

RETHINKING COMMUNITY WELL-BEING IN POST-COLONIAL AFRICA IN THE CONTEXT OF UBUNTU

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ABSTRACT

The study explores the concept of community well-being in post-colonial Africa. The paper illustrates how Ubuntu principles can guide community-driven initiatives that promote community wellbeing through qualitative analysis of studies from some African countries. The paper avers that community well-being in requires a multi-dimensional approach that embraces social, economic, cultural and political models against the most famous Western bio-medical views. The study found that community well-being, though not popular in education, is being embraced in African schools. By integrating Ubuntu into the discourse on wellbeing, we contribute to a more comprehensive understanding of what it means to be a health society. The study recommends provision of resources that nurture, strengthen and support community-based initiatives and programs for community wellbeing and such initiatives must be grounded on the fundamentals of Ubuntu values.

KEYWORDS

Ubuntu, Community wellbeing, Post-colonial Africa.

1. INTRODUCTION

The concept of collective well-being, albeit ahistorical, is a new narrative in Africa's contemporary educational system. Traditional African life was centred on Ubuntu traditions, which characterized people's welfare from a communal standpoint. Individual excellence could not be attained without first assessing the community's qualities and goals. The paper begins with a historical analysis and knowledge of well-being before delving deeply into the African concept of well-being. Cultural and philosophical perspectives on wellness are offered before an examination of the problems and prospects for wellbeing in postcolonial African countries. The study investigates the impact of colonial heritage on African notion of wellbeing today, demonstrating a clear discrepancy between Western and African perspectives. The paper further examines the role of Ubuntu philosophy in determining health outcomes.

In post-colonial Africa, global changes have brought multiple notions of defining and understanding communal wellbeing. This paper utilizes the concept of Ubuntu to propose an alternative approach to community wellbeing in a post-colonial Africa. The concept of communal well-being (happiness) in Africa encompasses individuals in different forms of relationships and individuality. The African community considers the integration and interdependence of the various relationships to be a part of community development so that everyone can achieve the fullness of their individual potential. The study will investigate the concept of wellness in response to Western and African understandings of well-being to improve communal wellness based on Ubuntu values. The postcolonial perspective of community being is based on the idea

that the modern world is dynamic, which has implications for developing a strong understanding of communal being due to information cross-pollination. This study emphasizes the importance of people remaining healthy (living a decent life) in the face of diverse problems at both the micro (individual) and macro (community) levels. To understand communal wellbeing, a philosophical examination of what constitutes community wellbeing is necessary and must be interrogated using some post-colonial African experiences. Using some case studies in post-colonial African states is essential in establishing recommendations that may assist the broader communities in establishing better education policies.

2. RELATED WORK

This section briefly explores related studies on colonial Africans' commitment to wellness, how it was interrupted, and how we are still worried about it now. In an African context, understanding of well-being is social and holistic, since it must be understood in relation to others, nature, and self. Van Norren (2022) observed that the African concept of well-being is incorporated in Ubuntu since no one exists in isolation, as wellbeing is inextricably linked to the welfare of those around us and the ontological, epistemological, and existential space we all share. According to Gatsheni-Ndlovu (2018) and Mazodze, MaparaTsvere, (2021) the Global South has been subjected to genocides, epistemicides, linguicides, and cultural imperialism, all of which have harmed African well-being.

Africans, on the other hand, have always thrived under society's collective conscience, thanks to Ubuntu. The preceding indicates that communal well-being is never a lofty ideal, but rather a shared commitment to one another and environment. This is consistent with Wiseman and Brasher's (2008: 358) argument that wellbeing is the combination of social, economic, environmental, cultural, and political conditions that individuals and communities identify as required for them to thrive and attain their full potential."

