Ubuntugogy as a Viable Pedagogical Construct in African Education: A Literature Review

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ABSTRACT

Ubuntugogy as a method of teaching and learning emerged from the African theory and philosophy called Ubuntu. Ubuntugogy was introduced by Bangura (2005) as a proposed strategy for teaching and learning in the African classroom. For almost three centuries Africa has been subjected to and/or implementing Western methodologies, thus suppressing the notions of Ubuntu in African classrooms. This paper aims to critically analyse the literature and attempt to portray the viability of Ubuntugogy as a feasible pedagogical construct in education. It is also important to take note of the limitations that come with Ubuntugogy as a pedagogical construct. Utilising the SWOT analysis framework, this paper discusses the strengths and limitations that come with the practice of Ubuntugogy in the African context. Literature has revealed that Ubuntugogy has the potential to promote communalism, collaboration, respect in the classroom and appreciation of African knowledge systems. In contrast, literature has also indicated that Ubuntugogy can face challenges like individualism, stereotypical mentalities, and lack of interest from the stakeholders. Taking into account the analysis, it is safe to mention that Ubuntugogy is a viable pedagogical construct to be utilised in the African classrooms. This paper recommends a change in stakeholders' mindsets, the practice of collaborative instruction and collaborations between the stakeholders and students. Taking into consideration the literature presented in this article, it is proposed that the teaching and learning paradigm should change from non-Africa philosophies to African-based theories and philosophies.

KEYWORDS

Ubuntugogy; pedagogy; SWOT; African philosophy.

INTRODUCTION

Ubuntugogy is a pedagogical construct relating to the art and science of teaching and learning supported by the concept and values of ubuntu, which is an African theory and philosophy, usually referred to as humanity to others. This paper attempts to examine the literature on the viability of Ubuntugogy as a pedagogical construct in the African educational context while accounting for possible threats and limitations to the construct. It is noteworthy to mention that when it comes to Ubuntugogy, there is no single definition. It depends on the lens with which the concept is viewed. However, for this article, it is viewed as a postcolonial term aimed at addressing community and individual identity through African philosophies (Omodan, 2019; Omodan & Ige, 2021). Bangura (2005) explains Ubuntugogy as the art and science of teaching and learning that is guided by humanity toward others. The concept of Ubuntugogy is underpinned by African values and philosophy. According to Omodan and Diko (2021) the notion of Ubuntugogy is grounded on Freire's (1996) philosophies of education as they relate to humanism, individualism and solidarity. Freire's philosophy in education is based on the notion of humanisation, where education can be used as a tool to advocate for humanity among people (Roberts, 2016).

Ubuntugogy is thus a vital pedagogical construct in education because it explains the relationship between the teacher, the learner, and the methodology of teaching used in the classroom. The relationship between the three is constituted by the notion of humanity and solidarity between the teachers and the learners in the classroom with the aim of enhancing the teaching and learning process. The implication is that if the teacher and the learner work together in solidarity during the process of teaching and learning, a positive outcome may be evident from that interaction. It is thus imperative to explore the potential of Afrocentric concepts and what they can do for the African classrooms in an African context.

Education is seen as a social construction, a vehicle to disseminate knowledge and social values that shapes individuals (Chazan, 2022). Consequently, it is important to examine the lens through which knowledge and social values are disseminated. A school is established with the purpose of educating society; however, the education system is still informed by Eurocentric paradigms (Bangura, 2005; Dube et al., 2023; Ngubane & Makua, 2021; Omodan & Diko, 2005). One may argue that education and/or schools still disseminate Eurocentric ideas in an African context thus teaching Eurocentric knowledge, social values and shaping an African child with Eurocentric-based perspectives and way of living (Mucina, 2013; Ngubane & Makua, 2021).

