# ANALYSIS OF THE IMPLICATIONS OF UBUNTU METAPHYSICS ON EDUCATIONAL PRAXES

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*Abstract:* This philosophical investigation sought to find out the Metaphysical antecedent of Ubuntu philosophy and in so doing locate its educational consequents. The study begins by analysing the concept of Ubuntu and brings out the nexus of Ubuntu in African communalism. By using conceptual analysis and prescriptive methods it analyzes the ontological implication of Ubuntu philosophy on Parent- Teacher-Learner relationships and on curriculum. It also examines the role Ubuntu gnoseology and its impact on History Education and Moralization in education. Some of the major findings indicate that Africa may not meaningfully talk about 'holism' in education without appealing to indigenous philosophy of ubuntu. It is deduced that ubuntu is not just a word; it is an ontologically, epistemologically and axiologically laden concept that gives existential authenticity to African points de vues. Lastly the study indicates that Africa is non dualist continent and therefore extreme rationalism of western education as practiced in contemporary African countries is a cause of social, economic and political quagmires.

*Keywords:* Ubuntu, Umuntu, Abantu, Education, Curriculum, Metaphysics, Praxes, 'umuntu ngumuntu ngabantu'

## I.   INTRODUCTION

It is not farfetched to entertain the idea that some philosophy related to Africa must be the premise upon which education in Africa was founded or should be founded just like it can be reasonably inferred that Confucianism has influenced Chinese Conception of education and that Buddhism and Greek Philosophies can be said to have influenced Japanese and Western views on educational theory and practice. The question as to whether there is such a philosophy in Africa, and the extent to which it has influenced educational practices in Africa is considered by this study s necessary area of investigation. Different opinions regarding Africa's ability to Philosophize have been forwarded by prominent Western and African Scholars like Freidreiche Wilhelm Hegel, PlacideTempels, Samuel Mbithi, Julius Nyerere, Leopold Sedar Senghor, Kwasi Wiredu, Odera Oruki, and Paulin Houtoundji among others. The latest discussions however seem to admit that indeed there are African Philosophies and different modes of philosophizing in Africa. A seemingly agreeable convergence point in Africa's quest for reason is to be found in what is called *Ubuntuism* (also known as Ubuntu Philosophy).

The term Ubuntu comes from three intrinsically connected but different components of a Bantu noun *U*, *Bu* and *Ntu*. The concept' U' is the Bantu definite article. Its English equivalent is '*The'*. *Bu* is the state and act of being something or being in ….while *Ntu*…means human, and in an ontological sense it refers to existence. Ubuntu therefore is literally 'The state of Being Human' (Kagame, 1956). According to Kagame there are  eleven taxonomical levels of Bantu noun formation, eight of these  are cited as a *Mu*(plural B*a*), *Mu*(plural *Mi*), Ru(Plural *Ni*), N(plural N), I(plural *Ma*), GI(plural *Bi*), *Ku*(plural *Ma), Bu*(Plural  *Bu*), *Ka*(plural *Tu*) and *Ru*(plural *Bi*). The concept Buntu is from the class BU-*Bu*(buntu, singular and in plural). The semantic connotation is that being human is an ontological singularity, meaning that this state

of being cannot b replicated. On its part Ubuntu insinuates *the* state of being human, which is a specific way of being. For more clarity we locate man, or human from the first level category of *Mu-Ba* (Muntu –human being, Bantu-human beings).The article U, for *Umuntu* and A for *Abantu*, play the role of emphasis and of particularization. So Umuntu is The Person, Abantu (the people). Kagame's taxonomy therefore means that the greatest capital is laid on man, or person.

