self, in that a particular moral community is responsible for shaping the morality
of a specific person (Osmer, 2005). This is an important paradigm to recognize as it undergirds the evaluation of psychological and sociological moral development theories. Paul Ricoeur’s (1992:3) foundational argument and view of the self is made clear in the introduction to his book “Oneself as Another”:

“Oneself as Another” suggests from the outset that the selfhood of oneself implies otherness to such an intimate degree that one cannot be thought of without the other, that instead one passes into the other, as we might say in Hegelian terms.

This in part means that the self cannot be clearly defined or understood in isolation, but needs to be seen in his/her intimate relationship with the others in their environment (Pierovich, 2011). With this relationship in place Ricoeur (1992) starts to expand his understanding of morality, which focuses on how the individual rights of a person affects another (Pierovich, 2011). If the “self” is therefore divorced from the “other”, moral action becomes difficult to define and moral standards might be impossible to establish.

Paul Ricoeur continues explaining the moral self by analysing and discussing the role of narrative. Narrative is what defines the self’s identity, this idea is continually developed throughout Ricoeur’s (1992) thought. Narrative plays a key role in ethics and morality, because there is no narrative which can claim ethical neutrality in Ricoeur’s (1992:140) opinion. The self must maintain an awareness of his/her unique stance in their surroundings, and at the same time seek to see the self clearer through the eye of the other (Pierovich, 2011:230). Ricoeur (1992:352) defines the good life in the following way: “To live well with and for others in just institutions and to esteem oneself as the bearer of this wish”. The pursuit of the good life must be guided by phronesis, which is defined as practical moral knowledge or wisdom. Only through cultivating this essential quality will the self judge his/her relationship to the other correctly (Pierovich, 2011).

Another important theoretical concept is that of “emerging adulthood” in this study. Literature on emerging adulthood reveals that it is a unique experience and stage of life that spans the ages of 18 to 25 (Arnett, 2004; Smith & Snell, 2009; Smith et al., 2011; Burnett, 2010:58; Setran & Kiesling, 2013). Emerging adulthood is filled with exploration and instability; emerging adults are seldom found living in the safety and security of their parental homes (Arnett, 2004; Smith et al., 2011). This unsettling time
of life will more than likely have an effect on how the emerging adult makes moral decisions, and these effects have been seen in what they say about their choices. Emerging adults have a desire to explore their identity freely, where personal choice is guarded and accompanied by multiple options. They find assurance as they explore the variety of options available to them, feeling that the correct decision involves exploring all the options (Arnett, 2004:10-14).

Situating my participants within the correct developmental stage proved challenging, because in my personal experience they no longer felt like adolescents but neither did I see them as adults. My personal observation proved true in the literature too as Santrock (2001:20), an expert in adolescent studies, stated the following:

“(The) criteria for determining when an individual has left adolescence and entered adulthood are not clear-cut. Economic independence might be considered a criterion of adulthood, but developing this independence is often a long, drawn-out process rather than an abrupt one.”

Arnett considered this same question in his 2004 book “Emerging Adulthood: The Winding Road from Late Teens through the Twenties”. In his study, Arnett (2004) recognizes the need for psychology to label the time of life between 18 and 25 years of age as emerging adulthood. Arnett sites several cultural factors that have created this stage of development. Santrock (2001:20) agrees with this fact when he states that the “marker for entry into adulthood is determined by cultural standard and experiences.”

Emerging adulthood (Arnett, 2004) seemed like the ideal description for my participants who were busy wrestling with finding their identity and becoming an adult, they are truly busy emerging from adolescence into adulthood.

It is good to position emerging adults here within Erikson’s (1980) developmental theory that situates people within a particular cycle of psychological development. This particular stage that emerging adults find themselves in reveals their strong desire for freedom. Emerging adults fit into the fifth stage of development, in terms of the eight stages of life in Erikson’s (1980) life development theory. This period can also be described as the stage of “Identity versus Identity Confusion” (Erikson, 1980). In this stage, the emerging adult struggles to find themselves as they enter a period of crisis, seeking to define their identity. Erikson (1980:95) describes young people in this stage
as: “desperately seeking for a satisfactory sense of belonging, be it in cliques and gangs ... or in inspiring mass movements in others.”

1.5 **Significance of the research**

The main contribution of this study is to seek to understand the moral self and its integration. Studies have only recently started to explore the moral self more holistically (Turiel, 2006; Hardy, 2006; Yvonne, 2011). The primary goal of the current work sought to shed more light on the complexity of the moral self. A clearer understanding of the mechanism and causality within the moral self as it relates to making moral decision can significantly improve the approach that educators and spiritual leaders take towards moral formation. The process of moral formation in emerging adults can only improve when one clearly understands what it entails and what challenges a person faces, together with the unique developmental stages of life a person experiences.

The significance of the research follows the work of scholars like Turiel (2006) and Blasi (quoted in Lapsley, 1996) who have sought to understand the moral self holistically. The significance of this study can be seen in its effort to increase the understanding of the moral self and the three areas under focus. Furthermore, the developmental stage of emerging adulthood has only appeared on the academic scene recently and is also in need of further exploration as it relates to moral development (Arnett, 2004). Theories, which have illuminated the understanding of the cognitive, emotional and social processes at work within the moral self and moral decision, has led to programmes that are more sensitive to the inner workings of a person. This has also been one of the aspects that have made this study relevant as it seeks to make suggestions for better practice.

With this holistic focus, the study will add value to the scholarship within the Charismatic tradition. Studies that considered morality within the Charismatic tradition have been seen in anthropology (Csordas, 2009) and spiritual formation (Estep, 2010; O'Keefe, 1995; Setran & Kiesling, 2013; Sundene & Dunn, 2012). The Charismatic tradition has only taken shape in the last half of the twentieth century as a distinct tradition (Synan, 1997: xii; Jacobson, 2011:50). Since the Azusa street revival, a significant amount of Charismatic movements have been seen. The interdenominational
experience of these movements has delayed the formulisation of the Charismatic tradition (Synan, 1997:xi; Jacobsen, 2011:50).

Except for the fact that the study has added value to my tradition, it has added further value within the South African context, which is continually in need of further exploration since it faces some unique challenges at the moment. A significant amount of work in South Africa on moral development has been conducted with adolescents (Swart, 2009; Louw, 2009; Ferns & Thom, 2001; Yvonne, 2011). My unique focus upon emerging adults has provided valuable insights for a life stage where the moral formation of young people need focused attention before they enter adulthood.

The formation of Christian leaders remains a challenge and my study will show a clearer understanding of the most significant factors of moral formation in the emerging adult being trained for the ministry. The study is located within the Charismatic tradition, but has value for other traditions exploring the same question. Theological institutions seek to cultivate leaders of the highest moral quality and knowing how to approach this complex area requires customized strategies. These strategies need the most relevant perspective and theoretical information available. The following study has at least, in part, added value to this endeavour.

1.6 Definition of terms

1.6.1 Morality
Morality is defined using the definition of Shaffer (quoted in Swart 2009:23) who defines morality as “...a set of principles or ideas that help the individual distinguish between right and wrong, to act on this distinction, and to feel pride in virtuous conduct and guilt (or unpleasant emotions) for conduct that violates one’s standards.”

1.6.2 Moral knowledge
Moral knowledge in this study should be understood as the mental ability to reason things out (Turiel, 2006:8). The moral self’s basic starting point as it was established by Piaget (quoted in Turiel, 2006:8) and Kohlberg (1984), holds that cognitive reasoning about moral issues remain all-important. Moral knowledge will also refer to the moral rules people have adopted through teaching (Van der Ven, 1998:126).
1.6.3 Moral emotion
Moral emotions are defined in this study by the theories of Lazarus (1991) and Frijda (1983) who maintain that all emotional responses result from the appraisals a person makes in a specific situation. These appraisals can be seen by analysing the antecedents and presuppositions that lead to the person’s emotional response (Lazarus, 1991).

1.6.4 Moral socialization
Moral socialization in this study has been defined as the ideas and shared knowledge a society has come to hold, which reveals their beliefs and frameworks of meaning (Berger and Luckmann, 1966). Defining these concepts further, Van der Ven (1998:86) states:

“They determine what the good life is in a particular society, how to strive for it, and how to live and behave. They provide moral meaning. Moral socialization can be seen as the socialization of a particular domain of knowledge, in other words, the socialization of moral meaning.”

Moral socialization in this study is seen in this light: as a factor which has a tacit nature, but shapes a lot of a person’s thinking and feeling.

1.6.5 Moral identity
Moral identity in the following study should be understood as the “integration between the moral and self-systems such that there is some degree of unity between one’s sense of morality and one’s sense of identity” (Blasi, 1995; Colby & Damon, 1992, cited in Hardy, 2006:208). Hardy puts forth the following more concise definition:

“Thus, for the purposes of the present study, moral identity is conceptualized as the degree to which moral virtues are central and important to one’s identity.”

The above definition shaped the thought of the following study.
1.6.6 Moral self
The Moral self should be is defined as that which reflects a person’s personal moral context and understanding. Furthermore the moral self reflects the specific values of a person that has been wrapped up within their self and is now reflected in their behaviour (Wren, 1993:83). The moral self simply understood is the sum of a person’s moral formation, which reflects the aspects and dynamics at work during moral decision making.

1.6.7 Emerging adulthood
Emerging adulthood is the developmental stage which follows adolescents in most 1st world countries and developmental economies. The developmental stage is a 7 year period between the ages of 18 to 25 (Arnett, 2004; Santrock, 2001:20). This phase of development is characterised by several factors which include: “intense identity exploration; instability; a focus on self; feelings of being in limbo; in transition, in between; and a sense of possibilities, opportunities, and unparalleled hope.”

1.7 The research problem
Main research question:

What are the factors that influence theological students in the area of moral development and decision-making in the Charismatic tradition?

Objectives:

- To understand the influence of knowledge, emotion and socialization toward making moral choices in theological students.
- To understand the relationship between the influences (knowledge, emotion and socialization) and making moral choices.

1.8 Value of the study towards Practical Theology
The following definition of Practical theology has informed the approach of the following study.

“Practical theology seeks to reflect theologically on human experience, with the twin objectives of illuminating and transforming experience. It approaches experience with a
hermeneutic of suspicion, wondering if what seems to be happening is what is really happening. Therefore, the practical theologian must complexify situations so as to explore them theologically. Complexified situations lend themselves to theological reflection because practices are theory- and value-laden. That is, practices embody particular beliefs; therefore, they are suitable objects of critical theological enquiry (Swinton & Mowat, 2006 cited in Smith, 2010:89).

The following study will show how young people are formed and contribute to the field of Christian education and development in the area of morality. The formation of morally mature clergy is a pertinent issue for all theological training institutes. The following study reveals the complexity of the formation process as it relates to the understanding and functioning of the moral self. The holistic focus of the following study does justice to the topic of moral formation so that no aspect of the educational or theoretical process will be missed.

It is the primary task of Practical Theology to improve practice and increase the understanding of educators to better shape and form the next generation of Christian leaders. The aspects of the moral self which is unpacked and investigated in the following study will greatly assist the field of moral formation to address the development of morally mature leaders. Understanding that the role of moral knowledge and the realities with regards to its over emphasizes in certain moral pedagogical approaches, will great help educators to give proper attention to the emotional and social dynamics of the moral self. The following study reveals that moral emotions and moral socialisation plays a unique role in the lives of emerging adults. Moral emotions are a complex area with many emerging adults struggling to make sense of their emotions, often times not having the understanding to manage this powerful force in their lives correctly. Their awareness of their social context is also a key issue and young people are aware of the struggles they experience between their personal identity and the context they find themselves. They often have to make hard choices in order to stay true to the truth that they have decided to embrace, and find that it is necessary for their social context to be realigned to these personal convictions. This study has contributed towards these crucial theoretical aspects in a believer’s spiritual journey, by increasing the fields understanding of the moral self.
Several prominent scholars have addressed the topic of moral formation; among them are D. Browning (2006), T. O’Connell (1998) and J.A. van der Ven (1998). These scholars draw extensively from other disciplines, which have investigated the moral self, indicating that the landscape of moral research is a rich one. The research fields of anthropology, sociology and psychology have often been under the investigation and critique of theologians seeking to integrate theory with their own practice (Browning, 2006; O’Connell, 1998; Van der Ven, 1998). Studies in other fields have required a careful sifting process by practical theologians, specifically in areas where the other disciplines might have neglected the philosophical considerations of theology (Browning, 2006). Theologians, including those aforementioned, have successfully integrated studies of psychology and sociology in the field of morality. Combining various thoughts and claims from these fields while staying clear of unhealthy integration can be difficult (Browning, 2006; Osmer, 2005:259).

This study is based upon a practical theological interpretation. The complexity of human experience is not unfamiliar territory for the discipline of practical theology, which has continually sought to explore the depths of human experience (Swinton & Mowat 2006:5). Swinton and Mowat (2006:5) state that “one of the things that marks Practical Theology out as distinct from the other theological disciplines is its beginning point within human experience.” The following study therefore aligns with this goal of exploring human experience since it is situated within the practical theological fields of Christian education and development.

This paradigm is called ‘constructivism’ and within this paradigm truth and knowledge is verified by the perceptions and experience of human beings and human communities (Swinton & Mowat, 2006:35). This reality is not a fixed point and is open to interpretation again and again, but it is the most accurate representation of reality of the individuals and communities under investigations at a particular point in time (Swinton & Mowat, 2006:31). Denzin and Lincoln (quoted in Swinton & Mowat, 2006:29) comment that:

“Qualitative research is multi-method in focus, involving an interpretative, naturalistic approach to its subject matter. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them.”
1.9 Research methodology

The research methodology used is specifically located within a qualitative paradigm that is most suitable for exploring the experiences of people within a specific context (Creswell, 2007:20). My emphasis is descriptive in nature and the study seeks to make sense of the lived experiences, ideas, and perspectives of the participants in the study toward moral decisions. The aim of this research project is to identify factors that influence theological students in the Charismatic tradition in the area of moral development and decision-making by means of inviting the students at the Hatfield Training Centre to freely share their experiences of real-life moral choices, and how they saw their moral knowledge, moral emotion, and moral socialization impacting their moral choices.

The constructivist framework expounded by Swinton and Mowat (2006:35) gives support to the goals of practical theology and the empirical research process. The constructivist framework seeks to uncover how people interpret their individual acts. (Swinton & Mowat, 2006:38). Deep reflection is stimulated by the interaction between the researcher and participant, which, in turn, forms part of the central premise of constructivism (Swinton & Mowat, 2006:36). Knowledge describes the individual’s understanding, which is sought for the purpose of the study. This data will be accessed by asking participants questions about their moral choices and actions.

The epistemological assumptions of qualitative research recognize three sources of knowledge in the research process. These three sources are “knowledge of the other, knowledge of the phenomena and reflexive knowing” (Swinton & Mowat, 2006:33). “Knowledge of the other” refers to the construct of reality that can be described by a group or individual under investigation (Swinton & Mowat, 2006:33). This knowledge reveals the beliefs, values, and assumptions that a group or person lives by and uses as a framework in their lives. “Knowledge of the phenomena” refers to the description of a specific event experienced by a group or individual (Swinton & Mowat, 2006:34). With this knowledge of the phenomena, one can gain an understanding of the complex processes which are at work within certain phenomena. “Reflexive knowing” refers to the unique contribution a researcher seeks to make as he/she processes the data collected (Swinton & Mowat, 2006:34).
The epistemological stance of qualitative research is accompanied by an ontological perspective that aligns with the same paradigm. Qualitative researchers acknowledge the fact that multiple realities could exist at the same time within any group of people (Creswell, 2007:16). The ontological assumptions of qualitative research explain why the same group of people could have vastly different perspectives of the same experience. Reality is determined by each individual’s interpretation. This description is in line with a “relativist ontology”, which questions the external realities of the world and instead focuses on the individual’s interpretation of reality internally (Willig, 2001:13).

Similar to nearly all qualitative frameworks, constructivism recognizes that the values and lived experience of the researcher plays a significant role in the research process (Swinton & Mowat, 2006:36). The epistemological stance of the constructivist position requires close interpersonal contact with the participants, in order to describe the perspective of the participant accurately (Creswell, 2007:18). I was concerned with the “process” or with how and why things happen the way they do, while distilling the “meaning” of what is observed. The study began not with a hypothesis that needed to be proved or disproved but with a flexible plan to explore a phenomenon. Osmer’s (2008:37) descriptive-empirical task has been the focus of this study.

1.8.1 The sample
I selected a purposeful sample of four female and four male students from the Year of Your Life volunteer leadership programme at the Hatfield Training Centre that were deeply integrated into the curriculum. The leadership programme recruits between 15 and 20 leaders each year to stay on for another year to assist with discipleship in the Year of Your Life programme. For a qualitative study representativeness depends on more than mere numbers, because accurately describing a specific social experience is a major goal of qualitative research (Creswell, 2007). Willig (2001:17) states that: “even though we do not know who or how many people share a particular experience, once we have identified it through qualitative research, we do know that it is available within a culture or society.” Therefore my generalization is related to the availability and reality of the experiences within the current context (Willig, 2001:17). As it relates then also to the quantitative representativeness of the sample I interviewed about 50% of the sample
available. This sample was not accompanied by the error testing normally involved in quantitative sampling but is worth mentioning. The Year of Your Life programme is a one year, full-time course that is residentially based, with students living in community in houses provided by Hatfield Christian Church; the age of the participants range from 18 years to 23 years. The selection criteria used is that all of the participants come from Christian homes, where they will have experienced church life on a regular basis and have shared in Christian fellowship. They will also have functioned in a minor role in leadership in the church, which makes them more suitable for the study.

1.8.2 Data collection
This task will be accomplished by conducting semi-structured interviews. These interviews consist of gathering personal reflections about a moral choice made. Students were asked to recall a relevant scenario where a difficult moral decision was made regardless of whether it was morally right or wrong. This descriptive data will be made available for analysis.

1.8.3 Data analysis and interpretation
Data analysis is defined as the development of a process and framework for analysing large volumes of data, which normally accompany qualitative research (Bloomberg & Volpe, 2012:15). I also made use of the Atlas.ti software for my research analysis process. The software assisted in coding and categorising the data and greatly assisted with identifying key themes in the data. The data was analysed and coded using the content analysis method as I considered emerging themes (Marvasti, 2004). Content analysis is a procedure that involves categorizing data into organized segments and giving each segment an appropriate theme (Hancock, 2002:17). Content analysis then involves two levels of analysis the basic level and the higher level. On the basic level a simple descriptive account is given of what was said and is then followed by a higher level of analysis which involves the interpretation of what was meant by the various responses (Hancock, 2002:17). Swinton and Mowat (2006:206) commented that the process of “analysis, interpretation and discussion are intimately linked. The researcher moves between the data, the interpretations and the literature trying to engage with the data reflexively ...” I sought to move careful along this path with logic allowing the
research themes and context to emerge. This logical flow is described as abductive reasoning which is a cyclical movement between theory (inductive) and data (deductive).

1.8.4 Ethical measures
I firstly acquired written permission from the principal of Hatfield Training Centre to conduct the interviews with the Year of Your Life students from the programme (see Appendix A). My research participants were all over the age of 18 and could therefore personally give written consent in order to be part of the research. Participants were informed that they would remain anonymous and that the transcribed interviews would be held strictly confidential. They were informed that they had the freedom to withdraw from the research completely at any time if they so wished. A transcript of the research was also submitted to them for their considerations to verify if the interview was a true reflection of what was said. All participants were satisfied with the verbatim transcription of the interview. In presenting the findings in this study, the identity of participants have been protected.

1.10 Delimitation of study area
Moral formation involves a developmental agenda and the limited time spent by students in a Bible college is inadequate to fully “form” a student. An important delimitation is the realisation that educators can only do so much, and hence this research is merely a “snapshot” of the process and must be seen as a recording of an already limited process of moral formation. In addition, the research also found itself within a subjective field, which is often hard to quantify, as participants potentially selected preferred behaviour to actual behaviour which could have jeopardized the research findings.

As already alluded to in the literature review, unpacking the complexity of the processors of cognition, emotion and socialization in decision-making is a difficult one. As the findings will show, giving equal attention to each dimension was not easy as moral formation for the participant involves an integration of all dimensions.
Chapter 2: Literature review

2.1 Introduction
This chapter will seek to identify the essential theories and definitions needed for understanding morality and the developmental stage of the participants. Firstly, I will discuss how certain aspects of the moral self within a specific developmental stage influences the moral decision-making of people. Following the clarification of the moral self as a broad concept, I continue by describing the moral self in relation to the three areas of focus, which are knowledge, emotion and socialization.

The specific developmental stage which has been chosen for investigation in this study is ‘emerging adulthood’. Key concepts with regards to this period of life will be dealt with and clarified. This chapter will reveal the need for exploring the moral decision-making of emerging adults more holistically. Moral knowledge, moral emotion and moral socialization are then connected with the significant factors of an emerging adult’s development, revealing how this stage of the development potentially impacts these three areas.

Moral theology often seems concerned with discussing how divine scripture should be used as a reference point for making the correct moral choices (O’Connell, 1998:17). Interpreting Scripture correctly, as it relates to ethics and morality, is a worthy pursuit, but is at times in danger of engaging in an argument that will not address moral formation holistically (O’Connell, 1998:17). This study is not primarily concerned with moral theology as it relates to ethics and determining what is right and what is wrong, it is predominantly concerned with what makes a person act on what s/he considers right, and also how we process an everyday moral issue or dilemma. Part of this chapter then, considers the role of theology and its engagement with moral theory, which focus on the work of practical theologians who are most regularly concerned with formation.

2.2 The moral self
The moral self is one of the key concepts in this study and a discussion of the moral self and its theoretical foundations has informed some of the conclusions of this study. Van der Ven (1998:40) explains the moral self in two parts: moral, which refers to right
conduct and *self*, which refers to the interactive and communicative processes that has produced the self. The formation of the moral self consists of the shaping process which has taken place through exposure to specific social environments. This, together with multidimensional dialogue, engages the self with every other person be it either direct or indirect and contributes to the communicative part. This forms the moral self. Augusto Blasi (quoted in Lapsley, 1996:226) describes the “moral self” as a person who exhibits the characteristics of responsibility and integrity, the person’s morality can be seen by analysing the connections between these two above aspects and the person’s personal moral framework. Both Blasi (quoted in Lapsley, 1996) and Van der Ven (1998) explains the formation of the moral self as an ongoing process continually influenced by the factors mentioned. What both these models reveal is the complex processes that have formed the moral self. In light of these theoretical considerations, it can be concluded that each person has a level of awareness of their moral self and the formation that self has experienced.

Further understanding the moral self would involve exploring the causal and mechanistic relationships involved in the formation of the self as a person gains an understanding of right conduct, which Van der Ven (1998:41) explains. Causal relationships here refer to the intrinsic influences in moral decision, and mechanistic relationships are focused on how the moral self functions. Secondly, then, one should seek to understand how the moral self attains a state of coherence (internal agreement) and what the relevant factors were that led to such a reality. These are the questions that scholars continue to explore in moral formation and moral education as they seek to establish programmes and pedagogical approaches that will produce the desired moral self for society. Cognitive reasoning will be considered first as the different aspects of the moral self is explained.

### 2.2.1 Knowledge and the moral self

Kohlberg (1984) who pioneered the cognitive developmental approach analysed the arguments people used for the justification of their moral decision. These arguments, as Kohlberg (1984) started classifying them on the pre-conventional, conventional and post-conventional level, could be distinguished by their particular reference point for moral decisions. If this premise holds true, Piaget (1932) and Kohlberg’s (1984) work
continue to support the notion that people will always use a particular reference point and level of reasoning for making moral decision. These reference points can be authority figures, social norms, religious texts, or abstract reasoning as it relates to principles of justice. The role of cognition is to reason and to conclude the right course of action; this process within a religious context is reflected by an engagement with the subscribed moral code. The nature of theological student’s training in a specific Christian tradition is different, because the tradition seeks to stay faithful to its doctrines and scriptural teachings. The moral self is not one dimensional and to neglect to consider some of the other major parts in the formation process, can lead to a diminished view of the self. As stated, the moral self being considered in this study includes the aspects of reasoning, emotion and socialization (see Figure 1). Moral reason has briefly been considered in light of moral decision-making, because it seems to play a dominant role.

2.2.2 Emotion and the moral self

The field of emotion itself is filled with an array of theories and opinions according to Van der Ven (1998:288), scholars give emotion various levels of impact and draws conflicting conclusions over the source of emotion. Turiel convincingly argues that thought cannot be separated from emotion when he states that “emotions are embedded in reasoning, with emotions involving evaluative appraisals (2006:11).” This theory is also supported by other theorist in their study of emotion, the most well-known being Frijda (1983) and Lazarus (1991). Turiel (2006:11) continues to argue that emotional experiences have a direct impact on moral thought and that thought impacts emotion as it takes shape. Van der Ven (1998:294) in his study of the moral self also chooses to take a cognitive approach to emotion by using the appraisal theory of Lazarus (1991). Appraisal theory, which is unpacked later in this chapter, seeks to explain the triggers of specific emotions by considering the assumptions people hold to.

2.2.3 Socialization and the moral self

The last aspect of the moral self that needs consideration here is the social aspect. The social aspect of the moral self is challenging to define since this process involves many complex processes. Socialization has already formed a large part of what a person
understands of their moral judgment and has already conditioned their behaviour (Luckmann and Berger, 1966:16). Also, if reason and emotions have an inseparable relationship, the socialization of the moral self has shaped the cognitive framework that produces specific emotions (Turiel, 2006:9).

2.2.4 Development and the moral self
Piaget’s (1932) work on moral development has solidified the understanding of the fact that as a child develops, so does their moral understanding (Lapsley, 1996:1) (see Table 1). It is possible that the same argument can be made for the social and emotional development of people from the time that they are born until the last days of a person’s life. People’s thoughts change as they learn to consider abstract concepts during adolescence, and even more so people’s reasoning. After Piaget (1932), Kohlberg (1984) continued to inform a sequential understanding of moral development and specifically moral thought. The shortcomings of Kohlberg’s (1984) theory have already been discussed briefly (cf. 1.4) but one can conclude together with Kohlberg (1984) that moral thought progresses from one phase to another and that a person’s reference point (e.g. God, nature, or self) in making moral decisions are one of the keys. Kohlberg (1984) did see his stage theory as having some correlations with developmental theories like Erikson’s (1980) and that certain moral stages are hard to achieve without a certain level of cognitive development. If this theory holds true it is crucial that one, in light of all three aspects in focus, consider the developmental stage of the emerging adults.

2.3 Emerging adulthood
Every developmental stage holds unique factors to consider when one attempts to understand moral formation better and emerging adulthood is no different. This new phase of development that has emerged in most affluent Western families across the world is in need of research (Arnett, 2004). Many studies have started to explore questions surrounding the morality of emerging adults and have considered topics like lying, their moral views, and moral decision-making, as well as the influence of the media (Christian Smith et al. 2011; Keren & Kunkel, 2008). In addition there have been studies focused on the spiritual formation of emerging adults by Dunn and Sundene (2012) and Setran and Kiesling (2013).
According to Erikson’s life cycle (1997), a person between the ages of 18 to 25 would be classified as either a late adolescent or a young adult. Recent work by psychologist Arnett (2004) argues that people between the ages of 18 to 25 must be situated in a separate developmental stage called “emerging adulthood”. Arnett (2004) refers to several factors within society that each lends itself towards a new stage of development for Western young people and those finding themselves in emerging economies. According to Arnett (2004), emerging adults’ understanding of life is in contrast to someone within the typically known stages of adolescence and young adulthood.

One of the first factors one can identify as an indicator of this new stage of development is the rising median ages of entering marriage and parenthood (Arnett, 2004:3). Secondly, higher education has become increasingly available to a larger amount of young people, and a greater amount of them spend between four to five years at college, while some even further extend their fulltime tertiary education with postgraduate work (Arnett, 2004:3). This seven year period of life cannot be simply explained as a transitional period in life, since all developmental stages are considered as transitional (Arnett, 2004:20). Each stage of life is studied for its length and the fact that the specific period of life is more than just a transitional phase. This stage of development is evident among the middle upper class in South Africa and is marked by a prolonged financial dependence on parents and postponing marriage as will be shown in this empirical study.

Young people within this stage of emerging adulthood are marked by several different attitudes and drives according to Smith et al. (2011:15): these include an “intense identity exploration; instability; a focus on self; feelings of being in limbo; in transition, in between; and a sense of possibilities, opportunities, and unparalleled hope.” This is confirmed by the recent increase in popularity of taking a gap year, even here in South Africa (Coetzee & Bester, 2009). Emerging adulthood is currently being interpreted as a dominantly self-focused time. This focus on self, accompanies the development of skills for daily living, identity and talent exploration, and helps emerging adults lay a solid foundation upon which to build their adult lives (Arnett, 2004:14). This unique emphasis during this period of life, has a discernible effect on the cognitive, emotional and social aspects of the emerging adult as it relates to moral formation. Emerging adults desire autonomy; they want to have the sense that they are making their own life decisions, without blindly following in the footsteps of their parents (Arnett, 2004:16).
This transition should include the evaluation of their personal beliefs and ideologies as they decide upon the best way to live. Questioning these fundamental aspects of their life will definitely affect their approach to morality and their moral decision-making. The focus of this present study is to continue the dialogue as it relates to the moral decision-making of emerging adults and identifying the factors impacting their moral motivations and actions.

2.3.1 Emerging adulthood and moral knowledge

Starting with the cognitive and reasoning patterns of emerging adults seem appropriate as Turiel (2006:9) states that “central to moral functioning are the ways people conceptualize issues of right and wrong…” Values are adopted through discipline and socialization from a young age and form the basis of people’s moral reasoning (Van der Ven, 1998). Cognitive theorists argue that no moral decision is made without accessing the cognitive framework of reason as it relates to a person’s morality, be this accessed consciously or unconsciously (Turiel, 2006). In the following sections the developmental stage of emerging adulthood will be discussed in light of its potential influence on the moral knowledge and reasoning process as it relates to the conclusion of moral decisions.

The first significant factor that Arnett’s (2004) research reveals is the religious views of emerging adults and how they approach the arena of their own spirituality. A person’s religious views relate directly to their own personal world view, which in turn informs the values and moral principles that guide the person’s everyday life decisions (Walker, Pitts & Matsuba, 1995). A number of scholars have discovered and made clear the close link that exist between people’s moral and religious views, which means that religious beliefs serve as a reference point for the majority of their moral conclusions (Arnett, 2004:166; Walker et al., 1995:383; Van der Ven, 1998:11). Arnett (2004:166) states that emerging adulthood is seen as a critical time for the shape that a young person’s world view will take. The abstract reasoning capacity developed during adolescence is applied to some of the ultimate questions in life that arise during this period of development. If this stage of development is characterized by attitudes of exploration and open-mindedness, it would come as no surprise that emerging adults are more pluralistic in their views of religion (Arnett, 2004). Smith et al. (2011) argues that this extreme
openness and self-focus has led most emerging adults into becoming moral individualists who all subscribe to their own personal moral code. The responses from participants in the study of Smith et al. (2011:31) clearly testify to the postmodern relativistic approach emerging adults adopt towards moral issues.

The need emerging adults have for autonomy gets increasingly realised as they reach this stage of development. Their religious views sometimes bear little resemblance to the religious beliefs of their background. This is another clear indicator that emerging adults desire personal resolution about their beliefs (Arnett, 2004:167). Their quest for personal authenticity can be identified in the moral areas of their life as well; their language is filled with evidence that support moral individualism (Smith, 2011:23). One would, therefore, anticipate more tolerance among emerging adults for differing views and perspectives. Smith et al. (2011:22) concludes that emerging adults have not been taught how to think well about moral matters; their basic argument of moral individualism is hedonistic. For quite a few emerging adults, decisions are judged mostly according to the consequences a decision has on them and others. There is an inherent error that comes with this approach, since the individualism of emerging adults creates quite a tolerance, as it relates to the consequences they are willing to bear (Smith, 2011:35).

The development of an emerging adult is a difficult journey, because it is fraught with danger, for growing up means conflict. The ethical teaching young people receive from the Church set up the right goals and aspirations for the young person. But morality involves more than the correct ethical response, as Browning (2006:131) states: “…morality, is born out of our purposive search for the good … but it also goes beyond…..” The young person’s experience of morality is the conflict that occurs when the quest for the desired good in life, come into conflict with the means to attain the good. Moral formation is not only the process of understanding the right answer, moreover it is experiencing the obligation and motivation to perform the correct act. The emerging adult’s internal conflict also consists of instinctive forces within and social restrictions externally. These forces, and the emerging adult’s experience of them, may result in the formation of good or bad moral character. But this formation process is definitely determined by the guidance and education the persons have received, and how they understand the conclusion of their own moral decisions (Clouse, 1993:78; Browning, 2006:131).
2.3.2 Emerging adulthood and moral emotions

Arnett’s (2004) theory does not expound much upon the emotional lives of emerging adults, unlike their cognitive and social lives, which can be gleamed with more clarity. During this in-between, self-focused time of life, many emerging adults go in search of a diverse range of experiences in their pursuit of the meaning of life and individual happiness (Arnett, 2004:182). What are some of the reference points that emerging adults use for determining what experiences are worth it and which experiences are not? Considering the approach emerging adults take toward their spiritual and sexual lives, one might conclude that sound reasoning does not come into consideration too often (Smith et al., 2011). It also seems like in their pursuit of identity, they open themselves up quite regularly to the taste of different experiences. Emerging adults are quite easily drawn to such experience as it offers a stimulus for their personal exploration. These decisions are likely guided by their subjective feelings and emotions.

The study by Smith et al. (2011) is one of the few current comprehensive views on morality that focuses on this stage of development. His work currently provides the best insights into the morality of emerging adults and, therefore, his findings have shed the most light on the role emotions play in the moral decision-making of emerging adults. Some of the participants in the study of Smith et al. (2011:51) refer directly to their feelings as a guide when it comes to making moral decisions. This position that emerging adults adopt is in line with the moral individualism identified among the responses of emerging adults in the Smith et al. (2011) study. Emerging adults find it hugely challenging to defend their moral standpoints, and struggle to reconcile the thoughts and feelings about morality with what they say they believe (Smith et al., 2011:33). Further evidence for the role that emotions play in their decision-making is how they feel after they made a decision, which they had determined to be the correct one. Emerging adults describe that they feel a sense of peace, which is considered an indicator that they have made the correct decision (Smith et al., 2011). These responses highlighted their subjective approach towards moral decision-making.
2.3.3 Emerging adulthood and moral socialization

When considering moral actions in light of socialization and human development, it is easy to conclude that children from a very early age “do as their parents do, not what their parents say” (Van der Ven, 1998). Key to the theoretical understanding of moral action is habits and self-control. Understanding previous consistent behaviour and the degree of self-control that a person has can be very enlightening. Moreover, Osmer (2005:262) states that “studies indicate a correlation between low impulse control during childhood and delinquency during adolescence.” Looking more closely at moral action, it is important to realise that the moral ‘oughtness’ of some habits are acquired by children even before they know it (O’Connell, 1998; Osmer, 2005). They therefore instinctively start to make moral judgements about their moral behaviour and those of others (Osmer, 2005). Moral socialization also has a more immediate impact upon a person’s moral orientation and people are often swayed by the desires of a larger group (Van der Ven, 1998; O’Connell, 1998).

When a person is then faced with a moral situation s/he will tend to model the behaviour of the people s/he has observed and copy them when faced with a similar situation. A person’s consistent responses or attitude towards particular moral issues are embedded in him/her and often hamper a person’s objectivity. Past behaviour can, to a certain degree, predict future behaviour when it comes to an issue a person has faced before (Van der Ven, 1998:82; Browning, 2006:221). To a large degree, the deep-rooted values of people were inherited without conscious thought and no consideration over what kind of values they would like to live by and what kind they would not.

2.4 Theology and moral theory

Situating the moral self and the developmental stage of the participants is essential for an understanding of the moral functioning in emerging adults. The theoretical foundations of moral knowledge are discussed here to understand the functioning of moral reasoning. The Western approach, that has also to a certain degree dominated the view of the Church since the Enlightenment, is one that sees the moral life portrayed in terms of the capacity for abstract moral reasoning that is universal in two aspects. These two aspects involve the availability of reason to all human beings and the desire in moral reasoning to adopt principles and perspectives that treat moral dilemmas in an
impartial, just and fair manner (Osmer, 2005:259). This whole process of reasoning is never isolated from the activity of moral emotion and moral socialization.

Moral knowledge is often the factor that people depend on when making decisions, be it their own moral knowledge or that of others (O’Connell, 1998). Time and again we ask ourselves the question, what is right and what is wrong in a particular situation. When faced with a moral decision Christians would ask themselves, “What does the Bible say?” or “What would Jesus do?” The impression is created that the right moral knowledge and reasoning will automatically produce the right moral act. But moral knowledge, which has not been integrated within the moral self, will only produce philosophical opinion, but no moral character (Trull & Carter, 2004:44; Osmer, 2005:259; O’Connell, 1998:2). Timothy O’Connell (1998:29) states that moral knowledge must be knowledge that a person owns in a personally significant way or something they have evaluative knowledge about and not merely speculative. Studies have, therefore, continued to seek to understand the connection between moral knowledge and moral action (Estep, 2010:143).

Dirks notes (quoted in Estep, 2010:129), while Scripture does not present a theory of moral development, it does provide a developmental framework in the metaphor of growth articulated throughout the New Testament (1 Corinthians 2:ff; 13:11; Hebrews 5:12-14; Philippians 2:14; Ephesians 4:15)—as well as concepts of internalization of values (Ephesians 6:6; Matthew 5:1ff) and that of moral formation (Romans 12:1-2). Scholars such as Dirk have found a general compatibility between Kohlberg’s stage theory and the moral development found in Scripture (Estep, 2010:131). Parry Downs (quoted in Estep, 2010:146) also speaks of a compatibility with Scripture.

Studies in morality either consciously or unconsciously start with a philosophical basis. The philosophical work of Paul Ricoeur (1992), which has been explored, played a significant role in this research project. Brown (2006:98) warns us to carefully consider the philosophical foundations of studies in other fields, since no work in morality can claim ultimate objectivity. Moral motivation remains the ultimate concern in order to produce morally mature people, or at least understand how people achieve moral coherence (Estep, 2010).

Practical theologians have drawn heavily upon the work of moral psychologists, who seem to have a good grasp on the internal process of moral choices. Browning (1991)
makes a very crucial point though in his analysis of the work of moral psychologists. As a practical theologian Browning (1991) has extensively reviewed the work of moral psychologists, and in his pursuit of these matters he says that he, “became aware of the ethical dimensions of the modern psychologies (1991:98).” Most of the modern psychologies, according to Browning (1991:98), were not simple expressions of a specific school of scientific thought, but were opposing each another by their varying scientific methodologies. Browning (1991:98) saw that the various explanations of Freudianism, humanistic psychology, behaviourism, Jungianism, and Freudian revisionist perspectives, differed from each other because each implicitly held alternate moral views of the good person and the good society. In most studies that involve the field of morality, engagement with the discipline of moral philosophy seems inevitable. The fundamental understanding of what people consider a good person to be cannot be neglected. Browning (1991) in his critique of moral theory encourages the researcher to explore these questions that are part of ethics, since a researcher’s conclusions inform the view they have of the moral self during the entire research project.

