

Rupturing African Philosophy on Teaching and Learning

“Against a global and South African background of increasing calls for the decolonisation of knowledge, this book provides a refreshing account of a pedagogic rupturing as a decolonising exertion. Instead of ridding itself of all that might be ‘colonialist’, this book – through adopting an African philosophical lens – argues for deliberative inquiry and reflexive openness, not only in relation to pedagogical encounters, but as enactments of just humaneness.”

—Nuraan Davids, *Associate Professor of Philosophy of Education,
Stellenbosch University, South Africa*

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Rupturing African Philosophy on Teaching and Learning

Ubuntu Justice and Education

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Foreword A

In California, Stanford University's recent "MacArthur genius" invents a powerful MOOC (massive open online course) that teaches introductory economics with the course title "Using big data to solve economic and social problems".¹ Students learn about inequality and the course invites them to design practical solutions to real problems facing the poor such as health care, education and migration. This inventive technology at one of the world's leading universities allows for open access to advanced learning about inequality, is offered without cost, and therefore presents students with quality, affordable education. Professor Raj Chetty is an expert on "Big Data" and so students also gain knowledge of cutting-edge methods of data analysis to make sense of complex social problems and to act on them as activists backed up with real-time evidence of problems and concrete skills for how to tackle those problems.

In South Africa, Cape Town university professors in collaboration with an international partner have also designed an impressive MOOC that introduces students to African Philosophy of Education, in which they are equipped with powerful concepts from within their own environment to understand and act on the world around them. Their problem sets concern subjects such as student protests, military rule in Africa, geno-

¹ <https://qz.com/1103806/a-pioneering-economics-class-is-tackling-social-justice-issues-with-big-data-and-women-and-minorities-are-enrolling-in-droves/>.

cide, terrorism and the education implications of such phenomena on the continent. The content for such engagement is various strands within African philosophies generally and philosophies of education, in particular. Through engagement with this rich conceptual language drawn from various African leaders—such as Nelson Mandela and Desmond Tutu—and African philosophy—such as *ubuntu*—students are equipped to make sense of these social dilemmas familiar to the continent. The MOOC is the subject of this fascinating new book titled *Rupturing African Philosophy on Teaching and Learning: Ubuntu Justice and Education* (*Rupturing*, in this review, for short).

What is the difference between these ‘massive online courses’ offered from Palo Alto and Cape Town? At first glance, both MOOCs tackle problems of injustice in their respective societies—from housing inequality in the USA to the unaffordability of tuition fees for poor students in South Africa. Both provide free access to online education and specific competencies for analysing and changing familiar social problems. Both make some very bold claims, though somewhat more modestly in the California case, about the impacts of these technological innovations on students and their learning. And yet these two creative platforms for teaching university students are fundamentally different in how they present their political claims for the change they seek.

The Stanford MOOC works in the best tradition of what Americans call a liberal arts education. It offers broad access to the best ideas available in the stock of human knowledge and engages students practically in conception and action on those ideas. The problems are social and their resolutions are technological. The language deployed is simple and accessible and the tools for engagement drawn from evidence that informs rational action.

The Cape Town MOOC is explicitly political in its orientation and links some of its case work and language to South Africa’s student protest movement of 2015–16 through references to *decolonisation* and *coloniality*. Its work is an attempt to give prominence in university curricula, which is still largely based on European intellectuals, their concepts and methods, to African scholars and their thoughts as these relate to social problems on this continent. The language is conceptually dense with familiar and fresh concepts concerning the human condition. Students

are invited not only to engage with these concepts but teachers are expected to engage this “disruptive pedagogy” to change their minds as individuals and their social conditions as activists.

