



ISSN: 0975-833X

Available online at <http://www.journalcra.com>

International Journal of Current Research
Vol. 12, Issue, 10, pp.14526-14532, October, 2020

DOI: <https://doi.org/10.24941/ijcr.39648.10.2020>

**INTERNATIONAL JOURNAL
OF CURRENT RESEARCH**

RESEARCH ARTICLE

INDIGENOUS PEDAGOGY AND LIFE SKILLS DEVELOPMENT: A CASE OF THE BAGANDA OF MASAKA DISTRICT, UGANDA.

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ARTICLE INFO

Article History:

Received 20th July, 2020
Received in revised form
27th August, 2020
Accepted 19th September, 2020
Published online 30th October, 2020

Key Words:

Indigenous nurturing practices, Life skills, intergenerational, hybrid pedagogy

ABSTRACT

Contemporary education practice is widely seen as practices that blend conventional approaches with either new innovations or culturally tested practices. In a situation where being cultural or modern has its own drawback, towing the middle position becomes an inevitable choice. The current trend of reflexive response to Africa's teacher-pedagogical-skill gap puzzle may erroneously reduce it to use of modern methods and Hi-tech to match the global teaching fraternity. Nonetheless, to redeem Africanness, pedagogy should be situated in the realm of Africa's knowledge ecology. The paper presents findings from an exploratory study which examined the influence of Baganda indigenous nurturing practices (BICNPs) on developing children's life skills in Masaka district Uganda. It targeted 44 participants, 20 key informants were interviewed, including parents, elders, cultural, religious and local-council leaders and educationists. 24 other people from the same categories participated in Focus Group Discussion (FDGs). Snow bowling, purposive and stratified random sampling were used in to select participants. The findings portray replicable practices of nurturing based on deep rooted beliefs set on standards that are supported by aspirations in harmony with nature. It was found that methods used by Baganda parents combine theory and practice on daily basis in lessons that happen where knowledge is situated, mainly through apprenticeship, attachment, heart-to-heart and one-to-one encounters. They also embrace global citizenry based on firm principles of what Africans value. The study concludes that indigenous methods still count in branding children with life skills, right characters, attitudes, mental acuity and social orientation. It recommends that teacher training institutions of the 21st century develop programmes blending contemporary with indigenous methods anchored on core African values to prepare relevant teachers.

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Citation: Caroline N. Kavuma and Godfrey Ejuu. 2020. "Indigenous Pedagogy and Life Skills Development: A case of the Baganda of Masaka District, Uganda", *International Journal of Current Research*, 12, (10), 14526-14532.

INTRODUCTION

To-date, at the face of globalization, many western and African states still consider it appropriate to conserve their indigenous ways of knowing as a means of preserving their civilizations and legacies. Gupta (2015) advocated for pedagogy of the third space with boundaries defined by diverse cultures and ideologies for the social, contextual and cultural aspects. Already, there are many attempts at the reintroduction of education that emphasizes cultural values. For example, research by Noafusa (2013) on traditional cultures and modernization in Japan put emphasis on value-worldly education in the Shinto tradition; while the findings by LeVine *et al* (2015) revealed parents' preference for Gusii modes of early socialization that were culturally adaptive among children in North America.

All early years' education (EYE) teachers should exercise fairness to children by applying effective and influential EYE pedagogy that stimulates critical thought, develops productive skills; nurtures positive attitudes and values that propel children to apply skills in real-life settings (Awopegba, Oduolowu, and Nsamenang, 2013). Children who are well equipped at the foundational stages cope better with later schooling and are better adjusted to succeed in life at a cost-benefit of 1.6% (Unicef, 2016; Hohmann and Weikert, 2007). It is now being widely seen in many African communities that modern methods defy the principle of gradual transition into the world beyond the home environment (Awopegba, Oduolowu, and Nsamenang, 2013). A study by Swadener *et al* (2000) on child nurturing and education found that Kenyan parents were dissatisfied with the too heavy formal unrealistic curriculum, which separates child realities from learning, imposing undue fatigue (Chika, 2017). In Uganda, Ejuu (2018) reports that 90% of ECD learners cannot perform tasks in the very areas they excel in.

