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The Adoption of Ubuntu and Rejection of Modernist Supremacism in Philosophical Perspectives

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Abstract

African philosophy values the perspective of *Ubuntu* as social justice that fosters respect for all people's dignity. The purpose of this study is to defend *Ubuntu* philosophy as the better philosophy of dealing with disputes than modernist supremacism. The significance of this study is twofold; the first is that it defends the African *Ubuntu* philosophy, and the second is that it explores the idea that while *Ubuntu* encourages constructive criticism, modernist supremacism believes in publicising the embarrassing aspects of some people in social media. It is against that backdrop that this conceptual desktop study uses an analytic theoretical framework to defend *Ubuntu* philosophy and reject modernist supremacism scholarship. This study then concludes with the argument that *Ubuntu* philosophy portrays better morality and intelligence in times of criticism than modernist supremacism. Recommendations thereof entail that the adoption of *Ubuntu* philosophy makes scholars remain respectful in times of discomfort.

Keywords: *Modernist, Supremacist, Philosophy, Non-philosophy*

Introduction

This philosophical critique of More's writings stems from Shai's 2023 book titled "*Le ya aketsa: But being economic with the truth?*" wherein professor Shai expresses the worry about the fact that some people seem to derive pleasure in criticising African universities as opportunistic institutions. For the sake of clarity about the professors whose books this paper is based, it must be noted that More served as a contract retired professor in the same department as Professor Shai. At the time More was a contract professor, Teffo, was the Head of the Department (HoD) of 'Social Sciences and Cultural Studies' and within that time, Shai observed a series of uncomfortable situations that this paper will discuss later. It is worth noting that Shai wrote his book as a response to what can be called "*More's cry after the encounter with the one of the South African universities as a contracted academic staff member*". It seems that due to his status of being a well-travelled and world-renowned philosopher, More had high expectations with regards to treatment that he would be accorded at the University of Limpopo.

In his words, More writes about his winning the Fanon award, which he believes must have earned him special treatment and says;

It was an act of validation that philosophers in my country steadfastly refused to accord. As Leonard Harris explains, one of the consistent problems and criticisms of racism is that it does not allow for people to be honoured and accorded reverence by virtue of their achievement of a certain status. So, what made it even more special was the fact that I was validated by black people together with progressive white folks. I simply value being valued. I was aware that some highly placed African American and Caribbean philosophers have occasionally cited my work and that my work is taught at some American universities (More, 2019: 221)

However, as More narrates in his 2019 book titled "*Looking through philosophy in black: Memoirs*" with regret that he did not get the 'special treatment' as he expected, he does not spell it out clearly that his expectations were not met. According to Saad (2020), higher expectations when it comes to anthroposophy surface due to the fact that one has a prior image of himself as better than others. In fact, this view is consistent with Rosa and Diaz's (2020) view, who argue that throughout human history some people have considered themselves as better deserving of finer things than others or in relation to others.

To be specific, Professor More says:

The University of Limpopo was also quick to cash in on my newly acquired status despite the fact that talks between me and the institution about my possible appointment were more than four years old. As a matter of fact, in 2006 I had applied for a post at this very same university and the then head of department, who is my former student, also refused to consider my application. Late in January I received a call from the university suggesting that I come over for talks concerning a possible appointment in the department of philosophy. At the arranged meeting I was offered a five-year contract that I declined, preferring instead a one-year renewable contract (More, 2019: 225).

One may argue that this extremist view of self-worth is what gave rise to the colonisation and killing of other human beings by other human beings for the monopoly of resources, as Mabasa-Manganyi and Ntshangase (2021) argue. Modernity has been understood as the embrace of the modern Western culture and living by the principles of being better than the others, which Aragon (2021) argues ‘are considered barbarians’. Berghs (2017) and Eysteinnsson (2018) also explain modernity as the state of accepting the 21st-century ways of living marked with publicity, social media, and extremely high self-esteem. Both these constitutive meanings of the better self than the rest hit very close to the philosophy of Hume, Kant, and Hegel in their argument of the white race being better than the Negroes (Anderson, 2022). By the way, these philosophers in this paper are considered as scholars who somewhat made serious attempts to justify the colonisation of the African continent by the Western colonial settlers and thinkers. This paper argues that modernity largely perpetrates the extreme Westernisation that thrives in publicising all things about one’s life, including unpleasant aspects of it, as More does in his book.

