QUALITY TEACHING AND TEACHER EDUCATION PRACTICE

The Cape Foundation Phase Research Programme
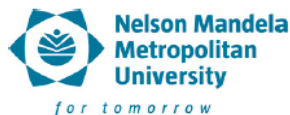
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Thematic Guide: Development in Context - Appropriate practice for Early Childhood Educators

Four universities participated in this collaborative research project as part of the Cape Consortium: Rhodes University (Rhodes), Walter Sisulu University (WSU), Nelson Mandela Metropolitan University (NMMU) and the University of the Western Cape (UWC).

Thematic Guide: Development in Context – Appropriate practice for Early Childhood Educators
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Section 1 Development in context: Appropriate practice for Early Childhood Educators

1.1   Introduction:

If you are a lecturer responsible for supporting teacher development at the Foundation Phase (FP) level, this guide is for you. It explores fundamental principles of Early Childhood Education (ECE) practice, offering what we hope is a clear but critical explanation of what is called 'Developmentally Appropriate Practice' (DAP). This explanation is accompanied by a series of reflections which raise questions that you as a teacher educator might use to clarify your own thinking, in preparation for teaching and engaging with students. There are also suggested readings which can enrich and deepen your own as well as your students' understandings of ECE practice. We also provide a number of student tasks which, together with the explanations and readings, we hope can help to make the concepts come alive for you and your students. The readings and activities are intended primarily for you to use with students in class, but you might find it helpful to go through them yourself beforehand.

You may be aware of some of the vigorous debates in the ECE field, which question the developmental approaches to early childhood care and education. While it is agreed that children move through various stages in their development, and that teaching should always be sensitive to those stages, many feel that, in the past, these stages have nearly always been described in terms of Western lifestyles and child-rearing practices. They have therefore failed to acknowledge that development is a social and cultural process which happens in a variety of ways in different social, cultural, political and economic contexts (Social Constructionist Approach). Large programmes targeting early childhood education in an attempt to equalize opportunities and promote social justice have also been criticized for being driven by a view of children as human capital to be exploited in the interests of a more prosperous economy (Human Capital Approach). Recent approaches, reacting against this, emphasize the importance of treating children as holders of human rights, whose views and feelings need to be listened to with respect (Human Rights Approach), or as people who need to be granted the freedom and opportunity to develop their capabilities to accomplish things which are valuable to them (Capabilities Approach). All this dialogue between practitioners with different views can help us build a more comprehensive picture of the role of Early Childhood educators, and to become better practitioners ourselves.

1.2 The purpose of this Guide

In this Guide we do not go into these debates in depth. Instead, we examine the concept of contextually and developmentally appropriate teaching practice, attempting to bear in mind critiques and new insights. The notion that teaching should be developmentally appropriate underpins much of what we do in FP teacher education. Most B.Ed. programmes, for example, include courses on 'whole child development' and students are expected to be familiar with child development theorists such as Piaget and Vygotsky. We consider the value of the concept of 'Developmentally Appropriate Practice' in the South African educational context, characterised as it is by diversity and inequality. We try to do this in a way that is accessible for both you, the lecturer, and for your students, and also relates to FP teaching in South Africa. The beginning of each section outlines a broad understanding of the concepts being dealt with. In working with

your students, you can draw on this information in whichever way suits you and your situation, and combine it with some of the Student Tasks which are offered in the text.

In this introductory section we introduce four key analytical concepts that we will use as we consider ECE practice. In Section 2, we examine the DAP model of ECE practice. In Section 3, we reflect on some of the criticisms of DAP, primarily the one which claims that it takes insufficient account of the socio-cultural context in which development takes place. In Sections 4 and 5 we look at development in context, in relation to play and then in relation to language and identity. In Section 6, we look critically at how benchmarks and developmental continua can be used by teachers. Finally, in Section 7, we explore strategies that teachers can use to teach in ways that are both developmentally and contextually appropriate.

1.3 Icons used in the Guide

The following icons are used in the Guide to help you to navigate your way through. You will soon become used to linking each icon with the message it conveys.

Video clips

This icon refers you to a video clip. If you are reading this guide on line, click on the link to watch the clip.

Key concepts

Key concepts dealt with in a section will be in a bulleted box, usually at the end of a section.

- . . .
- . . .
- . . .

Student tasks

In the Student Task sections, this icon indicates activities that you could do with your students. It could involve practical or theoretical applications of the issues raised.

Reflection

This icon is used where we have provided some ideas to guide reflection, discussion and journal writing, by you or your students.

Academic skills

It is often useful for students to read an article such as one marked with this icon at least twice. First, the reader should try to get a general overview of the author's ideas, not worrying if he/she doesn't understand everything. On the second reading, the reader should underline and number main points, or even make outline notes of the passage and try to guess the meanings of unknown words from their contexts. It is also helpful for the reader to discuss the meaning of the passage with someone else, if possible.

Reading

This icon indicates some suggested background readings on the topics in this unit. If the reading is available on line, you can click on its URL (web address) to read it.

Teaching Tips

This icon indicates some suggestions on how to teach and use resources. These tips could be used by you, the lecturer, or by your students in their classrooms.

1.4 Key analytical concepts used in the Guide

In our examination of practice which is sensitive to development in context, we draw on four key analytical concepts: identity, practice, quality and access. As we describe them, we invite you to think about what they mean to you in your life and in your lecturing practice. You could invite your students to reflect in similar ways on these concepts.

Identity

'Identity' refers to who we are. Who we are is the product of our genetic inheritance, our upbringing in our families and communities, and our life experiences. There are many facets to our identity. For example, a woman could be a mother, a daughter, a sister, a postgraduate student, a teacher, a South African, an isiXhosa speaker, an English-speaker, and a Christian - all at the same time. Our identity is multiple; we construct it over time as we occupy different roles in the communities to which we belong. For example, we take on the role of teacher within a particular community, and at a particular time and place. We may present ourselves in a variety of ways, depending on the time, the place, or the people we are with.

> *Reflection*
> Think about the different roles you play at different times, in the communities to which you belong (including your family). How do you present yourself as a teacher educator? What is your identity as a teacher educator?

Practice

Our identities are constructed in large part through the social practices in which we engage. Practices come into being when people seek to achieve a common purpose, for example, teaching young children. As they engage in the practice, they develop ways of doing things and beliefs about how to do these things. They become part of a community of practice. Practices - including perceptions, values and beliefs - are passed down from those in the community (practitioners) to newcomers. A social practice such as teaching is only visible through the actions and interactions of the practitioners. A social practice and its practitioners therefore create each other. For example, you become a teacher by teaching, but teaching only exists because people teach. So the concepts of social practice and identity are closely related to each other; they are in a reciprocal relationship. As a result, different communities of practice in a field like education come into being. Practitioners within a particular community of practice have a shared understanding of what constitutes teaching and what it means to be a teacher. The late Professor Wally Morrow referred to this as 'the logic of the practice' (in Shalem & Slonimsky 2010: 10). Adler and Reed describe teaching as 'a complex social practice and a function of personal history and social context' (2007 in Parker & Deacon, no date: 25)

Reciprocal: two things informing or benefitting each other.

? *Reflection*

What are the values and beliefs you subscribe to as a
teacher / teacher educator, and how can they be seen
in what you do with your students and in your
institution, and how you do it? Ask your students to
think about and share what values, beliefs and actions
they would *like to* have in their future careers as
teachers.

A practice such as teaching young children is maintained by the
actions of the practitioners. They can reproduce the practice (its
traditions) or change it. Because circumstances change,
participants may need to act in somewhat different ways from
those of the past in order to achieve the purposes of the practice.
This involves *agency* and capacity for reflection on the part of the
practitioners, both of which are related to identity. Changing
one's practices often involves changing oneself, something which
can be very challenging. In order to make the decision to change,
individual practitioners have to experience the need for change
and see it as meaningful and worthwhile to them. Factors which affect teachers' willingness to
make changes and take up new ideas are their confidence, qualifications, subject knowledge,
access to resources and support structures (Parker & Deacon no date). All these factors are
related to their identities.

1. She shows her values by what she does, and how she does it.

? *Reflection*

In what ways have you had to change your practice during the years you have been
teaching, and/or lecturing? How difficult was it to make these changes? Has this
meant changing your identity at all? Think about this and talk about it with
colleagues. You can also share your thoughts and experiences
of change with your students.

Quality

Quality is a normative concept. A judgement we make about the quality
of something depends on the criteria we use, and the criteria we choose to
use depends on our values. These values are related to our identities and practices.

> **Normative:** relating to accepted standards or shared values.

Langford (1989), a British educationist, argues that the quality of teaching relates to its purpose
as a social practice, which he believes is 'to help others to become educated' (p. 28). He
maintains that the most important thing one can do to ensure quality is to make sure that teachers
have an understanding of the overall purpose of the practice, "since they cannot be committed to
or guided by that purpose unless they have at least some idea of what it is."

For Morrow, a South African writing out of a different context, the purpose of teaching is to
bring about learning, and the practice of teaching is the organisation of systematic learning. He

believed that "If a teacher does not have the *concept* of 'organising systematic learning' (i.e. teaching), he will not *shape* what is taught in a manner that will enable the learners to learn." (Shalem & Slonimsky, 2010, p. 16).

As we can see from these examples, although quality can be determined in terms of the degree to which the practice achieves its purpose, the purpose of practice may vary depending on the identity of the evaluator. Thus, to some degree, quality is subjective. We may, for example, try to measure the quality of FP education using a test such as the Annual National Assessment (ANA), but the nature of the items in the test will reflect what is viewed as important in terms of learning.

> **Subjective:** influenced by personal opinion.

Reflection
What is the purpose of teaching, in your view? Call to mind a certain teacher, or lesson, which you would describe as 'quality'. Why do you think this was quality teaching?

2 All children can attend school, but what does that mean for them?

Access

Broadly speaking, there are three kinds of access to education. Firstly, there is physical access to schooling. For example, since 1994, the government has ensured that most South African children attend school. Secondly, there is meaningful access to learning, which is harder to achieve. Meaningful access to learning depends on the quality of education. There is often a tension between quality and access because expanding access puts strain on the education system and may diminish quality. For instance, admitting more learners to Grade 1 when there is a shortage of well-qualified Grade 1 teachers, may mean that those children don't learn much (i.e. don't have meaningful access to learning).

> *Social mobility:* movement from one social class to another.

The third kind of access enables people to acquire powerful forms of knowledge that support social mobility. In other words, these kinds of knowledge give access to university and the professions, or enable someone to move out of poverty into a position where he or she is respected, successful and prosperous. There may be a tension between providing this last kind of access and respecting identity and diversity. For

example, in rural areas, oral practices may have more important functions in people's lives than the literate practices which are important in formal schooling and enable upward mobility in modern society. Also, access to one of the schools which are currently regarded as 'high quality', e.g. ex-Model C and independent schools, may require learners to conform to norms which are western and English-speaking, thus changing their identity, or giving them an alternative one.

> *Literate practices*: the ways in which people read and write in their everyday lives.

Reflection

Think of a child whom you know. Which of the three kinds of access to learning described above does he or she have, and why? Share your thoughts with other teacher educators, teachers and students.

Teaching Tips

One of the most important ways in which students learn is by extending their vocabulary, and understanding the associated concepts. Research shows that there is a strong link between vocabulary knowledge and success at university. If you can find ways to make sure that your students understand the key concepts associated with their ECE practice, they will be able to talk and write about it with more confidence, in an academic way.

Academic skills

Here are some tips for extending vocabulary and concepts:

1. As you introduce concepts, create a 'concept list' on the wall. Allow your 'concept wall' to develop over time.
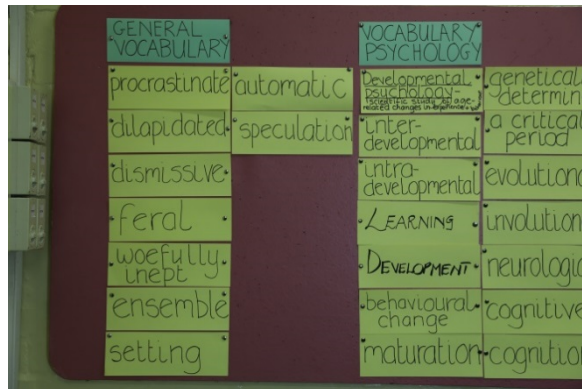
3An example of a 'word wall'.

2. Discuss with students, and with colleagues, ways in which you could express this concept in mother tongue. This will help students to really engage with the meaning of the concept as they try to find an equivalent word, or description, in their own language.
3. Encourage the students to record their new vocabulary in vocabulary books, and to learn it and use it in their writing.

4. Test the students' understanding of these terms at regular intervals, including questions requiring definitions in class tests and examinations and in their writing.

Key concepts used in this section

- Developmentally appropriate practice
- Child development
- Whole child development
- Socio-cultural context
- Diversity
- Inequality
- Identity
- Practice(s)
- Community of practice
- Agency
- Quality
- Access

References

Adler, J. and Reed, Y. (2000). Researching Teachers' Take-up from a Formal In-service Professional Development Programme, *Journal of Education*, 25, 192-226.

