

The meaning of sharing under marketised education: an Ubu-ntu perspective

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Positionality

I was born into the culture and practice of ubuntu philosophy. My educational curriculum did not include any formal reference to ubuntu. This led me to pose the questions: where am I – in the collective sense – in this education? Why is it good for me to learn about others but not about ourselves? For some, these are questions of identity. Yes, but identity in our case goes together with ethics. And so, the ethical dimension of these questions may not be separated from the identity one. Having discovered the injustice underlying our exclusion from the dominant educational curriculum, I embarked on an ethical journey to pursue the truth about ourselves because I considered this to be inextricably bound together with the justice due to us. And the justice due to us would, if realized be the source of peace not only to us but all those around us including the posterity and the allies of our Western colonial conquerors in the unjust wars they waged against us. According to the ubuntu philosophy which I espouse and defend, peace in our time belongs to education for the liberation of all based on the ethical maxim that life is mutual aid – *motho ke motho ka batho*, meaning a human being is a human being in the ethical sense only if she or he is humane towards other human beings. But since human beings are interconnected to the wholeness of being, the ethical maxim includes other beings as well in their multiplicity and variety. Ubuntu is not an aside in human relations; the interconnectedness of beings as a wholeness.