Colonialisation disturbed the African people's lives and well-being in all facets of life, hence we will examine communal welfare in post-colonial Africa. We are persuaded to inquire as to where the post originated. Is Africa postcolonial? We postpone the argument, but we remain adamant that global sensibilities have interrupted the African's well-being, affecting the being and, subsequently, the community's well-being. In other words, Africa is suffering from epistemological and existential issues because of the global south's vices.

Is pleasure and pain the sole factors that influence well-being? This question originates from the fact that the Global North viewed the world via them and us dichotomy lenses, or rather in an asymmetrical manner, resulting in epistemic injustice, othering, and pushing out other knowledge systems (Santos, 2014). Amin (2009: 154) supports the preceding statement by noting that Europe perceives herself as the center of the idea and philosophy of human history, which is a cultural expression of Euro-modernity, mediated by the inferiorization of others and the superiorization of Europeans. When a person or a group sees the world through themselves and us, they are confronted with the question of welfare. Having observed the aforementioned, it is important to note that the well-being of Africans has been disrupted; consequently, we are investigating the topic.

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3. BACKGROUND AND RATIONALE

Alternative measurements have been developed to re-examine people's relationships with the natural world and with one another via gendered, multi-ethnic, and multi-faith lenses. According to modernist ideology, development, progress, civilization, and economic expansion are all different concepts (Sen, 1999), and social development must enhance the well-being of the population while pursuing a forceful economic development agenda.

Because African traditions of knowing and doing have been diluted throughout history, postcolonial Africa presents a unique environment for alternative community wellbeing (Ramose, 2023). Colonial oppressors exported entire education, economic systems, and cultural institutions, allowing colonization to flourish.

Colonial discrimination and oppression have endured and thrived in postcolonial societies. Colonial teaching and policies in public services were critical in infecting the African sense of justice (Dervin and Simpson, 2021). We conclude that these are the risks of so-called modernity, which contribute to communal ill health.

4. METHODOLOGY

The paper employs Gadamaer's (1977) philosophical hermeneutics, which states that comprehending wellbeing is based on appreciating the place of the other and otherness, allowing for a thorough examination and reflection of community wellbeing in accordance with the conceptual approach. This helps to clearly bring out the wellness as a concept and as a commitment of praxis, assess the extent to which Ubuntu may be employed for public good in postcolonial Africa in a hermeneutical approach because the empirical self remains particular and relative (Macann, 2007).

Regan (2012) submits that philosophical hermeneutics explores the meaning of individual experiences in relation to understanding human interpretation. As Heidegger (1967) puts it, what is closest to us *in being* is furthest from us *in analysis* (Macann, 2007). However, Gill (2015) shares that Gadamer has been criticised for being traditionalist and subjective.

Nonetheless, we suspend that debate and argue that understanding wellbeing is not a lofty exercise, but rather an existential issue rooted in transactional and reciprocal existential conditions, emphasizing the role of the hermeneutical approach in rethinking communal wellbeing in the postcolonial era. Gadamer, as cited in Gill (2015), contends that discourse is essential for comprehending our way of being in the world. By infusing it with Ubuntu as a theory, we were able to analyze the disruption caused by colonisation.

5. HISTORICAL PERSPECTIVES ON WELL-BEING

The history of well-being involves examining how different societies and cultures have observed and prioritized well-being over time. The Egyptians' well-being is linked to afterlife, where a correlation of one's moral behavior on this mundane world and Ma'at (truth and justice) must be balanced. Greek philosophers such as Aristotle emphasized virtue and reaching one's potential as essential components of well-being (Symon & Vander Weele, 2024; Cashen, 2023). One issue with the Greek idea of health is that exterior things are not included, which contradicts the belief

of some that external goods are necessary. According to Cashen (2023), virtue alone is insufficient for well-being since an individual must find joy and purpose in "external goods," such as riches, health, and friendships. Buddhists can attain well-being through mindfulness and the cessation of suffering, which are embedded in the Four Noble Truths (Sakthivel, 2023). Amaro (2019:1953) sums it as the end of human greed, hatred, suffering and delusion – and Christians emphasize spiritual well-being, charity, and community support as a means of achieving wellbeing (Marimbe& Ndawonde, 2024).