Langford, G. (1989). Teaching and the idea of a social practice. In: Carr, D. (Ed.). *Quality in teaching* (pp. 21-34). Lewes, Sussex: Falmer Press.

Parker, B. & Deacon, R. (No date). Theory and practice: South African educators on teacher education. Occasional Paper No. 6. Johannesburg: Centre for Education Policy Development.

Shalem, Y. & Slonimsky, L. (2010). The concept of teaching. In Y. Shalem & S. Pendlebury (Eds.) *Retrieving teaching: Critical issues in curriculum, pedagogy and learning*. Cape Town: Juta.

Section 2: What do we mean by 'Developmentally Appropriate Practice' (DAP)?

This section introduces a concept widely known as 'Developmentally Appropriate Practice' (DAP) and gives you and your students the opportunity to explore whether it is a useful concept in Foundation Phase teaching. We start with a general discussion on children's development and DAP, after which we offer you a number of readings and video clips to enrich your understanding of these issues. This is followed by activities which you could do with students to deepen their understanding and to inform their own teaching practice.

2.1   Children's development

Refresh your memory by reading the following few paragraphs. You could also copy it and give it to students to read as part of an activity, or individually.

As we all know, the study of children's development is concerned with how children grow physically, cognitively, linguistically, emotionally and socially over time. Theories have been formulated to account for different aspects of children's development. Both Piaget's and Vygotsky's theories of cognitive development have been influential in the field of education. They both saw development as a product of maturation and children's actions on the world around them. However, whereas Piaget's tended to emphasise the universal nature of children's development, Vygotsky saw development as influenced by the social, cultural and historical context in which it takes place.

> *Universal:* the same in all contexts; true in all parts of the world.

Broadly speaking, developmentally appropriate teaching or practice takes account of the fact that as children mature and grow in experience, their ways of thinking, learning and knowing change. It is recognised that although all children go through similar phases of development, they do not do so at the same pace or in exactly the same way. In this approach to teaching, teachers observe and assess children's level of development and provide appropriate activities and support. Therefore, advocates of developmentally appropriate practice believe that teachers should be knowledgeable about child development. They should be familiar with the work of theorists such as Piaget, Vygotsky and Bronfenbrenner, and with research into how children learn in classroom settings in different contexts.

> *Advocate:* someone who publically supports something

The popularisation of the term 'Developmentally Appropriate Practice' (DAP) is associated with the work of the National Association for the Education of Young Children (NAEYC) in the United States. In the mid-eighties, the NAEYC published a position statement on DAP, which described principles and guidelines for teaching young children from birth through to the age of eight. The NAEYC was responding to what they saw as inappropriate practice – formal schooling being pushed down into Grade R and preschool.   The NAEYC position statement has been revised twice in response to criticism. The following article is a summary of the current statement, and can be found on the NAEYC website. Please go to the website for the full statement: http://www.naeyc.org/DAP

Developmentally Appropriate Practice

OVERVIEW

Developmentally appropriate practice, often shortened to DAP, is an approach to teaching grounded in the research on how young children develop and learn and in what is known about effective early education. Its framework is designed to promote young children's optimal learning and development.

Optimal: the best or most suitable.

DAP involves teachers meeting young children where they are (by stage of development), both as individuals and as part of a group; and helping each child meet challenging and achievable learning goals.

Developmentally appropriate practice is the foundation for all of NAEYC's work including publications, training programs, conferences, accreditation of child care programs, and more.

THREE CORE CONSIDERATIONS OF DAP

1. **Knowing about child development and learning.**
   Knowing what is typical at each age and stage of early development is crucial. This knowledge, based on research, helps us decide which experiences are best for children's learning and development.
2. **Knowing what is individually appropriate.**
   What we learn about specific children helps us teach and care for each child as an individual. By continually observing children's play and interaction with the physical environment and others, we learn about each child's interests, abilities, and developmental progress.
3. **Knowing what is culturally important.**
   We must make an effort to get to know the children's families and learn about the values, expectations, and factors that shape their lives at home and in their communities. This background information helps us provide meaningful, relevant, and respectful learning experiences for each child and family.

TWELVE PRINCIPLES OF CHILD DEVELOPMENT AND LEARNING

1. All areas of development are important.
2. Learning and development follow sequences.
3. Development and learning proceed at different rates.
4. Development and learning result from an interaction of maturation and experience.
5. Early experiences have profound effects on development and learning.

Self-regulation: The ability to control one's emotions, behaviour and thinking processes.

6. Development proceeds toward greater complexity, self-regulation, and symbolic or representational capacities.
7. Children learn best when they have secure relationships.

8. Development and learning occur in and are influenced by multiple social and cultural contexts.
9. Children learn in a variety of ways.
10. Play is an important vehicle for developing self-regulation and promoting language, cognition and social competence.
11. Development and learning advance when children are challenged.
12. Children's experiences shape their motivation and approaches to learning

FIVE GUIDELINES FOR EFFECTIVE TEACHING

1. Creating a caring community of learners.
2. Teaching to enhance development and learning.
3. Planning curriculum to achieve important goals.
4. Assessing children's development and learning.
5. Establishing reciprocal relationships with families.

Found at http://www.naeyc.org/DAP and http://www.naeyc.org/dap/12-principles-of-child-development and http://www.naeyc.org/dap/5-guidelines-for-effective-teaching on 6 March 2015 at 13h15.

> **Benchmark:** something that is used as a standard by which other things can be measured.

In the United States and elsewhere this child-centred position has been used as a benchmark for quality in early childhood education. However, the position has been criticised for being normative, for assuming that practices of middle class Americans are universal, and for taking insufficient account of identity and context. This will be addressed in more detail in Section 3.

In South Africa, there are many ways in which a notion of developmentally appropriate practice informs teaching and teacher education in the Foundation Phase, although understandings of the notion may be somewhat different from that of the NAEYC. For example, in 2008 as part of the Foundations for Learning Campaign, the Department of Education introduced 'milestones' for numeracy and literacy in the Foundation Phase. These 'milestones' assume that all children should know and be able to do certain things on completion of Grade 1, and that they should know and be able to do more by the end of Grades 2 and 3. The reason the Department of Education introduced the milestones was because they were concerned that children were not making enough progress in school and that teachers may not share a common understanding of what children should be able to do at the end of each grade. The Department was concerned about children's access to knowledge and progression in learning.

Sometimes concerns about access and quality are in conflict with issues related to identity and context. For example, the Department of Education's goals may be at odds with parents' and teachers' beliefs about what children should know and be able to do. Furthermore, the Department may not have given sufficient thought to the conditions in homes, schools and communities.

> **At odds with:** in conflict with.

Reflection

Why do you think the NAEYC chose to use the term 'developmentally appropriate practice' rather than 'developmentally appropriate teaching'? Think about this in relation to what you have understood by the word 'practice' from the introductory section.

Enrich your understanding

The readings and video links which follow will deepen and enrich your own understanding of developmentally appropriate practice and can help your students to understand child development. Some can be accessed through the internet; otherwise look for them in your university library.

Readings

Bredekamp, S. (2011). *Effective practices in early childhood education: Building a foundation.* Pearson. You can download a sample chapter of this book at the following link: http://www.pearsonhighered.com/assets/hip/us/hip_us_pearsonhighered/samplechapter/0137 058071.pdf

Copple, C. & Bredekamp, S. (Eds.) (2009). *Developmentally appropriate practice in early childhood programs: Serving children from birth through age 8.* 3rd edn. Washington, DC: National Association for the Education of Young Children.

Daniels, D.H & Clarkson, P.K. (2010). *A developmental approach to educating young children.* Thousand Oaks, CA: Corwin.

NAEYC. (2009). Developmentally appropriate practice in early childhood programs serving children from birth through 8. A position statement of the National Association for the Education of Young Children. Washington, DC: NAEYC. You can access the NAEYC website at: http://www.naeyc.org/

Video links

The following links will take you to some useful videos. Click on the link to access them. If you do not have immediate access to the internet, copy the links, and paste them into the address bar when you have access.

Developmentally appropriate practice
http://www.youtube.com/watch?v=YdyGhmQiGJ8
In this video Sue Bredekamp describes the evolution of the term 'developmentally appropriate practice.' She says, "There were so many ways in which over time we began to think more conceptually and I think the notion of developmentally appropriate practice as we have it today is really a conceptual framework that is at once complex and also incredibly – I don't want to say simple – but just clear.' She goes on to say, "Early on the question was more 'Is it

developmentally appropriate?' … and I think now we realise that there is no simple answer to that."

Piaget's and Vygotsky's views on child development
http://thebrain.mcgill.ca/index.php
McGill University in Canada has a very helpful website which presents psychology in a way that is very accessible to students. There is information to read, and to view. They can choose to learn about topics at different levels: beginner, intermediate, advanced:
The beginner level for Piaget and Vygotsky's views on child development start here:
http://thebrain.mcgill.ca/flash/d/d_09/d_09_p/d_09_p_dev/d_09_p_dev.html

There is also a series of videos on You Tube in which Piaget talks about his theory of child development:
Piaget on Piaget Part 1: http://www.youtube.com/watch?v=I1JWr4G8YLM&feature=related

Piaget on Piaget Part 2: http://www.youtube.com/watch?v=Qb4TPj1pxzQ&feature=relmfu

Piaget on Piaget Part 3: http://www.youtube.com/watch?v=x9nSC_Xgabc&feature=relmfu

Piaget on Piaget Part 4: http://www.youtube.com/watch?v=cVSaEHhOEZY&feature=relmfu

2.2   What do we mean by development? Are development and learning the same thing?

Student tasks

This section consists of tasks which your students can do when you introduce the concepts of development in context and appropriate practice to them. Make your selections, and integrate the activities with inputs derived from the introductions and your own lecture notes.

Student Task 1: Listening to teachers and lecturers' views

Videos on disc[1]:

Dr Guilietta Harrison – 1 - Getting the level right
Prof Michael Joseph – 47 - Children grow through stages
Ms Masentle Heyns – 30 - Developing teacher and child together
Ms Siobhan Isaacs – 31 - Starting where children are

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[1] At the end of this thematic guide you will find a list of all the video clips relating to topics in this guide. There are many additional clips, not used in student tasks, which you might find useful.

1. Brainstorm what you understand by child development. Do you think that it happens in the same way with all children? Watch Video clips 1 and 47 and compare what the lecturers say with what you have discussed.
2. Watch Video clips 30 and 31, in which practising teachers describe what they understand by practice which is developmentally appropriate. Working with a partner, if possible:
    a. Write down the main points of what each person says.
    b. Identify some points on which two or more of the speakers agree.
    c. What is your understanding of developmentally appropriate practice?
    d. Identify one or two questions which you have about DAP.

Student Task 2: Children of different ages sorting and building with blocks

Video's on disc:

Eastern Cape children
19 - Sorting blocks
20 - Building with blocks

1. The first clip shows 2 boys, aged 5 and 7, sorting blocks. What differences do you notice between the way they sort the blocks?

2. The second one shows the same boys building with blocks. What differences do you notice between the way the 5 year old and 7 year old build with blocks.

3. Discuss the differences between the way the 5 year old and 7 year old sort and build with blocks. Can you think of any reasons for the differences?

4. Do all children develop at the same pace? Do they all learn the same things at the same age? What do you think influences children's learning and development?

Student Task 3: Read about culture and learning

The next task is based on extracts from the following booklet:

Brooker, E. & Woodhead, M. (Eds.). (2010). *Culture and learning. Early Childhood in Focus 6*. Milton Keynes: The Open University/Bernard van Leer Foundation.

You can find the booklet at the following link: http://www.bernardvanleer.org/Culture-and-learning. You will enjoy reading the whole book and looking at the illustrations.

While you are reading the extracts, which appear below, think about the following questions and make notes of the answers which you find in the extracts.

1. When do people experience the most rapid changes in their development?
2. How do children learn?
3. Do all children develop and learn in the same way?
4. What are the things that shape children's development and learning?
5. What do the writers mean by 'economic and structural inequities'?
   Can you give an example of economic and structural inequities?

> *Inequity*: lack of fairness.

6. What are 'cultural tools'? Can you give an example of cultural tools?
7. What do you think teachers in the Foundation Phase should know about children's development and learning?
8. When you have finished reading and noting down your answers, share them with someone else who has read the article.

Culture and Learning

Extracted from the booklet by Brooker and Woodhead (2010).

Preface from United Nations Committee on the Rights of the Child, 2005, Paragraphs 6 and 29

Young children experience the most rapid period of growth and change during the human lifespan, in terms of their maturing bodies and nervous systems, increasing mobility, communication skills and intellectual capacities, and rapid shifts in their interests and abilities ...

Young children actively make sense of the physical, social and cultural dimensions of the world they inhabit, learning progressively from their activities and their interactions with others, children as well as adults ...

