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RESEARCH IN ETHICAL ISSUES IN
ORGANIZATIONS VOLUME 25

TRANSCENDENT DEVELOPMENT: THE ETHICS OF UNIVERSAL DIGNITY

EDITED BY

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INVESTOR IN PEOPLE

This special volume of *Research in Ethical Issues in Organizations* (REIO) is dedicated to Africans from all walks of life (regardless of location, status, or subcultural identity) who are no longer willing to suffer at the hands of their so-called 'leaders' – be they designated officials, traditional authorities, politicians, or social influencers. These power-mongering charlatans lack the courage to be of genuine service to their constituencies for the good of all. Well, be glad fellow African! The *Transcendent Development* message has come to remind you that your dignity and well-being are yours to reclaim at your discretion. This book is dedicated to your joyful fulfilment!

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PROLOGUE: SPECIAL VOLUME PREFACE

INTRODUCTION

The advent of *Transcendent Development* has arrived; the epochal ethos of *Universal Dignity* is dawning, and it is so. ‘Transcendent Development’ is a philosophical paradigm introduced and developed in this special volume of *Research in Ethical Issues in Organizations* (REIO) with the view to ‘provide model problems and solutions to a community of practitioners’ referred to collectively as *Transcendent Developers*. ‘Transcendent Developers’ are individuals and/or collectives who are both capable of and committed to advancing *Universal Dignity*. Sentiment alone – while socially useful in some respects – is insufficient; only pragmatic advancement characterised by ever-greater degrees of dignity will suffice. We have reached a milestone of concerning proportions; one that requires decisiveness as we tumble down the slippery slope of existential threats. Humanity at large must throw its weight behind our tumbling civilisation in hopes of bringing it to a screeching halt before it snowballs into oblivion. Avoiding this dystopian end requires moral courage and the willingness to articulate bold new ideas that lead to substantive transformation in peoples lived experiences. This requires freeing scholars from the shackles of deference to authority and ideological subordination in order to create an organisational ethic suitable for addressing salient concerns extant in the African context. The seven chapters contained in this special volume were selected for this timely anthology because of the enactment of this ethos in their prose. They are divided into three parts according to their major contributions, namely, *Part I: Paradigms*, *Part II: Empirics* and *Part III: Communities*.

PART I: PARADIGMS, AS IN, ‘PARADIGM SHIFTS’

Part I comprises the first three chapters of the special volume, all of which are focussed on the development of new paradigms required to shift Southern Africa towards a more mutually beneficial ethical state. Chapter One is titled ‘Bantu Wisdom as Transcendent Development: Establishing African Philosophical Bedrock’ wherein Andani Thakhathi outlines the underpinnings of an authentic African philosophical point of departure for sound transformative organisational ethics drawing on the musings of Anton Muziwakhe Lembede, Frantz Fanon and Stephen bantu Biko. In Chapter Two, David M. Boje and Grace Ann Rosile outline an apt paradigm shift that may prove useful for the enhancement of Southern African qualitative epistemology centred around storytelling. As

their title suggests, ‘The Storytelling Science Paradigm’ fast-tracks ‘Evoking the Transformative Power of Indigenous Ontological Antenarratives in Curious Conversation’. This second chapter reveals how the social practice of storytelling should be embraced to align local transformation with the heartfelt aspirations of Africans. The two scholars reveal a hitherto undetected fallacy implicit in ‘grounded theory’ and the all-popular semi-structured interview method thereby pushing the boundaries of how to develop new knowledge in the contemporary African context. Chapter Three offers a radical new paradigm shift catalysed by *Constructor Theory* wherein Sherman Indhul decides to delve into the realm of quantum physical ontology. In his cosmic sojourn titled ‘Towards a Constructor Theory Conception for Wicked Social Externalities: Delineating the Limits and Possibilities of Impactful Pathways to A Better World’, Indhul reflects on the possibilities that this new ontological constructor theory paradigm offers African change-makers seeking to inhibit the burgeoning social externalities plaguing the Mother continent by bringing them to a screeching halt. The manifold social externalities presently plaguing African society abound and are expressed in their worst form in South Africa, the most unequal society in the world with extremely high poverty, crime and corruption rates. This new perspective about the range of possibilities available to us is paramount to the expansion of an authentic Southern African Transcendent Development. Thus, the four authors in the first part of the special volume lay the groundwork for future modes of creative knowledge generation and pragmatic problem-solving through critically empowered ontological paradigm shifts.