This global exposure of one’s life in the ‘social media’ has given rise to platforms like Instagram, Twitter, TikTok, Facebook, etc (Humphreys, 2017; Appel et al., 2020). It is at that point that one may argue that modernity is a state of no longer knowing what the difference is between notoriety and fame. Ortiz-Ospina and Roser (2023) actually argue that with this modern lifestyle/culture there is no longer a difference between shamefulness and daily news because everything is loaded into the web-feed. The reality of this modern situation goes against the Ubuntu ethic, which holds that one must protect the faults of

his/her home rather than being the one who informs foreigners about the dirty secrets of his/her people (Mwipikeni, 2018).

It is the ‘Ubuntu protection of the home that Shai reads More’s book and argues as follows:

Even if it was true that this South African university cashed in on professor More’s award and status, but he could have sued his status to influence the university to do things better. But as it is, More is lying because the South African university (situated within Limpopo province) did not gain anything from his award. With all respect, the award had no financial value. The South African university (being discussed by More) only appeared on the news coverage because he was a university member by the time of winning that award. It is therefore unfair that More goes about saying that the University cashed in on his status/ award (Shai, 2023)¹

McPherson (2022) argues that when a “*Umuntu*” child or an elder sees a shameful thing being done by his/her fellow humans, he/she frowns at it and informs the perpetrators of that act to do better without publicising the obscene occurrence. When Professor More chose to write publicly about his regrettable encounter with the University of Limpopo, he endorsed his divorce of ‘*Ubuntu*’ and demonstrated a full embrace of modernity. Without going into extremes of charging the old professor with indecent approaches, this paper accepts as a matter of fact that More did not go to the use of Instagram, TikTok, Facebook, etc., but he used what he knows best as those colonial scholars before him. When writing a book, More knew that it could be shared through the same social media platforms that are mentioned in this section of this paper.

In this case it is the view of this paper that perhaps due to his age, More is not well modernised to the level of using modern social media platforms like Instagram, TikTok, Facebook, etc. The argument here is that his modernist style of talking in public media about something that he could have solved through a dialogue with his home university is a complete deviation from the ethic of *Ubuntu*. Using an analytic theoretical framework, one will be able to critically assess the modernist supremacy of More as well as the emerging assumption that what the

¹ Unpublished book presented at 2ND Black August conference (30 August 2023).
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philosopher writes is always philosophy. Since analytic theory advocates for the use of ordinary language, this paper aims to break the argument into parts that will be simple to understand and demystify all the aspects that might have been misunderstood about the general life of philosophers. However, this study seeks to defend Ubuntu philosophy and modernist supremacism beyond More and Shai's debates. The following section presents the theoretical lens that guides the discussion of this study.

Theoretical framework

This study is committed to the analytical school of thought. Analytical philosophy emphasises clarity and argument that is often attained through logical and linguistic analysis (McGinn in Ntshangase, 2024). Frege (in Giroux, 2023) is considered the father of analytical philosophy, a tradition that emphasises clarity of argument through the logical use of language in presenting thoughts. Within this framework, Bertrand Russell found a space to argue for logicism and logical atomism (Soames in Fleming, 2022). According to Fleming (2022) logicism and logical atomism refer to the practice of breaking the argument into basic propositions to understand its coherence as a whole. Similarly, Wall (2018) argues for the analytical breakdown of issues into simpler and logical thoughts through using logic in simple, ordinary language. Wall (2018) seems to hold a view that philosophical problems arise from misunderstanding language and all necessary truths are a priori, analytic, and true in virtue of the meaning of words depending upon how the world in fact is. Analytic theory helps in producing philosophy that is not ideologically motivated but thought that is analytic and reflective (Hallen, 2005). Under Wittgenstein's inspiration, Carnap sought to embed his analysis in logical positivism as a development of this tradition (Akomolafe, 2023). Logical positivism holds that there are no specific philosophical truths and that the object of philosophy is logical clarification of thoughts (Akomolafe 2023). Furmaton (2018), Wall (2018), and Akomolafe contributed to this tradition by rejecting the doctrines of their predecessors of constructing artificial language to resolve philosophical problems. They argued that the Vienna Circle was erroneous because the "quest for systemic theories of language worked as a misguiding intrusion of scientific methods into philosophy" (Glock in Ntshangase, 2024: 4).