Ricoeur (1991) sees religion as an integral part of morality and moral decision-making. His philosophical model is introduced in his book ‘Oneself as Another’ in which he expounds his universal moral perspective. Van der Ven (1998) was drawn to Ricoeur’s perspective and subsequently used it to argue for the importance of religion in morality. Van der Ven (1998) argues that moral education must be a subtext of religion and uses Ricoeur’s (1998) perspective to reinforce this argument. Ricoeur’s philosophical perspective of morality is also used by Van der Ven (1998) in his analysis of the modern psychologies and their answers to the moral problems of today. Many other scholars support Van der Ven (1998) in his use of Ricoeur and criticism of the modern psychologies (Browning, 2006; Osmer, 2005). Van der Ven (1998:21) in his analysis of the seven modes of moral education focused on discipline, socialization, transmission, cognitive development, values clarification, emotional formation and character formation. These seven modes of moral education effectively cover every area of moral knowledge, emotion and socialization. The rise of the empirical technique and modern scientific research has only in recent history started to dominate and influence the Western view of morality (Van der Ven, 1998; O’Connell, 1998). Before this modern-day phenomenon, religious institutes were the authorities on morality and moral formation (Van der Ven, 1998:97).
2.4.1 Kohlberg’s theory

As mentioned previously, the early psychologists within this field of study focused on cognition. This era was birthed by the work of Piaget (1932) and Kohlberg (1984). Piaget (1932) focused exclusively on children and did so only for a short time during his career (cf. Table 1), but Kohlberg (1984), starting with children, continued and expanded his research to incorporate all stages of human development. Within the field of psychology, Kohlberg (1984) made a significant contribution when he attempted a psychological study into the cognitive moral development of people with a philosophical base free from religious beliefs. He (1984) used a Kantian philosophical approach, which involves a deontological argument towards morality that requires one to determine the universal truth that is applicable to any given moral situation. It is, therefore, necessary to unpack Kohlberg’s work and contributions to the scene of moral formation.

In Kohlberg’s 1984 text, *The Psychology of Moral Development*, he explains the development of a scale with six stages for the measurement of moral judgment in people. He argued that people advance from one stage of moral development to the next, through a process of conflict and equilibrium. According to Kohlberg (1984), when cognitive conflict occurs, individuals become aware of discrepancies between their experiences and their perceptions. A kind of disequilibrium is created which motivates them to restructure their views and thus accommodate themselves to the world around them. Although Kohlberg’s work has contributed hugely to the understanding of moral development, one realises that Kohlberg has a clear overemphasis on moral reasoning, which is not holistic (Estep, 2010:137; Joy, 1993; Lapsley, 1998:227). Estep (2010:134) states that “morality is multidimensional, including more than just the cognitive process of moral reasoning.”

When the focus is exclusively on reasoning, one might be in danger of straying and losing focus of the holistic picture of the moral self. Neglecting the direct influence of other factors upon moral decision-making is a serious error (Hardy, 2006; Van der Ven, 1998). Looking at the scholarship, this point becomes clear; Browning (2006) repeatedly states that moral formation needs careful analysis, as this complex field of research can become confusing when the wrong assumptions are made. O’Connell
(1998:2) agrees here too when he states in his introduction that the whole person needs to be considered when researching moral formation. Reflecting on the interrelation of the human psyche, it is clear that no aspect of a person should be considered in isolation.

In his research, Kohlberg discovered that there is more to morality than cognition, which can be found in either primarily psychological or sociological factors (Lapsley & Narvaez, 2005). Osmer (2005:261) agrees that cognitive development has its value, and that its cultivation and understanding is important. But Osmer concludes that even though cognitive development is important to moral growth, it is not sufficient (2005:261). Cognitive development by no means guarantees that people will use their newfound cognitive abilities for good.

In their numerous studies of real-life moral decisions, Krebs and Wark (1995, 1996, 1997) make a significant contribution to the argument of moral formation. Their work shows that there are aspects of moral decision that has been neglected as they consider the everyday lives and morality of people (Krebs & Wark, 1997; Krebs, Denton & Wark, 1997). Their research reveals the integration of several factors that determine a person’s choices, but concludes that real-life moral decision-making is still in need of more definition and description.

### 2.4.2 Criticism of Kohlberg’s theory

The studies of Kohlberg only addressed one aspect of moral formation which is moral reasoning (Lapsley, 1996; Turiel, 2006). For Kohlberg (1984) the internal cognitive process continues along the individual’s level of moral judgment, be it at level one or level six (also see Table 1), they continue their reasoning process until they reach a conclusion; which Kohlberg (1984) believed they would then act upon, having decided the correct course of action. Scholars challenged the connection between moral thinking and action in Kohlberg’s model (Joy, 1983; Clouse, 1993). As Browning (2006:128) states: “it is generally believed today that his model of morality was simply too thin from the beginning.” However, Kohlberg’s philosophical work that accompanied his study, although not the most comprehensive, changed the approach of most moral psychologists. Kohlberg knew that no empirical work within morality would be free of philosophical frameworks, and therefore the correct one is needed (Browning, 2006).
Knowing the moral reasoning capabilities of a person, will inform one to a certain extent of what happens internally once the person is confronted with a moral choice. But knowing what the true moral values of a person are becomes much harder when one realises that the agent’s reasoning abilities can be used for justifying a good or bad choice. This is why norm abiding behaviour according to Montada (1993) is not indicative of a person’s inherent moral values, because even obedience to the rules can come from selfish interest and self-preservation. Within moral dilemmas people will prioritise their moral obligations and violate one moral rule because they deem another more important to their own personal interests. People’s choices are therefore justified by their perspective of what they deem a moral obligation. Whether a person adheres to the moral obligation will be determined by how their choices will affect their own security and self-interest (Montada, 1993:293).

One factor, which is emphasized by Christian educators but minimized by non-Christians, is the role of religious belief in the formation of morals (Estep, 2010:146). Additionally, due to the affirmation of human brokenness, or sin, Christian educators tend to present moral development more as a formative process than one of a sequential, automatic developmental process innate to human beings, such as physical development or structuralism in cognitive development (Estep, 2010:146). Kohlberg suggested that schools create just communities where thought is stimulated through the discussion of moral dilemmas, which in turn would assist the cognitive moral development of the students. According to Estep (2010:136) Kohlberg conceded that this approach would lead to indoctrination, which would be needed for the formulation of good morals. The shortcomings of Kohlberg’s theory have been clearly established and reveal the one dimensional nature of his approach (Estep, 2010:136). In short, Kohlberg’s basis for moral decisions is incomplete for the Christian educator.

2.5 Understanding the dynamics of emotion

Emotion is the second of the three building blocks in the moral self, and it occurs rather instantaneously without requesting permission to arrest one’s senses and attention (Van der Ven, 1998). Emotions and passions are powerful influences in the human person; feelings are undeniable and cannot be ignored when it comes to moral choices (O’Connell, 1998; Browning, 2006; Osmer, 2005). As a factor of influence, emotion
must be considered in a study that seeks to understand the moral decision-making process of emerging adults. As understanding emotion better in the process of decision-making will lead to a richer understanding of the area of moral formation.

When emotions are considered from a practical theological perspective, it is possibly one of the most misunderstood and neglected topics in the Christian tradition (Estep, 2010:137). The Christian tradition has always been a bit wary of human passion and emotion. Within moral theology, passions are seen as hindrances to good judgment and emotion must be pushed to the side for the sake of objectivity (O’Connell, 1998:33). If one considers fear, for instance, one can easily imagine the paralysing effect it can have on an individual (Van der Ven, 1998:286). Modern psychological health is often achieved by helping clients find victory over the fears that keep them back (O’Connell, 1998:33).

This perspective has also been reinforced by modern psychology and philosophy (Browning, 2006). Since the Enlightenment and the immense influence of Kant on universal morality, logic free of emotional interference became the answer to every moral question. The Christian tradition is a deeply emotional religion and especially for the Charismatic person (Cartledge, 2006:105). Love and benevolence has been the message and focus of many a congregation. O’Connell (1998:17) states that: “Moral theology has addressed the question of beneficence by seeking to understand the nature of right and wrong.” What makes an act of love truly moral; do believers understand how the human heart and the human mind work together as Christians try to express an act of love in their daily lives?

Recent research by cognitive psychologists reveals that even though emotional responses can be spontaneous and involuntary, in their opinion, no emotion is free of a cognitive construct (Turiel, 2006; Hardy 2006). Emotional psychologists like Lazarus (1991) and Frijda (1986) have revealed this fact in their extensive research. Cognitive emotional theorist like Lazarus (1991:13) argues that emotion and thought have a close relationship within a person as they respond to various events in their life. This means that the person’s goals, ideas and beliefs directly inform their evaluations and in turn their emotional responses. Van der Ven (1998:287) states in light of the cognitive approach to emotion that:
“Whether consciously or not, this cognitive frame of reference, or web of meanings, channels, mediates, and directs the emotions that are felt, and it does by, for example, identifying the cause of these emotions (oneself, another person, a situation), and by interpreting, assessing, and evaluating them.”

Van der Ven (1998) in his analysis of emotional formation sees the critical role of this undeniable human aspect. He (1998:39) asserts that:

“We should go a fundamental step further, leave behind the cognitive and experiential approaches, and focus on the emotional formation of the child or student. Moral psychology, which deals with emotions like love, justice, guilt, and shame – to name just a few – is the field where morality is nourished from emotional sources.”

2.5.1 The relationship of emotions with morality

The undeniable place of emotions within the moral decision-making of people has always been on the minds of scholars in the field. The effects of Freud’s view is still being felt as one considers the fact that emotions have often been seen as an uncontrollable and irrational force, which are often given a prominent role over volition in the Freudian view of personality (Clouse, 1993:101). It must be noted though that Freud’s view of human desire and emotion does line-up more with the Orthodox Christian view of the depravity of man. As Clouse (1993:90) states: “The original nature of humankind is one of depravity. Born with irrational passions and instincts and desiring only the satisfaction of one’s own needs, the person is animalistic, seeking gratification of sensual and aggressive impulses and void of moral direction or desire.”

An accurate view of emotions is important then, since it will influence how a people justify their choices (O’Connell, 1998; Van der Ven, 1998).

Freud’s work was not necessarily aimed at moral formation, but when one considers his significant influence on psychology, Freud’s thoughts and research impacted how people understood themselves, which undoubtedly had an influence on moral formation (Clouse, 1993). Freud’s view had both positive and negative effects on the view of emotions: positive in the sense that the influencing power of emotions where recognized, and negative because it cast the emotional side of a person in a bad light,
labelling emotions as irrational and uncontrollable (Clouse, 1993:101). This, one might imagine, led to the popularity of Kohlberg’s (1984) and Piaget’s (1932) cognitive approaches. Their arguments seemed more objective and free from the subjective influences of emotion.

Timothy O’Connell (1998) in his analysis of Anthony Damansio’s (1996) article “Descartes’ Error and the Future of Human Life” shows that emotions are essential to the processes of choice. Damansio (1996) studied human beings that had experienced damage to the part of the brain responsible for emotion. These individuals had experienced no loss of intelligence, logical reasoning, verbal or motor skills. The damage to their brains had affected none of these areas; yet they were unable to organise their lives and could not make good life choices. O’Connell (1998:67) refers to the conclusion of Damansio and says: “Damansio asserted that human decision-making is filled with bodily and emotional content. And, indeed, in the absence of these emotional markers, felt in the body, good decision-making is not even possible.”

2.5.2 Appraisal theory of emotion

A view of emotions without relational and adaptation aspects will yield an incomplete picture of what is actually happening.

Lazarus (1991:19) states that:

“Although there are undoubtedly exceptions, and although we may not think about or verbalize it clearly, I think we usually react emotionally, and get aroused, because we have sensed something personally harmful or beneficial in our ongoing relationship with the environment.”

The quote above is what this emotional theory is – evaluating the threat or benefit of a situation. To summarize these terms and processes, one can call emotions “the promoters of interest” (Van der Ven, 1998). Lazarus (1991) was one of the earliest scholars to investigate the theory of appraisal, discovering that cognitive processes produce variations in emotions as they are subjectively felt. Since the study of Arnold (1960), appraisal theory has become one of the main approaches in the research of human emotions, most notably revealing the antecedents of emotion (Lazarus, 1991a; Roseman, 1979; Smith & Ellsworth, 1985; Smith & Lazarus, 1990). Antecedents are
seen as the precursors to emotion as the theory seeks to identify the specific cognitive evaluations that triggered an emotional response. Arnold (quoted in Moors, 2009:639) also coined the term, appraisal, which focuses on the cognitive process involved in emotion elicitation, and so it is that theories within the tradition have been called appraisal theories.

These studies have all assisted in the progress and development of specific appraisal models. These appraisal models and their basic propositions hold to the idea that particular emotions are systematically related to specific appraisal processes, which are supported by a great amount of research (Frijda, Kuiper, & ter Schure, 1989; Kuppens, Van Mechelen, Smits, & De Boek, 2003; Roseman, 1991; Roseman, Spindel, & Jose, 1990; Smith & Ellsworth, 1985; Smith & Lazarus, 1993; Tong et al., 2007). Appraisal theory centres on the fact that emotion-eliciting appraisals are inherently relational (Smith & Kirby, 2009). Smith and Kirby (2009:1354) states that it is “relational in the sense that the person involved evaluates what the implication of a particular situation means for their personal well-being as it relates to the person’s goals, needs, resources, and abilities.” Ricoeur’s (1992) understanding of the moral self supports a similar notion, which is that people’s choices are inherently based on how they see themselves through the eyes of others. Below is a diagram (Figure 2) of how this process might unfold.

As can be seen from the diagram the emotional coping process that appraisal theory underpins has several feedback loops during the process. Key aspects within this process to take note of, which is illustrated in the diagram, are the connections between the goal commitments, beliefs, and knowledge, and the translation of action. The whole appraisal process is driven by the interaction between the beliefs a person holds to, which can include their moral beliefs, and how they appraise a specific situation. They ultimately will be motivated towards performing an action that seeks to maintain their desired reality, which is informed by their beliefs and knowledge. Figure 2 illustrates the connection between a person’s cognitive frameworks and the unique emotional responses they have within certain situations.
Figure 2: Lazarus’s model of ‘‘the cognitive-motivational-emotive system’’, adapted from Lazarus (1991:210).

The strength of the appraisal theory can be seen in the way the model approaches emotion and its various stimuli. Appraisal theory helps to explain the variants in the intensity and the response of two people to the same stimuli (Moors, 2009:640).

2.5.3 Critique of appraisal theory

Although Lazarus’s theory is well recognized within the academic world of emotional theory it still has been subject to criticism from other scholars. Appraisal theory is by no means an exact science and according to Moors (2009). There are still several aspects and points of disagreement among theorists. One of the most severe and continual criticisms raised against the appraisal theory of emotion is a key methodological concern. This concern relates to the use of self-report in the determining the causation of emotional responses (Moors, 2009; Parkinson & Manstead, 1993). It has been specifically the depth and accuracy with which the method identifies the automatic cognitive constructs that triggers emotion that has been criticised.
There are also several aspects which need mentioning as it relates to the limits of appraisal theory. Larry Herzberg (2009) in his critique of appraisal theory mentions some of these factors that need consideration. Firstly, he refers to the potential erroneous assumption that most appraisal theorist hold to, which is that emotions are consistently directed at the mental contents which trigger them. Hertzberg (2009:168) argues that in this regard appraisal theorists approach is reductionistic and neglects the complicity of emotions. Hertzberg (2009:168) makes the point that all emotions do not just follow a single path which is dependent on one process, but could potentially be triggered by two independent sub processes.

2.6 Theories on moral socialization

Van der Ven (1998) considers in his study the role religion plays in people’s lives. His work analyses the different indicators that affects the relationship between moral choices and moral knowledge. The first of these indicators in Van der Ven’s (1998) analysis is discipline. Van der Ven (1998) puts discipline in the category of informal education, which means that discipline could have a significant influence on the moral formation of a person since nearly every person has experienced it in either a positive or negative way. When it comes to the conditioning of a child’s behaviour, however, conscious discipline seems to have a significant influence. The educational task of discipline needs to be accompanied by the presence of both parents if possible. Van der Ven (1998:46) notes that discipline for this exact reason does not work in society because as he says: “…parents are not present in their children’s lives to look after them, care for them, direct them and guide them.” Nonetheless no parent, good or bad, will give up on disciplining their child, whether they see their own error or not. Discipline is seen by behaviourists as one of the key formational aspects because it is a continual process of reinforcement (Clouse, 1993). If done correctly, discipline can produce the kind of behaviour and motivation parents are looking for in their children.

It is important to keep in mind that emerging adults have already undergone the two informal modes of moral communication as described by Van der Ven (1998). These two modes, of discipline and socialization, have more than likely had the most significant impact on the emerging adult. Ricoeur (1992) and Van der Ven’s (1998) hermeneutical model of moral reflection sees the inherent traditions of moral practices received by moral actors as crucial. The first part of moral decision-making is therefore
an act of hermeneutical interpretation: what is the meaning of the deeply coded practices that people have inherited? The practices reveal themselves in an instant and directly impact the person’s moral choices. So when one’s practices and pursuits of certain goods in life conflict with each other, or even conflict and perhaps destroy the practices and goods of others, how do individuals respectively interpret and eventually evaluate shared or differing traditions (Browning, 2006:131). Traditions are therefore an important consideration, because it informs much of a person’s understanding. From a Christian perspective tradition has always played a key role when it comes to moral action (Clouse, 1993; Van der Ven, 1998).

2.6.1 Behaviourists
Some psychologists have sought a purer scientific method in their research, free from too many abstract concepts and deductive reasoning (Clouse, 1993). These psychologists have studied the overt behaviour of people, also known as responses together with environmental events called stimuli. According to B.F. Skinner (quoted in Estep, 2010:124) moral development is exclusively conditioned and in a sense pre-determined by external stimuli. Bandura (quoted in Van der Ven, 1998:100) another well-known behaviourist also support the theory that moral values are adopted through the external stimuli a child receives from his/her environment. According to Bandura (quoted in Van der Ven, 1998:100) this process is known as “experiential or enactive learning or learning by experience or doing”. In their analysis of the stimuli and responses people experience, behaviourists started to note cause-effect relationships and supplied analysis that was quantifiable and free of abstract constructs and philosophies (Clouse, 1993:149). Their method is believed to be the most accurate because it is accumulated from clearly observable facts in people and the environment.

The claims of behaviourists matter because the behaviour of people matters. A person’s repetitive and continues actions are real evidence of what they have experienced and deem as moral and immoral. For the behaviourists (Clouse, 1993:159; Van der Ven, 1998:100) it is stimulus and response, because every person is a product of his environment; change the stimuli and you will change the behaviour. Reward a person for one kind of act and punish him for another and you will produce the results you desire. These goals are best achieved in the formative years of a person’s life.
Behaviourists do not believe that people’s feelings, thoughts, or internal conditions need to be studied in order to explain their moral behaviour. The innate goodness or depravity of people does not need consideration in their bearing upon human morality. All that concerns the behavioural psychologists is linking environmental events with observable behaviours and in the analysis of these links lays humankind’s ability to control and influence the conduct of people (Clouse, 1993:149).

There are some important theological considerations that need to be taken from the position of behavioural psychology. Firstly, they adopt the position that people start out neutral and learn to be whatever they are made to be by the environment. The person’s personality, interests, temperament and motivations are the results of their experience. As Clouse (1993:150) states: “We learn to be pleasant or disagreeable, happy or sad, aggressive or helpful, capable or ineffective. And we learn to be moral – or immoral, as the case may be.” This position is in direct opposition to that of the Charismatic tradition’s understanding of humankind’s state at birth (Cartledge, 2006). The Christian perspective sees people born in a state of depravity destined to rebel against God and inherently drawn towards evil and sin. It is only by choosing Jesus that this state can begin to be reversed, and even then the struggle to choose and live morally upright continues (Cartledge, 2006:99).

Secondly, the position of behaviourists has also increasingly added to the moral relativity of society, because from their perspective society is king and determines what is right and wrong, what is good and what is evil. Such a position also contradicts Christian tradition, which holds that God’s standards are the ultimate and should be abided by for the sake of all humanity (Cartledge, 2006). The traditions of people are of immense importance and must be taken into consideration (Browning, 2006). Especially when it comes to moral formation, but not forgetting that each culture needs to be confronted by the principles revealed in Scripture (Estep, 2010:144).

2.6.2 Berger and Luckmann’s theory of socialization of knowledge

Berger and Luckmann’s (1966) departure point for their theory of the socialization of knowledge is the assumption that reality, as it is seen by a person, is primarily a social construct. This process of receiving an understanding of the world is analysed in detail by Berger and Luckmann (1966). Berger and Luckmann (1966:14) “define ‘reality’ as a
quality appertaining to phenomena that people recognize as having a being independent of their volition (they cannot 'wish them away'), and to define ‘knowledge’ as the certainty that phenomena are real and that they possess specific characteristics.” It is these two elements that surely inform a person’s moral decision-making as well, because the knowledge of reality is the ultimate reference point for the way a person understands right and wrong. The social knowledge of people is a crucial consideration as it relates to the relativity of people’s views, and it is likely that the tribal African’s understanding of reality will differ from that of the upper class European’s (Berger & Luckmann, 1966:14). It is also well known that throughout antiquity the social foundations and diverse world views of humanity can and have been discovered (Berger & Luckmann, 1966:17).

The exploration of a person’s social reality starts by analysing the relationships between human thought and the social contexts within which it emerges (Berger & Luckmann, 1966: 15). This social knowledge will also include moral knowledge, which is the same angle Van der Ven (1998:86) considers when he adopts Berger & Luckmann’s (1966) theory of the socialization of knowledge to explain how a person’s morality is socially informed. The theory considers the everyday, non- or pre-theoretical reality of people’s lives, which can be identified in the common-sense knowledge people have of their world without which nothing would make sense to them (Berger & Luckmann, 1966:27). This theory is also well suited for exploring a rather recently defined stage of development like emerging adulthood, which is the focus of this study. The moral socialization of emerging adulthood is not yet fully understood and therefore the web of meanings emerging adults attached to their lives must be carefully explored.

It is important to realise first and foremost that socialization never occurs within a cultural vacuum; there is a continual struggle between the different strataums of society and between the mainstream pop culture and all its subcultures (Van der Ven, 1998:83). This reality must be maintained as a particular culture or stage of development, which is analysed for in light of their moral socialization.

It is intriguing to note that the differences in approach to the question of moral knowledge are tied in with differences in philosophy. Human beings have always had the freedom to believe what they want about the world, and these fundamental beliefs
will always inform morality. Following this theoretical foundation it is necessary to determine the most influential voices in a person life as their view of morality is shaped and reshaped; there is a plurality of ‘somebodies’ who have been involved in the socialization of the child (Van der Ven, 1998:84).

### 2.6.3 A critique of Berger and Luckmann’s theory

Several aspects of the theory of Berger and Luckmann has been criticised, which will be reviewed in this section. Horrell (1993:89) a critic of their approach firstly states that he is concerned about the extent to which their theory claims the social world contains objectivity. This view of socialization has a tendency to lead to a view that considers the social order of society as something external to human activity (Horrell, 1993:90). The concern here is that the socialization of human society could attain a rather tacit nature, and neglect the changes human beings exert on it daily. A second concern that Horrell (1993:92) raises is that Berger and Luckmann’s theory lacks a proper critique of ideology, which is especially needed in the realm of morality. The social construction of a society cannot be maintained at the detriment of certain minority groups, be they the oppressed or the oppressor. Horrell’s (1993:93) third and main critique is that Berger and Luckmann’s theory could in and of itself represent an ideological approach which will manage social realities in an authoritarian manner, which could be destructive. This is a noteworthy aspect since the indoctrination of moral knowledge would be firmly supported by such an understanding of sociology.

### 2.7 Conclusion

From the literature review one can see that the process of moral formation is an intricate and rich topic. The moral choices people make in light of their moral formation are just as interesting and substantial. Understanding moral norms and rules better does little for the choices that need to be made on a day to day basis. The research on moral knowledge has made it abundantly clear that moral knowledge will only take us so far (Browning, 2006; Osmer, 2005; Van der Ven, 1998). The scholars arguing for moral emotions find this motivational source to be undeniable when it comes to moral choice. The empirical evidence makes a clear case that emotion which is a spontaneous motivational source cannot and should not be ignored during the process of moral choices. Then, lastly, moral action might be the factor that has the most bearing on
morality, considering the claims of behaviourists, who believe that they can produce a moral society, if given control over the environmental and social factors.
Chapter 3: Fieldwork

3.1 Introduction
The purpose of the study was to explore the factors that influence theological students in the Charismatic tradition in the area of moral development and decision-making. These three areas of knowledge, emotion, and socialization were identified as three areas that play a major role in influencing moral decisions. The literature review has revealed the complexity within the subject field. It seemed suitable to broaden the scope so that a more holistic picture could emerge from such a complex area, hence the focus on all three areas of moral formation.

3.2 Research question
My research question sought to understand and explore the area of moral decision-making, using the main research question and objectives below:

What are the factors that influence theological students in the area of moral development and decision-making in the Charismatic tradition?

Objectives:
- To understand the influence of knowledge, emotion, and socialization toward making moral choices in students.
- To understand the relationship between the influences (knowledge, emotion, and socialization) and making moral choices.

The kind of knowledge I was looking for through asking these questions, would describe how the person approaches a real-life, everyday moral issue. Investigating real-life moral issues was a priority of the research since I came across several studies by Krebs, Denton, & Wark (1997) and Wark & Krebs (1995, 1995 & 1997) that proved the validity of aiming to illicit a description of dilemmas people have actually experienced, instead of hypothetical dilemmas, that cause people to distance themselves emotionally from the moral issue (Krebs, Denton, & Wark 1997). This study sought to explore the constructs of meaning as it related to the influence of moral knowledge, moral emotion,
and moral socialization. It uncovered, in part, how emerging adults in the Charismatic tradition saw and experience these three areas of their moral self, influencing their moral decisions.

The questions sought to collect data in the following three areas:

- **Moral knowledge-data:** This area should describe the person’s understanding of right and wrong, where it comes from and how it has affected their choices. It should also include their moral logic and reasoning process.

- **Moral emotions-data:** The experience and impact of feelings and emotions upon the thinking and decision-making process. Analysing how a moral decision was reached and made in light of possible conflicting or encouraging emotions.

- **Moral socialization-data:** The social influences as the person saw them impacting their moral decisions on a daily basis. Data needed to reveal the force of the social influences like family, church and/or friends as they impacted both good and bad decisions.

### 3.3 Background to the sample: Charismatic tradition

This chapter seeks to clarify the specific context of the study, which in this case is a religious context and tradition. The tradition that is discussed is the Charismatic tradition which is relatively young in comparison to other traditions which have been around for centuries (Cartledge, 2006; Jacobsen, 2011:50). It is crucial that the Charismatic tradition not be confused with the Charismatic movement per say. Although the Charismatic tradition was birthed out of the Charismatic movement, countless people who formed part of this time of renewal, remained within their existing traditions (Synan, 1997: xi; Jacobsen, 2011:50). Synan (1997: xii) stated the following about Charismatics 40 years ago: “At this point they seem to continue as ‘movements’ in their respective denominations. Whether they become a major and lasting tradition remains to be seen.” The Charismatic tradition, very much like the Pentecostal tradition, was a breakaway from major denominations (Synan, 1997: xi; Burgess & McGee, 1988: 3-4). The Charismatic movement, on the other hand, was the experience and outpouring of the Holy Spirit not confined to any specific tradition (Synan, 1997: xi; Burgess & McGee, 1988: 3). The crucial distinction here is that those groups and individuals that formed part of the Charismatic movement did not separate themselves from their
specific tradition, but remained within their churches (Burgess & McGee, 1988: 4). These groups interpreted the outpouring of the Spirit and the experience of the gifts of the Spirit as a sort of reawakening. This reawakening was the work of God breathing new life into the stagnation their traditions were in, therefore, they sought to make room for this new experience within their existing theological paradigms (Muhlen, 1978). This distinction although helpful, is also the reason that the Charismatic tradition proves so challenging to understand.

Together with this challenge, significant theological literature that emerged from this time of renewal was framed within the traditions they emerged from and hence was not purely charismatic. Instead, it reflected the interpretation of the Charismatic movement within a specific tradition; be it Catholic, Lutheran, Dutch Reformed, or otherwise (Synan, 1997; Muhlen, 1978). Theological literature therefore in the tradition is not as abundant and historically rich as in other traditions. One of the first purely Charismatic traditions was established by Pastor John Wimber, the founder of the Vineyard network of churches (Moriarty, 1992: xiii). Together with other leaders like Kenneth Hagin and Kenneth Copeland, who led the way for the establishment of the Charismatic tradition (Moriarty, 1992: xiii). One of the other factors that delayed Charismatic scholarship is the fact that Charismatic churches do not require clergy to be highly trained (Jacobsen, 2011:50).

Ever since the Azusa Street Revival in America early in the last century, the Christian world, as laity knows it, has been experiencing a significant outpouring of the Holy Spirit (Cartledge, 2006). Incidents of the outpouring and work of the Spirit has been seen and experienced in several different denominations both Protestant and Catholic. Both these denominations focus significantly on the outpouring and person of the Holy Spirit. There is a slight but reasonably clear distinction between these two traditions, which can sometimes clearly be seen and at other times may leave you wondering whether there really is any clear difference at all. The links between these two movements can clearly be seen in the literature, and scholars often refer to the Pentecostal/Charismatic tradition (Burgess & McGee, 1988; Synan, 1997; Jacobsen, 2011). Charismatics mainly focus their attention upon the gifts of the Spirit and their expression within the body of Christ, whereas Pentecostals focus mainly on the baptism and continual outpouring of the Spirit (Cartledge, 2006). The clearest difference though can be seen in both traditions’ views of the sign/s that accompany Spirit baptism.
Pentecostals consider *glossalia* as the exclusive sign of having been baptised in the Spirit, while Charismatics believe that several different signs can accompany baptism in the Spirit.

The Charismatic tradition and its formulation as a tradition within the last 50 years has definitely been more concerned with theological issues, and have sought to clarify the theological support that underpins continual baptisms in the Holy Spirit together with the need for the gifts of the Spirit on a daily basis (Muhlen, 1978; Moriarity, 1992). Therefore the research that one is able to find on the moral formation of Charismatic clergy is mostly intertwined with spiritual formation. The Charismatic tradition has a significant focus on the Bible and has experienced the impact and influence of evangelical thought (Cartledge, 2006). Charismatics do not separate spiritual and moral formation, believing as a tradition that sanctification automatically leads to moral maturity. The Charismatics’ approach towards moral formation is imbedded in their approach towards spiritual formation (Neumann, 2012). This research process is significant since it seeks to untangle the view the Charismatic tradition has of spiritual and moral formation. It is not likely that separate programmes will be established to give both the moral and the spiritual aspects of a person the appropriate attention. But as a tradition, the moral self can be understood and addressed appropriately through methods that will assist holistic moral formation.

The moral formation process of the Hatfield Training Centre (HTC) includes several aspects that staff and students are encouraged to participant in on a regular basis. Regular reading and meditation upon the scriptures is one of these aspects, and students are encouraged to come to grips with the teaching of scripture in order to apply it effectively in everyday life. Together with this practice, the scriptures are also regularly taught during other ritual practices like Chapel periods, morning devotions, small group meetings and Sunday services. During these communal times, staff is encouraged to interact with students, modelling to them the character HTC desires to see in their student body. At HTC it is a firm belief that students model what they see and not what they hear. Ultimately, HTC considers communion with God to be the greatest formative experience, therefore being closer to God results in a greater degree of moral formation.

I approach this research question from my experience as an educator in the Charismatic context. This endeavour has led me to dealing with several different moral issues and
struggles within the emerging adult’s life, from sexual purity to the question of personal honesty. The Bible is a standard of truth and morals which we as Charismatic Christians attempt to adhere to. The sample in this project was Charismatic Christians fully immersed in the Hatfield Christian Church. Charismatic spirituality has a significant focus on the physical experience of God’s presence and often will bear testimony of the work of the Holy Spirit within students’ lives (Jacobsen, 2011:51).

3.4 Methodology

During the methodological consideration of this project, careful attention was paid to how internal experience and cognitive considerations could be extracted for the purpose of understanding how moral knowledge, moral emotion, and moral socialization affect a Charismatic emerging adult’s moral decision-making. When one is in search of these descriptions, qualitative methodologies are the most appealing since these designs mostly seek to find meaningful descriptions of people’s experiences and meaning making (Swinton & Mowat, 2006:29). The methodology that was selected is therefore qualitative as it aligned with the research aims the most appropriately.

3.4.1 Sampling

My sample consisted of four males and four females, using purposeful sampling as a selection technique (Silverman, 2010). My overall strategy included obtaining profound and relevant data from participants who completed the 12 month Year of Your Life (YOYL) programme in 2011 at the Hatfield Training Centre (HTC). The curriculum of the programme involves daily classes which cover topics such as ‘Character of God’, ‘Gifts of the Spirit’, ‘The life and ministry of Jesus’, ‘Prophecy’ and ‘Hearing God’s voice’. These areas form the core of the programme’s teaching and are re-emphasized throughout the year. These students were suitable for the purpose of the study, because not only had they already completed the YOYL programme, but they remained as volunteer leaders for another year. This means they would have experienced and lived in a Charismatic environment for 18 months. Purposive sampling can be defined as the process that guides researchers in their choice of specific cases/participants, by considering the specific parameters of their research (Silverman, 2010:141). Three male
participants were white; one was coloured. Two female participants were black; two were white. The characteristics of the participants were as follows:

- The participants functioned as voluntary and unpaid full-time leader/facilitators for the 2012 YOYL intake at HTC. They were responsible for oversight and discipleship of students living in the church based residences. They also attended all classes provided in the 2012 programme together with their allocated students.
- Racial diversity together with a Christian upbringing was the main motivation for my selection of the specific YOYL leaders I chose as participants.
- All participants were between the ages of 18 and 23 years.
- All participants were single and unmarried, emerging adults.

I was confident that the selected participants would provide the relevant and necessary information for the study about themselves and their experiences. For a chart of the selected participants please see Appendix B.

### 3.4.2 Data collection methods

Of the methods available to the qualitative researcher, the most familiar and most often used method was selected, that of an interview, since it suited my ability and was appropriately aligned with extracting the perceptual information needed for answering the main research question (Swinton & Mowat, 2006). I chose to use a semi-structured interview because it is in line with the constructivist approach that will allow people to share their interpretations of the world, but also leave freedom for me to probe their interpretation of the particular moral issues they chose and how they chose to deal with them.

A semi-structured interview is defined as a qualitative research data collection that is aimed at collecting focused data on the research topic, for the effective exploration of the themes that emerge from the data (Heath et al., 2001:79). One of the advantages of a semi-structured interview is that it can serve the purpose of a focused study very well. It also allows for the needed comparison of specific themes and concepts. The pilot interviews were conducted with two white males, aged 19 and 21 respectively, and a black female, aged 19. The pilot interviews suggested that the participants had
not struggled with responding to the rather abstract questions being posed to them. Their answers might have lacked some coherence and logical flow, but they felt confident that they were giving relevant answers to the questions.

Having decided what the scope of the study would be, I set about formulating interview questions that would elicit responses focused on these three areas: moral knowledge, moral emotion, and moral socialization. I felt that in light of the religious context of the study, one would expect participants engaged in theological training to have a better understanding of morality. I adopted a direct approach in formulating research questions, which would address the research topics. With the direct approach, I attempted to speak plainly about their moral issues and the content of their moral experience. The naturalistic approach to the interviews, which allows for interaction and feedback, would provide space for exploring concepts which were not clearly understood by participants (Sapsford & Jupp, 2006).

Interviews were held in a natural setting: in my office or a common room at the HTC at a time convenient to the participants. Consultations with leaders/facilitators often take place in my office so this was not an intimidating setting for participants. The four female participants were interviewed in the presence of another female leader who did not form part of the sample group. This was to meet the requirements of Hatfield Christian Church (HCC), which disallows cross gender counselling without the presence of another member of the same sex as the counselee and thus, by extension, also constitutes HTC rules and regulations. Each female participant was asked to choose her own observer thus reducing/minimising any inhibition that the participant might have felt by being interviewed in the presence of another. Every female interviewee agreed to be interviewed in this fashion without any objection, and signed, informed consent forms were received from each interviewee. An ethical clearance application was also approved by the Department of Practical Theology, UNISA (See Appendix A.)

All interviews took place in English. This was the second language of four of the participants. However, all participants are proficient in English and I did not consider this an obstacle to the authentic sharing of information. Interviews were all digitally recorded with the written permission of all participants (see Appendix A). Interviews
lasted approximately 30 to 40 minutes. Interviews were transcribed and shown to the interviewees for ethical purposes.

These questions guided me in the interview:

1. Explain how you dealt with your moral issue/dilemma?
2. What knowledge did you use to make these decisions?
3. What emotions/feelings were evident in making the decision?
4. Did social influences, like family, church, community, etc. affect your choices?
5. Do you have a particular way/approach in making moral choices? Have you been surprised by any of your decisions?

Participants were given an outline that would help them consider an appropriate real-life moral dilemma to discuss during the interview. This was done to ensure that this moral dilemma was well thought out to enable capturing the complexity of the issues in the research questions. Students had to, prior to the interview, reflect on a moral problem that they had previously faced in their daily lives and consider how they handled it. The preparation outline included the following questions:

- Will you please recall a recent (and, presumably, typical) real-life moral dilemma from your own experience?

- After recalling the event will you please prepare to describe what the moral issue entailed and whether there were any relevant considerations you made during the process?

- Also will you please attempt to describe if there was any relevant relationship involved?

- Please will you explain how you dealt with the conflict internally i.e. your feelings, motivations and thoughts?

- Lastly, think about how you would describe and evaluate the choice/s you made.

The need for the preparation questions became evident during the pilot interviews, where the participants seemed to struggle to some extent to articulate a specific real-life moral dilemma that they had faced. The outline provided to the participants was either misunderstood or not given the proper attention. The participant responses did not reflect the increased level of clarity I anticipated, in light of the fact that participants had
time to reflect on their own personal morality. I did not seek to prepare the participants with rehearsed answers in any way with the outline, I simply wanted to stimulate their thoughts around the real-life moral problem they were going to discuss.

The reason for focusing on real-life moral issues is motivated by findings in the literature that reveals the difference in responses when people are questioned on impersonal moral dilemmas versus personal real-life moral dilemmas (Krebs, Denton, & Wark, 1997; Walker et al., 1995). When people are asked about real-life moral dilemmas their responses are more authentic and accurate as it relates to their moral decision-making, cognitive processing, and emotional responses (Krebs, Denton, & Wark, 1997; Walker et al., 1995).

Participants addressed various moral dilemmas and moral issues they have faced in their own lives which I have summarized here in light of its bearing upon the findings. Participant 1, who I refer to as Peter, was in a situation where he could potentially abuse his influence as a student leader to advance a romantic relationship with a female student. This kind of relationship is strictly forbidden within the Year of Your Life programme. At the time of the interview the lady in question had completed the Year of Your Life programme and was permitted to be involved romantically. Peter, regardless of the change in situation, still considered aspects of his behaviour immoral since he felt he had broken the rules of HTC and it affected his own focus and that of the lady involved.

Participant 2, who I refer to as Rachel, described a time when she almost lost her virginity. For her the moral dilemma was whether she would have sexual intercourse or not, by sleeping with a man she was not married to. She does admit that she had already overstepped her own boundaries by allowing their physical intimacy to progress too far, but stopping short of actual intercourse would be considered a moral victory. Several of the other participants also described moral dilemmas in the area of their sexuality.

Participant 3, who I refer to as Kevin, told me of his struggle with pornography and masturbation, as did participant 5, (Thandi) and participant 8, (Johan). For these three participants the moral issue involved was justifying their own acts or correcting their immoral behaviour. It is worth mentioning that these situations would not be strictly considered as moral dilemmas since it did not involve a choice between two undesirable
alternatives. These participants rather described a continual moral struggle, which they had felt they often failed in.

Participant 4, who I refer to as Susan, had a difficult moral decision to make: her dilemma involved breaking the trust of a close friend or hiding information from her HTC leaders, which they would expect her to share for the sake of her friend’s well-being. Susan told the story of her friend confiding in her and telling her how she had committed a serious act of sin and then making her promise not to tell anybody else.

Participant 6, who I refer to as Lerato, had a problem with lying and deceiving people, which was also accompanied by other wrong moral behaviour such as alcohol abuse. Her response would also not strictly fall into the category of a moral dilemma, but revealed a significant aspect of how she would handle a moral decision.

Lastly, participant 7, whom I named David, identified his continual dishonouring of his mother as a moral issue he was struggling with. The issue he described involved his disrespectful behaviour towards his mother and the way he would communicate with her.