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A study on Early Learning Development Standards [ELDS] (Ejuu, 2012) reported parents' expectations not being met with western-oriented approaches to teaching. The consequences of a faulty childhood spill-over in terms of persistent dropout rates at 13% and low survival rates by P.2 (TISSA, 2013; MoES, 2016). Whereas traditional informal pedagogy attempted to nurture all round persons, current pedagogy tends to prioritise knowledge increase while suppressing other aspects of child development (Opoio-Oloya, 2018). It should be noted that we need to take into consideration how communities have evolved over time. We must be cognizant of the fact that in today's interconnected pluralistic world, the ability to multi-task and speak in multiple languages to communicate across linguistic divides is a critical skill (Salzburg, 2017). Proficiency in additional languages is a new kind of global literacy (Opio-Oloya, 2018). While reverting entirely to the informal acuity (Funteh, 2015) may be overridden by events, it is necessary to make profitable buy-ins to strengthen contemporary approaches so as to indigenise and universalize the schooling process.

We need to refocus the purpose of education in order to curve-out skilled human capital to make life better for the individual, family, immediate and wide community to help children *to learn to be, to know, to do, and to live* (UNESCO, 2013). The products of an education system are only as good as the pedagogy that drives their education system. This pedagogy must be intergenerational (Cluster, 2011) so as to impress lasting images on the minds, hearts as well as perfectly skill the hands of African learners to enable them transform their villages without simply following the modern currency, but rather take on a hybrid-pedagogy for their triple heritage (Mazrui, 1986) that blends well with what Africans consider valuable. Interest in going back to traditional approaches that worked best is still being hampered by lack of research evidence to support it. Funteh's (2015) believes that effective EYE pedagogy should be intimately integrated in the socio-cultural life of the African people as it were with traditional education. More evidence is therefore needed to testify that indigenous ways of nurturing bear relevant elements of human formation that could be blended with contemporary methods to improve the teaching/learning for effective skill development (Awopegba, Oduolowu and Nsameng, 2013; Funteh, 2015).

Of the few studies done on indigenous nurturing and education (Swadner et.al, 2000; Ejuu, 2012) there is little evidence on pedagogy and learner life-skills training (World Bank, 2018). A study focusing on Buganda, which region has witnessed a rise in international schools, which predominantly teach foreign content to local Baganda children, may provide evidence to direct indigenisation. If we embrace the notion that EYE is intended to equip children with life-skills to enable them navigate the environment, methods of teaching should be based on children's realities (Chika, 2017). Lewin's (1922) change theory which states that behavior is a dynamic balance of forces working in opposing directions guided the study (Kritsonis, 2012). The theory asserts that when social services get stuck, freezing practices that do not work, unfreezing practices that worked before to ignite those that can work now is vital. The three-stage model of *unfreezing-change-refreeze* calls Africans to unlearn and replace irrelevant realities (Kritsonis, 2012).

Purpose and Objectives of the Study: The purpose of the study was to examine Baganda indigenous Pedagogy (BIP) used to develop children's life -skills. The specific objectives were:

-)] To explore the beliefs that guide standard BIP
-)] To find out the essential life-skills Baganda purposely develop among 3-6 year-olds.
-)] To examine BIP employed to effectively develop life skills among 3-6 year- olds.

METHODOLOGY

The study employed an exploratory sequential design using case study method to gather qualitative data and was anchored on the pragmatist school-of-thought. The study was conducted in Masaka district in the central region of Uganda. To collect qualitative data, 20 people were interviewed, three-eight-people focus group discussions (FDGs) were conducted, and desk-reviews. The tools used for data collection were interview guides combined with checklists comprising of emergent themes. The participants included key informants who constituted educators, ministry officials; Buganda Kingdom education officers, academics, musicians, 6 religious leaders. Each category had a male and a female.

