

This study examines morality of the Duruma with the aim of inquiring into the basis of their moral values. The investigation is conducted from the theoretical framework of Humanism. Throughout the study, the philosophical tools of analysis, justification, criticism and reconstruction are employed. Basically, the argument is that morality among the Duruma is based on human concerns for purposes of the well being of the society. Consequently, God does not come in to command what is right or forbid what is wrong.

Chapter one introduces the study. It defines the problem and theoretical framework, sets the premises and the general conduct of the whole study.

In Chapter two, the study discusses some Duruma cultural aspects which include, among others, traditional education and religious life of the people. From the study of these cultural aspects, we identify some particular moral values such as hospitality and honesty which are used for further analysis in later chapters.

Chapter three discusses the nature and meaning of some of the moral values as understood by the Duruma. This discussion helps us to come to the basis of moral values which consists of moral rights and the well being of the society. The chapter also discusses methods used by the Duruma to enforce morality.

The epistemological question of moral knowledge is discussed in chapter four. Sources of moral knowledge among the Duruma are discussed and compared with other philosophical positions in this chapter. It is also in this chapter that we strengthen the idea that morality among the Duruma is from human sources as opposed to supernatural sources.

Chapter five attempts an exposition of a moral theory that best accounts for the facts of Duruma morality. The principle of action in Duruma morality is also discussed here.

Finally, chapter six summarizes findings and recommendations by the researcher regarding the study.