Young children's experiences of growth and development are powerfully shaped by cultural beliefs about their needs and proper treatment, and about their active role in family and community ...

Development and learning

> *Holistic:* considering a person or thing as a whole rather than as separate parts.

The concepts of 'development' and 'learning' are intertwined: development is a holistic concept, encompassing growth and changes in all aspects of the individual's physical, mental and social functioning; learning refers to the specific processes for developing knowledge, skills and identity.

Development and learning are universal processes, but they take place in specific social and cultural contexts, including childcare and early education settings.

Variations in children's development and learning are shaped by cultural values, but they are also strongly linked to economic and structural inequities, as these impact on the capacities of parents to promote their children's development.

Supporting the child's development entails both respecting and supporting the family and community which carry the major day-to-day responsibility for the child.

Young children's close relationships offer the immediate context for all aspects of their development and learning, and introduce them to the cultural tools through which their knowledge and understanding grow, notably language.

A right to development

Article 6 of the United Nations *Convention on the Rights of the Child* requires States Parties to ensure every child develops 'to the maximum extent possible'. While the principle is clear, there is less agreement about how to define development, how development links to learning, and how both can best be promoted. The international Consultative Group on Early Childhood Care and Development (ECCD) (1993) has offered some definitions, along with implications for policy makers and providers:

• *Development begins prenatally and learning is occurring at birth.* Therefore attention to the developmental and learning needs of children begins with pre- and postnatal interventions.

> *Prenatal:* before birth.
> *Postnatal:* after birth

• *Development and learning occur continuously as a changing child interacts with a changing environment.* Therefore interventions can focus on changing the child and/or on changing the environment (which includes the immediate family, the community, social institutions and cultural beliefs).

• *Development has several interrelated dimensions and learning occurs in each of them.* Therefore development and learning must be seen holistically and interventions should provide integrated attention to the child, including attention to needs for protection, food, health care, affection, interaction and stimulation, security provided through consistency and predictability, and play allowing exploration.

> *Stimulation:* something that makes a person interested, active and involved.

• *Development proceeds in predictable steps and learning occurs in recognised sequences.* Therefore interventions should follow an appropriate sequence. Activities should not be introduced before a child is developmentally ready for them.

• *Children learn in many ways: by playing and exploring, by using all their senses, by imagining, by imitating, by interacting socially with others.* Therefore integrated interventions promoting social and emotional as well as cognitive learning can take advantage of varied forms of learning, consistent with cultural ways even while taking into account that there are recognised sequences and activities that facilitate learning.

• It helps children to develop and learn when adults are emotionally responsive to children, involving them in the everyday life of their family and community, and supporting their developing knowledge, skills and competencies through their own attention and interest. Therefore interventions should include attention to adults as well as to children.

(Extracted from Brooker & Woodhead (2010) preface and pages 1-2).

2.3 What does developmentally appropriate teaching look like?

Student tasks

Again, try these activities with students. Adapt them as you see fit, to suit purposes.

Student Task 1: Brainstorm in groups:

1. Discuss *your* reasons for thinking that teaching in the Foundation Phase needs (or does not need) to be appropriate to the way in which children develop and learn?
2. Now try to describe some things that you think a teacher who was teaching in a developmentally appropriate way would do.
3. Try to describe some things that a teacher who was teaching in a developmentally *in*appropriate way would do.

Student Task 2: Reflect on Mrs Mabona's class

1. Read the following case study and look at the pictures. If you are working with a group, discuss whether or not the teacher is teaching in a way that is developmentally appropriate.
   a. Make a list of those aspects of her practice that you think are developmentally appropriate.
   b. Make a list of the challenges that you think she experiences in trying to teach developmentally.

Mrs Mabona's Grade 1 class

Mrs Mabona[2] is a Grade 1 teacher at Siyafunda Primary School. There are high levels of unemployment in the community in which the school is situated and many of the children's families are poor. A number of the children live with their grandmothers. The school has a feeding scheme and the children get a nutritious meal every day.

5The walls are bright with posters and charts

There are 45 children in Mrs Mabona's class. All of the children speak isiXhosa except for one who is ChiShona speaking. The language of learning and teaching is isiXhosa. The children range in age from 6 to 9. There are 8 children in the class who are repeating Grade 1.

Mrs Mabona does her best to establish good relationships with her learners' parents or caregivers. However, this is a challenge. Many

of the parents/caregivers are reluctant to come to the school. In the case of children who seem to have learning difficulties, Mrs Mabona visits the caregivers in their homes. Mrs Mabona is a motivated teacher, who wants to do her best for the children. She sees herself as a 'mother' to the children. She doesn't use corporal punishment and the children feel safe and secure with her.

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[2] Note that the case study has been constructed from research in various Grade 1 classrooms. The teacher and learners in the photographs have kindly agreed to let use them to illustrate the case study. They are not the teacher and learners in the case study. The teacher's name is a pseudonym.

Mrs Mabona's classroom is attractive with lots of posters in both isiXhosa and English on the walls. Children's drawings are also displayed. She has a reading corner, which is neatly organised with mostly isiXhosa books placed at the right height for the children. However, she doesn't allow the children to take books home because she doesn't have enough books and she is worried that they will get damaged.

6*Children's own art*

The desks and chairs are organised in groups. They are the right height for the children – they can sit comfortably in them, which is important for reading and writing. However, the desks and chairs are too small for a few of the older children.

Mrs Mabona has printed each child's name on a card; the card has been stuck on each child's desk.

7*Supporting children in group work*

8*Names on desks*
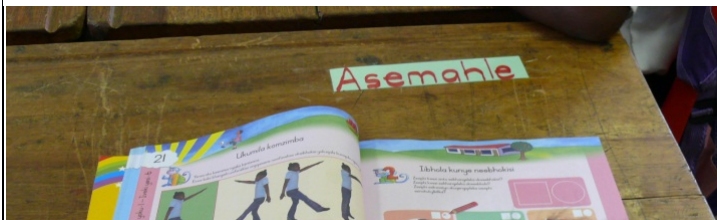
At the beginning of the year Mrs Mabona did some baseline assessment of the children. She assessed their emergent literacy; for example, she found out which children knew the alphabet, could hold a pencil properly and could write their names. She organised the children into three ability groups: a group whose literacy is fairly advanced, an average group and group who have had very little if any experience of drawing and writing before they started Grade 1. Quite a few of the repeaters are in the advanced group but two of them made hardly any progress in the previous year and are still in the beginning group. One boy who is already seven started without any preschool or Grade R. He is just learning to hold a pencil and make strokes on paper. Mrs Mabona felt she would need to give extra support to the beginners.

Baseline assessment: assessment done to find out learners' capabilities at the beginning of the year.

It is towards the end of the first term. Mrs Mabona is teaching the children how to write the letter 'a'. She writes the letter on the board. As she writes, she says, 'Siqala apha. Senze isangqa, sisivale. Sinyke kancinci, siphinde sihle kancinci.' She makes the shape in the air with the children and they trace the shape on their desks, 'Senze isangqa, sisvale. Sinyke kancinci, siphinde sihle kancinci.' She asks for some words with the sound/letter 'a' in them and writes on the board 'umama' and 'utata'. Mrs Mabona tells the children to practise writing the letter 'a' in their exercise books. She tells the more advanced and

9Writing the letter 'a'

10Tracing the shape of 'a' on their desks

average group that they can also write the words. Mrs Mabona has given the 'beginner group' crayons and exercise books with plain paper to write on. The other children have pencils and lined paper.

Some of the pencils are little more than stubs – the children love sharpening their pencils in the corner of the classroom! The children find it difficult to write with these tiny pencils.

11Tiny pencil - hard to use!

12Going round the class

Mrs Mabona goes around the class observing the children to see that they are sitting properly with their books in a comfortable position, that they are holding their pencils correctly and forming their letters correctly. She intervenes to support children where necessary – she holds the pencil with the child and they form the letter together. Mrs Mabona then settles down with the 'beginner group' and helps children individually. As soon as her back is turned, however, some of the children in the other two groups lose focus and concentration and are off task.

The more advanced group finishes fairly quickly and Mrs Mabona tells them to do a writing activity using the letter 'a' in their Department of Basic Education Workbooks. She continues working individually with the beginners. This takes time because there are twelve children in the Beginners group. Meanwhile some of the children in the other groups have become disruptive and noisy and Mrs Mabona has to tell them to behave. She sends three of the boys to stand at the front of the class and she decides to bring the lesson to a close. She collects in the crayons from the Beginners group and puts them away. Then she collects the exercise books. While the children are out playing at break, she goes through the books and checks how well the children have managed the handwriting activity.

13A writing activity in the workbook

Although the Shona speaking child does not understand everything that is said in class, she is in the advanced group and copes well with the activity. However, she seems socially isolated from the other children in the group. Mrs Mabona does not seem to observe this.

2. In groups, each member of the group gives 'Mrs Mabona' feedback about her lesson.
   a. Start by giving her positive feedback on the aspects of the lesson which were developmentally appropriate.
   b. Then describe the challenges that you think she experienced and suggest ways of addressing them.

Assignment

1. Read Appendix A, a transcript of a lesson where a Foundation Phase teacher teaches Mathematics to a Grade 3 class.
   a. Note what the teacher does to support children's development of mathematical concepts.
   b. Analyse how she supports children's learning and development.
   c. Write a report on what you have noticed and how you have analysed her work with the children. Title your report 'Report on a FP Mathematics class, focusing on how the teacher supports the children's development of mathematical concepts'.

Key concepts used in this section

- Maturation
- Context
- Cultural beliefs
- Normative
- Milestones
- Holistic/holistically
- Self-regulation

References

Brooker, E. & Woodhead, M. (Eds.) *Culture and learning. Early Childhood in Focus 6*. Milton Keynes: The Open University/Bernard van Leer Foundation.

Department of Education. (2008). Foundations for learning: Assessment framework: Foundation Phase. Pretoria: Department of Education.

Section 3. Criticisms of developmentally appropriate practice

Although the NAEYC's approach to developmentally appropriate practice is influential, a number of criticisms have been made of it.

Critics say that the research on which most child development theory is based has been done mainly in Europe and America. The social, cultural and economic context for children's development in these western countries is very different from that of countries like South Africa. So the research and theory-based generalisations that the NAEYC makes about what children should be able to do at different ages and stages may not always be correct in contexts like South Africa.

> **Context:** the situation in which something happens.

Even within a country like South Africa there are large social, cultural and economic differences in the contexts in which children grow up. Different ideas about childhood and ways of bringing up children develop over time in different contexts. Middle-class parents living in urban areas of South Africa might have similar child care practices to those of middle-class parents in western countries. However, in other contexts, particularly those where the home environment is less privileged, child-care practices may necessarily be different. For example, the activities children are involved in, the tools they use, the way caregivers and children interact, are all likely to be different. Inequality and poverty, both of which are marked in South Africa, have a deep impact on children's development.

Child-centred approaches based on research with middle class children, their parents and teachers in Western contexts may not feel right in contexts which are socially, economically and culturally very different. Furthermore, people's identities are constructed through their practices, and therefore parents and teachers in contexts unlike those of middle-class North Americans may be unable to identify with practices that are foreign to their own.

Socio-cultural approaches to child development such as those informed by Vygotsky's work do take account of its social and cultural foundations. From this perspective, stages of development are rooted in social practices as much as they are in the processes of maturation. Woodhead (2006 p. 20) explains how child development is embedded in a particular society and culture:

> **Embedded:** to be an integral part of something that cannot be separated from it.

> *Patterns of nurturance, communication and teaching are not something that merely influences children's development. They are an intrinsic part of the developmental process, in so far as the child engages with and participates in these processes from the very start.*

> **Intrinsic:** being part of the nature or character of something.

In his view, the social and cultural context should not be seen as something that surrounds the process of development but rather as something that weaves it together (Woodhead 2006 p. 20 drawing on Cole 1996).

Woodhead (2006) believes that it would be better to aim for 'contextually appropriate practice' than 'developmentally appropriate practice'. Ball and Pence (1999), on the other hand, argue for 'culturally appropriate practice' or 'community appropriate practice'.

 If we move away from a universal notion of developmentally appropriate practice and adopt contextually or culturally appropriate practice, do we run the risk of denying children who are not middle class meaningful access to formal education, which is derived from middle class practices? How will children cope when they have to meet the standards in the school curriculum? Is there a tension here between identity/diversity and access? Might it take us back to Bantu education which deliberately sought to promote cultural differences? Can you think of any ways of resolving this?

Enrich your understanding

Reading

Dasen, P.R. (2011). Culture, cognition and learning. In: J.B. Nsamenang & T.M.S. Tchombe (Eds.) *Handbook of African educational theories and practices: A generative teacher education curriculum*. Bamenda, Cameroon: Human Development Resource Centre (HDRC).

> **Cognition:** the process of knowing, understanding and learning something.