3.4.3 Data analysis
Through my data analysis framework, I attempted to gain insight into the specific experiences and perspectives of the participants’ moral decision-making. Through the application of the specific data analysis and reflections, categories started to emerge from the data. My supervisor and a third party both looked through my initial interview and reviewed my coding and my conclusions. This inter-reliability added more weight to my findings.

Content analysis involves the process of identifying themes and systematic linkages between themes, while accurate notice needs to be taken of the frequency of each of the themes as they appear in a particular piece of text (Silverman, 2010: 433). It is good to note that as a qualitative research approach content analysis is widely used, because it shapes a framework for handling large segments of descriptive data (Marvasti, 2004:13). Content analysis leads the researcher reasonably objectively, as he/she seeks to make sense of the data and discern prominent and recurring themes. This was achieved by using open coding to analyse the data, which assists in
identifying the frequency of certain themes for the purpose of comparison and correlation (Kvale, 2007:106).

The data was initially read with the three dominant areas of focus in mind, questions 2, 3 and 5 specifically aimed at eliciting descriptions about moral knowledge, moral emotion, and moral socialization. Keywords and phrases were coded and categorized underneath the three broad headings of moral knowledge, moral emotion, and moral socialization. Further sub-categories were highlighted as I distinguished key descriptions of each area of influence. Questions 1, of how they dealt with a moral issue, and 4 (social influences) were also read with the major research question in mind and provided space for the participants to highlight one of the three areas under focus or bring to light an influence they themselves considered worth mentioning. Issues of right and wrong were classified by the participants themselves as they saw it in their own tradition and social context. Participants shared on topics and choices of conscience and consequence, which provides validity to their own moral classifications.

3.4.4 Researcher’s position

Dwyer and Buckle (2009) make it clear that whether you are an insider or outsider in the research field, the most important consideration for both positions is the researcher’s perspective. The researcher’s role is a necessary consideration that improves the trustworthiness and reliability of the researcher’s work. Reflexivity is dramatically increased when this process is done properly. Therefore it is essential to understand that this dynamic of the dialectical movement, is not to be seen as an obstacle (Swinton & Mowat, 2006). Instead by recognizing his/her own personal prejudice and pre-understanding, the researcher can become more effective in being a participant in the research process (Swinton & Mowat, 2006). Since I had already established working relationships, prior to the interviews with participants, I had a trust relationship and there was less of a desire by participants to impress me.
Chapter 4: Analysis and presentation of the data

4.1 Reconceptualization of the data

This section will show how the excessive data was reconceptualized to themes or findings. Themes emerged by sifting the data through the selected framework of content analysis. Content analysis was conducted through four sections that guided the research process, which were as follows: a focus on moral knowledge, moral emotion, moral socialization, and any other factors impacting the moral decision-making of emerging adults. For each of the aspects, I considered what codes would distinguish it as it related back to the major theories of each area of the moral self. An example of moral knowledge would be a reference to content the emerging adult received that would have informed their moral conscience on what they would consider moral and immoral. Moral knowledge would also include an analysis of their reasoning process and level of understanding.

Themes emerged as data revealed the moral reasoning and moral knowledge of the participants. Words that were examples of this theme included: right, wrong, against, allowed, believe, Bible, biblical, boundaries, commandments, conscience, consequence, doctrine, ethical, honest, knowledge, principles, right, righteous, rules, scripture, sin, standard, truth, and unbiblical. This list is not exhaustive but highlights the attention participants gave to the area of moral knowledge. Instances of words that were coded as referring to moral knowledge came to a total of 738.

The context of these words also clearly supported the theme of moral knowledge. In the following responses from participants they describe these aspects by referring to some of the keywords I coded.

P1: “What came to my attention was, when I realized that this wasn’t right, I started realizing, that a lot of my other relationships started suffering.”
(P1L59AC)

P2: “But that is not the point, I knew what was wrong and right.”
(P2L12AD)
P3: “I've been told so I have been brought up with a certain way of thinking that this is the right thing and it also is my beliefs being a Christian.” (P3L12AE)

Moral emotions were identified by references describing an experience that included a description of a feeling or subjective experience the participants considered emotional. The following words were coded as references to emotions: anger, ashamed, boil, calm, courage, depressed, desire, disappoint, embarrass, emotion, enjoy, experience, fear, feel, feelings, frustrated, guilt, gut, happy, hate, heart, hope, hurt, impulsive, inside, inspire, joyful, love, lustful, miserable, offended, outburst, overwhelmed, pain, pleasure, regret, rejection, relaxed, scared and shame. This again is not an exhaustive list, but reflects some of the clearest examples. The data certainly revealed the complexity of the participants’ emotions where words which referred to emotions were coded 786 times. The diversity of emotions can be discovered in the variety of words that were used on the topic of emotion. A variety of 49 different words, including their singular and plural forms, were coded during the analysis process for the themes of moral knowledge. In comparison, the area of emotion revealed 83 different words, which were coded referring to emotion.

The context of words coded for emotion revealed the distinct experience participants were having as they described the impact of emotion upon their moral decision. In the excerpts below, from some of the participants, the content of emotion can be readily discerned.

P2: “I mean, yes, I think if you’re in the moment and really have these feelings for a guy like obviously sometimes your feelings can take over your convictions.” (P2L67AD)

P3: “Am I feeling bad, am I feeling good is it something I just wanted to do or if it is something that I think will make me feel better and then from there I’ll go and I’ll say well it is worth it or it isn’t, type of thing.” (P3L19AE)

P4: “Well, I really do love her, the love that wants the best for her was on the other hand so it was like, driving me to different points, to decisions.” (P4L54AF)
P8: “Fear definitely, can also go directly with being dishonest if I am dishonest with myself even, um, or with others then it is because of fear.” (P8L105AJ)

Moral socialization included a reference by the participant to a relational influence they experienced directly or indirectly. The words which were coded for themes relating to socialization were as follows: acquaintances, admired, advice, anybody, anyone, believers (Christian), belong, body of Christ, Christians, companionship, company, conference, conforming, culture, discipleship, environment, everybody, everyone, family, friend, friendship, groups, influence, influential, leader, leadership, media, role model, mom, parents, pastor, public, relational, relationship, school, secular, social, society, somebody, someone. Words relating to socialization were coded 628 times; some examples of these words within the context of the participants’ responses were as follows.

P2: “You don’t want to excommunicate your family from you so you are going to have to be around them sometime and, um, I think it has influenced me a bit how the family thinks about moral issues.” (P2L196AD)

P3: “I was taken out of a very negative friends group and I was put into a (new group of friends) my friends group was (now) much smaller but it was much more positive.” (P3L227AE)

P6: “I think I made a good choice, um, I started listening to my parents and then I started making good choices so I left the school, um, after talking to my parents about it and I made new friends in my new school.” (P6L55AH)

P8: “Well I think, um, we, we paint a picture of how (y)our life should be lived like in (y)ourself whether it is from outside from the media or from wherever and pretty much making choices not to get reject but to be accepted.” (P8L219AJ)

The interview questions focused on the description of the phenomenon rather than seeking to verify or analyse a pre-existing theory. The themes that emerged from the literature related to the focus on the moral self, which included the role of moral knowledge, moral emotions, and moral socialization.
I would like to make a few general comments about the way in which the emerging adults responded to the question that was posed to them. In most of the interviews it became clear, very early on, that the participants had a rather challenging time articulating their personal moral experiences and views. Most of their responses lacked a normal degree of reflection on their moral situation, but for them personally, it was not unsettling at all. Each of the participants responded quickly to the questions, and answered each question with at least four to five sentences and in quite a few cases the participants exceeded that with some very lengthy responses. This is an interesting trend to note, emerging adults address their personal moral views at length and with a fair amount of confidence, but upon closer analysis their moral thinking, at this stage of their development, still lack a degree of maturity. The confidence that participants had could have a connection with the moral indoctrination of the Church. Emerging adults seem to have a subjective confidence in their own judgment, which could be explained by the developmental stage they are in and might be explained by their newfound autonomy (Arnett, 2004:14). Arnett (2006:309) states that the theory on the socialization of emerging adults remains thin, however, since it has mainly focused on the adolescent’s place in the family and the transition emerging adults make into starting a family of their own. It is clear, though, that emerging adults are delaying marriage for personal autonomy and seem to give their own judgment considerable weight.

Christian Smith et al. (2011:20) made similar findings in his study of emerging adults in the United States. Smith found that emerging adults struggled to articulate and discuss moral issues; their answers were riddled with moral inconsistencies and logical fallacies. In the opinion of Smith et al. (2011) they would have a hard time defending their moral perspectives and arguments in a debate that sought to justify their position. In the current study, a clear indication of the same amount of mental processing can be noted in the participants’ repetitive use of thinking noises like “Hmm…”, “Ah…”, “You know” and “Stuff like that”. These sounds accompanied jumbled answers in several instances, where they struggled to coherently answer questions that related to their personal morality.

On the whole, the following themes emerged during the analysis of the interview data: Knowledge which included a) awareness of what is morally right and wrong; b) moral reasoning; c) the role of the Bible; d) a consideration of consequences before decision-
making. **Emotion** which included e) the influence of emotions upon moral motivations; f) the impact of emotions upon moral considerations. **Socialization** which included g) social impact upon moral change for the good; h) social impact upon immoral behaviour; i) identity. **Religious factors** which included k) the role of the Holy Spirit.

As seen in the diagram (Figure 3), the three focused areas where knowledge, emotion, and socialization, with identity and religious factors emerging as themes.

In addition, I kept an open mind and considered the frequency of any other factors unrelated to the three major areas of focus and looked for themes that would form subcategories of existing themes. Some of the themes that emerged were the influence of the Holy Spirit, conscience, and the role of identity. Consequences were also labelled as a specific subcategory of knowledge since it seemed to be a very specific cognitive consideration, separate from the reasoned part of whether an action was considered right or wrong. Consequences seemed to be a key motivating factor in following through with certain actions and not following through with others.

![Figure 3: Diagram representing themes of the study.](image)
4.2 Research findings: Objective one
This section will unpack each finding of this study and also provide an interpretation of the findings supported by literature or the context. The discussion of major themes will focus on knowledge, emotions, socialization, and the additional themes of religious factors and identity.

4.3 Moral knowledge
The following responses from the participants describe how their experience of moral knowledge influenced their moral decision-making.

4.3.1 Knowledge of right and wrong
In the following citation, participant 1 reveals how he gained clarity with regards to his moral values and reveals his motivation to change his moral behaviour, which was dependent on whether he considered the moral act right or wrong. It also testifies to the cognitive reasoning abilities people apply to moral situations. It is unclear which level of reasoning he was using as it relates to Kohlberg’s (1984) stages, but his mind was hard at work helping him to figure things out.

P1: “Um, because when I thought about it, when I really thought about, I thought you know, this is not right ...” (P1L51AC)

Except for the informal modes of moral education like socialization, modelling, and discipline (Van der Ven, 1998:43, 81), participants have experienced the impact of moral transmission. Moral transmission (Van der Ven, 1998:126) seemed to be the major, formal moral education the participants have received in light of the fact that they all come from Christian families, which formed part of a religious community. The statements from the participants in the section below reveal their confidence in having the right moral knowledge. For these participants, situations are resolved by recalling and then applying the right moral rules they have been taught.

P2: “... but that is not the point, I knew what was wrong and right.” (P2L12AD)
Participant 2 clearly describes her knowledge of right and wrong concluding that it was present with her from beginning to end through the moral dilemma she faced. This knowledge, although fully present did not stop her from pushing the boundaries of her sexual conduct up to the point where the consequence became too much of a risk. Only at this point did her moral motivation receive the push that would help her act on what she believed to be the appropriate moral conduct.

Transmission based moral education is often accompanied by an attempt to tie specific consequences to certain actions. It is taught that obedience to the prescribed moral code will be followed by reward and disobedience by punishment. If a person can keep these realities in mind they will more than likely continue to make the right moral decisions. In the response of participant 2 above one can perceive that it was a reminder of the consequences that would accompany her actions that helped her get back on course.

It was clear from observation, though, that, without an understanding of right and wrong, some of the participants could find themselves lost and unmotivated to act morally. The following two participants make this point clear in their discussion.

P4: “Um, I think when you know what the truth is it is easier to make the decision ...” (P4L211AE)

P5: “... but like, yes, I was very religious type of person so, [but], yah, I really feel strongly about the right things and doing the right things, yah.” (P5L150AG)

What is interesting to note about the next two responses was the fact that the participants described a trust they had in their own conscience to provide them with the correct moral answer for a particular situation. There is a popular argument that certain Christian apologists, like Lewis (1952:3) and others, use in their arguments, which
specifically refers to the inherent moral compass of humanity. This inherent moral compass is evidence of the divine nature and bears testimony to the existence of God; this is what the participants described. The danger here, though, is that a person might confuse his own misinformed opinion with his internal moral compass, making decisions about ethical matters without properly reasoning things out.

P6: “The right thing is always there you know, so the right decision will always be there, so I try to make my decisions based on truth and based on what (is) right and what is pleasing to God, yah.” (P6L144AH)

P8: “... but like there’s a certain standard that I have in myself you just know when something is not right…” (P8L113AJ)

Further support for the transmission based moral education that most of the participants had received was seen in responses that referred to a lack of moral knowledge. Moral knowledge here referred to the biblical teaching, codes of conduct and moral laws they have been taught to remember and apply. Participants blamed a lack of moral knowledge as the reason for certain wrong moral actions in which they had engaged. After the event, they realised that the act they had committed was against the moral code they subscribed to. Participant 6 below claims that it was ignorance that made room for her bad decision-making, while participant 8 suggests that had he not been taught that stealing was wrong, he might not have seen it as a wrong moral act.

P6: “... I knew the consequences but I still, still made the bad choices I don’t, I don’t really know why. I think it was just ignorance and stupidity, yah.” (P6L38AH)

P6: “... when I was making bad choices I know a few of my friends that were influenced by my choices and they also ended up making bad choices, so my friends suffered, um, and my family also suffered…”(P6L221AH)

P8: “Hmm ... well I think if I didn’t know about something, if I, if I didn’t know that stealing was wrong, then it wasn’t wrong for me, type of thing ...” (P8L233AJ)

Another sub-theme in the data that addressed personal objectivity continues to emphasize the participants’ desires to have a clear mind. Their responses seem to
indicate that they need this clarity in order for them to decide in light of their moral education, what the correct moral action should be. Participants desired to avoid their emotions so that they could make the right moral decision, they did not want their personal feelings to call into question what they had been taught morally.

P3: “… Um, objectivity I think, is my biggest challenge being, being so controlled by my emotions I think it is, it is, it is very important for me to take a step back and say, well, my emotions say this but what does, what does my belief say …” (P3L111AE)

P4: “… when you can step back and see the (big) picture then it was easier for me to be, like, I will sacrifice the friendship as it is now that you can get help and then we can restore it later, yah.” (P4L79AF)

4.3.2 Understanding consequences and its impact on moral decisions

An important theme was the consequences of their moral decision-making. Moral consequences is included under moral knowledge since it is considered a cognitive realization based on previous knowledge or reasoning in the moment of decision (Walker et al., 1995). Understanding the consequences seemed to clarify the weight of a moral decision, and this conclusion seemed to directly impact the motivation the person had to follow through on what they considered morally wrong. Walker et al. (1995) also found a similar perspective among emerging and older adults, that consequences played a role in the outcome of a particular moral choice. Participant 1 and 2 clarifies the point in their responses:

P1: “… the big change for me was also when I realised how badly I’d affected some other people, especially close friends and some that had maybe come to, to speak to me about it…” (P1L62AC)

P2: “… so just all that knowledge as well helps, you know how it is gone affect your life…” (P2L129AD)

I assumed that this knowledge they acquired, came through the numerous avenues of moral input they received throughout life. Possibly, some of them had already experienced the negative consequences of their behaviour, which served as a constant
reminder for abstaining from certain behaviours. Kohlberg’s (1984) stage four of moral reasoning reveals that numerous religious people seldom progressed beyond the consequence driven reasoning of this stage, which in turn hindered their moral thinking.

P3: “Um, I think the decision not to engage comes from I don’t know just comes from seeing the effects of what it does in my own life…” (P3L26AE)

P3: “... what keeps me there is my knowledge of, of the consequences I guess, um…” (P3L185AE)

Participant 3 here highlights a perspective on moral thinking that Mordecai Nisan (1991:220) highlights in his ‘Moral balance model’. The theory holds that people maintain a personal moral score board for themselves, which regulates their moral activity. If they have been taught that morality is about obeying a list of rules, they could potentially fall prey to having a scoreboard based approach to morality, desiring only to obey more rules rather than failing to. This is not the reasoning of a morally mature person who seeks to live morally without keeping an internal record of their personal performance.

P3: “I think the first question I ask myself is usually who it will affect. If it is negative, how much am I willing to live with type of thing, if I am willing to, willing to live with it? Um, that’s usually the first (question) and then (I ask) if, it is not gonna effect anyone else.” (P3L98AE)

Consequences definitely settled the moral argument for some participants as they indicate below. The participants in their responses reflect the important role of this consideration.

P4: “Most stuff is not just here and now like it has an effect afterwards so I think (of) that aspect what will happen now and the later consequence or whatever. So, yah, that’s two aspects that I would consider.” (P4L122AF)

P6: “Eventually, yes, it did, um, I think I just realised if I don’t change my ways and my patterns then, um, I’ll either end up, um, dead or, um, without or depressed, very depressed but then with nothing to live for…” (P6L52AG)
P7: “So it is just a thing of how is the next person gone benefit from the moral choice I made, how is this going to affect the person positive(ly) or negative(ly).” (P7LI35AI)

From the citations above, it seems quite clear that emerging adults decide, based on the consequences of a particular action, whether they will act according to what they see as morally right or not. For some of the participants, though, if a moral action is wrong according to what they have been taught, but the consequences are seemingly not so severe, they are ready to pursue what they desire. The effect their actions would have on their meaningful relationships was considered primary, as it related to whether something is moral or immoral.

4.3.3 The knowledge of scripture

Another major theme that participants addressed was the role of scripture, the Bible, as this knowledge further influenced their decisions and informed their moral understanding. In this paradigm the interpretation of the scriptures by particular traditions and religious leaders serves as a moral code for that specific community (Cartledge, 2006:121). Adherence to the moral code of the religious tradition is taught and encouraged; disobedience of the moral code is accompanied by rebuke and discipline. The influence of the scripture is clearly evidenced in the quoted responses from the participants below, for them knowing the moral code of scripture is a solution to almost every moral situation they might face on any given day.

P1: “Okay, um, generally, obviously for me a big thing is the scriptures and I feel like I have a very good base knowledge of the scriptures, which helps me a lot ...” (P1LI50AC)

P5: “But honestly speaking, like I really felt very strong, like about God’s word and, yah, like there was no other way and that’s how I lived in general.” (P5L49AG)

For interviewees’ moral maturity then, in one sense, can be equated with reading the Bible more and memorizing the moral code of the Bible.
P2: “You were meant to be pure until you were married like that is just the scriptural thing so that was really built into me I guess.” (P2L57AG)

P7: “The 10 Commandments, you know, honour your mother and father and your life and your life on this earth will be longer you know.” (P7L35AI)

P8: “Like if I didn’t know about certain scriptures I wouldn’t have been able to apply the right choice in certain situations so I think knowledge really helped me in a sense.” (P8L42AJ)

The response from participant 3 below further reveals the consideration of consequences. Scripture itself also emphasizes the effect of actions upon one’s personal well-being. This definitely is a useful approach to morality at certain stages of a person’s morality, but can quickly develop into an unhealthy kind of utilitarianism, separated from wisdom.

P3: “Then also it comes from the knowledge of the Bible from ... from where the Lord warns us don’t do it, it is bad for you.” (P3L27AE)

P6: “The scriptures lead me a lot they guide me, um, they give me a lot of wisdom where I lack wisdom, um, they give me a lot of direction where I lack direction, um, they guide me to making good decisions ...” (P6L156AH)

The participant below drew a distinction between the values his parents taught him and the values that the scriptures taught him and in his mind, at least, the scriptures carry a higher value.

P1: “Obviously the scripture is a higher value, so it has been, um, perhaps some values that my parents have that I don’t necessarily agree with or I don’t think line up with scripture, I think those have changed ...”(P1L174AF)

Some participants had a sense that the Holy Spirit reminded them of truth in the scriptures that opened their eyes and helped their moral understanding.

P4: “… when you read the Bible sometimes you don’t remember everything so He (The Holy Spirit) can just remind you of truth ...” (P4L115AF)
P4: “Only when the Lord shows you what the truth is, then only you can, you can change and, um, start to make that transition in your thinking and in your heart.” (P4L176AF)

P8: “For instance, um, like He would, He would take me back to a certain part of scripture and help me to study that scripture, so that it come alive to me, so that I can apply it eventually, yah.” (P8L249AJ)

4.4 Influence of emotions

Emotions played a prominent role in the moral decision-making of emerging adults as a factor for influence, both positively and negatively. The analysis of the data clearly pointed to this aspect of moral decision-making, with the participants’ responses frequently highlighting the influence of emotions. It is very intriguing to note the kind of trust emerging adults put in their emotions and subjective experience. This fact must testify to an important approach they adopt towards life during this particular stage of development. It does seem evident that participants have in some sense, adopted a more traditional view of emotions, which is that emotions are still seen as a hindrance to sound moral judgment (O’Connell, 1998:33). At the same time, however, they are ready to blindly follow their emotions without question, if it ‘feels right’.

It was found that participants all described the influence and effect of their feelings and emotions upon their moral consideration. Their emotions are described as a clear reference point for their moral choices and how they viewed right from wrong. It is clear from the field of moral formation that emotions play a role in all people’s decision-making (Van der Ven, 1998: 286; O’Connell, 1998:33). At multiple points in the interviews, participants would refer to their feelings and emotions and relate it back to their moral experience. Without fail, each of the participants gave a resounding ‘yes’ in response to whether they see their feelings impacting their moral decisions. Here are some quotations that illustrate and support this point.

P4: “My emotions really played a big role in my decision-making so, yah, I believe I did make the right decision.” (P4L64AF)

P2: “… like obviously sometimes your feelings can take over your convictions and I think, um, ja, I think it did …” (P2L79AD)
Participant 2 above shared how her convictions with regards to engaging in sexual immorality, was overwhelmed by her emotional drives in the situation.

P3: “... trying to have some sort of perspective, but if your emotion is your perspective and your emotions are going up and down then your decisions are never the same, ja, it is not a good place to live I guess.” (P3L145AE)

Participant 3, in his response above, confirmed the view that many emerging adults have of their emotions (Smith et al., 2011), which is that they sway their moral decision-making significantly as their feelings rise and fall. According to Smith et al. (2011) the morality of emerging adults is very individualistic and self-centred. His interviews with American emerging adults describe the effect of subjective feelings upon their moral considerations and understanding. Whether the exploration stage, which emerging adults find themselves in, is explanation enough for this rather unsettling trust in their emotions, is unclear. Their perspective on emotion does seem to be a clue in understanding the moral decision-making of emerging adults more holistically.

Participants described the experience of their emotions both positively and negatively, but there is definitely an underlying theme that speaks to the fact that they see emotions as a hindrance when desiring to make a good moral decision. Except for the general statements participants made about the influence of their emotions, they also made more specific statements about how they see their emotions. In the following set of responses I noted that two of the participants specifically referred to the positive effect of emotions upon their lives and the desire to respond to these emotions. Understanding the role of their emotions better had a very positive influence on their moral experience and the choices they made.

P1: “... something that I have realised (is that my) emotions do play a big impact (role) in our decision-making, um, but it is something we can choose to learn to manage ...” (P1L416AC)

P1: “Um, yah, so that is where I am at I think, I think for me the biggest factor has been for the last three years (allowing) emotion (to) affect my decisions, and I want emotion to affect my decisions, I just want it to affect me in the right way, if that makes sense.” (P1L482AC)
When making good choices it was just, I really just felt like I want to change my life, um, I had a longing for something greater for something more fulfilling for life in a sense …” (P6L104AH)

The following participant below describes how she has learnt not to make decisions when she feels emotionally low, and she has also noted the negative influence of her emotions. She explains that they must be ignored for the sake of performing the correct moral action in certain situations. The interesting fact about the cognitive theories of emotion developed by Lazarus (1991) and Fridja (1986) is that within their theory of emotion there is no emotional response without a cognitive framework. Human beings respond from their determined values and beliefs and very few normal emotional responses are free of its own cognitive foundations (Lazarus, 1991).

“… when I am down I can’t make decisions cause I don’t have clear thoughts …” (P6L143AH)

“… well, what I live by now is that [you do], you (are) not led by your feelings …” (P6L159AH)

“… so it doesn’t matter if I feel like I want to do it or I feel like I don’t want to do it, I do what’s right when making decisions even in (a) moral situation …” (P6L161AH)

The responses of participant 6 highlighted the rather ambiguous view participants have of their emotions, as they wrestle to make sense of their feelings. Many scholars (O’Connell, 1998: 33; Osmer, 2005: 259; Van der Ven, 1998:286) address this view that people have of their passions, which involves ignoring their emotions and following moral logic instead. What became clear during the interviews was that moral knowledge played a key role in the moral decision-making of participants when they found themselves being led astray by their feelings. This fact is important to note here because this moral knowledge is mostly the principles and rules they have received through transmission based education (Van der Ven, 1998:126). The majority of the participants described emotions as a difficult and rather challenging experience as it related to their personal moral decisions. The emotions they experienced would often overpower their moral knowledge and serve as justification for immoral decisions.
As I probed the interviewees, they were able to identify specific emotions which played a role in their decision-making and therefore provide further explanations. The question within the field of moral formation is not whether emotion impacts decision, but how it does, and how people respond to specific emotions (Turiel, 2006; Hardy, 2006). The following participants all recognized certain emotions by name and related their experience to their decision-making process. The identification of specific emotions made it easier to understand the cognitive frameworks that surround them, and helps us to recognize the antecedents of emotions.

4.4.1 Fear
One of the initial themes that emerged from the content analysis of emotion was fear; several of the participants, both male and female, identified fear being present in their experience. Fear has been identified by several scholars as a key emotion in the moral decisions of people (Turiel, 2006; Van der Ven, 1998:188). The following citations point to the presence of this emotion. The participants could not always clarify the root cause of the emotion, but nonetheless, experienced its impact. In this section, I refer to the clearest examples and description of the emotion of fear, but as I mentioned, other participants also mentioned the emotion. They include participants 2, 5 and 8. Their responses were as follows:

P2: “... imagine me getting pregnant at such a young age it was such a scary (thought), so that knowledge I guess as well helped...” (P2L91AD)

P5: “I think it was conviction, like God was just saying, no, girl you have to change your ways, maybe I don’t know if it was fear or whatever it was, maybe I might have felt that which is not from God, but God convicted me though.” (P5L112AG)

P8: “I think fear and shame mainly, because you are afraid that or I’m afraid sometimes that people would really, if they really see me for who I am, that they would like you know that things would be different somehow that I would have more rejection so, yah, fear definitely.” (P8L103AJ)
Participant 1 reflected on the fear he had of missing out on an experience he desired to have. His moral vision became increasingly clouded as he considered denying himself immediate pleasure in relation to long-term benefit.

P1: “A lot of my decisions have also been based [out of] (on) fear I think.” (P1L13AC)

P1: “I feel (I am) at a place where the fear is gone and even though, um, there is still the moral dilemma, I can make better decisions because I don’t have that fear.” (P1L132AC)

Participant 4 here describes how fear played a role as she wrestled with the decision to reveal a secret one of her friends shared with her in confidence. She felt that it was necessary for her to share the secret with the leadership of the Year of Your Life programme for the well-being of her friend.

P4: “… that was my main fear [of what], what our friendship would look like when, if I were to tell the leaders.” (P4L62AF)

P4: “I think the fear was very big, was like very big, so at first I decided I am not going to say anything ...” (P4L76AF)

In certain contexts, emotions have a moral component as it motivates the action of the person in a particular ethical direction (Maxwell & Reichenbach, 2005). According to Hardy (2006:208), “while moral understanding helps focus and guide moral emotion, it is moral emotion that provides the motivating ‘spark’ that leads to moral action.” A few of the participants in this study experienced the motivating spark of fear in both a positive and a negative light. Participant 1 feared that he would miss out on a relationship, which would bring him great pleasure, and that fear led to the justification of his inappropriate behaviour. Participant 2 was brought back to reality by experiencing the fear of getting pregnant, which helped her stop short of sexual intercourse outside of marriage. Lastly, participant 3 wrestled with the fear of losing a close friend, which she had to overcome in order to make the right choice.

4.4.2 Guilt
A second emotion participants identified and described was guilt; this specific emotion,
though, is clearly tied to the conscious or subconscious knowledge of right and wrong. In one of the dilemmas, the participant described how this feeling of guilt she experienced, ‘switched on’ her moral resolve and helped her to stop her immoral actions. The connection between emotion and morality is clear as Maxwell and Reichenbach (2005:292) argue that: “It is not moral acts but moral emotions, in particular the emotions of guilt and shame, that are the most reliable guide to the practical moral educational concern of whether a given moral norm has been internalized.”

For participant 2, at least, the emotional experience of guilt was significant. Some scholars encourage the conditioning of moral conscience as it relates to feelings of guilt (Maxwell & Reichenbach, 2005).

P2: “... so I felt so guilty and, um, and then eventually I just basically switched on. I said I can’t do this and stopped just before it happened ...” (P2L22AD)

Participant 2 described earlier how her desires overrode her moral convictions and made her act in an immoral way. She reflects on how the emotion of guilt assisted her in coming to her senses and restoring her moral resolve to do what she considered morally right.

P2: “... I think, yah, disappointment in myself was just very overwhelming so, um, I don’t know, I didn’t really care about myself for a while after that so, ja, just a lot of shame and guilt feelings, you know, ja.” (P2L105AD)

P8: “... then with the sexual sin it is more towards guilt.” (P8L58AJ)

Feelings of guilt seemed to be present more regularly when participants described their moral failure in the arena of their sexuality. Moral error in this area had a powerful effect on their feelings before or after the action, and had a direct bearing on how they saw themselves and experienced a sense of guilt.

4.4.3 Self-loathing

Closely tied with the feeling of guilt was a feeling of self-loathing and personal disappointment, participants would turn in on themselves and express a personal disgust in themselves. The two participants below express this clearly as they describe the way
they saw their action, and the internal conflict that followed as they failed at attaining their own set moral standard. It would seem like they felt that this personal characterization and criticism would in one sense motivate them to act more consistently in the future with their moral standards.

P5: “My feelings, I think, I’d feel very much convicted or I don’t know should I say guilt(y), but, yah, I felt, yes, I also felt dirty maybe, which I really hated ...” (P5L72AG)

P8: “... inner conflict because you're going against what is really true so it is can (also) come with anger type of thing at yourself, so, yah.” (P8L68AJ)

It is interesting to note here that participant 8 feels that a negative emotional response to his own action could assist in desirable moral action. If he told himself enough times how bad the thing he was doing was, then he would realise that he needs to stop.

P8: “... say you acted as a hypocrite in a certain situation then it feels like, you feel like, disappointed in yourself, you know ...” (P8L56AJ)

4.4.4 Feelings of rejection

The last specific emotion which emerged from the data was fear combined with a sense of rejection; this emotion was not categorized with fear, since participants tied the sense of fear so closely to the feeling of rejection. This fear of being excluded is difficult to manage for emerging adults. Healthy relationships are an important value for emerging adults and damaging a relational connection was considered a high price to pay for upholding a personal moral standard. Scholars that study emerging adulthood confirm this prominent value in the development of emerging adults; friends seem to be a valuable asset for emerging adults in this unsettling time of life (Arnett, 2004).

P3: “... the emotions that I feel affect me the strongest is, um, is a sense of rejection ...” (P3L62AE)

P3: “... some stages in my life where I just felt very upset and very rejected, very sad so much at the time (that) anything that made me feel better was ... was good ...” (P3L67AE)
P4: “Well, I think the fear came, um, mainly, um, from the possibility of the rejection ...” (P4L59AF)

P6: “The bad group felt like the only place I was accepted and so to belong you have to do what everybody does ...”(P6L28AH)

The following clusters of emotion (i.e. fear, guilt, self-loathing, and rejection) certainly reflect the complexity of emotion and the awareness emerging adults have of the influence it exercises upon their moral decision-making. The participants’ responses reflected the coping strategies they engaged in to deal with the situations they were faced with and there were also hints of the cognitive frameworks they used to cope with the situations they were faced with. The maintenance of a state of emotional well-being seemed very pertinent to participants’ decisions. Some decisions would be easily made in order to return to a state of emotional comfort as quickly as possible.

4.4.5 Feelings of sexual desires
The responses that the participants shared as they related to sexual moral issues had a distinctively different nature. Participants that described their feelings and emotions in this area, more often than not, described their emotions playing a key and very overwhelming role.

P2: “... so, um, I think it really does all start in the head and, of course, I really did like this guy and stuff so my feelings were quite overwhelming so I mean, yes, I think if you’re in the moment and really have these feelings for a guy like obviously sometimes your feelings can take over your convictions and I think, um, ja, I think it did, not that it is an excuse but I mean, ja, I guess, ja, it did (chuckles nervously).” (P2L65AD)

P3: “... I definitely find the, the sexual, um, thing a very grey area when I’m in a bad state of mind, so it, it depends on the way I approach it, it also depends on my emotional state.” (P3L105AE)

It would be naïve and dangerous to approach the moral issues related to sexual temptation as simplistic in nature. This area of the emerging adult is definitely more complex than feelings and emotions. The area of sexuality has physiological and
spiritual implications, which also weighs in on the emerging adult’s decision-making process (Lefkowitz, Gillen, Shearer & Boone, 2004).

4.5 Social influences

All participants clearly and repeatedly referred to the influences of friends, church leaders, family or the church environment as it related to them changing their minds and their approaches to certain moral choices. They also described the effect the social environment had upon their moral motivation and feelings.

The following evidence points to the themes of how friends, close relationships, and culture are clearly identified by the participants as they relate these social influences to their moral decision-making. It is fair to conclude that this key realisation leads to the conclusion that their social environment, and what they choose to expose themselves to, plays a role.

The responses of some of the participants clearly testified to a moral distinction participants were able to draw between their social contexts. Participant 3 below identified how his smaller social circles contradicted each other on a particular moral issue. Having made this distinction, the participant was now left with the choice of whose interpretation of the following moral issue was correct and, more than likely, be more comfortable spending time with that particular group. Another option available to the participant, would be to attempt to correct the view of either social context as he sees the issue. This, if he was successful, would result in a social context that was congruent with his beliefs; this tough decision would be a daunting task to most emerging adults. Emerging adults have high levels of tolerance as it relates to the beliefs of their peers, believing that each person has the space to interpret truth in their own way (Arnett, 2004; Smith et al., 2011).

P3: “Because at home it is wrong, and here at Year of Your Life it is also very wrong but then in my social context outside of Year of Your Life, it is not, it is wrong, it is also not wrong.” (P3L168AE)

The response of participant 6 below was another clear example of the awareness emerging adults have of their social environment at an early time of development. They
are able to understand the impact their social environment will have on them and can readily choose the best people to surround themselves with.

P6: “… I made new friends in my new school so because I knew who, who the bad influences are and I knew who the good people are, so I sort of stayed away from …” (P6L57AH)

Participants had a fair understanding of the positive impact their social environment and social relationships had upon their moral standards, motivation and choices. Some of the participants often referred to a change in the moral pattern when their social environment changed, a positive social environment seemed to give them the extra push they needed to start living the moral standards they have come to believe in. Participants made it clear that they believed they had a clear understanding of moral truth, but because of their particular social context they lacked the integrity to live consistently in it. The citations below testify most clearly to this view and experience all the participants had.

P1: “… um, and so I suppose dealing with the issue, I suppose, I listened to my leaders and those around me eventually, not at first, um, but I decided to …” (P1L40AC)

P1: “I realised that I didn’t have perspective on it, so I decided to listen to them and, um, I suppose that is how I dealt with it and how I am dealing with it at this time.” (P1L34AC)

P1: “And so now I am surrounded by a lot of people, which I feel, are much better factors to take into account when making a decision.” (P1L34AC)

P4: “They play a very big role I think, I would say, um, especially in the community I am living in now when you see people that’s living right …” (P4L167AF)

Participant 4 here reflects on the positive moral effect her social context had on her as she experienced conditioning by seeing the moral standards others living around her have. It becomes clear from the participants’ responses that even though their moral context played a significant role in their morality, it is not a guarantee of a solid internal change. Students can find that living up to certain moral standards is very easy and they
quickly give the impression that they have internalized the moral standards of the religious community. This reality can be explained in part by Mordecai Nisan’s (1991:213-247) moral balance theory. He (1991:217) argues that individuals are often involved in the maintenance of their moral identity. This entails calculating the effects that one’s actions will have on your social relationships. Moral thinking along these lines, led people to moral actions they would not necessarily perform, but they perform them regardless since non-conformity would result in an intolerable blow to their moral identity (Nisan, 1991:217). This phenomenon, I believe, has fooled many dedicated moral educators and continues to reveal the unique dynamics between the individual and his social surroundings. The following responses from participants 6 and 7 testify to the idea expounded above, in that participants seem confident that if they are situated within the right moral social context, they will make the right moral choices.

P6: “... I think with the church on my side and with my parents on my side I know it will be very difficult for me it would almost be impossible for me to make, um, a bad moral decision...” (P6L259AH)

P7: “... When I’m with a positive group of people I make good decisions ...” (P1L224AC)

P7: “Um, so when I’m with people that know me, for who I am, um, then they can tell me listen what you did was wrong go fix it and then I go and if, if I made a wrong moral decision I can go and fix it and sort it out.” (P7L256AI)

4.5.1 Parental influence
Since emerging adults have not fully left the care of their parents and there is still a dependent relationship between them, it is good to note the influence the parents have upon the moral decision-making of emerging adults (Arnett, 2004:3).

P1: “So I think I have a base set, which I think is very good of the scriptures, but then, above that I think I've got my own other set, which I think is formed by my upbringing.” (P1L171AC)
P3: “... my moral knowledge is something that ... that I said is a part of me, it is something that has been built into me by parents, by people I see as my role models.” (P3L47AE)

P5: “Like I grew up in a Christian home and my parents taught me right, so I knew what right is and what’s wrong ...” (P5L15AG)

It was difficult to judge from the participant’s responses whether the moral views of their parents still shaped their moral thinking in a significant way. Participants seemed intimately aware, however, of how some of the moral views influenced their perspectives and daily decisions.

P1: “Um, I think it would be impossible to ever realise how much it has or, or to separate it, but, if, I, for one didn’t have the parents that I’ve had, I would just not have made, I think the decisions that I’ve made ...” (P1L314AC)

Participant 4 in her responses below made a reference to how the input of her parents instinctively influenced her moral thinking. She went on to described how the views of her family with regards to racism had influenced the way she saw people, but when she evaluated this value for herself she recognized that the values of her family were wrong. The inherent nature of these revealed the deliberate effort the participant had to apply on a regular basis, and not to make judgments from her previously racist mind-set.

P4: “That kind of, um, makes an instinct in your life then when, when, when your parents teach you that lying is wrong and that people are valuable, for instance.” (P4L84AF)

P4: “… like let’s say something like racism, um, when, when your whole family is like no, white people are better than any other people. So then it is unfortunate when you grow up with that you start to believe that.” (P4L174AF)

4.5.2 Social influence of the religious community

Under the social influences that emerging adults described, the religious community was identified as another social environment and group of relationships that formed the participants’ moral formation, and directly influenced their decisions in everyday life.
This sub-theme is described separately since the context of this study is within a religious community, and it seems appropriate to discuss it separately.

P1: “I like to think that the foundation for my life is the Scriptures, but even the Scriptures apart from the Church is, I think, extremely dangerous and apart from a community, I think you can go on a very dangerous and slippery road.” (P1L282AC)

Participant 1, in his response, reflects upon the role that the Church has upon the moral interpretation of the Bible. For him, his morality had to be informed by the scriptures and the religious community and only then would he be confident that his moral understanding was correct.