In the Medieval period, well-being was often associated with social status and land ownership, with serfs relying on lords for protection and support. The Monasteries played a role in providing care for the sick and poor, integrating well-being into spiritual and communal aspects. During the renaissance and enlightenment period, the humanist's wellbeing was influenced by human potential, individual rights, promoting education and personal development. For the social contract theorists such as Locke and Rousseau, the government was able to enable citizens to exercise their rights (Laskar, 2013).

During the industrial revolution, urbanization experienced rapid changes in lifestyles leading to poor living conditions among citizens. This led to the emergency of movements advocating for labour rights and social reforms to improve public health and wellbeing (Fekolli, 2024). Adjacent to urbanization, psychology as a discipline emerged with new understandings of mental health and well-being. Abraham Maslow formulated the concept of human motivation in the 20th century, which depicted the wellbeing of a person in relation to the basic human needs that end with self-actualization. The positive psychology of the late 20th century emphasized the importance of strengths, happiness, and life satisfaction as a crucial component of well-being. In the post-World War II period, well-being became a focal point in Development Studies with a focus on economic growth, health, and education.

In 1990, the United Nations introduced the Human Development Index, which broadened the definition of well-being beyond income to include health and education (Morse, 2023). Understanding the historical perspectives on well-being reveals a dynamic interplay between individual, social, and cultural factors, which can inform contemporary approaches to improving wellbeing across various societies.

6. CULTURAL AND PHILOSOPHICAL FOUNDATIONS

Cultural and philosophical concepts of well-being present critical understandings into how distinct communities recognise and pursue a fulfilling life. In traditional Africa, well-being is often associated with family and community relations (Terblanche, Shawa, Hungwe & Waghid, 2023). There are fundamental beliefs and practices that enhance the development of community relationships in support of overall wellbeing.

Aristotle, an ancient Greek philosopher, argued that eudaimonia (flourishing) is the highest quality of well-being and is achieved through virtue and rationality. This holistic approach emphasizes morality, and purposeful living is essential elements of wellbeing. Similarly, Eastern philosophies such as Confucianism emphasize on social harmony, moral integrity, and relational duties, indicating that individual well-being is interconnected with societal wellbeing.

7. CHALLENGES AND OPPORTUNITIES FOR WELLNESS IN POST-COLONIAL AFRICA

Post-colonial Africa is a multifaceted phenomenon with both challenges and opportunities. Most African countries face numerous issues, including political instabilities, corruption, authoritarianism, high youth unemployment and underemployment, and weak institutions (Gatsheni, 2024). The issue of ethnic tensions, civil wars, and insurgent movements continue to disrupt peace and security in various areas in Africa. These deter democratic processes and threaten social wellbeing.

The current African society's well-being is predominantly exacerbated by gross socio-economic and political injustices. Although the economic growth and political maturity in some regions is inspiring, poverty and uneven wealth distribution persist, leading to severe inequalities and tension. The issue arises from gender inequalities, where women often face significant obstacles to education, employment, and political involvement, restricting their contributions to society. This ultimately constitutes a communal unease.

A variety of health issues have been a factor in Africa. Apart from the recent corona pandemic, which has caused shock waves across various African communities, infectious diseases continue to destabilize and strain healthcare systems. Colonial healthcare systems prioritized urban areas and expatriates, leading to insufficient access to healthcare services and ongoing health disparities.

Africa's post-colonial landscape is characterized by both challenges and opportunities. Addressing the former while utilizing the latter requires inclusive policies, regional cooperation, and a commitment to sustainable development. By embracing its diversity and potential, Africa can achieve a more prosperous and prosperous future.

