





Chapter 13

Ubuntu: A Humanising Approach to Community Development Pedagogy in South Africa

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Introduction

Community development is an academic discipline and a profession experiencing rapid demand globally and in Africa. Community development is the work of various community stakeholders including community development workers, researchers, government entities, civic organisations, and community members to create positive and beneficial social change (Littrell & Littrell, 2006). Typically, community development is accepted as a means of developing infrastructure, local economic projects, and democracy. Community development can be understood as an attempt to build assets that will increase the capacity of citizens to improve their quality of life (Green & Haines, 2008). Furthermore, community development includes a set of practices and methods that focus on enhancing people's abilities and community assets as agents of the community members' own development (Gilchrist & Taylor, 2016). Since community development includes a set of

practices and methods that focus on enhancing people's abilities and community assets as agents of one's own community development, it is important to teach this discipline in a manner that is relevant to the people of the community. Therefore, this chapter proposes the inclusion of *Ubuntu* philosophy in teaching community development in Africa.

Various universities in South Africa offer community development modules as part of other degree programmes such as Communication Science, Public Administration, Leadership, Social Development and Development Studies. The University of the Free State is the first South African university to offer a fully-fledged four-year-professional community development degree with its first enrolment in 2018. It was later followed by the University of the Western Cape, with its first intake starting in 2021. Other universities offering a three-year programme in community development include the University of Johannesburg, the University of KwaZulu-Natal and the University of South Africa. Issues of focus across all community development modules and programmes include poverty, inequality, unemployment, homelessness, skills development, gender-based violence, inequality, food insecurity, and social cohesion, changes in social capital, civic investment, community safety, and overall well-being of all members of communities (Maistry, 2012).

The community development curriculum is predominantly centred on Western epistemologies, such as: The sustainable livelihoods approach (SLA), asset-based community development (ABCD), the dialogic approach, community-driven or -led development approach, the Social Transformation System (STS), the needs-based approach, the problem-solving approach, the participatory approach, the power conflict approach, the Welfare approach, and Rights-based approach.

The aforementioned approaches seek to come up with community development solutions such as addressing conflicts that impede progress and hinder development; directing facilitators in planning interventions that improve livelihoods in communities; and facilitating sustainable community-

driven development. This chapter proposes the need for the inclusion of an African philosophy such as *Ubuntu*, which is a unique humanistic tradition of African systems originating from South Africa, that delves into embracing African knowledge, ideas, cultures, indigenous knowledge and livelihood strategies. This proposed framework focuses on how the principles of participatory and active learning in congruence with collectivism, participation, and collaboration can be instrumental mechanisms to foster student engagement in teaching community development, with an intent to maximise community development curriculum through the knowledge, ideas, cultures, and indigenous knowledge that students gained from their African communities.

Ubuntu is an African philosophy, which is an indigenous philosophy, a cultural practice, and a way of life that has been adopted and utilised across different spheres of being by Africans, and that is a relevant alternative to teaching community development in South Africa, and Africa as a whole (Naudé, 2019). *Ubuntu* as a pedagogic and practice approach to community development has the potential to preserve African indigenous knowledge systems, practices, and identities while enriching for meaningful community development and engagement (Ngubane & Makua, 2021). This chapter thus illuminates the anti-misconception pedagogical relevance of the indigenous (South) African philosophy, '*Ubuntu*', for community development.

Ubuntu addresses a collective approach by locating identity and meaning making. It deals with the nature of being and it is culturally grounded (Oviawe, 2016). In that regard, *Ubuntu* is a learned behaviour and can thus be taught to community development students (Xulu, 2010). We argue that *Ubuntu* has the potential to be used as a teaching approach to community development to cater not only to indigenous students but also to students coming from diverse cultural backgrounds. We further argue that *Ubuntu* has the potential to preserve indigenous knowledge systems, practices, and identities while preparing them for meaningful careers in community development (Ngubane & Makua, 2021). Thus, the integration of the *Ubuntu*

philosophy in teaching community development in Africa has prospects for improving the quality of teaching in the discipline of community development.