PART II: EMPIRICS, AS IN, ‘EVIDENCE-BASED KNOWLEDGE’

Part II contains Chapters Four and Five because these chapters are both concerned with insights developed from critical engagement with the field of practice by inquiring into empirical business ethics phenomena in South Africa. In Chapter Four, Brandon Sej Kesieman and Andani Thakhathi question the seemingly obvious causes of the unethical mess of ‘state capture’ that has devastated the South African economy, specifically the commercial state-owned sector. Their chapter titled ‘Preserving State-owned Enterprises in South Africa: Views and Insights from Business Rescue Practitioners in the Commercial Field of Action’ seeks to get to the bottom of the prospects of saving corporations that were once South Africa’s flagship engines of economic growth and societal prosperity. The normative premise underlying this fourth chapter is encapsulated in the words ‘we can do better’ as Kesieman would say. Chapter Five then follows with a critical and much-needed exploration of the ethical dilemma brought about by the paradoxical conflicting interests that arise when businesses attempt to practice sustainable development. In this fifth chapter, Gideon L. Storm, Sebastien Desvaux De Marigny and Andani Thakhathi question the role of business leadership in developing contexts with respect to creating more equitable and inclusive business-led sustainable development. Chapter Five is titled ‘Exploring the People Versus

Profit Paradox: Business Leadership for Equitable and Inclusive Sustainable Development in Developing Contexts’, because this paradox puts businesses and their leaders in an ethical dilemma in so far as sustainable development is concerned. As a developing nation, South Africa is plagued by the legacy of unequal opportunity and the ethnic exploitation of labour. Yet, solving this problem comes at a cost, one which business leaders and executives in developing countries can seldom afford to incur given the constant pressure they face to increase financial performance year on year. Meaningful insights that may help business leaders reconcile or resolve this paradox pragmatically are thereby offered in this fifth chapter bringing the second empirical part of the special volume to a close.

PART III: COMMUNITIES, AS IN, SOCIETY’S ‘MELTING POT’

Part III of this special volume on the ethics of Transcendent Development in the African context is also comprised of two chapters, Chapters Six and Seven. They constitute the final chapters of the special volume. Chapter Six is unconventional in that it is a slightly manicured transcript of a critical conversation between two successive South African generations. Alex Antonites, the executive head of the University of Pretoria’s Department of Business Management within the Faculty of Economic and Management Sciences, sits down with Jameo Calvert, a first-year student of Education and Management to discuss the ethical landscape of South African business enterprising and higher education. As is evident in their title, ‘Walking South Africa’s Business Ethics Talk, Alex Antonites and Jameo Calvert discuss ‘How Higher Education and Commercial Enterprises can Co-create a Thriving Cohesive Society’. Unity in diversity must be accomplished if South Africa is to move beyond the quagmire of identity-based polarisation. Business can no longer seek to exploit the vulnerable, and education must empower young scholars and keen minds of all life stages to become impactful agents of change for good rather than being a mere ticket to a job interview. In this open-handed dialogue, the professorial departmental manager has a down-to-earth chat with the curious first-year undergraduate student about the prospects that business offers South Africa as a force for progress and prosperity. The seventh and final chapter of Part III ends the special volume off by excavating South Africa’s historical archives. In an otherwise colourful would-be rainbow nation that has been reduced to two colours, ‘black’ and ‘white’, Michael Cohen’s chapter is a breath of fresh air. Chapter Seven uncovers ‘The Ramifications of Jewish Immigration to South Africa, 1930–1939’. As the chapter’s subtitle suggests, Michael Cohen puts the apartheid system’s lifeless feet to the fire by revealing the relationship between ‘Dr D. F. Malan and the Perversion of Ethics on the Altar of Political Expediency’. He adds a new ‘lesser white’ shade to the monotony of South Africa’s ‘black and white’ imagery by questioning the ethnic racism targeted at Jews who sought to flee Nazi Germany by immigrating to South Africa. These refugee immigrants were met with the buffetings of immoral Afrikaner nationalism which confabulated immoral rules to restrict their immigration.