Outside etymological definition, Ubuntu is simply an anthropocentric philosophy as exhibited in Africa. Accordingly, Lefa (2015), and Letseka (2011) agree that Ubuntu is a form of human engagement that allows room for critical thinking, non domination and maximum development of human relations. It is through this philosophy that Africans express distinctive collective consciousness not only in how they behave but also in how they express themselves (Khoza, 1994).Two aspects emerge from Khoza's position; that without critical thinking one is not an Umuntu (not a human being in the strictest conception of being human) and that without explicit and deliberate collectiveness, it is difficult to remain human. The aspect of critical thinking contradicts Hegel's and other white Supremacy Thinkers' idea that Africans of Sub-saharans cannot think and are therefore philosophically redundant. It deconstructs the perception of non intelligent nature, umeritedly labelled against Africans, a position often (and unfortunately so) accepted by *hoipoloi* Africans. Indeed Kagame (1956) observes that Umuntu is a Being with Intelligence because he has the principle of *Amagana* (Rwandese for Intelligence) which is caused by *Igicucu*(Life Responsive force). Furthermore unlike animals, vegetations and inorganic entities, Umuntu is able to reflect, compare and invent…all of which are activities of the intellect.

The aspect of Distinctive Collective consciousness (DCC) is perhaps what makes Ubuntu Philosophy unique. This is because critical thinking which otherwise tends to divorce thinkers from fellow humans leading to dichotomization of the society into Thinkers and the big mass of Non-thinkers is infused with deep sense of love. DCC leads to collectivity by necessity and not by Circumstance. Every where an Umuntu finds himself he is thus never alone. Nyerere (cited in Makumba, 2007) posits that "in our traditional African society individuals were in the community...we took care of the community and the community took care of us". Mbithi notes that the individual was understood to necessarily belong to community because it is the only way of being human. Indeed one of the most famous quotes by Mbithi says " I am because we are, and since we are, therefore I am" (Mbithi, cited in Makumba, 2007) . This position is crowned by Makumba(2007) who asserts that Africa is human centred as opposed to power centred Europe, which dualistically tend to follow the rationalism of Rene Descartes or the *cogito ergo sum*[1].

### 1.1. Statement of the problem:

Education in Africa is slowly taking on the European Mantra of pure reason and intellectualism. This approach is gradually leading to elitism and *oligarchism* in all spheres of African societies, in politics, economy, and education and even in religious aspects. The non discriminatory assimilation of capitalism in Africa is rather serving to widen the gap between the Aristocracy and the hoipoloi. This study therefore investigates the role of the metaphysics of African communalism (Ubuntu Philosophy) and how it can be a providential approach to recapture holism in education in Africa.

### 1.2. Methodology:

This study uses two major methods; Conceptual analysis and Prescriptive methods. Conceptual analysis occupies itself with breaking concepts into simplified components (atomic component) that can be easily understood. It plays role in clarifications of thought patterns expressed in language. This is because behind language there is reality being expressed (Bonchenski, 1968). It is this reality as enshrined in Ubuntu set up, that this is study attempts to uncover. Prescriptive method is generally viewed as a method that aims at providing practical solutions to an identified gap (Mugenda, 2013). Philosophical prescription is a response to epistemological and axiological loopholes made explicit by conceptual analysis.

### 1.3. Objectives of the Study:

i.  To analyze the ontological underpinnings of Ubuntu philosophy and its influence on Parent Teacher-Lerner relationships and curriculum

ii. To examine the role Ubuntu epistemology and its implications on history of Education and Axiology.

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[1] I think therefore  I am

## II. ONTOLOGY OF UBUNTU PHILOSOPHY AND ITS IMPLICATIONS ON TEACHER-LEARNER- PARENT RELATIONSHINS

### 2.1. Introduction:

Ontology is the branch of philosophy that occupies itself with questions of existence of being as being and an attempt to answer the questions like why there is something rather than nothing, why does evil exist. (Jacquette, 2002., Odhiambo. 2007). Ontology studies being in its entirety without dichotomization. The being under study in this research is education in African context