Methodology

The methodology used in the study is twofold. The first part was a document analysis of community development course outlines in three purposefully selected South African universities offering community development modules. The chosen universities are the University of the Free State, the University of the Western Cape and the University of Johannesburg. The documents were analysed for the purposes of establishing the community development approaches taught at each university. The document analysis also included community development policy documents from South Africa's National Department of Social Development. The policy documents reviewed include the Comprehensive Norms and Standards for Community Development Practice with CDPs Tools (SACSSP, 2019), the Policy for Social Service practitioners (DSD, 2017) and the Draft Framework for Community Development (DSD, 2014). Upon establishing the community development approaches used in South Africa, we then employed a literature review on the different community development approaches and the *Ubuntu* philosophy as a pedagogical and practice approach for community development in Africa. The choice of a semi-systematic literature review was made because this study aims to detect themes as well as identify gaps within the literature on *Ubuntu* values and principles as well as those of community development. A semi-systematic literature review is "a type of review that is useful in identifying themes, theoretical perspectives or common issues within a specific research discipline or methodology or for identifying components of theoretical concept" (Snyder, 2019). Search engines such as Science Direct, EBSCOHost, Google Scholar, JSTOR, Sage Journals, Taylor & Francis, Scopus, and Web of Science were used to source the data sources. Each identified article or book was carefully read through by the researcher to determine its inclusion for analysis. The decision to include an article or a

book was primarily based on the judgement of the relevance to the theme of the study. This study analysed full articles published in journals such as journals in African Philosophy, *Ubuntu*, indigenous knowledge, and community development. On each database, the first ten most-read items were screened for relevance by reading the abstracts and both the older and the most recent articles reviewed. In total, 60 articles were reviewed based on their impact and relevance to the study. The semi-systematic review recognises that it is impossible to review every single article that could be relevant to the topic, hence inclusion and exclusion criteria must be developed. Thematic analysis was used in this study, which enabled us to identify, analyse, and report the emerging patterns in research deduced from the literature studied. Snyder (2019) stipulates that several methods can be used to analyse and synthesise findings from a systematic review; there are similar approaches used in qualitative research and those are thematic and content analysis.

Western Approaches to Community Development in South African Universities

The selected community development approaches are summarised in the table below:

Sustainable livelihoods approach (SLA)

The sustainable livelihoods approach (SLA) emerged in the late 1980s as a method to improve progress in reducing poverty. It focuses on people's livelihoods as a key aspect of development (Morse & McNamara, 2013). The SLA directs facilitators in planning interventions that improve livelihoods in communities. It refers to the way that a household or community sustains its existence, including the methods used to ensure the well-being of its members (Brocklesby & Fisher, 2003). The Brundtland Commission on Environment and Development initially presented the sustainable livelihoods framework (SLF) (UN, 1987). SLD was further developed during the 1992 United Nations Conference on Environment and Development

(UN, 1992), which promoted the goal of attaining sustainable livelihoods as a comprehensive approach to eliminating poverty (Natarajan et al., 2022). SLF is closely associated with Robert Chambers. The foundational publication behind SLF was a 1992 working paper that he co-authored with Gordan Conway titled *Sustainable Rural Livelihoods: Practical Concepts for the 21st Century*, published by the Institute of Development Studies (Chambers, 1995). Sustainable livelihoods encompass the value and importance of a life that affords individuals opportunities that grant people access to fundamental necessities, the potential for growth, a feeling of belonging and identity, and the ability to generate and share resources and services. The goal is to guarantee economic sustainability and social standing, while also tackling issues like unemployment, underemployment, discrimination, and exploitation (Westoby, 2008).

Asset-based community development (ABCD)

Asset-based community development (ABCD) has its roots in the United States of America where it was conceived as an approach to achieve a better standard of living for underdeveloped communities in the early 1990s (Kretzmann & McKnight, 1996) posit that ABCD aims to facilitate sustainable community-driven development. ABCD focuses not only on mobilising a specific community but also on connecting small-scale assets to the broader environment (Blickem et al., 2018). ABCD opines that communities can lead the development process by identifying and utilising existing, yet often overlooked, resources, thus creating local economic opportunities. Instead of focusing on needs, ABCD emphasises building on the assets already present in the community and uniting individuals, associations, and institutions to work together (Nel, 2018). Significant effort is dedicated to identifying the assets of individuals, associations, and institutions before mobilising them to collaborate and build on their recognised assets. Assets identified in individuals are then matched with others who can benefit from or have an interest in those specific assets. The key is to utilise the community's existing resources. ABCD highlights the strengths and successes found in a community's collective history as the

