

Ujamaa and Global Education using a Border Thinking Approach

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ABSTRACT The researcher navigates the concept of Ujamaa and globality, as possible sites for the construction of a sustainable future for rural Afromontane people. It critiques the cultural mentality that retreats to a fundamentalist approach to life and, thereby, often derails progressive efforts to improve human conditions. A hybrid space is needed, where various cultural orientations can merge to reconfigure a better future for rural Afromontane people. The paper is couched in border thinking theory, which calls for a conglomeration of parties prone to social justice, inclusion and politics of identity, to converge at the border thinking space for reciprocal and intertwined efforts, to make the rural Afromontane a better place for its people.

INTRODUCTION

The people living on South Africa's mountains and in rural areas "continue to experience poverty, food insecurity, underdevelopment and various forms of deprivation" (Mukwanda et al. 2016: 384), despite the vast resources available, such as water from mountainous catchment areas. In terms of the geographical setting, the rural Afromontane is the South African landscape that "mirrors geographic divisions extending from Knysna through the Eastern Cape, Free State and KwaZulu-Natal midlands in the northern KwaZulu-Natal and the Soutpansberg" (Department of Water Affairs and Forestry 2003: 2). According to Voor and Van Wyk (2010: 2), the rural Afromontane "runs along the Soutpansberg, Drakensberg and Magaliesberg mountain ranges and continues south along the Great Escarpment, across KwaZulu-Natal to the Indian Ocean. Afromontane region is predominantly rural with high levels of poverty compared to towns or cities". In addition to high levels of poverty, the Afromontane has very limited investment opportunities or jobs, and outmigration is common, as people search for greener pastures, especially in cities. As a result, the future of rural Afromontane people is constantly under threat. Given this milieu, it is necessary to investigate ways of constructing sustainable futures in the Afromontane, in ways that prioritise the effective utility of local resources. To mitigate these challenges, the researcher proposes a navigation and application of the philosophy of Ujamaa in the context of globality to

construct a better future for the Afromontane people.

Various studies have been conducted on the Afromontane people, on their livelihoods and plants, but none have focused on how the people can use these resources to counter their poverty and marginalisation, and none have been informed by Ujamaa philosophy. For example, Pisto (2013) identified two medicinal plants that are used to treat diabetes, namely, *Morella Serrata* and *Eriocephalus Punctulatus*. His was a novel discovery and is appreciated; however, the study does not identify valuable medicinal plants that can be harvested to address the plight of Afromontane people, including poverty. In this regard, Dube and Hlalele (2017) argue that failure to protect resources would expose the Afromontane people to diseases and malnutrition, which could be prevented by the adoption of indigenous solutions that are at their disposal. Le Roux et al. (2018) did research in the Afromontane region under the banner of the Afromontane Research Unit, which has a focus on biodiversity, and plants and rocks found in the region. Such an approach is appropriate in the sense that it addresses issues of the ecosystem and the best way the environment can be utilised so that people in the Afromontane region can benefit from research that addresses poverty and a lack of jobs. While these studies are appreciated for their contribution to the particular field, they do not address how the Afromontane people can address their own vulnerability using locally available resources as a counter-hegemonic strategy against poverty and outmigration. Nei-

ther do the studies show the role education plays in addressing the trajectories of the Afromontane people. Thus, the paper is unique in the sense that it taps into Ujamaa in the context of globality, as an alternative way to address the challenges faced by the mountain people, and also shows how education can mitigate the challenges. In the following section, the researcher introduces Ujamaa and globality, and discuss the value of education, and then the theory informing this study, that is, border thinking.