This book does well to deal with three common criticisms of the quest to seek knowledge within the “ethno-narrative” archives of African reservoirs of knowledge. First, it does not fall into the trap of ethnic chauvinism, the position that there is something uniquely or essentially African that merits an engagement with philosophy in isolation of international streams of thought in this field. This is important in the strident atmosphere of South African student politics in which Africanisation is sometimes posed in rigid contradistinction to the Europeanisation of the curriculum; the global development of knowledge production has long become much more complex and cosmopolitan than these old polarities still insist on. In this respect, the book takes forward the enduring debate on knowledge, power and identity in the wake of cataclysms such as colonialism and apartheid.

Second, the book avoids not only the pitfalls of African chauvinism but the common retreat into an African romanticism about the present past. Difficult subjects are taken on such as military rule and genocide as subjects for philosophical inquiry. The narrative of the evil West posited against the good African finds no refuge in a scholarship that insists on truth as its standard of pedagogical engagement. How does philosophy in and from Africa speak to problems of its own making? To simply dismiss these continental problems as a reflexive consequence of Western imperialism is to both dull the intellectual senses and disable a necessary activism that should flow from a critical philosophy in Africa.

And thirdly, the book places social problems within the context of ideology and power. This opens up difficult questions that the liberal arts orientation of the curriculum in capitalist America would rather avoid—namely, that problems of inequality are not simply an unfortunate aberration inside a political economy that distributes access and opportunity fairly across the populace. If only the individual worked hard enough or pulled themselves up by their bootstraps or simply showed up—anything is possible; even that founding myth of American society has recently floundered on the hard realities of a globalising economy.

The book draws attention, rather, to the social and material conditions that create and sustain inequality. By implication, the solutions to these dilemmas are not simply technical but social; not merely instrumental but political; not individual but communitarian. This book offers transformation with a soul so that what results is not simply a “big data” solution to intractable problems but a large-hearted response to these problems through perhaps the most recognisable precept if not practice of philosophy in South Africa, *ubuntu*. For here, the solution to inequality is not merely to rectify but to restore through an approach that is moral, compassionate, inclusive, humane and interdependent.

In these and other respects, *Rupturing* breaks new ground as the first online course on African philosophy of education to emerge from this continent.

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Foreword B

One significant societal sphere of the application of the worldwide increasing importance of Information and Communication Technologies (ICT) is the domain of education, with various dimensions, implications and possibilities for the different levels and types. There are considerable cross-national variations of the application depending on the levels of broader technological capacities and the nature of the demand for education. As African countries in general have more prevailing limitations in educational supply, from the basic issues of inadequate facilities to accommodate simple access for all to tackling effectively the issues of severe attrition to the low percentage of access to higher education. In search of cost-effective methods and tools to respond to high demand, help equalise educational opportunity at all levels of the systems including tertiary, African countries have been increasingly exploring and adopting distance learning using ICT. While in this context the advantages tend to be highlighted, there has been a debate about concerns for the various usages of the technology for teaching. Among such issues has been the actual or potential impact on the sustainability and integrity of the teaching profession. While various dimensions and nuances have been articulated, it is fair to argue that the discourse has been structured in the polar and nearly mutually exclusive framework of capital-intensive versus labor-intensive policies and practices in the present and future of education amid the fast-paced technological possibilities for delivery of education.

In this very groundbreaking, daring, insightful and provocative manuscript, *Rupturing African Philosophy on Teaching and Learning: Ubuntu Justice and Education*, Yusef Waghid, Faiq Waghid and Zayd Waghid unequivocally situate their project outside this focus of the debate. They situate their theoretical and conceptual parameters from the onset, arguing that their goal is not to take a position on the discourse regarding, in this case, the use of massive open online courses (MOOCs). They clarify that, instead, their aim is to make a case for “an African philosophy of education which has been espoused through a Massive Open Online Course (MOOC)”. In an article entitled “Implementing the Online Learning Community in Africa: A Unisa Case Study” J. F. Heydenrych, P. Higgs, and L. J. Van Niekerk (2003) articulated in a concise way the question of the desirability and even the necessity and possibility for utilising an African collective learning mode to the application of technology. In a similar spirit is the recognition that MOOCs have been irreversibly introduced in the education landscape and delivery in Africa. In this proposed book the authors argue that a deliberate approach informed by “African philosophy of education” ought to be part of the education delivery of education via MOOCs in Africa.