This is an issue of concern considering the vast number of indigenous philosophies and knowledge systems inherent in Africa. A curriculum based on Western ideas is bound to face many challenges such as low literacy rates, learner performance, and underdevelopment (Bangura, 2005; Moloi et al., 2023) if it is implemented in a different context (Dube et al., 2022; Omodan & Diko, 2021). As a result, a curriculum that is Africanised for an African classroom is a necessity. It is thus proposed that an African curriculum should be underpinned by an African-based epistemology such as Ubuntugogy (Bangura, 2005). Research has indicated that for a

lengthy period of time, African Education has been dominated by Eurocentric ideas (Ngubane & Makua, 2021). Perhaps it is time for a paradigm shift that will align with the context in which it is practiced and foster values that are contextual. The rationale for this study was tp provide a literature-guided analysis of what Ubuntugogy can do for the classroom in an African context.

Research Objective and Questions

This paper argues that Ubuntugogy has more to offer in an African classroom, because of the values it represents and thus can be used as a pivotal tool in cultivating and humanizing the relationship between various stakeholders in the classroom. For instance, if the teacher treats the learners with ubuntu/humanity, it is highly likely that they will also reciprocate the same humanity and teaching and learning can take place in a conducive environment. Consequently, the main objective of this inquiry is to discuss Ubuntugogy as a feasible pedagogical construct in education by outlining the potential strengths of Ubuntugogy in education without shying away from the limitations it might face in an African-based classroom and context. Conducting a SWOT analysis of Ubuntugogy and using published literature in education and philosophy, this paper was able to answer the questions outlined below:

- What does Ubuntugogy represent?
- What does Ubuntugogy offer in the classroom?
- What are the limitations of Ubuntugogy in the classroom?

METHODOLOGY

This study follows a systematic literature review procedure with the aim of analysing published literature to attempt to answer the research questions posed in this investigation. This study is qualitative in nature because it reviews the data qualitatively generated to argue the viability of Ubuntugogy in the African classroom while taking into consideration the limitations. A systematic literature review is the process of collecting relevant evidence on the topic that fits the pre-determined eligibility criteria to sufficiently address the research question (Mengist et al., 2020). To effectively argue the viability of Ubuntugogy in the classroom, the analysis included the formulation of research questions, research (using key words) and assessment of literature using the criteria mentioned below (*cf*. Table 1) and quality assessment of the suitability of the literature.

Making use of peer-reviewed journal articles is recommended when conducting this kind of analysis (Bilbao-Aistui et al., 2021). Databases such as SCOPUS, ERICA, Science Direct, Spring Linker and Google Scholar were utilised to source relevant information as they publish peer-reviewed academic work. The inclusion and exclusion were based on the quality of the sources found. For example, most of the sources used in this paper were from accredited peer-reviewed journals deeming them valid and credible.

Inclusion and exclusion criteria

To ascertain that the research questions of this inquiry are adequately addressed, prior to data search inclusion and exclusion criteria was determined. The inclusion and exclusion criteria were as follows:

Table 1.

Inclusion and exclusion criteria

Inclusion Criteria	Exclusion Criteria
The source must be published in a peer-reviewed journal	Education and philosophy related but not covering Ubuntu and/or Ubuntugogy
The source must include key words such as Ubuntu, Ubuntugogy, Pedagogy, SWOT, and African philosophy either in the abstract, list of key terms or anywhere in the source.	Self-published sources or predatory journals
The source must be written in English language	Duplicate sources
The source must include sections about the philosophy of Ubuntu and/or Ubuntugogy	Conference proceedings
Unbiased studies that are validated and credible including theses and dissertations	Biased sources

Source: Compiled by the author

Search strategy and quality assessment

As this study made use of databases such as SCOPUS, ERICA, Science Direct, Spring Linker and Google Scholar, a range of research was found. The main search strategy was to include the key words mentioned in Table 1 in the different search engines utilised when conducting the search. For example, when the word Ubuntugogy was typed in SCOPUS nine documents were identified in the search. These documents were further refined based on the title, abstract and sections of the publication. As a result, three sources were downloaded based on the abstract and key words. The implication is that after the initial search, the documents were screened via keywords, abstract and section headings. Secondly, they were selected based on the focus to the study and lastly, there were reviewed to ascertain their relevance. The research articles utilised in this paper are those that met the inclusion criteria. A similar procedure was done across all the databases. It is also important to note that some sources were found while browsing through the other sources. For example, if a reference cited in article was deemed suitable, it was then examined using Google Scholar to ensure that it was valid and met the inclusion criteria.