The Nexus of Ujamaa, Globality and Education in Deprived Contexts

In communities that face multiple deprivations, like the Afromontane, there is a continuous quest to identify solutions that can emancipate people, so that they can confront their vulnerability. This paper is positioned against the background of a need to contribute to solutions, as opposed to highlighting the trajectories faced by the Afromontane people. To contribute to solutions, the researcher urges that there is need to focus on theories, such as Ujamaa, to refocus on the need of the Afromontane people to use the available land as a means to address poverty. Land is a locally available resource that when utilised in the context of Ujamaa, has the impetus to address poverty, especially when people work collectively. While Ujamaa is essential, it cannot be practiced in isolation, which was the downfall of the philosophy in Tanzania. Therefore, Afromontane people should embrace globality – not as an act of colonisation, but as a way of tapping into best practices that can assist people to address poverty, such as smart farming, which is gaining momentum in various countries as an alternative that can promote sustainable futures. Last, but not least, the researcher proposes that schools, as pedagogical spaces, have the impetus to assist the Afromontane people to integrate Ujamaa and globality, and can assist in eliminating various trajectories associated with Ujamaa and globality, and thereby ensure a sustainable future for the Afromontane. To achieve the foregoing, the paper is couched in a border thinking approach, which the researcher will discuss below.

Border Thinking as a Theoretical Framework

According to Donovan (2013), border thinking, as a theoretical framework in cultural studies, was introduced by Walter Mignolo, in his book, *Local Histories or Global Designs* (2000). This framework was chosen for this study, because

it informs how and why people are capable of fostering decoloniality from the external border of modernity through theorising, and how and why researchers in the present manage to engage with the corresponding subaltern knowledges and move across the colonial difference to foster micro-processes of pluriversality at both sides of the border (Wanderley and Faria 2013: 2).

Furthermore, border thinking “opens up territorial spaces and political responsibility for pursuit of a decent life as extending beyond the borders of any particular state” (Agnew 2008: 4), to tap into best practices that have improved conditions in other contexts.

Border thinking encourages people to avoid rejecting modernity by retreating into fundamentalist absolutism, but encourages the “oppressed, poor, and exploited people to move to the other side of the colonial difference, towards a decolonial liberation struggle for a world beyond Eurocentered modernity” (Grosfoguel 2011: 26). Shedding light on border thinking, Lissovoy (2010: 280) explains that the theory “confronts, challenges, and collapses the dominative and assimilative force of colonialism, and more so the fundamentalist thinking that blocks communal progress”. Border thinking allows people to question the myth of modernity, especially that which accompanies coloniality (Tlostanova 2014), and the often taken-for-granted assumption that a community can adequately and efficiently address its challenges independently. In border thinking, the focus is on encouraging communities and cultures to emerge into a hybrid space (border) that allows a multiplicity of voices, and recognises indigenous heritage, as well as technologies that come through globality. This understanding is anchored by Tlostanova (2014) as follows: that “border thinking is grounded in an eternal negotiation of inclusion and exclusion, outside and inside, reflects pluriversality and complexity of life worlds and local

histories". The embrace of border thinking is premised on the view of Jin (2016: 11), that "culture and the people's futures has never stopped its flowing, rather they are always clashing, dividing, merging, and looking for new heterogeneities to assume". In this way, Afromontane lives are emerging as a result of various interconnections with various people's cultures, which makes the Afromontane indispensable to trade, in and out, practices, skills, and goods to create a sustainable future.

Border thinking challenges the Afromontane people to think in new ways about cultural, economic and social relations (Saunders 2010) that have the impetus to contribute to the construction of sustainable futures. To contribute, to sustainable futures, the Afromontane people need to move to the borders of cultures and mental processes by embracing best practices that have yielded or contributed to sustainable development in other communities or cultures. It is a theory that appreciates that local people have useful resources that they can use and develop – not only for their own lives, but also for global villages, as long they move to the borders of their thinking, and tap in and out of best practices. Nyerere (1966: 187) explains it as follows:

A nation which refuses to learn from foreign cultures is nothing but a nation of idiots and lunatics. Humankind could not progress at all if we all refuse to learn from each other. But to learn from each other does not mean we should abandon our own [for] the sort of learning from which we can benefit our own culture.