P5: “Like, um, yah, but, yah, it is really the Church, really like we have a lot of people looking at us and what we do in our lives, so, yah, I think the Church plays a role.” (P5L195AG)

P5: “Well mostly the Church, like I think it really as a church children, what is it, pastor’s kid, it really affects my choices like I can’t just do choices, do whatever I want to do, you know what I am saying, like people are looking, the church is looking, of course ...” (P5L188AG)

Participant 5 above is the child of a pastor and described how this role came with added pressure as it related to living a morally acceptable life. This pressure can often have a negative effect upon emerging adults in a religious environment since they do not enjoy their freedom being restricted.

The concept of ‘fellowship’ is significant among members belonging to the Charismatic tradition. This is not exclusive to the Charismatic tradition, but has been a Christian value for generations. Participant 8’s responses reveal the importance of this aspect for him as he relates it back to his moral decision-making and moral formation.

P8: “Also being able to relate to other Christians, um, that helps ‘cause then you are not alone, you’re not on your own you don’t have to make moral decisions on your own you have companionship and you have, you see, you see the change in their moral life and it is almost like you’re inspired type of a, type of thing, yah.” (P8L202AJ)
P8: “Well, if you have to make bad, if it was up to just me I would have to, um, it would have been easier for me to make to make bad choices for comfort, but now because I am in a community of believers then it is a bigger point of view.” (P8L213AJ)

4.5.3 Modelling behaviour

Another sub-theme of the social influences was social relationships with friends and authority figures, both religious and familial. The nature of these relationships need to be highlighted in a different way since most of these relationships were chosen by participants and could be terminated if they so wished.

P1: “But if someone can speak into my life, if they, if they have that place they've built that platform, I’m quite easily swayed, um, by their, um, by their input, whether it is for something good or for something bad.” (P1L291AC)

Participant 1’s response identifies the people he has allowed to have more of an influence in his life than others, revealing how these individuals could potential sway a moral understanding he previously held.

P2: “… um, ja, so I think also examples like you know say there was a youth leader who was 20 something and, um, I could relate to them and just having led very good example made it easier for me to live (morally).” (P1L184AD)

Participant 2 expounds further on the theme. She identifies the impact which religious, leaders, directly or indirectly, have upon a person’s life when they are living morally congruent lives in close proximity to their followers. Participant 8 in his response, also touched on this experience and how it had influenced his moral lifestyle and decision-making.

P8: “For example, one of the pastors in our church I really look up to him because I see his teaching what, what he teaches but I also see his lifestyle and his family life and stuff so that really like inspires you, um, to also make good choices and stuff.” (P8L169AJ)

P8: “But there’s always truth and to be true to ourselves and to be true to God and, yah, (I) think it is a privilege to also have friends that really you know that
is also living in the truth makes it easier for you guys to keep each other accountable because if it is, it is a lonely and hard battle on my own, yah, yah.” (P8L228AJ)

4.5.4 Identity

Moral identity is also seen as a motivational factor by scholars that have sought to understand its impact on moral action (Blasi quoted in Lapsley, 1996:226; Hardy, 2006). Moral identity must not be confused, though, with moral emotion since it is much more related to a person’s concept of self (Hardy, 2006: 208). Emotions can be understood as an outflow of the decision a person has made about their own identity and the congruence they seek to hold within their moral self. Therefore, I discuss identity as a separate theme that emerged from the data without it being a focus area of this study.

For several of the participants identity seemed to play a key role when it came to the moral direction of their lives. Analysis of the following reveals this conclusion reasonably clearly.

P2: “If you respect yourself then you are not gone want to do these things because letting a guy touch you or anything is losing respect for yourself and sorry that is the one thing I’m that one incident I lost a lot of respect for myself.” (P2L147AE)

P5: “I wouldn’t like to be seen as that type of person that does such, but, yah, I really didn’t wanna see myself there but even though I was there.” (P5L40AG)

P6: “The thing that changed it for me was a sermon I heard, um, and I don’t know it was just for me like after that day my life literally changed so it is, it is as if the Lord spoke directly to me.” (P6L68AH)

Certain emotions seem to be clearly linked to the persons’ perception of themselves. These emotions that are focused on the participants’ self-awareness as the moral act affects their own person, seemed relevant to their moral decision. Resolution with regards to these particular identity related emotions, have significant impact upon the persons’ moral motivation and clarity as it relates to doing the right thing morally. It is important to note that it does not simply improve the moral reasoning of the person, but
provides a relevant consideration with regards to what a person’s moral reasoning is drawn too.

Participant 8 showed a very keen awareness of his emotions and the specific feelings he experienced that motivated him in his moral behaviour.

P8: “I think fear and shame mainly because, um, you are afraid that or I’m afraid sometimes that (if) people would really (discover), if they really see me for who I am. (I believe) that things would be different somehow that I would have more rejection so, yah, fear definitely, can also go directly with being dishonest if I am dishonest with myself even, um, or with others then it is because of fear because I feel if the truth is, if I’m if the truth is being said (about) myself then something is gone be exposed.” (P8L103AJ)

4.6 Religious factor: The role of the Holy Spirit

Some of the participants made reference to the influence that the Holy Spirit had upon their moral decision-making. Participants were all asked how the Holy Spirit played a role in their moral decision-making. The necessity to add this question became clear during the initial interviews where participants 1 and 2 freely spoke about the role of the Holy Spirit. All of the participants belong to the Charismatic religious tradition; and within this tradition there is a dominant focus on the person of the Holy Spirit and his role in the everyday life of the believer (Cartledge, 2006).

As the research has already shown, emotions play a significant role during the moral decision-making of these emerging adults. The weight that they give their experiences is great and they regularly trust these subjective promptings to guide their decision-making. Walker et al. (1995:383) mentions the influence religious beliefs had on the decision-making of people as one of the more prominent reference points in people’s decision-making. One can now safely conclude that the experience of the divine has the force of both an emotion and that of a religious belief. Cartledge (2006:98) also mention that the experience of the Holy Spirit’s power is directly related with the holiness of the believer. Charismatics believe that it is fundamentally impossible to achieve holiness (moral maturity) without the work and influence of the Holy Spirit (Cartledge, 2006:99).
Participants below describe the conviction, feelings and stirrings, which they experienced as the Holy Spirit directed them to stop certain immoral actions and revealed to them that certain actions were morally wrong. There is a particular emphasize on the influence of the Holy Spirit in helping participants with the exercise of their willpower, by convicting them or giving them strength to make a specific decision.

P1: “... that I don’t know how to describe the feeling it wasn’t a good one, um, well I suppose I would call it conviction or I don’t know what it is, but it was for me it was a very, very different feeling, I didn’t feel guilty or afraid at the time ...” (P1L97AC)

P5: “I think it was conviction, like God was just saying, no, girl you have to change your ways ...” (P5L112AG)

P6: “I truly believe that I cannot make the right choices unless I’m led by the Holy Spirit or unless I wait upon the Holy Spirit, unless I step in faith and trust that the Holy Spirit will bless the decision that I am making ...” (P6L163AH)

These participants, in their responses above, address the sense of conviction they experienced as an overwhelming realisation, which then motivated them to act accordingly. This experience was a direct reflection of the Holy Spirit’s work in their lives and the day to day guidance they seek from Him. This highlighted another key point of interaction, at least, for the development of students in the Charismatic tradition between their moral and spiritual formation. It was hard to say whether the students’ experience could be accredited to something else except the influence of the Holy Spirit, since they immediately assumed the sensation they experienced was the conviction of the Holy Spirit. Setran and Kiesling (2013:234) state that emerging adults often approach moral decision-making autonomously and will most likely disconnect their decisions from a consideration of others and an external reference point. For these charismatic students this is definitely not the case. The data shows that they use the Holy Spirit as an external reference point for decision-making. Whether the participants in this study have become aware of the personal subjectivity involved in being guided by the Holy Spirit is another matter. Participants 2 and 4 particularly, refer to the Holy Spirit providing them with some additional willpower in the moral situations they were facing.
P2: “What stopped me from doing it, um, I really just think it was the Spirit of the Lord in me, like I think He was telling me to stop from the beginning.” (P2L83AE)

P4: “When the temptation came I think the Lord really helped me to not give in to the temptation just to say, no, so I would really say that, that was the Lord’s work in my heart, yah.” (P4L138AC)

Considering the theological foundations and emphasize of the Charismatic tradition it is not surprising that the Holy Spirit is given such a prominent role. The implications on the Charismatic tradition are significant and one needs to consider the character the Holy Spirit seeks to instil in a person versus the moment to moment guidance Charismatics emphasize as a tradition. It is surely the aim of the Holy Spirit to shape people into morally mature individuals, who are capable of making the right decision without the direct leading of the Holy Spirit in every dilemma. The response from the participants did not reflect complex moral dilemmas and it is, therefore, concerning that they do not see the agency of the Holy Spirit in bringing about moral maturity within them. Wright (quoted in Setran & Kiesling, 2013: 150) mentions that a primary concern of the Holy Spirit involves the process of character formation. This process takes place through personal collaboration with the Holy Spirit and a great deal of effort from the person being formed.

Another angle under this theme of divine involvement that is worth mentioning is the relational disconnect participant 2 felt from God after she had acted immorally and the perspective participant 3 had on the providence of God. In the first citation, participant 2 describes her experience, stating that her guilt kept her away from God. The question that begs to be answered is whether this fear of disconnect would serve as a deterrent for immoral action or not.

P2: “Then I had this really, really guilty feeling in my heart, and, um, ja, so I for the rest, for a few weeks I did not speak to God or anything, cause I was (felt) so guilty and stuff.” (P2L24AD)

P3: “When I look back now I can see I can see the Lord working in my life and kind of just keeping me from doing things ...” (P3L219AE)
4.7 Research findings: Objective two

The second research question that needs to be addressed here is how the three areas of the moral self interacted and impacted the moral decision-making of the participants. This question was stated as follows:

- To understand the connections/linkages between the influences (socialization, emotion, and knowledge) and the actual choices made in decision-making.

I will now proceed to unpack the data which reflects the intricate connections that exist between knowledge, emotion and socialization. Links are made in selected places as the data reflected the interconnectedness of the moral self.

4.7.1 Interconnectedness of all areas of the moral self

Knowledge, emotion, and socialization regularly interconnected with each other when the emerging adults from this study concluded a moral decision. One of these examples can be seen in a citation from participant 1 below. His response reflects aspects of moral reasoning, emotional reactions, and the preservation of a key social relationship. None of these aspects are inactive as he navigates through the moral context of his own life.

P1: “I just had the realization that it was a disconnect between what I thought was right and what I was doing and I realised that if I really care about her that I do this thing right and I knew that I really cared about her, so it was just, it was more I don’t know, it was a thought process, but the emotion behind it was I think I, would say perhaps regret. I regretted going about it the way I had and I kind of from that, I decided I didn’t want to regret our relationship.” (P1L101AC)

The complexity of the moral world can be discerned in the data, a clear example of this is the reflections of participant 8 as he describes the impact on his relationships, emotions and desire to please God.

P8: “Well, I think we paint a picture of how (y)our life should be lived like in (y)ourself whether it is from outside, from the media or from wherever and (we) pretty much making choices not to get rejected but to be accepted type of a thing. As a Christian it is challenging because you have to accept what God
wants and how He sees it (moral issues), in certain situations you cannot always just make all your choices to be accepted, so you have to (make) certain choices against acceptance in a sense. (Knowing) you have acceptance from God always, so, yah, (I) think acceptance is a big thing for me regarding choices personally. I believe that we all want that affirmation that knowing, that you know I am accepted, so, yah, with choices I think we make choices out of default, without even thinking just for other people, but there’s always truth and to be true to ourselves and to be true to God. I think it is a privilege to also have friends that really you know that is also living in the truth makes it easier for you to keep each other accountable because it is a lonely and hard battle on my own.” (P8L219AJ)

The unique interaction of knowledge, emotion, and socialization within each participant is complex as each level of the moral self is given a degree of expression and influence. The weight each of these factors have upon the participants’ moral decision-making, is to a large extent determined by the context and the specific moral issue they find themselves facing.

P3: “I think, well I think I can clearly see the input that my family has given me in regards to this, I can see clear-cut lines as to what is good and what is bad and living by those things, um, as best they can, um, and, ag, I think, I think that gives me hope, when I just realised that I, I think, I think, in (the) greater context, my, the thing that stops me from going all chaotic is, um, is, is not wanting to feel bad myself, so if I do something, I don’t want to do something so ... um, it is in a sense what’s stopping me from making bad moral decisions is the potential guilt I can feel from the people around me.” (P3L156AG)

My analysis is that a lot of moral thought often involved the consideration of social relationships and the impact a specific act would have on these relationships. But the power of these considerations would only be experienced if there was an emotional response or feeling driving the preservation of specific relationships. These reflections from the participants show how their moral reasoning, moral emotion, and moral socialization feed into each other. Moral reasoning is applied to determine whether the current act should be considered moral or not. Together with this process, the magnitude of the moral act is determined by the person’s current social relationship and the stigma
they would suffer if the act was made public. The depth of the emotional response
seems to have a clear connection with how the participants perceived the value of the
relationships or how desirable a future relationship with them would be. Ethical
concerns are dictated by the person’s social context.

4.7.2 Knowledge and emotion
In the following piece of data the participant describes the impact that emotion had on
his clarity of thought, but simultaneously he noticed how he was aware of the effect his
emotions had on his state of mind. His experience reflects the close relationship of
emotion and reason where the participant’s feelings are experienced as a drive in one
direction, with his reason driving him in another.

P1: “I think that this dilemma for me was very emotional. The big struggle for
me, is I struggle to think straight when I’m with her, or when I make decisions
around her. So some of the wrong things that I’ve done around her, have always
been heat of the moment things, um, just very emotional at the time, and I think,
I think emotions cloud my judgment, and it makes me, justify, I think it is okay to
do this. I think, the dilemma for me was always, I would make a decision out of
emotion and then afterwards, maybe when I’m away from her and the emotions
aren’t there, then I would reflect on it. But very few times while actually doing it
would I actually think, this is wrong, this is not right.” (P1L67AC)

Similar to the response from participant 1 in the citation directly above, the following
interviewee below was also very aware of the interaction between his reason and
emotion. He describes attempting to suspend his emotional reaction for a moment, in
order to reflect on his personal beliefs. He desires to connect his decision with what he
believes, in order to make a principled decision, which is not led by his emotions. The
reality about emotional appraisal theory is that his emotions are most likely closely
connected to a set of beliefs he already holds (Lazarus, 1991; Van der Ven, 1998:286).
The conflict he is experiencing is the clash of two contradictory belief systems.

P3: “Um, objectivity I think is my biggest challenge being so controlled by my
emotions. I think it is very important for me to take a step back and say, well, my
emotions say this, but what does my belief say, what does my moral standards
(say), and then to be able to make a decision from that (belief & moral standards), to say well it is bad, don’t do it, type of thing, being in a sense led by my knowledge of what is right and wrong and what is good and what is bad.” (P3L111AE)

Participant 1 reiterates this connection between emotion and reason in his response below, as he recognizes that his emotions were overriding his moral knowledge. Again, if one had to take appraisal theory (Lazarus, 1991, Fridja, 1983) into consideration the theory makes a good argument for the fact that emotion is directly connected to cognition and other mental assumptions. This means that participant 1, in much the same way as participant 3, is not experiencing a clash of their emotion and reason, but instead a clash of two opposing values. The emotional response is triggered by a threat or need and clearly reveals what they would most likely value more between the two choices.

P1: “I thought you know, this is not right, um, so I just knew it wasn’t right, but I just made the decision because of the way it made me feel.” (P1L52AC)

4.7.3 Knowledge and socialization

Moral knowledge and socialization share a close link as well. The data points towards aspects of moral reasoning being laden with relational content and the maintenance of a specific social image. The response from participant 1 below speaks of this interconnectedness affecting his moral reform, as he started to reflect upon the consequences his behaviour was having upon his existing relationships. His social relationships started to make him aware of his inappropriate behaviour, it provided his moral reasoning abilities with the opportunity to work through the realities and help him to adjust his behaviour.

P1: “I started realizing, that a lot of my other relationships started suffering, and I realised that I started doing a lot of damage to other people, because my focus was all here (on the new girl in his life) for quite a while, and, I suppose when I realized, the big change for me, was also when I realized how badly (my behaviour) had affected some other people, especially close friends and some
that had maybe come to, to speak to me about it. So I think, knowing that it helped me to, to make a decision, to, kind of, um, back off.” (P1L59AC)

Participant 7 also made a direct link between his moral knowledge and moral socialization, when he refers to the influence he describes the Church has exerted upon his moral principles. Again there is a clear interconnectedness between his moral reasoning and moral socialization; they continually feed back into each other.

P7: “Church gives you good foundations to put in your life, for you to prosper. I think for me, when it comes to moral decisions, when it comes to the Church if I’m in a church like Hatfield where God is the centre and everything else around you is fixed into place you know, um, that is a very good church for me. You know because (your) principles are then godly principles, my values are godly values then, my future family will have good principles and values that are based on the Bible and on God and, yah, everything else will fall into place.” (P7L238AI)

Participant 1 also saw his social context playing a major role in his moral knowledge and reasoning. He specifically refers to scriptural hermeneutics connecting the understanding he has of scripture directly with the social context he chooses to interact with.

P1: “I think maybe more than anything else I like to think that the foundation for my life is the scriptures, but even the scriptures apart from the Church is, I think, extremely dangerous. Apart from a community, I think you can go on a very dangerous and slippery road and definitely in my life the things and people that you mentioned the scriptures, my family, the Church, um, those are the biggest influences on my decisions (P1L282AC).”

Analysis of these and other responses, continues to shed light on the reality that cognition is shaped by several sources through a continual process of feedback and reinterpretation. Emotion, together with a person’s social relationships, seems to regularly lead to contradictions, which then involve a process of clarification to settle on the moral knowledge a person seeks to live according to.
4.7.4 Emotion and socialization

Except for knowledge, emotion, and socialization, some parts of the data also pointed towards the connection between emotion and socialization. In her response, participant 5 identifies the strain some of her social interactions has on the way she feels. This, in turn, affects her personal authenticity and this social pressure generates an emotional reaction within her to behave in a certain prescribed manner.

P5: “And parents, everybody, friends even people at church, I feel like I cannot be myself it is very wrong, though, and I still struggle with that actually.” (P5L198AG)

P5: “Um, my feelings were like I didn’t wanna be seen like that or do something like that or be involved with it.” (P5L66AG)

4.8 Conclusion

The literature surrounding morality has increasingly become more concerned with gaining a holistic picture of what it involves when people make moral decisions (Hardy, 2006; Lapsley, 1996; O’Connell, 1998; Turiel, 2006; Van der Ven, 1998). These scholars are not concerned with morality as it relates to a singular moral decision. They are much more concerned with the reality that exists in the moral self before it completes a moral decision. The findings of this chapter suggest that moral decisions are actually made long before the moment arrives in which the actual moral decision needs to be made. Having said this, I cannot think about a time of life that is more appropriate for young people to begin wrestling with questions surrounding morality than the emerging adulthood stage. Scholars like Arnett (2004), Smith et al. (2011) and Setran and Kiesling (2013) make it clear that emerging adulthood solidifies the course of a young person’s life. Therefore, adulthood will reflect the values that are adopted during the formative years of a person’s life and hopefully will bear testimony to an integration of biblical wisdom. Emerging adults might have little experience with real-life decision-making, but they do not consider themselves any less capable than adults to make life decisions.
They cherish the freedom they have, believing somehow that they have more freedom than they will ever have again in their life (Setran & Kiesling, 2013:150). Adults are believed to be bogged down by so many responsibilities, and family and work life are seen as hindrances to real freedom. They, therefore, desire to give themselves as much time as possible, in order to explore the course they would like to set for their own lives. Emerging adults must be asked to consider their approach towards morality since it is one of the last times they can be stimulated to consider these questions in the classroom setting. As emerging adults are preparing for the next stage of life, and will likely face several very important decision during this stage of life, they surely have the capacity to understand the implications of their decision-making and will reach a stage of moral maturity and integration sooner rather than later.
Chapter 5: Discussion and recommendations

5.1 Introduction
Moral decisions can be seen as a daily reality for all Christians, and although we are not personally involved in a major moral dilemma every day, we live in a world that is faced with constant moral dilemmas. Society in general expects a higher moral standard from Christian leaders and followers (Trull & Carter, 2004). Here, in the last chapter, I have sought to unpack the relevance and limitations of the study. I focus on summarizing the literature, together with some of the key findings from the study, in order to make recommendations for my own context. At the same time, I consider future areas of research in the field of moral formation.

The Hatfield Training Centre (HTC), as a moral educator, has sought to understand the moral formation process. Understanding this process has led to the adoption of specific moral programmes, which in light of what HTC understands, developed a need for a specific kind of moral training. The programmes that were developed in light of Kohlberg’s (1984) thought is likely still the most prominent and many educational institutes sought to stimulate and advance the moral reasoning of their students. This approach has borne fruit, but as researchers continued to explore moral development several issues arose as it related to gender (Gilligan quoted in Estep, 2010:129) and moral behaviour (Estep, 2010:137).

The moral self clearly needed to be explored more holistically and this is what scholars started to pursue as they considered moral socialization and moral emotion (Estep, 2010:136). This has led to moral formation being divided into three connected areas, which has formed the focus of this research (see Figure 1). Since every culture and context has its own unique dynamic this study sought to explore the impact of these three areas upon the moral decision-making of emerging adults in theological training in the Charismatic tradition. The value of this study can be found in the insights it has contributed to understanding the moral self, which could potentially lead to key
pedagogical changes as it relates to the moral formation of emerging adults at HTC and possibly other institutions with a similar dynamic.

5.2 Summary of the literature research

Summarising the literature within the field proved challenging as I sought to distinguish between the three areas of moral knowledge, moral emotion, and moral socialization. The golden thread that I attempted to use to tie the three areas together was ‘cognition’, which followed on from Kohlberg’s (1984) work on cognitive moral reasoning. Other theorists have explored emotion (Lazarus, 1991 & Frijda, 1983) and socialization (Berger & Luckmann, 1966) in light of cognition. Their theories did not have an exclusive focus on morality, but has been used by many scholars to explore the moral impact of these two areas upon the moral self (Van der Ven, 1998; O’Connell, 1998; Browning, 2006; Estep, 2010).

Starting with Kohlberg’s (1984) focus on moral reasoning, the role that our moral frameworks play is undeniable. The dominance of his thought can be understood in light of the clear logical approach it seeks to take regarding moral decision-making. Although the level of our moral reasoning is important as Kohlberg (quoted in Estep, 2010:127) explained it, the content and point of the departure for our moral reasoning is still a major subject of contention. The criticism surrounding his theory is levelled against this aspect of cognitive development and as I have already argued, moral reasoning should not be the exclusive focus of moral formation in the educational context. Emotional and socialization aspects need to be addressed as well.

Moral emotions in this study were analysed by using the cognitive appraisal theories of Lazarus (1991) and Frijda (1983). Their theories of emotion attempt to explain our emotional responses in light of the cognitive frameworks which already exist in us. As we experience life and different situations, our minds have classified threats and desires. Some situations promote our well-being and others threaten it; our emotional responses are an instant appraisal of each situation. My research has revealed the relevance of this theory as it highlighted the moral frameworks that supported the participants’ emotional responses. Various feelings of guilt and moral resolve highlighted the cognitive pathways that activated their brains and bodies to respond with a specific emotion. Emotion should not be dismissed because it is a complex experience. It plays a role in
morality and young people need to grasp this aspect of their personality and character most effectively.

Socialization is not a neglected field, as research continually investigates this mysterious force at work within every society. Skinner’s (quoted in Clouse, 1993:155) and Bandura’s (quoted in Clouse, 1993:166) work has informed our theoretical understanding of this area, with Skinner (1971) simplifying behavioural control to a simple formula. The formula maintains that if you reward desired behaviour and punish undesired behaviour you can condition any human being as you desire (Skinner, 1971:95). Bandura’s (1925, 1971, 1986) theory in line with Skinner’s theory is more extrinsically focused. Bandura’s social learning theory maintained, though, that it was not conditioning, but instead it was observation that produced people’s moral behaviour to a specific moral dilemma. Both these theories did not appeal to my research and I sought a social theory that would come in line with my theories of cognition on reasoning and emotion. Therefore, I used Berger and Luckmann’s (1966) theory of socialization, which focuses on the social knowledge passed down from generation to generation and how it informs the present social understanding of a person.

5.3 Summary of the empirical investigation
As the main research objective states that, via the study, I wanted to explore the dynamics that exist between the moral decision-making of emerging adults in the Charismatic tradition and the three major moral aspects. These three aspects were moral socialization, moral emotion, and moral knowledge I would like to briefly summarise the major findings of the research briefly. Since the study was representative, according to the parameters provided for in qualitative research, some generalizations can be made with regards to the experience of moral decision-making for emerging adults in the Charismatic tradition (Willig, 2001:17).

5.3.1 The role of moral knowledge
The role of moral knowledge, although prominent, seemed to take on a simple perspective in the minds of the participants. For the participants in this study, they either had the correct moral knowledge or did not. The moral knowledge would have been
acquired through personal study or social input from parents, friends and society. Therefore, the level of moral knowledge they had, at that moment in time, would determine their success or failure in making the right moral decision.

5.3.2 Moral knowledge as motivational influence

In addition, the study revealed that moral knowledge did not play a significant role as it related to motivation and action. Moral knowledge helped the participants to understand right and wrong, but from their perspective, it did not significantly contribute to their intrinsic motivation in acting on a moral decision. Moral emotions and moral socialization was accredited more frequently with playing a role in the execution of moral decisions.

5.3.3 Determining the consequences of actions

One of the key finding’s under the heading ‘moral knowledge’ was the reasoning participants used to determine the specific consequences of a moral act. This utilitarian approach which participants took in certain situations gave them room to excuse certain behaviours. If the consequences were not as severe, they would engage in acts which they, on a cognitive basis, considered immoral. These needed to be present consequences, not a distant or futuristic vision of what might be a reality.

The simplistic understanding that participants revealed in their use of moral knowledge is certainly a testament to the kind of moral education they most likely received growing up as a Christian. Christians refer to the Bible as our moral code; the use of this kind of language has probably led to a simplistic way of teaching young people to think about moral issues. If the Bible is a list of moral rules, all that is needed in order to live morally would be to memorize each one of the rules on the list. Being reminded of the moral rules within the Bible then also becomes the dominant approach for remedying immoral conduct, because the erring believer simply forgot what the right act was that they should have been performing. In this study only two of the students reflected a critical approach towards their moral dilemma and they seemed to understand that moral rules do not always apply neatly to every moral situation. These students had to have
experienced some form of instruction or input that would have made them aware of the fact that moral wisdom is sometimes required in life.

5.3.4 Emotion, a powerful influencer
One of the most prominent themes that emerged initially from the data was the perspective which emerging adults have on the role of their emotions. Emotions and feelings are powerful influences upon thought and motivation. Emerging adults readily pursue the prompting of their emotions, while at the same time blaming the same emotions for their apparent inability to behave in a morally correct manner.

5.3.5 Distinct emotional experiences
The role of specific emotions was also revealed through the study, as participants revealed how fear, guilt and self-loathing played a role in the functioning of the moral self. The identification of these specific emotions will assist in seeking to customise the moral formation of emerging adults.

5.3.6 Emotion intimately connected with knowledge and socialization
The emotional content of the participants’ responses could be numerously sub-divided into different categories. The linkages to various areas of morality, including moral socialization and moral knowledge, were revealed. This undergirds one of the many theses of the current study, which was to explore the intricate connections between the different dimensions of the moral self.

Emotions seem to be a significant reality in the lives of the emerging adults within this study. Students were largely unconcerned about understanding why they experienced certain emotions or the lack of certain emotions. They also seemed unconcerned with discovering what the potential sources of their emotions were. Their confident and unperturbed responses might be a sign of their belief that their emotional responses are true to who they are. They do not consider whether the emotion they are experiencing, is consistent with truth. Exploring their world and themselves is a priority for emerging adults. This included taking an intuitive approach towards decision-making, which resulted in very few experiences being discarded. Denying the self for emerging adults
is seen as a hindrance, which can potentially exclude certain life defining moments (Smith et al., 2011:15). These experiences they believe will provide them with clarity about who they are and desire to be. It is possible, therefore, that the students in the Smith et al. (2011) study consider moral codes and traditions as barriers which could potentially inhibit them from moving forward in their life. There is an overwhelming sense of an existential understanding of life, which fuels their pursuit of a diversity of experiences and driven by their emotions they, will, more than likely, not consider the moral implications of their actions.

5.3.7 The role of social influences
The interesting role of socialization was seen in the way which participants described its role in helping them live morally coherent lives. Their ability to obey the moral standards they had come to believe in, changed significantly as they found themselves in a social context which supported their personal morality. This was a clear extrinsic motivational factor and their moral behaviour would only maintain coherence within the preferred social context. Moral socialization as it was described by the participants in this study, seemed to be a rather poor indicator of true moral maturity.

The complex nature of social influences, together with its historical effect on some of the participants, can clearly be discerned. Participants testified to the effect which socialization had on them and some of the participants related their social experience very closely to their personal identity. It is hard to conclude as it relates to moral formation which aspect occurs first. Whether it is the social group that changes circumstantially and produces moral change or whether it is a decision to redefine our personal identity. Depending on the decision a person then makes, a change will potentially occur in the social group they associate with. For most emerging adults, moral choice, which relate to their personal life, is hard to correct without the support of a social group. The pressure to manage one’s identity for the sake of being accepted and loved is a major driving force for emerging adults. Students will therefore allow for a considerable amount of deviation from the values they have, in order to maintain an identity which will be accepted by their social group.
5.3.8 Moral identity
Some theories (Blasi quoted in Laspley, 1996:229) in moral formation consider moral identity as the aspect of the moral self that reveals the moral maturity of a person most accurately. The research also revealed this aspect in the responses of the participants. Participants would regularly describe an aspect of themselves and describe moments of self-realisation as it led to a greater understanding of their own moral identities.

5.3.9 The influence of religious factors
Certain religious factors also, predictably, played a role in the participants’ process of making moral decisions. These two noteworthy influences were the perceived role of the Holy Spirit and the ‘guidance’ of Holy Scripture. These two influences were often referred to as prompting and assisting the participants in making the correct moral decision.

As expected, religious factors such as the Holy Spirit and the scriptures played a role in the moral decision-making of Charismatic emerging adults. Religious foundations are still one of the most significant influences of the understanding of right and wrong according to Walker, Pitts & Matsuba (1995). The influence of the Holy Spirit is especially important for a study within the context of the Charismatic tradition where the guidance of the Holy Spirit is actively sought in daily living. Students indicated their trust in the Holy Spirit and believed that, when faced with a difficult moral decision, the Holy Spirit intervenes and gives them moral resolve and discernment. Students did not clearly reflect healthy discernment between the leading of the Holy Spirit and the subjective intuitive experiences of their emotions.

5.4 Synthesis of key findings
The more I explored the impact of knowledge, emotion, and socialization, the more I increasingly realised the interconnectivity these three areas displayed. Moral knowledge would not be triggered by an emotional response since moral emotions are activated by a set of moral values the person has already internalised. Both these factors somehow seem to be subject to their social surroundings at times, however, it had an established interactive relationship with each other. Participants described how movement in and out of social environments would change their moral orientation. At the same time they
described the influence their moral knowledge and moral emotion had upon their social context. The fundamental difference for those who had achieved a degree of moral maturity was seen in their awareness of their own social context. These participants knew that their social context was forming some of their moral perspectives and this awareness allowed them to be selective with regards to their social context. At the same time this awareness also helped them to realise that they could exercise an influence upon the moral thinking of the group. This ability to shape their social moral context through their moral reasoning and emotional responses can be seen as a reflection of moral maturity. These findings correlate well with Hardy’s (2006:206) arguments surrounding moral identity, which also reflects a social kind of awareness from certain young people.

As the study considered detailed aspects of the moral self, the links between these three areas were also explored. The significance of the data as it related to the interconnection of these three areas is that one area always involved the shaping of another. For instance, participants regularly accredited the largest portion of their moral knowledge to their parents. Social influences would also hugely affect emotional responses as they wrestled with the fear and rejection that would follow the specific moral choices which needed to be made. Emotions were also under the influence of moral knowledge or biblical teaching and certain actions triggered deep values and beliefs. The interconnections of these three areas in the data reveal the fact that it is not one area of the moral self that makes moral decision. Rather all three areas together respond in a complex, sometimes even unconscious way, to conclude moral decisions.

The participants’ responses showed that even though they attempted to make moral decisions logically, they were more likely to trust their feelings. Responses on the questions of moral socialization reflected the unique time of life in which these young people found themselves. They strongly desire to find their own individuality, but at the same time absolutely fear rejection and isolation. This factor in their experience significantly influenced their moral decision-making. If the group, in which the participants found their identity, condoned specific immoral acts, it became increasingly difficult for the participants to stand on their own moral principles. Many of the participants described how they morally adjusted their lives only when they found themselves in the desired social context.
For my particular context it was also important to understand the role of a religious experience. The person of the Holy Spirit and his influence was regularly described by the participants, as having a powerful effect in directing their responses. An insightful parallel to consider was the description of the participants’ experience of their own personal feelings and the leading of the Holy Spirit. Their responses showed a great similarity in how they experienced both theses aspects of the Holy Spirit and I concluded that, when necessary, they would have difficulty in distinguishing between the two if they had to. Their experiences challenged my paradigm about the Holy Spirit’s role during moral decision-making. Participants felt they were unable to make certain moral decisions, and described how they experienced the assistance of the Holy Spirit. Some experienced increased courage or a clear sensation of the Spirit’s conviction. It became clear that in their understanding they would have failed to make the correct moral decision had it not been for the leading or involvement of the Holy Spirit. A question to consider here, is whether students would excuse certain immoral acts committed by themselves or others because they did not experience the same kind of conviction by the Holy Spirit? Students are taught to check the guidance of the Holy Spirit through the application of several biblical principles. However, in a tradition that celebrates the person of the Holy Spirit, this perceived sensation of the Spirit’s leading could sometimes override accurate discernment. The ‘supposed’ guidance of the Holy Spirit is also in danger of serving the personal justification of an individual for decisions that are considered unwise, by the greater community.

In his address on moral formation, Van der Ven (1998:13) stresses that morality must be a sub-text of religion. You cannot develop morals without the essential foundations provided by a religious system. In his analysis of Van der Ven (1998), Browning (2006:60) agrees with this argument and sees the potential mutilation of morality if removed from the context of religion. This issue most likely would not have arisen, had it not been for the efforts of psychology and sociology, which somehow wrestled morality from religion (van der Ven, 1998:11).

5.5 Contribution to Practical Theology
The following study located within practical theology sought to show the connections between the various formative aspects of the moral self, namely moral knowledge,
moral emotion and moral socialisation. The moral formation of young Christian leaders is definitely a concern for the church and for those institutions whose goal it is to train and equip the next generation of leaders. This crucial task falls within the field of Christian education and faith development within the discipline of Practical theology and therefore it has contributed to the theoretical understanding of the moral self and the influences a person experiences as they approach a real life more decision. Theological training institutes’ who come to terms with the complexities and dynamics of moral formation will more readily be able to engage their students in programmes, which will lead to moral growth and maturity.

Giving each aspect of the moral self the necessary thought and time will significantly help emerging adults wrestle with some the moral question they have and allow them to do it with in a safe space. Bible schools should have a module on moral/spiritual formation that allows future leaders to reflect on moral dilemmas that they will face in the church and community. As with the way this study is design, problem based moral scenarios’ and learning can help students integrate biblical knowledge, their emotional maturity and community norms in choices, so that are more conscious and present when faced with confronting issues. After all Christian leadership has great public significance and the way they manage themselves is part of their Christian witness.

5.6 Recommendations for the Charismatic Tradition

“There is no ‘moral life’ separate from a ‘spiritual life’. In the actual living of the Christian life, efforts to avoid sin, to grow in prayer, to make good moral decisions, and to grow in virtue are intimately intertwined.”

This is an important point to remember as we explore morality within a religious institute, which is directly tied to people’s beliefs (Estep, 2010). Moral formation in the current context, which produced the moral decisions of the participants in this study
must be seen together with their spiritual formation. Although the scope and depth of this study has been unable to specifically include spiritual formation theory, it is important to keep this truth in mind.

Moral formation within theological education forms a part of ministerial formation and is given attention as part of the holistic formative process a specific college is attempting to engage their students in (Naidoo, 2012:165). Outcome-based education has become an increasing focus of modern day theological institutes that have sought to maintain their accreditation in South Africa (Naidoo, 2012:161). The role of transmission based moral education needs to find its appropriate place within the moral formation process of the theological student. Outcome-based education is focused on developing three main competencies which include knowledge, skills and attitudes/values, transmission based moral education falls under the category of knowledge. It is crucial that moral knowledge is not neglected as educators seek to develop their students holistically, but what is important to realize is that there has historically been an over-emphasis of this aspect (Van der Ven, 1998:126).

Therefore, theological educators must learn how to focus on moral formation in a holistic manner, which is in line with the approach they should be taking towards ministerial formation. Naidoo (2012:163) mentions that “Theology should create a critical awareness of situations; theologians should be present and involved in the lives of people and enter into dialogue with the reality of the situation.” This kind of approach towards theology should also be reflected within the moral maturity of students who have adopted a biblical moral identity. HTC and other theological institutes will do well to create cultures where students can grow into becoming great people. As Naidoo (2012:165) states “It is only when pastors function based on their identity in Christ that they know how to survive the conflicts and confusions of church life.” The research findings revealed the role of identity in moral formation, which highlighted that knowing who you are is far more important than knowing the right answers. Trull and Carter (2004:44) addresses this same dilemma with regards to moral formation and the choices people make. They ask whether there is a single formula to learn how to do the right moral thing. In their discussion of the issue they conclude that no person is born with the right moral character, and that the ability to make right moral decisions is something only acquired through sustained effort and discipline (Trull & Carter, 2004).
One of the key findings in the research was the dominant role of emotions in the moral decision-making of emerging adults. Smith et al. (2011:51) also confirmed this reality in their findings, stating that emerging adults would often trust their “personal gut feelings” when making moral decisions. Arnett (2006:307) notes that emerging adults achieve a higher level of self-reflection and insight during the emerging adult stage. Therefore, emerging adults are well equipped to deal with questions surrounding their emotions and self. A definite area of attention would be the emotional development which students undergo. “Truth” is regularly emphasised from an evangelical approach and often has a tendency to lead into indoctrination and legalism. Indoctrination has a tendency to elevate logic over emotions; this leads to a seemingly clinical and distant approach to moral decision-making. Although there is a significant focus on experience within the Charismatic tradition their approach towards moral decision-making has still followed the logical Kantian approach of finding the ultimate moral principal for each moral situation. Moral decision cannot be treated as a dilemma that would be discussed in the classroom. The everyday, moral decisions of emerging adults arrest the entire attention, with emotion playing a role in shaping the understanding of ‘meaning’ in the situation. They need to be educated about emotions and assisted by allowing them to explore the cognitive framework that produces their moral, emotional responses (Lazarus, 1991). The Hatfield Training Centre’s moral formation can be significantly improved by integrating this more effectively into their educational model.

Staff need to be made aware, through proper training of how to approach the area of morality in the lives of emerging adults. Firstly, staff must become aware of the dynamics of moral formation and the interaction of multiple sources of influence upon the person’s morality. Secondly, together with this dynamic, staff need to realise that every stage of development needs a unique approach as it relates to development. Emerging adulthood is a real formative stage for young people and could likely set the course of their moral lives with regards to how they approach their personal well-being and that of others. Educators can also get involved by having more creative discussions surrounding morality that will address some of the real-life moral problems, which emerging adults face on a daily basis. Lastly educators can also draw on the rich works competed by the late Dallas Willard (2002) in his book Renovation of the Heart which is a wonderful starting point for facilitating programmes that will shape morally mature young people. Another resource from a well-known author is Richard Foster’s (1989)
the challenge of the disciplined life: Christian reflections on money, sex & power this book is a thoughtful approach to some of the major moral challenges which face young Christians and will assist one greatly in helping emerging adults wrestle with their real-life moral problems.