FINDINGS

This section presents findings answering the question, 'How do BICNPs influence the development of life skills among young children?' The findings are presented under 3 separate objectives as follows:

Beliefs that guide choices of indigenous child nurturing practices among the Baganda: This study identified different beliefs that Baganda families hold towards responsible parenthood and child nurturing. It also shows beliefs that guide community practices in child nurturing and care, which in some cases seem to be extreme or unacceptable in modern child care and development practices. These beliefs were spiced up with sayings. The same beliefs, if adhered to would ensure clan wealth, perpetuate cultural heritage, sustain communities and family legacies and prepare children for life. The key belief endorsed by most participants was that parents need to use different approaches to bring-up children starting from infancy as one elder reports:

"In Buganda, we prepare a child for life and keep our family legacy (leaving a mark). Baganda comes from *muganda* (bundle) signifying togetherness," (R3M). Every child has to work hard to redeem his better future and not rely on what parents have as an inheritance. "A child who shows good reputation was given special attention as the heir, even if it is a grandchild. This was done to encourage other children to work harder to increase family-tree possessions, (R2F)." The above excerpt indicates parents' belief that depriving their children of certain privileges worked as an inducement for independent living which led to better family outcomes. The belief implies that if a parent gives a child everything he/she needs, then that child will always be dependent on him/her. In case the parent was incapacitated by any means, then, that would be the end of family legacy. Another belief that drives actions of many parents in Buganda was the idea that harsh

discipline helps to shape character of the child at an early age as one states: “The Baganda fear shame! So, they use all means including harsh discipline to ensure their children acquire a status in life. First born children are raised with an iron-hand to have an exceptionally admirable, exemplary character,” (R2M). The above excerpt portrays the use of corporal punishment on children, even when it is a banned practice by government. The behavior is strongly motivated by the fear of having a “weak” heir who has been raised with too much love remaining childish when he is expected to be strong. It also raises the issue of male children being preferred as family heirs to the girl-child who may remain perpetually under the control of the male-child. Girls do not succeed a father as they transfer to another clan when they marry (Ssozi, 2012). A typical Muganda is believed to be foresighted and able to determine what a child will be at birth as one elder explained:

“Konooweeka tokalinda kusaaba ttaka, mwana mugimu ava ku ngozi. Kakyama mamera... bwokagolola kamenyeka. That is, a child has to be skilled at an early age. When a child is born, you train proper posture when he or she is breast-feeding to train him/her to be respectful. It is that time that you identify the ancestor the child resembles and name him or her accordingly. The child will then be skilled to inherit the work of the person she/he resembles,” (R9F). The above belief demonstrates how children are socialized in formative years into specific skills and trades. It may depict how some children may mistakenly be forced to take up professions not in their passion for the rest of their lives simply because they resemble someone. The way in which skilling is done follows a communal pattern with strong belief that the child working with adults helps to strengthen social cohesion (Awopegba *et al* 2013) as explained below:

... emiti emito gyegiggumiza ekibira.” (Young trees thicken the forest). A child does not belong to one family but to the clan and community (R5F). Every family desired their siblings to offer community service. They have to be trained in a group so that they learn to be part of each other. Child nurturing is guided by the aspiration of talent development for clan and community benefit (R8M).

The above expression emphasises the common belief that children belong to the community and must learn from it. This belief filters out individualistic thoughts from children and replaces them with communal thoughts that must be upheld for the rest of their lives if they want to be recognized as important and useful members of the Baganda community.