The implication of Nyerere's argument is that education plays an important role in ensuring that Ujamaa is conceptualised and integrated well in modern societies as a way to eradicate vulnerabilities, such as poverty. To achieve the foregoing, there is a need for people to move towards the borders of their cultures, economies and technologies, with the intention to facilitate reciprocal transformation. These reciprocal transformations are premised on the values of decoloniality, such as social justice, identity politics and respect for other cultures, economies and technologies. Border thinking empowers communities by allowing a reciprocal exchange of ideas that can transform lives and give hope for a better future. It triggers locals

into action, tears down walls of separation, and challenges conservatism.

Using border thinking to construct a sustainable future requires the flexibility to move in and out of the periphery of culture, economy and technology, to unlearn and relearn, to acquire global or local cultures that have contributed to social transformation. In short, border thinking, as reconstructed in this paper, refers to the conglomeration of local and global cultures and technologies that can improve human lives, and which is underpinned by the values of human rights, social justice and the creation of a sustainable future. Border thinking enables Afromontane people to see the limitations of their own cultural, economic and technological resources for addressing all their needs, hence, propelling them to reciprocally tap into other cultures in order to complement indigenous remedies for a sustainable future. It is understood that no progressive society can remain within the confines of the locality, but must explore additional options and adopt tried and tested remedies of developing communities. In this spirit of border thinking, the researcher suggests that the Afromontane can tap into the Tanzanian concept of Ujamaa, and globality, as possible solutions for reconstructing a sustainable future for the Afromontane. The following section gives the methodology of the paper.

METHODOLOGY

The paper was conceptualised as a result of consultation with various published primary and secondary sources about the life and education within the Afromontane region of South Africa. The researcher used information from various internet websites and as such, all the sources used in this paper are acknowledged by a reference list. The research took an analysis of various literature and made argument informed by experience of living among the Afromontane for a period of five years. The following section navigates Ujamaa for a sustainable future among the Afromontane.

Navigating Ujamaa for a Sustainable Future

In this paper, the researcher refers to Ujamaa and pay particular attention to success princi-

ples that saw lives in rural Tanzania transformed. It is these principles that, the researcher argues, when implemented, can contribute to the creation of a sustainable future for the Afromontane people. The philosophy of Ujamaa has its historical origins in Julius Mwalimu Nyerere, who sought to transform the rurality of Tanzania by using locally available resources. The Ujamaa philosophy, as Kassam (2000: 2) explains, is based on the “policy of African socialism and self-reliance enshrined in the Arusha Declaration of 1967”. Among many other desired outcomes, the philosophy attempted to promote rural development, called Ujamaa villagisation, with people living and working together in co-operatives (Jennings 2007; Kassam 2000). Similarly, Ibhawoh and Dibua (2003: 62) are of the view that “Nyerere’s philosophy of Ujamaa was rooted in traditional African values and emphasises familyhood and communalism”. At the time, it was influenced by Fabian socialism and Catholic social teachings, which sought to evoke new, improved standards of living, which included teaching to share, to appreciate one’s own value, and to raise awareness of the benefits and necessity of fair trade (Gaydos 2016).

In the following section, the researcher unpacks the Ujamaa principles that can contribute to constructing a sustainable future for the Afromontane people with reference to three themes, which are self-reliance, collectivisation towards a sustainable future, and eradication of poverty, and show how education is the ideal vehicle for underpinning the success of these three themes.

Self-reliance

In the context of rural and mountainous areas, poverty, economic marginalisation and various deprivations, self-reliance has the potential to serve as an anchor for a sustainable future, because of its emphasis on creating conditions that promote community independence through locally available remedies and resources (Ibhawoh and Dibua 2003). The principle of self-reliance arose within the space caused by dissatisfaction, failure and overburdening of the Tanzanian government regarding the creation and delivery of conditions to end poverty. According to Ibhawoh and Dibua (2003: 68), “prom-

ises of official assistance resulted in an over-dependence of the villages on government initiatives and incentives that left villages extremely vulnerable”. In this context, Nyerere believed that revitalising rural African communities through emphasising self-reliance would position Tanzania for growth and economic development (Walczac 2013).