It has also been very helpful for me as a Charismatic believer to engage with scholars from other traditions such as Van der Ven (1998) and O’Connell (1998) who are from the Roman Catholic tradition. These scholars offer valuable insights from their traditions, borne from extensive scholarship in formation. Van der Ven (1998:342) in his final analysis of moral education argues for a re-envisioned approach to character formation. With the correct mind-set and theory of true moral character, he concludes that the common pitfalls of this mode of moral education can successfully be avoided. These criticisms concludes that character formation firstly leans itself toward creating ‘fixed selves’ who act on the basis of ‘fixed virtues’, which then results in ‘character rigidity’ (Van der Ven, 1998:341). Secondly, the opponents of character formation believe that character formation leads to a deductive approach in the resolution of moral dilemmas. Lastly, virtues which are an integral part of character formation is seen as being too abstract to function as guidelines in concrete situations.

Although character formation is certainly in danger of falling prey to these unhealthy ways of moral education, this is not the kind of character formation Van der Ven (1998:342) refers to. In refuting those who question the legitimacy of character formation, Van der Ven (1998:342) responds to each of the criticisms in turn. For the proponents of character formation, this mode of moral education, when it is correctly taught will allow individuals to become ‘open selves’ or ‘true selves’ and be able to not only think for themselves but to take responsibility for their own choices (Van der Ven 1998:342). In response to the second objection, those who support character formation claim that indoctrination and conditioning has been mistaken for authentic virtue education (Van der Ven 1998:342). Lastly, the proponents of ‘values education’ believe that the plurality of virtues and the apparent vagueness of virtue only add to creating a space where a person can make a free judgment and correct decision (Van der Ven, 1998: 342). Van der Ven (1998) gives a very detailed analysis of character and with great depth, defines what character is and how it should be interpreted.
Students also need to understand the effect their social environment has on their moral resolve. Educators need to understand that emerging adults do not enjoy being denied experience. At this stage of development some emerging adults engage in experience just for the sake of the experience, believing that every experience, holds some value. This is not a wise approach, but it is directly connected to their identity formation and what they deem necessary for their process of self-discovery. It is also key that the Holy Spirit’s role be given the proper place and reflection, educators will do well to draw from the thoughts of Willard (2002) whom I mentioned earlier, as an author he is sensitive to the role of the Holy Spirit and places the work of the Spirit in the right context. HTC can facilitate self-awareness and identity formation workshops to help students deepen their identity development. Students need to experience the interactive dynamic that exists between their moral self and their social environment. They are shaped by their social context but at the same time have an opportunity to shape the environment that is shaping them. The dominant force of change, though, rests with the social context. Educators need to assist students to realise more of “self” is changed than the social context. Also, applying wisdom in the selection of a person’s dominant social settings is necessary.

Understanding the various factors of influence within the process of moral choice will lead to a greater comprehension of the area of moral formation. I am also of the opinion that the Charismatic tradition might be approaching this complex area in a simplistic way. Therefore, this explorational study into this field has perhaps opened the eyes of the leaders, within the tradition, to the complexity of the subject. Studying the field of moral formation unveils a considerable amount of avenues of research into the various factors which may impact moral choices.

5.7 Areas for future research
Some of the issues the participants selected to present in this study were difficult to think of as moral, but nonetheless very revealing. It is what students considered to be the most relevant moral issues in their lives. It seemed, however, that there was an overlap in the thinking of the emerging adults between a choice that is difficult to make and a moral choice. General, everyday choices that seemed somewhat challenging to them were describe as moral ones. This particular observation, it seems, reveals the lack
of understanding and training that emerging adults have in moral thinking. It seems they have not been taught how to think logically and clearly about morality as revealed in their responses. Arnett (2006:307) mentions that emerging adults dedicate a significant amount of time to developing their sense of self. Surely morality should form a part of this process. Consideration of their personal moral identity together with their sense of self, would influence their approach to moral issues. Future research could definitely involve an exploration of how emerging adults shape moral categories for themselves.

I realised that the focus of the interview questions was concerned with how effectively the Hatfield Training Centre had succeeded in transferring their own moral code. This method and theory of moral education is explained by Van der Ven (1998:126) where he highlights the dominance of transmission among religious institutions. Transmission is the major method of moral education which HTC practices. This realisation revealed the correct focus of HTC on moral knowledge and how it was imparted. I have to question, though, whether this is the most effective management tool for the behaviour of emerging adults. Although it seems effective to have an initial level of moral formation, ‘transmission’ could not be considered the only perspective of a morally mature person. This leaves room for further study on the question of moral emotional education and which would be the best approach to take to develop the emotional side of emerging adults.

5.8 Conclusion
This study aimed at exploring the factors that influence the moral decision-making of emerging adults in the Charismatic tradition. The findings have been revealing and have led to some important consideration for my context as we are given an opportunity to play a formative role in the lives of our young people. Tertiary education is the last stage of formal education for emerging adults. Once this stage of life is completed, they will most likely find themselves within a structure that is deliberate about their moral formation. This area would be vitally important for ministerial formation, where ministers, pastors and priests complete their professional training. Students enter the field and are tested in every aspect of their training. At this stage they have either been well equipped to deal with the moral landscape of our world or they have not. But more importantly, their training has either facilitated a process of moral formation that shapes
moral character or it has not. Depending on a person’s own commitment and moral development prior to formal training for the ministry, their moral perspective and level of maturity should be established to a large degree. Students need to be made aware of this fact, so as to commit to re-evaluating the moral narrative of their lives.

This study explored the last transition of young people who are being theological trained and investigated how moral decisions are made. I found that emerging adults are influenced by several factors and choose to focus on three in particular areas, namely, knowledge, emotion, and socialization. The responses of the participants clearly communicated that all three of these areas bear weight on their moral decision-making. They revealed the reasoning process whereby they all engage as they attempt to clarify a moral dilemma and reference the knowledge of right and wrong together with levels of moral reasoning. What the research revealed was that their knowledge of right and wrong could only answer a limited number of moral problems as it became increasingly difficult to deal with moral dilemmas that had no clear answer. Participants, who successfully navigated these waters, used a suitable reference point that together with their reasoning provided an appropriate moral response.

This study only briefly explored the impact of these three areas, revealing the impact and necessity of considering all areas in the moral formation of emerging adults. Neglecting any one of these areas could leave a significant gap in the moral development of emerging adults.
List of works consulted


Hancock, B. 2002. *An Introduction to Qualitative Research.* Trent Focus Group, Leicester.


Appendix

Appendix A

Dawie Thomas
Hatfield Training Centre
Genl.Louis Botha Avenue
Waterkloof Glen
PO Box 33626
Glenstantia 0010

Informed Consent Form

This consent form is to check that you are happy with the information you have received about the study, that you are aware of your rights as a participant and to confirm that you wish to take part in the study.

Please tick as appropriate

<table>
<thead>
<tr>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Have you read the research information leaflet?</td>
<td></td>
</tr>
<tr>
<td>2. Have you had the opportunity to discuss further questions with a member of the research team?</td>
<td></td>
</tr>
<tr>
<td>3. Have you received enough information about the study to decide whether you want to take part?</td>
<td></td>
</tr>
<tr>
<td>4. Do you understand that you are free to refuse to answer any questions?</td>
<td></td>
</tr>
<tr>
<td>5. Do you understand that you may withdraw from the study at any time without giving your reasons, and that this will not affect future service provision in any way?</td>
<td></td>
</tr>
<tr>
<td>6. Do you understand that the researcher will treat all information as confidential?</td>
<td></td>
</tr>
<tr>
<td>7. Do you agree to take part in the study?</td>
<td></td>
</tr>
</tbody>
</table>

Signature ____________________________________ Date ________________

Name in block letters, please ____________________________________________

I confirm that quotations from the interviews can be used in the final research report and other publications. I understand that these will be used anonymously.

Signature ____________________________________ Date ________________

Name in block letters, please ____________________________________________
1 February 2011

To whom it may concern

I hereby give Dawie Thomas permission to conduct research amongst six randomly selected Hatfield Training Centre Year of Your Life students on the moral formation of students within the charismatic tradition.

I confirm that the students will be engaged on a voluntary basis and that all the information shared will be handled confidentially.

Yours sincerely,

[Signature]

Pam Ferreira
Principal
Hatfield Training Centre
012 368 2382
pferrer@hatfield.co.za

Jesus Christ - Hope for all people!
<table>
<thead>
<tr>
<th>Participant (by pseudonym)</th>
<th>Age</th>
<th>Gender</th>
<th>Ethnicity</th>
<th>Months Enrolled in YOYL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Participant 1</td>
<td>21</td>
<td>Male</td>
<td>White</td>
<td>30 months</td>
</tr>
<tr>
<td>Participant 2</td>
<td>19</td>
<td>Female</td>
<td>White</td>
<td>18 months</td>
</tr>
<tr>
<td>Participant 3</td>
<td>21</td>
<td>Male</td>
<td>White</td>
<td>18 months</td>
</tr>
<tr>
<td>Participant 4</td>
<td>20</td>
<td>Female</td>
<td>White</td>
<td>18 months</td>
</tr>
<tr>
<td>Participant 5</td>
<td>21</td>
<td>Female</td>
<td>Black</td>
<td>18 months</td>
</tr>
<tr>
<td>Participant 6</td>
<td>23</td>
<td>Female</td>
<td>Black</td>
<td>30 months</td>
</tr>
<tr>
<td>Participant 7</td>
<td>20</td>
<td>Male</td>
<td>Coloured</td>
<td>18 months</td>
</tr>
<tr>
<td>Participant 8</td>
<td>20</td>
<td>Male</td>
<td>White</td>
<td>18 months</td>
</tr>
</tbody>
</table>
D: Peter can you tell me about the situation you considered before our meeting?

P1: Yes. So I have recently over the last few months uh... been struggling I have fallen in love with a girl that I should probably not be allowed to fall in love with I am her leader and and in my context, um, she is a student and I am not allowed to spend a lot of time with her yet that is what I would like to do and I have struggled on a daily basis not to do that and have crossed the line a couple of times spending time with her which I know I shouldn’t have spent with her and uh, that has been the situation and then recently there has been a moral dilemma that she has become a leader um ... but it has not been the best thing for her to be spending a lot of time with me but we have been spending a lot of time together and I really like it and I know that she really likes it, But it's just not a good idea at the time and it's not right to be doing at this time. And that's the situation.

D: Why do you consider this to be a moral issue in your life?

P1: Because I know that its, I know that is wrong, um, to be taking her focus and her...and to be distracting her from what she is supposed to be doing at this time uh, and uh, we've both have made commitments to be doing very specific things working with very specific people at this time, and um, I think for me it is a twofold thing, it is firstly wrong for me to have made those commitments and those are our first priority uh, and so it seems wrong to go back on that and to put a focus on this relationship now where I know my focus needs to be on other relationships um... and then secondly it is a bit of a moral dilemma for me because I am and have been her leader and um... at the moment she goes with whatever I ask her to do so uh, I have sometimes it feels the ball almost lies in my court um... it can sometimes feel wrong because she'll come with me even if it is right for me it be wrong for her, but she'll do it um.. and then I feel bad because I know that it's not, that I've basically made her do something wrong, that she shouldn’t be doing.

D: Ok, good. How did you deal with this moral issue?

P1: Not very well at first hmm at first I think I just justified it and I, well, I firstly just did what I wanted to do, but obviously spending time with her I did enjoy it so, I kept on doing that and then I realized when it initially started happening. Sorry if you could just repeat the question, the initial the…

D: How did you deal with this moral issue?
P1: Well firstly I did not deal with it, I just did the wrong thing um, but at the time that I was doing it, I did not feel it was wrong I just um, the time, I would always spend the time and it was amazing, but then afterwards I would feel guilty because I would think about, you know this is not right, or um, I shouldn’t be doing this now um, and so it came to my attention with certain friends and people that I look up to, did speak to me about it um, and at first I didn’t like what I heard um, but in the end I decided to follow their advice, so I decided to spend less time, um eventually came to a point where I couldn’t spend any time with her which is okay, um and so I suppose dealing with the issue I just, I suppose I listened to my leaders and those around me eventually, not at first, um but I decided to, I realised that I didn’t have perspective on it, so I decided to listen to them and um, I suppose that is how I dealt with it and how I am dealing with it at this time.

D: Why did you make these decisions? Based on what knowledge?

P1: Um… I decided to spend time with her because I, well I, I, I, tsk, I kind of understand the question, but not so much based on the decisions to spend time with her now obviously, ha!

D: Well, to either spend or not to spend time with her.

P1: Or not spend. Um, I think the decision to continue spending time was based on, not really, it was just based on a feeling, I felt, it made me feel good and it's something that I wanted to do, and I think while doing it I felt very happy, uh, very alive… and, obviously when I wasn’t doing it, then that is what I was thinking about, so for me it was just a very emotionally based decision. Um, because when I thought about it, when I really thought about, I thought you know, this is not right, um, so I just knew it wasn’t right, but I just made the decision because of the way it made me feel.

D: Okay, can you tell me more about what aspect of your knowledge impacted your, your choice?

P1: Um… I think I can maybe answer in a twofold way, the first, when I decided to spend time with her it was an experience that I don’t think I’ve ever experienced before, so, I thought, you know, she, she just must be the one, this is, this is it, and I think I just placed a higher value there, so, I , in spending time with her, I, I realized more and more that this is who I want to spend time with, and I would quite happily just spend the whole day with her, and with no one else, and, one of the reasons when I also, well what came to my attention with, when I realized that this wasn’t right, was I started realizing, that a lot of my other relationships started suffering, and I realized that I started doing a lot of damage to other people, because my focus was all here for quite a while, and, I suppose when I realized, the big change for me, was also when I realized how badly I’d effected some other people, especially close friends and some that had maybe come to , to speak to me about it, um, so I think, knowing that, I, it helped me to, to make a decision, to, kind of, um, back off, um, so I hope that sort of answers your question.

D: Okay, good. Did your feelings play a part in making your decisions?

P1: As I said, uh, very much so. I think that this thing was very, uh, well this dilemma for me was very emotion, emotional. Um, the big struggle for me, is I struggle to think straight, um, when I’m, when I’m with her, or when I make decisions um, around her, so, um, some of the wrong things that I’ve done
around here, have always, has, have been heat of the moment things, um, just very emotional at the time, and I think, I think emotions cloud my judgment, and it makes me, justify. I think it's okay to do this, um, so I think, the, the dilemma for me was always, I would make a decision out of emotion and then afterwards, maybe when I'm away from her and the emotions aren’t there, then I would reflect on it, but very few times while actually doing it, I would actually think, this is wrong, this is not right. Um, when I'm spending time with her, I'm, thinking, this is right, this is life um, not that I think spending time with her essentially is wrong, but just because of the context, um, I realised what 'm doing is not right, so...

D: Can you try to describe your emotions more for me?

P1: Um, I think, my experience with a lot of people is that, after, I can only spend a certain amount of time with them before I maybe loose interest or I want to go do something else, everything in my experience with her was just very different, I would, I've, I, when I was with her, I, lose track of the time, so, so I, quite easily stay up the whole night, just speaking. Um, I think I just, when I’m with her, I feel fully engaged with all my, with all my senses, so um, I’m really listening to what she's saying, um, I’m, I’m sort of excited to hear what she's going to say, um, I think that just deep interest in who she is and what she's saying, and so maybe the emotion I feel definitely happy, I feel, excited most of the time, um, so I just, I feel like something comes alive in me, so, um, I feel connected, I even feel more connected to other people, and to life and I think that is one of the effects or the emotions around there, and, um, I think I might maybe go too far to describe it a bit as a drug, it really feels like there's something special that when I’m with her, I, I feel like a different person, not in a bad way I just feel more alive and more connected to the world around me.

D: Did any particular feelings, um, help you make the correct moral decision?

P1: Um, my initial thought would be to say, guilt, um, but, it was very short lived, so, obviously a feeling of guilt after spending this time and then, I think fear of getting caught out, so guilt and fear, um, but they ultimately didn’t make, make correct ones, it would just be, a, ah, wouldn’t make me make the correct decision, I would just kind of base decisions on guilt and fear to try and hold back and not go too far or do anything, um, for me I suppose it’s just, it was a feeling of, when I actually made the decision that this is, I need to back off and everything like that I don’t know how to describe the feeling it wasn’t a good one, um, well I suppose I would call it conviction or I don’t know what it is, but it was for me it was a very, very different feeling, I didn’t feel guilty or afraid at the time, I just, there was a realization um, I was busy having quiet time, and just the realization that this is um, this is not the way to go about it, um, I just realized that if I, I, I, I just had the realization that it was a disconnect between what I thought was right and what I was doing and I realized that if I really care about her that I do this thing right and I knew that I really cared about her, so it was just, it was more I don’t know, it was a thought process, but the emotion behind it was I think I, would say perhaps regret. I regretted going about it the way I had and I kind of from that, I decided I didn’t want to regret our relationship. Obviously my, I don’t see it as a, ultimately bad relationship so I don’t want to look back on it and regret the, the things that I did, I want to be able to be, um, happy with the decisions I’m making, I don’t want to be, have to um, hide things that I’ve done
and obviously one day if the relationship was to go further, um, which would be my full intention, I don’t want to, you know, be ashamed of the way we that went about things. So I think it’s just clarity of mind there, um, realizing that I don’t want to maybe regret.

D: Okay... anything else with regards to the moral situation and your feelings that uh, you would like to mention?

P1: Yah, I think I realised lately that um, bad way, a lot of my decisions have also been based out of fear I think that, um, I, if, if I look at it, I met someone that, for the, um, for the first time, someone that I really, really, really like, um, obviously now she's a, she's a girl and I’ve had um, for instance, girlfriends before but I’ve never felt like I’ve ever connected to any of them even as a girlfriend um, as this person, so, to me I think this initial experience of seeing someone very, very special and I think something developed uh, coz at the time when I met her, she was not, she was then uh, a student, so there was no legitimate way to pursue it at all, but I think in me a fear developed a fear that I would not meet someone like this again. So I think some of the decisions were definitely spurred on by fear, I wanted to um, seal, seal the deal, I wanted to make sure that we can establish friendship, coz I didn’t want to lose her, cause I was afraid that, you know, this is it, this is her, this is the one, um, if I don’t, if, if, I lose her, then I’ve lost um, the chance and even in, in recent times, when you know, when she has been a, um, she’s been a leader, I think fear has definitely motivated some of the decisions. I’ve been afraid of her moving on and losing her so I want to spend as much time as I can with her now, before um, there's a possibility that I can’t, um, and I, I, and recent, a recent change in me was to actually face that fear and stuff and I, and realise that it's not helpful and I actually don’t enjoy moving from that place, so to really, what really helped me was sort of giving that fear over, giving it over to the Lord, which changed my whole perspective on it, coz it changed it from being a rushed thing, because, and I realised part of the thing of not thinking, I would take, I think the fear made me, I took a stance, that I’ll take very single opportunity I get, coz I fear that I , um, miss out if I don’t take the opportunities I’m going to miss out , um, on time with her, on relationship with her and everything like that, and ah, at the, at the moment, I feel at a place where the fear is gone and even though um, there is still the moral dilemma, I can make better decisions because I don’t have that fear, so for instance now in our relationship, we can build a friendship um, but I don’t have to rush around at every opportunity, I can make decisions out of, I think, out of wisdom and not just out of opportunities, so, run, run every single time because the problem is, there’s, there's many opportunities, but then sometimes it's just, it’s not the right time, or I need to do something else and all the focus and before that, before this week, I couldn’t have that focus , if there was an opportunity I’d go whether there, whether it's right or wrong, whether I needed to focus with someone else now or do something else with anyone else, I would just drop everything, to go be with her, and now I’ve realized, you know, that it's not, it's not sustainable, it's not right and I think with the fear gone, I’m not actually afraid , I’m not afraid if she, if I don’t go speak to her now, that now this whole thing is going to crumble or something like that. That could also come from, cause I also feel more secure in our relationship, I know, that um, there’s definitely something mutual in it, that she also enjoyed spending time so, perhaps, if I think about it, there’s also been a thing of building, and now I feel much more secure in the
friendship, and I don’t have to keep wondering, you know, does she feel the same in this, does she not, cause I've gotten to know her better, so that helps a lot.

D: Mm… it's very good. I just want to pause it a while to change the batteries.

D: Okay, thank you for that Peter. Peter uh, tell me how you approach moral choices generally?

P: Okay, um, generally I obviously for me a big thing is the scriptures and I feel like I have a very good base knowledge of the scriptures which helps me a lot and change the ways um, when I started following the lord I did a discipleship course which basically reads through most of the bible. Um, over the course of the year, it does just a bit of the study there and that for me was a big foundation in my life and, I, even from there and from there just an understanding of the whole of scripture and trying to make a choice, uh, make decisions from there and so, even for most of my life walking with the Lord, it's, it has, I can honestly say, um, the scriptures have been a bases for moral choices. And obviously when reading and finding something that doesn’t seem to line up the way that I'm living, um, that would, um, I don’t have the right word, niggle on my conscience until I make it right, um, so, for most areas of my life it has been like that ,um, I think, I’m, I've not ... besides the situation now that we've been speaking of I'm not normally struggled, um with making decisions out of emotion and stuff, so this is also quite a new experience um, for me, I've obviously had my emotional moments and stuff like that, but I've normally been able to pull through and, um, make a different decision, so this has been quite, an actually, unnerving thing for me, because um, I don’t normally, I think, do things like this. But yah, I’ll definitely say, I think based on the scriptures and then I think definitely based , a big thing for me is on, um, my parents, I think, perceptions and things, things that I think my dad has said um, would maybe not right and wrong, but more around the ethical things, but I've, he's said , you know, you treat someone like this, um, thing around integrity, you know just for an example like, if you borrow someone’s car, you fill it up for them, and things like that. Small things that have shaped, I think the way that I see right and wrong, cause I would say you know, it's, its’ wrong to treat people like this, and it's not necessarily in the scripture, but then because of the way that my parents feel about it , and they've raised me in this way, I think I’ve lumped it into the right and wrong thing there as well , so I think I have a base set, which I think is very good of the scriptures, but then, above that I think I've got my own other set, which I think is formed by my upbringing. And then, being in the journey I think some of, maybe the bad things, obviously the scripture is a higher value, so it has been um, perhaps some values that my parents have that I don’t necessarily agree with or I don’t think line up with scripture, I think those have changed, but those have actually been the harder ones to change. Um, and so now, going through a whole process of um, very good discipleship and thing like that, even more the way that I make decisions has changed, and I think um, the big thing for me now, is, a lot of the moral dilemmas I feel like I’m facing, and even this one we're speaking about um, it's, it's, it's very difficult to find a black and white , um, decision-making thing, cause I can’t, even, even now, the fact that I’m spending time with her, it's not wrong, at its core , so I think I have to rely on um, those around me, uh, I think specifically uh, the leaders around me , but then I also have specific people that I really appreciate , uh, or respect what they say . And so normally , a, a final decision for me is made I think, um , based on those around me, I think specifically leadership and also those that I care about, um, when it comes to very very grey areas where, the scriptures
obviously has a foundation, but it’s not speaking to such a specific situation, and so I really have to, and especially when I, I know that I don’t have perspective on it, I really need to end up relying on that, I suppose, leaders and those around me.

D: Could you tell me more about your approach to moral decisions?

P1: Um, I’ve, I, Okay, I obviously, I have a conscience but I found one of the things I don’t do is actually trust my own conscience, I have, realized that I can really educate my, my conscience and I, I think, I also used to kind of just make me feel bad, then, well, not feel bad, but I felt bad for doing this, that was a general guide, but in studying the scriptures, I realized for me personally, there was a lot of things in there that maybe said it was bad but I never actually had a, um, a, like a feeling of, you know, this is bad or not so, I felt though as I read more and as I understood more, actually educated my conscience and felt like my conscience started to line up there, because, um, if I give an example around, um, piracy, I used to, uh, you know, copy a lot of cd’s, dvd’s all that sort of thing and it was never a moral dilemma for me at all, um, you know it wasn’t even a twinge on my conscience and things like that, but as I, grew closer to the lord, read the scriptures and you know, it wasn’t so clear, but I think certain things were revealed to me and I, I would start to get a twinge um, but then, at that time, it wasn’t actually clear right or wrong, but I made the decision then, that this uncomfortable feeling, there must be something in it. I didn’t make decisions to get rid of the things still for quite a while and I think eventually, that twinge just got higher and higher and I could ignore it anymore and stuff and so often for me I use that example, but I’ve had a couple of different situations where I’ve, where this twinge starts and eventually when the thing or this uh, you know this, this feeling that this is wrong, when it becomes too much to ignore I end up changing the way uh, that I’m doing things or making that decision. um, if that makes sense, so I think, my conscience for me is very much work as like a pressure, when the twinge happens, the reason I, I’ve realized that is that I don’t, the reason I don’t immediately respond to the conscience is sometimes, I do have a, I feel bad for no reason, or the wrong reason, I feel like I can end up, I’m scared of living my whole life based around right or wrong and then not doing anything, where there are some things that are just not clear, so I think I end up taking quite a liberal approach until it’s something that I can’t ignore, I don’t change, you know my whole perspective on something, cause I think I have in the past taken, you know, some extremes so I just base it, like if I get that feeling, um, then, I just kind of do it because I felt like, key now, I need to be obedient to the lord and stuff like that, but I just, gotten myself into a mess, doing that. And so I’ve, I’ve thought lately that that’s perhaps, that in itself is just following your feelings if you’re just following your conscience, because many times you feel guilty of something that you should feel guilty about according to the scriptures, so, it’s an interesting journey. But I really feel that I can, you can, I really feel, well I’m trying to educate my conscience, so that it lines up with kind of the right thing and the wrong thing, um, and so again if I come to, when I come to a decision where it’s a bit murky, um, then I will end up going to go speak to someone else um, maybe a leader or someone that I trust or anything, just try get a bit of perspective. I often find just speaking, speaking to someone gives me a lot of perspective on the issue, um, so I actually very, I, I, I don’t like to make big decisions without at least having spoken about it first, because often when I speak about it I get a, there’s a perspective on it, and I would have decided to do something, change something in my life, um, give away a whole bunch of
money or something like that, and then I, after speaking about it realize that I was mistaken, this is not the right thing to do. So I, I, really don’t, personally, I really don’t have a set formula I think on making moral decisions, I kind of, I follow, I, obviously I don’t try, um I don’t make any, as best as I can, or to the best of my knowledge of scripture, I don’t make decisions against that, but, most of the decisions I feel I have to make are very, are in a, grey area or perhaps I’m in a place in my life where I’ve made some of the big decisions, so I don’t think about that anymore. um, but on a day to day basis a lot of the decisions are very grey, um, so I’ve always liked the, the saying, that it’s not about right or wrong it’s about life or death. which I think can be used as a big excuse um, to just do whatever you want, but I’m kinda trying, that I like that as if I was to sum up, the way that I, I’m, if I’m not sure about something, then I try and look, is this gonna bring life or is it gonna bring death? um, because then I’m just, I’m, I’m just not sure, there are some things that I’m just, honestly don’t know, and I don’t think the scriptures will ever enlighten us whether this is actually right or this is actually wrong. Um, so I kind of just base it on what is the fruit, is it going to help this person, is it not gonna help this person?

D: Have you ever been surprised by any of your moral choices?

P1: Um, yes I suppose, but I think for me personally only retrospectively, like looking back on it, I was, well, I don’t know if that was necessarily surprised but ah, I’d been surprised at the result of some of my choices, cause sometimes I’ve done things that I honestly think is the right thing and I was surprise to find out that it was the wrong thing, um, I’ve often had the biggest fall back, or like um, punishment in my life from other people or um, you know consequences to decisions that I made from a completely pure heart, and pure intention. um, I, you know I’ve done something that wasn’t, I really wasn’t feeling malicious at the time and then the end result of that, I was very surprised to, and um, the decision itself was actually the wrong decision and it was actually the wrong thing to do but at the time when I was making it I thought this is it, this is right. And surprise when I eventually like, realized this is completely wrong, I should not have done this, um, had another thing to say about that...oh well, in contrast sometimes I’ve made completely wrongly motivated things and just done the completely wrong thing and then completely gotten away with it and no, um, no consequence uh, nothing from it, I’ve, I’ve realized that some things I’ve been able to do that you just get away with it completely then it seems like there will be no um, consequence for that decision, uh, which has led me to be quite sceptical of the idea of karma, at the same time though, I know that I’m answerable to the lord, but I find that’s actually never been helpful thing in my life, um, because it just seems so far out there, so, you know, at the end of your life, you give an account of everything you've done, that’s never been a motivating factor for me, I think for that comes down to the immediate present guilt that you feel, so, um, if I’m not feeling guilt, I normally feel fine, um, but I’ve known that’s not necessarily the case cause some decisions I’ve never felt guilt for and it’s been the completely wrong thing and then some things I have felt guilt for and then there’s never even been a consequence for it, um, and so that’s why I, I then I try, then I try go back to the scriptures, to try stay on that path, cause I can’t, at the end of the day I can’t make the decisions just on how I feel, but I do think it is quite a good indicator

D: Can you try tell me, maybe describe that uh, moral surprise, uh, more for me?
P1: Um, well sometimes I've, I've tried to do something for someone and I've really, like, I thought this is just the best for them, this is what I, this is gonna be like amazing, like I've, there was, there was not a clue, there was not a hint for me that this is, that this was wrong. Um, I'll give a, here's a, here's a silly example, I, I once did a, at school, I did a, I was in charge of doing the teachers appreciation, and so I, decided we, at an assembly, we're gonna get them some presents or something like that and while they were handing out the presents, um, I was looking for a song to play, so we played a pink floyd song of not needing education, which was a very offensive and horrible song to teachers, but I didn't think that it would be a problem, I just did it, and um, afterwards the fallout from that, I ended up, I, getting into so much trouble for it, and um, it ended up making me look like I was trying to create some anarchy sort of thing and everything like that and, and I was surprised to find that, that I felt like I'd really actually done something wrong like I, at the end of it I really felt like I'd actually gone and um, been malicious even though I know my original intent was not to be malicious, it was not to be, to do that, it was a genuine mistake, but then realizing that I should have thought more about it or I should have, I should have realized or something like that, so I think the, the, 'I should have' factor comes into it a lot for me, for that, that surprise, cause afterwards you look back on it, you're like 'I should have done this', I should have, um, thought about this more before I did it. Um, yah, because I'm, you know, you're never surprised when you do something wrong and then you get into trouble for it, but, well not me, I, if I'm doing it, I, if I get caught or then I can hardly be surprised.

D: Excellent, excellent. Does uh, social influences effect your choices, moral choices? Like family, church, your community, act.

P1: Um, definitely, I think, um, maybe more uh, more than anything else, I, I like to think that the foundation for my life is the scriptures, but even the scriptures apart from the church is, I think extremely dangerous and apart from a community, um, I think you can go on a very dangerous and slippery road, so, and definitely my, in my life the things, those people that you mentioned it's, um, the scriptures, my family, the church, um, those are the biggest influences on my discussions, but then I think friends come, I, well maybe friends comes into a big factor for me, um, not so much for most of my life, but ever since I actually started opening my life up to other people and really allowing them to speak in to my life, I've realized that been a, a big thing, I've realized that it's, a lot of them have changed the way that I look at things and the way that I even make decisions, um, and, definitely I think I'm a person who gets influenced, not quite easily, but if someone can speak into my life, if they, if they have that place they've built that platform, imp quite easily swayed um, by their um, by their input, whether it's for something good or for something bad, so, um, I, I feel like I'm at a place where I don't just, not, it's not moved on the opinions of others, but there's definitely certain people that, whatever they say right or wrong, is gonna have an effect on how, how I do things, um, same as I imagine my parents, if they were to, do something, I would, it would affect me more, um, and so I've many, many times, I've, as I'm getting to know someone I've thought more of them or I've put higher, a higher stock on their opinion and then I've done certain things their way and then I've only realized as I've gotten to know them further that actually the way they were doing things, I admired the way they were doing things but then I came to realize that this is actually not the best way to do something or it's not right, um, so... that I've come to
be disappointed in someone, um, so for me personally though, the, the, my wrong decisions have
definitely been mostly based off actually friends, um, bad influences in life um, they've been big sways
um, in making me, not making me, but influencing me to do things that I wouldn’t do, if I hadn’t known
them, I wouldn’t dream of doing certain things that I’ve done if I didn’t know specific people. um, and I
think even to go on the dilemma, the main dilemma we were speaking about, I wouldn’t, if this said girl
was not in my life, I wouldn’t, it wouldn’t be a problem, she's the, it's my relationship with her that is the
factor in my decision, it's who she is, I wanna do things with her, so it’s not for me a moral dilemma,
'um, to ... whether I should, stay, you know, focus on this, or be with this person or um, go help out
here, but it becomes a moral dilemma when she's in the picture cause she influences me, cause now it's a
thing of, I, I can...I should probably do that because that is what I'd normally do', but now, that she's here
um, what does she wanna do, if she wants to do that then, I'm great for it, if she doesn’t want to do it, I
want to do what she wants to do. So that influences me big time, you know.

D: Can you tell me more about how you see these social influences?

P1: Um, I think it would be impossible to ever realize how much it has or, or to separate it, but, if, I, for
one didn’t have the parents that I’ve had, I, would just not have made, I think the decisions that I’ve
made, I might have made a decision still for the lord, but, I wouldn’t of, um, I think I wouldn’t had a
very, perhaps, I wouldn’t have had a very, perhaps I wouldn’t have had such a strong, uh, foundation or
um, maybe a different, I'd probably have a different perspective on things if I wasn’t at the church that
I’m at, um, I think I would probably see things completely different obviously the church I’m at is
completely, has, has formed a very big part of the way that I see the world and the way that I see the
world changes the way that I make my discussions and everything like that, I’ve bought into a certain
vision, a certain way of looking at things, um, something that has stirred in my heart that I connect there,
so, and I definitely imagine that I would react differently if I was in a different setting, I think at the core
though I would still, I think it doesn’t take away from a decision for the lord and to follow him, but the
way that, for instance I do ministry and that I engage with people is simple based off the influences of
those around me, I’ve learnt it from other people, those that have, um, made an impact in my life. So I
think, I am, I’m not just simply a product of everything around me, but a big part of who I am, a very big
part is, is simply a product of those key influences, which makes me think more and more about the,
responsibility I have, in terms of who do I let to speak into my life, who am I allowing to influence me
actually, um, and so even now I feel quite comfortable with the, the people, that vie, that I have allowed
and the place that I’m at so I don’t feel like it takes away from anything, and the decisions, I feel like I am
making the right decisions, um, cause I’ve definitely closed off doors to people and things that were
influencing me before, um, classic example, definitely what used to influence me when I was at school
was uh, when I was at school was, just maybe the, public opinion or the kind of pop culture ideas of like,
what I thought majority of the other kids were, wanted, well, or were thinking maybe, um, that, maybe I
didn’t go that way the whole way, but I, it, it influenced the way that I’d make decisions, the way that
I’d, the way that I’d dress, um, what I’d be willing to speak about, how open I’d be willing to be with
my life and um, since coming to the church and things, that kind of doors kind of closed and I realized
many factors that I used to take into account when I made decisions what I’d speak about um how deep I'd
go how willing I'd be how open I would be with my life realize with that door closed if those factors don’t
come into my decision-making anymore I don’t care what those people think about me anymore. But four
years ago I definitely cared that came in every time I would try and do something I would factor in how is
this person going to feel um, because I actually it meant something to me if that makes sense. And so
now I am surrounded by a lot of people, which I feel, are much better factors to take into account when
making a decision. With some of those guys where probably not good factors in my decision-making
process.

D: Anything else you feel to consider in how your knowledge, feelings and social ah influence’s impact's
your decisions.

P1: Um all I can speak from here just a personal thing and something that I have realized I, emotions do
play a big impact in our decision-making um but it is something we can choose to learn to manage, or we
can let kill us, or we can kind of overcome and actually manage and I not as a cop-out I really am
responsible for the mistakes and things that I make, but I know that emotions never actually played as big
a role as it has for me in the last three or so years um before I came to the church here, before I came to
year of your life and everything. I was very closed emotionally and with my life and I think a big
difference for me, I think I was quit dead emotionally, in a sense of I did not engage with my emotions I
would just sort of tuck tuck them down and part of the process the discipleship process made me instead
of, cause I used to, I honestly used to look at emotions as just a bad thing, because you see someone
making a decision out of emotion emotional place and they just do um just it is a complete mess and
coming to realize that emotions are not a bad thing. Something that can actually be used and that it is
actually, life is... without emotion is just pointless as well, there is it would just be a terrible terrible life.
So a change in my heart wanting to actually fully experience emotions how they meant to be experienced,
but then for that stage living for 18 years not engaging with my emotions, obviously having emotions but
I think not dealing with them correctly, just shuffling them to the side. Now over the last three years I feel
like I have gone on a journey of actually trying to embrace my emotions, and it has been quit messy I
think in the emotional area, cause I have experience emotions that I have just never experienced before
cause I just never allowed them to come out to go into their full flow. And so made some terrible
decisions that I thought I had to make because I thought I just can’t get out of this place, this place
because I just never experienced it before and now if I feel very... I feel even over the last week and stuff
like that and this, this has been a very different emotion to have freedom to act fully with your emotions
and then not be wrong, but then to realize that wisdom is better in the time never been a big factor for me,
now for the first time having to deal with this wisdom is better even though everything is right and um
has been quit an interesting journey and stuff like that and I have realized that I have a choice. Even at the
beginning of this week I was in very terrible emotional place but I had a choice to stay in that emotional
place and I have seen guy after guy and I can even name people that have stayed in this place for months
and stuff like that. And I just the choice simple like I just realize, I just realize I don't have to live in this
terrible emotional place so I made a choice to find a way to get out of the thing or too, I realize that is not
a right place to be, or this is not a place at least that I wanna live, I don't enjoy life in this way. Um and so
I think managing my emotions properly is a big part for me in making decisions because I don’t wanna,
the temptation is to go to swing the one way and to live fully in your emotions, but just for me, always, just always ends up in depression and unhappiness. Or the other way is to completely push it aside and I found both ways are just not the way to go, so the third way for me what I am trying to is to embarrass it in the right way, but it is quite a difficult learning process. But I think I really feel like, I am making progress there and getting better um, um one of the healthy things has been to actually express the emotion in healthy ways I never use to do so. Um things like writing songs or doing certain things that I like and everything like that just a way to get it out in a healthy way. Um another healthy that I have found was actually prayer but like very very intense prayer where you just basically express exactly what you feeling to the Lord can be actually a big emotional helper it is not about find a ,even a point of it, it is just about expressing that emotion and stuff. Um so yah I wanna obviously I wanna move to a place where I can harness my emotions probably to make better decisions. Um and not obviously be led by it, um but try and find that balance, which I am honestly at this stage not sure where it is, ‘cause I do not think I have experienced it fully, but I have experienced little pieces um of that. Um and so I think I am quite excited to see um where that will go. I think the challenge then is just is to every, when your face with a new emotion um and you do make mistake from it not to let you, not to let me, let it like break you down completely or let it get you down too much but then to realize and then to recognize that emotion and then to the next time that comes, then you are more able to deal with it. Um so even even now in this last thing there has been certain other emotional experiences that I have has, that have helped me, I haven’t ever had one exactly like this, but a certain specific journey that I have gone on with that has helped me to deal even now, to deal with for instance just learning how to express it, has helped, a to express my emotions properly where it doesn’t damage someone else has definitely helped me over the last week. Um experiencing something I have never experienced before and now with the whole perspective thing, I think a perspective is gone help me, whether I experience something completely new that I can’t possibly think of, but it is definitely helping me now, like I feel like this whole emotional problem that I have had is under control at least for now and I know what to do, I know how to manage it and I can actually make a wise decision from it. Um yah so that is where I am at I think, I think for me the biggest factor has been for the last three years emotion affecting my decisions, and I want emotion to affect my decisions, I just want it to affect me in the right way, if that makes sense.

D: Excellent, great Peter thank you very much, that concludes our interview, um thank you
Appendix D

Interview 2 with white female participant 2: Pseudo name Rachel

D: Interview 2 with Rachel Dawie Thomas Masters, Great. Thank you Participant 2 for coming...

P2: My pleasure.