The analytic framework in this research work helps in acquiring a deeper or adequate understanding of the research problem before forwarding different views. Since it is the framework that guides the researcher in his/her methodology, it also helps to critically apply analysis that cannot be accused of any bias. This theoretical framework enables a researcher to be reflective and, at the same time, be within the guards of rationality while being critical of his or her thoughts (Wall, 2018). With the guide of logical positivism, the researcher has been able to deal with dogmas and ideological speculations around the issue of “Ubuntu” and modernist supremacy while operating as a neutral being in the battle between parties against and parties for the current modernist supremacy philosophy. As Akomolafe (2023) argues that logical positivism holds that there are no absolute philosophical truths, but the object of philosophy is to clarify thoughts, this has helped the researcher to simplify his thoughts. In this paper, the researcher uses ordinary language in producing his critical thoughts while at the same time analysing the common thoughts that are currently existing in the world. Using ordinary language is due to the fact that in this work the researcher is dealing with real issues that involve real human beings in the world, other than some fairies of metaphysical fantasies. An analytic theoretical framework is adequately relevant when dealing with sensitive issues like this one of academic misconceptions and lack of fulfilment of some colleagues’ expectations, because many people talk about these issues in the emotional realm and do not rationalise about them.

Therefore, in this paper, the researcher adopts this theoretical framework in an attempt to do differently as Mahlo (2020) argues that it is not the fact of a potent scholar to emotionally weep in corridors without addressing the problems that humanity faces. The issue of modernist supremacy is one that clouds the Afrocentric approach to the African problems as it raises the extremism in how people express their emotions and discomforts. According to Wall (2018), analytic theory can be briefly explained as being concerned with three principles, i.e, (a) clarity of argument, (b) the use of ordinary language rather than creating superficial language or philosophic jargon, and (c) demystification of the truth, which quickly rejects dogmas and other indoctrinating aspects that can lead to bias. The use of ordinary language is more relevant when philosophising about the views of ordinary human beings, like the two professors’ writings that are the subject of the discussion in this paper. As Hansen (2020) argues when a researcher writes, he/she must be considerate of the fact that it is ordinary humans that will read the work;

then it becomes necessary that the researcher avoid being extremely fanciful to the level of creating a non-existent language that will be difficult to understand. In fact, Button (2020) elaborates on this argument as he argues that philosophers must not be too much engaged in the extremities of creativity and forget that language is supposed to be a vehicle of human thought projection. It is at that level that analytic theory is deemed fit and rich with tools to enhance a philosophical critique of More's book as engaged by Shai with a serious sense of lamentation.

Demystification of truth specifically helps when there is some part of scholarly thought or perspective that seems to have become a mystery as the researcher's argument develops. Firstly, in the writings of Professor Shai, mystery becomes clear when he argues, in a sense, that a philosophy professor, More, writes philosophy whenever he writes. Secondly, another mystery surfaces as Shai assumes that since More is a renowned philosophy professor, he should have known all the university's protocols in terms of renewing the contract. This is a mystery because it is dogmatic to say More should have known all things due to the fact that he is a professor of philosophy. The argument here is clear in a sense that the researcher holds that More's writing in that book is not philosophical but a real mark of someone lamenting because his modernist supremacist expectations were not met by this South African university. Lastly, it is a dogmatic doctrine on the side of More to think that his supremacist modernist view of the self should have been apparent to his employer (this particular South African university) at that time without him clearly stating it. Ali and Govand (2021) argue that sometimes employees become unfair when they assume that what they expect is commonly or automatically known by the employer. Besides being unfair, as Ali and Anwar (2021) argue, this paper holds that it is an untrue presumption, and Professor More, as a philosopher, knows that any uncommunicated thought has no one to blame for not knowing it. The following section presents the methodology followed while conducting this study.

Research methodology

According to Mellinger and Hanson (2020) and Gupta and Gupta (2022), research methodology in academic writing outlines how the whole study is conducted and highlights important parts like issues that the researcher must have handled within the study. Those issues include

(a) ethical clearance, (b) conflict of interests, (c) transferability of the study, (d) sampling, (e) data analysis, and (f) study limitations (Ahmed and Ishtiaq, 2021). Since this study is a desktop conceptual research and qualitative in nature, the researcher needed no ethical clearance. According to Ntshangase (2024), desktop conceptual research is a kind of research where published literature is used to collect data. Hence, this study has only engaged published literature that is readily available in the public domain. The sites used to collect literature include Google Scholar, PubMed, ResearchGate, PhilPapers, and library sources. In terms of exclusions, all unpublished sources that risk discrediting this study have been avoided at all costs.