### 2.1.1. Existential Locus of Umuntu:

Kagame (as cited in Masolo, 2011) identifies four general categories of Bantu conception of existence namely *Umuntu* (Force with Intelligence- namely the category of human Beings and Spirits*), Ikintu* (the Category of things …all forces that don't move on their own except through agency, like Plants, animals and inanimate things), A*hantu*( the category Space and Time) and *Ukuntu*(the category of mode). To this extent then the key stake holders in involved in Education ( Teacher-Leaner-Parent) fall under the category of *Umuntu* (Plural Abantu) but are significantly influenced by the other three categories; because education takes place in space and time (*ahantu* ), it involves the study and use of things(*ikintu*) in particular way or method(*ukuntu*) . Umuntu and Ikintu correspond to Aristotelian substantial existences (Masolo, 2011). As such, using western philosophy we can infer that Umuntu is a substantial being. A substantial being is a being with *Ubuzima.* According to Rwandese Bantu philosophy a Being with *ubuzima* is one that is controlled by the vital force of *Igucucu,* which never integrates (Kagame, 1956). The fact that man has an *Igicucu* means that even when he dies he subsists as an *Umuzimu* (Intelligent spirit). The passage of *Igicucu* to spiritual existence and the rendering of an Umuntu into *Umuzimu* are only possibly as an act of an entity that did not come to be, whom himself is the *Ntu* . For convenience, we shall call this Being God because he is the Proto- *Ntu(First Being) a*nd the *Ntu- ipse(Being itself).* According to the Akan of Ghana God is an infinite Being who exists in infinite time and space (Ahantu) (Masolo, 2011). He gives part of his self (*igicucu*) to umuntu but he is not umuntu, neither is *umuntu* him in as much as he shares *igicucu* with him because umuntu is an effect and a being of time and space(*ahantu*). God is also not Ikintu in as much s he created Ikintu. Finally the *Ukuntu* of god is infinite and indefinite. Unlike the Christian conception of God viewed as ontologically all loving all the time, the Ubuntu theology is that God changes with regard to human contact. The belief in God as an infinite Being is not something Umuntu chooses at whims and discards as he wishes. This is because God is truly existent and is intrinsically intertwined to umuntu's being such that everywhere he goes he carries with himself God (Makumba, 2007). His life can be said to be God Life *De Profundis*. God after all is the author of Umuntu and his creative print is indelibly cast into the Being of Umuntu. To this extent then God is ontologically obligated to provide everything to Umuntu, right from life, land, children, husband, wife, education, intelligence to spiritual existence...The ontological obligation of God is a state that Umuntu is aware of whether he denies it or not, thus leading him to serve and appreciate God. Given that God is older than *Zaman[2]i* (Mbithi as cited in Masolo, 2011) and Man lives within time (ahantu) means that the chronological mightiness of God renders man to be an existential dot that is absolutely dependent on God and *Ipso facto* approaches God in fear. It is in this regard that Mbithi Points out that an African is a notoriously religious being (Mbithi as cited inMasolo, 2011). He is furthermore a being that lives in a context that does not distinguish between Secular and sacred. In *summa*, to exist is to be human and to be human is to be in God, and in to be in the realm of other *Abantu* because god is in the realm of all that is.

### 2.1.2. Educational Implications:

Teachers, Learners and Parents all fall under Umuntu category. Which means they are just but the same Beings with same ontological substance but accidentally different in age, experience and role. The knowledge that Teachers are just older students enables teachers to humble themselves when handling students because what separates them is time, which is n accidental category beyond control of any one of them. Arrogance amongst teachers is thus in bad taste and against the spirit of Ubuntu. A teacher who is domineering and capitalizes in inflicting grudging pain on learners is thus not African teacher.