For quality assessment purposes, sources that met the inclusion criteria were made use of and those that aligned with the exclusion criteria were excluded. Publications needed to be

peer-reviewed, as indicated in the criteria and books were validated and of quality (Mengist et al., 2020). The sources were then classified based on the section of the paper they fall under. For instance, the framework sources were grouped, while the sources that covered the concept of Ubuntugogy were grouped together.

SWOT Analysis Framework

The SWOT analysis framework is a tool that has been widely used in evaluation. It is seen as a tool that allows organisations to evaluate their state and status in the market; however, this framework is used across a range of disciplines such as education, healthcare and general management, but its use is not limited to these (Benzaghta et al., 2021). The SWOT analysis framework provides a basic analysis structure of all areas concerned, for thorough analysis and it also provides a more detailed analysis for enhancement purposes. It is a simple yet valuable method of analysis because it provides a realistic interpretation of the strengths and weaknesses of the aspect analysed (Pickton & Wright 1998). The SWOT analysis is utilised in education to prompt critical thinking simply because it makes one ask critical questions about an issue (Voges, 2016).

The SWOT analysis framework was deemed suitable because this study aimed at analysing the concept of Ubuntugogy as a pedagogical construct in education by providing its viability and limitations. It was also considered usable and/or user-friendly, prompting critical thinking around the idea of Ubuntugogy in education through critical questions about Ubuntugogy. Through the Strengths (S) and Opportunities (O) sections of the framework, this study was able to argue the viability of Ubuntugogy as a pedagogical construct in education through the use of published literature that covers the concept of Ubuntu. Using the Weakness (W) and Threats (T) sections of the framework, this paper was able to provide possible limitations that Ubuntugogy might face in the classroom or in education.

Prior to the main discussion, it is vital that this study establishes how the main research objective and research questions align with the SWOT analysis framework. As the main objective of this study was to argue for the viability of Ubuntugogy in the classroom while taking into account its possible limitations, the optimal way was to utilise the SWOT analysis framework that accounts for strengths and limitations. Research question one is paired with Strengths (S) in the analysis framework, outlining the strengths of Ubuntugogy in the classroom; research question two aligns with the Opportunities (O) that Ubuntugogy offers in the classroom and research question three is paired with the Weaknesses (W) and the Threats (T) that Ubuntugogy might face in the classroom.

For an enhanced introduction and implementation of African philosophies, a vast amount of research is necessary to investigate the context and subsequently recommend strategies to implement the philosophies. It is important that such research present all the facets (strengths and limitations) of the aspects investigated. That is what this current study attempts in providing an analysis of the facets of Ubuntugogy as a pedagogical construct in

education. While engaging with literature through the SWOT analysis framework, common themes were identified.

Common themes

Upon thorough analysis of literature using the SWOT analysis framework, common themes were identified. It is vital to articulate the common themes prior to the main discussions. The themes identified are:

- Ubuntugogy is a collaborative tool;
- Teaching and learning materials can be developed through the use of Ubuntugogy ideas;
- Ubuntugogy speaks to the Africanization of the curriculum;
- Ubuntugogy is accommodative of diversity: inclusion and pedagogy of care; and
- Ubuntugogy can restore morality and African values.

What is Ubuntugogy?