starting point for change. Amongst the community's various assets, ABCD specifically acknowledges the importance of social relationships, formal and informal associations, and networks (Mathie & Cunningham, 2010). ABCD's community-driven approach aligns with the principles and practices of participatory development, emphasising active participation, empowerment, and the prevention of disempowerment. Ultimately, ABCD aims to foster sustainable, community-driven economic development (Forrester et al., 2020).

The dialogical approach

The dialogic approach is a conversational method for community development that considers dialogue as a profound, mutually beneficial, and enriching exchange (Ross, 2020). Westoby (2014) posits that the dialogic approach plays a central role in the practice of community development as a process of constructing shared understanding, meaning, communication, and creative action. The dialogic approach operates from the premise that dialogues create opportunities for building relationships, learning, and space for transformation where individuals can pose strategic questions and address challenging social, economic, environmental, and political issues (Owen & Westoby, 2012). Matarrita-Cascante and Brennan (2012) posit that dialogues go beyond just listening and finding common ground; they involve practitioners seeking approval from the participating community members to analyse community issues while questioning and mutually interpreting them. Supporters argue that community dialogue differs from community debate in that it draws participants from diverse parts of the community to have face-to-face information exchange, share personal stories and experiences, candidly express perspectives, clarify viewpoints, and devise solutions to community concerns (Cornish, 2020).

Community-driven or -led development

The approach of community-led development originates from the community programmes of the World Bank and is commonly utilised by international government agencies, including those

of the United Kingdom and New Zealand (Holmlund & Rao, 2021). In numerous countries, CLD operations serve as the sole available mechanism to effectively and promptly reach remote and vulnerable groups. Key aspects of CDD include (i) establishing a local committee to oversee the process or project; (ii) receiving external facilitation to aid decision-making within the CDD framework; and (iii) a community contribution in cash or labour (de Beer, 2023). Concentrating decision-making and management power at the local level within the community is suggested as a way to better align development interventions with community needs and preferences, and to address weaknesses in state service delivery by utilising social capital (Binswanger-Mkhize et al., 2010). CLD is commonly employed for providing basic services, constructing and maintaining local public goods and infrastructure, managing common property resources, and planning and overseeing community budgets.

Social transformation systems approach

The Social Transformation System (STS) provides a method for reflecting together as a group in a safe environment that embraces complexity. It advocates for systemic transformation through collaborative efforts, agreement on the importance of specific interventions, and alignment of strengths and resources to achieve common goals (Rabie, 2013). STS allows for a collaborative, quick evaluation of the current situation, as well as the development and implementation of action plans. This approach has been utilised to create customised models for achieving different transformational goals in diverse contexts, including rural communities (Feola, 2015). The model and method involve an optimistic process of envisioning the desired outcome. It focuses not only on the intervention itself but also on the anticipated results of the investment. It requires interventions to be evaluated based on their outcomes and acknowledges the possibility that they may not always be the most suitable. This entails organising a workshop with a diverse group of stakeholders who have a shared interest in transforming the system. The participants collectively envision the desired outcome, reflect individually on how they

can contribute to achieving it. Following this, they establish clear and relevant collaborative partnerships, conduct a rapid assessment based on the knowledge available, and create action plans to move the entire system towards sustainable resilience (Zautra et al., 2008).

The needs-based approach

The needs-based approach centres on addressing the needs, shortcomings, and challenges within a community. It involves recognising the requirements within a struggling community and implementing external resources to address those requirements. Widely considered a deficit model, the needs-based approach is a traditional method that focuses on the needs, shortcomings, and challenges within a community (Nel, 2018). This approach entails conducting a thorough assessment of the overall needs of individual students and their families, identifying issues and priorities, and efficiently coordinating appropriate support using available resources.