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[2] Swahilli word for endless past

On the same note teachers who approach parents in a manner to suggest that they are more important is thus ignorant of Substantial connectedness of the two of them. A learner, who approaches teachers in fear, should thus be directed to understand that teachers are not demigods but fellow humans delegated by God to perform a noble duty for a particular time and space *(ahantu)*. Stubborn, harsh and gruesome parents in the house and in school have degraded themselves to the level of *ikintu*, albeit according to the scheme of Ubuntu ontology. Bad 'blood' between school administrators and other workers (teaching staff and non teaching staff) is another symptom of the 'death' of ubuntu spirit. It may be characterized by compulsive desire to assert authority...which is a coping or compensating mechanism to some psychological needs (Mosana, 2002). On the other hand laziness and lack of diligence on the part of staff is a slap against the ubuntu work ethics. Some teachers and workers don't perform their duties well because of don't care attitudes. On the contrary the typical African being ware of time and space given by God commits to work because work is *opus Dei* (work of God). Call to duty is the spirit of the African teacher, African leaner and the African parent. It is further explained by Immanuel Kant in his *Deontological ethics* (Kant, 1785). When duty is done people relate well but when duty is not done relationships 'bleed'; this would appear to be the case, but from ubuntu philosophy relationship comes first, leading to duty. When duty is not done it's because in the first place there was no relationship, and if there was one it was hypocritical one. Professor Nyasani observes that the contemporary African has perfected the art of hypocrisy (Nyasani J. M., 2010). He appears to be other than what he is: good friend at work place but does not work. Good student in good school with a tradition but does not work and burns the school, kills colleagues, the litany is long. Could this be because the black man lost his script? The script reads '*umuntu ngumuntu ngabantu*'(I am because we are) (Bolden, 2014). It is then logical to assert that school problems are relationship problems. Relationships must thus be cordial. A friendly environment is not only a psychological impetus for learning but also a method of supporting sustaining social and moral development (Khoza, 1994a).

### 2.2. Essence of Umuntu and curriculum content:

#### 2.2.1. Introduction: An Exposition on Essentiality and Substantiality of Umuntu:

The Essence of a thing is the mode or manner according to which a thing is fashioned (Odhiambo, 2007., Mattei, 2007)). It is the definitive component of a thing without which that thing stops being the thing it is. Essence of Umuntu is the unique trait of Umuntu (*Umuntuntess*) without which Umuntu is not Umuntu. Substantiality in philosophical parlance is equivocated to the concept of person. This concept is indeed not strange to western philosophy. Neither is it to Ubuntu Philosophy. However the difference between the two conceptions is that while the westerner postulates that *Singulis quis que homo una persona est (*Every single man is a person) (Augustine cited in Mondin, 2016) and thereby openly recognizing the universality of personhood, in Ubuntu world it is asserted '*umuntu ngumuntu ngabantu*', which is Zulu for 'a person is a person through other people' *viz* whoever does not thrive with and in others is not properly called Person (Bolden, 2014). A person in Ubuntu Philosophy thus has the following substantive attributes: First, communal rationality and secondly *somaticity*[3]. These aspects form distinct but substantially conjoined attributes. As indicated earlier, an African who abhors reason is not truly an African because a real umuntu is not just a "subsistans *rational*" but also " *rationalis naturae individuali substantia"(naturally rational individual substance(* Boethius and Aquinas cited in Mondin, 2016). The critical point of divergence between the west and Ubuntu philosophy is in the duality and non duality. Western Philosophies tend to point towards immiscibility between reason and other aspects of being. Rene Descartes epitomizes such attitude when he posits, *Cogito ego sum* "I think therefore I am" and thereby limiting substantiality of man exclusively to reason. Ubuntu philosophy on the other hand holds a conjunctive anthropology, in which "I am because we are and since we are therefore I am". The concept I AM in ubuntu land is tied to the totality of Umuntu's existence exhibited in , not just reason but also in other existential elements. Umuntu thinks but also feels. The essence of Umuntu is not *sola ratio*, but has matter and form such that the matter that I am as an umuntu is engendered and defined by form (other *abantu*s in their material and emotional aspects) (Masolo, 2011).