The essential life skills that Baganda-AICNPs intentionally develop among children: Theming revealed commonality in eight categories of life-skills: productive; intellectual; social; morality; civilisation; personality or character; safe living; health and hygiene. For Productive Work Skills (PWK) 16/20 interviewees shared the same ideas as R3M who believes that children can perform many tasks by the age of 6 depending on exposure and practice:

“Children of 3-6 years can do most home chores like washing utensils, cleaning the house, laying beds, peeling, cooking, serving, fetching firewood, picking and drying coffee; pounding nuts, preserving food using local methods, giving direction; finding their way to neighbourhoods;

sweeping the yard; grazing goats; collecting firewood; fetching water; carpentry and even blacksmithing! Children’s life-skills advance with practice”. There were notable variations in life-skills expected of 6-year-olds among rural, urban poor and urban youthful-elite respondents. Age and location factor-into parents’ expectations. Analysis indicates that most elite youthful-parents tend to overprotect their children and do even simple tasks for them. To such parents, loving their children means pampering them to keep them ‘off dirt.’ They may even underestimate what their children are capable of doing. In an interview, a mother aged 34 disagreed with the rest in the FGD, “Children of 6 years cannot sell items, or make things out of wood, not even clay pots. Some of these skills are quite mature [advanced]; blacksmithing is for old [mature] men” (R10F). She tended to base her arguments on personal theoretical assumptions relating to her own nurturing practices but not on actual collective training in indigenous communities (Chika, 2017).

Social and Communication skills expected of children of 6 years were common among all participants. A grandfather advised to put ‘how’ above ‘what’:

“Good manners are more vital than knowledge accumulation. The Baganda have a saying, ‘musajja gyagenda, gy’asanga banne’ (A man finds friends wherever he goes). So, children are expected to make friends where they go. Other skills that 6 year-olds should possess include polite speech, welcoming visitors, dressing well, greeting while kneeling for both girls and young boys, proper diction, helping others, respectful habits, asking for permission, patience, time-keeping, self-control, peace-making, sharing, making requests, turn-taking and giving way,” (R6M March 6, 2020).

The extract above confirms emphasis on communalism. Attitudes and social skills are catalysts for success in life. The Baganda respect their social norms, which are unfortunately fading due to intermarriages and urbanisation! To protect these norms, they propose use of indigenous pedagogy like *kisaakate*, *kyoto* and *kigango* to boost current EYE pedagogy. Nurturing in Buganda took keen interest to develop mental abilities of children through errands, riddles, puzzles, fairy tales, group games involving oral-counting and memory training. Most games are not known by parents and teachers in urban settings who rely on computer games. They shared:

A six-year-old child has a good memory, sequences ideas, reports back, shows mental alertness and reasoning through puzzles (ebikokko) and riddles (ebikokyo), creativity (obuyiia); decision-making; completes tasks; names things; answers questions; tells a story from imagination; counts in order, relates and compares (FGD3, March 7, 2020). Baganda men disassociate themselves from mentally dense children. So, mothers have to stimulate mental abilities mainly through story-telling. Fathers play games with boys to teach skills; but they are slowly shifting their mindset towards girls’ potential with the gender vibe. All interviewees and participants in FGDs considered life skills of safe-living and health, as important but did not readily point out essential indicators children demonstrate. This may be due to the assumption that children require adult support in these areas. With probing, one answered: “Children can brush teeth, bathe, wash, cover food, report sickness,

recognize strangers, escape danger, comb, swim, climb; wash hands, safely cross and use the road and cut nails.”

To be safe from diseases, children need skills of rubbish disposal and managing personal hygiene implements like tooth brushes (R11F, March, 8 2020). Skilling was age-specific to match developmental need for immediate skill application. Since children of 6 are not expected to engage in sex, the Baganda consider it a taboo to introduce sexuality-education before 12 years, when *Senga* talks are expected to start. It is at 12 years that sexuality skills are relevant to prepare children for adolescence. Introducing sexuality-education earlier trades-off cultural norms for global trends, due to low negation powers for African beliefs (Chika, 2017). FGD3 Participants were asked to tell what skills form Baganda children’s character and civilization. They first cited personalities they admired in Buganda; late Mulwana, Katikiro Mayiga, Nabagereka, and Jennifer Musisi. Masaka archives on personalities held in high regard gave Benedict Kiwanuka – first Prime minister, Bishop Kiwanuka, Msgr. Ngobya, Sr. Zabali Amadeo. These examples depict that to these parents, training children’s character was about building the inner positive energies to enable them *to-be* exceptional. The desired characters traits are “boldness, kindness, faithfulness, consistence, compassion, bravery, willingness to serve, generous, selflessness, reliable, dependable, honest, firm and wise (FGD3, March 7, 2020).