As a founding father, Bangura (2005:13) stated that Ubuntugogy is "an African educational paradigm that transcends pedagogy, andragogy, ergonagy and heutagogy". A more recent view is that Ubuntugogy is seen as the science of teaching and learning that is extracted from African philosophies such as Ubuntu by (Bangura, 2017). Omodan and Dube (2020) looked at Ubuntugogy as an Afrocentric pedagogy that is rooted in the idea of Africanism called Ubuntu. It is thus evident that Ubuntugogy is informed by the principles that are grounded in the concept of Ubuntu and its practices.

From the definitions above, it is clear that Ubuntugogy is a method of teaching and learning that is Afro-centric and founded on African philosophies. It is aimed at reviving African paradigms by teaching African values and cultures in an African context. Omodan and Dube (2020) state that Ubuntugogy revolves around the use of African material in the classroom to aid the process of teaching and learning. Van der Walt and Oosthuizen (2021) made it clear that Ubuntugogy can manifest in various forms such as idioms and terminology that relate to the values of Ubuntu in the curriculum and extra-curricular activities.

What does Ubuntugogy represent? (Strengths of Ubuntugogy)

Life in African township school has been characterised by violence where that leads to the destruction of property, weak performance, learner and teacher delinquency, and self-centeredness (van der Walt, 2010). Learners in the township schools are reported as being aggressive towards teachers, which can be attributed to the lack of humanity and morality in the youth. The South African Council for Educators (SACE, 2020) identified the factors such as poverty, dysfunctional families and substance (drug/alcohol) abuse that might give rise to this aggressiveness in learners. The previous system that advocated for a Eurocentric educational paradigm is partly responsible because not much attention has been paid to schools located in the township, which goes against the notion of ubuntu (humanity, communalism & morality). With the introduction of Ubuntugogy as the pedagogy of post-colonial Africa, there is a possibility of combating social ills such as poverty, destruction of property, high criminal

activities and violence in schools to bring about peace and collaboration between teachers and learners. In essence, Ubuntugogy highlights the importance of African educators being concerned about approaches to learning and teaching that are underpinned by humanity, collaboration and compassion toward others (Bangura, 2005). Thus, Ubuntugogy may be used as a tool to combat the acts of violence and other social ills such as racism and substances abuse that African schools have witnessed. With teachers practicing Ubuntugogy in the classrooms, they are also instilling the values of Ubuntu in the learners, which may create a more well-rounded society of responsible individuals. The reinforcement of Ubuntu values through Ubuntugogy in the classroom, can shape classroom interaction for the better because it teaches the stakeholders the principles of humanity and compassion towards one another.

Ubuntu pedagogy, also referred to as Ubuntugogy, not only has the potential to reconnect students with their indigenous values, heritage, and culture but it also has the potential to instil Ubuntu social values such as co-existence, respect, and cooperation among learners (Ngubane & Makua, 2021). The implication is that with the practice of Ubuntugogy, learners are offered the opportunity to learn about their culture and heritage while also learning to work together with respect, particularly with the diversity found in the group and/or in the class. Learners from diverse backgrounds can learn to collaborate with the goal of learning and achievement of learning outcomes, a pedagogy supported by the collaborative/group-based/peer-based methodology of teaching and learning (Killen, 2015; van der Walt et al., 2009). The methodology states that learners can learn through the help of their peers and through collaboration with one another, therefore, shifting the focus from the teacher to the learners and trying to learn or do things on their own as a group. For any successful collaboration, respect is mandatory.

Ubuntugogy can be associated with the pedagogy of care, that is because the pedagogy of care is seen when the teacher assumes the role of the caregiver and the learners become the care-receivers (Palahicky et al., 2018). Ubuntugogy advocates for caring and humanity among the stakeholders involved in education. On the other hand, pedagogy of care stipulates that the teacher plans on how they are going to better support students for meaningful classroom interactions. In this case, both Ubuntugogy and the pedagogy of care are concerned with the teacher being there for the learner for meaningful interaction to take place. The teacher depicts the element of caring and compassion towards learners and in turn, learners are scaffolded, transitioning from the known to the unknown with an element of support from the teacher. This indicates a teachers' love and passion for the teaching and learning process which makes a difference in the classroom and enhances the chosen teaching methods and learning styles (Ngubane & Makua, 2021). Subsequently, learning becomes interesting because learners are inspired by the love and support or care they receive from the teacher.