The above article explores the relationship between culture, cognition and learning in an African context. The author reports on his own replications of Piaget's problem-solving tests with young children over a number of years in African contexts from which he concluded that,

'Piaget's theory of sensori-motor intelligence and concrete operations is indeed universal at the structural level. What I mean by this is that the sub-stages described by Piaget, and the type of reasoning these represent, are found everywhere and in the same succession. On the other hand, there are cultural differences in the speed of development of particular concepts, depending on whether these are valued and fostered or not in any particular setting.' (p. 168).

The author also reports on cognitive styles and culture and learning processes.

Excell, L. & Linington, V. (2011). Taking the debate into action: Does the current Grade R practice in South Africa meeting quality requirements? *SA-eDUC Journal*, 8 (2), 3-12.

The above article is written by two South African Foundation Phase teacher educators. It is concerned with the quality of Grade R practice. It examines three possible approaches to teaching and learning in Grade R, one of which is DAP.

The Education Alliance at Brown University in the United States has produced the following books:

Trumbell, E. & Pacheco, M. (2005). The teacher's guide to diversity: Building a knowledge base. Volume 1: Human development, culture and cognition. Providence, RI: Brown University.

Trumbell, E. & Pacheco, M. (2005). The teacher's guide to diversity: Building a knowledge base. Presenter's manual. Providence, RI: Brown University.

These are available on line and can be downloaded at the following link:

http://www.brown.edu/academics/education-alliance/publications?keys=Teacher%27s+guide+to+diversity&subject%5B%5D=97

Finally, there is a wonderful video on 4 babies developing in 4 different parts of the world at http://vimeo.com/30328533. Watch it and share it with your students.

Student tasks

A number of tasks follow which you could use with your students. Make your selections, and integrate the activities with inputs derived from the work you have done to this point.

Student Task 1: Listen to the views of two education lecturers

Video's on disc

Dr Guilietta Harrison – 2 - Stretching the child
Prof Michael Joseph – 52 – Not setting ceilings

1. These 2 videos also show the two education lecturers, one of whom has extensive experience teaching in the Foundation Phase. Both give their views on the dangers of some interpretations of DAP. As you listen, make notes on their views, trying to clarify for yourself what they have said. Discuss your thoughts about what they say with a fellow student.

One of the main criticisms of DAP is that it takes too little account of the differing cultural contexts of learners. The next two activities give you an opportunity to think about these. They are based on extracts from the article referred to in the reading above: Dasen, P.R. (2011). Culture, cognition and learning. In: J.B. Nsamenang & T.M.S. Tchombe (Eds.) *Handbook of African educational theories and practices: A generative teacher education curriculum*. Bamenda, Cameroon: Human Development Resource Centre (HDRC).

Student Task 2: Think about your own cultural context

The diagram below shows the way in which the context influences a child's development. You will see that there are layers of contextual influence. Different aspects of the context interact with each other within and across the layers. Look at the diagram carefully and discuss the questions that follow.
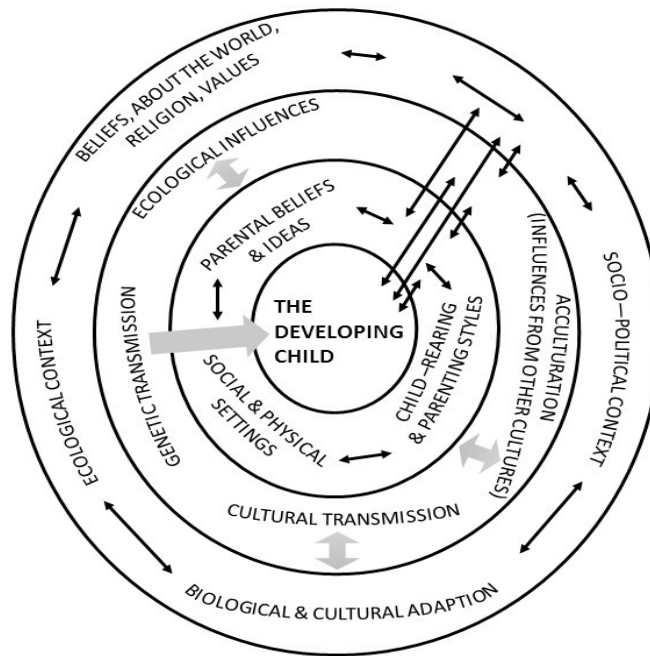
14 A Framework for cultural human development (adapted from Dasen 2011:162)

1. Think about ways in which your own cultural context influenced your development, and compare this with the situation of the learners you teach or are likely to teach in future. Start by considering the social context and physical environment:
   a. In what setting did you grow up (A city, rural area, farm, squatter camp; mountainous, seaside, an apartment etc.)?
   b. What did you experience and learn from your surroundings?
   c. What did you experience and learn from the people around you?
   d. How does this differ from the surroundings your learners' might have experienced?
   e. Do your learners all come from similar backgrounds, or are there large variations between them in terms of the families and settings they come from?
   f. How are these variations likely to influence them in different ways?

2. Now think about the child-rearing customs, values and beliefs you were exposed to:
   a. What were the customs and styles of child-rearing which your community and your parents believed in?

b. What were the rules of the home; the things you were required to do; the things you were punished for?

c. How does this differ from the child-rearing practices experienced by the learners you teach or are likely to teach in future?

d. How is this likely to influence your learners' development?

3. Finally, think about the heading 'Parental beliefs and ideas':

a. What were your parents' religious and cultural beliefs, and the values which went along with them?

b. How did these affect your growth and development, as a child?

c. What are the religious and cultural beliefs and values of your learners' parents likely to be?

d. How is this likely to influence your learners' development?

If you are interested, go on to consider the broader context in which you (or your current or future learners) grew up: the world beyond the family and the community: and nation and wider world to which you (or they) belonged (e.g. Apartheid and post-apartheid South Africa; the changes in the world since globalization and the internet).

Student Task 3: Read about Culture and Cognition

In this activity you will read an article about culture and cognition, extracted and adapted from Dasen (2011, pp. 165-166).

1. Read the questions below.
2. Read the article on 'Culture and Cognition' carefully. The steps outlined below may help you.

Academic skills
- Read the extract once, trying to get a general idea of what it is about. Don't worry too much about particular words or sections you don't understand.
- Before you read the extract below for a second time, go through the questions listed below, making sure that you understand them.
- Now read the passage a second time, underlining important points, circling new words, and looking for answers to the questions. Make notes on these answers.

Questions
1. In which country and continent did Dasen do his research?
2. Whose theories was he testing?
3. What general conclusion did he reach?
4. What cultural differences did they find between Baoule babies and French babies?
5. What makes it possible for certain children to develop a particular skill faster than others?
6. What does this suggest to you about the development of literacy skills with children in your class?

Culture and Cognition

(Extracted and adapted from Dasen (2011, pp. 165-166))

Infancy: Sensori-Motor Intelligence

My research team and I started our own research in Africa with a longitudinal study of sensori-motor intelligence among Baoulé babies in Côte d'Ivoire (Dasen, Inhelder, Lavallée, and Retschitzki, 1978).

> *Sensori-motor:* Piaget described children aged 0-2 as in the sensori-motor stage when they use their senses and physical actions to learn and develop.

What we found was that the development of the sub-stages that Piaget had observed in his own three children was essentially the same in the village of Kpouebo as they are in Switzerland or in France. Other research in Africa and elsewhere came to the same conclusion.

However we did find some cultural differences as well. Baoulé babies showed a significantly faster development than French norms on some of the tasks. … This was the case notably with the use of an instrument to reach for a distant object. In this situation, the baby sits on the mother's lap in front of a table, and an interesting object is placed on the table out of reach. Instruments such as a toy rake and a ruler are provided, should the baby wish to use them for pulling on the object (with the rake) or pushing it in a circular motion (with the ruler).

When we carried out behaviour observations of the daily activities of the same babies, we observed that they often had an opportunity to practice this skill; they were allowed to play with whatever was within their reach, including objects that Western mothers would consider as too dangerous, tools such as a knife or a cutlass, and they often used these as instruments. On the other hand, Baoulé babies often showed frustration when their mothers were prevented from reaching for the desired object to give it to them immediately, and some babies even pushed the mother's arm as if it were a (social) instrument.

Other studies on psychological development in infancy similarly show a direct link between the rate of motor development and the opportunity for practice, and this in relationship to parental ethnotheories and childrearing practices. For example, in many parts of Africa (cf. Barry and Zeitlin in this volume), sitting alone and

> *Ethnotheory:* cultural beliefs about children's learning.

walking are considered to be important developmental landmarks, are actively encouraged, and occur on the average three months earlier than in France, while crawling is usually discouraged and is hence developed later.

Student Task 4: Listen and think about cultural variations

Video's on disc

Prof Michael Joseph
56 - An African game, Masiketlane
59 - Private speech

Michael has done some work of his own on the possibility of cultural variations in developmental stages.

1. Watch the Video clips 56 and 59 to hear what he has to say about this.
2. Discuss with a colleague or fellow-student what you have heard. Share your experiences and views about cultural variations in children's developmental stages.

Key concepts used in this section

- social, cultural and economic context
- child-rearing practices
- conceptions of childhood
- poverty
- alien practices
- cultural embeddedness

References

Ball, J. & Pence, J.R. (1999). Beyond developmentally appropriate practice: Developing community and culturally appropriate practice. *Young Children International*, 54 (2), 46-50.

Dasen, P.R. (2011). Culture, cognition and learning. In: J.B. Nsamenang & T.M.S. Tchombe (Eds.) *Handbook of African educational theories and practices: A generative teacher education curriculum*. Bamenda, Cameroon: Human Development Resource Centre

Woodhead, M. (2006). Changing perspectives on early childhood: Theory, research and policy. Background paper prepared for the Education for All Global Monitoring Report 2007 Strong foundations: Early childhood care and education. Geneva: UNESCO.

Section 4: The role of play in children's development

The belief that play is central to young children's development is widespread amongst ECE practitioners. For example, one of the NAEYC's principles of child development is that 'Play is an important vehicle for developing self-regulation and promoting language, cognition and social competence' (Copple and Bredekamp, 2009). The organisation also claims that by observing children's play and interaction we learn about their interests, abilities and developmental progress. Similarly, the Eastern Cape Department of Education states in its Grade R Guideline document (2008), 'In Grade R learners LEARN THROUGH PLAY.' In a related document, the Provincial Department reiterates, 'Children learn while playing. Play should form the heart of every activity of the daily programme as learners learn by playing, moving and exposure to good language. It develops the vocabulary, language comprehension and problem-solving strategies' (2013: 1).

> **Reiterate:** to repeat a statement in order to make your meaning as clear as possible.

ECE practitioners place particular value on **pretend** or **make-believe play**, especially in kindergarten, (Grade R). For example, Copple and Bredekamp (2009: 200) claim that in kindergarten:

> *Play, particularly complex dramatic or make-believe play, is a crucial vehicle allowing children to develop and practice self-regulation skills. Such play allows children to gain understanding of their emotions, as well as the feelings of others, as they act out situations that induce strong emotions and feelings. It also provides practice in remaining within a prescribed role and play scenario and in establishing, negotiating and following their own rules – and thus it promotes self-regulation skills more powerfully than adult-directed play.*

> **Prescribed:** determined by rules.

The national Department of Education's Foundations for Learning Campaign included 'pretend play' in its list of different types of play that should be included in the Grade R curriculum. The Department (no date, no pagination) claimed that, 'Pretend play helps children to learn to think abstractly and to look at things from someone else's point of view. Pretend play is also connected to early literacy, mathematical thinking, and problem-solving.' These ideas have been incorporated by the Department of Basic Education into the Foundation Phase CAPS documents.

These beliefs about the efficacy of play are rooted in the work of psychologists such as Piaget and Vygotsky. Vygotsky believed that the influence of play on children's development was enormous. He claimed that, through imaginary play, children from the age of about 3 are able to impose their own meaning on objects, for example, a child can pretend that a broomstick is a horse and 'ride' around on it. The child is motivated by engagement in the play to do this. Vygotsky believed that play created the condition 'in which the child begins to act independently of what he sees' (1978), an important step towards abstract thinking. Vygotsky, also claimed that imaginary play gave children the opportunity to plan and to develop self-regulation by voluntarily and deliberately observing the rules of behavior of the imaginary game. Piaget, on the other hand, saw play as something which tells us about children's cognitive development rather than something which drives it; imaginary play shows that children are beginning to

> **Efficacy:** the ability of something to produce the right result.

separate an idea from its referent (an object from its label). In this view, play is one of many experiences that may contribute to children's development.

Despite the strong claims advanced for the role of play children's development, doubts about its educational value have been expressed in recent years. In part this is because of concerns that schools are failing many children and the consequent demand that evidence is provided for current pedagogical practices. Thus far there is little quantifiable evidence that children benefit from play in educational settings (McLane 2003). Recently, the NAEYC has posted a report on its website referring to a systematic review carried out by Lilliard et al (2012) on the impact of pretend play on children's development. Although Lilliard et al report that 'there is little evidence that it has a crucial role', they point out that this may be because of the methodological weaknesses of existing research. They therefore conclude that, 'The hands-on, child-driven educational methods sometimes referred to as "playful learning" (Hirsh-Pasek et al., 2009) are the most positive means yet known to help young children's development' (Lilliard et al 2012: 27-28).