About civilization (obugunjufu), Baganda would develop skills related to public conduct and self-management. The spread of COVID-19 is attributed to life-skills as implied below: “Lack of basic skills like hand-washing, mouth-covering when sneezing and blowing the nose leads to diseases like COVID-19. Children should be civilised by 6 years. Other skills include respect for others’ culture; caring for common good; cleanliness; hygiene; proper rubbish-disposal; right dispositions; social and table etiquette; orderliness; time-management; respecting invitations; and sending regrets,” (FGD, March 7, 2020). The Baganda take civilization seriously without which education (obuyigirize) is rendered inadequate irrespective of the level attained by individuals. Multiple life-skills are essential for 6 year-olds to adjust to surroundings and deal with life situations. Complex life-skills like processing herbal medicine, taking decisions and managing conflicts advance with age and practice. This implies that practical assessment of various skills for various age-groups requires well-defined hybrid frameworks at various levels of performance.

The indigenous pedagogy employed to effectively develop life skills among children (3-6 years): Findings from interview and FGD participants revealed that life skilling is taken seriously in Buganda; it is product-driven and occurs in natural-real-life settings, in multiple learning spaces. They are age-specific, communally acceptable and readily applicable. The most common ways of skilling children for a productive life are apprenticeship, attachment, experiential and modelling-the-way (do-as-I-do). The Kingdom has introduced *kisaakate* to close the skill gap created by schools (Gumisiriza, 2012). *Kisaakate* boosts children’s life skills through non-formal education guided by *obuntubulamu* ideology. This strategy is an effort to leverage global trends. Different life-skills are trained using different means as implied: For character training, special arrangements are made to give children exposure by attaching them to families

where they observe personalities with desired character traits. This method is rooted in the proverb “mbulira gw’oyita naye, nkubulire empisa zo” (birds of the same feathers flock together). Story telling (enfumo) is a very old but still powerful method of character grooming. Other methods used were fairy-tales, adventure-play, legends about great men, taboos, superstitions and fabrications, which are still used to communicate strong messages; enhance vocabulary acquisition and forecasting. Training was a one-way-valve in case of threats and taboos (FGD2, Nov 30, 2020). The excerpt affirms the multi-model-pedagogy collective ways of nurturing for specific life-skills. Individual support was given to children through intergenerational interface in extended family settings and through external-family-attachment where they were taught in the best way learnt under the most favourable conditions. Due to the close-ended talk about taboos, children could not challenge the logic behind them; say, their teeth falling out if they belittled a lame person (P01F).

To civilize and nurture social skills, the Baganda take advantage of the real-life learning opportunities like hosting visitors in a capture-the-moment style. Meal-time (olujjuliro) is used as teaching moment for social and table etiquette, self-control, fairness, serving habits, and polite requests. Baganda attribute the vice of greed to absence of dining halls in schools and common dining-spaces families. Without order in serving, children miss key skills of self-service and learning to-be considerate. Other methods of civilizing and nurturing social skills were captured as summarised below:

The most effective methods for civilization and socialization are modelling-the-way, heart-to-heart talk, guidance and cancelling (okulambika n’okubudabuda); often conducted in a special half-built shelter called *ekigango* or at the fireplace (kyoto). At *ekigango* and *ekyoto* teaching of theory is done through proverbs, songs, puzzles (ebikokko) and riddles (ebikokyo). In special cases, a child was attached (Okusiga [sowing] for royals or okuwereka for non-royals) to a special family, where she/he would learn specialized skills meaningfully. Individualized instruction was given through one-to-one chats and *senga/kojja* talks (FGD3 March 6, 2020). The Baganda are convinced that children internalise social skills and take them seriously because they are readily applicable in the present and future. In a social context, children are trained to express themselves in acceptable and logical ways. Due to relatedness of language and mental acuity the same methods are applied as this verbatim reflects:

Nurturing communication skills and mental skills was done using games, free and guided child-play like targeting, *zaala*, *mweso*, dice, tongue twisters, riddles, questioning, quiz, oral recitations and songs (MoES, March 6, 2020). Child-speech reveals a lot about mental levels. Thus, methods for social and mental training are related and are traditionally done through intergenerational interface with groups of children by rote. Participants maintained that rote method is still suitable for mental sharpening.