OUTLOOK

Overall, this special volume offers a much-needed first-move towards an authentic African philosophy. It offers an ethos bearing the causal power required to make a difference in the lives of even the most desolate and vulnerable who are stuck in poverty and suffering. The special formalises *Bantu Wisdom*, a form of African philosophical thought which advances the meaningful pursuit of personal fulfilment and greater well-being. Transcendent Development, unlike conventional development approaches, aims for the mutual benefit of all contrary to the present development ethos whose side effects is the advancement of some at the expense of many others. This volume asserts that the dogma of this side effect being intractable is fallacious. Rigid identity-based antagonism is ready to be relegated to the annals of mythology as an erroneous nightmare born of survivalist insecurity masquerading as conquest. The African of the present day need not be an indiscriminate path-dependant automaton. Social conditioning can be transcended; prejudice, indignity, hatred and strife may all be transcended using the philosophical bedrock offered by this special volume as springboard for diving towards a better world for all who desire it. At the very least, the vision advanced by this Transcendent Development anthology is that of a world where all are afforded the opportunity to self-actualise at will, should they wish to do so. As a primer, this volume leaves much room for improvement and implores scholars who resonate to enter the fray in order to fulfil Steve Bantu Biko's prophecy: 'In time, we shall be in a position to bestow on South Africa [and the world] the greatest possible gift – a more human face'. So it is!

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Gratitude to Prof. Michael Schwartz and Prof. Howard Harris, the *Research in Ethical Issues in Organizations* (REIO) series editors, for indulging the idea of advancing a South African perspective of organisational ethics through this special volume of REIO. In an age where academic publishers are chasing citations at the expense of vital content; you are refreshing beacons of light to the organisational ethics field and I thank you for being true to the cause. I also wish to acknowledge Ms Jameo Calvert, my dedicated editorial assistant without whom this anthology would be non-existent: you have rendered a profound service to education in helping make this special volume a reality, and this is only the beginning because you are extremely talented and are no doubt going extremely far! To my guardian mentors overseas Prof. David M. Boje and Prof. Grace Ann Rosile: I thank you for exemplifying what it means to be a true storyteller in pursuit of wisdom and in the service of humanity, even if it means being misunderstood. I dedicate this special volume to you and your life's work pioneering 'Antenarrative True Storytelling Science'. To Prof. Stella Nkomo, my guardian mentor ashore, thank you for shielding my fragile little light from the stormy winds of academic performativity by helping me navigate my way towards a fulfilling career doing what I love! To all three of you guardian mentors collectively: Thank you for never doubting me nor limiting my potential, and for modelling every step of the way for me through your embodiment of moral courage in the spiritual, intellectual, professional, and personal spheres of your lives. What baffles me most about the three of you is that you have little to gain from the seeds you are sowing. You are all retired and highly distinguished scholars with nothing left to prove. Yet, you continue to publish quality research in astonishing quantities, travel, teach and mentor as if you're only getting started. Your *true living story* is deeply inspiring! To my wife Lebogang and my daughter Tshirunzi 'tsha Afurika' Thakhathi; you're heaven-sent.