The context of Tanzania is more or less a replica of the challenges that the Afromontane people face. In the Afromontane there is, generally, a heavy reliance on government grants for poor households, which currently stands at R300¹ a month per person, which is not enough to address economic challenges. Hence, to create better futures, a move towards border thinking calls for the Afromontane people to embrace self-reliance, rather than depending totally on the government for survival. Embracing self-reliance by using local resources is an emancipatory strategy that is geared to economic independence; hence, the researcher agrees with Nasongo and Masungu (2009: 114), that “self-reliance is the attainment of economic and cultural independence at a corporate level”.

In the context of inarguably uneven distribution of economic resources in South Africa, with less allocated to the alleviation of rural and Afromontane poverty, the Afromontane people have the potential to exploit local resources in a quest to achieve self-reliance. This does not imply that self-reliance means people should not receive external aid – to the contrary, the argument is that external support should complement existing efforts to achieve self-reliance. Supporting this observation, Bondarenko et al. (2014) say it would be wrong to claim that those who support the idea of self-reliance insist on immediate cessation of foreign aid, while those who do not accept that idea, are completely in favour of aid.

The aspect of self-reliance also extends to issues of literacy that confronted Tanzania. The policy, as observed by Samoff (1990: 45), intended to “promote education for self-reliance, where rural villages became centers for the promotion of literacy among both adults and children”. By the early 1980s, even in the face of economic difficulties, Tanzania had one of the highest literacy rates in Africa, with every village boasting at least a primary school. To replicate this

achievement, there is a move towards re-curriculumisation, which supports the need to achieve self-reliance. The introduction of entrepreneurship as a school subject is a move to promote self-reliance, especially in contexts such as the Afromontane, where employment opportunities are very limited (Jesselyn and Mitchell 2006; Gamede and Uleanya 2017; Ramchander 2019). Instilling a sense of self-reliance in learners is a key and strategic strategy through which sustainable futures can be achieved. In essence, when people educate themselves and their children, the human condition is improved, consequently, making self-reliance a desirable and achievable phenomenon in the construction of sustainable futures.

Collectivisation to Achieve Sustainable Futures

According to Nyerere (1962: 120), “rural economic and social communities can develop when people live and work together for the good of all. This co-operation, ultimately is good for the nation as a whole”. One of the ways in which Ujamaa succeeded was because of its emphasis on a collective approach to solving community problems using locally available resources. This was spelled out by Nyerere (1968), who notes that the doctrine of self-reliance does not mean isolationism. Self-reliance is a positive affirmation that, for our own development, we should not only depend upon our own resources (Nyerere 1968) for sustainability. This achievement is possible if it is premised on a shared vision of community. A shared vision ensures that the lives of community members are improved through embracing collaborative efforts. Education becomes a key element of ensuring that the community embraces the common vision of the creation of a sustainable future for the Afromontane people (Cornelli 2012). Informed by this claim, introducing school subjects like life orientation represents a move towards ensuring that learners embrace the shared vision of eradicating poverty through working together; this approach can cascade into various social structures through formal and informal education (Jacobs 2011; Lamb and Snodgrass 2017; Nathan 2018).