Skills for safe-living, health and hygiene are nurtured through role-play, instruction, supervision and *senga* talks. Children are guided on how to use herbal mixtures as explained:

Children are taught to make herbal-mixtures using a combination of herbs for bathing to keep fresh, treat body-odor and get cleansed from misfortunes. It was the role of grandmas (jjajjas) to make special herbal-wash *ekyogero* (local-assorted-herb warm-birth-basin) intended to protect children's skins from rushes or treat the infected skins. The *kyogero* birth was believed to bequeath favour and blessings upon the child. Children were trained how to keep their bodies, homestead and surrounding clean; latrine-smoking and making utensil-racks (obutandalo) (R4M). The above account indicates Baganda's commitment to train children in good health habits and proper hygiene. Children had to meet set standards for personal and public hygiene. They were skilled on-the-job, through task-based-learning and community-service (bulungibwansi). Children were taught to see the inter-connectedness of their lives with the environment as a Divine-pharmacy, provider and protector. It was preserved through totem-taboo-system (Ssozi, 2012) as a livelihood cradle. Every clan in Buganda has a totem to preserve. To offer the most favorable experiences for hands-on and minds-on practice, classrooms shift to real-life: lujjuli, marketplace, roadside, kitchen, wells, *lusuku* (banana plantation) and nature. Modern teaching in EYE is 99% confined in four walls, breeding handicapped children.

DISCUSSION

The purpose of the study was to examine how Ganda-African indigenous pedagogy influences development of life skills among pre-primary children in Masaka district.

Section 1 presents the unrecorded beliefs that influence selection of methods. Findings from both interviews and three FGDs traced common beliefs on which the Baganda base their nurturing practices; 1) *obuntubulamu*-humane; 2) preparation for future life; 3) perpetuation of family legacies; 4) cultural identity per set standards, and 5) expectations of the society. African beliefs are embedded and preserved in oral proverbs/wise sayings (Chika, 2017) which emphasise starting early and right. The local proverbs are supported by Douglas (1817-1895) who believes that "it is easier to build strong children than to repair broken men." The bible says "train up a child the way he will go so that when he grows he will not part from it" (Prov. 22:6). Both quotes suggest that an early start in training children is a universal belief. However, variations arise in terms of skill-performance standards expected of children by specific cultures.

Undocumented standards remain at the back of the committed trainers to bring the best apprentice in specific skills. The duration of training was dependent on the learners' pace. Training was centred on the child's future life and immediate benefits to the family and community. Children were trained on-adult-jobs using intergenerational interface. Children had a chance to learn from an expert at the formative time, unlike today, where children are left to under-skilled teachers with low attitude to service (World Bank, 2018). The principle of 'starting early and right' works; Baganda children are trained to respect food when breast-feeding while toddlers are introduced to peeling by scaffolding (MoES, 2007). The interplay among aspirations, standards, and practices contribute a concentrate that provides fertile ground for realizing the nurturing ideologies combining successful life for the individual child, community and family. Muller (2013) emphasises instituting an educational ideology at a school's foundation as a key

component in successful educational endeavors. Informal education in Buganda put skills above knowledge as Yiga (2018) advises schools to do. BIP was purposely tailored to branding a productive individual with multiple dispositions. From the interviews and FGDs, a Ganda child of 6 years needs a set of life-skills for productivity, social relations, effective communications, intellectual acuity, safe living, proper health and hygiene, astute character and a civilized mindset to operate successfully. The skills work in a combination that enables the child to negotiate the tides of life and apply knowledge in context of real life (Yiga, 2018). Fixing a jigsaw-puzzle matters more in the life of children than mastering the procedures of fixing it. Knowledge giants lacking skills of crossing barriers of unemployment end up city-idlers. Children with well-developed life-skills will be the bedrock of a productive human capital sought by Uganda's Education Development Plan (EDP) III (NPA, 2019). Developing children's skills right from the first ladder of school remains the fundamental for a quality education system. Life-skills drive children to fabricate the way to sustainable economic independence (Yiga, 2018).