Advanced: put forward.

Systematic review: a summary of all the research that has been done on a topic.

Another source of doubt is the realization that although play – including pretend play – probably occurs in all cultures, cultural values and socio-economic conditions shape the way in which play is expressed and the value that is attached to it.   One should be cautious therefore in advocating particular forms of play for inclusion in the school curriculum.

Research also suggests that in natural contexts, imaginary or pretend play is relatively rare in comparison to other play activities (Singer et al 2009), although it is more likely to occur amongst urban children and those of higher socio-economic status (Gosso et al 2007). A study of play in 16 different countries revealed the impact of electronic media on children's play. In this study, interviews with mothers indicated that when children had free time, most of them spent it watching television (Singer et al 2009).

Socio-economic status: a person's income and social position (e.g. job).
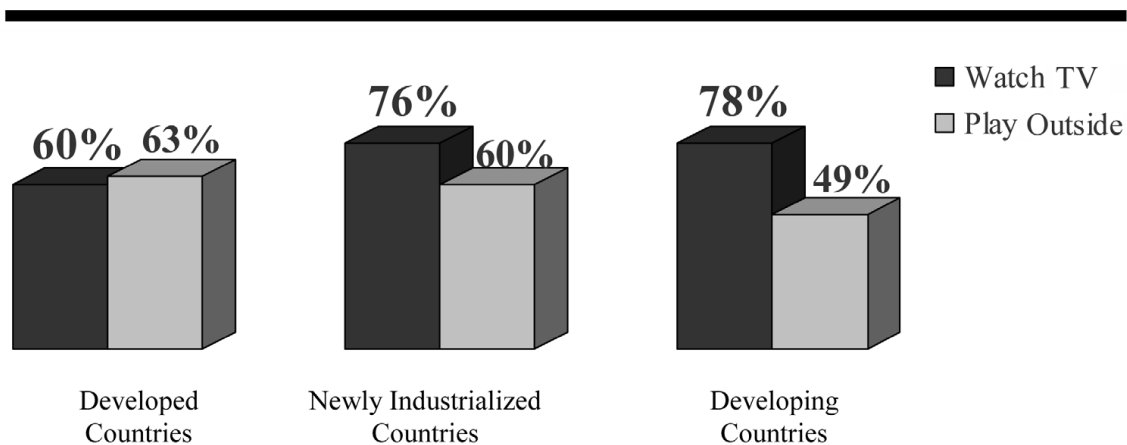
Figure1: Television Viewing and Outdoor Play by Countries Economic Development (from Singer et al, p. 295)

Figure 1 above shows that in developed countries, such as France and the USA, children spend slightly more time (63%) playing outside than they spend watching TV (60%), whereas in newly industrialized countries, which included South Africa, and developing countries, such as Pakistan and Morocco, children spend quite a lot more time watching TV (76% and 78%) than playing outside (60% and 49%).

Reflection

Think about the findings reflected in the graph. Does your experience confirm what the findings suggest? Why do you think children in countries like South Africa spend more time these days watching TV than playing outside? Share your thoughts and feelings about this.

Enrich your understanding

Readings

The following articles research play in different communities and in different countries.

Reflection

Think about the researchers' methods and findings, making brief notes if you find this useful. These examples of researching play may give you insights which will assist your students with their small research task (see below).

Gosso, Y., de Lima Salum e Morais, M. & Otta, M. (2007). Pretend play of Brazilian children: A window into different cultural worlds. *Journal of Cross Cultural Psychology*, 38, 539-58.

Singer, D.G., Singer, J.L., D'Agostino, H. & Delong, R. (2009). Children's pastimes and play in sixteen nations: Is free play declining? *American Journal of Play*, 1, 283-312.

The first article above studied children's pretend play in different communities in Brazil: a traditional Indian community, a sea-side community, and three urban communities with different socio-economic status. They used ethnographic methods, where the researchers stayed for long periods in the community, observing and participating. The research reported in the second article interviewed 2 400 mothers in 16 countries, over the phone or face-to-face, about their children's leisure activities.

Read the views of Vygotsky's on play; he has been one of the strongest influences on educational thought on this topic.

Vygotsky, L. (1978). The role of play in development (pp 92-104). In Mind in Society, (Trans. M. Cole). Cambridge, MA: Harvard University Press. Downloaded 15.12.2014 from: http://www.colorado.edu/physics/EducationIssues/T&LPhys/PDFs/vygot_chap7.pdf

Finally, Lilliard et al's extensive review of the literature on the impact of pretend play on children's development is enlightening, as it shows that there is no proof that it plays an essential role, but concludes that it is nevertheless valuable:

Lilliard, A.S., Lerner, M.D., Hopkins, E.J., Dore, R.A., Smith, E.D. & Palmquist, C.M. (2012, August 20). The impact of pretend play on children's development: A review of the evidence. *Psychological Bulletin.* Advance online publication. Doi: 10.1037/a0029321.

Student tasks

A number of tasks follow which you could do with your students. Choose those which you think are appropriate, and integrate them with the work you have to this point, and any other lecture notes or readings you might have.

Student Task 1: Read Tina Bruce's views

The following is part of the transcription of an interview with Tina Bruce, the Honorary Visiting Professor at the University of Roehampton, who received a Commander of the Order of the British Empire (CBE) for her work with children. She was interviewed by *Nal'ibali,* a South African organization promoting reading among young children. You may have seen their supplements in various South African newspapers. If you have not, look out for them, and make a collection of them for your children, and your class. You can read the whole article by following this URL: http://nalibali.org/individuals/tina-bruce-promoting-power-play/

Transcription: an exact written version of an interview.

Before your read the article, look carefully at the following questions. After you have read the article, try to answer them in writing, or discuss them with a colleague or fellow-student.

1. What are Tina Bruce's main points about the importance and value of play? Limit yourself to 4 main points.
2. What different kinds of play does Tina mention?
3. What suggestions about the links between play and stories does she make?
4. Which of her ideas would you like to use in your context?

Promoting the power of play

(extracted from *Nal'ibali* and Tina Bruce, July 21st, 2014)

Q: Prof. Bruce, tell us about your "Theory of Play"?

Prof. Bruce: Play helps children to sort out their feelings, their thoughts, and to show off physical competencies acquired. It is not so much about new learning. Instead, play is about wallowing in, reflecting upon and applying what has already been learnt. It is a way of bringing together the learning achieved. It is sometimes called an integrating mechanism. It orchestrates learning. We talk of being a "together" person. That is what play helps the child to be. Children use stories we tell them to develop their pretend play. It helps them to create their own stories, to imagine and to function at their highest levels.

> *Wallow in:* (informal) to immerse yourself in something.

> *Orchestrate:* to arrange or organise something.

In play, children are autonomous, (knowing what they can do without help, and how to get help if they need it) and they show self-discipline and team spirit, in order that the play can continue to flow. Adults need to support and encourage play, but this means they must not take it over and make all the decisions! Everyone involved in the play will have a personal play agenda, and each is important. The skill lies in bringing these together. Making up stories together helps this aspect of pretend play, and pretend play helps children to read stories and to enjoy them, as well as creating new stories.

Q: How can 'play' transform children?

Prof. Bruce: Play transforms children because it helps them to function beyond the here and now. They can become involved in more abstract thinking about the past, using the past, and into imagining the future, or alternative ways of doing things. It helps them to problem solve, and to experiment. It helps them to work out what they think and feel. They can find out how it feels to be a 'baddie' or 'kind' or 'selfish' or how a policeman might feel, or a teacher, or a child. Putting yourself in the shoes of someone else is what pretend play does, and that is important in understanding others, and acting wisely. Play also transforms the physical self. Running, hopping, jumping can be done in many ways, and experimenting with physical prowess is an important part of play. (...)

> *Prowess:* great skill in doing something.

Q: We associate playing with toys. But toys can be expensive – are there other things we can bring in to play?

Prof. Bruce: No-cost to low-cost materials such as pebbles and stones, small sticks, make wonderful toys for children, as well as cast-off pieces of material that can be twisted with a rubber band or piece of string or ribbon tied around the material to form a head and a flowing robe for the 'doll'.

You could also put sand in a bowl that can be dampened with a little water, and get children to draw patterns and pictures in the sand with a stick. Clothes pegs make wonderful dolls, wearing clothes made of old bits of material, or paper. Boxes make good building materials, for houses and towers (also great fun to knock down). Chairs can be put in a circle and a sheet can be hung over the top to make a cave or den. Pretend picnics can take place in the den using empty bottles and cartons and sticks for cutlery, and cardboard boxes can be torn or cut up to make 'food'. A village can be made from the boxes, too; children can find bits and pieces to make the furniture or to illustrate a favourite story in this way.

Found at http://nalibali.org/individuals/tina-bruce-promoting-power-play/ on 6 March 2015 at 19h20

Student Task 2: Watch children playing (1)

Video links (PRAESA video - Playing school)

1. For this activity you will watch two video clips. The first is a video on play made by the *Project for Alternative Education in South Africa* (PRAESA). You can find the video on You Tube at the following link: https://www.youtube.com/watch?v=ty2YJrALlf4 or: https://www.youtube.com/user/TheNalibaliChannel/

2. Before you watch the PRAESA video, read the following questions.
   a. What kinds of play are shown in the video?
   b. What important points are made about play? Are these the same as those mentioned by Tina Bruce, or different?
   c. What points are made about imaginative (pretend) play?
   d. What roles do the children in this video take on in their imaginative play?
3. After you have watched it, write down your responses to the questions, or discuss them with a colleague or fellow-student.

Video on disc

Eastern Cape children - 23 - Playing school

4. Next, we suggest you watch a video from the disc which shows a group of children in a rural environment engaged in pretend play about school. Before you watch it, read the following questions.
   a. What similarities do you see between the role-playing of this group of children and the group in the PRAESA video?
   b. What differences are there? How do the children in each group view school?
   c. Why do you think particular children adopt particular roles?
   d. What does their play (in both videos) show about their developing identities and views of the world?

e. Do you see differences in the kinds of play girls and boys engage in, and the roles they adopt, in the two clips? Are there differences related to their different contexts: rural/ urban; higher and lower socio-economic class?

f. Are these children similar to children you know, in the kinds of play they engage in? Discuss similarities and differences.

5. After you have watched the video clip, and maybe watched the other one again, write down your thoughts about these questions, or discuss them with a colleague or fellow-student.

Student Task 3: Read about Masekitlana

In Section 3, you heard about Michael Joseph's work on the possibility of cultural variations in developmental stages. The next passage (part of a much longer article) tells more about the game he referred to. He carried out research on this with his partner, Esther Ramani. Before you read the passage, read the following questions. Think about them as you read.

Questions
1. What are the rules of the game Masekitlana?
2. What are the features of pretend play which Masekitlana displays?
3. What is its unique feature?
4. How do children learn the advanced skill involved in this game?

Masekitlana

… Mapelo writes, based on her memory of her own childhood play, as follows:

Masekitlana is a story-telling game in which the narrator uses stones as characters to enact a story, which often includes a complex plot and conflictual situations leading to a satisfactory resolution. Each time a character speaks, the stone representing the character is struck on the ground. Girls usually sit in a circle and take turns telling a story. The game is frequently played by young girls between the ages of 4 and 15, with younger children, both boys and girls, being part of the audience. …

Rules of the game and rules of symbolisation
Mapelo points out that although "the stories are not planned" and "the narrator just goes with the flow as she plays along", there *are* rules. During the monological performance the audience is not allowed to interrupt with questions or

> *Monological:* involving a long talk by a single speaker.

comments (according to Mosima, one of our informants). But according to Mapelo "the audience is allowed to ask and comment during the game but they are not allowed to tell the narrator what to say next or how the story should end". This rule of non-interruption appears to flow from the centrality of the monological role play which

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ensures that the player, and not the audience, is centre stage. The audience tends to obey the rule because among them are aspiring performers queuing for their turn.

Mapelo asserts:

For instance some children prefer to only observe, but others want to play all the time. It is only fair for these that they be given a chance, but supposing I as a player go and do something else, they'll be very angry. The rule-breaker could also be punished by deliberate interruptions when her own turn came. (Mapelo interview, July 27, 2011).

This *quid pro quo* expectation arises from the unstated view 'I listen to your story; you have to listen to mine'. …

> **Quid pro quo:** something that you do in exchange for something else.

However, these are not the only kinds of rule. There are rules that relate to matching symbol to reality. A drunken man for instance must be role played as staggering and speaking in a slurred voice. A mother must sound like a mother and behave like one. A child must be mimicked through a high-pitched, squeaky voice etc.

Bigger stones are used to represent older people and the smaller stones younger children. Sticks are also used to represent (weak) male characters in the story. The sticks in this case are chosen because they are easily broken. The female character, usually a stone … will sometimes crush the stick and the female audience will be cheering with victory (Mapelo interview July 27, 2011).