Ethical considerations

According to Ficorilli (2022), ethical clearance is always needed when one conducts research that involves human participants. Das et al (2023) corroborate this view and even add that in instances whereby one collects data from animals or plants, ethical clearance from authoritative bodies becomes a necessary requirement. Primary research involves human interviews therefore, a researcher needs to consider human rights as outlined in the Universal Declaration of Human Rights (UDHR, 1948) and related statutes (Assembly, 1948). According to Hoft (2021) a researcher has to observe the principle of anonymity and confidentiality, whereby participants are protected from any harm that may come as a result of having voiced out some views. In such a case, the use of pseudonyms or codes like participant 1, participant 2, and so on gets adopted in order to avoid a situation whereby a participant gets disadvantaged as a result of his/ her participation in the study. In addition, Badampudi et al. (2022) argue that it is also considered unethical if one would not seek the consent of the participants or assent from the parents if the participants happen to be under 18 years of age. Since it is now evident that when conducting primary research there is no way a researcher may escape the requirement of ethical clearance, the University of Limpopo does issue an ethical clearance upon application by the researcher.

However, in this particular study ethical clearance is not necessary because the researcher engages published literature that is already available in the public domain. According to Bram and Angelina (2022), when using the literature, one must adequately acknowledge it in the form of citing it both in-text and in the bibliography. Therefore, this

study adopts that principle as all literature used here will be properly and sufficiently acknowledged. Bautista and Pentang (2022) corroborate Bram and Angelina's (2022) view as they argue that plagiarism is a literature theft, which is an academic offense. There is a sense in which Bautista and Pentang's views present a situation whereby using literature without properly citing is an unethical act, and that is why in desktop conceptual research a researcher cannot succeed without keeping this research ethic and avoiding plagiarism at all costs. As a result of these views, the literature used here is adequately referenced/cited.

Conflict of interests

With regards to conflict of interests, the researcher here can confirm that there is no conflict of interests with anyone or any institution. By the way, according to Ozakiet al. (2021), a conflict of interests arises when the views of a researcher turn out to be contrary, unacceptable, or derogatory towards the character of some organisation or an individual. Conflicts of interest may sometimes arise between the researcher and the research funder when the researcher's views contradict the funding organisation's ideals (Gupta and Gupta, 2022). However, in this paper the discussion is taken directly from the literature that is already in the public domain, and there is no organisation that contests the writing and publication of this study. This research work stems from the literature that has already dealt with the issues that might have been thinkably capable of arousing institutional or personal conflict of interests.

Validity and reliability

According to Surucu and Mslakci (2020), validity and reliability of the study is the measure of showing the authenticity or reliability of the study as well as its findings. However, this comes as Melinger and Hanson (2020) argue that transferability is not always required in cases of conceptual qualitative research because the similarity or the situations in this changing world cannot be confirmed to be exactly the same. This is why Baumann et al (2021) argue that at least the use of the term 'reliability' or 'validity' may be more relevant. In this study, reliability is handled through the fact that the researcher uses the published literature, which can always be checked against what this study presents. To be more specific, this work is not meant to be transferred to different places, as it is clearly a comment on the battle of literature that needs to be addressed. Sampling is defined by Haegele and Hodge

(2015) as the manner in which participants are selected to fulfil the requirements of the study. This view is corroborated by Rebset al (2018), who argue that for the control and management of the study, a researcher needs to have a criterion to choose his/her study participants. In a study like this one, a researcher must explain how he /she selected the literature used. At this point, the researcher presents that this critical analysis is based on the books authored by Professor More and Professor Shai. These two books call for a philosophical critique, as Shai argues that there needs to be a view in which a philosopher makes sense of More's lies about the University of Limpopo during his encounter with it (More, 2019). Therefore, these two books capture the researcher's attention since Shai seeks a philosophical perspective about the subject matter of what More writes. At the same time, More's writing sets set him as one of the modernist supremacists, as the introduction of this study clearly explains this.