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PART I

PARADIGMS

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CHAPTER ONE

BANTU WISDOM AS TRANSCENDENT DEVELOPMENT: ESTABLISHING AFRICAN PHILOSOPHICAL BEDROCK

Andani Thakhathi

ABSTRACT

This opening chapter of this special volume of Research in Ethical Issues in Organizations (REIO) opens the anthology by setting the foundation for an authentic African philosophy. This establishment of an 'African Philosophical Bedrock' serves as a fundamental point of departure and primer for Bantu Wisdom as Transcendent Development drawing on the works of transcendent Bantu philosophers concerned with realising the golden mean capable of reconciling the extreme contradictions inherent in the social ills afflicting Africa. These intellectual trailblazers include Stephen Bantu Biko, Frantz Fanon, and Anton Muziwakhe Lembede. The philosophical bedrock herein established consists of four philosophical delineations systematically arranged in the following orderly fashion: (1) Logic, (2) Metaphysics, (3) Axiology, and (4) Epistemology. After presenting and justifying the development of the bedrock, Bantu Wisdom and its associated key terms are conceptualised and defined in order to create a conceptual framework through which the problem of 'Compound-Indignity' may be understood and addressed. This chapter then comes to a close by introducing the idea of Transcendent Development and its harmonising essence – the golden mean – that reconciles antagonistic dualisms

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underpinning the 'compound-indignity' problem. As such, this chapter serves as a Transcendent Development paradigmatic primer and philosophical point of departure for the further development of authentic African ethics.

Keywords: Bantu philosophy; African philosophy; universal dignity; Stephen Bantu Biko; Frantz Fanon; Anton Muziwakhe Lembede

INTRODUCTION

I have heard it said that 'African Philosophy' doesn't quite exist in the conventional sense of the term. Although I see neither merit nor accuracy in this claim and its variants, I nonetheless adopt the scholarly virtue of 'charity' (Archie, 2007) and assert this chapter as a substantive initiatory step towards ending this dearth of wisdom for the sake of advancing humanity and planet earth's evolution. It is an undisputed fact that humanity was cradled in Africa, the indigenous birthplace of *Homo sapiens*, where nature's wonders abound (Harari, 2015; Scerri et al., 2018). Yet, despite being the very home of humanity, the 'dark continent' grand narrative (Boje, 2002) has attempted relegating 'African Philosophy' to the realm of social anthropology and cultural studies (Thakhathi, 2019a). As such, 'African Philosophy' has come to be construed as a branch of 'Ethnophilosophy' or characterised 'Traditional-' or 'Tribal Philosophy' (Bodunrin, 1981). It is not surprising then, that Onyewuenyi (1976) wrote a piece in the *Journal of African Studies* titled: *Is There an African Philosophy?* This was 45 years ago, yet today, the situation remains largely the same leaving this pertinent question unanswered (Coetzee & Roux, 2003). African scholars continue to concur with the shaky dispositional exclamation: 'I doubt, therefore African philosophy exists' (Ramose, 2003, p. 113).

Resultantly, the idea of 'African Philosophy' has become associated with an ability to avail nothing more than the mere description of relativistic cultural phenomenon or reflections upon the ramifications of Her suffrage under the yoke of historical injustice (Chimakonam, 2017; Coetzee & Roux, 2003). While these efforts are significant and offer valuable insights in their own right, what is of paramount importance *now* as the epoch of *Transcendent Development* dawns is the establishment of an authentically African body of knowledge; a knowledge that *transcends* eulogy and bears causal power (Deutsch & Anderson, 2018). Such an African body of knowledge should, while bearing historical context in mind, offer wisdom for the present day with the view to creating pathways to a brighter future for the Mother Continent Herself, and for the world at large, for we are all ultimately interconnected. Therefore, this first chapter of this special volume will outline the foundations of an authentic African wisdom and the love thereof. The essence of such an African Philosophy is captured in the term *Bantu Wisdom*. By so doing, this chapter responds to Oyedola's (2015) call for the harmonisation of Africa's conflicted philosophical discourse by actualising the wonderful title of his contribution *African philosophy and the search for an African philosopher: The demise of a confictual discourse*, and so it is.