She also describes choice of shapes, textures and colours of stones to represent characters: smooth, beautiful stones for young women, for instance. The correspondence is not only between suitable objects to represent characters, but actions to represent emotions related to how a female player feels about how men treat women in the society they observe around them. …

> **Correspondence:** a connection between two or more ideas or facts.

It is clear from the above account that Masekitlana is an advanced form of sociodynamic role play or pretend play. It has most of the essential features of pretend play that

> **Sociodynamic:** causing or producing change in society or social group.

characterises Western urban middle-class children's pretend play – imaginary situations represented through role play, use of symbolic resources such as stones for characters, gestures to represent actions and emotions, and improvised language used in narrative fashion. …

[It is] a multi-staged, multimodal game of a complex kind. Its unique feature is the extended monologue, a feature protected by child audiences and players through the rule of non-interruption that is enforced

> **Multimodal:** involving different modes of communication - gesture, words and other communicative resources.

during performance. The high level of competence that monologue demands of players explains why novices (preschoolers) go through the sequence of being 'recruited' as part of an audience where they observe the older children perform, retreat into solitary play where they rehearse and finally emerge as players at a later age. The most advanced players are adolescents.

Extracted from:

Joseph, M., Ramani, E., Tlowane, M. & Mashatole, A, (2014). Masekitlana re-membered: A performance-based ethnography of South African black children's pretend play. *South African Journal of Childhood Education | 2014 4*(1): 17-41 | ISSN: 2223-7674 |© UJ)

You can find the entire article on the following website: http://sajce.co.za/index.php/sajce

Student Task 4: Watch children playing (2)

Video's on disc:

Eastern Cape children
21 - Clap and chant (1)
22 - Clap and chant (2)
24 - Skip and chant
25 - Skip the months of the year
26 - Raps: Chakalaka and Gobbling Death
27 - Isixoxiso

1. Think about some of the things you know and have learned about play:
   a. List as many different kinds of play as you can.
   b. List the kinds of learning that can take place through play (Look back over the readings and discussions you have had).

2. For each of the video clips you watch, answer the following questions:
   a. How would you describe this kind of play?
   b. What ages and genders are taking part in the play?
   c. What kinds of learning and development are taking place and being reinforced as the children play?

3. For the first 2 videos (21 and 22), think about the differences between what is happening in the two clips. What are the reasons for the differences?

4. For videos 24 and 25,
   a. Think about what is being learned about rules and self-regulation.
   b. Try to write down the words of the skipping songs and chants in isiXhosa.

c. Think about the mix of children involved here: small and bigger; boys and girls. How does this mix contribute to learning and development?

5. For videos 26 and 27,
   a. Think about the knowledge and skills the children are demonstrating and practising.
   b. Think about what they know and are learning about values, and about the nature of human existence.
   c. In Video 26, a TV is playing in the background. What are your thoughts about this?
   d. Compare what is happening in Video 27 with the article on *Masikitlana*. Discuss your own experiences with this kind of game.

Student Task 5 and assignment: Mini-research project

Carry out your own research into children's play and how learning takes place and is reinforced through it. If you are a practicing teacher, you could follow the suggestions below. If not, think about a way of adapting the project to explore the play activities of your own or neighbouring children.

Preparation
1. Think about a key question you want to explore, e.g. "What learning happens outside, in the school grounds?"
2. Think carefully about your method, and procedures. You must be very clear about how you are going to find answers to your question.
3. Make sure that you (and/or your learners) have some way of recording your findings. This could be a pen and paper, or a cell phone to take photos or videos, and record words, songs or chants.

Suggestions for collecting data
1. Ask your children what games they play when they are in the school grounds.
2. Tell them you are interested in any skipping, jumping, or pretend games they play, and words or songs that go with them.
3. Ask them if they would invite you to observe a game being played.
4. If you have a recorder you could record what they say, or chants or songs they sing.
5. Ask your learners to help you write the words of the song/chant, or a description of the game and its rules on a large sheet of paper after they have demonstrated the game to you.

Using your findings as a learning resource
1. Think of some ways to use your findings as a resource for learning in your class.
2. You could write each chant on a page, and make a little book for learners to read.
3. You could ask your learners to draw pictures of the games they play. Choose a few good drawings, write a sentence or two under each one and make them into a book.

4. Use the words of the chant to play reading games: Working with a partner, children look for all the words starting with 's', or starting with the same letter as their names.
5. Write a list of words that are 'new', that learners are not sure how to read.

(Student Task adapted from UFH DEP, Umthamo 10, Learning about Learning: Learning at school)

Assignment

Write a report on how you carried out your research.
1. Describe your preparation: your question, your method and your equipment.
2. Describe the process: what happened.
3. Describe your findings: what kinds of games did your learners tell you about, and what games did you observe and record.
4. Link your findings with what you have read and learned about play.
   - What kinds of play were common? (Compare with readings and discussions.)
   - In your view, what kinds of learning and development were taking place and being reinforced through your children's play? Present evidence, where you can. (Compare with what you have read and talked about.)

Key concepts used in this section

- Pretend (imaginative) play
- Early literacy
- Mathematical thinking
- Problem-solving
- Other perspectives
- Abstract thinking
- Rules of behaviour
- Self-regulation
- An idea and its referent
- Indicator
- Driver

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Section 5: Identity, culture and language

Who am I?
Is it OK to be who I am?
What is my place in this world?

The construction of a positive identity is central to children's development. It is important that children are confident, that they see themselves, their families and communities in a positive light.
A distinction is sometimes made between *personal identity* and *social identity*.

Personal identity refers to a child's sense of their own individuality and uniqueness – how they are special: different from other people. Social identity refers to the child's sense of belonging to a family, peer group, community or culture – how they are the same as others. The United Nations Convention on the Rights of the Child also affirms every child's right to a *legal identity*, established when the child's birth is registered.

Children play an active part in constructing their identities. A child comes into the world with an emergent identity, with potential characteristics. The society into which children are born also ascribes identities to them, such as 'male/ female'; 'black/white'; Catholic/ Islamic; 'coconut'; *Makwerekwere*; poor; English; *Amaqaba*. Such 'labels' can carry positive or negative connotations. In South Africa, during the apartheid years, the divisions defined by the state were very rigid, and South Africans are still profoundly affected by them.

> *Emergent:* in the early stages of development.

> *Ascribe:* to believe that someone or something has a particular quality.

Through interaction with family, peers and community members, children develop a sense of who they are and who they might become. Depending on the values and sense of identity of those around them, they may learn to see certain people and groups as 'other', not part of 'us', inferior, or superior, or they may be able to build a sense of more common South African or human identity including children from a number of ethnic, language and socio-economic groups. People who study identity are generally agreed now that although each individual works hard to build a coherent identity, our identities are fluid and 'multiple', changing somewhat as we move from one context to another and associate with different people.

> *Fluid:* likely to change.

The social, cultural and geographical context in which children's social identity is constructed impacts strongly on its development. Even young children occupy a number of roles: son, daughter, brother, sister, friend, pre-school learner, Grade R learner, member of a Sunday school or a madrassa, and each area in which a child interacts can be said to have its own 'sub-culture'. Children may be involved in different activities with peers and adults as they take on different roles. Through the interactions that occur in these activities they acquire different values, attitudes and beliefs. The activities and attitudes – or *practices* - associated with being a daughter in a rural family in the Eastern Cape are different from those of a daughter growing up in Johannesburg, and again there would be differences depending on whether she lived in Sandton or Soweto. From a child's point of view, a daughter is what a daughter does, and particular understandings of this identity would be learned from the practices in these different contexts.

Language is vital in the process of identity construction, often mediating it. Children's acquisition of language is closely related to the construction of their social identity. For example, the mother communicates attitudes through tone and gesture; the child infers meaning from this and acquires these stances. Children are thus socialised into how they should be and how they should think about themselves and others around them.

> *Mediate:* to affect or influence the development of something; to help it come into being

> *Socialised:* taught to behave in a way that is acceptable to their society

Most children are exposed to and use different languages, dialects and accents in the different contexts and with the different people with whom they interact, e.g. home and school, with grandparents, teachers, peers at school, neighbourhood friends. They become part of the on-going process of constructing the identities of themselves and others through what they say, which has certain effects and conveys specific attitudes. For example, in the playground at school a child may try to become a member of their isiZulu-speaking peer group through joining in the play. However, the child may be rejected by the other children because of the way she speaks and looks, and labelled '*Makwerekwere'*. This may consolidate the identity of the group as 'belongers' but exclude the child who is 'different', constructing his or her identity as that of an outsider or foreigner. It is in such contexts, that *practices*, *identity* and *access* are in tension. The excluded child may choose to change the things that mark her as a foreigner, for example her accent, in order to be accepted in the group. This may involve rejection of some aspect of her identity.

> *Dialect*: a variety of a language spoken in a particular area.

> *Accent:* a way of pronouncing a language.

South Africa is a multilingual country in which the majority of children grow up speaking more than one language. Bilingual children have more resources to draw on in the construction of their identities, but these languages have different kinds and degrees of power and status. English is an international language that is used extensively in education and commerce. People may identify with English for practical reasons, seeing it as a language which helps raise one's status in society. For this reason, parents may choose to send their children to English medium schools. In these schools, the linguistic identities of children may be affirmed or rejected.

The power of a language may vary in different contexts. For example, in the rural Eastern Cape most children in the Foundation Phase learn through the medium of isiXhosa. However, in an area such as Mount Frere children may speak *isiBhaca*, an Nguni variety or dialect – some would say a language - at home. Thus in the home and community, *isiBhaca* may be the dominant variety, but when children come to school they have to learn the standard form of isiXhosa. In such contexts, teachers have the complex task of developing multilingual identities. The teacher has to encourage children to see themselves as confident and competent speakers of three languages – *isiBhaca*, standard isiXhosa and English. She has to help them to take ownership of the languages and construct a multilingual identity for themselves.

Migrate: go to live in another area often for employment.

People migrate in and out of places in South Africa, even small towns such as Mount Frere. So a child may enter a primary school speaking an urban variety of isiXhosa from Port Elizabeth or Cape Town; another child may speak *isiNdebele* or *Chishona*. *IsiBhaca* speakers may use language to include or exclude these children. The challenge for the teacher is to ensure that her class is inclusive of the identities of all the learners.

Enrich your understanding

Brooker, Liz and Woodhead, Martin eds. (2008). Developing Positive Identities: Diversity and Young Children. Early Childhood in Focus (3). Milton Keynes: Open University.

This book gives a good overview of what is involved in children's identities, and the role of the teacher in developing positive identities in her learners. You can download your own copy of the book from: http://oro.open.ac.uk/16988/1/ECiF3_Eng_as_published.pdf

The Education Alliance at Brown University in the United States has produced the following books:

Trumbell, E. & Pacheco, M. (2005). The teacher's guide to diversity: Building a knowledge base. Volume 2: Language. Providence, RI: Brown University.

Trumbell, E. & Pacheco, M. (2005). The teacher's guide to diversity: Building a knowledge base. Presenter's manual. Providence, RI: Brown University.

These are available on line and can be downloaded at the following link:

http://www.brown.edu/academics/education-alliance/publications?keys=Teacher%27s+guide+to+diversity&subject%5B%5D=97

Student tasks

Student Task 1: What do we mean by 'identity'? How is identity formed?

1. Think back to your childhood.
   a. What were the different roles which you played, the different contexts in which you interacted, and the different languages you spoke, as a ten-year-old?
   b. What did it mean in your context to be a daughter (or a son)?
   c. What did it mean to be a learner?
   d. What did it mean for your teacher to be a teacher?

2. Now think of a child you know now, who interacts in very different contexts from those you were familiar with as a child.
   a. What roles does he/she play? In what contexts does he/she interact? What languages does he/she speak?
   b. What does it mean in his/her context to be a daughter /a son/ a learner?
   c. What does it mean for his/her teacher to be a teacher?

3. Brainstorm in groups:
   a. What do we mean when we talk about someone's 'identity'?
   b. How would you describe your own identity?
   c. How is it affected by the context in which you grew up and in which you live, and by the languages which you speak?

4. Discuss the following quotation. How do you think the context in which children grow up affects their beliefs about what they can do and who they can become?
   > *The young cannot pull themselves up by their own bootstraps. It is primarily through observing, playing and working with others older than themselves that children discover both what they can do and who they can become – that they develop both their ability and their identity.* (Bronfenbrenner quoted in Brooker & Woodhead 2008)

Student Task 2: Read about language, culture and identity

1. Read the passage below carefully, using the academic skills you were introduced to earlier.
2. Read through the questions below before you start reading the passage, so that you can be thinking about answers as you read.
   a. Brian Ramadiro describes two approaches to the connection between language and culture. What are they?

b. What point is illustrated by the fact that the Inuit have many words to describe different kinds of snow, and Xitsonga-speaking pastoralists have many words to describe the different features of cattle?

c. What problems does Ramadiro have with the traditional approach to the connection between language and culture?

d. What factors does he mention which play a role in identity construction?

e. In what ways has the passing of time changed the relationship between language, culture and identity?

f. How would you summarize Ramadiro's view of the relationship between language, culture and identity?