Data analysis

Data analysis is defined by Albers (2017) as the way in which the collected data is interpreted in order to make sense within the context of the study. This comes as Bergins (2018) argues that data collection is more like collecting different pieces of information that need to be put together and then enabling someone to have the whole sense of what is discussed. This study adopts a triple interpretation approach, which relies on a triple-layered interpretation of scholarly views. According to Aagaard (2017), a triple-layered interpretation approach is made up of three levels of interpretation that include (a) textual interpretation, (b) contextual interpretation, and (c) substantive interpretation. *Textual interpretation* according to Pianzola et al. (2020) advocates the view that there is no need to look farther than the text that the author presents. In this case, the text/writing of the author is understood as *prima facie* entailing the complete sense of what the author aims to tell the reader. In fact, Pochhacker (2022) argues that looking further than the literal meaning of the text may even mislead the reader while trying to find a hidden meaning instead of the apparent one. However, in this paper, the researcher views textual interpretation as quite simplistic and risks the disconnect between the author and the reader while the two should have the understanding of the context at which the thought arose. *Contextual interpretation* refers to an instance whereby analysis takes into account the context at which the text was written (Piwosz et al., 2020). In this case, Rashid and Sipahi (2021) argue that it is more important to understand

the author of a particular piece of work within his/her context than viewing the text as disconnected from the author and the surrounding circumstances. This paper takes Rashid and Sipahi's (2021) argument forward to say that there is no evidence of any instance where the text is not related to the personality of the author and the environment where the author is at the time of writing. Albeit tersely, this means the reader must understand the author as an ordinary human being that is affected by his character and the environment to write as he/she wrote. *Substantive interpretation*, as defined by Ramlo (2023), interrogates the substance of the text as either relevant or irrelevant in contemporary times. In this paper, More's book and its criticism by Shai seem to make a good case for the modernist supremacist existence in the contemporary age of philosophy/anthroposophy.

Limitations

Stapleton et al. (2022) refer to epistemological, ontological, structural, and sometimes financial factors that somewhat hinder the smooth continuance of the study. In this case there are no necessary limitations with the factors that Stapleton et al. (2022) mention except the fact that the researcher is only confined to the English language, unlike Shai, who sometimes uses his home language of Pedi. However, the researcher does consult Professor Shai for translation (into English) of those parts that he chose to write in his home language (SePedi/Northern Sotho). In fact, that is why contextual interpretation brings benefit to this study. In total, this study is formulated as qualitative desktop conceptual research to serve as a form of a philosophical review of the thoughts presented by both professors, More and Shai.

Findings

- Modernist supremacists do consider themselves superior to other 'ordinary' people, and they commonly demand special treatment wherever they happen to be.
- Ubuntu philosophy considers everyone as ordinarily equal and one with the community. Hence, whatever shameful experiences are encountered should be handled at home rather than going viral in social/public media.
- Professor Shai's lamentation and call for a philosophical analysis/assessment of More's book is due to the assumption that More was writing philosophy while he was merely writing

the history of his career and disappointments that came due to his supremacist expectations.

- Professor More never got satisfied in any university that he ever served as a lecturer. The following section presents the discussion of these findings.

Discussion

According to Anderson (2022), a supremacist is one who is highly committed to a particular view such that he/she fails to divorce it even when it proves defective. Then this paper accepts this view as it proves to be practically true with reference to practical history of South Africa wherein White supremacists held on to Apartheid ideology even when they have been criticised by the world for inhumanity (Waghid, 2018; Waghid, 2020; Basani-Mnaganyi and Ntshangase, 2021). Although it might require a historian to delve into the issues of colonial supremacist views, ontologically and epistemologically it is arguable that there are salient features noticeable in all supremacists. Among those features, this paper opts to discuss the following: (a) a profound belief that one is better or superior to others or the rest, (b) a supreme belief in one being the best that could ever be found on earth or even elsewhere, (c) a supreme belief that life is necessarily a dichotomous paradigm of the better and the worse, (d) a dramatic sense of entitlement to better things than the available or that which is provided at the time, and (e) a belief that when anyone fails to accord a supreme status to the supremacist, the world must know that a sin has been committed somewhere. All these fundamental beliefs make the supremacist not care about who gets hurt or what happens after the scandals have gone viral in the public media. This paper argues that if More was not a modernist supremacist, he would have used his status as an elder to recommend ways in which this particular university could improve its modus operandi for better encounters. In fact, if More privately approached the University with corrective suggestions to all the wrongs he encountered there, he would have acted within the “*Ubuntu*” ethic.