Eradicating Poverty

Every society is faced by the need to eradicate poverty, which is a phenomenon that continues to threaten the wellbeing of communities. Ujamaa philosophy arose against this background, and as an attempt to address rural poverty. Generally, the people of the Afromontane live in the context of poverty, which has affected their quest to create sustainable futures. It is a battle that requires people to use all the ammunition at their disposal to improve the human condition. Ending poverty can be achieved in a milieu of fairness, in the presence of equality and in good faith, about which Boesen et al. (1977: 12) report that “there was a drive to abolish exploitation of man by man, while at the same time recognizing everyone’s right to share in the material and social benefit of the community”. At the conclusion of this paper, the researcher suggests ways that Ujamaa and globality can mitigate the challenges caused by poverty in society; education, among other measures, is pivotal for ensuring the conceptualised Ujamaa and globality.

Unlearning to Learn as a Weakness of Ujamaa

While Ujamaa is celebrated for the way it provided an impetus to transform rural and mountainous setups, such as the Afromontane, unless the Ujamaa policy is reconstructed with a lens of border thinking, it can cause an ambivalent future for the young generation, who are inquisitive and adventurous about exploring new scenarios that can improve human lives. Border thinking calls on people to apply the principles of Ujamaa, while at the same time appreciating that Ujamaa alone is inadequate for solving all the pressing issues of the day. Generally, Ujamaa was regarded a failure in Tanzania, because of its radical stance against outside aid, which could complement Ujamaa’s positive principles. The radical stance of Ujamaa caused young people to fail to locate logic and rationality in their pluralistic context, which involves multiple realities. The navigation of Ujamaa avoids radical and fundamentalist stances that threaten its successful implementation. Border thinking provides us with a space to navigate Ujamaa, to challenge the Afromontane people

to interrogate their beliefs and technologies, and to avoid the pitfalls of Ujamaa experienced in Tanzania. Due to Tanzania's failure to navigate Ujamaa, some scholars believe Ujamaa robbed Tanzanian society of personal freedoms, private incentives, and individual rewards that are essential for a transition to a modern, prosperous and democratic society (Yeager 1989). They believe the policy was rather too ambitious and optimistic about what could be done within a short span of time (Ibhawoh and Dibua 2003).

In this paper, the researcher proposes delimiting Ujamaa to three principles to facilitate implementation; these principles are compatible with the values of social justice, social transformation and collaboration. In light of the weaknesses of Ujamaa, the principles of Ujamaa can be effectively complemented by incorporating globality in the construction of a sustainable future. Globality, when applied to complement existing local remedies, offers new perspectives and technologies that have the impetus to improve the human condition.

Globality for Constructing a Sustainable Future

To propose globality in this paper, the researcher is influenced by Lissovoy (2010: 283), who notes that

to reject a global ethical project altogether, and to insist on resting in the moment of simple difference, is only to recoil into the obverse of a colonial universalism; a purely deconstructive project that cannot offer an alternative to concrete forms of hegemony.

Globality must be factored in, because, as explained by Barakoska (2014: 1) it "brings new forms of development, communication and connectedness, which are necessary for a community that is developmentally oriented". In addition, Lissovoy (2010: 1) is of the view that "globality reconfigures social, cultural relationships, and subjects of relationships", which, according to (Barakoska 2014: 1), allows a "reciprocal sharing of resources, cultures and technologies for community development". Locating sustainable futures in the milieu of globality involves acquiring a common consciousness of human society on a world scale; it increases awareness of human social relations and evokes a consti-

tutive framework for all relations (Shaw 2003). By suggesting globality, the researcher encourages the Afromontane people look beyond the community's resources, philosophies and cultures, in a quest for a holistic life that accepts a multiplicity of strategies to improve people's lives. However, while the paper suggests investing in globality, it does not evoke recolonisation through globality; instead, it recommends tapping into best practices in other contexts to ensure sustainable development. This approach brings people to an "awareness of practices and information that are part of a global culture as well as a sense of belonging to the worldwide culture" (Rapoport 2020: 3).