With a compelling and authoritative introduction of the subject matter and goal, the authors present nine well-structured and enthralling chapters. Chapter 1 has a didactic feature aiming to articulate a “plausible” understanding of African philosophy of education whose strands vary from what they refer to as “ethno-philosophy” to “a communitarian” philosophy of education, which must be, in its totality, taken into consideration in offering the framework for relevant understanding and reconceptualisation, thus departing from the hitherto misunderstanding and mischaracterisation of the assumed “ethno-centrism” and “communitarian practices”. Instead of boxing African philosophy of education in its assumed shortcomings, the authors endeavour to articulate its values for “pedagogic justice” defined by its intrinsic capacity “deliberative engagement, responsibility towards one another, and the cultivation of humanity”. In other words, the authors contend that African philosophy of education is far from being randomly set and applied. Rather, it is firmly and consistently framed by the tenet of *ubuntu*.

In Chap. 2, the authors articulate the ways in which teaching and learning that depart from the aforementioned usual misconceptions unravel possibilities for renewal of the pedagogic and curriculum conceptual framework and practices. The deliberate and purposeful rupture in teaching and learning has the capacity to offer context for the actualisation of “ethics of responsibility and humanity in pedagogic encounters”, promoting equality of educational opportunities. The new learning and teaching space is close to the forum envisioned in Freire’s *Pedagogy of the Oppressed* as the participants of this learning and teaching context become empowered agents who, in the process, acquire and share mutually beneficial competences that can enrich and enhance “cosmopolitan agendas of our pedagogic actions”.

In Chap. 3 they engage more directly and forcefully *ubuntu*, emphasising the embedded dimension of justice and the logical connection of African philosophy of education to the concept articulating “restorative compassionate and moral justice”. According to the authors, *ubuntu* justice constitutes the foundation and offers the rationale for the envisioned transformation that African philosophy of education can provide with the aim of promoting actions guided by pedagogy that deliberately breaks from the accepted practices and bears testimony to the liberatory concerns of such a philosophy of education. They articulate that collective fulfilment in the process and at the end of restoration leads to the enhancement of a common humanity that is dependent on the recognition of the need to acknowledge “one another’s vulnerabilities compassionately...[and] moral autonomy ...”. In sum, they continue, by enacting an African philosophy of education, it is not simply desirable or even necessary to achieve *ubuntu* justice, as a foundation for the actualisation of common humanity, but rather to set in motion a permanent corrective measure.

In Chap. 4 they tackle the deliberative, responsible and risk-oriented action that can be adopted and nurtured through an African philosophy of education. Rupture is neither sufficient nor an end in itself and cannot organically create new practices. Deliberate actions shaping the new pedagogic practices and guided towards the cultivation of pedagogic justice are necessary. In the teaching and learning space, educators and students can through rupturing engender risks with the possibility that cooperative

human action might foster deliberative and responsible pedagogic encounters, thus constructing a curriculum strategy to promote deliberation, responsibility and risk-taking. While pedagogic rupturing may not be considered as an indispensable pedagogic online initiative that can, on its own, contain the potential to create and sustain responsible and responsive pedagogic encounters, the authors argue that any pedagogic action that invokes notions of deliberation, responsibility and risk-taking, as is the case with the MOOC on Teaching for Change, can cause rupture and engender emancipatory forms of human action.

Chapter 5 is devoted to the articulation of why pedagogic rupturing in African philosophy of education has not been actualised and remains in potentiality regarding pedagogic rupturing. The authors point out, as an illustration, that pedagogic rupturing remains in potentiality, especially considering that all contribute to that to the ongoing essence of education, as it cannot be conclusive and exhaustive. Hence, among curriculum initiatives that awaits being uncovered and learned involve that which give fuller meaning to the possibilities associated with African philosophy of education. They argue that pedagogic rupturing offers the possibility for actualising the ideas of a constantly ongoing pedagogic encounter of continued quest.

