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**“You can’t solve a problem until you ask the right question”:
All-inclusive ownership is therefore key!**

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Abstract

- ***What is knowledge?*** Higher education in South Africa is in an era that demands a new lens and theoretical clarity to inform how we grow the identity of 21st century students with a knowledge base perspective that is grounded in the question,
- ***“Who am I/we in this context and how can I/we contribute to the greater scheme of things?”***.
- This presentation aims to add to the conversation by addressing theoretical aspects of a **humanising pedagogy**, **Afrocentricity** and **Ubuntu**, within South African higher education learning communities, which can be pertinent to the development of an African footprint of social justice towards a global forum within higher education.
- Therefore, the hope is that this theoretical discussion will add to the complexity of the search for our identity, also referred to as African ways of being, of current as well as future South African students in the post #FMF context.

Introduction



"Who am I?"

"Who are we"

Should higher education institutions in South Africa, and Africa at large, not then be underpinned by this deep ontological value, Ubuntu, towards embedding a more indigenous framework of educational psychology in our search for becoming?

Historical Underpinnings: Western Seed planted on African Soil

- A crucial distinction thus exists between the African view of man and the view of man found in Western thought: in the African view it is the community which defines the person as person, not some isolated static quality of rationality, will, or memory. (Menkiti, 1984, p. 172)
- Fabian (1969) urged us to adopt an African notion of Gnosis, which means seeking to know, inquiry, and methods of knowing, investigation and even acquaintance with someone. ***Is this perhaps how we can give face to and hold humanity as core towards our own search for knowledge?***



From [Eastern] Cape to Cairo: Global Implications for South Africa and Africa

- *“Will an African conceptual framework enable us to evade our own place, our own space and therefore our thoughts which can be linked to our own emancipation or our conceptualisation about self and identity within the communities we find ourselves in?”*
- *“Can this take us on a deep significant journey that can influence our own becoming and interrelations with others?”*



Identity



Inequality

The Call for Afrocentric Learning Communities

“How can the theory of learning communities gear us towards adopting a more humanising pedagogical approach in how we support students towards achieving success and creating Afrocentric learning communities which embody culture of care?”



Elements of a Relational Centred Paradigm

- Statements of awareness of a humanising pedagogy (Zinn & Rodgers, 2012)
- Principles of Ubuntu (Malunga, 2006)
- African Heritage: Seven principles of Nguzo Saba (Karenga, 1998)

Statements of awareness of a humanising pedagogy (Zinn & Rodgers, 2012)

1. Students' humanity – its existence and expansion – is at the heart of a humanising pedagogy.
2. Teaching is a political act.
3. Teaching requires awareness: listening closely, being present, communicating, and paying attention.
4. Ubuntu, connectedness, relationship, and community – feeling a part of something larger than oneself is central to the purposes of education.
5. Learning requires teachers and learners to have a respect for, a genuine interest in and curiosity about themselves as learners and the act of learning.

Statements of awareness of a humanising pedagogy (Zinn & Rodgers, 2012)

6. Learners need to be recognised, appreciated, acknowledged, and seen.
 7. Space and a safe space for student voice/student self, the teacher's genuine voice/teacher self must be created.
 8. Teaching and learning are courageous acts of discovery.
- Teaching and learning require health (physical, mental, emotional, spiritual) and freedom from fear.

Principles of Ubuntu (Malunga, 2006)

- Sharing and collective ownership of opportunities, responsibilities and challenges.
- The importance of people and relationships over things.
- Participatory decision-making and leadership.
- Patriotism.
- Reconciliation as a goal of conflict management.

African Heritage: Seven principles of Nguzo Saba (Karenga, 1998)

Swahili	English
<i>Umoja</i>	Unity
<i>Kujichagulia</i>	Self-determination
<i>Ujima</i>	Collective work and responsibility
<i>Ujamaa</i>	Cooperative economics
<i>Nia</i>	Purpose
<i>Kuumba</i>	Creativity
<i>Imani</i>	Faith

Discussion

- $\text{Me} + \text{You} = \text{COMMUNITY}; \text{COMMUNITY} > \text{You} + \text{ME}$

Conclusion

- *If a theory cannot be practiced; how good is that theory really?*
- Theories are bound to people in that moment, in time and space. However, humanity is and remains timelines.
- All-inclusive ownership is therefore key!



Questions[?]



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Enkosi! Thank you! Dankie!

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