PHILOSOPHICAL BEDROCK

Philosophy has been schematised into myriad typologies and categorisations. Nonetheless, all of these are consummated in the following four major categories: Metaphysics, Epistemology, Axiology, and Logic (Lynch, 2016). According to (Lynch, 2016, pp. 5–8), each of these philosophical distinctions may be defined as follows:

Metaphysics is the branch of philosophy that considers the physical universe and the nature of ultimate reality Epistemology is the branch of philosophy that considers how people come to learn what they know Axiology is the branch of philosophy that considers the study of principles and values [and], Logic is the branch of philosophy that seeks to organize reasoning.

All four of these are crucial for the advancement of consciousness; hence, this primer will lay the foundations of African Philosophy by expounding upon the way these four domains constitute the bedrock of all philosophy. The four philosophical delineations are to be systematically arranged in the following orderly fashion: (1) Logic, (2) Metaphysics, (3) Axiology, and (4) Epistemology.

A philosophical examination of existence in general begins by recognising that there is an *a priori* logic that enables existence thereby rendering logic as the primordial point of departure for all things. The term ‘logic’ is derived from the ancient Greek term ‘logos’ which means ‘word’, ‘reason’, or ‘plan’ and is *a priori* in the sense that the ‘logos’ and, by extension ‘logic’, is the ‘the divine reason implicit in the cosmos, ordering it and giving it form and meaning’ (Duignan, 2021). It therefore follows that logic is the primordial point of departure for all philosophy thereby rendering logic as the fundamental starting point hence: (α) *Logic = Primordial*. Logic comes first because it is axiomatically self-evident and self-sufficient, needing no justification for it is implicit in cosmic omniscience.

Metaphysics comes second because without the meaning-making mechanism afforded to consciousness by logic, there can be no means by which the ultimate cosmic reality may be grasped resulting in the order: (β) *Logic > Metaphysics*. Simply put, metaphysics forms the primordial point of departure for *all that is* according to logic. The metaphysical nature of ultimate reality dictates the form, substance, and parameters of all existence and is thereby *a priori* to epiphany in the form of logical cosmic omniscience. Axiology follows from metaphysics because axiology is ‘the study of value; the investigation of its nature, criteria, and metaphysical status’ (Archie, 2007). According to Lynch (2016, p. 7), the principles and values with which axiology is concerned

are divided into two main kinds: *ethics* and *aesthetics* [emphasis added]. Ethics is the questioning of morals and personal values. Aesthetics is the examination of what is beautiful, enjoyable, or tasteful.

It therefore follows that if metaphysics dictates the very nature of ultimate reality that determines the form, substance, and parameters of reality according to primordial logic, then axiology is subordinate to metaphysics hence: (γ) *Metaphysics > Axiology*. The reason for this is that there can be neither subjective experience of principles and values nor objectively observable principles and tangible entities worthy of value if there is no logical all-encompassing metaphysical reality that enables them to *be*.

The final facet of philosophy that comes fourth is epistemology. 'Epistemology' is the comprehensive study and understanding of knowledge relative to human beings: 'In particular, "epistemology" is the study of the nature, scope, and limits of human knowledge' (Archie, 2007). Epistemology is subordinate to axiology because it establishes the truth of human claims and is thereby dependent on human language and ultimately human existence. Axiology on the other hand exists a priori to humanity and is therefore independent from human communicative practices such as language. For example, cosmic metaphysics can be said to have an evolutionary axiology wherein entities develop from lesser to ever greater degrees of complexity in space over time. This is also more commonly known as the principle of evolution that drives phenomena to unfold in ever increasing degrees of value from lesser to greater thereby forming an axiology characterised by a hierarchy of value. This principle-based unfoldment of development over time is constituted by a hierarchy of value that exists prior to humanity in lesser life forms made up of non-sentient and sentient entities, organisms or beings. Hence, it follows that, if 'epistemology refers to the nature and origin of knowledge and truth' (Lynch, 2016) seen from the human vantage point, then, axiology, being independent of human existence, is of a higher logical order than epistemology hence: $(\delta) \text{Axiology} > \text{Epistemology}$.