D: Um and for talking to me about this particular um how can I say area of your life. Rachel can you tell me a bit about the situation you consider, the moral situation you considered before our meeting.

P2: Ok um in detail or just specifics?

D: As much detail as possible.

P2: (Nervous Chuckle) Um ok it was with one of my boyfriends.

D: Yah.

P2: It was matric around there and um yah we, yah, I didn’t completely understand um relationships then, but that is not the point, I knew what was wrong and right. But um yah we simply (clears throat) we were alone together and um in a room, and um obviously you start kissing and everything.

D: Yah.

P2: And um it got a little um too deep’ so um I knew in my head, at the back of my head like I always grown-up with my mom telling me what is wrong and right, how to handle relationships and stuff so I knew, so I always had this consciousness that what I was doing was wrong, but yah so um it got to a point were, um like we were both completely exposed (nervous chuckle). And um yah so we were kissing and everything and obviously touching one another and then we were about to sleep together but then, something told me, that no I wanna, you know I need to keep this part for my husband, and I know what I already did was completely wrong and I knew that my husband one day would not appreciate that, so I felt so guilty and um and then eventually I just basically switched on I said I can't do this and stopped just before it happened, um so yah, um even though we didn’t have real sex, we did do other things, so um yah and I asked him to stop so we both stopped and then I had this really, really guilty feeling in my heart, and um yah so I for the rest, for a few weeks I did not speak to God or anything, cause I was so guilty and stuff.

D: Good, thank you for sharing, how did you deal with the moral situation?

P2: At the moment at or...?

D: In the moment yah.

P2: Well obviously like I said um probably the Holy Spirit convicted me, ah He probably did from the beginning but I was not listening, but then you know I think at just before anything worse could happen I just really just felt a strong conviction to stop and it is like I said I switched on I was like what am I doing
and um yah so I stopped right then I really felt guilty about it and um I was really overcome with guilt and shame as well that I did such a thing and I had done things in the past as well but to think that I keep on going back to it you know and um yah I just also you feel cheap and stuff so yah.

D: Anything else about you know are you approached making your decision

P2: Also in the moment (nervous laughter).

D: Yes, yes, yes…

P2: Um okay like I said um I’ve always wanted to keep my virginity for my husband like it’s really been this thing. And my mom has really emphasized it my life and build it into me that my body is only made for my husband one day um but obviously I slipped so um hmm…yah um just that conviction I guess just helped me I think it really helped me to stop and yah like I said it was one of the main things I really wanted to keep myself for my husband and for that wedding day that one wedding day to come and to give my all and stuff and yah so.

D: That's good.

P2: Yah

D: Why did you make the decision you made um based on what knowledge would you say?

P2: Well um ever since I was small um my mom read the bible to us and everything she always, she often emphasized things on moral issues and um yah she, she really tried to um her best to keep us pure and to build it into our brains you like no guys allowed to touch me you know it is just out um she…she barely even wanted me to date so just the fact that I had a boyfriend was already against her rules um so I guess yah I have always been brought up in a Christian home and my mom is very strict on those issues so that is how I had the knowledge not to do those things um yah.

D: Can you describe that knowledge maybe to me more in more detail?

P2: Ok ah well obviously when you have bible study or whatever with you family, those things come up in the scriptures of you know how you um sexual immorality is wrong in the sight of God and um so it was really emphasized um and what else um... yah just basically that it was unbiblical and you were meant to be pure until you were married like that is just the scriptural thing so that was really build into me I guess um yah so basically from the scripture and my mom really um really trying to make me understand why and stuff so yah, hope that answers your question.

D: Did your feelings play a part in making your decisions?

P2: Do you mean feelings like towards the guy?

D: Both good and bad.
P2: Oh um, yes I guess it did obviously um I think it begin in the head like whatever you think you
know like if you have lustful thoughts towards a man you have already kind of committed adultery, so um
I think it really does all start in the head and off course I really did like this guy and stuff so my feelings
were quite overwhelming so I mean yes I think if you’re in the moment and really have a these feelings for
a guy like obviously sometimes your feelings can take over your convictions and I think um yah I think it
did not that it is an excuse but I mean yah I guess yah it did. (chuckles nervously)

D: Hmm... Can you tell me more about your feelings try and describe them for me?

P2: Um well obviously I thought it might have been you know obviously I am a human wanting to
experience these things as a girl and everything, obviously I think most girls probably would think about
it. Um you know being with a guy and feeling the romance and everything, so I guess yah that could have
been a feeling um and obviously if you think you know at that stage you think you’re in love, so your
constantly thinking about this guy, so um when you have this opportunity you think no this my
opportunity I should grab it, but actually it is the totally wrong way of thinking um and yah I guess I
guess my feelings yah they sometimes like I said they can really take over like convictions in your heart
and um yah that is about it. (Nervous laughter at certain point of the interview again)

D: Ok yah no it is good, tell me more about maybe the feeling that kept you from doing the wrong thing?

P2: Um the feeling ok obviously I said I felt guilt and shame and to think that my build so much into my
life, so much um biblical and everything and I you know even the fact that I might have had a relationship
with God like I pray to him and everything the fact that knew what he wanted and I went against that um
felt like I hurt God like it really made me I really had this big feeling of guilt um but what stopped me
from doing it um I really just think it was the spirit of the Lord in me like I think he was telling me to stop
from the beginning, but that one point like I think his conviction upon my heart was strong that I just
couldn’t go further I just had stop like you know um I know was already, already went so far, but if I
had gone further then everything would have been lost like to me yah, um yah so I think yah um I guess it
is just the Spirit that convicted me to stop um and obviously I had so much knowledge about it and stuff
what I shouldn’t do so also the knowledge of it, um and disappointment of just people and maybe getting
pregnant and because I am so against abortion and if I got pregnant in that moment, and I had like,
imagine me getting pregnant at such a young age it was such a scary so that knowledge I guess as well
helped and abortion and their I am like in this situation so ah I think that also like afterwards it struck me
so hard.

D: No it’s good, anything else about your feelings that you wanna talk about or describe to me?

P2: Um well in the spiritual sense I um like I did I was seeking the Lord in that time and I know that if
you have it takes quite a bit of your thoughts and distract it distracts you quite a lot but I mean I really
was in that place of seeking God and stuff so um but besides that I was worried now um how does God
feel about me like after that what happened I was like am I gone get back to that place with God that I
was before and I knew cause I’m that kind of person that feels guilty for a while so I am just thinking is it
gone take me weeks now to get to that same place with God so it bothered me a lot and I didn’t know
what to do with this guy like I didn’t know how to deal with these things and, and um I was also I was actually looking for real love and was young and everything but um obviously it was the wrong thing the wrong way to look for it but yah I think um like I yah I felt guilty about what the Lord was thinking about me and if my mother was to find out and everything um just all these feelings of guilt and disappointing myself I was so disappointed in myself as well like I um yah I think yah disappointment in myself was just very overwhelming so um I don’t know I didn’t really care about myself for while after that so yah just a lot of shame and guilt feelings you know yah.

D: Okay good um tell me how you approach moral choices generally in general?

P2: Um okay well I said I do believe that everything you are is meant for your husband one day your body and everything um your wife in in a guy’s case morally um yah and um I believe in courting so um I think I think courting is the best way to approach if you wanna get married to someone is to court well now I do back then I didn’t um yah and I can I know where to put boundaries with a guy don’t, don’t be alone with a guy you know unless he is your best friend or something but I mean if you really like this guy don’t be alone with and obviously you should know where he comes from before you try anything with the guy so to know him well and I also believe now that you should get married um I have always I have always known like what I need to do in a situation so yah.

D: Tell me more how you may be approached other moral issues? Lying or stealing or something how do you approach moral decisions that come at you on a daily basis.

P2: On a daily basis um well let me just say um last year my main aim was just to seek the Lord I did get that but it was a long journey but um I think once the Lord sets you free and you understand the knowledge of his love from head to you place into your heart I think it is much easier to face every day things like that like being having integrity and honesty and how would I face it um once again the holy spirit convicts me so I believe that you need to constantly walk in the spirit and um when I face a situation and it’s a lie since it is in my heart I can remember it much easily and therefore it will be harder for me to lie and the conviction stronger because I know I know exactly how the Lord feels cause he is in my heart kind of thing. So um when I face a situation where I need to lie or whatever in any situation um I really the spirit really helps me to think about what I’m doing first so it’s not just a um you don’t think twice you know you don’t think twice so therefore I have a choice and so also know that you have a choice in everything you do and that it is gone affect your life one day so just all that knowledge as well helps to it, you know how it is gone affect your life, what is gone come of this if you, if you do this thing wrong or something um yah I guess that is how I try to live every day by the spirit leading yah.

D: That’s good, tell me have you ever been surprised by a moral choice you made. Either a wrong one or right one?

P2: Have I been surprised um..... Yes I could say that again it is another situation with a guy um after that incident um I had another boyfriend (chuckles). And it was a more serious relationship yah um I think it was the same situation, but this time I think I really learned from the past so... so the moment it went somewhere or like too far I knew immediately where to stop but the thing is I really the thing is I didn’t
really start in the first place I knew where the guy wanted to go, but I knew where I stood where my boundaries lay so um…. like for me(chuckles) I think I know it’s weird a purity ring really does remind you like if you’re about kiss a guy or go anywhere with a guy you just see this ring it really does remind you a lot so I think I know it is just a symbol or whatever, but um it just reminds you that you are pure in the Lord and everything and that no guy has a right over you, you know only your husband has a right over you. But when you are not married no guy has a right over you so I think in the same situation I did surprise myself because um obviously again you want to go there with this guy but then you don’t want to go there because you know circumstance…. um What is gone come of it and, and I immediately stopped before anything went too far I felt very guilty about it and I thank the Lord that he gave me the strength to stop you know and yah, yah and if you respect yourself then you are not gone want to do these things because letting a guy touch you or anything is losing respect for yourself and sorry that is the one thing I’m that one incident I lost a lot of respect from myself a lot of issues, come up like from the past issues, come up and so I think respecting even me respecting that guy you know what about his wife one day so it is not just about me kind of thing um you need to think the bigger picture um like you know um I don’t want to ruin his life and his marriage one day because of what I have allowed to do with him yah um yah again all that knowledge just yah but I mean in that moment I knew I had made the right decision and I was very grateful for the Lord to give me the strength for that again the holy spirit to convict me yah.

D: Ok, so were surprised by the fact that you made a right choice, that you didn’t think you were maybe gone make or were able to make.

P2: Um I knew I had the capacity to say no I really did know and again if I am the Lords child I have I have all the um what’s the word all the power to say no to a situation um I was able to go further I think but if I hadn’t said no and if I had just been like no… no… If I said no and I kept to that decision like I did then yah it ends up right but the thing is if I, I think if I like let go do this and I you not that strong about it I probably would have carried on you know so when you make such decisions and you in that situation you need to you need to respect your own answer as well and um if you say no then it is a no and your convictions you need to respect your convictions and what you have learnt over the past years and simply relationship with the Lord you need to respect that because if I went overboard again I am hurting the Lord again and myself and a lot of other people. So yah I guess yah I guess that…

D: Hmm... That good um does social influences affect your choices like family, the church community, et cetera?

P2: So in other words do I may be get influenced easily.

D: Yes

P2: Or

D: Um, yes and if so how do you see that affecting your choices.

P2: Um ok um I think when it comes to friends or social acquaintances, family or whatever um I think I think have a strong opinion my own strong opinion so I am not too easily influenced maybe go with the
flow for instance um high school friends I knew what was right and wrong so I won’t follow them I did
get influenced. I have looked for the better influence, so um yah I am not too easily influenced. But I have
made bad decisions with friends you know, but that was because I wanted to um I don’t think it is because
they swayed me too, yah it was just

D: Could you maybe tell me more about how you see different aspects of your social up bringing your
community, your church, um different external influences, you see influencing you morally processing

P2: Um, okay community friends okay, um okay, I guess okay well I guess um, in high school I was in a
youth group I don’t know if you knew that and also a youth leadership group so you well equipped there,
um I think maybe also one of the main reasons why I was influenced (nervous giggle) so yes youth
groups um and my youth leaders, um so yah that outweighed the bad ones um, even k I had a bit of both,
um yah so I think also examples like you know say there was a youth leader who was 20 something and
um I could relate to them and just having led very good example made it easier for me to live. What do
you mean by um, outside influences or what?

D: No, that that which you are addressing now is exactly what I’m talking about its good. Anything
else about that that you would like to mention?

P2: Uh, shew no not really not much I can think of or maybe I could say family wise not my own, my
own close family like outside family say my dad’s side or something um they had a lot to say about um
they not really a godly side so they have a lot to say about you know um going out and drinking and they
do it themselves so…so... if you ever in contact with them it’s kinda they want you to do it with them you
know it is like part of the family thing and everything so they will have some wine and smoke and drink
and um talk about relationships in the wrong way so it is it quite does if it if your around them a lot and
since they are your family think it is gone have a bit more influence on you for me it is like that um and
you mos don’t want to excommunicate your family from you so you are gone have to be around them
sometime and um I think it has influenced me a bit how the family thinks um moral issues as well um so
yes but just need to know like I said where your boundaries are and who your serving kind of thing their
serving the god of drinking and in other words the devil, you serving the one true God you need to make a
stand you can’t compromise I think compromise is a big thing so um to be careful when you start
compromising it is gone be harder to stop um so before you even think about compromising you need to
go back to the root of your relationship with the Lord and stuff like that yah..

D:That is good, that’s very good anything else that you wanna…that you can think of um that you
consider in and that influences your moral choices with regards to your knowledge, feelings and a social
factors.

P2: Um ok I love to read I guess and reading romance books and even watching movies, I think movies
has got quite a big impact on you um and if you watch too many of these movies that have cheap romance
in um moral truth like you just see there especially like these series where it is like or like a comedy or
something married couples and they just skip from one to another, um I think that is a good influence in
your life and even just teenage series or something um where they make love so cheap and not only love

146
but um just respecting others you know um I don’t think that is a good influence so I try and stay away
from that and I love reading so um if it is a novel or whatever um you know you kinda you can’t let you
mind wonder so I’d rather not read those books anymore um maybe a Christian book um yah um I think
those are some of the things that might have influenced me a bit um yah. I don’t know if that answers the
question good

D: No that is very good, so if you consider your, what you know and what you have been taught, what
you feel and how you deal with your emotions and your actions past and present how your family and
things have influenced it um and how you make decisions, anything else you wanna mention.

P2: On how I make decisions.

D: Yes moral decisions.

P2: Ok well I have made decisions like um since I brought up that case with the guy I have made
decisions concerning that of of the guy I am gone have one day, so in other words I don’t plan to date I
plan to court the next guy and in that way it makes temptation less because you have to be around people
and everything and also to never be alone with a guy kind of thing, yah to try my best in that aspect or
that situation um decisions like um even honesty being honest totally honest open having a friend that
keeps you accountable I think is good. Asking your family to pray for you to keep you accountable as
well um yah and to keep on you know having the knowledge of the word from your head to your heart I
think is quite an important step so you need to if we can understand why you need to do it like this and
not like that and yah such decisions and…um yah and to always walk in the Spirit I think because um the
Spirit is the one that convicts you so if you know the Spirit well then it is gone be easier to resist
temptation and also I think friendships as well as I go into varsity and stuff to also know which friends to
choose um has quite a big influence, cause if you mix with a group of friends that love to drink and party
and everything um then obviously they want you to go out with them and to always be in that situation
you have to be like no….no….no and sometimes you can get tired of or you can get weary of telling them
no, it can be a temptation so I think to stick with friends that will believe in the same thing as you and
Christianity and that are able to keep you accountable so you can speak to your friend about something
you’ve done they can be like that was wrong it…so you can do this or that or just good advice um to
always keep a good role model in….in… hand or sight whatever yah I think those are some of the
decisions I have made that I can think of now yah.

D: Excellent thank you Rachel, I appreciate your time that was very good.
Appendix E

Interview 3 with white male Participant 3: Pseudo name Kevin

D: Thank you Kevin thanks for coming. Um thanks for giving of your time to talk to me about this particular area of your life. Um Kevin can you just described the issue to me that you considered before our meeting.

P3: Um I think as foremost men if the problem of sexual purity being pure in the Lords eyes and just acting in that constantly even having your thoughts in check not, not doing things that are inappropriate by ex. masturbating and things like that I don't know just yah living a pure life.

D: Excellent good um how do you deal with this moral issue in your life?

P3: Um I think I think it's a combination between a desire to do right thing but then also head knowledge um I find myself not really knowing why am trying to do the right thing and just do it because it, it is the right thing because I've been told so I have been brought up with a certain way of thinking that this is the right thing and it also my beliefs being a Christian also then saying well this is the right thing and obviously yah sometimes just well yah

D: Ok can you tell me more about just about how you approach and that decision?

P3: The decision not to engage…

D: Yes

P3: Um I don’t know I my basic thought pattern would probably be um is it worthwhile do I see value in doing and the value is measured in in my emotional state at the time. Am I feeling bad, am I feeling good is it something I just wanted to do or if it is something that I think will make me feel better and then from there I’ll go and I’ll say well it’s worth it or it isn’t type of thing.

D: Okay excellent good um why do you make this decision um based on what knowledge how does what you know impact this decision?

P3: Um I think the decision to not engage or to engage.

D: Either or…..

P3: Um I think the decision not to engage comes from I don’t know just comes from seeing the effects of, of… of… what it does in my own life and then also in other people’s lives one of the things and then also it comes from the knowledge of the Bible from…from where the Lord warns us don’t do it, it is bad for you don’t do it, it is bad for you. I think it actually starts there and then flows over to seeing the effects of being bad and…and not being conducive to…to day to day living in a sense.

D: Can you describe that biblical knowledge more for me?
P3: Ah... um, ah I won’t be able to give you a direct references and things like that but I mean it is just one of the main themes being well that is been preached throughout my life to me from various places and a its hmm... way to describe it, it’s vague but its...its...its build in type of thing I think it is easier for me to believe what I have been taught without really looking into it from seeing the results of...of...of doing of engaging in the wrong way kind of thing. So yah I know it is in the Bible, I know it is there but.

D: Can you tell me more about how you access that knowledge at the point of decision?

P3: Um... I don’t think it is like a purposeful access I think it is just more, it’s been, it’s been but inside me so much it has come from so many directions that it is, it is part of me and it is not like a conscious access it’s just this is how it is, um it’s something that I do, that I do feel, is...is...is of great value to keep purity. Um but I do not think I act in that always much the time I don’t act in that, but it has been, it is something inside of me, so it’s just their it is part of who I am.

D: Okay, anything else you would like to describe to me about your knowledge, and your experience of it?

P3: Knowledge and experience..?

D: You’re moral knowledge yah and your experience of it?

P3: My moral knowledge, hmm... ag... there’s not much to say I think, my moral knowledge is something that...that I said is a part of me, it’s something that has been built into me by parents, by people I see as my role models and it is something that I feel is just conducive to me, so it’s...it’s, it’s not a problem for me to believe or act in this way, act in this way sometimes yah... other contributing factors as well that affect my choice obviously, but I think much of the time I am able to say no, to make the right choice and stay on the straight and narrow.

D: Ok good, did your feelings play a part in making your decisions?

P3: Tremendously um I have noticed that um obviously the biological effect of it making you feel better it is something that I go back to when um, when I am, I am when I...when I feel upset when I feel angry, when I feel overwhelmed it is something, that I start to strongly consider when those emotions are...are there when the negative emotions are there, when I am happy it is no usually much of a problem. Um obviously when...when it was a habit it was more of a thing I would sometimes just do it, because that is what I did um and then there would be no kind of decision about it or no choice about that I think the feelings play a very, very large role prominent.

D: Can you describe it to me more in detail? Maybe even attempt to label some of the emotions?

P3: Emotions I think, the emotions that I, that I...that I feel affect me the strongest is um is a sense of rejection I think it helps me take my mind off, off whatever, whatever I feel the pain from and um helps you too forget, and the obviously the good...the good hormones are released and you just kind of walk away feeling better physically and then that kind of spills over in the emotions. Guilt wise I think after...after the act it...it got, it got to a point where guilt wasn’t that much, wasn’t that much of a factor I
was able to disconnect myself from feeling guilty because I there was some stages in my life where I just felt very upset and very rejected, very sad so much at the time anything that made me feel better was...was good it was something that I accepted if it made me feel bad I just stop thinking about it, disconnect it, and it wasn’t that much of an issue and I think that is why it progressed into a...a habitual thing. Um I think I that…that’s the…the predominant emotions, um anger isn’t really an issue when I am angry, that is not really an issue, when I am happy it is definitely not an issue, ag so basically it is that rejection and that, that kind of pain from that, that activates that desire in me I guess.

D: Do you feel that you have control over your emotions?

P3: To a large degree no, I...I think physically inside I let it kind of dictate my long term decisions and things like that, short term I think it doesn’t my emotions don’t, don’t cause me to act out physically, but I think that is very much just because I don’t do that, but I think it does, my emotions affect who I am very much in my interaction around people know in a long term scale. And do struggle and it also I think it depends which emotions they are, so but I think I let myself be controlled by my emotions quite often.

D: Can you tell me more about how you understand your feelings in this, with regards to this particular moral dilemma?

P3: How I understand my feelings, um…I am not really sure how to answer.

D: Um where they come from, or what is the origins of them, what are they there for?

P3: Um I think they come from, what I have found and what I find at the moment having desire in my life and being led by those desire’s instead of being led by what I know is right and things like that, I think of a recent situation where I had an attraction towards a girl and I let that take control of me, and my emotions just, my emotions just kind of went on a roller coaster ride and a yah ag the outcome wasn’t too positive and that was the type of thing just looking at my life. That is a recurring theme being rejected by someone, when I have let my emotions kind of control the situation and the relationship with that person and then that sent me in to quite a, quite an intense painful session or season, um , yah. I think that’s basically what causes it much of the time, is … and what I also think has caused that, that, that rejection as well but to a much smaller scale is my, my, perception of how people experience me and uh, yah, and that, that the way I perceived people experiencing me was very much in a, they rejected me and things like that and that would also cause that, it would contribute to the emotion

D: Anything else you would like to describe to me about your feelings?

P3: No, I think, I think that’s good.

D: Excellent, good. Tell me how you approach moral decisions generally?

P3: I think the first question I ask myself is usually um, who will it affect. Um, will it , um, if its, if it’s people outside , outside of just myself, then how will I affect them, is that effects something that I’m willing to live with , if it’s negative, um, and yah, how much am I willing to live with it type of thing, if, if , if I am willing to, willing to live with it. Um that’s usually the first and then if, if it’s not gonna effect
anyone else to see what my emotion state is in and if it’s in a painful mood I, I, I generally don’t really
care too much about my own wellbeing and then a lot of things could go, type of thing, it depend what is
the situation, um, there are things that don’t, that I don’t, that don’t really have an effect on me at the
moment, things like substance abuse and things like that but I definitely find the, the sexual , um thing a
very grey area when I’m in a bad state of mind, so it, it depends on the way I approach it, it also depends
on my emotional state. If I’m in a good state, usually I’ll choose the best for myself because I don’t want
to be miserable. I think that’s usually the way I look at it, if it will affect others and how much so and if it
will affect me, if I wanted to or not.

D: What’s the biggest challenge for you with regards to moral decisions that you make?

P3: Um, objectivity I think, is my biggest challenge being, being so controlled by my emotions I think
it’s, it’s, it’s very important for me to take a step back and say well my emotions say this but what does,
what does my belief say, what does my moral standards, and um, and then to be able to make a decision
from that , to say well it’s bad, don’t do it type of thing, being , being , being in a sense led by my
knowledge of what is right and wrong and what is good and what is bad

D: Can you tell me more about that experience?

P3: I think it is very much described in my emotions, my emotions they very up and down so my decision
could be one thing now one thing later and, and just trying to keep balance having a pattern in my life
saying this is how it is this is how I live type of thing and that objectivity thing I think helps very much,
or will help very much I don’t know I don’t think I have experienced it to a large degree but I think if
I…if I look at other people’s lives who I find as a role model, as a good role model at least I see that, that
it one thing that…that they are able to do, they are able to step and say well this is good I am gone do this,
this is bad I am not gone do that, I am gone stay away from that, not be ruled by their emotions. Now I
look at the people in my life that aren’t good role models and they are very much in the same place as
where I am, where emotions is a big thing, so they struggle with their emotions trying to, trying to control
trying to have some sort of perspective but if your emotion is your perspective and your emotions are
going up and down then your decisions are never the same, yah it is not a good place to live I guess.

D: Good, good have you ever been surprised by any moral decision you made either good or bad?

P3: Um, um not that stands out particularly, yah I don’t know, no not that stands out I’ve…I’ve no I don’t
think I have I think when I look back I have always just be able to see clear progression to bad places and
clear progression to good places and so it is not a strange thing for me to see or a surprising thing for me
to see it happen.

D: So you have never made a moral decision in a situation, that was right where you thought I will make,
where you most of the time make a wrong one, or have made the wrong decision ah… at a stage where
you thought you were gone make the right one?

P3: I can look back at one situation that I had but it wasn’t it wasn’t pertaining to this, there was a time
when I went on holiday and there was a boy it only it only stands out to me because I never…I never put
myself in the situation where I needed to make a decision and there’s a guy that, we became friends he was…his dad was the caretaker of the camping grounds and they were building a place and we went there and the guy offered me, well yah he offered me a cigarette and I just refused and walked away and I kind of ended the friendship there I think, that was something that stood out to me, but as I said its I don’t know I think.

D: Good, no that’s good um does social influences affect your choices like family, your church, um your community?

P3: Um I think definitely so, um but it depends in, it depends on what emotional state I am in, if I am in a positive state, um as I said I want to…I want to do the best for…for do the best for the people around me and for myself, in a bad state I do not have much regard for the state of being for many things around me so that once again just depends on my emotional state.

D: Can you tell me how you see and experience these influences

P3: Mm… elaborate maybe?

D: So, your parents, um, input in your life if maybe peer pressure, what’s been taught at your local church or what you see in society and you know, the pressure of conforming and not conforming , um, so all of the social factors you know.

J: The social factors, how I experience them..?

D: How you experience and see them yah?

P3: Ok, um… *sigh*… I think, well I, I think I can clearly see the input that my family has given me in regards to this , I can see clear cut lines as to what is and, and what is bad and living by those things um as best they can um, and ag I think, I think that gives me hope, when I , I , I , just realised that I , I think, I think , in in greater context , my , the thing that stops me from going all chaotic is, um, is, is not wanting to feel bad myself, so if I do something, I don’t want to do something so… um, it's in a sense what’s stopping me from making bad moral decisions is the potential guilt I can feel from, from, from the people around me , I, I don’t think that answers the question very well. I dunno , how I experience it, there’s various , various degrees, I think I’ve got , yah. No I don’t think I’m answering the question very well.

D: Yah, that’s good.

P3: How I see and experience…as I said in my family I see it very clearly, I see what they believe very clearly is see very clearly what they believe in all areas of my life, but being in different social context obviously very different I don’t, I don’t have a balance, I see in my own life when it comes to having perspective having the perspective of saying this is sexual purity is the only right thing. Because at home it’s wrong, and here at year of your life it’s also very wrong but then in my social context outside of year of your life, it’s not, it’s wrong, it’s also not wrong. Its yah, its fine, but only up to a certain point type of thing. And uh, then, then it’s wrong type of thing. So there, there are lines, but the lines are very
impractical in a sense with my social context and then I think if you just me and yah, once again I don’t think I answered the question very well.

D: No, no, no, that’s good. That’s what I wanna hear, well, good, very well. Anything else you think you can elaborate on? Your moral knowledge, emotions and the social factors in how you experience them while you’re making decisions

P3: Um, when , when making decisions, that, that pertain to this area specifically, um, I know that I am not very objective when it comes to situations um, but having that knowledge I’m able to, to say well, I have got some control into saying, well I don’t want to go, I don’t want to tend to an extreme, either way for the good, I don’t know why I don’t want to tend to the extreme, for the bad I don’t want to kill the potential for the good in me. So I don’t wanna go to a place where I can’t come back, that place obviously, it as, as you go deeper, deeper into those things your lines, your boundaries grow, um, but it’s definitely that thing of I don’t want to be harmed for harming someone I think that’s my main concern at the moment because when I’m in a negative emotional state as I said, my boundaries are bigger than normal, than when I’m in a neutral to positive state, what keeps me there is my knowledge of, of the consequences I guess um, and, and I think as well I don’t have such a lack of regard for life, as I perceive that I do when I’m in, in a negative emotional state, when I come out of that emotional state, is that something I am willing to work with type of thing and uh, yah, I think that influences my decisions I think ultimately that’s what influences decisions am I going to be able to live with myself if I do this thing now when I’m feeling normal, not even good, when I’m feeling normal, am I going to be able to live with this, because obviously the worse things you do if you’re in a good mood, you feel more guilt for them type of thing.

D: Can you tell me as a charismatic being part of the charismatic tradition how what role do you see the Holy Spirit playing?

P3: Um I firmly believe that that there has been things in my life that I’ve done and that I have started to do that lead down are very destructive path very quickly um and, and I kind of look back into those situations and there is just a point where couldn’t cross. Um and cannot accredit it to myself as my lack of desire to do the right thing in those states but only I can only accredit it to the holy spirit to Jesus mean inside of me type of thing. Where I wasn’t able to push boundaries it was just something I wasn’t able to I don’t know just something holding me back from going further and then at times even taking me totally out of the situation and setting me on the right path?

D: Tell me more about that?

P3: I don’t know I was… Before I attended Hatfield Christian school started here grade seven during grade six before that I was at, at Pretoria North’s school called Stefanus Roos I went to the aftercare I saw very little of my parents, um so basically my what was good what was bad was either from what I knew because I was I was fairly isolated, um but then also from what my friends knew I had I was in contact with most of the social groups there, um but I had my own friends that I stuck with back then being young boys we, we kind of thing we believe that we need to find out everything for ourselves that right and
wrong, that the boundaries of right and wrong can be pushed. That the boundaries of right and wrong can be pushed to see how far you can go in to see what’s what does this feel how does that feel um and I saw myself just doing things during, during that time of my life which, which is very it objectified woman in a sense it objectified the girls around me and it was just yah I didn’t I didn’t feel bad for doing it, it felt good so it was right type of thing um and my parents not having much of an influence they obviously didn’t know what was going on and I wasn’t getting much input from, from that my parents being, my dad in specific being quite withdrawn um we never really spoke so there wasn’t also that input to say well this is good this is bad. We did go to church but even in church I never went to children’s church I, I use to go into the church building with my parents and then sleep under the chairs during church time so there wasn’t any input there is either my parents were praying for me back then and when I look back now I can see I can see the Lord working in my life and kind off just keeping me from doing things keeping me ignorant in places where, where I should have stayed ignorant and kind of like I don’t know I think that’s, that’s the big thing because I was pushing the boundaries quite for, um where I was I yah anyway so, so I was doing things I shouldn’t be doing. And then at that time I didn’t notice it but um there was just a big physical shift in my life came I just went from that disconnected social context and I was put here where I was around I was getting input here from the school, um biblical input from parents I was seeing them much more often because I would come wouldn’t go to after-care, I would come to my parents after school I would see my parents more often and they also engaged more from seeing me more and I was taken out of a very negative friends group’s and I was put into one my friends group was much smaller but it was much more positive um and yah ag I don’t know just, just circumstances kind of changed me in a sense, change my perspective it changed what I believed changed what I knew it did its shape me into someone that has that has to some degree at least um the ability to say that sexual purity is very important and that it is necessary and then I believe I firmly believe that that shift was because progression into an area that was very negative and the Lord seeing that and then intervening doing what was necessary and taking me away from that entirely taking me away from the friends taking me away from, from, from the disconnectedness taking me to some places.

D: So if I understand it correctly you see the Holy Spirit’s role as an almost protective one and a one of the sovereign sovereignly moving you from one social context to another one for your own good.

P3: Yes.

D: Ok so His role in your own decision-making?

P3: yah I guess I’ve left that one out, yah I think that is also definitely a, a factor its I don’t always see it but I find value in, in what He did from um I don’t always live it out either um but that’s, that’s it’s one of the things it’s, it’s that that um he was that.. it was a value it was a value to him to hold not to kind of use and abuse so I want to adopt that perspective as well. Definitely a desire in my heart to, to live into accord in accordance with his will to that doesn’t it doesn’t show all that often but it is definitely a desire it’s one of those things keeping me on the path forward I don’t think I am moving backwards I think I am most definitely moving forwards and, and it’s definitely one of those things that is keeping.
D: Leke excellent good great thank you very much.
Appendix F
Interview 4 with white female Participant 4: Pseudo name Susan

D: Thank you very much for your time I really appreciate um you coming for the interview um is there as
I gave you the interview briefing before our time together and you considered a moral issue in your life.
Can you describe the moral issue you gone discuss be discussing with me today.

P4: Um yes a… The situation was like this a… um I had a friend and she, she came to me the one day and
she told me that she slept with a boy and then she, she really begged me not to, not to tell anyone because
it was like huge for her and she, she didn’t want anyone to know so then she made me promise that I
won’t say anything and then um yah so then you I was kind of faced with this issue do what I say
something about it and that she could get help because she wasn’t in a good place at all. Um or do I keep
quiet and let her just um well go through the issue herself so, so then the, yah the inner conflict it was,
was very big because um I, I loved her very much so I knew I had to tell I knew I had to I had to speak to
the leaders because if I don’t say anything then it’s like deceive them and then it is like lying so um
although I knew if, if I were to tell the leaders then she would hate me and not speak to me again. So then
I had to evaluate if, if that friendship like the way it is will, will um if she were to hate me from then on,
will it be better for her to get help eventually or me just leaving her so then, yah the so then I just made
the decision to speak to the leaders so I did speak to the leaders.

D: Ok, excellent, Susan can you tell me why do you, why did you see this particular issue as a choice
between right and wrong?

P4: Because um well it, it boils down to like lying if I don’t speak up and lying is wrong because then you
just give false information to people that’s, so yah I considered it as
lying so it is a moral issue.

D: Excellent good, Susan tell me how did your knowledge about the situation about right and wrong, how
do you see that impacting the situation?

P4: Um well there, the situation needed to be handled so it would I would have either handled it right or
wrong so my knowledge of, of um the situation the I….I knew that in the, in the long run it will be good
for her if she were to get help so I knew if I, so it was knowledge like I know that if you just leave an
issue and you don’t handle it will just become it could maybe um….ah what you call like when you
suppress it and move on when you suppress it, it will just come up again and then it will just be bigger so,
so if I had to leave it like that I knew that it would be worse eventually. Um my of knowledge of that I, I
took the decision go and to speak to them, to speak to my leaders because she was under the same
leadership.

D: Ok, can you elaborate on the, how can I say thinking that would have, um tempted you not to share it?

P4: Um yah because I, the…the um conflict was do I, if, if I don’t speak about it I can keep our friendship
as it is and she, she could see me as someone that she could trust um with issues of her heart to keep it
like safe and to protect her in that way, but then on the other hand to, to I loved her so I couldn’t just
leave it so on the other hand I knew that our friendship till then would be over, if I were to tell so um yah…yah.

D: Ok any other thinking or reasoning that influenced your decision, knowledge or maybe some considerations that you made, that helped you with the wrong or the right decision?

P4: Well I know that the leadership we under is very much for us it is not just implemented rules and, what you doing wrong, it’s really to help you. So I knew that, that she would get proper help and that she will that people will really try to help her and not just punish her for the wrong that has been done so yah um, yah…

D: Can you tell me more?

P4: A…mmm…?

D: About your knowledge and reasoning in the situation?

P4: Yah so, so the reasoning was, just that if, that if I were to speak up then she would receive help and then, she will, she will be at a better place um in the long run, yah so yah.

D: Excellent, Susan can you tell me how your feelings, how did you experience your feelings in the situation?

P4: I think um I think my emotions played a very big role because um if, if I were to tell if I went to tell and then she would have rejected me completely and cut me out of my life, and maybe even fight with me. So that kind of fear was driving me towards not saying and on the other hal…on the other hand um the knowledge of…well I really do love her, the love that wants the best for her was on the other hand so it was like, yah driving me to different points, yah to decisions. My emotions really played a big role in the decision-making so, yah I believe I did make the right decision.

D: Ok can you, describe maybe the feeling of fear to me more, where it came from or how you experienced it?

P4: Well I think the fear came um, mainly um from the possibility of the rejection, um because we were in a friendship and she knew stuff about me, and I knew stuff about her, and I think we were quit close so when, when something like that, when someone that is so close to you, um just rejects you completely and um and even speak bad about you to other people or even a… yah fight with you I think that, that was my main fear of what, what our friendship would look like when, if I were to tell the leaders.

D: Ok on the other hand you said you felt motivated by love too, to do the right thing?

P4: Yah on the other hand I knew that she wouldn’t hate me completely for the rest of her life, I knew that in the end it would be better, so I could just step back out of the situation and just get a bit of a bird’s eye view like in the end that she will, that we will still be friends, that I still do love her and I know that she
loves me back we can still have that friendship so, so I was able to just step a bit back and see the bigger picture, so yah then, yah then I could make the right decision.

D: Could you describe to me the source of this love for her to do the right thing?

P4: Well I really do care for her, so in that I want the best for her so, if, if you just leave the issue it will come up again and it will be even worse if you don’t deal with it so. I really yah I really cared for her, so that’s yah…yah, you…

D: Ok anything else you, you can tell me about your emotions in the experience, um how you saw your emotions maybe anything you think you can describe maybe clearer? Or...

P4: I think the fear was very big, was like very big so at first I decided I am not gone say anything, so I was just comforting her in that bad state that she was in, um not really, I didn’t actually wanna think about what should I go, but I think deep down in my heart I knew I had to speak to the leaders. The fear was very great that I first decided I no, I am not gone do something, so but then when, when you can step back and see the picture then it was easier for me to be like I will sacrifice the friendship as it is now that you can get help and then we can restore it later yah..

D: When you speak about deep down in your heart what are you talking about?

P4: Well a… I think it….it comes down to if when your parents teach you um when you when you still small like values like this is right and this wrong and when you that kind of um makes an instinct in your life then when, when, when your parents teach you that lying is wrong and that people are valuable for instance um then it’s like it’s like build into you it’s like part of your foundation so when, when an issue like this comes up it boils down to what’s your foundation what you say what do you go back and so it just boil down to am I gone a lie is she valuable enough to, to let her receive help yah.

D: Hmm…ok excellent anything else you feel to share on the topic of feelings and your decision of right and wrong in this situation?

P4: (Shakes her head….)

D: Excellent ok Susan can you tell me how do you approach moral decisions in general?

: Um well most situations have a right and wrong um, um way to handle it so, so when, when you have like you can have wrong values so if you have right values then I think you are able to, to make mostly the right decision when you yah, when you, I think when you really can think about it, sometimes you just react and you just didn’t think about it at all, but when you can actually think about it and you like how does it impact and just really um weigh’s the options when you have good values then you are able to, to make the better judgement.

D: Ok, when you are facing a moral dilemma we’re you’re unsure of what right or wrong is, what would you do in a situation like that?
P4: Um, I think to speak up firstly to speak about to speak to your leaders people that are pointed over you and people that have more um life experience as well and then I think sometimes when the, when the situation is so grey and your emotions is involved then you don’t know it’s it is sometimes difficult to, okay no it, it is very good to, to read the Bible and ask the Lord but sometimes when your emotions is so um part of the decision and you leaning towards the one side or you don’t know then it is very hard to, to make, to make um that decision but I’m not its good, it’s good to read the Bible and ask the Lord, but sometimes just to step a bit back and just to evaluate the decision or the whole situation yah.

D: If you in a situation where there is no time to step back or talk to anybody else, um how do you think you would handle it? What do you think you would do?

P4: Well then it comes back to your instinct I would say to, to what’s, what’s part of your foundation, what did your parents teach you, and what, what do you claim to be true, um when you know what’ truth then it’s, its build into you so then you know this is wrong so then you will go on your instinct and it will yah…

D: What role does the Holy Spirit play in your decisions of right and wrong?