In this paper, the researcher conceptualised globality as the mutual encroachment of various cultures, technologies and theories, to move it from the periphery to the centre in order to learn and unlearn from each other and share various technologies that can contribute to the creation of sustainable futures. For example, many countries are moving towards smart farming, which produces greater harvests than traditional ways of farming (Bach and Mauser 2018; Chowhan and Dayya 2019; Saiz-Rubio and Rovira-Más 2020). Evoking globality in this paper aims to share best practices, which have the impetus to end poverty, social exclusion, and social injustice, while at the same time promoting the use of local resources. While globality often denotes coloniality, the acceptance of globality within the spectrum of border thinking, challenges all forms of deAfromontanisation – the act of destroying the cultural and technological heritage of the Afromontane – social injustice and exclusion and, overtly or covertly, championing underdevelopment of communities. To delimit the spectrum of globality, the researcher focuses on two of its aspects, namely, a shift to commerce, and a breakdown of hierarchies.

Promotion of Commerce

The Afromontane, given its natural resources, such as water, medicinal plants and tourist attractions, has the potential to usher in a new social dimension and transformation, if globality is taken into consideration as a way local people can market their resources and thereby confront social pathologies, such as poverty. Glo-

bality promotes commerce that involves natural resources being paraded through various technologies to attract foreign and direct investment, which, in turn, has the impetus to construct sustainable rural ecologies. Globality, underpinned by border thinking, will motivate a refocus and channelling of resources towards social transformation, also for other communities. Through this, the Afromontane has the potential to offer solutions to other people, such as supplying water to Johannesburg. By so doing, Afromontane people are developing reciprocal relations, which, in turn, can feed back to the community, to help it construct a sustainable future. No community in this world possesses all the resources needed for creating a sustainable future; however, globality informed by border thinking enables communities to improve their ideological and economic interaction with each other.

Breakdown of Restrictive Hierarchies

Globality offers the ability to shift the power base, by recognising that all communities have a role to play in making the world a better place. It opposes the traditionally held view that the West has all the solutions for African people and the world at large – an idea that opened the gates for colonisation, which, despite the independence of many African states, continues to manifest itself (colonisation) through coloniality. To the contrary, globality endeavours to achieve social conditions characterised by “thick economic, political, and cultural interconnections and global flows that make currently existing political borders and economic barriers irrelevant” (Steger 2005: 13). Consequently, globality allows for new trade agreements and bilateral business deals that have the impetus to lead to the creation of a sustainable future for the Afromontane people. It offers social democracy and solidarity, as a counter-hegemony to “restrictive hierarchies in order to address poverty, and increase equality of opportunity for all” (Agnew 2008: 5). Using this concept in the Afromontane rhetoric for construction of the future triggers local people to break and loosen policies and structures that discourage investment, and that tend to encourage people to restrict themselves to fundamentalism. By so doing, Afromontane people can occupy and influ-

ence the market space and contribute to social transformation, not only for themselves, but for the whole world.

Challenges of Globality

The challenge presented by globality is often associated with the processes of colonisation. Often, the West, in its interaction with African countries, whether by design or by default, tends to set up hegemonic forces that end up dismantling indigenous life. There is a general tendency by some countries to undermine the communities they assist in various ways and, as a result, they create a mentality of superiority and a dependency syndrome. It is against this backdrop that we first argued for Ujamaa, which emphasises the self-reliance of communities while, at the same time, exposing them to various technologies and cultures that can be used to construct sustainable futures.

Constructing a Sustainable Future Through Border Thinking: Ujamaa and Globality

In this section, the researcher suggests some of the ways sustainable futures can be constructed for the Afromontane people by taking into consideration the principles of Ujamaa and globality that have been discussed. The hybridisation of indigenous medicinal plants and Western medicine, and improving farming methods.

