



# CAMEROONIAN CIRCLE OF PHILOSOPHY (CERCAPHI)

Law of 1990

## **"NEW INTERNATIONAL ONLINE CONFERENCES"**

### **« UBUNTU AS THE BASIS OF HUMAN FLOURISHING AMIDST CRISES »**

#### **Question to be asked**

What is the extent to which Ubuntu could be exploited to enhance human flourishing within the context of crisis?

**Speaker of the month of December 2021**

**Mr Valentine NGALIM BANFEGHA**

Associate Professor



#### **Biography**

**Valentine Banfegha Ngalim**, a Cameroonian, teaches in the University of Bamenda where he cumulatively serves as Chair of Philosophy in Higher Teacher Training College (HTTC) and Educational Foundations in the Faculty of Education. He is Associate Professor, specialized in Philosophy of Education, with particular emphasis on the didactics of Philosophy. He has published a book and several articles on issues on equity pedagogy, democratic education, cross cultural studies, politics and education, multicultural education and education to good citizenship. He has particular interest on African learning experiences and how these could enhance human flourishing.

## **Abstract of the conference**

Ubuntu is an African worldview that could be experienced in many other cultures within Africa. The Nso conceives it as “*Bih wir*” from the expression “*wir dze wir bii wiri*” as expressed by John S. Mbiti, “I am because you are and since you are, therefore I am”. The central argument of this study is that this philosophy of social cohesion extends from the world of the unborn to that of the living dead. African spirituality is at the root of the communal world view (recently understood as *Umntu ngumuntu ngabantu* –literally- a person is a person because of other persons). It is within this background that an individual gains or losses as a member of the community. This life of communion promises flourishing, happiness, survival and resilience in times of joy or sorrows. The concern of this study is to establish the extent to which Ubuntu as a philosophy of communion serves as a source of human well-being/ happiness within the context of crises. What is the meaning of Ubuntu to a suffering people? Is there flourishing amidst crises? Should one refer to this as resilience? What distinguishes flourishing from resilience? Can there be flourishing without resilience? This research exploits the phenomenological method within the interpretative hermeneutics of experiences in the *Lebenswelt*.

### **Main publications**

- Food cooked in borrowed pots cannot kill hunger: Curricular Perspectives from John Dewey’s Democratic education and Julius Nyerere’s *Ujamaa* in *African Humanities Review*, (2019), Vol.4 no 2/2. pp. 22-34.
- “Deconstructing the Crisis of Solidarity in the School System of Cameroon: The Case of Anglophones and Francophones” in *African Humanities Review*, (2018), Vol.3 no 2. pp. 33-59.
- Dewey’s Notion of Interest: Antithetic to or Sympathetic with Educational Development? in H. Ruth, C. Doddington, & R. Higham (eds.), *Dewey and Education in the 21<sup>st</sup> Century: Fighting Back*. (2018), Emerald Publishing, Cambridge pp. 201-215.
- “Multicultural Education as the Basis for Peace and Good Citizenship in Cameroon”, in Mbih, J. & Takov, P. (eds.), *Philosophy in Culture*, (2016), Vol.1.no.1. pp. 116- 130.

**Date: Monday, December 6, 2021**  
**from 17:00 (Yaounde time)**

**The connection link will be communicated on  
WhatsApp, by e.mail and on [www.cercaphi.org](http://www.cercaphi.org)  
from 4pm**

**Moderator**  
**Emmanuel MALOLO DISSAKE**

***The SG/Cercaphi***