A teacher takes on seven roles comprising *Learning mediator, Interpreter and designer of learning programmes and materials, Scholar, researcher and lifelong learner, Assessor, Leader, administrator and manager, Community, citizenship and pastoral role* and *Learning*

area/subject/discipline/phase specialist (Louw & du Toit, 2010). The construct of Ubuntugogy in education can also be associated with the *Community, citizenship, and pastoral role.* This role suggests that the teacher should not only focus on teaching and learning but should also pay attention to students' diverse cultural backgrounds. The teacher assumes the role of a parent/caregiver and brings about a sense of community and belonging in the classroom, implying that the teacher should treat different kinds of students equally and fairly and not discriminate (Louw & du Toit, 2010). Furthermore, it is also envisaged that the teacher should nurture the learners and create an environment that is conducive to teaching and learning. In this instance, the teacher assumes the role of a good citizen and also makes certain that learners are situated in an environment that makes the process of teaching and learning conducive for effective learning to take place.

What does Ubuntu Offer in the classroom (Opportunities)

If rich African philosophies like Ubuntu, African knowledge systems and Ubuntugogy were embraced appropriately, they can be used as a teaching approach that is culturally responsive to learners that are of African descendant and from diverse cultural backgrounds (Ngubane & Makua, 2021). Ubuntugogy presents an opportunity for diversity and inclusivity to be embraced in the classroom, by respecting different kinds of learners, different cultural backgrounds, different learners' prior knowledge, and different learning styles all under the umbrella of recognition, respect and coexistence (Ngubane & Makua, 2021; Omodan & Diko, 2021). African classrooms are now made up of learners from different regions, different parts of the continent and different parts of the world, carrying different identities (Mofokeng, 2002) thus making the classroom setting more diverse. Ubuntugogy can serve as vital instrument in the case of mediating intercultural diversity (Lephoto, 2023). However, it is important to mention that, in as much as pedagogies such as Ubuntugogy are culturally responsive, it is not guaranteed that they will be able to accommodate learners of Western descendant or learners from different parts of the world because they already have pre-conceived ideas about African values, paradigms, and philosophies and most importantly they have their own. Example of pre-conceived ideas include thinking that African traditions and methods are inferior. For example, Omodan and Dube, (2020) made it clear that the long-standing mindset of western ideas has made people believe that if they were to implement African ways of doing things, they would be considered inferior.

Non-western contexts for learning necessitate comprehension of the varying needs and perspectives of non-western learners (Borg, 2017). In an African context, it is necessary to understand the different needs and ideas of African learners. It has been continuously pointed out that Eurocentric education has done little for an African learner (Bangura, 2005; Mucina, 2013; Ngubane & Makua, 2021; Omodan & Diko, 2021), therefore a paradigm shift is necessary. In his doctoral study, Borg (2017), presented Ubuntugogy as a pedagogical construct that has

the potential of being a contextualised instructional design[1] that could ensure that the needs of African learners are accounted and catered for. Ubuntugogy thus provides an opportunity to develop a contextualised instructional design that will respond to the learning needs of African learners (*cf*. Borg 2017). In implementing an instructional design that is African-based and stems from Ubuntugogy, it would need some adaptations from country to country and/or context to context. For example, Borg (2017) attempted to develop an instructional design for emerging adult leaders in Swaziland that was founded on Ubuntugogy in an attempt to improve the learning in the Swaziland Leadership academy, that is, for a specific African context. Data revealed that the delivery of the instructional material proved transformation for the context it was based in.