Chapter 6 focuses on MOOC and contains relevant information with regard to some of the practical aspects of the constraints in its design and implementation in relation to African philosophy of education. It further engages the notion that in *ubuntu* justice through an African philosophy of education, cosmopolitan justice is also cultivated as a human action. The co-authors submit that cosmopolitan justice is indeed imbedded in *ubuntu* justice, which has the potential of being actualised in spaces where autonomous, deliberative and reflexive pedagogic action takes place. They further argue that *ubuntu* justice can be actualised on the condition that an African philosophy of education is recognised, which is another way of asserting the existential interdependence of African philosophy of education and *ubuntu* justice. As indicated above, this relationship is reflected in the ways that deliberative engagement, autonomous action, and reflexive encounters are actualised.

Chapter 7 offers illustrative possibilities through the narratives/stories of the three co-authors, sharing their experiences in how pedagogic rupturing with its emphasis on *ubuntu* justice became a defining experience

for the respective pedagogic actions. From their experiential encounter, they assert that pedagogic justice and by implication *ubuntu* justice is intrinsically connected to the process of enacting the transformative capacity of education as a means and object of actions towards “decolonization” and “decoloniality”. They contend that in an African philosophy of education lie the transformative capabilities in the potential for the reconfiguration of democratic citizenship education in which *ubuntu* justice becomes both a sufficient condition for pedagogic change and an enabling condition to trigger and sustain pedagogic change. It was argued earlier that both teaching and learning framed in African philosophy of education offer a space for action and the transformation of learners and teachers, in a Freirean framework. Thus, tapping into their experiences and reflective engagements, the authors affirm that there is a mechanism through which educators and students are moved by open, critical and reflexive pedagogic moments. They articulate the mutually transformative process that affects all involved and thus produces the reflective actualisation among the educators in a similar way that the learners are formally set and expected to experience the value added of this learning experience.

In Chap. 8 the authors make a connection between the notion of *ubuntu* justice and the idea of a democratic education, particularly in the context of institutional evolution and particularly in the case of institutions of higher learning, especially the university. Viewed by these co-authors as essentially and permanently evolving or, to use their term, remaining “in-becoming”, the university offers transformative hope, regardless of its specific condition at difficult historical moments leading some analysts to refer to it as being “in ruins”. With this conception of positive dynamics imbedded in the nature of the university, knowledge acquired in it also shares some of the attributes of the “university-in-becoming” and thus cannot be considered “complete and sufficient to advance humanity”. Eric Ashby eloquently articulated this notion in his seminal book *Universities: British, Indian, African; a study in the ecology of higher education*. (Cambridge: Harvard University Press, 1966, p. 3) in which he argues that an institution “must be sufficiently stable to sustain the ideal which gave it birth and sufficiently responsive to remain relevant to the society which supports it. The university is a medieval institution

which fulfills both these conditions”. Thus, the authors rightly point out that in essence a university must always be ready to help address the most formidable challenges of every historical moment.

In Chap. 9 they articulate the justification for linking pedagogic rupturing to the practice of decoloniality, which they consider capable of engendering human actions with the promise of empowering people in the education process, whereby curriculum inquiry responds to the challenges of a decolonised education system. Decoloniality has the potential, capacity and mission of dislodging the foundation of societal and institutional actions that produce injustice and any dehumanising acts that are inherently part of colonial hegemony. A decolonial curriculum will, therefore, ensure an openness that is necessary for the understanding of African philosophy of education in the broader context of democratic citizenship.

In the postscript, the authors provide some concrete articulations of aspects of the practices that are associated with pedagogic rupturing and constructive disruption. They emphasise dimensions of their inquisitive pursuit in the effort towards the registration of MOOC as a curricular activity through which an African philosophy of teaching and learning can be acknowledged and established. They articulate a critical, deliberative, open and reflexive inquiry unfolded in pedagogic encounters in reference to some of the dialogical junctures that contributed towards responsible and responsive actions. For them, African philosophy of teaching and learning came to be enacted in a real online pedagogic initiative referred to as pedagogic rupturing.