Conventionally, BIP involved authoritarian and authoritative control as firm-but-friendly facets of Baganda cultural practice (Ssozi, 2012), where compliance is the norm. The Baganda embraced life-skill-education as an essential tool for essence. Civilization is nurtured through social etiquette and the common slogan *okutuuzza* (child modelling and guidance). Findings reveal the most common BIP to develop life-skills as apprenticeship, songs, modelling, demonstration, task-based learning; use of fairy tales, stories, nature walks, *senga* talks, *kisaakate*, attachment, *kigango* for theoretical lessons, intergenerational-interface, riddles (*bikokyo*), puzzles/brain teasers (*bikokko*), games, myths, taboos, exposure visits, one-to-one, heart-to-heart talk, rewards/punishment and experiential learning. Each type of skill called for a specific set of methods in a unique combination. The skill to be learnt determined both method and learning spaces. Parents were keen to capture opportune moments to teach something new. There is a traceable pattern of practice where theory lessons emphasizing character and identity happened at the *kyoto* or *kigango* (half open hut-like shelter) and applied during the following days' practical lessons at training spots like granary, kitchen, *kraal*, *shamba*, palace or in a home of an expert in case of attachment for specific skills. Each successful lesson had a tangible outcome in form of a product (Awopegba *et al.*, 2013).

Nonetheless, restrictions, threats, hardships and control are still strong flavours in BIP. Most parents tend to transfer their childhood experiences as if to suggest that what made them still works for their children (Chika, 2017). Pampering does not groom but spoils children by making them dependent on adults for long. If a child is not self-driven or compliant, coercive measures work. It is upon ECE providers to pursue mindset shift on use of softer ways of nurturing by strengthening life-skills from the genesis of education. To be relevant gender notions need to be repackaged to bear essential universality built on Ganda value-systems for context-specificity (Murove, 2018). The traditional methods may send a misleading message to Westerners to assume that Africans devalue their children. Use of both soft and strict tactics works for the Baganda who blend praise and penalty. They patiently offer children ample

time and support. This is based on the belief that mistakes are a way to learn (*mu nkyamu, mwemuva engolokofu*). Many participants (80%) believed that children of age 6 depend more on adult guidance as they cannot make right choices between wants and needs. Children have tendency to copy the 'bad things' from foreign cultures, media and technology; revealing a gap in their discernment. Worthwhileness must be protected by copycatting what constructs African children's reality (Chika, 2017). Modern parenting discourages strictness as it kills children's power of reason. Thus, empowering children to make right justified choices becomes essential.

Critical scrutiny of the practices employed, provides evidence that the Baganda had more practical than abstract methods. However, rote learning remains valuable in memory training, breath control, speed, accuracy, alertness and mastery of factual information. Baganda are concerned about overdependence on technology which weakens brain functions even in simple tasks like spelling and computation. Authentic methods are rooted in context and promote human wellbeing in harmony with natural systems of learning (Murove, 2018).

Recommendations

Various partners to inform policy and curriculum development through the ECD working Group which is the body responsible for advancing early childhood education-related issues for action by MoES (Ejuu, 2012).

Ministry of Education and Sports: The study found that BIP was still relevant because of its guiding ideology; quality time to skill children in in real life settings; use of local LoI and concentration on developing a balanced child. MoES needs to support the notion of indigenising pedagogy to connect present skill-training with future aspirations of learners guided by a clear education ideology and support the policy in LoI. MoES considers expanding maternity leave and reduce working hours for women (Samman *et al.*, 2016; Swadenor *et al* 2000).