Communal rationality is simply the ability to commune and to relate. An umuntu is a companion, a *cum pane*…..someone the "I" eats bread with. The concept of communality is pegged on anthropocentric cosmology and cosmogony in which

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[3] From Greek *soma-* meaning body

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umuntu is at the center of the universe and as such given responsibility to relate responsibly. The relationship is concentric in that at the innermost center Umuntu finds his niche together with the center being, that is, God. At the outermost, and far most Umuntu approaches the ultimate being through his relation with the rest of the cosmos (fellow humans, plants, animals, inanimate beings, spirits, the preborn among others (Makumba, 2007). Divine communion: (Teffo, 1994 a)observes that "…the human person as a being (is) truly self only before God and therefore the spiritual dimension is an integral part of his personality.

Mondin (2016) explains this view further using a somewhat better explanation by positing that "Man is a possibility tending to the infinite and therefore able to enter in to communication with (other) spirits. Ipso facto, Umuntu the Africa person cannot estrange his being from the divine and as such has his fate in the divine. He is notoriously religious because he is naturally religious. A Part from rational communality outline above the aspect of Somatic Substantiality means that Umuntu is a being that appreciates the aesthetics associated to material culture. He thus has strong sense of empirical epistemology… which refers to the use of, sight, smell, touch, taste and auditory senses. It is through this senses that he reaches out to fellow Abantu.

### 2.2.2. Curriculum Ramifications of Umuntu essence and existence:

Umuntu a definitively educable being (*Homo educandus*). It is in his innermost nature to impart and receive knowledge at all times and at any place (refer to Ahantu). *Ipso facto* UMuntu is a being closely connected to his Ahantu (Place and time) (Masolo).. To this extent then in traditional African society, a child was considered existentially as a full Umuntu by his natural participation in *Ntuness*. He is an integral part of the society and as such was to be brought up in a manner not to be estranged from is environment (), fellow humans and God.  This meant that Ubuntu child's education had to be in tandem with the economic needs and aspirations of his society. His education was also to reflect the religious socio cultural aspects of his society and family. Plausible analysis of Ubuntu curriculum indicates that the system must have the following content areas:

First, Religious Education to serve the divine *angst*: From substantive perspective, Umuntu is to learn the nature and the operations of *the Proto substantia* (ontological concept for the first substance---God). This implies that that an Ubuntu system of Education must have Religious studies as core curriculum content. The content should further be accentuated by religious activities in which teachers and learners participate regularly. Such activities would include prayers, sacrifices, offerings, meditations and community based activities. An Ubuntu School therefore cannot miss religious clubs and societies. The language and its tone in Ubuntu set up should bring out reverence and respect for God and fellow Abantu. The deep religiosity in an Ubuntu system brings about an existential angst , the profundity of *ntu-ness* which in turn is expected to produce refined persons. To this extent then we can infer that an Ubuntu School is a notoriously and deliberately a religious center…not for its sheer and dry teaching of religion but out of praxis (Reflection and Action) ( (Akinpelu, 1988)

Secondly, *Ubuzima* Aspect in education to answer somatic openness: Ubuzima (life empowered by vital force *Igucucu*) influences education. The concept of Ubuzima has definite article U,(*The*). Therefore Ubuzima is the life, this one life given by God and manifest in perceptual reality. Just like God is one the life of an Umuntu is one. This singularity means that for Umuntu, preservation and respect for life cannot be wished away. An Umuntu learner therefore dedicates himself to studies that help him understand the value and meaning of life.  Such studies include knowledge on nature and laws of nature (human nature or otherwise). By implication an Ubuntu school must reverently teach and offer subjects in physical and natural sciences, environmental studies, Drug and substance Use and abuse and hygiene among others. The *Ubuntu* child is at the outset is introduced to other forms of life, animals, and trees, physical and geographical features. This can only happen if the parent exposes the child to physical world and animals through excursions.  Ubuzima also implies that the methods of teaching and learning should be *vivifying*[4] . Vivifying methodologies are learner- centered. Teaching strategies that encourage discourse. Questioning, experimentations and observations, critical thinking are properly Ubuntu in nature (Githua et al, 2009).

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[4] The term vivify comes from Latin verb *vivificare*….pronounced s (vee—vee---fee—ka …reh). It means to make alive, to restore to life or to enliven.