Yusef Waghid, Faiq Waghid and Zayd Waghid, as co-authors with a solid mastery of the technical and technological expertise in the functioning of the MOOCs and optimal interface with philosophical knowledge as well as pedagogical factors in teaching and learning, have embarked on a fascinating and timely contribution in their purposeful disruption of the conventional assumption about African philosophy of education consistently grounded on the *ubuntu* paradigm. They offer a solid theoretical framework for a forward-looking interrogation of practices that have been erroneously informed by misconceptions and lack of understanding of the liberatory possibilities for collective advancement in adopting learning and teaching with a promise of African philosophy of

education. The co-authors of this volume cover areas of critical importance to learning and teaching toward social progress. They provide a major theoretical intervention with a practical case that illustrates a way forward.

This volume will, without any doubt, fill an existing negative gap in triggering a critical examination of the assumptions and practices towards exploring an African-grounded philosophy of education and pedagogy of commitment for transformative action. The interface of the increasing use of the technology in educational processes and the quest for cross-sectional “decolonial” activism is timely. The forward-looking constructive rupture encompasses the potential for critical examination of the received and normalised routine practices which were created and have been sustained by a history of a unilateral setting and an imposition of norms founded on hegemony that constitute society at large and specifically in institutions of higher learning. This book will be welcomed by scholars in various disciplines, students and activists inside and outside of academia, policy makers, grassroots organisations and, more generally, the various teaching and learning communities, whether they have already been impacted by the MOOCs and other traditional models of face-to-face teaching and learning in brick-and-mortar institutions at national and across-national contexts.

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Preface

This book is not a manuscript in defence of massive open online courses (MOOCs). Rather, it is a text in which we argue in support of an African philosophy of education which has been espoused through a massive open online course (MOOC). Throughout this book, we draw on our design, development, production and delivery experiences of a new MOOC on an African philosophy of education, in order to elucidate its pedagogic implications. The MOOC, entitled “Teaching for Change: An African Philosophical Approach”, is Africa’s first on philosophy of education, and is aimed at cultivating pedagogic justice. The idea of pedagogic justice lends and opens itself to considerations beyond the immediate constraints of an online initiative, and puts into play notions of potentiality, which are yet to be realised through the lens of an African philosophy of education.

Our view of an African philosophy of education is constituted by the following aspects. Firstly, such a philosophy of education has an ethnographic perspective whereby we invoke meanings of the discourse embedded in the practices of folklore, customs, cultures, habits, traditions and other indigenous ways of thinking, acting and being. Secondly, an African philosophy of education has a communitarian outlook—that is, the arguments in and about such a philosophy of education are situated in the proffering and exchange of reasons according to which understandings of education are justified. Thirdly, philosophy of education as

practised on the African continent is inherently attuned to the cultivation of *ubuntu* justice—that is, a form of justice that has moral, compassionate and restorative bias. One way of ensuring that *ubuntu* justice becomes manifest is by drawing renewed attention to an African philosophy of teaching and learning.

Moreover, considering that the afore-mentioned notions of an African philosophy of education are linked to the cultivation of *ubuntu* justice, we posit that conceptions of decolonisation and decoloniality might be possible through curricula amendments and changes. One way of actualising such changes through the curriculum—as will be discussed in this book—is through the enactment of a MOOC on “Teaching for Change: An African Philosophical Approach.” In this sense, this book gives an account of an African philosophy of education with a communitarian—that is, human interdependent and co-argumentative—perspective. We proffer that deliberative inquiry, reflexive openness and disruptive thought are pedagogic ways in which a decolonised and decolonial understanding of African thought and practice could be enacted. And, Teaching for Change can be considered an online pedagogic curricular initiative through which an *ubuntu* notion of an African philosophy of education could be espoused, intertwined with notions of pedagogic justice that are both democratic and cosmopolitan. Democratic justice draws on deliberative stances of human engagement with the intent to cultivate just action, whereas cosmopolitan justice lends itself to the application of reflexivity and openness about educational matters concerning Africa, constantly in search of renewed understandings of human action. Together, democratic justice and cosmopolitan justice constitute pedagogic justice, which we argue is an instance of the broader concept of *ubuntu* justice.