Universities and Teacher Education Institutions: The study found need for more local research in the area of indigenous knowledge to make the area intellectually viable and tradable. Universities need to open up a journal for indigenous knowledge to publish literature generated; for access, use in teaching and inspiring further studies. The study was an exploratory one, on one case; so it is necessary to conduct replica studies focusing on other Ugandan cultures. The findings revealed that BIP combined theory and practice on daily basis to produce balanced individuals. Universities should design ECE programmes that blend conventional and contemporary pedagogy to provide empirical evidence on the hybrid model to guide stakeholders to make informed decisions. Guide affiliated institutions to tailor teacher training programmes on cultural foundations (Ejuu, 2019) allocating 80-60% of the time for practical work in favour of life-skills development.

National Curriculum Development Centre: Findings show that BICNPs offer replicable benchmarks on life-skill development which can be used to inform ECE framework design. Secondly, stakeholders desire EYE Curricula dominated by the local knowledge of the area for a solid base

with little content on wider communities and universal essentials for exposure. NCDC could use findings to review the Learning Framework (LF) so as to address gaps related practical life-skill development. NCDC could consider blending indigenous and contemporary methods to harmonise contextual and modern trends in time-tabling to cater for "knowing what" and "knowing how" on daily basis and advance the emerging notions of multiple classrooms; LoI; parenting education and adapting *kisaakate pedagogy* to nurture skills.

Pre-Primary School Proprietors: One of the effective methods for life skill training was intergenerational interface. Founders of schools are required to put in place resources and facilities to promote life-skill development to involve teachers and community members in school activities.

Pre-Primary Teachers: The findings show that BIP was effective as it supported skills acquisition in multiple learning spaces in real-life situations. The implication is that teachers place learning in created or live meaning-making situations to make skill acquisition purposeful.

Religious and Local Leaders: The findings reveal minimal use of indigenous nurturing and local languages in urban areas. Leaders could educate grassroots about the value of conventional practices in training for essential life-skills for better citizenry. They could also guide them on how to advance ideologies for more relevant education and advocate for strong community-school links.

Conclusion

It was the interest of this study to examine the possibility of restoring the worthwhile indigenous pedagogy using Lewin's (1922) theory of change, related to Manion & Cohen's (1975) reinvention theory. This study adapted the two theories to derive a 'restoration theory, which asserts that human behavior (nurturing) is influenced by both driving and restrictive forces. The restrictive forces are the global foreign agendas which devalue BIP replacing it with unpractical western systems like use of English as LoI; introduction of female heirs for men, child ownership by women, which destabilise the clan-heritage-system. African philosophies of productivity, voluntarism, communalism, conservation, interdependence and solidarity should be restored as driving forces to provide firm pillars for safe, ecological-friendly education for black children (Wadede, 2016; Awopegba *et al* 2013). The main findings show that BIP is anchored on strong but undocumented ideologies aiming at preparing children for life. The aspiration of sustaining family legacies and preserving essentials, support life-skills education. Developing life-skills is based on acceptable standards of common goodness, intergenerational interface, harmony with natural systems (Murove, 2018) and adaption of foreign patterns of behavior built on Baganda principles. BIP is guided by firmly held reasons such as fear of failure and extinction; essence; fame associated with success; royalty, compliance and continuity of heritage. Indigenous life-skill-training aimed at grooming children *to-know, to-be, to-do and to-live* happily with others (Awopegba *et al* 2013). A six-year-old Muganda child with *essence* is one who sails through the present practical life-tides bravely to bring honor to the family, clan and community without *slaying* from the treasured priceless essentials.

As Chika (2017) argues, transformation and advancement of Buganda and Africa simply rests in acknowledgement, validation, and mainstreaming Africa's traditional authentic, original, indigenous knowledge in education. Thus, hybrid-pedagogy to skill twenty-first century children has to combine elements of essential universality, multiculturalism, multi-ethnicity anchored on indigenization to be relevant in Buganda (Murove, 2018).

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