The problem-solving approach

The problem-solving approach focuses on various methods used to generate diverse solutions for the issues encountered by communities. Service agencies and practitioners typically engage with communities in response to existing problems, residents' needs, or demands for services. Hence, it is recognised that the social problem-solving model has received more attention and recognition than any other concept or theory in community development. The problem-solving model applies scientific methodology and thinking to community development, placing emphasis on the cause-and-effect relationships of social problems, rational inquiry, and task-oriented processes (Ramos & Stetson, 2022). Additionally, the problem-solving model offers clear and direct guidelines for examining and taking action in the community.

The participatory approach

The participatory approach aims to educate and motivate people to take part in the development process. It is important for individuals to be involved at all stages, from the beginning to the assessment, in all development projects and programmes. This approach involves a method in which groups and communities, through inclusive discussions and agreement, decide on 1) their main development objectives and 2) the creation of solutions to address these pressing needs. The responsibility for implementing a solution rests with the participants.

The power conflict approach

The power conflict approach focuses on fostering a harmonious community. It involves finding solutions to address conflicts that impede progress and hinder development. The power conflict theory aids in comprehending the origins and reasons for community conflicts, as well as in devising tactics to confront and resolve them. A power conflict approach involves decision-makers determining how community issues will be tackled.

The welfare approach

The welfare approach focuses on empowering working communities to enhance their well-being, happiness, and ultimately their prosperity. This approach prioritises addressing the basic needs of individuals such as food, clothing, shelter, and medical care. The underlying principle of this approach is to provide support and services for economically disadvantaged individuals. The central concept revolves around assisting individuals who are vulnerable, marginalised, lacking in knowledge, or experiencing illness (Herselman et al., 2023).

Rights based approach

The rights-based approach (RBA) places emphasis on ensuring that individuals' human rights are upheld by both themselves and their leaders. This approach addresses human rights violations that have confined people to suffering and poverty

(Broberg & Sano, 2018). RBA is closely associated with human rights advocacy and constitutionalism. Implementing a human rights-based approach entails the prohibition, prevention, and elimination of all forms of discrimination in the fulfilment of rights. It also involves prioritising individuals in the most marginalised or vulnerable situations who encounter the greatest obstacles in realising their rights. Participatory inclusion, non-discriminatory pursuits of equality, and answerability (Broberg & Sano, 2018).

Ubuntu: An African indigenous philosophy

Ubuntu is a South African indigenous philosophy that works and is situated within African epistemology. *Ubuntu* contributes to African epistemology “as a philosophy of becoming human” (Swanson, 2007). *Ubuntu* derives from a short Xhosa proverb in South Africa: “*umntu ngumntu ngabantu*”, which translates into “a person is a person through their relationship with others”. Thus, this philosophy links individuals to a collective society, brotherhood, and sisterhood that promotes humanism and the humanisation of all sectors of society (Swanson, 2007).

Ubuntu's philosophy is two-dimensional: “it portrays the art of being human as well as the indigenous patterns of thought and the achievement of humanness” (Ngubane & Makua, 2021). From the perspective of *Ubuntu*, as an art being human, means one cannot be human until they have *Ubuntu*, which means one needs to understand another human being. African philosophers believe that communal and traditional lifestyles are the most significant elements of *Ubuntu* because these lifestyles are where every person becomes their neighbours' keeper. Therefore, humanity is found where humans belong together (Gichure, 2015). On the other hand, *Ubuntu* as an indigenous pattern of thought and the achievement of humanness comes from seeing *Ubuntu* as a basic value, which is something that is found significant in the world and human relationships, and that guides people's reasons for acting in a certain way. So *Ubuntu* as a basic value is seen as “an excellence of character, such as kindness, courage, honesty, wisdom, patience, generosity, sensitivity” (Allais, 2022). *Ubuntu* is an African view

of life which encourages sharing and treating people selflessly (Mabovula, 2011).

***Ubuntu*'s philosophy in preserving African indigenous knowledge systems**

Africa is a continent that has a rich culture and repository of knowledge that can make a significant contribution to the sustainable development of our communities and society (Masenya, 2024). The indigenous African ethnicity that is expressed through *Ubuntu* is an example of decolonising Western knowledge, which has become a norm of all pieces of knowledge because the university curriculum is still dominated by forms of Western knowledge (Naudé, 2019).