African citizens have either been ignorant of the principles and guidelines of Ubuntu or they have overlooked the principles associated with Ubuntu (Van der Walt & Oosthuizen, 2021) That may be due to the fact that they have been made to believe (colonialism) that African values and way of life is inferior and thus not appropriate to practise (Omodan & Dube, 2020). In contrast, Van der Walt and Oosthuizen (2021) proposed that the infusion of Ubuntu values into the curriculum may prove beneficial and the pedagogical construct called Ubuntugogy may be a solution. They argue that the introduction of Ubuntugogy in the education policies, guidelines and curricula would help combat the ignorance and overlook of humanity, coexistence and respect. Ubuntugogy, can be utilised to bring back moral and ethical values (Lephoto, 2023), which means that the potential of Ubuntu can be realised through the practice of Ubuntugogy to cultivate a well-rounded and healthy society that is made up of young citizens guided by morals and responsible.

What are the Limitations of Ubuntugogy in the classrooms? (Weaknesses and Threats)

Since Ubuntugogy stems from Ubuntu, an African concept, the challenge, or the limitation it may face in the current African context is that Africa is now a mixed society constituted of all races, tribes and genders (Mofokeng, 2002). Thus, non-African teachers and learners may find it difficult to comprehend and ultimately practise Ubuntugogy in the classroom. Furthermore, classrooms are also made up of different kinds of learners who may have a difficult time understanding Ubuntugogy practices as theses may be because it is foreign. They could view the teacher as biased in bringing African ways of doing things into the classroom. Therefore, it becomes a weakness and a threat to Ubuntugogy if diversity in this case includes learners that are not of African descendant. The important question is whether Ubuntugogy transcends race, gender, tribe and locality. Mbhele (2015) noted that at the time literature portrayed the principles of Ubuntu that inform Ubuntugogy as not responding to school challenges like patriarch (gender). It is crucial to note that Ubuntu and Ubuntugogy is a construct that comes

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[1] Instructional design is seen as the creation of content, teaching materials and assessments (Borg, 2017). In association with Ubuntugogy, it is viewed as the creation of subject content, teaching material and assessments that are informed by African philosophies.

from mostly patriarchal dominated societies in African. It is therefore, bound to have some patriarchal aspects. It may be that Ubuntugogy as a pedagogical construct needs refinement. Nonetheless, it is important to note that each paradigm, either Western or African, has its own limitations.

The superiority of Western values and ideas remains a significant threat to the re-introduction and practice of African philosophies such as Ubuntugogy. Eurocentric ideologies have dominated the African continent and been utilised to a point where the current generation identifies with Western ideas and values while discarding their own. They mainly identify with Eurocentric ideas because they have been introduced to the western education and way of living (Muwanga-Zake, 2009). It is vital to point out that African learners have pre-conceived ideas (African values being inferior) about African values because they have been exposed to Western values (Hlatshwayo et al., 2020; Letseka, 2013; Muwanga-Zakes, 2009). Subsequently, the preconceived ideas make it difficult to shift the African learners from those ideas because it challenges the insertion and/or practise of Ubuntugogy in the African classrooms. Omodan (2022) postulated that the stereotypical mentality of people hinders the proposition of Ubuntugogy. It is without doubt, that many of the systems (education, economics, politics, and social systems) are western dominated, and African values have limited value, acknowledgment, and practice, making it difficult to re-introduce Afro-centric ideas and knowledge systems into an African classroom. It is suggested by Van der Walt and Oosthuizen (2021) that African philosophies prior to colonialism should be infused into the curriculum