3. Once you have finished reading the passage, try to answer the questions, making notes of your answers, or discussing them with a colleague or fellow-student. You may need to re-read parts of the passage as you formulate your answers.

Language and identity

Extracted from ***African languages in the print media***[3]

Brian Ramadiro

Of the three aspects of language discussed here, the connection of language to culture is probably one which many people have strong opinions about. To simplify: there are essentially two sets of approaches to this connection. In the first group are traditional approaches that take it that there is a direct connection between language on the one hand and cognition and cultural behaviour on the other. The argument is that languages co-evolve with cultural and social systems. To illustrate: Inuit speakers who live in the Northern American Arctic have 20 to 50 different words for different kinds of snow. The reason for this is that snow is central to the Inuit speakers' way of life. Accordingly, an Inuit speaker perceives and acts in relation to snow in a very different way from the way a Xitsonga-speaking pastoralist in Southern Africa would. The Xitsonga pastoralist, by contrast, has just one word for snow but many words for different kinds or features of cattle, because cattle are central to a pastoralist's way of life.

Co-evolve: develop alongside something else.

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[3] A talk delivered at the Association of Independent Publishers' Annual General Meeting at Birchwood Conference Centre, Johannesburg, 9 September 2013.

There are many obvious problems with this approach. The main one is that most of us can accept the idea that a language can influence the way we perceive and relate to the world, but I don't think many of would accept the proposition that language alone, or evenly mainly, determines the way we perceive the world. The traditional approach is based on the assumption that languages are discrete entities and communities are cultural islands sealed off from one another. The Inuit languages, for instance, are made up of many different dialects, even though the speakers of these languages live in the same physical environment. The dialects of Inuit don't have the same number of words for snow, but it would be absurd to suggest that because of differences in dialect the speakers of Inuit think and relate to snow in significantly different ways.

Proposition: a carefully considered opinion.

Assumption: something that you believe is true though you may not have proof for it.

Discrete entities: separate from each other.

In addition, the traditional approach doesn't deal well with bilingualism or multilingualism. The approach leads to the simplistic conclusion that only because a speaker is bilingual or multilingual the speaker is by definition also bicultural or multicultural. Language is a proxy for culture.

Simplistic: treating difficult subjects in a way that is too simple.

Proxy: something you use to represent something else.

Newer approaches problematize language, culture and the connection of language to culture. These approaches show that natural or spoken languages are internally diverse, consisting of named and unnamed dialects. In the traditional view, isiXhosa, for instance, is thought to comprise the following *named* dialects: isiThembu, isiMpondo and isiHlubi, which supposedly correspond to the abaThembu, amaMpondo and amaHlubi sub-cultural groups of an overarching isiXhosa culture.[4] This sort of thinking ignores that named dialects as well as sub-cultural groups are themselves internally diverse. IsiMpondo, for example, is made up of at least two *unnamed* dialects which we can refer to by the *geographic* areas where they are dominant: the Qawukeni and the Nquza varieties. Simply because we have identified two possible varieties of isiMpondo, that does not necessarily mean we have now also identified two distinct sub-cultural groups, "abaseQawukeni" and "abaseNquza". The relationship between a named language and culture and identity is not a one-to-one relationship. For instance, one may

Problematise: regard as a problem requiring resolution.

Overarching: including every part of something.

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regard oneself as belonging to the Mpondo cultural group and yet speak no isiMpondo but actually speak Sesotho, isiXhosa, isiZulu or just English.

While language is a factor in identity construction, it is not always the main issue and it is not always the most relevant one. How people identify themselves has a lot more to do with history, broader cultural factors and changing ideas about what is culture and identity. For example, Mandarin and Cantonese Chinese, for historical and political reasons, not linguistic reasons, are regarded as the same language, even though speakers of these languages don't understand one another, whereas isiZulu and isiXhosa, two mutually intelligible languages, are regarded as separate languages.

Mutually intelligible: speakers of the two languages can understand each other.

Perhaps in the distant past cultures and identities were built bottom up, brick by brick, from the homestead, village, ethnic group, racial group and to a towering South African culture and identity at the top. However, it must be obvious that this is not how we are socialized and construct our identities in today's world. Again to borrow from Neville Alexander, it is perhaps better to think of the homestead, village, ethnic group and the mainstream of South African cultures as streams from which we draw to construct our own socially situated but unique individual identities. The salience of linguistic, ethnic, racial identities and a South African identity will vary, for example, according to where one is raised and where one goes to school, and will vary according to interactional variables, including topic of discussion, participants in and place of interaction.

Salience: importance, significance.

Interactional variables: factors related to the way in which people interact.

Student Task 3: Insiders and outsiders

Developing a positive self-identity may lead to children rejecting those from other cultural or linguistic groups, e.g. someone proud of being an Afrikaner may look down on those who are not Afrikaners.

1. How could a Foundation Phase teacher ensure that children build a positive identity without excluding others?

Video's on disc:

Ms Stella Mutlane – 34 - Learning to accept one another
Ms Masentle Heyns – 35 - Learning one another's languages

2. In these 2 videos, teachers speak about ways in which they have worked to make children from minority language groups in their classes become more integrated and accepted.
   a. Watch the first video.
   b. Stella speaks of 'teaching them to accept one another'. How do you think she does this? How would you do it?
   c. Watch the second video.
   d. Masentle makes use of the technique of learning one another's languages to help her learners become more 'socially developed'. How might this affect the children's sense of identity? Would you use this technique in your class? Share any ideas you have about adapting or extending such language learning?

Student Task 4: Play, stories and identity

Videos on disc:

Eastern Cape children
23 – Playing school
29 - Intsomi yesilwanyane

Pretend play and story-telling can play a significant role in the identity development of a child. Watch the two video clips.
1. Discuss or think about how identity development is promoted:
   a. by playing different roles in a role play,
   b. by thinking about what the role play shows about life,

    c.   by telling or listening to a story which has different animal characters

    d.   and which ends with a 'moral'.

2. Discuss or think about ways in which Foundation Phase teachers can make the most of play and story-telling to help the identity development of learners.

Student Task 5: The mother tongue and learning

The passage below is taken from Brian Ramadiro's talk which you read from earlier. In it, he discusses the importance of using a familiar language for learning. Here are two questions to think about as you read the passage:

1. Think of some 'real communicative purposes' for using English (see Ramadiro's statement near the end of paragraph 1).
2. What kind of home or community can 'support school learning' (see Ramadiro's statement near the end of paragraph 1)?

Which language for learning?[4]

The essential issue is that a child learns best through a language (s)he knows best and in most cases such a language is the child's home or community language. A child can, of course, learn through what are technically referred to as *second* or *foreign* languages. It would be absurd to suggest that it is impossible to do this. The crucial point is that a child can learn through a second or foreign language, provided that the child knows the language well enough. Knowing a language well enough to learn through it successfully requires a certain level of language infrastructure to support it. English for most South African children is a second language and the

> *Infrastructure:* basic systems and structures necessary to make something work properly.

minimal language infrastructure necessary to learn English and to learn through English includes several elements. First, teachers must be either home language speakers of English or highly proficient second language speakers of English. Second, teachers must be proficient to teach content subjects through the medium of English. Third, the child must be immersed in a home, community or school in which there is a need to use English for real communicative purposes, rather than only for contrived classroom purposes. Fourth and finally, the child must live

> *Contrived:* not natural.

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[4] From Brian Ramadiro's talk delivered at the Association of Independent Publishers' Annual General Meeting at Birchwood Conference Centre, Johannesburg, 9 September 2013.

in a home or community that can support school learning, even if it cannot specifically support language learning. …

As we all know, these minimal conditions do not exist for the vast majority of African language children, but exist only for African language-speaking middle-class children. …

The consensus internationally is that children require:

1. good *teaching of* the first language (or mother tongue) as a subject and *teaching through* the first language (or mother tongue), that is, using the mother tongue as the language for teaching maths and other content subjects for at least the first six to eight years of schooling;

2. good teaching of the second language (in our case, English) from as early as possible;

3. a well-structured and supported gradual transition to learning content subjects through the second language with the support of the first language, during the first six to eight grades, depending on circumstances.

Student Task 6: How does school and language medium affect identity?

Video's on disc:

Prof Michael Joseph
61 - The value of the mother tongue
70 - The mother tongue and higher-order thinking

In these 2 videos, Michael expresses himself on the importance of the mother tongue in learning. Once you have watched the two clips, think about what he says and what Ramadiro says. Discuss your ideas about the following, or write them down:

1. What impact might it have on the sense of identity of an African language speaking child to:
   a. Use the home language for learning in Foundation Phase?
   b. Use English for learning in the Foundation Phase?
2. Would this vary according to the context from which the child comes and the languages with which he/she is familiar? How and in what ways?

Video's on disc:

Ms Nombulelo Gongqa,
41: Roman Catholic primary township school
42: The move to private school in Grade 10

43: Home and school: Private school years
444: Fitting in at university
45: Languages at university
46: My language identity

In these 6 video-clips, you can watch a student at Rhodes University speaking about how it felt to be in an English medium environment, having been brought up in an isiXhosa-speaking home and community, where many people had not been to school and could not speak English. She speaks about:
1. her experience at a Roman Catholic primary school in the township where she grew up,
2. the latter years of her secondary schooling, which took place at a private school in town,
3. her experience at Rhodes.
4. Finally, she tells the interviewer how she would describe her linguistic identity now.

Think again about the questions in Student Task 5:
1. Discuss the differences between Nombulelo Gongqa's experiences in the three learning environments, and the reasons for the differences.
2. What impact did it have on her sense of identity to become fluent in English and to use English for learning?
3. Compare your own experiences with Nombulelo's, and share with colleagues or fellow-students. How would you describe your linguistic identity? How has it been shaped by your schooling?

Student Task 7: Dialect and identity

There is much debate among teachers about how to react to the dialects or non-standard languages which many learners use when they come to school. Watch Video clips 37 and 73 in which Stella and Michael each have something to say about this:

Video's on disc:

Prof Michael Joseph, 73: Non-standard isiXhosa
Ms Stella Mutlane, 37: Children speak 'their own language'

Discuss the following questions, or make notes of your thoughts about them:
1. How would you describe Michael's attitude to non-standard language varieties spoken by learners.
2. How would you describe Stella's attitude?
3. Are these attitudes different? Can they be reconciled?
4. How can a Foundation Phase teacher affirm the language identity of her learners while helping them to learn and to move towards the varieties of language required in the school environment?

Key concepts used in this section

- Identity construction
- Personal identity
- Social identity
- Legal identity
- Emergent identity
- 'belongers' and 'others'
- Cultural context
- Linguistic, ethnic, racial identity
- Multilingual identity
- Language variety, dialect, accent
- Standard form
- Interactional variables

References

Brooker, E. & Woodhead, M. (2008). *Developing positive identities.* Early Childhood in Focus 3: Diversity and young children. Milton Keynes: Open University.

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Section 6: Using developmental milestones and continua

This section is somewhat different from the other sections of this guide. It aims to give teacher educators and students an understanding of the uses of developmental milestones and continua, and some relevant and useful examples. It also offers some practice in using one of these instruments. Student tasks are spread through the text.

Developmental continuum (plural - continua): the sequence of skills a child can be expected to acquire as they develop.

Developmental milestones

Developmental milestones provide parents and teachers with a guide as to what to expect of children at different ages. This involves the construction of norms related to the capabilities of the average child within a certain age range. However, it is recognised that children do not all develop at the same pace, for example, it is quite normal for some children to learn to walk or talk earlier (or later) than other children.

Example 1: National Early Learning Development Standards (NELDS)

The Department of Basic Education has developed milestones for young children aged 0 to 4. These are described in terms of National Early Learning Development Standards (NELDS) designed to support developmentally appropriate care and education. You can download them at the following link: www.thutong.doe.gov.za/ResourceDownload.aspx?id=40870

The NELDS have three levels:
- Level A – should be achieved by most healthy children within the age group, with the exception of the very young
- Level B – competencies which are relatively new or close to being achieved, or not yet performed reliably
- Level C – likely to be achieved only by the older children in the age category or those in favourable environments

As you can see, these levels take account of the fact that although development is age-related it cannot be fixed to a specific age.

Below is an example of one of the NELDS; it relates to children's awareness of themselves as individuals (Department of Basic Education 2009, p. 20).