Hybridisation of Indigenous Medicinal Plants and Western Medicine

The Afromontane area incorporates extensive forests that are home to vast numbers of medicinal plants that have the potential to create a sustainable future. The medicinal plants have the potential to improve the health of the local people, and entire humanity the world over. In the spirit of border thinking, the Afromontane people can find ways to nurture medicinal plants that can be sold to other communities. This will bring direct investment to the local people. Afromontane plants include *Morella Serrata*, which, according to Ashafa (2013), can be used to treat microbial infections and enhance male sexual performance. Schmidt et al. (2002) believe *Morella Serrata* can treat chest-related prob-

lems, such as asthma, cough and shortness of breath. The Afromontane is home to *Hypoxis hemerocallidea*, commonly known as the African potato, which is claimed to “treat bad dreams, cardiac diseases, impotency, apprehension, barrenness, and intestinal parasites, and today it is even used for cancer, headaches, dizziness, as an immune booster, testicular cancer, prostate hypertrophy, burns, and ulcer” (Drewes et al. 2008: 594). Noticeable throughout the Afromontane region are “herbs called *Merwillia natalensis*, the extracts from these bulbs are known for their antibacterial, anthelmintic, anti-inflammatory, and antischistosomal medicinal activity and are used as ointment for wounds, scarifications, as a laxative, and as an enema” (Van Wyk et al. 1997: 39). By utilising the principle of commerce within globality, the Afromontane people can trade these medicinal plants in and out, which has the impetus to grow the economy and create jobs through use of the chemical treasures of the floral kingdom (Street and Prinsloo 2013). Doing so is in line with the Ujamaa principles of eradicating poverty in the community and using the local available resources for self-reliance.

While there is great appreciation for medicinal plants for addressing health issues of the Afromontane people, it will be unreasonable to conclude that Afromontane medicinal plants are adequate for addressing the totality of the health needs of the Afromontane people. Hence, premised on border thinking, the Afromontane people can lean over and glean from the global community, to conduct mutual trade of medicinal plants to complement locally available plants. Western medicine and scientific technologies have the impetus to identify diseases and bacterial and tuberculosis infections. Medical devices and laboratory tests provide accurate and reliable evidence to guide doctors in the treatment of diseases (Pan and Zhou 2012). MedTech Europe (2013: 4) reports that technology is responsible for “increasing life expectancy in many disease areas, improving quality of life and allowing people to remain integrated, economically productive and socially active members of society”. Developed countries have modernised and the technology has improved the health care system by reducing costs, increasing patient safety and improving quality of care (Castro 2009; Omachonu and Einspruch 2010).

There is great appreciation of Western medicine by the Afromontane people, however, there are some areas that have not received adequate medical equipment to address the various health needs of the Afromontane people. The researcher challenges the exclusionary provision of medical technologies and view it as an act of social injustice, which, within the space of border thinking, is considered inhumane, and derails efforts to improve the lives of the people in South Africa and elsewhere.

Most parts of the Afromontane remain underdeveloped; hence, the researcher implores the government, local leaders and stakeholders to collaborate to consciously harness Western medical technologies to benefit the less privileged people of the Afromontane area, and other, similar places. The researcher calls for friendly policies that attract investors, and allow for the integration of local and global partners to provide better “medical care in terms of scientific thinking, theoretical systems, diagnostic tools, and treatment technology” (Pan and Zhou 2012: 4) and, even, indigenous medicine from other parts of the world.

Hybridisation of Indigenous Farming and Other Forms of Farming

Agricultural activities still anchor the economy of rural Afromontane people; hence, a border thinking approach is an important prerequisite for moving away from our common farming practices and borrowing other practices that have the potential to increase land productivity. With issues of climate change threatening the productiveness of the Afromontane, it is indispensable to look elsewhere to complement existing strategies and to combat the challenges posed by climate change. Through this, local people can use local remedies and global practices to construct a sustainable future. Indigenous or traditional farming systems can create biodiversity-rich agricultural products and, subsequently, support food security (David et al. 2012: 2). Moreover, as noted by Notsi (2012), local farming systems have the potential to stabilise food production through diversification and reducing dependency upon unstable market prices.