According to scholars like Etieyibo (2017), Akinola and Uzodike (2018), and Ewuoso and Hall (2019), “*Ubuntu*” is an ethical philosophy that advocates for kindness, love, and care among people in the community. In fact, Ewuoso and Hall (2019) even argue that this love, care, and kindness also extends to the environment; from the care that humans have towards one another, everything also gets cared for and

loved. It is the love of embracing “*Ubuntu*” philosophy that a philosopher gets touched when Professor Shai utters a cry due to the abuse in the public media by a renowned philosopher. It is on the basis of understanding “*Ubuntu*” ethical principles that this paper argues that More has been devoured by modernism and forgot about his own community; hence, he feels good about going all out to spread dirt about his home university. According to Eysteinnsson (2018) and Woermann and Engelbrecht (2019), modernism has a way of making people become more comfortable with spreading negative news about themselves and their communities due to the absence of shame in the modern communal space. More seems to have been not satisfied with any university that he has encountered in South Africa, and the reasons for that are those alleged in this paper. By far, More seems to have all the fundamental features of a modernist supremacist who went around South African universities with the aim of correcting them for his gratification or exposing their iniquities. However, at the rock bottom of all, this paper argues for the thesis that it is not to be accepted that whenever a philosopher, writes he must be assumed to be writing what counts as philosophy. Sometimes a philosopher writes a frustrated history of his existence and encounters that More (2019) calls “*Memoirs*”, wherein he laments about his failures and feelings of rejection, and that cannot be considered philosophy.

Perhaps after one reads this paper, a consensus that even More would agree with will be reached, that his book of 2019 is a mere history of lamentations that hovered over his career life and not much fitting in the shelf of philosophy. According to Molefe (2019) the “*Ubuntu*” conception of development might be more desirable as it advocates the upliftment of all people in the community rather than a selected group of a few. In other words, Molefe (2019) is more prone to regret the behaviour of modernist supremacists who push the idea of some people being better than others or even deserving better things than the rest. In a charitable reading of More, one may argue that there is a sense in which More’s narratives about South African universities might be true, in which case, More must be credited for telling the truth. However, the argument in this paper is that the approach he uses does not show wisdom, which an African philosopher operating as “*Umntu*” would have employed. According to Mugumbate and Chereni (2020), “*Ubuntu*” is more relevant because it advocates that truth by itself might not be helpful if carelessly delivered, but there must be wisdom in bringing forth that truth. At the same time Maphalala (2017) earlier

argued that philosophy is the love of wisdom evident in a deeper inquiry about existence and a quest for truth. If one understands Maphalala (2017) as well as Mugumbate and Chereni (2020), then it becomes clear that writing facts is reporting, but writing philosophy has some art and wisdom that must be stringently wise and constructive rather than destructive. This paper holds that More's narrative in his book might have been very constructive if he had invoked some wisdom from "Ubuntu" philosophy/ethic to guide him towards being an adviser rather than a brutal critic as he became. The next section presents the last part of this study, which is the conclusion and a few recommendations that guide further research.

Conclusion and recommendations

More's modernist supremacist perspective in life made him more unhappy in all South African universities that he encountered during the years of his career. In his book, it is evident that this particular university referred to (by More 2019) is not the only university that he approached with high expectations and got disappointed. More's book, which triggered Shai's lamentation, is not about with wisdom and honourably searching for truth or solutions as "Ubuntu" philosophy purports. Instead of imparting wisdom as an elder, More whines about his failure to achieve a special space in South African universities. With his failure to adopt the "Ubuntu" ethic and advise those universities on how to develop and be better, More uses public media to shame them. Shai's lamentation is due to the fact that he sees More's narrative marred with all negative encounters. Shai therefore adopts a parental stance and recommends that it is better for people to narrate both sides of the story when they choose to narrate. However, this paper argues that the ethic of "Ubuntu" forbids anyone from going viral in the social/public media about disgraces that should have been handled through constructive deliberations at home.

Among other things, this study recommends that (a) researchers must write honestly and not expect their employers to be always aware of what they expect in their places of employment, (b) scholars must have the spirit of ubuntu and address issues internally rather than going out to announce some ill experiences they encountered in some places, and (d) scholars must not think that everything written by a philosopher is philosophy because philosophers are human beings that sometimes write personal experiences, (d) modernist supremacism must not be allowed to overshadow Ubuntu in the African philosophy.

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