7.1. The Impact of Colonial Legacies on Africa's Well-Being

The influence of colonial legacies in Africa cuts across all sectors of society (Mignolo, 2021; Mbembe, 2019). Politically, the colonial administrations established centralized systems that undermined local governance structures, leading to weak post-independence political institutions (Ndlovu-Gatsheni, 2023). Kruger, (2024:1103) asserts that this muddle, which operates through the patterns of the power, understanding, and being, has universalized Eurocentric methods of being and understanding. Some post-colonial African nations and institutions have acquired authoritarian governance styles, resulting in limited political pluralism and civil liberties. This could explain why many elections in Africa a result of disputes and contestations are causing national development to be disarranged.

The colonial economic system of dependency has greatly facilitated African understanding of communal wellbeing. Colonial economies were fundamentally anchored on the removal and exporting of local resources resulting in a reliance on commodity markets and vulnerability to global price fluctuations (Haastrop, Duggan & Mah, 2022). The relations are symmetrical and contribute to the wellbeing of people. It is instructive to invoke Ndlovu-Gatsheni (2023)'s claim that, postcolonial period and the communal ordered associations of manipulation and command have origins in centuries of colonial expansion and presently are escalating through educational, public and political supremacy relations.

As argued by (Tobi, 2022; Wu, 2024) social inequalities in Africa were intensified by colonial powers and this exacerbated ethnic tensions through divide-and-rule policies, leading to conflicts

that persist today. Additionally, colonial systems caused cultural disruption, resulting in colonial languages and education systems reducing indigenous languages and knowledge systems (Du Plessis, 2021; Akinmolayan, Hingston, Akpan, & Arise, 2024). This resulted in cultural homogenization, where the imposition of foreign cultural values and practices has resulted in the demise of African identities and lives. This strange idea of knowledge, power, and being, according to Maldonado-Torres (2016:19), separates the globe into areas where people are and are not human.

Additionally, colonial land policies often dispossessed local populations of their land, which has resulted in current land disputes and invasions to rectify the past issues.

The absence of local health issues during colonial times has contributed to persistent public health issues, including infectious diseases. A cursory analysis of the colonial policies in Zimbabwe would help one to understand the present health policies. Mhike and Makombe (2018) submit that:

Health and education were important areas that had been neglected and underfunded for decades for Black Africans. State-funded colonial formal health care was largely a preserve of the white community and marginally directed towards African health. Health resources distribution followed the pattern of white settlement, mainly in towns and mining areas. Successive colonial governments adopted a curative health policy for Africans, which was cheaper to operate as compared to preventive health. Colonial health policy was predicated on racialism which categorised the African as a second-class citizen to whom the state had no obligation. Infrastructure differences between white-dominated metropolitan centers and rural areas were the most obvious examples of how African health care requirements were neglected.

The above submission succinctly sums up the health care provision for the Africans. This is further observed by Manga (1988) who notes that in 1979, the year before Zimbabwe's independence, there were 2.7 nurses to 1 patient at Andrew Fleming hospital (now Parirenyatwa), which primarily served white patients; yet only a few miles away at the Harare hospital, which was mainly for black patients, the ratio was 0.7. This is further corroborated by Mhazo, Maponga and Mossialos (2023:3) who observe that, Africans' access to the national health service was still limited, and the White minority was given preference in the uneven and segregated delivery of healthcare. The foregoing narratives encapsulate the racially driven health care system, which is contrary to the Indigenous knowledge systems, which were embedded in Ubuntu by being inclusive, accessible, and affordable and available. At independence the government of Zimbabwe adopted inclusive policies to redress the inequalities in health care delivery. With the adoption of the "equity in health" strategy, Zimbabwe's Ministry of Health moved resources from urban to rural areas and from curative to preventive care (Zingi, 2022).