Bearing this exposition of how the foundational facets of philosophy are arranged in essence, leads to the realisation that: $(\omega) \text{Logic} > \text{Metaphysics} > \text{Axiology} > \text{Epistemology}$. Logic, metaphysics and axiology are independent of human exists and thereby a priori. However, epistemology is of a fundamentally human nature and, being so dependent on human existence, is therefore a posteriori. Philosophy is the love and pursuit of wisdom, a fundamentally human enterprise dependent on human existence. Philosophers such as Archie (2007, p. B) concur leading to the following definition adopted in this chapter: 'Philosophy is the systematic inquiry into the principles and presuppositions of any field of study'. What this means is that philosophy as we commonly know it is epistemological in nature and consequently a posteriori. Considered comprehensively, this exposition of philosophical underpinnings applies to this primer on African Philosophy and it conveys the nature of philosophical bedrock and the genesis of philosophy as we commonly know it in the present day.

Philosophical bedrock reveals that the four key facets of philosophy are arranged hierarchically as: $(\omega) \text{Logic} > \text{Metaphysics} > \text{Axiology} > \text{Epistemology}$. The first three facets are a priori whereas the fourth facet is a posteriori as it manifests through and is thereby dependent on human existence. From this, it can be concluded that all philosophy that emerges from the human vantage point is epistemological in nature. This is because epistemology has two facets, the first of which focusses on investigating 'the origin, structure, methods, and integrity of knowledge' (Archie, 2007). Epistemology's second facet is more concerned with the degree to which human statements or human communicative claims may be considered as being true or accurate reflections of the truth (Lynch, 2016). Building on the second aspect, while bearing the former aspect in mind too, it becomes evident that philosophy as we commonly know it is an a posteriori emergent property of human consciousness rendering it phenomenological in nature as well.

This means that philosophy is fundamentally both phenomenological and epistemological in its nature. Philosophy is phenomenological because it is concerned with phenomena experienced directly through human consciousness and it is epistemological because it also seeks to discern the truth thereof. This, therefore, is the core of philosophical bedrock: all philosophy emerges in the human psyche as a phenomenological and epistemological property of human consciousness and its attendant experiences. All in all, this philosophical bedrock agrees with the first sense in which Archie (2007, p. I.B.1) defines ‘philosophy’ as ‘an attitude, an approach, or a calling to answer or to ask, or even to comment upon certain peculiar problems’. Building thereupon, I ultimately define ‘philosophy’ as a phenomenological and epistemological attitude, approach, or calling to answer, ask, or comment upon significant problems or concerns arising from the experiences of human consciousness. This definition of philosophy that stems from my articulation of philosophical bedrock is the sense in which the term ‘philosophy’ is used henceforth. The next subsection will introduce and outline *Bantu Wisdom*, an African philosophy whose time has come.

BANTU WISDOM

Bantu Wisdom is an African Philosophy concerned with the African experience. More specifically, ‘Bantu Wisdom’ is a dispositional philosophical attitude, approach, or calling to answer, ask, or meaningfully comment upon significant problems or concerns arising from the experiences of human consciousness in the African context. To understand what ‘Bantu Wisdom’ means holistically, it is important to dissect the meaning of its constituent terms consecutively. According to Juwayeyi (2020, p. 22),

the term Bantu does not refer to race, ethnic group or culture; rather, it is a linguistic term. In many Bantu languages, the word-stem ‘*ntu*’ means ‘person’. The prefix ‘*ba*’ indicates plural. Ba-*ntu* therefore means ‘persons’ or ‘people’.