More specifically, an African philosophy of education, we contend, involves identifying major philosophical problems on the African continent concomitantly with an examination of their consequences for education as a humane experience. By implication, it is not unusual that our book connects with issues of decolonisation and decoloniality, in particular showing how pedagogic justice is commensurate with the transformative potential Teaching for Change. The title of the book also reflects claims of education, most noticeably a liberatory form of education.

With reference to philosophical problems vis-à-vis the themes of agricultural production, student protests, reconciliation and nation building, and terrorism, we show that pedagogic justice has much to offer attempts to undermine and subvert problems associated with the afore-mentioned societal dilemmas. In nine intertwined chapters with a postscript, we tackle the notion of an African philosophy of education and pedagogic justice as an instance of *ubuntu* justice, especially concluding why *ubuntu* justice is conceptually linked to the enactment of decoloniality.

By implication, whereas our vehicle for pedagogic activity is Teaching for Change, our pronouncements on an African philosophy of education are premised on our engagement with what constitutes claims in and about education in Africa. Similarly, we are more interested in showing how pedagogic justice as an instance of *ubuntu* justice manifests in pedagogic activities than in making a case for the plausibility of MOOCs. Our interest in rupturing emanates from our concern that, unless pedagogic encounters are looked at differently, including the possibility that teaching and learning can be conceived as otherwise, we would not invoke deliberative, cosmopolitan and just actions, which came to be associated with the pedagogic activities of Teaching for Change. Thus, this book attempts to deepen understandings of some of the thoughts and practices of an African philosophy of education and concomitantly makes a case for more empowering forms of teaching and learning. It is through more imaginative forms of teaching and learning that an African philosophy of education can begin to rupture societal, political, moral and environmental dilemmas on the African continent. In a way, this is a book on an African philosophy of teaching and learning that holds the potential to rupture unjust and inhumane actions on the continent of Africa, most noticeably involving Africa's educational predicament. We have organised the book as follows:

In **Chap. 1**, a plausible understanding of an African philosophy of education is rendered. We contend that such a philosophy of education fluctuates between an extensively ethno-philosophy of education on the one hand, and a communitarian philosophy of education on the other. We argue that neither strands of African philosophy of education can be unduly dismissed as they offer plausible ways by which education on the African continent ought to be understood and reconceptualised.

Immediately, we rupture (mis)understandings of African philosophy of education that are considered too ethnocentric, on the one hand, and perhaps too trivial on communitarian practices, on the other. Consequently, this chapter offers an account of a complementary view of an African philosophy of education and its implications for pedagogic justice—that is, mostly teaching and learning. The conceptual link between an African philosophy of education and pedagogic justice is constituted by notions of deliberative engagement, responsibility towards one another and the cultivation of humanity.

Chapter 2 discusses an analysis of teaching and learning as pedagogic moments in relation to an African philosophy of education. It shows how teaching and learning can be enhanced through the implementation of unconstrained pedagogic initiatives as instances of curriculum renewal. Teaching and learning through Teaching for Change hold the promise of evoking the potentialities of participants whereby they act responsibly and humanely towards one another. We argue that an ethics of responsibility and humanity in pedagogic encounters establishes equal opportunities for participants to speak with candour and clarity, to scrutinise one another's diverse points of view in an open and reflexive manner and to provoke one another to act anew—that is, with a sense of imaginativeness. In this way, the critical, reflexive and cosmopolitan agendas of our pedagogic actions might be enhanced.