Ubuntu philosophy has been an important and great education tool that has been utilised by African indigenous communities to “educate, guide, and maintain” human interactions. This philosophy is an indigenous African way to generate knowledge and information and should hold value just like Western knowledge because it approves views, beliefs, traditions, and the African way of life (Bhuda & Marumo, 2022). Thus, *Ubuntu* philosophy recreates relevant knowledge to Africa and African universities that African students can relate to.

African indigenous knowledge systems can make local voices heard and infusing effective approaches, such as *Ubuntu* philosophy as a guide to indigenous knowledge studies, will reinstate the honour of African indigenous knowledge and indigenous people which have been overlooked, misrepresented by Western research and worldviews for a long time (Divala, 2016). The misrepresentation has resulted in the misunderstanding of the Africans' struggles, especially their experiences, which should be values that African parents pass on to their children who lived in different contexts from which their parents were raised. Thus, indigenous knowledge is important in preserving, revitalising, and transmitting *Ubuntu* values to the younger generation (Tusasiirwe et al., 2021).

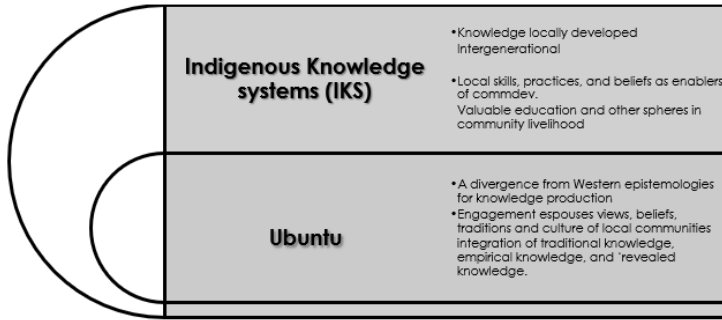


Figure 13.1: *Ubuntu* and the preservation of Indigenous knowledge systems

Figure 13.1 illustrates the interconnectedness between the *Ubuntu* philosophy and indigenous knowledge systems, highlighting their shared values and principles. Indigenous knowledge systems are depicted as interconnected nodes that emphasise diverse indigenous cultures and knowledge that are foundational to community reciprocity, interdependence and respect. *Ubuntu* is depicted as a breakaway from Western epistemological standpoints to integrate local beliefs, traditions and knowledge.

Ubuntu builds a sense of unity amongst indigenous people of different tribes; and is a result of the unity that comes from their shared social, cultural, and physical togetherness, in a society that is racially and socio-economically divided. Indigenous knowledge not only reveals how indigenous people live, but also what they know about their physical environment and how these two (social and physical) interact for the benefit of both. Thus, indigenous knowledge is a result of long-term residence in a particular place, and it is gained from a certain group of people, who resided in a particular community for centuries and developed an in-depth understanding of their particular place (Gade, 2012).

***Ubuntu* as an indigenous knowledge system to facilitate community development**

Africa has indigenous knowledge systems such as communalism and traditional initiation school care that can contribute to the healing and reconstruction of African communities (Bhuda & Marumo, 2022). *Ubuntu* is an indigenous knowledge that produces a moral community, which enables any member of the human species the right to express their concerns about how their fellows must live and act. The moral community includes people sharing their concerns about the present and future of a particular community, looking at its resources, and redressing ills, inspirations, blueprints, models, and encouragements (Sigauke, 2016). To that effect, Nkosi and Daniels (2007) posit that *Ubuntu* is a fundamental strength of families and communities and thus continues to play a vital role in African communities. *Ubuntu* and its collective undertone are largely influential to the resilience of the communities and the members therein (Theron & Phasha, 2015).

Van Breda (2019) posits that *Ubuntu* can be understood on two distinct levels. The first is at the personal or individual level. These are the qualities that make up the moral being of an individual. Actions connected with the personal or individual level of *Ubuntu* generosity, sympathy, empathy, selflessness, forgiveness, and the overall state of being considerate of the needs and interests of others. For some, *Ubuntu*, or lack of it is the foundation of what is good or bad not only for the individual but for all those around the individual (Gade, 2012). The second level is the level of connectedness with one's surroundings including people, the community, and the interests of others. It is thus a worldview of one's positive interaction with not just oneself but with fellow human beings and the wider environment (van Breda (2019). Nyaumwe and Mkabela (2007) describes the concept of '*Ubuntuism*' as the moral traditional philosophy of African societies.