As Ubuntugogy stands for aspects such as communalism (Omodan, 2019; Omodan & Ige, 2021), individualism is thus discarded with the aim of promoting collaboration. In as much as individuals can function outside communities, Ubuntugogy pays little attention to that. In education, there are pedagogies and theories of teaching and learning that maintain that learners can learn individually, with some preferring to do things on their own without the help of their peers or teachers. For instance, Gardner's theory of multiple intelligences postulates that learners process information in different ways (Gardner, 1993). One of the ways in which learners learn on their own is the intrapersonal approach which is interpreted as the learner processing the information alone using self-awareness plug-in with inner feeling, values and one's own thinking processes (Gardner, 1993). Another instance in this case is the approach of independent learning, which is viewed when the learner takes charge, monitors their own learning, and goes through the curriculum on their own prior and/or post classroom interactions (Hockings et al., 2018). In such cases, the notion of Ubuntugogy is not really applicable in the classroom because learners prefer to be on their own with little or no help from either their peers or the teacher. Subsequently, individualism and independence pose a threat to the practice of Ubuntugogy.

It is important to also consider the perception of those involved in the implementation of Ubuntugogy in the classroom. Omodan (2022), revealed that the major challenges facing Ubuntugogy are the reluctance and lack of interest by teachers and learners as stakeholders are

not keen on the production and implementation of indigenous knowledge systems such as Ubuntugogy. Omodan (2022) suggests that all stakeholders should collaborate to ensure that the Africanisation of many aspects in education, as a dimension of promoting Ubuntugogy, takes place and students are encouraged to participate. It is evident that in as much as a concept can be introduced, if stakeholders are not particularly interested in participating in the promotion of that concept, it is highly unlikely to be integrated and practised. If there is no mutual agreement between the teachers, learners and policy developers involved in the introduction and implementation of Ubuntugogy, then there is a possibility that it will not be practised in the classrooms. Teachers and learners are the primary persons who should be the driving force behind Ubuntugogy.

The language used in the classroom may also be a factor in terms of the implementation of Ubuntugogy in the classroom (Omodan & Dube, 2020). English is used as the language of teaching and learning in most of classrooms despite the fact that there are a variety of languages in African that can be used as a medium of instruction. Language becomes a significant challenge in classrooms as diverse as African classrooms (Omodan & Dube, 2020), simply because learners may speak different languages. Using African language to promote Ubuntu can be a useful tool, however it is crucial not to shy away from the fact that learner diversity in language can prove difficult.

Recommendations

Based on the above SWOT analysis of Ubuntugogy using a literature review guided discussion, this paper provides the following recommendations:

Collaboration and collaborative instruction are recommended for the enhancement of Ubuntugogy in the classroom as it promotes and advances Ubuntugogy, ensuring that indigenous knowledge systems gain traction because collectivism is not far from the concept of Ubuntu (Omodan, 2022; Van der Walt & Oosthuizen (2021).

Working together is a vital principle in Ubuntugogy because it promotes unity and team spirit as stakeholders to tackle learning problems (Ngubane & Makua, 2021). Through collaboration with various stakeholders, and students from diverse backgrounds, Ubuntugogy can be practised in the classroom using methodologies such as collaborative instruction and group/peer-based participation. The implication is that it takes a community to come together as one to promote the concept and practice of Ubuntugogy. For Africanisation to take place, efforts, and determination from all those involved is required and necessary.

It is recommended that a shift in mentality is needed as stakeholders' mentality towards Ubuntugogy poses a challenge to the practice of Ubuntugogy as a pedagogical construct in education (Omodan, 2022). Stakeholders that have African roots and those that do not, need to abandon their pre-conceived ideas about African philosophies. Western ideologies have been in place for centuries; however, they have done little for Africa (Bangura, 2005), subsequently, it is time that Africans and people living in Africa adopt the African way of doing things (Learning, teaching and living) and Africanise the curriculum and pedagogies. Ubuntugogy has the ability

to enhance lifelong learning through the use of African philosophies to educate African citizens (Lephoto, 2023). It therefore lies with the learners to keep an open mind that is receptive to change and transformation.