Chapter 3 focuses on the notion of *ubuntu* justice and the reasons why an African philosophy of education connects the concept of *ubuntu* justice with restorative, compassionate and moral justice. It is our view that *ubuntu* justice can be considered the *raison d'être* of an African philosophy of education and that the effects of pedagogic initiatives through Teaching for Change bear testimony to the liberatory concerns of such a philosophy of education. By accentuating restoration through enhancing one another's humanity, recognising that people have to take into account one another's vulnerabilities compassionately, and acknowledging one another's moral autonomy, the possibility is always there to act profoundly with *ubuntu* justice. The point of this chapter is that *ubuntu* justice is possible through the enactment of an African philosophy of education. It is not that *ubuntu* justice is already there, for that in itself would be an acknowledgement that justice has been actualised already. In

our view, an actualisation of *ubuntu* justice is neither possible nor desirable. Rather, such a form of justice as we show through our pedagogic encounters should always be considered possible and in-becoming.

Chapter 4 examines how deliberative, responsible and risk-oriented action can be cultivated through an African philosophy of education. We show how the afore-mentioned pedagogic practices can contribute towards the cultivation of pedagogic justice. Through deliberative and responsible pedagogic encounters, educators and students could engender risks through Teaching for Change with the possibility that cooperative human action might be enhanced. In this way, Teaching for Change can be viewed as a curriculum strategy to engender deliberation, responsibility and risk taking. Of course, our argument is not that Teaching for Change is an indispensable online pedagogic initiative that alone has the potential to cultivate responsible and responsive pedagogic encounters. Rather, we contend that any pedagogic action that invokes notions of deliberation, responsibility and risk taking, as has been the case with Teaching for Change, could rupture such emancipatory forms of human action.

Chapter 5 makes an argument for why an African philosophy of education remains in potentiality. Our argument in defence of potentiality vis-à-vis Teaching for Change is linked to the idea that education cannot be conclusive and exhaustive and that curriculum initiatives, such as Teaching for Change, are always in potentiality. Simply put, pedagogic encounters remain in-becoming as there is much more to learn and always more that we encounter and have to respond to, that is, there remains more to learn and more to find out. Furthermore, if an African philosophy of education does not remain in-becoming, the possibility that it can offer relentless alternatives to educational discourses might just be impeded. Instead, our argument in defence of Teaching for Change is an acknowledgement that ideas and practices in and about education, remain in the making. Pedagogic encounters shown to be reflexive and open to criticism do show a propensity to being resolute in the quest to cultivate what is still not there.

Chapter 6 identifies and examines some of the constraints in designing and implementing a MOOC on African philosophy of education. In turn, it offers possibilities as to how Teaching for Change could contribute

towards cultivating cosmopolitan justice in and through education. We argue that cosmopolitan justice is an instance of *ubuntu* justice, which remains possible with an enactment of autonomous, deliberative and reflexive pedagogic encounters. The thrust of our argument in this chapter is that *ubuntu* justice could be worked towards if the possibility of an African philosophy of education is recognised. An African philosophy of education and *ubuntu* justice are thus inextricably connected—that is, the one cannot do without the other. In addition, the relationship between an African philosophy of education and *ubuntu* justice manifests in the ways that deliberative engagement, autonomous action and reflexive encounters are realised. Simply put, the argument of this chapter is that *ubuntu* justice, through an African philosophy of education, is witnessed to be present on account of cosmopolitan human action.

Chapter 7 offers an account of three narratives (our stories) about how Teaching for Change, more specifically its emphasis on *ubuntu* justice, influenced our own pedagogic actions. We aver that pedagogic justice—and, by implication, *ubuntu* justice—has some connection with what it means to enact decolonisation and decoloniality in and through education. Our contention is that an African philosophy of education has the potential to reconfigure democratic citizenship education in such a way that *ubuntu* justice becomes not only a sufficient condition for pedagogic change, but also an enabling condition to bring about pedagogic change. In a way, this chapter shows how educators are equally moved by open, critical and reflexive pedagogic moments in much the same way as they bear testimony to the actions of students. Once again, highlighting the experiences of educators and their responsiveness to students as well as their responsibility towards just human action, shows the mutuality and collaboration involved in pedagogic encounters. In this way, we discount teaching and learning as merely one-way pedagogic activities. Instead, teaching and learning are mutually attached and attuned to one another—the one cannot do without the other.