Ubuntu is closely connected to social service professions including social work and community development. In social work, for example, Osei-Hwedie (2007) identifies *Ubuntu* as

a crucial aspect of decolonial thought, Africanisation, and indigenisation. For some scholars, *Ubuntu* is closely associated with the concept of the interactions of persons with their environments. This addresses people's connections with their ecologies. Person-environment (P-E) fit theory is a theory focused on the interface between the physiognomies of the individual and the environment. In P-E, The individual has an impact on their environment, but the environment has an impact on the individual (Gander et al., 2020).

Van Breda (2018) emphasises the centrality of the collective in community development as he argues that the resilience of communities is not centered on individuals, but on 'social connections as the crucible of personhood' (White, 2013). The profession of community development encompasses broad principles that include participation, representation, the use of trusted methods, community decision-making and enforcement, dialogue as well as holistic, systematic approaches to working with people accompanied by the creation and recreation of the communities that community members aspire to live in (Littrell & Littrell, 2006). The latter principles have the potential to be of greater impact in their execution within the *Ubuntu* philosophy as an approach to community development pedagogy.

Utilising *Ubuntu*'s philosophy to enhance community action, participation, and capability for community development purposes

Ubuntu has been recognised in community development as one of the key themes in the drive towards the Global Agenda for Social Work and Social Development 2020–2030 (Nworu, 2023). *Ubuntu* is thus recognised as a fundamental philosophy for community development by the International Federation of Social Workers (IFSW), the International Association of Schools of Social Work (IASSW), and the International Council on Social Welfare (ICSW) as a cornerstone for community development. *Ubuntu* is thus foundational to the fulfilment of community development outcomes between the periods of 2020 and 2030. Venter (2004) posits that in Africa's educational

and development debate, “*Ubuntu*” and “communalism” are of particular importance. The community is always the first in African culture. An individual is a product of and belongs to the community, where it will always belong (Mbigi & Maree, 2019). All aspects of “*Ubuntu*” as a philosophy of life include interdependence, coherence, sensitivity to others, and caring for one another.



Figure 13.2: *Ubuntu*’s philosophy to enhance community action, participation, and capability for community development purposes

Over and above *Ubuntu* being a philosophical approach, it can also be seen as a foundation from which to collectively act, participate, and increase the capabilities and overall well-being of community members. This is because of *Ubuntu*’s allegiance to human relationships, social justice, and ethics-guiding relations between the community’s different stakeholders in community development processes (Carelse et al., 2019). Mbaya (2010) points out that in the South African context, *Ubuntu* is about a network of human relationships in which African people are engaged. As people rely on each other in everyday life, these relations are characterised by a spirit of interdependence and mutual trust (Vogt & Laher, 2009). Ogude (2019) argues for *Ubuntu* as a key instrument in the reconstruction of communities. The foundations of this thinking stem from the work of South Africa’s Archbishop Desmond Tutu in his work in the Truth and Reconciliation Commission (TRC) – a process in South Africa’s democratic transition to initiate

nation-building through a process of healing from the history of apartheid (Mojola, 2019). Mbigi and Maree (2019) hold the view that though there is a multiplicity of studies on *Ubuntu* as a philosophy, there is a scarcity of studies on *Ubuntu* as a fitting philosophy for community development instruction. While community development and *Ubuntu* share the same values and principles of participation, collective action, consultative decision-making processes, and shared ownership of development imperatives, there persists a need to explore ways in which community development principles and values can be applied in community development initiatives, pedagogy, and practice.