Adopting the farming methods of other communities can provide high-technology measures that can, for instance, determine the soil pH and recommend various mitigation methods that can contribute to an increase in production. According to Motes (n.d.), technology in the form of genetics, fertilizer, machinery, management practices, crop protection and other inputs are necessary to increase food production and promote food security. By using technology, it will make possible “easy application of phosphorus and potassium fertilizers plus lime [which] has proven effective in reducing whole field input costs and improving yields in areas of fields with serious deficiencies for P, K, or soil pH” (Nielsen 2012: 4). Generally, because the Afromontane is rural, people rely on indigenous ways to determine the fertility of the land. It is important that the Afromontane people look beyond their cultural and farming borders and embrace technology that can increase yields in the context of global warming and climate change, such as smart farming and agriculture 5.0 (Saiz-Rubio and Rovira-Más 2020).

Creating sustainable futures is not a utopian activity, which would be farfetched. Creating a sustainable future is possible when Afromontane people are able to look beyond physical, cultural, technological borders and embrace practices that have the impetus to change lives. In the context of multiplicity and culturalism, the Afromontane people cannot remain localised and resistant to globality and Ujamaa; rather, they should move to embrace multidimensional perspectives that can transform the community through reciprocal relationships.

Pedagogical Implications of Ujamaa and Globality

The paper has various pedagogical implications relating to teaching and learning in the Afromontane. The pedagogical implications can be addressed in either a formal or informal education setup. However, for the purpose of this paper, the researcher focused on the formal curriculum. One of the implications is that a relevant curriculum must be “responsible for identifying resources and relevant needs related to educational services needed for sustainable

development” (Dewi et al. 2018: 65). It should expose different spaces in which learners and teachers can explore, to ensure implementation of Ujamaa and globality in a way that is cognisant of the need to eliminate the weaknesses associated with these approaches. Education among the Afromontane people should evoke multicultural “sharing of ideas on sustainable development and allow stimulating the interest of learners in new knowledge” (Achaeva et al. 2018: 1), which is critical for constructing sustainable futures. In doing so, the curriculum should enable learners to become active citizens who are members of the world community, without giving up their own national identity (Leek 2016: 1), as a way of tapping into best practices, which, in this case, involves the practice of Ujamaa and globality. Lastly, the curriculum should aim to ensure “global interconnectedness and interdependence, to explore shared values, ideals and goals to which all citizens are committed, and investigate critical issues of the day and critique issues of power relations through diverse voices and multiple perspectives” (Kopish 2016: 3). Based on the foregoing, education among the Afromontane people can be relevant for addressing various trajectories that are underpinned by the adoption of the best practices of Ujamaa and globality.

CONCLUSION

In this paper, the researcher navigated Ujamaa and globality with a lens of border thinking. The researcher affirmed that the rural Afromontane people can construct a sustainable future by embracing principles of Ujamaa and globality. The work further explained that Afromontane people have a variety of resources at their disposal, which should be harnessed to construct a better future. Border thinking theory was used, since it allows the people of the Afromontane to borrow best practices, like Ujamaa, to reconstruct their future. The paper also noted that collaboration with local and international players is critical for reciprocal sharing of best practices, which can be tapped in and out of to improve the human condition. The researcher argued that educating young people on how to utilise resources best can be done through both the informal and formal curriculum.

RECOMMENDATIONS

In light of this study, recommends that, while in pursuit of global education, the Afromontane people should not negate essential philosophies such as Ujamaa, which have framed Africa's survival for over a century. The study also recommends that, in a quest to achieve sustainable development, Afromontane people should create synergies with other philosophies to enact better lives for all. The study, furthermore, recommends that education should play a significant role in reinventing the seemingly negated Ujamaa philosophy, to address the vulnerability of the Afromontane. Lastly, the study recommends a border thinking approach that is flexible, to merge with other cultures without losing African identity in the quest for sustainable development.

NOTE

1. At the time of writing, R300 was equivalent to USD15.

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