Linguistic analysis has revealed that Bantu languages are part of one language family resulting in the scientific fact, ‘that the Bantu languages, though they are spoken over so vast an area, are so very closely related to each other’ (Oliver, 1966, p. 245). This implies that the peoples spread throughout Africa have a shared genesis and are therefore one people seen from the perspective of their origins (Whiteley, Xue, & Wheeler, 2019). Added to ‘persons’ or ‘people’, the term ‘Bantu’ also refers to a specific collective of ‘humans’ or ‘human beings’ situated in the African context, and it is this later notion of Bantu that I adopt in this chapter. A brief synopsis of Bantu history and their expansion across Africa was captured in the following description rendered by (Juwayeyi, 2020) in the following statement:

The expansion of the early Bantu, also referred to as the proto-Bantu, led to the occupation of central, eastern and southern Africa by Bantu-speaking people. Today, there are nearly 900 Bantu language varieties that show a remarkable level of relatedness. They are spoken by more than 200 million people spread out over an area of more than 9 million square kilometres, from southern Somalia in the northeast to southern Africa.

Bearing the insight offered by this statement in mind, it is evident that the majority of African peoples, particularly in its sub-Saharan region, are Bantu in that they speak one variant of the manifold Bantu languages and their dialects at least (Li, Schlebusch, & Jakobsson, 2014). ‘Wisdom’ refers to ‘deep accurate insight and understanding of oneself and the central existential issues of life, plus skilful benevolent responsiveness’ (Walsh, 2015). As it relates to human relations, ‘wisdom’ includes social decision-making, credible knowledge of life, prosocial values, progressive self-reflection, acceptance of uncertainty, emotional stability, tolerance of others’ values, and openness to new experience (Bangen, Meeks, & Jeste, 2013; Walsh, 2015). Wisdom has been found to increase health, well-being, and the general quality of human life, therefore, ‘throughout history and across cultures, wisdom has been considered an optimal outcome of human development’ (Bangen et al., 2013, p. 8).

A key component of wisdom is ‘discernment’, that is, the ability to distinguish between what constitutes skilful benevolent responses to human life’s uncertainties and is thereby the desirable course of action (Jope, 2018). The centrality of discernment to wisdom is recognised across the multifarious dispositional contexts that make references to it indispensability. In the east, ‘discernment’ is conceptualised as *viveka* in Hinduism (Kaipa, 2014) and in the west it is referred to as *phronēsis* in Aristotelian terms (Steyl, 2020). However, the heart of ‘discernment’ is universally recognised as the transcendence of categorical dualism thereby reconciling paradoxes and ambiguities with the view to determine the best way of being in a given context (Bernacchio, 2019). Laude (2020, p. 257) refers to this keen moral-ethical insight as ‘discriminative wisdom’ and clarified that this notion of ‘discernment’ as ‘discriminative wisdom does not amount to any form of dualism, but, on the contrary, leads its proponents and practitioners to an all-encompassing experience of anthropocosmic harmony and metaphysical unity’. In this chapter, ‘discernment’ is that discriminatory wisdom which identifies the mode of being that best facilitates harmonious well-being for the Bantu people of Africa in their individual and collective respects.

The compound term ‘Bantu Wisdom’ thus refers to the philosophical examination of that mode of being or course of action which best facilitates harmonious well-being for African Bantu in their individual and collective respects. Pragmatically speaking, the outcome of applying African philosophy through the enactment of Bantu Wisdom is phenomenological satisfaction herein referred to as ‘fulfilment’. Adversely, the results of the inability to meaningfully apply African philosophy or the continuous misapplication thereof which fails to progressively pursue, even minutely so, harmonious well-being for African Bantu gives rise to what I refer to as ‘suffering’. To be specific, ‘fulfilment’ is a desirable state of human consciousness constituted by the welcome experience of the individual and collective psyche’s progressive self-actualisation towards ever greater degrees of harmonious well-being. ‘Suffering’ is an undesirable state of human consciousness constituted by the unwelcome experience of the individual and collective psyche’s perpetual unfulfilment leading to distress. Therefore, the chief aim of African philosophy is to apply Bantu Wisdom to the lived experience of