## III.   UBUNTU EPISTEMOLOGY

### 3.1. The intelligibility of Umuntu and its ramifications on history education:

#### 3.1.1. Intelligibility Premise of Umuntu:

An Intelligible Being is that which has a *cognosibility* element (Nyasani & Ogwora, 2010). This means that it has the capacity to mentally grasp a concept or to be mentally grasped (Odhiambo, 2009). Umuntu cannot only be understood by other humans willing to understand him/her but most importantly it is the case that he has the capacity to understand other entities other than himself. An important epistemological aspect for Ubuntu Philosophy is social *cognoscibility*- which is the understanding Umuntu confers to fellow Abantu especially those who have shaped his/her life. George Wilhelm Freidreich Hegel (1770-1831) held the view that the black man is irrational and is unable to think critically. In fact according to Hegel, "Africa must be divided into three parts: one is that which lies south of the desert of Sahara--Africa proper--the Upland almost entirely unknown to us, with narrow coast-tracts along the sea; the second is that to the north of the desert--European Africa (if we may so call it)--a coastland; the third is the river region of the Nile, the only valley-land of Africa, and which is in connection with Asia" (Hegel, 1956). So, while European Africa and Asiatic Africa (Egypt) were somehow thinkers, the Sub-Saharan Africa (Real Africa) did not posses rational qualities and as such was not part of history. The same view was held Placide Tempels (1906-1977). Tempels, the Author of *La Philosophie Bantoue,* posited that the Bantu (Human Beings) are not competent enough to grasp meaningful philosophy (Makumba, 2007).  It is from such erroneous, non-buntu conception that the colonization of Africa, the neocoloniztaion and covert imperialism by Black and black neo-colonialists managed to micromanage and brainwash Africa.

#### 3.1.2. History Education:

History of Education is given special place in this study because it is one of the major subject that give directions to where *Abantu* came from, where they are and where they are going. An anti-Ubuntu system of Education from common observation castigates the study of humanities and especially history because critical study of history reveals historical lies that the imperialist has subjected Africans to and continue to do so through neocoloniztion. History also points out the enemy within, the black colonialist. Foreign and internal oppressors have the tendency of castigating the study of liberal arts but lay emphasis on biased *scientism* [5] and adulterated *historicism* as a mitigating measure against black man's and woman's curiosity and critical thinking which then acts as a means of sustaining ignorance among the Bantu and the entire populace of Africa. An ailing and ignorance-infiltrated social fabric in Africa is indeed precipice for re-colonization (Nyasani 2010).

The historical contradictions that bout in Africa must as a matter of duty be laid bare to Ubuntu Learners, either formally, informally or none formally. Teachers of history tend to rash through syllabus because of pressure of syllabus coverage, which indeed should be covered, but an Ubuntu History teacher, invokes the spirit of critical analysis and further rumination of historical content that have shaped Africans, African families past and present and the struggle for evolution of Africans from the shackles of doom. It is on this back ground that Umuntu by virtue of his intelligence has and must study his history. This is by necessity for any curriculum calling itself Ubuntu. Wanene (2003) puts it "a culture with a vague seen of history can only have a vague idea which direction is forward…such a culture progresses vaguely…. And the problem with a people  who have lost their history is that since they are desperately lost  they have an irresistible urge to want to believe that anybody  who gives them direction  must be pointing them  in the right direction " . The observation by Wanene is premised on the fact that African continent has gone through myriads of foreign influences to such an extent that the concept Africa is no longer a virgin concept. With adulterated traditional values and concocted history Africa is at crossroads... Special observation is that classroom history is no longer objective but concocted to falsify the history of the black man (Wanene 2003). He further laments, "throughout the years the once intelligent enterprising, independent, religious and civilized black`s have been taught in classroom and in the wider world that he is

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[5] Scientism is used in this context to refer to excessive and sycophantic inclination to science and scientific methods s the solution number one to man's problems and to all problems. Merriam Webster dictionary says that it is "... an exaggerated trust in the efficacy of methods of natural science applied to all areas of investigation..."