P4: I think it definitely plays a big role he plays a big role, because um when he, um when, when you read the bible sometimes you don’t remember everything so just, just a remind, just he can remind you of just truth or just yah, he just him speaking to you when you are um, when you are when you are in this when you have to make a decision now, it’s like crazy I think just, just to if you are tuned in to, to being able to hear his voice it’s, a its much, much better.

D: Hmm…I see, excellent can you try and just elaborate more on aspects and considerations you make when you are faced with a moral decision?

P4: Um how, how it will impact what will be the, the bigger impact of it, so it is not, most, most stuff is not just here and now like it has an effect afterwards so I think that aspect I, I think about what, okay and also what will happen now and the later consequence or whatever. So yah, that’s two aspects that I would consider

D: Okay excellent very good. Um tell me Susan have you ever felt like you were surprised by a moral decision you made? Either the right one or the wrong one, where you made a right one where you before have consistently made the wrong one, or you made the wrong one where you’ve consistently before make the right decision?

P4: Um yah I would say I was um I used to smoke when I was in high school, so um now like when the temptation comes I can just say no, and I can, I was very surprised actually like earlier before year of your life like saying no none of that I’m not smoking so it was I was actually surprised by how I made a decision I am not smoking anymore and then later the temptation come and I could just say no, so yah I, I was surprised by that before.

D: Good you may be describe why?
P4: Um I think because it’s I decided don’t want to smoke I don’t feel that it is right and I think by the, the decision um was very good for me though, so, um when the temptation come, came I, I was just, I think, I think the Lord really helped me to not give in to the temptation just to say no so I would really say that, that was the Lord work in my heart yah.

D: Ok, anything else that you can, may be that you think could be responsible for that, how could I say for that significant transformation in your life?

P4: About the smoking?

D: Yah

P4: Um I think that that truth of not being a slave to something, um really, really set in my heart, that you if you if you live in slavery then you don’t see that the Lord paid the price for you to be free. So when you still smoking and that you are able to Lord can set you free, so if, if I were to still smoke then it is like it like scars my testimony if I can say it like that, it’s just it is not good because then you don’t live out what you say you believe, yah so I think that truth, that was in my heart yah helped me.

D: I see, in dealing with moral situations um, what do you feel is the thing that helps you the most?

P4: Um when you I would say when you know truth when you know for yourself this is what the Lord says about a situation then then when you have that truth then you can obviously with the holy spirit but then you can make the decision this is right because I know this to be true.

D: Where would you find motivation to make a choice that you know is right, but that you are struggling to make?

P4: Just repeat the question.

D: Where would you find motivation if, if you know there is a choice before that you need to make um that’s the right choice, um but you’re struggling to make the right choice ok, so like the, maybe a part of the situation you describe already, or maybe in another instance, how do you get yourself to making the right decision?

P4: Um I think when you already value, evaluate what, what the longer implication is the Lord really blesses us for the good choices that we make, so if you’re struggling to make this decision now like if you just step back and just look at the bigger picture, when, when you see that it…it…it will be, it won’t be good for you and the implications will just be bad when you can just step a bit back and just see that it’s ,it’s much easier to make the decision.

D: Excellent well that is very good, um yah and how do you see your um family, friends and the church influence the choice you make?

P4: They play a very big role I think, I would say um especially in the community with living in now, when, when you see people that, that’s living right and that’s really, looking, searching after the Lord then
you pursuing the Lord, then it kind of prompts me to, to even dig in deeper and to just go more and to search because when you see that then you just, I get so I don’t know what’s the word, I want that thinks it plays a very big role in um, yah my friends that I have when, when they tell me about their journey with the Lord it really, really um good for you. Um yah I think family if, if, if they don’t always have the right um, out outlook on life or value system then it’s kind of difficult or more difficult so yah especially when you don’t know for yourself like let’s say something like racism, um when, when your whole family is like no, white people is better than any other people. So then it’s unfortunately when you grow up with that you start to believe that, but when, only when the Lord shows you what the truth is, then only you can, you can change and um start to make that transition in your thinking and in your heart so I think they can, can also have a negative um influence on you when you let’s say you’re really struggling to get that perspective all peoples equal and then when you in, in your family situation or you here or most of the conversation you hear it’s just about oh... White people is just so good that so yah I think it can, it can really have um good and bad influence on you.

D: Ok can you maybe describe more how you see the church influencing your ideas and feelings with regards to right and wrong?

P4: Um it yah the church, it’s very, um when you, when you agree with what church, the doctrine of the Church, yah what they believe then I think it has a very good impact on you, because you have people with more experience and more um more people that’s, that’s has a degree in all that and then they can of all that knowledge then they can, um well teach other people about what do they think about this and this so then when, when you yah then it’s good they influence you good ah....yah ok yah.

D: Excellent can you maybe try and describe that for me a little bit more?

P4: Um the church.

D: Yes.

P4: Influencing you for the good, for, um values and, um yah I think when, when the church take a stand and say, okay let’s say take an easy smoking is wrong, um then when you, you and the holy spirit the holy spirit in you that, that prompts you to be like ok yes we agree with that, that is true and then so it’s when, when you are taught people, um by people in the church and the holy spirit in you say okay yes we agree with that, that is true, that is good it just, it puts you in a better place. Being to make that um that decisions in life to have that outlook on life as well yah.

D: Tell me um more about how you see your friends influencing your decisions?

P4: Um I would say if, if the Lord, if the Lord tells you about let’s say smoking, smoking is wrong but yah so you have struggled with this, and you have asked Lord, Lord what do you say about smoking and the Lord says smoking is wrong but let’s say you haven’t asked the Lord about drinking and you not entirely sure what, what does the Lord says about drinking so when you are with your friends when, when they, let’s say they’re not good friends and they want me to smoke with them but if I know that the Lord says no smoking is wrong I think then they don’t have they can’t influence me that easily but when I am
not sure about what the Lord says about drinking and they like ahh yah let’s drink then I don’t have that this, this is what the Lord says about this when I am not entirely sure about the truth then I think they can influence you badly very easily.

D: Okay, good anything else you, you, you can think of just sharing, sharing with me or describing to me about how you experience, your, what you know, what you feel, and the, the influences around you when you making decisions of right or wrong?

P4: Um I think when you know what the truth is it is easier to make the decision, um so but our emotions play a very big role in our decision-making so, um yah sometimes, well I have only really, I only see it sometimes as bad when you really, really want something and maybe it’s not what the Lord wants and you just wanna, want it all the time I think then it’s um very difficult to um to make the decision then but when you, when you just come to that place of like okay whatever the Lord says yes or no it will be fine then when, only when you in that place I think then you, then you are able to make, to hear the Lords voice and then make the right decision.

D: Okay good, could you maybe elaborate on that on the last thing that you mentioned now?

P4: When?

D: About the Lord hearing from the Lord.

P4: Yah it’s, it’s very hearing from the Lord is like the, the truth that’s what the Lord says is truth um, when your heart is just not in, when you really want something and you may be know it’s not good for you, or you don’t even, you don’t know at all you just wanted it I think when you are able to take that step back and just to, to calm to, to calm the emotions and to come, to really come to that place if the Lord says yes this is right, it’s wrong then it’s fine because you know that the Lord has the best for you and he has your, he is a good father and he won’t, won’t let um you make a decision what he says it’s fine and then actually not fine and then it’s actually harming you, so when, when you only when you there in that place of whatever the Lord says it’s fine, then hearing the Lords voice is, it’s the easiest.

D: Ok excellent very good, great Susan thank you so very much for your time it, it was really helpful, I really appreciate it, good.
Appendix G

Interview 5 with black female Participant 5: Pseudo name Thandi

D: Thandi thank you for coming I really appreciate your time and um, for being a part of my research
good. Um, Thandi as I you know ask you before the interview to think about moral issue that you think is
most relevant to you um, what did you, what did you think of, what did you think to share with me if you
can just describe it to me as best you can sort of maybe where it started and you know how it looks in
your life?

P5: Okay well I was just in school with my friend and yah we were very close friends and I actually, I had
identity problems and stuff feeling insecure but she was the very I don’t know, whatever that yah she
told me like that she struggles with pornography and whatever and that she, I don’t know yah she just
told me about it and then I feel I don’t know but I think because maybe of my insecurities I don’t know if
I was thinking this is how it’s supposed to be done or whatever I don’t know I also fell in the same trap
and yah that’s the moral issue I had.

D: Good, Thandi can you describe to me how and why you see this as a moral issue?

P5: Like I grew up in a Christian home and my parents taught me right, so I knew what rights is and
what’s wrong, yah it was just, I just knew that it was from. Like my parents taught me this is how it’s
done this is not and yah according to the Bible and yah.

D: Anything else you wanna elaborate on, on why right and wrong was so clear for you in this area?

P5: I think um, yah it was just really clear like my parents my mom and dad really raised up strongly like
they taught us well about how to live and so I really, really, really knew what’s right and what’s wrong so
I just knew like it was wrong yah.

D: Good, Thandi when you think about what you know your knowledge what you’ve been taught what
you’ve heard how do you see, that swaying your choice towards the wrong choice and the good choice in
this area?

P5: Will you please just…?

D: So how does what you know how did that influence your decision?

P5: To not to doing?

D: To doing it and not doing, what was the, your reasoning process?

P5: Like honestly yah, like I said that um, I was feeling very insecure I don’t know if it’s because of that
honestly speaking I think maybe it was just me, like my friend like, I really liked her and I really looked
up to her, but even though we were Christians and stuff, but yah I think it was because of my insecurities
and stuff, but um of course like I knew that it was wrong, I don’t know if I’m answering the question?
D: No it's good keep going.

P5: But yah um I knew it was wrong and yah.

D: Okay so just try and explain to me every time you did it, what was the kind of thinking that went to through your head, so ah this is okay, this is maybe how it’s supposed to be, so what kind of thinking went, how did you in this sense justify your choice to do what you wanted to do?

P5: I never thought that it was right even though I was like I, I, I always tried to stop, but I, I just ended up going back. But then um yah I didn’t wanna, I didn’t think it was right at all, so but yah, but then I um eventually I ended up like saying no I do not wanna do this, I don’t want do, I wouldn’t like to be seen as that type of person that does such, but yah I really didn’t wanna see myself there but even though I was there, buy yah.

D: Tell me about, except for your parents teaching that you mentioned now already, what other sources of information and knowledge and truth, do you feel um was telling you that this was wrong? So except for your parents what else?

P5: Um well I did read the Bible.

D: Ok good.

P5: And church honestly I, like there is no other way, like I know I mentioned my parents and but honestly speaking like I really felt very strong like about God’s word and yah like there was no other way and that’s how I lived in general, but yah.

D: Can you elaborate on the role God’s word plays for you?

P5: Um the word gives us direction it shows us how to live, so like I am very, like even my parents whenever say don’t do this I don’t do usually, generally but besides yah, but yah, I’m a very obedient person like if God says do this is I just do it so I know God’s word is truth, um like yah God’s word yah it just really, I really trusted I know it’s true, I do, I try my best to do what the Lord tells me to do yah.

D: Excellent that’s very good, anything else you, you think you can elaborate on um, with regards to how what you know about life and about choices, how it influence this specific, specific choice anything else?

P5: How sorry again?

D: Anything that you think you can add to what we’ve been talking about now already?

P5: Okay well, I think I was just insecure and whatever I really most of like I did, like sometimes I would rely on friends and their I don’t know how to put it but I think that affected me with my choices somehow me feeling inferior and stuff, um like looking at what other people are doing and yah I think it affected my choices yah
D: I see excellent very good, um Thandi um can you tell me how your, your feelings played a role, um in
your decision-making process?

P5: Um, my feelings were like I didn’t wanna be seen like that or do some such or whatever be involved
or whatever but um.

D: Yes.

P5: Yes I really didn’t want to so I really hated, I didn’t liked to be seen in such a whatever I have said
already.

D: Yah.

P5: My feelings, I think I’d feel very much convicted or I don’t know should I say guilt, but yah I felt, yes
I also felt dirty may be, which I really hated because I’m a very, well I was a religious person if that
makes sense so (Nervous laughter), I guess I was very like oh my word I can’t believe I am doing this
kind of thing, but, but yah, yah.

D: Okay can you describe any sort of feeling or emotion that drew you towards it or that kept you in it, so
you felt a conviction and a guilt, but yet that wasn’t enough to bring you out of it immediately you know
it took a while, is there any feeling or emotion that you felt um, that you referred maybe a little too your
insecurity, um you know your lack of identity, um any feeling you could maybe you know label for me oh
it was fear of you my friends thinking I’m not normal for not doing this or um?

P5: Um…

D: Or was it a curiosity of, you know what this is about or um?

P5: No well I’ll, no it wasn’t because of, no I don’t think it was because of friends what are they gone
think or whatever or no I feel like maybe I wasn’t fully committed to God’s maybe, that I wasn’t like you
know what I’m gone live, even though I was, but yah I wasn’t really, really fully, I didn’t really or I think
yes I tried to do it in my own ability maybe I think, maybe just trying to, but not really asking the Lord to
help me kind of thing, if that makes sense.

D: No that makes sense, so, so as I am hearing you correctly, you are unsure of what made you do it again
and again and again and again until you were free?

P5: Hmm… (makes an agreeing noise).

D: Okay good can you tell me anything more about your feelings try and may be described them to me a
little bit more, maybe where you think they, they came from, the good feelings and the bad feelings? You
spoke about the guilt and the conviction and the…?

P5: Well I feel yes guilt is not from God only convicts us, but I think maybe I changed it or I don’t know
what happened, but I allowed, the devil to just lie to me, but I think though God was speaking to me and
um, what other things.
D: No that’s good; describe to me what you feel the devil was lying to you about?

P5: Um, ok wait no I am confused now but like, yes conviction is God will make you, not make you feel bad but will say a what you doing is wrong kind of thing…

D: Yah, yah.

P5: But, but the devil will just actually I’m not; it is actually very close I think...

D: Yah.

P5: For me right now um, but the…

D: The guilt and the conviction you mean now?

P5: Ok they are not the same thing but I am just saying it is confusing me at the moment though (laughs).

D: Okay, no that’s completely fine, that’s completely fine.

P5: Yah I know they not the same thing, they not absolutely not, they might be a bit similar but yah

D: Okay.

P5: But yes um, no I think, I don’t know actually I not sure if it was guilt or conv…I think it was conviction

D: Hmm… good.

P5: I think it was conviction, like God was just saying no girl you have to change your ways, maybe I would have felt, maybe I don’t know if it was fear or whatever it was, maybe I might have felt that which is not from God, but God convicted me though, and um any other feelings yah.

D: Describe to me how you came out of it, how you came out of it, how you stopped?

P5: Um like I told you I tried, I think I was really trying it by myself, but um like before I even came to year of your life I was like you know what like I have had it I am stopping you know and me coming also to year of your life made it even more, um yah it helped me and yah I was just like no I am not gone do such, and I’m like, I do not wanna be seen like that anyway(nervous laughter) so like yah I just wanna be free and yah I think yah I just made a choice that I am not gone do such in my life and God wants better and I won’t yah I won’t do that.

D: Hmm, so you just, there was a, by choosing to come to this programme you felt a sense of empowerment and an ability to make a choice you weren’t able to make before?

P5: By coming here?

D: By coming here yah.
P5: There was a, sorry?

D: What are the, what are the factors that you believe helped you to make the choice you weren’t able to make before?

P5: Okay I think um, um yes I didn’t wanna be seen, ok I know that I have been saying even when I tried it and it didn’t, whatever but like I was just like no I have had enough I am not gone, I am stopping right not…

D: Hmm…

P5: I wanna just live right for God and stuff; I think I just really made a decision then yah.

D: No that’s very good, so you don’t, you don’t ah… how can say identify your ability to make that decision, to draw the line with any event or experience?

P5: Ehuh…no there wasn’t I just really maybe there might have been times at church maybe, that I went and I am like okay that’s it kind of thing(Laughs) I can’t remember specifically but yah I, I really made a decision there wasn’t such a big dramatic thing that happened and then I was like yah, but yah.

D: That’s good so you as I understand you correctly you basically felt like you got to a place where you fed-up and no more is more?

P5: Yes I was like I am living for God and I am not gone have, yah I am not gone do things

D: Okay.

P5: Behind I don’t know whatever, but yah.

D: Okay excellent good, thank you very much Thandi um can you tell me how you approach moral decisions in general? Like moral choices of right or wrong um, how do you approach them where do you start how do you think about them.

P5: Um I feel like right is right and wrong is wrong and um yah like I am very, um what’s the word, like I really stand for the truth if that makes sense I really, like I grew up like that, like yah I just grew up like that and I feel very strongly like if you doing something wrong I real think it is wrong kind of thing, though yes, but yah like I said like I was very, well I’m yah God is still helping me not to be religious, but like yes I was very religious type of person so, but yah I really feel strongly about the right things and doing the right things yah.

D: Hmm… excellent, good, um can you describe to me um if your faced with a choice where you unsure of what right or wrong is how you would approach that?

P5: Um I would I usually ask questions to other people that I trust and know that they, they could know and yet…

D: Are you talking about leaders or friends?
P5: Leaders, friends, leaders friends as well and um, um yes though I am trying not to rely on people, because yes they said you must find out, you must research it, or I don’t know, discover your answers I am really trying to do it myself, okay God but like, yes so um yah though I am trying yes, I am still learning, but I do I usually ask questions to friends, leaders yah

D: I see excellent, good anything else you wanna say about how you determine what right and wrong is and how you decide to um, go with the choice that is right?

P5: Um I really trust my leaders, like I have already said it, but I really trust my leaders, which I know I should test their, yes we must test their um opinions or whatever it is, but yes um like I really, really trust them and I also trust the word of God off course so yah I just go with that like if, if I, I am struggling with something and my parents maybe say no, Thandi don’t do that, I usually go with it, so yah and in general leaders, whoever church leaders, even here in year of your life yah.

D: Good can you tell me what role does the Holy Spirit play in your decision-making of right and wrong?

P5: Um, He plays a big role um even though sometimes he is not clear in, ok well I do know what’s right and wrong, but there are times maybe where I am not sure, I am like okay I really don’t know but I do ask him and I do and He will answer through different ways, through the Bible, through even other people, but he really plays a role yah.

D: Okay good, anything else you wanna describe or elaborate on in that regard?

P5: No.

D: Okay excellent, Thandi have you ever been surprised by a moral choice you’ve have made, either a right one made and you thought you were gone make wrong one or a right you make um, or a wrong one you made when you normally make the right one?

P5: No I don’t think, I have never, okay maybe well I can’t think of one now, I don’t think I have even now the issue with pornography like I wasn’t surprised, ok though, ok I am not saying I am expecting it, it’s not like okay I am gone do this kinda I am planning it, but it wasn’t like can’t believe I did that, but, but yes I know it is possible um like I’ll, like I’ll tell myself yes this what is gone happen and I won’t do this I will be a virgin and whatever and then I know it happens that you get surprised, what? You know kind of thing, but no I don’t think I have been surprised I can’t remember anything kind of ehuh.

D: Okay, okay excellent good, okay um, when you think about a how can say external factors, okay like family and friends, the community and church, how do you see these things influencing your moral choices?

P5: Well mostly the church, like I think it really as a church children’s what is it pastor’s kid, it really affects my choices like I can’t just do choices, do whatever I want to do you know what I am saying like people are looking the church is looking off course I should, I should I am not trying to pretend though, I am not trying to look good in their, but it has been actually a struggle for me though. Like um I mean in
general like dating, um in the African culture it is very like you do not date unless you about to get married kind of thing, not that it has been a struggle for me I am just making an examples in general

D: No, it’s good, it’s good.

P5: Like um yah, but yah it’s really the church, really like we have a lot of people looking at us and what we do in our lives, so yah I think the church plays a role.

D: Okay.

P5: And parents, everybody, friends even people at, yah people at church like friends, like I feel like I can’t it’s very wrong though, like I can’t really be my…. I still struggle with that actually I can’t really be myself I am myself, but I am not fully it is not like a random person that I just meet right now and I am open to them it’s not like that if that makes sense yah.

D: Can you try and describe that for me more?

P5: Try and describe?

D: Describe it for me more, elaborate on?

P5: On?

D: What you were talking about now the pressure that comes from the church to…

P5: Yah.

D: To do the right thing.

P5: And like yah there are many different ways, music no you are not allowed to listen to secular music and whatever it is um yah and then they look I think they put the pastor even the kids on a pedestal is it pedestal, yah and they expect us to be very, like we are human beings, to be very I don’t know what, to be perfect, but yah and like I’ve been really, actually it’s been a struggle actually, like me trying to live the perfect life, yah I think for me it’s been, so yah my choices really are affect by that, like whenever I do something, I do think about okay what will my parents think, what will my, what will the church think?

Whatever I do….

D: So, Thandi just again tell me about how your, your friends influence your, your choices in this area of moral decision-making?

P5: Yah like um, I am very like whatever I feel about stuff like whenever my, my friends would mention something I would like disagree, I totally this is the truth kind of thing and um that was then, even one of my closest friends um, like I put her where I wasn’t supposed to, and I feel like she, she, she affected me cause I felt like we were very, like we really loved God and she like, well at school and yah and I think I valued everything she said and stuff and so I think she did affect me even though I felt I did feel strongly about whatever about in, in general whatever it is, no I felt strongly about the truth and yah so um now I
feel like friends do somehow influence me they help me to think of um, like they make me think of, 
maybe there, maybe I am not right, maybe there are right, I don’t know if that makes sense, so I think 
they do kind of influence me.

D: Excellent good, anything else you wanna mention Thandi, just in closing about how you experience 
what you know, what you feel and a your environment when you’re making moral decisions, so anything 
else that you feel ad.

P5: Um what that what affects me like even the church, I have already spoken about that….

D: Yes, yes no that’s fine.

P5: Um yah I think that is it.

D: Ok excellent thank you very much Thandi, really appreciate your time, good.
Appendix H

Interview 6 with Participant 6: Pseudo name Lerato

D: Good, Lerato thank you very much for coming um, and for being part of my research, and a for this interview. Lerato the first thing as I gave you the interview briefing and that I just want you to discuss with me and talk to me about is a while although moral situation or situations that you thought about or considered before the interview?

P6: Okay, um a… I had challenges as a young girl and I used to be very deceptive, I used to deceive my parents a lot I use to go to school and instead of staying in school I bunked with friends and we would go out drinking and um yah doing bad stuff and then um I was also in a relationship with a very good guy and um I lied a lot and I deceived him as well so that lead to our breakup um very unhealthy relationship I guess for the both of us yah.

D: Can you tell me why you see this as a moral issue?

P6: Um it is a moral issue because um, lying especially to people that are close to you um causes a lot of damage, um so deceiving my parents um, was not good in a sense that it ruined, it ruined our relationships then, um they lost their trust in me and they were very disappointed at the consequences of my actions and as a result I also just had to leave the school, because had I stayed in the school, um chances are my friends would have influenced me and um I would have failed and I don’t know yah my life would just have gone down totally it was a bad school and I was associated with bad people, and um with my ex-boyfriend um lying to him and deceiving him um caused a lot of damage in him um but then also in me, cause I didn’t he lost trust in me but then also I lost trust in myself I blame myself for a lot of things that happened in the relationship although I was much to blame for a lot. But then I don’t I think for a very long time I just couldn’t believe that I’d ever be able to be in a healthy relationship with anybody because it was my first real relationship and I just handled it so badly I wasn’t serious about it and I yah I know it wasn’t fine for him and for me.

D: Excellent good thank you, um Lerato can you tell me why did you make the decisions you, you see made the good ones and the bad ones in this particular situation based on what knowledge?

P6: Um I think the bad decisions I made because um I wanted to belong but then I wanted to belong to a... The bad group sort of cause now it, it felt like that was the only place I was accepted and so to belong you have to do what everybody does and I made these decisions knowing that their bad decisions and I knew the consequences but I still made them I guess it was from being ignorant and um I think another word to use was stupid because it was stupid decisions it was bad choices um so with my ex-boyfriend I was just um I was just running from, from I don’t know what I was running from but then um I didn’t wanna be in the relationship initially but then yah I was, I just accepted um the Lord so I was very new in this whole Christian thing although I knew him my whole life um so I was trying to make good choices, um but then the relationship wasn’t helping me much because he came with an approach of God said, but then I was still very worldly in my thinking um so I just got into the relationship mainly because I was being selfish
um, yah I knew it wasn’t fine but then I still went and I hurt him intentionally but then you see all these bad choices I made intentionally I knew the consequences but I still, still made the bad choices I don’t I don’t really know why. I think it was just ignorance and stupidity yah.

D: Tell me how did your knowledge of right and wrong influence your choices?

P6: Mmm… Okay so I don’t know um I knew what was right and I knew what was wrong and I knew it clearly but I still chose to do the bad things, because I think it’s, it’s much easier to choose bad than it is to choose right, cause I don’t know making this right decisions builds character and you become a better person I don’t know why is it I think it’s just, um and lack of I don’t know what back then but I just intentionally choose the wrong decisions although I knew that they were not life bringing but I just did it anyway and it’s not like I was trying to please anybody was not pleasing my parents and I knew it and I was not happy and I knew it and um it’s not like I was necessarily accepted um in my friendship group and I knew that as well, but I still chose to do the bad things you know um. I guess it was just that longing to belong yah that, seeking attention as well I think but I knew it clearly what was wrong and what was right um but then I still chose the bad decisions I don’t know why.

D: So do you feel that your knowledge of the right eventually brought you out of it?

P6: Eventually, yes it did um I think I just realised if I don’t change my ways and my patterns then um I’ll either end up um dead or um without or depressed, very depressed but then with nothing to live for, um so my life was going nowhere at a really fast pace so I just really I was at a point if I make one more bad decision then it will ruin my life forever and so um I think I made a good choice um I started I listen to my parents and then I started making good choices so I left the school um after talking to my parents about it and I made new friends in my new school so because I knew who, who the bad influences are and I knew who the good people are so I sort of stayed away from that u I tried not to feel like I won’t be accepted or won’t be long but then it was a very big thing for me in school. And um with my ex well he broke up with me um so it’s not I didn’t try and convince him otherwise I sort of like letting him go cause I knew that the relationship was not okay so, but I still felt guilty obviously for just my choices in the relationship, but then I think I will choose to approach relationships better in my future it’s just unfortunate that it had to happen and that it damaged him and me yah.

D: Would you say that there was any other factor except knowing what the right thing was to do that helped you to do the right thing?

P6: Mm… Well…. A by other factor do you mean like people as well around me…

D: Yah.

P6: Okay yah I think people around me played a very big role in my life so my the thing that changed it for me was a sermon I heard um and I don’t know it was just for me like after that day my life literally changed so it’s, it’s as if the Lord spoke directly to me then um I was at a conference and this lady was talking about um, um how to be a girl and um like being pure in heart and um I think it’s just, it just struck a chord to me and it spoke directly into my life like where I was then you know and I just knew
that I needed to, to get serious with the Lord I knew that I needed to really invite him into my life and to
walk righteously and yah and from, from then my life has never been the same although there has, I kind
of fallen and gotten back onto the wagon a few times but then it was just nothing hectic but then it was
just a lack of understanding and baby steps I guess um but I think my life has changed after, after that one
conference um that I was in my mom was also there so she also played a very vital role and the lady that
preach and just the company we kept there um yah I think it was good people who spoke into my and I
just knew that I wanted to change after that conference.

D: Good, good what kind of role did your feelings um, play in your decision-making?

P6: Mm…. Is this now the decisions to do good…?

D: Yes good or bad.

P6: Okay what, okay, can you repeat the question again maybe.

D: So did your feelings play a part in your decision-making?

P6: Um yah, a very big part un obviously I don’t know where the feelings of rejection came from, but
there were feelings of rejection and that’s why I felt like I needed to fit in and do whatever possible to fit
in with, with this bad friendship group that I had um so I did everything um that my parents told me not to
do you know and um and that was quite, quite something um but then like I said I don’t really know
where the feeling of rejection came from but it was there and um the feeling to belong as well then when
making good choices it was just I really just felt like I want to change my life um I had a longing for
something greater for something more fulfilling for life in a sense um so I knew like I was making bad
decisions and I was going nowhere and it was just so clear that I just had this deep desire to change my
life and to make it better and then I knew there was still a chance so that’s why when the first opportunity
came I just went with it and yah I just made yah I don’t compromise I just changed and I really didn’t
care about anything else like I didn’t mind losing friends I didn’t mind being gossiped about or whatever
like all I wanted was just to change my life and to be better yah it’s all I wanted.

D: Can you try and describe the feelings to me more, maybe even label some of them or give them
specific tags or how can I say just too maybe give me more description?

P6: Okay the feelings that went with the bad choices were obviously that of rejection, depression um low
self-esteem probably, um, um and so that lead to the choices that I made um and then with the good
decisions were feelings um I’d say for something greater a longing to be accepted still but um in another
world not in like with my bad friends but then to be accepted in church and then also play a part at church
as well I don’t know if I am answering your question I hope I am…

D: No definitely…

P6: Um it was also I wanted to please my parents I wanted to honour them um also felt like I want
something out of my life um you know I would have ended up in a re-add probably had I still carried on
the way I did but then um I knew I could make better choices and make something of my life and so those
were the feelings that were driving me I’d say feelings that are positive um so longing for something bigger something greater something more fulfilling, and longing for God yah, I just really had a hunger for him there and yah I guess that’s what drove me.

D: Hmmm… anything else that you have realised about your feelings and how you experience them during your time of decision-making?

P6: Hmm… You mean now or anytime?

D: Now and back then yah.

P6: So do you mean like do those feelings still come back or..?

D: Mm… No more of how did you experience them in the moment…

P6: In the moment?

D: Do you think there is anything you can add to what you’ve already said?

P6: Mm… well without repeating myself I don’t necessarily think so, but I would say I, I noticed that um well I know that I shouldn’t make decisions when I’m feeling may be down when I’m feeling depressed cause I won’t necessarily make the good decisions, cause my only reference point to making decisions when I was really depressed, was I was making bad choices so I have realised now that when I am going through a difficult situation or when I am not um, yah when, when I am down I can’t make decisions cause I don’t have clear thoughts and um yah my mind is just not clear but then again when I’m overenthusiastic and I’m, when I’m overenthusiastic… then shouldn’t also be making big decisions cause now um I might just be impulsive and just decide so I tried to have clear thoughts and just weigh everything out before make choices cause choices have played a very big role in my life I think that’s been the centre um that is been the main thing in my life that when I make choices I either make really bad choices or I really make good choices and then there needs to be a balance I have to be fine I have to be clear and yah my thoughts have to be in the right place when I make decisions cause they have played a very big role in my life I made very bad decisions that had major consequences and I made very good decisions that have brought life you know but I need to be in a good place when I make decisions.

D: Excellent very good, um can you tell me how you approach moral decisions in general?

P6: In general?

D: Yah any moral choice.

P6: Um… Okay um well, well what I live by now is that you do, you not led by your feelings alright so um if I’m okay if am faced with a situation and I need to make a decision I can’t be led by my feelings um so it doesn’t matter if I feel like I want to do it or I feel like I don’t want to do it I do what’s right when making decisions even in the moral situation um I think the one that is very relevant in my life now is relationships if I have to make decisions when I don’t know what word to use when in a relational
problem or in a relational situation than I do what’s right in that situation it’s not what I feel like doing
um, cause it doesn’t necessarily um bring the right results if I go according to my feelings, cause my
feelings are not always stable should I say I don’t know if that’s the right word, but then not always fine,
but then you know, you… The right thing is always there you know so the right decision will always be
there so I try to make my decisions based on truth and based on what right and what is pleasing to God
yah.

D: When you say truth and you say the right thing, where does that come from how do you experience
that?

P6: Mm…um by truth um the thing that comes to mind is um that verse in Philippians 4 um, so whatever
is true, whatever is right, whatever is noble, whatever is excellent, whatever is praiseworthy um, so those
are the right things and those are the true things, um so you make your decisions on things that are
excellent, things there are praiseworthy things that are good and things that are pleasing um yah.

D: Um so, so what you’re saying is, the scriptures play a significant role…

P6: Yah definitely…

D: In for you in knowing what’s right?

P6: Hmm… The scriptures lead me a lot they guide me um they give me a lot of wisdom where I lack
wisdom, um they give me a lot of direction where I lack direction, um they guide me to making good
decisions they guide me to making life bringing choices and is not always easy choices but like I say they
are life bringing so you have to do you have to make them anyway yah

D: Can you describe the, the role of the Holy Spirit in your decisions of right and wrong?

P6: Um we are led by the Holy Spirit and I think I when I think of where I come from when I think of my
past trend when I used to make decisions I really need to rely on the holy spirit when I make right
choices, cause I had to learn how to make right choices and I truly believe that I cannot make the right
choices unless I’m led by the holy spirit or unless I wait upon holy spirit, unless I step in faith and trust
that the holy spirit will bless the decision that I am making, but yah I think most of my decision-making
comes from being led in the spirit, and so if it feels right, if it brings peace if I have peace in my, in my
heart and if, if it’s settled I know that the holy spirit has a hand in it um so it leads to me a lot um it guides
mean situations where I am often confused a lot, a lot of the times especially when it comes to decision-
making. I don’t think I have mentioned this, but when, when I decided to change I didn’t trust my
decision-making okay so I find it very difficult to make choices or I find it very difficult to make
decisions and I’d often question my decisions so I find that when I invite the holy spirit into my decision-
making that I don’t question so much and I don’t doubt so much and um I think he brings a lot of peace
into my decision-making and um it’s very clear and so there is no room for doubt and there’s no room for
questioning because he just makes it really clear on um he is just very detailed in, in um giving me
wisdom so there is just no place to wonder whether he has a role to play I just know that he’s is there
because he sets everything out really clearly and I know that it’s just him yah.

175
D: Hmm… Excellent good, when you are faced with a decision on where you don’t know immediately what the right or the wrong thing is to do, how might you deal with the situation that?

P6: Hmm… I wouldn’t, I wouldn’t make a decision right there um, so I’d wait um and I’d wait and I’d think about the situation clearly and I’d ponder and I take it to the Lord, um I do pray about and as soon as I have a peace and as soon as I know um, as soon as I have direction then I’ll make my decision based on that um but um a lot of times I try not to, waver on my decisions so if I’ve decided something I don’t go back on the decisions that I have made and so my decision they, they are also very stable they don’t just change I think that helps a lot not to waver on situations.

D: Excellent good, have you ever been surprised, by a moral decision you made either a good one or bad one way you…. tell me about?

P6: Hmm… a I think I mentioned my very impulsive nature earlier so um I’d make a decision and then decide something on the spot and I’d be, and I’d be surprised by the results because I haven’t thought things through you know so um I’d decide you know what yah today no school we’re going and I’d be surprised that when I get home my parents are angry I’d be expecting it but I’m like ag… I did it again why did I do it again and you know I…I’d…told I thought I wouldn’t do this again but I have disappointed them again so it is as if in the moment I am aware that there is a consequence to the decision that I am making and when the consequence eventually comes then I’m just so surprised at the outcome but then I must say with my good decision I’ll say with receiving the Lord um, I was very surprised um, with the fruits that came with it I was surprised that I was accepted and I was surprised that I was forgiven um I thought it was gone be a bit more difficult than that then just receiving forgiveness I was surprised at the rewards and I was surprised at his faithfulness at his direction and I think in my walk with him right now I’m still very surprised by the things that I am learning from God and the things that I am receiving from him because a lot of times I feel undeserving because of the decs.. of the decisions that I have made but then I’m just always so overwhelmed and surprised at his nature and the way that he forgives the way that he works all things together for good it is just something that continues to overwhelm and to surprise me it always catches me of guard and I think I’ll forever be grateful yah, I don’t know if I answered your question I hope I did.

D: No it’s good, it’s good, anything else you can, you can think about that you consider, while you faced with a moral decision?

P6: Hmm… I considered I consider the people around me, and I con… I hope yah, I consider like my personal life as well I guess, um wanna know if this thing, if this choice that I have to make if it will maybe harm me I don’t know what other word to use if it will be beneficial rather um and I just think of the people around me like close family how they’ll be affected by the decisions that I make um close friends as well cause um yah it takes those relationships really I take them to heart they very close to be so I have to make my decisions based on um obviously if it is pleasing to God, if it’s honouring my parents and if I am gone um benefit from it your yah.
P6: In that order pleasing to God, honour my parents.

D: That’s very good, it’s good how do you see external factors social factors influencing your choices like family, church, the community you live in, and friends how do you see those influencing the issues we’ve discussed?

P6: Hmm… I think they have a very big role to play, cause um the decisions that you make don’t necessarily affect you but affect the external factors that you mentioned, um they affect your family, they affect your church and they affect friends um and I know um I think I am quite an influential person and so when I was making bad choices I know a few of my friends that were influenced by my choices and they also ended up making bad choices, so my friends suffered um, and my family also suffered and so I just caused them pain and them seeing my life was not fine and of course um I couldn’t I couldn’t fully participate in church things because of the way I was acting but then a lot of guilt came with that as well so um, and now that I’ve changed my life and I am living well I can see that my friendship groups are also changing and with every good decision, doesn’t really benefit me benefits them, if I choose to be fine if I choose to make the right choices when, if I choose to be happy, if I choose to be joyful then it also affects the people around me um, my parents now have seen my life change and they celebrating that and then very pleased with that and so it has affected them in a good way and um yah I mean I was talking to a friend last week and she, she mentioned about how she feels like um, I am she used the word lucking, but then I think she meant privileged cause it’s not luck it’s just a privileged that I live in, in, in this community that I live in and she’s like um it is so amazing that I’m surrounded by, by Christian people um she so longs to be in such an environment so the way I live is also now attracting her which is very inspiring to me it makes me really happy it is something worth celebrating actually, so to m… to see that the choices that I am making are now being seen by my friends and they actually attracted to it it’s also very good.

D: How do you see these, these factors your church and your family impacting your choices of right and wrong?

P6: Hmm… well because now my priorities have changed and my church and my family are now a priority to me um, I make my decisions um with, with, with that in mind with knowing that I have a role to play in the church so I know that I cannot, I cannot afford to um to compromise on, on decisions when it comes to moral issues um I have to do what is expected of me but then also to do what is pleasing to not only just to God and to the church and to just the body of Christ, cause I have a very important role to play there so my decision, my moral decision doesn’t really affect me, but it affects the whole church as well um well my role in the church rather and um now I know that the decisions I make affect my parents so um if, if this moral situation that I am faced with I obviously choose if I choose the if I go the wrong way my frien…my parents will, um will be stressed by it and they will be affected negatively by it, but if I choose what’s right then they’ll be fine um and they won’t worry so much, cause I think most their stress is caused because they love me, they hate to see me make bad decisions, but I also think the church as well, hmm… I found a lot of love there and so um they also have like my close leaders have worked so hard to try and direct need to make good choices and they always there to help me make right decisions
and I think has a big role that they play in my life, is that they go over and above and beyond trying to
direct me hearing from the Lord for me and just leading me in a path that is life bringing yah…

D: Hmm… How do you see these factors influencing your knowledge and what you consider to be a right
and wrong?

P6: Hmm… um they influence it in positive way should I say because now the direction or the
knowledge that I get from the church and from my parents, very positive it’s not it’s not it’s not lies its
truth um it’s not harmful and its life bringing and so it’s very clear to see what’s right and what’s wrong,
when you have such guidance and such wisdom, um so I think with the church on my side and with my
parents on my side I know be very difficult for me it would almost be impossible for me to make um a
bad moral decision um so I think accountability also plays a key role in it so having an open relationship
with the, with your leaders they know where you are and they can keep you accountable and honest
honesty also plays a role, in the whole accountability thing you want to be honest with your leaders you
want them to hold you accountable, so yeah I think um, the knowledge that comes there is very like I said
is very real life bringing, very directing, so it’s almost impossible very difficult to make a wrong moral
issue unless it comes from ignorance or just false desires or something.

D: Excellent, anything else you feel to mention about this area of external influences?

P6: Hmm… ag, not necessarily not that I can think of right now I think I have said a mouthful.

D: Good, on this topic of moral decision-making and the various aspects we’ve spoken about is there
anything else that you think you might consider with regards to your moral knowledge, emotions or
external influences that you think has been an interesting experience or has impacted your choices in a
significant way?