Chapter 8 links the notion of *ubuntu* justice with the idea of a democratic education imaginary. In line with Ron Barnett's three-pronged analysis of the university as an institution with possibilities, particulars and universals, we make a case for a university as a responsible African

institution-in-becoming, thereby challenging the view that a university can ever be “in ruins”. For a university to be “in ruins” would be an acknowledgement that such a university has already been actualised and there is just no way that it (the university) can transcend its “ruins”. Instead, we hold a different view. Our argument is in defence of a university that remains in-becoming thus opening the doors for more deliberative reflexivity and openness in and through pedagogic encounters. The idea of a university-in-becoming is connected to the argument that a university experience should never be associated with something that depicts humans as having acquired an education that is complete and sufficient to advance humanity. Not at all. A university human being is always on the edge, ready to be thrown in at the deep end where he or she can find a way to make sense and to respond to even the most daunting challenges of the day.

In **Chap. 9**, we elucidate why Teaching for Change can be linked to the practice of decoloniality. More specifically, we make an argument for pedagogic encounters to be linked to an enactment of decoloniality. Decoloniality, we posit, could engender just human actions that show the promise of empowering people as they endeavour to make curriculum inquiry responsive to the challenges of a decolonised education system. Decoloniality undermines the injustice, humiliation and other forms of manipulative coercion that have characterised colonial hegemony and exclusion. A decolonial curriculum, we argue, is an extended way in which a renewed, imaginative understanding of an African philosophy of education could be worked towards. In this, the notion of democratic citizenship education as a corollary of African philosophy of education would be reimagined.

In the **postscript**, we delineate some of the practices associated with the pedagogic encounters of Teaching for Change. We focus on the lines of inquiry we pursued in getting Teaching for Change registered as a curricular activity through which an African philosophy of teaching and learning manifested. We particularly show how critical, deliberative, open and reflexive inquiry unfolded in pedagogic encounters with reference to some of the dialogical junctures that contributed towards responsible and responsive actions. Our conclusion with a postscript is premised

on an understanding that an African philosophy of teaching and learning came to be enacted in a real online pedagogic initiative referred to as Teaching for Change.

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In **Chap. 8**, we draw on revised and expanded versions of two previously published articles which have been relied on and in which our tentative ideas on disruptive pedagogic encounters have been reported: Waghid, Y. (2017). A university without ruins: Some reflections on possibilities of an African university. *South African Journal of Higher Education*, 31(3): 1–5; and, Waghid, Y. & Waghid, F. (2017). Can MOOCs contribute towards enhancing disruptive encounters in higher education? *South African Journal of Higher Education*, 31(1): 1–13.

The MOOC on Teaching for Change has been offered through FutureLearn at: <https://www.futurelearn.com/profiles/4014011>. We remain grateful to FutureLearn and Stellenbosch University for the opportunity to present Teaching for Change. We are cognisant of participants' comments in relation to our responses on discussion posts, but do not have to refer to the posts because we articulate our arguments on the basis of pedagogic justifications, rather than drawing on comments made by participants. Of course, comments posted are valuable to ascertain whether learning took place. However, we are more concerned about the possibilities that an African philosophy of education and *ubuntu* justice offer a discourse of teaching and learning. For the sake of corroboration and justification, we acknowledge some of the posts but our arguments are not primarily based on the discussions reflected on the posts. In sum,

participants offered understandings and meanings of an African philosophy of education (as indicated in discussion posts) and *ubuntu* justice in order to corroborate their learning that remains in potentiality, and from which we also learned.

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