Translanguaging is recommended for use in the classroom where the aim is to infuse Ubuntugogy (Omodan & Dube, 2020). It has proved difficult to produce and disseminate African knowledge, using a foreign language such as English, therefore, translanguaging can be useful for knowledge production in African language and to take it further, African languages should be fully infused into African curricula. In addition, it is recommended that teaching and learning material used in African classrooms should be produced in Africa for African societies which would assist in eliminating the discrepancy of teaching African philosophies using western teaching and learning materials (Omodan & Dube, 2020).

Taking into account the social ills such as violence, immorality destruction of property and criminal activities, this paper is inclined to adopt the recommendation made by Van der Walt and Oosthuizen (2021). They recommended that Ubuntugogy can be an instrumental pedagogy and a solution to instil African values such as peace, harmony, communalism and respect among the youth. In turn, there can be peaceful co-existence and respect among the people. As Ubuntugogy stems from the principles of Ubuntu, it is ideal in maintaining and improving the current human condition.

Lastly, this paper recommends that research be done to propose applicable methods that might help fast-track the re-introduction and effective practice of African philosophies and inform policy changes (Van der Walt & Oosthuizen, 2021). Africanisation of the curriculum and pedagogies is necessitated by the fact that little has been done for Africa using Eurocentric ideas, thus African paradigms should be given a chance. The implication may be that curriculum designers and developers need to take into consideration the concept of Ubuntugogy when designing and developing the curriculum (Kafanabo, 2019 cited in Van der Walt & Oosthuizen, 2021). Following policy changes, in-service training should take place to encourage teachers to practise Ubuntugogy in their classrooms. The university curriculum for education-related courses and/or modules for coursework should incorporate Ubuntugogy to prepare pre-service teachers to practise Ubuntugogy in their future classrooms. The time has come for a paradigm shift from Eurocentric ideas in education to the practice of African-informed ideas.

CONCLUSION

Scholars (Hlatshwayo et al., 2020; Letseka, 2013) have revealed that learners in Africa grow up with incorrect information and knowledge regarding their culture and heritage because the curriculum does not include African philosophies. The authors also emphasise that education systems cannot continue to turn a blind eye to African philosophies (such as Ubuntu and Ubuntugogy) because they have guided Africans for centuries. Curriculum developers should take note of what had been discovered with regards to African philosophies and practices before the introduction of colonialism (Kafanabo, 2019 cited by Van der Walt & Oosthuizen, 2021) and

consider and infuse those into the current curriculum. Thus, local African philosophies should continue to be taught to African generations.

Through the SWOT analysis framework and literature review, this paper argues and analyses the viability of Ubuntugogy as a pedagogical construct in education while also taking into consideration the limitation and threats. Literature has revealed that Ubuntugogy is a methodology of teaching that is crucial in education and the teaching of African values because it can simultaneously disseminate African culture and heritage while engaging learners in collaborative learning of the curriculum (Ngubane & Makua, 2021; Omodan, 2022). Literature has also revealed that with the practice of Ubuntugogy in the African classroom, it is feasible that teaching and learning material be informed by the principles of Ubuntugogy. The practise of Ubuntugogy has the potential to instil African values to combat the social ills mentioned in this paper (Van der Walt & Oosthuizen, 2021). Therefore, it has been argued that Ubuntugogy is an instructional approach that can be utilised in an African classroom despite the shortfalls. However, the literature also portrayed that the implementation and practice of Ubuntugogy would not be achieve without difficulties but could be met with challenges such as a lack of interest by stakeholders and preconceived stereotypical ideas. Diversity of cultures, traditions and languages in the African classroom could also be challenging (Omodan & Dube, 2020). Through extensive research to inform policy change and collaborative effort from stakeholders, a paradigm shift to African philosophies is possible.

Umuntu ngumuntu ngabantu

(Zulu proverb)

A person is a person through other persons

(Zulu proverb translation)

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Permission

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