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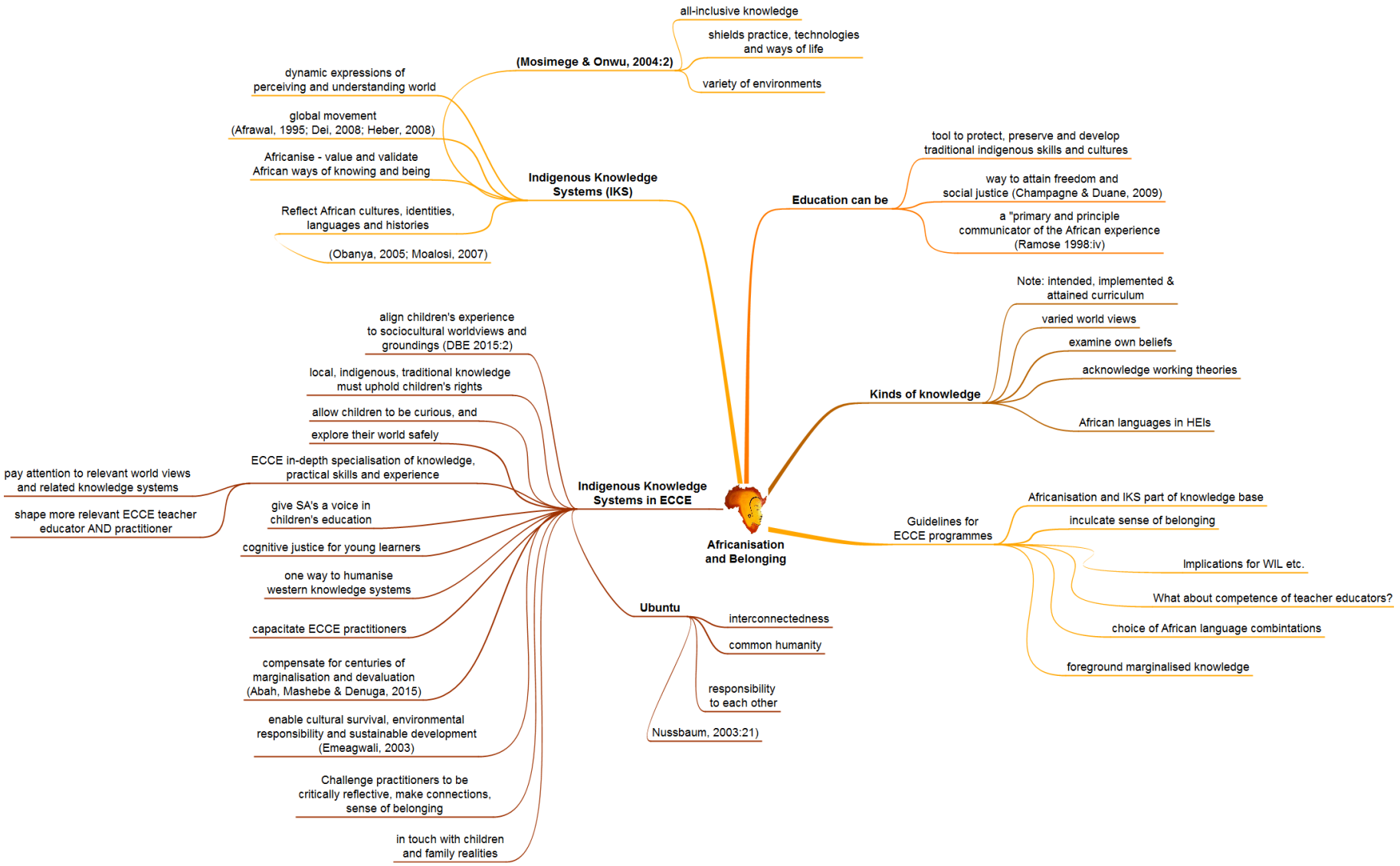
PIECCE Birth to Four Programme Framework

Africanisation and belonging Chapter 4 Summary



Africanisation and belonging Chapter 4 Summary

1. Education can be

a. tool to protect, preserve and develop traditional indigenous skills and cultures
b. way to attain freedom and social justice (Champagne & Duane, 2009)
c. a "primary and principle communicator of the African experience (Ramose 1998:iv)

2. Indigenous Knowledge Systems in ECCE

a. align children's experience to sociocultural worldviews and groundings (DBE 2015:2)
b. local, indigenous, traditional knowledge must uphold children's rights
c. allow children to be curious, and explore their world safely
d. ECCE in-depth specialisation of knowledge, practical skills and experience
    i. pay attention to relevant world views and related knowledge systems
    ii. shape more relevant ECCE teacher educator AND practitioner
e. give South Africans a voice in children's education
f. one way to humanise western knowledge systems
g. cognitive justice for young learners
h. capacitate ECCE practitioners
i. compensate for centuries of marginalisation and devaluation (Abah, Mashebe & Denuga, 2015)
j. Ubuntu (Nussbaum, 2003:21)
    i. interconnectedness
    ii. common humanity
    iii. responsibility to each other
k. enable cultural survival, environmental responsibility and sustainable development (Emeagwali, 2003)
l. Challenge practitioners to be critically reflective, make connections, sense of belonging
m. in touch with children and family realities

3. Indigenous Knowledge Systems (IKS)

a. dynamic expressions of perceiving and understanding world
b. Mosimege & Onwu, (2004:2):
    i. all-inclusive knowledge
    ii. shields practice, technologies, and ways of life
    iii. variety of environments
c. global movement (Afrawal, 1995; Dei, 2008; Heber, 2008)
d. Africanise - value and validate African ways of knowing and being
e. Reflect African cultures, identities, languages and histories (Obanya, 2005; Moalosi, 2007)

4. Kinds of knowledge

a. Note: intended, implemented & attained curriculum
b. varied world views
c. examine own beliefs
d. acknowledge working theories
e. African languages in HEIs

5. Guidelines for ECCE programmes

a. Africanisation and IKS part of knowledge base
b. inculcate sense of belonging
c. foreground marginalised knowledge

d. choice of African language combinations
e. What about competence of teacher educators?
f. Implications for WIL etc.

Summary of key issues / questions raised

Key issue	Questions raised	What does this mean in practice in my institution?
Indigenous Knowledge systems	• How do we get access to concepts, ideas and content that reflect African cultures, identities, languages and histories?	1. What do we already do? 2. What is non-negotiable? 3. What do we want to do / change? 4. What does this mean in practice? 5. What is possible now? 6. What is possible short to medium term? 7. What is nice to have but not feasible yet? 8. How is this affected by the mode of provision in my institution (face to face, blended, fully online)
Kinds of knowledge	• What sort of knowledge should be foregrounded? • Do our Knowledge and Practice Standards sufficient foreground IKS?	
Guidelines for ECCE programmes	• How do we give prominence to Africanisation and IKS in the ECCE programmes? • What changes would this imply? • Should this only be the case in HE programmes? • What are the implications of Africanisation and belonging for how we support African languages in our ECCE programmes? • How can Work Integrated Learning (WIL), service learning and assessment support Africanisation and belonging?	
IKS in ECCE	• How does an emphasis on Africanisation and belonging reflect a transformative pedagogy? • How does Africanisation and belonging influence our relationships with families?	