P6: Hmm… I think I think I’ve yah no, I have mentioned the most significant things, um like that one
conference and it was amazing how God strategically placed people in my life at the right time and I
spoke about his clarity when I was speaking about the holy spirit I spoke about how he clearly sets things
in place and when I look back to that period in my life it’s just so amazing to see how clear he was it was
as if every appointment was a divine appointment a divine intervention he wanted me to be at that
conference you wanted me to hear that message, he wanted me to be filled with the holy spirit then and it
was all very directing I think I think the bad decisions that was made after the conference was mainly
because of ignorance and um of yah just being thick headed I guess, but then it’s so good to see that even
though I made bad choices the Lord was still there to make things work you know still there to just keep
directing, and his still, he never gave up so he still just directed me, and he still brought people into my
life who would direct me and um, even with my with my decision to join year of your life, um it really
was a holy spirit led decision um I heard about it all year before that and he reminded me of it when I
really didn’t know what to do life and it was either I just sit and do nothing or I go and study which I just
didn’t want to do um and sitting around doing nothing and being idle was not an option as well I was
reminded about year of your life so, it’s really nice when I reflect not nice, it’s really fantastic to see how
he clearly said out things or people and how the holy spirit was there to remind me and to help me in
making good decisions yah and he is still there he is still in my life right now yah.

D: So you mention year of your life now how do you, how has year of your life helped you make better
moral decision?

P6: Um this was I think another life changing moment my year of your life, think I discovered a lot of
truth and um with year of your life a lot foundations was set that where not there so I knew about the holy
spirit I knew I had been filled, but then I wasn’t praying in tongues and I didn’t know much about having
a relationship with God, and coming to year of your life and doing the whole discipleship journey for the
year I learned how to grow in the spirit, how to grow in my relationship with Christ, are also learn how to
relate to others really well um yah like I mentioned that I with, with my ex he was my one friend and he
also became my boyfriend and I lied to him a lot I think I just didn’t trust myself with friends as well and
especially guy friends but it’s so good to see that um with year of your life so much restoration and so
much redemption came that I can now be friends with guys and I know that I don’t have to prove myself I
just have to be myself I can be fine with the friends that I have now and so it brought a lot of truth it, I got
to grow and, and in knowing who God is and in having a relationship with him, and I got to discover a lot
of things my prayer life grew, um and just a experiences of seeing life in a different way um, a year of
great discoveries yah, I think it’s shaped me a lot.

D: So it’s helped you to see the right choices clearer or has made it easier to choose the right thing?

P6: It’s both made it easier to see and made it easier to choose or to make good choices, cause now I had
to make a lot of choices in year of your life, yah I had to make a lot of choices I firstly had to choose to
come to year of your life I had to choose to be fully in the programme um, I had to choose cause a lot of
things were, put out there, a lot of truth was given to me I needed to choose to walk in this truth um and
so it was a year of making a lot of decisions as well but then like I say, um I mentioned the leaders I also
had leaders when I was in year of your life who helped me a lot in the process of making good decisions
and where I often wanted to make bad choices because I thought they were good they were just the to
guide me and lead and to show me that the choices I am wanting to make are not necessarily good choices
so, it is just so wonderful to see that there were people in my life guiding me and who were it’s as if the
people were they to help me make good choices and even now I still have people who are in my life to
help me make good choices so yah.

D: Excellent good thank you very much Lerato I really appreciated your time, good end of interview.
Appendix I

Interview 7 with Participant 7: Pseudo name David

D: Okay David thank you for coming, thank you for your time I really appreciate it, um David can you just talk to me or describe the specific moral issue um that you considered before our interview?

P7: The moral issue is of um, honouring your parents

D: Okay.

P7: I can say that um well for me it’s honouring my mother um I think morm…issu… the main thing that I have you know I have you know I fight, I argue a lot with my mom you know about because you know I feel like she doesn’t understand me, um and you know a, it’s not fine I should learn to submit to her and stuff like that, so it’s just basically you know disrespecting my mother verbally and um not listening to what she has to say and impart in my life and stuff like that so, it’s kind of like that.

D: Why is this a moral issue for you?

P7: Well in society you know people the young my generation I can say is so consumed with technology and you know trying to figure out who they are um what they should do in life and stuff like that and the whole thing of a friends and everything other people imparting in your life and stuff like that where you know your parents have made certain mistakes and I don’t want you to make those mistakes so it’s whole thing of I should learn to listen to what they say so that I won’t make the mistakes that they made in their life, and if I do make a mistake I can look back and be like okay this wasn’t the same mistake as the theirs, it’s a mistake made on my own so I should just you know ask for forgiveness and not make that same mistake again and just get advice from my parents my mother what to do next time.

D: Okay, so for you this is a clear right and wrong choice?

P7: Yes.

D: Okay and the right choice being to honour your parents and the wrong choice being to not honour your mother?

P7: Yah.

D: Okay, excellent can you tell me how what you’ve learnt through life has affected how you handle this, this situation or how you think about this situation?

P7: I think with the relationship I have with my mother it’s, it’s like she she’ll tell me something that our really know that I have heard before and it just frustrates me so much like I don’t wanna hear this and then it will go on for like a week and us being frustrated with one another for a week afterwards it hits me that hey it’s not fine what you doing phone your mother and apologise to her and then I apologise and then everything is fine and then it happens again and yah it’s like that.
D: So based on what understanding or what knowledge do you base your decision to phone her or not phone her?

P7: The decision of the 10 Commandments you know honour your mother and father and you’re life and your life on this earth will be longer you know and it’s actually a very true statement because if I think about my, my cousins and what not you know they absolutely disrespect their parents yah and their parents, their lives it’s like their parents just don’t care about them as well you know and it’s, it’s, it’s a thing for me my mother is therefore a reason your parents are there for a reason to direct you to show you what to do and what not to do you know so that in your life you can prosper you know to give you good principles and foundations in your life so that when you have a family of your own you can base your family on good Godly principles so basically it is that yah.

D: Hmm… Excellent, good can you tell me more about maybe how you justify um your choice when it’s the wrong one?

P7: Justify my choice…. I is I taken argu…. like an argument with my mom and say we are arguing about um, whether or not I should um get an allowance at the end of the month, and I’m like no I, I, I need an allowance because of this, this and this and this and she’s like no you don’t need all of that right I will get you certain things the necessities that you need and you’ll get you won’t get the amounts you want you know and I hey I want this amount and then it will start boiling up, and then the decision I will make is I’ll cut the call you know cause I’m getting frustrated so I don’t care about how my mother’s feeling I just care about how I’m feeling so I’ll cut the call and then I’ll just leave it and then immediately after that I’ll think about I start thinking in my head how the conversation went okay I shouldn’t have cut the call, so then I’ll phone back and then she, she’ll cut the call on me you know so it’s just a whole thing of I’ll just try and justify myself and be like listen you were frustrating me that’s why I cut the call that’s why I’m disrespecting you because you frustrating me I don’t think of how my mother’s feeling at that, at that point it’s just about me not about the other person.

D: Excellent good, can you tell me more about um how, the things you’ve learnt or been taught, that you’ve read in books or that you know, or that you have heard and how it has influenced your decisions in this area?

P7: I think before I would just like snap that my mom you know and then things wouldn’t be fine for like very long, and then afterwards it will be fine, but I think on um I, I, I have learnt to listen to listen before and before I do something I think about how is this gone affect the next person how is this gone affect my mother if I do this, you know so what I do is I don’t get myself worked up and when we are in a very intense conversation our are argument you know I won’t in the work myself up to the point where I am just thing… so what I’ll do is I’ll, I’ll evaluate the situation while my mother is talking to me on the phone and see how far the conversation is gone get and if I feel that it is gone come to a point where I am getting get frustrated I’ll just pause um and then I’ll just asked my mother listen mom um can we just wait let’s think about how the conversation is going and then she’ll be like okay I agree. That stop the conversation and let’s talk about something else and then it’s fine after that you know and nowadays, we
don’t get, I don’t get phone calls from her we are freaking out on the phone the whole it’s always a phone call that will benefit on another, um or when I see her it’s always something beneficial for both of us, yah.

D: Hmm…, Excellent that’s very good, David can you tell me how your feelings play a role and influence your decisions in this area?

P7: If I’m not fine then, I forget about how the next person is feeling and I’ll just speak to my mind were as if I’m in a very good mood and stuff like that then the conversation goes very well and if I’m not in a good mood then I am very down on the phone, and then my mother can sense it and, and then she’ll nag me and nag me and I’ll be like no I don’t wanna talk about it and then she’ll just keep on nagging and then I’ll just burst slightly but not fully so my emotions do play quite, quite a role in, in this thing.

D: Can you tell me more about that?

P7: Um, my, my emotions go up and down um if am at a stable place in my life emotionally then I know for a fact if I get a phone call from anybody you know it’s gone be something beneficial and I won’t want to be like a hey you irritating me now um where as if, if my are emotions very, very low um things frustrate me easier so even a phone call or someone being like. The worse things that someone could ever say to me when my emotions are down, is are you fine, because it’s a thing for me you can hear I’m fine you can see not… You know you can you hear I am not fine, you can see I’m not fine why ask me a stupid question like that. And when I’m on the phone and I’m not fine and if my mother says to me are you fine I, I it ticks me off to the core I am like obviously I’m not fine and then the argument starts there so it will initially start with me I will end up starting the argument.

D: Can you tell me try describe the emotions to me may be give them a label or name?

P7: Frustration um I get frustrated and irritable when, when I get asked too many questions concerning um, if like why aren’t you fine um you know that you should, you should be fine with everything. I, I absolutely hate that, if you want me to feel better you know be quiet listen to how I am &feeling and then later on you can speak to me about it, cause I need to speak in order for me to let my emotions just go, um and if I don’t wanna speak don’t force me to cause then I’ll get very angry and frustrated and stuff so it’s basically frustration.

D: That allows you to make the wrong moral choice?

P7: Wrong moral choice, and when it comes to making the right moral choice it’s a thing of I’m, I’m no not fine, it’s not fine the word I am looking for and it’s not happy um, you can say that I’m at a stable place with my emotions um I might get frustrated I’ll might not you know it just depends, it depends on how the environment that I’m in whether it will frustrate me or not cause if I am stable place in my life if I’m in a negative environment then I’ll want to leave the place so that it doesn’t affect me you know but then I end up, if I stay in that negative environment, then my emotions will drop and if somebody phones me, then it’s finished for them yah if I am at a stable place in my life um I personally believe that I make good, good decisions when it comes to honouring my mother, it’s when I’m at a stable place in my life yah.
D: So what allows you to make those good decisions is it a specific emotion that motivates it?

P7: Umm... No, no its not any specific emotions an it’s just um I am just very stable um yah there I don’t know it could be that I’m happy where I am you know but I don’t believe that it’s any emotion is involved in it it’s just I am there, so I don’t like moving any higher or lower from there because when I’m stable’s then everything is fine for mean and I won’t frustrate others and others won’t frustrate me yah.

D: Hmm... Excellent is there anything else about your emotions and your experience of your emotions when you making this particular choice to honour or not honour your parents, do you feel you can describe?

P7: I think there is one, but I think it’s just this one, when, when I’m frustrated and because of an argument that I had with my mom say for instance, um then the people around me, I feel become very negative towards me because then they like no you can’t feel like this you know and um yes I know that I can’t I’m not supposed to feel like this, but I am feeling like this so leave me alone so I believe that when I feel negative, I personally think that people around me become negative towards me even though I know that they want the best for me and stuff so like that I believe they become very negative towards me, and I just don’t like that where, and then when I am happy it had when I’m stable within my life um then everyone is just normal around me and everything just runs smoothly I’ll don’t get offended what they say, and they don’t get offended what I say so yah.

D: Hmm... Anything else you wanna mention on this topic of feelings and emotions?

P7: No

D: You good?

P7: Yah.

D: Excellent, um tell me how do you approach moral choices in general, choices of right and wrong?

P7: Um, how do I approach them, I don’t know um, I think it’s just if I’m gone do something, I think of the next person how on they gone benefit from this is gone be negative or is, is it can be positive. So if I’m in a situation where say for instance, um I am now frustrated and my best friend comes to me and is like listen you are not fine you can’t feel like this. I’m supposed to think, in my mind okay this person is frustrating me now, what should I do should I just be like, please can you leave me um come back later and then we can talk cause, when you talk to me right now I’m gone get frustrated. Or should I just be, or should I just give them this very dirty look and just tell them to bugger off, leave them negative towards me, so it’s just a thing of how is the next person gone benefit with the way I’m feeling, um or with the moral choice I made, how is this gone affect the person positive or negative so yah.

D: So when you in an area where you are unsure about what the right or the wrong thing is to do how do you approach that this?

P7: I walk away from it, I walk away if I don’t know how to deal with the situation then I walk away.
D: Excellent, is doing the right thing for you mostly easy?

P7: Mm… no its not um, doing the right thing for me can sometimes get very complicated um, doing the
wrong things as well can also get very complicated for me um, so I think, I think it depends on the
situation that I’m in whether right or wrong should fall in, but I think, where I’m at now in my life I
believe I’ve made good decisions um and yah its, it has come easy for me to make those good decisions
because of the decisions I have made in my life thus far so, yah it depends on the situation that I am in.

D: I see, excellent have you ever been surprised by a moral choice you made?

P7: Yes

D: Either good or bad.

P7: Yes actually I have um, I have quite a lot, um cause I’m a very stubborn person and um I just, just
recently actually I was very, quite surprised with the moral decision that I made me, um you know I was
like, I am a stubborn person, but um there was I read something in Ephesians 5: 20 in that I should be
thankful, so you know I was like, you know what Lord I am very thankful for these things, you know I’m
very thankful for the trials and tribulations that I have been in. Um I am thankful for, for whatever
negative and positive things I was like you know what Lord, I was very sincere with what I said, and then
the next day the most surprising thing happened to me, actually not even an hour later less than an hour
later. You know I made a decision to be nice and to not be as stubborn and yah stuff worked out for me,
um it’s still a process but stuff worked out because I was thankful I believe and I took this my I, I, I made
God the centre at that time you know made the decision that I am gone take my life and I’m gone move it
aside and I want God to be the centre, so by doing that I was surprised because yah I just made a decision
that was good and good came out.

D: Can you try and describe it for me more?

P7: Describe the surprise?

D: Yes.

P7: So…a what had happened was, there I believe in friendship so a friend and I are not on talking terms
and we live together in a room and so I was just like you know um we weren’t speaking to one another
whatesoever, um so it was just like a thing for me like okay you know I was very down, very, very down
because of that um because friendship is also very, very big thing for me so I was very down because of
that and um so I was just like you know what Lord I am thankful for this person even though they’re not
in my life right now I am very thankful for this person um and you know I’m thankful for the good times
and bad times that we’ve I have had with this friendship and stuff like that and an hour later um I came
into the room um was, was 23:15 last night um went back into the room and um the most shocking thing
happened um I was in bed and the person was like listen can I talk to you and they were the like, um so I
just wanna apologise you know I have been very stubborn towards you um, I didn’t know that because we
are no longer friends anymore and that the expectation of friends is gone, that we’re not gone be talking
to one another, um and um I just wanna apologise because I’ve been stubborn and um and everything and you know it’s not fine that we live in a house together and we lead a house together, that we shouldn’t be talking to one another and stuff like that so I just like to apologise to you and stuff like that and you know I was just like very shocked that, that would happen because it’s very strange for me coming from that person, and um I didn’t speak to the person after that I was like okay good night sleep well but then I message them and I was like look I, I really appreciate that and you know I’m also stubborn and are also apologise that I, I’ve been so stubborn towards you and I haven’t you know but my selfish ways aside and still the at least be Christ this… Christ like towards you, you know and um but you know it’s still gone be a process and stuff like that and I don’t know it was very, very surprising for me you know because my a friend of mine said to me, you know what David you need to do is you need to take your selfish ways and put it aside and make God the centre you know because I thing I noticed last night as well if, if when I speak about God and the things that he has done for me. Um my face changes I becom…it’s apparently this light that everyone sees you know so I have just decided make that decision and immediately after that the shock of my life so.

D: So as I understand you correctly, you were surprised by your ability to make of the…

P7: Correct decision

D: And the correct decision being?

P7: Being I should take my selfish ways and put it aside um and just become Christ like.

D: Hmmmm…

P7: Yah.

D: And you felt before you were unable to do that.

P7: Yah, I was well it, it was just frustrating for me you know, for me to just all of a sudden start being nice to people you know and yes I am a very nice person towards people but you know people haven’t seen the real me and I’m very scared to show people the real me because it’s A slightly crazy but you know but then you know my friend said to me in what David when you speak about God your face changes you know um and you become happy so why not try this till the end of the week and see how it works out for you and if it works out fine for you will you carry on with it. So I’ve tried it and you know it’s working for me um, becoming Christ like and I won’t say being nice to people, being loving to people, loving people and seeing them the way God sees them so yah.

D: So is there anything you think you can accredit your ability to make this decision?

P7: What do you mean?

D: What do you think was the reason for you that you were able to make this decision all of a sudden?
P7: Well I was I, I had a very bad argument with my mom on the phone and I had this friendship that fell
and shattered to pieces and my mother was just frustrating me on the phone, and frustrating me and I was,
it was literally boiling inside so I was just down for a few days um and I just looked at everything around
me and any person that would come to me and talk to me I literally felt like you know taking this person
and just ripping them to shreds you know and just leaving them there. Um taking their inner being and
you know chopping it up into little pieces and just looking at them and being like you know you deserved
it because you came to me. So I believe because I was down and stuff like that and I wanted to be fine, I
wanted it for myself, to benefit myself not to benefit the next person because I needed it you know and
people could see that hey you know this person is not fine. So yah and also because people took initiative
to speak to other people and let them know that I’m not fine.

D: Okay so it was the input of other people?

P7: Yes.

D: That helped you, okay excellent anything else you wanna say about how you see a right and wrong
and how you deal with it? (shakes his head) nothing.

P7: Nothing.

D: Excellent good, um can you tell me how external factors, external factors um affect your choices like
family, church, community, friends any external factors?

P7: When I’m with a positive group of people I make good decisions, um when I am with people that are
very negative towards life and stuff like that, I have to, I get very thing inside, and I get very how can I
say um I don’t know you can say butterflies inside. Um because then I don’t know what this person is
going ask me, and then I get frustrated because they frustrated um, so when I’m with like in with the
community that I live in (presently), when, when there is negative people I tend to avoid them so that I
don’t become negative um because I can, I can get negative very easily. So what I try and do, I try and
surround myself with people that will benefit me and I will benefit them you know because they have
been imparting good into my life so I can impart good into their life. Um, family I think when it comes to
my family I don’t know I don’t see my family very often um just recently I was with my family so and
with my dad’s side of the family so it was very nice you know they are very positive people you know
and they want the best for me so it was very relaxing and very calm and stuff like that, and even when I’m
with my mom you know it’s, it’s one of those things she wants the best for me and it’s very relaxed and
stuff like that, but you know you do get those times with your mom with your parents or your family in
general, um they say something towards you that is very negative so you take it the wrong way and you
know there is an outburst. But that is easily fixed, um church gives you good foundations to put in your
life um for you to prosper for me, um so yah I think for, for me you when it comes to moral decisions
when it comes to the church um, if I’m in a church’s where like Hatfield where God is the centre and
everything else around you is fixed into place you know um that is a very good church for me you know
because my principles are then godly principles, my values are Godly values then, my future family’s will
have good principles and values that are based on the Bible and on God and yah everything else will fall
into place so yah.

D: Okay tell me about your friends?

P7: Friends, when... when I surround myself with good people I tend to be a positive person and when I
am with new negative people I tend to be a negative and when I’m with friends that I can be myself
around with, you know I can just be myself, then I tend just to be normal. And then you know if an
argument comes up we laugh about because it was dumb you know, why are we having this argument you
know. So when I am with, when I am with friends that know me I am myself so yah.

D: And you feel you make better moral decisions then?

P7: Yah, because then they impart good into my life’s and then they tell me that what you doing, cause
they can be honest with me, and I believe in honesty you know. If you have a problem with me come to
my face and tell me, this and I don’t like what you doing down go to the next person and then form this
chain you know and then I am like a last to hear about it and then it turns into a whole argument. Um so
when I’m with people that know me, for who I am um, then they can tell me listen what you did was
wrong going to fix it you know and then I go and if, if I made a wrong moral decision I can go and fix it
you know and sorted it out, so that, um the person can be fine, the next person can be fine, and I can be
fine, so it benefits both ways if I did a negative thing and if, and if I made positive decisions then yah it’s
because my friends have imparted so much good into my life and so I know this is good this is wrong
yah.

D: Hmmm... Good excellent. Can you tell me more about how your upbringing in a Christian home and
in a Christian environment has helped you to make?

P7: Well I was born Catholic, I was actually born Catholic um and then we I was born into a catholic
home and then um, we became Christian and you know my, my mom is very um she is one of those
conservative Christians you know. But nowadays you know she’s, she’s you know more like you know
my child is an artist you know so it’s fine not one of those things where, she can be very real with me she
doesn’t have to hide any more about what she says and stuff like that um so I was brought up in a
Christian home, um my foundations were very good and you know um my parents were very strict as
well, very, very strict when it came to certain things, but then you know my high school life kinda of
destroyed that and my principles went down and stuff like that but I still had that thing of I have to respect
my parents there was something in me that was like you must respect your parents, um and also a thing of
if they tell me not to do certain things and if I believe that if I believe that at that time that I should, that
why should I um why shouldn’t I do this then I will go and do it and then it will be a wrong thing and
then I’m like okay I’m sorry I apologise for that, um whereas sometimes if I know that the thing is gone
wrong and they tell me that, listen this is wrong don’t do this I don’t want you to do this is, then I won’t
do it and then I benefit from yah so I was basically, good foundations in my life placed biblically um, yah.
D: Okay excellent, anything else that you can think of that has influenced the moral choices you’ve made?

P7: Mm… um I think my surroundings um the environment that I’m in, if say for instance I’m, I’m with friends that I used to be with back in school you know then I, I think, I think I would tend to maybe make the wrong moral decisions I’m not sure because I haven’t been with them in such a long time um, but yah the environment that I’m in, if I’m, if I’m with people that have good foundations and I can sense that they have good foundations in their lives by the way that they portray then by their gestures you know the way they speak and how they handle situations then I tend to make good decisions. You know um and even if it’s but if it is a person where I’m in a good environment and everything and then this person wants to be abrupt with me, then I am up abrupt with them as well, because you can’t be abrupt with me for something I didn’t do just because you negative you know um, so that’s another thing, if, if you negative why make other people around you negative so it’s, it’s also for me I don’t want to make other people negative if I’m negative so I tend to be like you know I am fine, I am fine and stuff like that yah.

D: Excellent good, can you tell me what role does the Holy Spirit play in the moral choices that you make?

P7: Very, very big part I think I can discern whether or not to do things, um I get very thump, very heavy thumping in my heart you know um but I can I know when it’s good and when it’s bad depends on the situation that I’m in, if I’m about to make do something wrong, then, then I sense my heart beating and then I know that okay I shouldn’t do that and then when I don’t do it then you know it goes away and I feel better I feel free, um and when I do the negative thing then that thumping is still there and I’m down and out you know everything is not fine and what not, um and when I’m about to do something good you know and it’s what the holy spirit wanted me to do and I do it then I am very happy yah, so the holy spirit does play a very big part in all of that.

D: Anything more you can tell me about that?

P7: I think to pray a lot, um just throughout the day you know so that I make good decisions in my life I tend to speak to the Lord and be like, so what’s the schedule for today you know um let me handle today the way you would handle today so yah..

D: Excellent good, David thank you very much for your time, really appreciate that, that’s very helpful and fruitful.
Appendix J

Interview 8 with Participant 8: Pseudo name Johan.

D: Hello Johan, thank you for coming, um really appreciate your time and a for being a part of my research. Johan(yes) um you as I gave you the brief and you had a chance to think about you know a few moral issues in your life and how you see them real-life situations a for you um I wonder if you can just tell me about the two issues that you considered, that you, that you thought about?

P8: Okay cool, um so I am gone a start with the first one, um it’s basically hypocrisy, so what I mean by that is faking or being something that you are not, in a specific situation like for instance a… um you very angry where you come on a scene where you know this is what people did this wasn’t necessarily right but you act kind tried to show that you can be, that your kind person kind of thing to gain more respect that is one example. Or another example is like you for instance people expect you to be spiritual meaning in a certain scene and you, you fake the gifts of the spirit, or you um you just don’t really hear from the Lord you just say okay this is nice so let me share this so that’s an example. And in the second, in the second moral issue is around the area of sexual sin um yah, ag just in that area as well.

D: Ok, any other moral issues that you thought about maybe to share with me?

P8: Um I think the deceiving thing goes well with the hypocrisy, so yah it’s just it comes down to the thing of being afraid if people see your real who you are, we’ll come to that I believe so yah, yah.

D: Excellent, excellent, excellent um Johan tell me how does your knowledge of right and wrong influence your decisions in these areas?

P8: Hmm… um well I think my knowledge is, is based a lot on my feelings for me as a person like I, I have knowledge about hypocrisy and about sexual sin but like I also go by my feelings a lot and obviously what the Bible says like so I know Jesus says about hypocrisy you know don’t stand and pray on the street corners and stuff like that, but um in real-life situations it’s like kind of my, my default type thing so in some situations I don’t even think about the knowledge that I know I just it’s just like a habit just like it goes, but yah in other situations I, I have knowledge is about, about the situations so yah…yah.

D: So can you tell me how you experience what it means for you to know what is right and what is wrong?

P8: Hmm… well once again it comes back to feelings so you know if you have to make a choice in a certain, in a certain situation there is just something that tells you this is not right or even if you don’t know what is right just this, this is not right let me go speak to someone or let me go just seek truth in, in a different way by praying or whatever, but yah like feeling like a gut feeling almost it’s not right yah.

D: So would you say that something that tells you whether it is right or wrong would you say that that is something you have been taught you know from um or would you say that’s something else?

189
P8: Hmm, well think it’s, it’s the holy spirit definitely which I believe lives in me and also from what I been taught from a young age like if you know that something is wrong don’t do it type of thing that’s just no specific reason why just like steel is wrong don’t do it it’s not good for you it’s not good for other people, type of a thing.

D: Anything else you, you a have experienced while you have made these decisions um with regards to what you know about what is right and what is wrong and how that has helped you make a decision either way?

P8: Hmm yah I think I can always fall back on my knowledge has definitely helped me make better choices like if I didn’t know about certain Scriptures I wouldn’t have been able to apply the right choice in certain situations so I think knowledge really helped me in a sense.

D: So you feel the Scriptures has really played, played a role in what you know about right and wrong?

P8: Yah, yah.

D: So as it helped you make certain decisions?

P8: Yah definitely, certain decisions for the good yah?

D: Ok, ok anything else you wanna tell me about this particular question?

P8: Hmm, no I’m good.

D: Okay.

P8: Yah.

D: Okay excellent good, um Johan tell me how did your feelings how did you experience feelings while you were making these decisions?

P8: Um very much conflict in your in your being because um it almost feels like you go against what you believe so it feels like a kind of yah I don’t… let me just think for a moment um… It’s like kind of a um disappointment in yourself type of a thing a if you like say you acted as a hypocrite in a certain situation then you feel like, you feel like disappointed in yourself you know you could have um it’s not really a guilt thing but it’s like a disappoint, disappointed type of feeling and then this with the sexual sin it is more towards guilt.

D: Tell me about your feelings and how you experience them in and before you make the decision?

P8: Hmm… um… I think it’s, it’s like um can I say like battling almost should I shouldn’t I type of a thing, so it is very much conflict basically yah.

D: Okay and you feel that that conflict is your emotions?

P8: Yah.
D: Okay, could you maybe describe those feelings for me in some way?
P8: Um… Like sometimes, like you, your heart beats faster or you just um you just it’s like an impulsive feeling like just like um it’s very much mixed emotions like yah may be a little bit of anger at yourself as well, especially with the hypocrisy thing like yah, inner conflict because you’re going against what is really true so it’s also can come with anger type of thing at yourself so yah.
D: And the sexual sin?
P8: Um more like you just wanna go you just wanna do it you know type of a emotion and yah then that’s before and in, but afterwards then you’re like okay then the guilt or whatever comes again, but that especially with the sexual sin is that, that this seems right now, cause it kind of takes over, where your emotions I don’t know if I can say hormones or whatever but yah (chuckles..) takes over your emotions yah.
D: If you had to label these emotions in both of the situations how would you do that what, what kind of names if we think about fear or happiness you know like specific emotion like you’ve mention guilt now already, um so how would you label some of the emotions you experienced before you make the wrong or the right choice.
P8: Yah is it before you make the wrong choice.
D: Yes, yes.
P8: Ok, um… hmm… Almost like um, sho it’s like an adrenaline, can…is that an emotion or is that…?
D: Yah no keep going.
P8: Okay with the hypocrisy thing it’s difficult to kind of nail it down to emotion it’s more of a I wanna play it safe I don’t wanna be wrong so it’s like it’s like a familiar feeling type of a thing it’s not like, it’s not like colourful emotions because it’s, it’s a familiar feeling you know this is how I am gone act, this is how I am gone, even though you don’t think about it it’s just like there, so it’s like a familiar feeling almost like safe if I can call it a safe feeling, but also at the same time like a, um disappointing once again like because you know what you, what you portray is not true necessarily yah…yah…
D: Anything else you wanna elaborate on, on how you experience your feelings when you making choices of right and wrong?
P8: Um I think your thought life or my thought life is very much part of it so you can reason, while you have the emotions what I just mentioned, there’s a lot of reasoning involved like with yourself like um, whereas you, if you know you kind of in God’s will in a situation, your thoughts generally have peace, but I mean when you like in this moral issue then thoughts of how can I say, raging thoughts goes with, with the emotions, but not so much with the sexual sin I mean there it’s just, if you decide to give in you it’s just like, you don’t just think about it so yah, that makes sense, yah.
D: Can you tell me more?

P8: That’s pretty much it hey.

D: Okay excellent, any specific emotions you know that you feel affects your choices at key stages like fear, or happiness, or guilt, or shame, familiarity any emotions that feel influence your choices at key junctions.

P8: I think fear and shame mainly because um you are afraid that or I’m afraid sometimes that people would really, this if they really see me for who I am, that they would like you know that things would be different somehow that I would have more rejection so yah fear definitely, can also go directly with being dishonest if I am dishonest with myself even, um or with others then it’s because of fear because I feel if the truth if, if I’m if the truth is being said to myself in me then something is gone be exposed, something is gone and be so fear is definitely a big one with the small decisions like moral issues and the big decisions in relationships and in um yah big decisions as well so.

D: Good excellent, um tell me how do you approach moral decisions in general?

P8: Sho… Well to be honest like pretty much go on feeling if I feel this is right then it’s right but okay not, not to the existentialism not that like you know I’m gone have pleasure and I am gone do everything but like there’s a certain standard that I have in myself you just know when something is not right like so yah I believe that like once the choice is there, once the choice comes up then how will be able to make the right choice because of the truth that I have which is God’s word and um people around me his’ spirit that is in me so yah I don’t think about each day about choices and I just make yah so.

D: if I am hearing you correctly now you say that you trust the holy spirit to help you make the right choice when you’re unsure of whether it’s left or right whether it’s right or wrong um tell me more about how that works and happens for you?

P8: Hmm… So yah basically do certain things that you know that’s not right that you don’t do them but like in certain situations you need wisdom should I like in relationships for instance like you know should I should I give this person advice shouldn’t I you know then you really need the holy spirit’s guidance type of a thing you’re a advice might be key to a wrong decision that they have to make or for example something like that yah.

D: You also mentioned that the truth the truth you know will, helps you how do you see that working?

P8: so basically um the truth that I’ve heard that’s in the word so basically like I come before a situation where I’m gone a steal for instance I know it from the word that it is not right to steal so that’s my truth yah, what I fall back on.

D: Okay and when the word doesn’t work when you can’t get a clear answer from the word what do you, what’s your fall back?
P8: Hmm… Well I’ll at, I’ll seek advice from other people that also a good thing from my parents or from mentors’ people like that, and um yah just look at the situation also like what does it entail, what is the consequence and stuff like that.

D: Okay, excellent that’s very good, its good and ever been surprised by a moral choice you have made?

P8: Hmm… yah I have been.

D: Yah tell me about it.

P8: I can’t think of a specific situation, but like often times you think something is gone turn out one way when you make that choice and then it’s completely a different way like in your emotions or yah so.

D: Yah what’s, could you give me an example, were you thinking of an example?

P8: Sho… can’t really think of an example yah.

D: But you can remember an instance where you felt like you made a choice you were unable to make?

P8: Oh so it is more like that surprised you like?

D: you made the wrong decision when you know you should have made the right decision or you made the right decision where you felt like most of the time you always make the same choice, so surprised like that yah?

P8: Hmm... I see um yah… um yah I have been surprised like in so say relationships so like with a friend or whatever that I just like, how can I say um like lose interest or like just not worry anymore where I usually like worry about the person type of thing so like not giving support not being there type of thing so yah where I usually make that choice to just support and be there I just make the choice that I have recently that I’ve just like I don’t have to helped I do not have to be there type of a thing so it can surprise you as a shock and then it’s like a familiar thing again so yah…yah.

D: Can you tell me more about how you experience that?

P8: Um yah it’s, it’s, it’s a shock basically for yourself so because it is different than what you use to type of a thing yah.

D: Okay, good um anything else you, you feel to share it in how you deal with moral dilemmas or situations?

P8: Hmm… no.

D: No… How does the external factors around you influence your choices like your family, your church community um your friends um how do you feel they have affected the choices you have made about right and wrong?
P8: Um definitely to a large degree I think you see in people you see the example they set and how they
do certain things and it’s almost like you want you want that you want to live like that, you want to live
like righteous or you want to, you want to be like that person, not necessarily being exactly like that
person like copying that person, but something about his moral um life or a moral life that, that you
desire’s that you look up to I think it has definitely helped me a lot with moral decisions and stuff um role
models can I say in that regard yah.

D: Tell me more about that?

P8: Um yah, like you can see in someone’s character when they, when they are really true to what they
say they believe type of a thing like um for example one of the pastors in our church I really look up to
him because I see his teaching what, what he teaches but I also see his lifestyle and his family life and
stuff so that really like inspires you um to also make good choices and stuff.

D: Okay, excellent tell me about your family how do you feel they have the influenced you in making
your decisions?

P8: Hmm… um they have definitely influenced me with making decisions because like ask advice from
them a lot and stuff, but where they have made bad choices, I think I closed up, like I just, um I just say I
am not gone even trust them or ask advice in that area, because a I don’t see any results in their life so I
am not gone, order to ask them how they see it, if I don’t see that they have made good choices in that
area, um so yah that’s for my side I can work on that, I believe I can work on that to, to, to have a more
open approach on things, than not only a narrow thing like if that person made a mistake a moral mistake
then not taking their point of view in regard, but just thinking I’m gone put them out completely, because
I don’t see the results, so in yah with moral, with moral examples is sometimes they have like failed um,
but I think in general I, I really ask them advice about moral, moral issues and um yah, they also inspire
me in areas yah.

D: Do you find yourself struggling in the same area’s they’ve struggled in?

P8: Um yah, yah I do.

D: Interesting okay, any other social factors your friends and your church community?

P8: Yah um, yah with friendships it’s can I say I tell friends generally how I feel about situations so if I
feel I tell them bad if I feel good I tell them, so um, yah I have, I have closed up a bit towards friendships,
so I am still at the beginning stages of being totally honest with friends and telling them listen this is what
I’m going through or this is where I am at, but yah for me friendships is um yah so just like telling them
how you feel type of a thing, so.

D: Have you seen them influencing your choices of right or wrong?

P8: Yah, well they definitely had an influence, um with advice and stuff and making me feel better but
then it’s also up to me to choose right and wrong so ultimately I have to make the choice and the decision,
so but sometimes I just want the comfort I just want the, I just want to feel better regardless of that I’m
really making the right choice in a certain situation, so yah, but they do give honest advice and…a…um
obviously they can’t give honest advice if I’m not honest with them, so I’m still also learning to be
completely honest with them and being transparent and yah…

D: Okay good, tell me about how the fact that you’re part of a Christian community helps you with your
choices of right and wrong.

P8: Hmm, um well the teachings are like the truth well that is what I believe, so in that that inspires you
to keep on making good decisions and also being able to relate to other Christians, um that helps cause
then you are not alone, you’re not on your own you don’t have to make moral decisions on your own you
have companionship and you have, you see you see the change in their moral life and it’s almost like
you’re inspired type of a, type of thing, yah.

D: That’s very good, good, can you tell me more about, about that your experience of that?

P8: Yah um like you would just like think of a person as one way like this is how that person is and I have
seen that person, I have seen that person living this is how he or she is and then after a while that person
changes in a certain area not unrealistic change like to meet all your expectations but just in a small way
or just like a moral thing that change then you know it was God, it was him that was working in that
person to bring about change so yah.

D: Can you tell me more about how you see what you described to me now influence your choice?

P8: Yah, um well if you have to make bad, if it was up to just me I would have to um it would have been
easier for me to make to make bad choices for comfort, but now because I am in a community of
believers then it’s it’s, it’s a bigger point of view, it’s a bigger reference of, of what we know is right
and wrong, so um it’s almost like a protection type of a thing, with people around you.

D: Okay good excellent, anything else you wanna elaborate on, with external factors influencing your
choices?

P8: Yah, well I think um we, we paint a picture of how your life should be lived like in yourself whether
it is from outside from the media or from where ever and pretty much making choices not to get reject but
to be accepted type of a thing, so yah as a Christian it is challenging because you have to accept what God
wants or what, how he sees it, some in certain situations you can’t always um just make all your choices
to be accepted, so you have to certain choices you have two make against acceptance in a sense but you
have acceptance from God always, so yah think acceptance is a big thing for me regarding choices
personally um yah just what others will say what others will think, um because I believe that’s we all
want that affirmation that knowing that you know I am accepted, so yah with choices I think we make
choices out of default, without even thinking just for other people, but there’s always truth and to be true
to ourselves and to be true to God and yah think it’s a privilege to also have friends that really you know
that is also living in the truth makes it easier for you guys to keep each other accountable because if it’s,
it’s a lonely and hard battle on my own yah, yah.
D: Interesting, Johan is there anything else mention to me about how your knowledge has influenced your choices?

P8: Hmm… well I think if I didn’t know about something, if I if I didn’t know that stealing was wrong, then, then what, what it then it wasn’t wrong for me type of thing, but now that I know that I know something is wrong and that I know something is right there is always a curiosity like towards the side of don’t so don’t do it there is always now a curiosity why don’t do it let me experience it let me so yah.

D: Okay that’s good, with regards to your feelings anything you liked to maybe still elaborate on?

P8: No.

D: You good with regards to your feelings?

P8: Hmm… (Nods)

D: So do you feel you approach your moral decisions in a successful manner?

P8: Um yah I feel I can do better, um being more open and honest about, about the decisions that I make and with myself so yah, but I don’t think I’m morally like bad like I make bad decisions, but I also think I can really trust God to show me to or to help me to be more honest with myself and with him even to, to, to really make good choices yah.

D: Okay excellent, can you tell me more about how the Holy Spirit helps you to make choices of right and wrong?

P8: Hmm, well um the holy spirit usually like with me like talks in different ways like with pictures and like emotions even and it’s like a sense but also with the word because, for instance um like he would, he would take me back to a certain part of Scripture and help me to study that Scripture, so that it come alive to me, so that I can apply it eventually yah.

D: Excellent good anything further you’d, you’d like to mention what we’ve discussed so far?

P8: Well I think just about um like the decisions, like the life of Jacob in the Bible is usually what I think of when I think of this I’m still busy studying his life now at the moment but I think he was a deceiver and he needed change and was wisdom from God and God didn’t hold it back from I trust there is still deception in my life the Lord will really um change my perspective on things and help me give me courage to go through the dishonesty being honest rather go around it so yah it’s exactly like the holy spirit um reminded me of the life of Jacob although I read it long ago it’s still something that, that’s really that can really help me now at this point where I am so yah.

D: Excellent that’s very good, great thank you very much for your time Johan, really appreciate that?