Many post-colonial African countries remain reliant on foreign aid, a legacy of colonial economic structures that constrains self-sufficiency and sustainable development. Thus, the unhealth legacies of colonialism in Africa have profound and lasting impacts across political, economic, social, and cultural domains (Ndlovu-Gatsheni, 2023). Addressing these legacies requires a critical understanding of history, alongside efforts to build inclusive systems would promote healthy societies.

8. UBUNTU PHILOSOPHY'S FUNDAMENTAL PRINCIPLES AND RELEVANCE IN COMMUNITY WELL-BEING

Ubuntu philosophy has its origins in the Nguni Bantu languages of Southern Africa communities and reflects traditional African cultural values and worldviews that emphasize community, relationships, and shared humanity (Samuel, 2023). The philosophy of Ubuntu developed over centuries and was reinforced through oral traditions, proverbs, and communal practices that prioritized collective well-being (Mangena, 2023; Manthalu, 2023). In South Africa's fight against apartheid, African leaders such as Nelson Mandela and Desmond Tutu have popularized Ubuntu by presenting it as a tenet for rapprochement and nation-building.

In interrogating the idea of Ubuntu, the thread of interconnectedness emerges, indicating that individuals are part of a larger community. The principle is effective in conflict resolutions by encouraging and valuing dialogue and understanding rather than confrontation. Through interconnectedness, one's well-being is associated with the well-being of others, promoting a sense of responsibility towards fellow community members (Anofuechi& Klaasen, 2024). As argued by Ramose (2021:41) "the African tree of ontology, knowledge and ethics stems from Ubuntu with which it is connected indivisibly". Therefore, communities are encouraged to work together to address challenges, reflecting a shared sense of ownership and accountability in search of social harmony.

Ubuntu is essential in establishing the social fabric of society, which encourages people to build connections and foster inclusiveness through peaceful dialogue and reconciliation at micro and macro levels. The ideology of ubuntu has the capacity to direct communal growth and well-being via cooperation, which may result in more long-lasting and potent answers to societal problems.

Furthermore, Ubuntu can inform ethical leadership practices that promote servant leadership for the good of community. Most leadership styles and decision-making processes based on Ubuntu are designed not to serve the idiosyncratic needs of individuals, but the requirements of the wider community to maintain community unity.

Ubuntu philosophy remains highly relevant in contemporary African societies to promote communal wellbeing. In post-apartheid South Africa, Ubuntu was instrumental in establishing the Truth and Reconciliation Commission in restoring justice and national healing. To redress post-colonial communal massacres in Matabeleland, the Zimbabwean government also used the National Peace and Reconciliation Commission to adopt Ubuntu ideals (Ncube, 2024).

Chibambo and Divala (2023) contend that in Malawi's post-election violence was addressed through Ubuntu values. Thus, the traditional practices of mediation inspired by Ubuntu have the potential to promote communal health.

Ubuntu encourages community-based initiatives that prioritize local needs, such as cooperative farming, health programs, and educational programs, to enhance social cohesion and resilience. Ubuntu is an essential philosophical tool to initiate collective community development. To guarantee that community opinions are heard and that choices represent the interests of the whole, local government frameworks frequently integrate Ubuntu principles. This is made possible by citizens' deliberative involvement, or participation in decision-making processes. Ubuntu promotes strong social networks where community members are expected to support one another both in bad and bad times. In Ubuntu, some social welfare and support networks are created. The philosophy of Elder Care and Youth Mentorship encourages intergenerational

relationships, where elders mentor youth, sharing knowledge and cultural values, thereby enhancing community bonds.

Ubuntu values are being incorporated more and more into educational institutions today, emphasizing character development, social responsibility, and community involvement in addition to academic success. The issue of Heritage Based Curriculum is an important issue in Ubuntu philosophy. To foster a sense of identification and belonging among pupils, schools must integrate local languages, histories, and cultural practices into their curriculum.