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entirely dependent on the west for everything including education. The implication of this observation is that Africa is in a mix up, that *ipso facto* needs recourse to Ubuntu history inside the classroom and outside. Ubuntu Pedagogy should therefore be based on Socratic approaches. In Contemporary classroom, Ubuntu pedagogy must poke holes into the history of injustices, both external and internal. Such a pedagogy not only avoids immoral pacificism but most importantly helps the Ubuntu Child to control his past and in so doing control his present.

His present (both domestic and societal) is a precipice for proper management of the future. From this context then, a teacher who uses "dry" teaching methods and/ or has no concern for the existential *nexi* of the leaner is an Anti –Ubuntu teacher.

### 3.2. Intelligibility of umuntu: educational appeal to axiology:

#### 3.2.1. Axiological Antecedent of Ubuntu:

Axiology refers to the study of both moral and aesthetical values (Odhiambo, 2009). The capacity to judge morally and choose what is morally plausible is *ab initio* indicative of affinity to intelligence. This assertion can be deduced from different operations of the mind that *Abantu* shares with the rest of human family. They include simple apprehension, which is "... an act by which the mind grasps the general meaning of an object or reality without affirming or denying anything about it" (Nyarwath, 2010), Judgment which is "…a mental act by which the mind affirms or denies something about an object or reality that has already been apprehended" (Nyarwath 2010) and Reasoning which is "the mental ordering of judgments…evaluating their implications (Odhiambo, 2009). The central question then is, "How does Umuntu express these operations, in the context of Axiology?Umuntu knows and understands immediately what is good or bad s exhibited in his well established taboo systems that encompass what to avoid and what to do (Msila, 2008). An Umuntu apprehends the concept of sharing, loving trusting, commitment, humaneness (Mbigi &Maree 1995b, Van Binsberge 2001a, Mbigi 1997).

In the realm of moralization we can assert that the black man is a *notoriously moral man*[6]. Umuntu may not immediately explain why he/she does that which he does (Second level operation) for two reasons; First, being pragmatic he believes priority and duty must be given to right actions rather than explanations and rationalizations (He emphasizes ontological seniority of right actions over rationalizations). This position is clearly spelt out in Kantian deontological ethics long after *Abantu* came into existence. Secondly Umuntu's attitude has all along been built on *Uberrima Fidei (Utmost good faith)* of the Elders, who after all have rarely failed them in matters of ethics.

Aside from apprehension Umuntu has all along practiced judgment(Second level), which in this case has got to do with intellectual evaluation of moral values , between what is more or less morally plausible and between what is moral and immoral. The presence of moral codes in different African cultures is based on the fundamental judgment that it is more valuable to preserve social cohesion than to harm communal spirit (Nyasani J. M., 2010). Furthermore Teffo (1996) observes that in Ubuntu Society it is a moral dictate that there is no child who is denied opportunity to become somebody in the community. Busia (1967) also opines that the individual was recognized in the context of wholeness in form of family. These among a plethora of other value judgment processes imply that black man is an assessor of moral values.

At the level of reason, Umuntu justifies why particular judgments are right or wrong. For instance the need for sharing considered as conducive atmosphere for Abantu to relate well and promote group solidarity, which is essential for survival of community and societies, an existential and ontological escape from the curse of ancestors & Cosmos, and the Wrath of God (Mbigi & Maree. 1995 b).

#### 3.2.2. Educational Consequent Ubuntu Axiology:

In regards to Ubuntu education, it is thus deducible that an Education system with an Ubuntu premise necessarily needs an axiological tangent and deliberate efforts in promoting moral education. Such a moralization must be *deontologically* altruistic for it to fit into Ubuntu scheme. Deontological altruism means that harmony of society is the primordial premise

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[6] The concept man as used in this context is derived from its Greek equivalent *anthropos*. Therefore it is generic and female encompassing