Towards the inclusion of *Ubuntu* as a Humanising pedagogy to Community Development

The findings from the literature highlight the need to integrate *Ubuntu* values in community development; *Ubuntu* as a tool for the preservation of African indigenous knowledge systems in Community Development; and the facilitation of community development through *Ubuntu*. Community development can be used to promote *Ubuntu* amongst community development students as they prepare for careers in community development. *Ubuntu*'s values of humanism and humanisation are closely tied to the principles and values of community development including empowerment, human rights, inclusion, social justice, self-determination, and collective action, as indicated in Kenny and Connors (2017). *Ubuntu* philosophy can foster active learning, collectivism, participation, and collaboration in student engagement. An *Ubuntu*-based pedagogical framework for humanising community development teaching would also foster kindness, courage, honesty, wisdom, patience, generosity, and sensitivity when dealing with community development issues as is enshrined in the values of *Ubuntu*. Mabovula (2011:39) mentions the "communal cultural values of tolerance, humanity, and respect as some of the common elements of cultural treasures of *Ubuntu* in African communities". The personal traits of caring, humbleness, thoughtfulness, being considerate, understanding, wisdom, generosity, hospitality,

social maturity, social sensitivity, and virtuousness are attributes that demonstrate *Ubuntu* in community development.

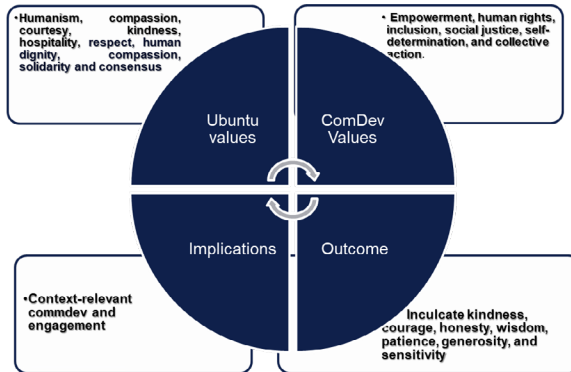


Figure 13.3: *Ubuntu* values and complementarity community development values

Figure 13.3 depicts the interconnectedness between *Ubuntu* and community development values. The emphasis is on their complementary nature. The figure highlights the value of *Ubuntu* and community development values to devise context-relevant community engagement and development in the South African context.

Ubuntu and preservation of African indigenous knowledge systems in Community Development

Indigenous knowledge systems describe the inceptual knowledge and practices that indigenous communities develop over generations and pass on from generation to generation. These include knowledge, skills, practices, and beliefs that enable a community to achieve stable income in its environment (Kaya & Seleti, 2013). The promotion of indigenous knowledge in education and other spheres of community livelihood and development is a recent undertaking by institutions of higher learning in South Africa. Since its introduction in Africa and other non-Western societies, the Western worldview of

knowledge has failed to understand the holistic nature and approach of the non-Western way of knowledge and knowledge production (Lander, 2000). Indigenous knowledge is the unique knowledge confined to a particular culture or society. It is also known as local knowledge, folk knowledge, people's knowledge, traditional wisdom, or traditional science (Senanayake, 2006). Sodi and Mkabela (2009) argue that indigenous knowledge systems, when applied to community development, must espouse making local voices heard by paying attention to the views, beliefs, traditions, and way of life of local communities. Through the introduction of *Ubuntu* as an indigenous knowledge system, there is fertile ground for the integration of traditional knowledge, empirical knowledge, and 'revealed' knowledge.

Facilitation of community development through *Ubuntu*

Community development studies to use *Ubuntu* philosophy facilitate community development by allowing community members to express their concerns about how they must live and act. To achieve this, the instruction of community development should allow students and communities to share their concerns about the present and future of the communities that they study and work in, respectively. Allowing students and communities to look at their community resources, and redress ills, inspirations, blueprints, models, and encouragements as key components of the integration of *Ubuntu* in community development instruction. Allowing the centrality of the collective in community development encompasses principles like participation, representation, community decision-making, and enforcement and dialogue.

Conclusion

The study contributes to community development literature by situating and contextualising the African *Ubuntu* philosophy as a pedagogical approach to teaching community development in Africa. The literature study examined *Ubuntu* philosophy as an approach to teaching community development in Africa. This

chapter proposes an *Ubuntu*-based pedagogical framework for humanising community development teaching. This proposed framework focuses on how the principles of participatory and active learning in congruence with collectivism, participation, and collaboration can be instrumental mechanisms to foster student engagement in teaching community development, with an intent to maximise community development curriculum through the knowledge, ideas, cultures, and indigenous knowledge that students gained from their communities.

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Chapter 13

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