In essence, the application of Ubuntu philosophy in contemporary Africa is based on its long-standing relevance and adaptability. By promoting interconnectedness, community involvement, and ethical living, Ubuntu offers valuable guidance for addressing contemporary challenges and fostering sustainable development. Thus, embracing Ubuntu can lead to a more harmonious, resilient, and compassionate society that honors shared humanity.

8.1. Integrating Ubuntu Principles

The incorporation of Ubuntu principles into various areas and practices in life can promote community well-being, social cohesion, and enhance ontological resilience. Through community development, ubuntu embraces the idea of collaborating with community members in decision-making, ensuring that their voices and needs are essential to development initiatives. There is also the need for collective action to establish cooperative projects, which emphasize shared resources and mutual assistance.

The 'formal' education must promote a holistic curriculum that fosters the development of educational programs that incorporate local cultures, languages, and traditions, fostering a sense of identity and belonging. Collaborative learning promotes group activities and peer learning, where students contribute to the importance of teamwork and community (Chingombe & Higgs, 2019). The implementation of Ubuntu must promote the creation of programs that enable communities to control their health, such as health education workshops and support groups. These programs must integrate African traditional healing techniques with Western healthcare approaches. Respecting local knowledge and practices can enhance access to services and lead to better lives.

9. CASE STUDIES AND SUITABLE PRACTICES

The narrative of community well-being while it is a new phenomenon in educational discourse on Ubuntu in Education, its practical value in African cannot be ignored. In South Africa, Ubuntu School is a testament to the importance of the philosophy. The Ubuntu School, located in a township near Cape Town, emphasizes holistic education that incorporates local culture, values, and community participation. The curriculum of the schools is a culturally appropriate curriculum. The educational system is intended to include local languages, history, and traditional practices in its curriculum (Lastikova, 2023). This is anticipated to provide a sense of identity among students. The community members are active in school activities, creating a welcoming environment for students and staff. The impact of this exercise on community wellbeing is remarkable, as it enhanced student participation and academic achievement. Additionally, this enhanced community relations and increased parental involvement in education.

According to Cui, Marques, and Gjerde, the Ubuntu community health program in Kenya emphasizes community-driven health initiatives, focusing on preventive care and local involvement. Fundamental measures are intended to target community health workers. The

program equips residents as health workers to provide education and support. The program utilizes traditional healing techniques with contemporary healthcare practices. This is meant to improve health outcomes and guarantee that local beliefs are honored. This program's advantages include better health outcomes, especially for mothers and children, and easier access to healthcare services in underserved communities.

In Burundi, there is the Ubuntu-based Mediation program. The program was developed after years of civil conflict and Burundi adopted Ubuntu principles in community mediation to promote reconciliation and healing (Rugaragu, 2017). The program-initiated community dialogue circles were intended to facilitate discussions between conflicting individuals in a more respectful and inclusive manner. The program was intended to enhance social harmony by equipping citizens with knowledge and skills of restorative justice by focusing on healing relationships, collective forgiveness and understanding rather than punitive actions. The process has been able to reduce communal tensions by enhancing relationships between former opposition groups and has strengthened communal bonds and a culture of peace among citizens despite their differences. Ubuntu Cooperative in Malawi was established to help local farmers through collective action and resource sharing (Rutabanzibwa, 2021). The cooperative utilized a lot of resources to purchase farming equipment to reduce the cost and increase productivity. The cooperative offers access to markets, ensuring fair prices for their products and enhancing economic stability. The primary objective of this program was to increase incomes for participating farmers. This program also improved food security and improved community resilience.

In Namibia, Ubuntu conservation initiatives were designed to promote sustainable practices and protect local ecosystems. According to O'Connor (2018), the program encourages community-based resource management, which involves local communities in the management of natural resources with an emphasis on their role as environmental stewards. Using traditional knowledge, the program is well known for its cultural education, which teaches community members the value of biodiversity and sustainable practices. The result of this program is that it improved conservation outcomes, resulting in an increase in wildlife populations (O'Connor, 2018) which resulted in community pride and ownership of conservation initiatives.