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upon which value education is built. This view annuls selfish reasons for being moral, which is itself an immorality. With such a conception, the school becomes a place of joy and achievement. Broodryk (2006) confirms that values of Ubuntu and human dignity "…make schools the places where culture of teaching and learning enhance achievement rather than conflicts and pain". The school becomes a family far away from home because teachers act in *loco parentis*[7]. Kruger (1996) points out that with this kind of arrangement the Africans ensured social intelligence because the child's needs of having supportive, creative and innovative parents are fulfilled. Alongside development of social skills and axiological intelligence the benefices of Ubuntu Education is also projected to discipline. When an Ubuntu child learns values from an early age it becomes easier for him to be a person of integrity as s/he grows long and as /s/he becomes an adult member of the wider society. This kind of timing for moral education thus does not begin in school. It definitely needs to begin within the confines of a family because the family is indeed a *societas domestica* (domestic society). Being domestic society it is thus the root of all education, both intellectual and moral. It is the first center of socialization and the first religious center (*Ecclesia domestica*).To this effect then an Ubuntu education does not just begin in the family but we also logically infer that it begins *in the family in the mother's womb*[8]. This means that an Ubuntu school must establish a very strong bond with parents (Kruger, 1996). Ubuntu Parents should on their part make the school where children study to their second home. In fact parents should own the school (in positive sense). This sense of school ownership is elucidated by Samkange & Samkange (1980) when they posit that "…education in African society was controlled by parent community…" A Week should not pass without an Ubuntu parent visiting her children at school or at least with advent of technology make phone calls to teachers and their child for those who are in boarding schools. Ubuntu teachers are expected to handle learner's s if they were handling their children with compassion mitigated with firmness. Without this approach there is possibility that Africa will lose its roots, and s specialist in like Herbert Spencer and Doctor Wanene (here-in cited), society that loses its roots and its ontology, is dead society or headed towards death. A dead society just like any other dead organism cannot impart moral skills to its generation. A morally suffocating Ubuntu system of education cannot void suffocating its learner's s well.

## IV. CONCLUSION

This study shows that an African is a metaphysical being and that his true nature is not to be found in the accidents surrounding his existence but in his intrinsic constitution. Thus umuntu is not what *he has*, he is what *he is*. Being *what he is* means that he is a notoriously religious being, a notoriously thinking being, a notoriously moral being and above all a notoriously communal being. He is a religious being because he is an open project tending towards the peak of existence that is God. The religious aspect is an imperative premise for religious education and social sciences education which should foster meaningful interpersonal relationships for prosperity. The cognitive aspect compels *ubuntu* system to foster critical and creative thinking both in methodology and content. Some of the methods to be used include question answer method, debates, discussions, brain storming among others. Content areas would include critical thinking, Maths, Philosophy and other liberal arts. Moral nature of *umuntu* propels to study in ethics while communal aspect should be infused into every element of education. Education is basically a socialization process. The content and context must weigh into the process; the context under discussion is Africa of the twenty first century which is at cross roads due to globalization and secularization. The study prescribes that the solution is going back to the roots of African ontology, specifically in the area of ontology of being and ontology of education. Recourse to ubuntu mode of education is a plausible precipice for long term development which Africa so much yearns for, as observed by (Nyasani, 2010) when he posits, "the truth of the matter is that Africa…desperately craves for development no matter how distorted, indiscriminate and objectionable it my appear provided it vindicates the seemingly hollow foreign model…of social change and betterment of social standards". A Proper ubuntu social development is based on cohesiveness; it is such cohesiveness that makes societies survive (Kibera, & Kimokoti, 2007).

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[7] In the place of parents
[8] Mothers and women in general are regarded with respect in ubuntu set-up because they are the first progenitors, the first society. If the family is *societas domestica* then the womb of the womb is *atomic society* without which umuntu cannot exist. That is why in Africa expectant women are given special respect by all especially by men. It is not uncommon when an expectant woman enters public transport vessel where there is no set left, a man would offer his seat to her, and remain standing all through the journey. Some of the youngest members of African society do not understand why this happen because they are not initiated in ubuntu philosophy.

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