These case studies highlight the importance of integrating Ubuntu principles into various sectors, demonstrating their potential to enhance community well-being, foster social cohesion, and promote sustainable development. By utilizing interconnectedness, collective responsibility, and cultural relevance, these practices can provide valuable insights for similar projects across Africa and beyond.

10. KEY FINDINGS AND CONTRIBUTIONS

The exploration of integrating Ubuntu principles into community well-being initiatives and addressing structural inequalities yields several findings and contributions. Ubuntu as a framework for community participation emphasizes interconnectedness, community involvement, and mutual support, making it an effective framework for fostering engagement and collaboration. By implementing Ubuntu principles, communities can enhance their participation in decision-making processes, leading to more relevant and effective initiatives. By incorporating local traditions and practices into programs, it promotes trust and enhances community relationships and program effectiveness.

Identifying community well-being requires a multi-dimensional approach that encompasses social, economic, environmental, and cultural factors which foster comprehensive solutions that recognize the interrelated nature of community challenges and opportunities. Economic initiatives that empower excluded people and lessen reliance on outside aid—such as

microfinance, cooperative structures, and job creation—are crucial for alleviating poverty and inequality.

Collaborative governance that includes various stakeholders enhances the legitimacy and effectiveness of policies and multi-sector partnerships facilitate resource sharing and knowledge exchange that result in more effective outcomes. Identifying structural inequalities requires a commitment to social justice, equity, and the dismantling of systemic obstacles. Finally, policies that prioritize equity foster a more inclusive society that would benefit the community by establishing a more inclusive society.

11. POLICY IMPLICATIONS AND RECOMMENDATIONS

Numerous fundamental policy implications and recommendations result from incorporating Ubuntu ideas into community well-being projects. Ubuntu's approach to community well-being education must include community participation to guarantee accountability in the planning and decision-making procedures and to guarantee that projects represent local interests and needs.

Education must encourage and encourage the development of local leaders who can facilitate community involvement and promote initiatives. Furthermore, educational policies must recognize and integrate social, economic, environmental, and cultural interdependence. Partnerships between government agencies, NGOs, and community organizations are crucial to enhance resources and expertise.

Education policies must provide training to policymakers and practitioners on the importance of cultural context and local traditions in program design and delivery. This could be accomplished by recognizing and incorporating traditional knowledge and practices into formal policy and programs. Furthermore, education for community wellbeing must create channels for community feedback to inform ongoing improvements and changes to policies and programs.

Basing on the contents of the study, the following recommendations provide a guide for implementing effective policies that align with the values of Ubuntu and community wellness. It is necessary to support community-based initiatives, through the provision of resources and funding. Education must promote economic empowerment to promote cooperatives and community organizations that promote collective economic activities.

Enhancing disadvantaged people's access to microfinance and credit facilities can help achieve this. Additionally, well-being must be incorporated into policies that support community health worker training and the fusion of traditional and modern medical practices. In addition, educational policies that integrate local languages, histories, and cultural practices into the curriculum must be put into place, and adult education and vocational training programs that improve skills pertinent to local economies must be promoted.

It is essential to support initiatives that enable communities to engage in conservation activities, recognizing their role in protecting local ecosystems. Moreover, prioritizing community involvement, sustainability, and cultural significance, policymakers can create environments that foster individuals and foster collective action.

12. CONCLUSIONS

This study emphasized the importance of incorporating Ubuntu principles into community well-being initiatives and addressing structural inequalities in post-colonial Africa. Embracing Ubuntu

principles into community well-being initiatives provides valuable insights and effective strategies to achieve well-being through the promotion of social justice, equity, inclusivity, and reciprocity. This holistic approach not only enhances marginalized communities but also enhances the social fabric creating a more secure and resilient future for all. Consequently, education for well-being must enhance and support community-based initiatives based on Ubuntu.

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