Standard 1 Children begin to recognise their own characteristics, abilities and preferences			
Age categories	**Some competencies**	**Age validation codes**	**Some examples of how adults can support the growth and development of babies and young children**
Babies: 0-18 months	• Explores own body • Reacts when called by name	B A C	• Be aware of your facial expressions and try to show positive feelings towards your child

	• Uses both hands but may start to prefer to use either left or right hand		• Use children's names when speaking to them
	• Identifies self in mirror	C	• Play games, naming parts of the body when dressing or washing your child
	• Tries to do some things for themselves	C	• Encourage and praise children when they try to do something by themselves
	• Points to things they want but are out of reach	B	• Get down to the child's level so that you can keep eye contact
Toddlers: 18-36 months	• Identifies things that belong to them	A	• Allow child time to try out skills e.g. dressing, eating
	• Points to and repeats parts of the body e.g. hands, feet, eyes	B	• Make a space where children can keep their own clothes and other things that belong to them
	• Knows members of own family	A	• Encourage your child to take small steps towards independence
	• Recognises self in photographs when adult shows them	A	• Encourage child to show you what they can do e.g. feed a pet, put on a jersey, wash themselves
	• Knows full name	B	• All children to make choices whenever possible
	• Knows age	B	
	• Knows gender	C	
	• Uses own name and "mine" when playing	B	
	• Shows preferences for what to wear	B	
Young children: 3-4 years	• Gives full name	A	• When in groups, make sure every child is valued for themselves and what they can do
	• Gives age	A	
	• Gives gender	A	
	• Gives where they live	B	• When planning an activity or outing, talk to your child about what needs to be prepared beforehand
	• Becomes more independent and proud of what they can do	A	
	• Knows family members and neighbours or other people they see regularly	A	• Talk to children about themselves and comment positively on their features, abilities, etc.
	• Describes some aspect of themselves, e.g. colour of hair, gender	B	

The Department of Basic Education explains that 'NELDS is meant to ensure that stated developmental expectations in children (i.e. desired results) are achieved' (2009, p. 5). It is based on the assumption that children must be provided with 'varied and age appropriate

experiences' (2009 p. 7) in the years before formal schooling. However, the document also points out that:

> *NELDS is not an* exhaustive *list of developmental milestones or all the ways in which adults can support   young children. It has been designed as the basis from which more comprehensive material can be developed to suit different audiences and contexts in which children are growing, learning and developing* (2009: forward).

Exhaustive: very thorough and complete.

Student tasks

Student Task 1: Using NELDS in Grade R

Discuss the following with a colleague or fellow-student, or think about the questions and make notes on your thoughts:

1. Are all children in Grade R likely to have achieved the NELDS milestones for 3-4 years set out above? What factors might influence this? How might the Grade R teacher assess children? What should s/he do if children haven't yet reached these milestones?
2. How could the Grade R teacher support a child to become more independent and proud of what they can do?
3. How could a Grade R teacher support a child to describe aspects of themselves?

Milestones for literacy and numeracy in the Foundation Phase

In 2008, the Department of Education developed milestones for literacy and numeracy in the Foundation Phase. The Department defined the purpose of milestones as indicating 'the expected level of development of our learners' progress to becoming literate and numerate.' The milestones gave a sense of what learners' achievements could be 'at given points in the school year.' For example, the Numeracy milestones for Grade 1, Term 4 read as follows:

Literacy milestones (per term) Grade 1
Term 4
• Knows, reads and writes number names and symbols from 1-34 and explores their relationship
• Orders numbers ($1^{st} – 20^{th}$)
• Counting out objects to 34
• Counting to 100 on abacus and number line/number square
• Counting in multiples of 2, 5, and 10 using concrete objects and number square
• Identifies numerosity (profile) of numbers 1 to 34 e.g. 20 is double 10, but 10 less than 30
• Is able to add and subtract 1-9 to any number up to 34
• Is able to add and subtract 10 to whole 10's e.g. 20 + 10
• Doubles and halves number 1-34
• Completes repeated addition and subtraction of multiples of 2, 5, 10
• Recognises and designs own patterns using numbers to 34
• Demonstrates understanding of 2D shape and 3D objects including orientation and position

- Estimates up to 20 objects
- Measurement: length
- Collects, sorts and explains pictographs
- Solves practical problems involving sharing and grouping with numbers to 34, including problems with remainders
- Solves problems and explains solutions, using concrete objects and drawings with numbers up to 34

<div align="right">(Department of Education 2008)</div>

Developmental continua

Rather than referring to milestones, some people prefer the term **developmental continuum** (plural **continua**); this emphasises the continuous, sequential nature of development and takes account of differences in the pace of development.

The government of the province of Ontario in Canada has published a continuum describing the sequence of children's development; it provides indicators to chart children's progress. The team of experts who designed the continuum make the point that:

Indicator: something that can be regarded as a sign of something else.

> *Children usually learn to sit before walking and running, babble before talking, and scribble before drawing faces and printing letters. New learning and skills build on earlier changes. Each skill is necessary for the next emerging skills. Knowing what comes before and what comes next helps early childhood practitioners determine where to enter and what experiences to provide.* (Bertrand et al 2007)

Drawing on the work of Allen & Marotz (2006), they also make the point that 'The appropriate sequence in each area of development is an important indication that the child is moving steadily along a sound developmental continuum' (Bertrand et al 2007, p. 21).

Continua have also been developed for language/literacy and mathematics.

Continua for early reading and writing

The NAEYC (1998) has a developed a Continuum of Children's Development in Early Reading and Writing, which has the following phases:

- Phase 1: Awareness and exploration (goals for preschool)
- Phase 2: Experimental reading and writing (goals for kindergarten)
- Phase 3: Early reading and writing (goals for Grade 1)
- Phase 4: Transitional reading and writing (Goals for Grade 2)
- Phase 5: Independent and productive reading and writing (Goals for Grade 3)

Another well-known language/literacy continuum is the *First Steps* continua designed by the Western Australia Department of Education for the development of Oral Language, Reading, Writing and Spelling.

The First Steps writing continuum has the following phases moving from the emergent phase to high levels of proficiency in writing:

- Role play phase
- Experimental Phase
- Early phase
- Transitional Phase
- Conventional Phase
- Proficient Phase
- Accomplished Phase

For each phase, the continuum provides a description of the quality of writing; key indicators to help the teacher assess whether or not a writer is in this phase, and the things that a teacher should emphasise when supporting a writer in this phase of development. An example is provided below of the Role Play Phase.

	Role Play Phase
Global statement	In this phase, writers emulate adult writing by experimenting with marks to represent written language. Role play writers are beginning to understand that writing is used to convey meaning or messages, however, as understandings about sound-spelling relationships are yet to develop, their messages are not readable by others. Role play writers rely heavily on topic knowledge to generate text.
Key indicators	USE OF TEXTS • Assigns a message to own written and drawn symbols • Demonstrates awareness that writing and drawing are different • Knows that print carries a message, but may read writing differently each time CONTEXTUAL UNDERSTANDING • States purpose or audience for own writing e.g. This is a card for Dad. • Identifies and talks about characters from literary texts • Identifies and talks about people and ideas in informational texts CONVENTIONS • Begins to demonstrate an awareness of directionality e.g. points to where print begins • Uses known letters or approximations of letters to represent writing PROCESSES AND STRATEGIES • Relies on personal experiences as a stimulus for writing

	ENVIRONMENT AND ATTITUDE
	• Create a supportive classroom environment that nurtures a community of writers
	• Foster students' enjoyment of writing
	• Encourage students to experiment with different facets of writing e.g. using known letters, composing messages
	• Encourage students to value writing as a social practice
	
	USE OF TEXTS
	• Expose students to a range of text forms pointing out purpose e.g. recipes tell us how to make something
	• Provide opportunities for students to write a range of texts for authentic purposes and audiences
	• Demonstrate that written messages remain constant
	• Foster students' sense of voice and individual writing style
	• Teach students the metalanguage associated with writing, and encourage its use
	
	CONTEXTUAL UNDERSTANDING
	• Discuss that writing has a purpose and an intended audience
	• Draw students' attention to decisions writers make when composing texts
	• Draw students' attention to the way characters are represented in literary texts
	• Draw students' attention to the way people and ideas are represented in informational texts
	
	CONVENTIONS
	• Provide opportunities for students to develop and use new vocabulary
	• Begin to build the bank of words students can automatically spell and use e.g. personally significant words
	• Build phonological awareness and graphophonic knowledge, such as
	    o Recognising, matching and generating rhymes
	    o Listening for sounds in words
	    o Linking letter names with their sounds, focusing on the regular sound
	• Teach students the conventions of print
	• Model one-to-one correspondence between written and spoken words
	• Model the composition of simple sentences, including the use of punctuation e.g. capital letters, full stops
	
	PROCESSES AND STRATEGIES
	• Build students' semantic, graphophonic, and syntactic knowledge, e.g. topic knowledge, sound-symbol relationships
	• Teach strategies used throughout the writing process e.g. connecting
	• Teach spelling strategies e.g. sounding out
	• Model simple publishing alternatives e.g. text and illustration
	• Model how to find required information in texts

Major teaching emphases	

	• Model how to reflect on the writing process and products, and encourage students to do the same

You can access the 2013 version of the First Steps Writing Continuum at the following link:
http://assets.pearsonschool.com/asset_mgr/current/201340/0132083329_fsil_wmod.pdf
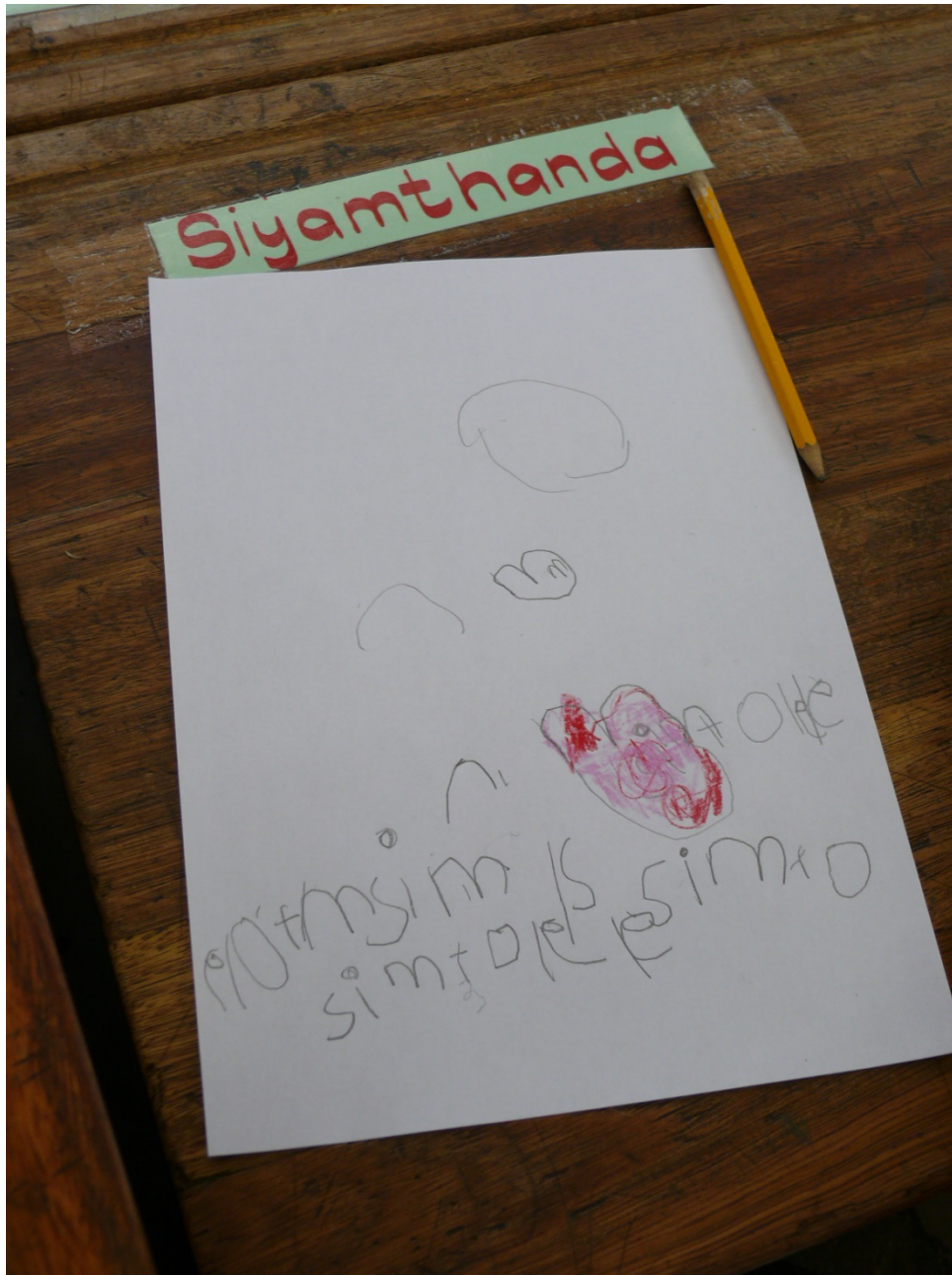
Student Task 2: Establishing phases of writing development

1. Examine the following four examples of learners' writing.
2. Use the First Steps Writing Continuum to establish the Phase of Writing the writer is in.
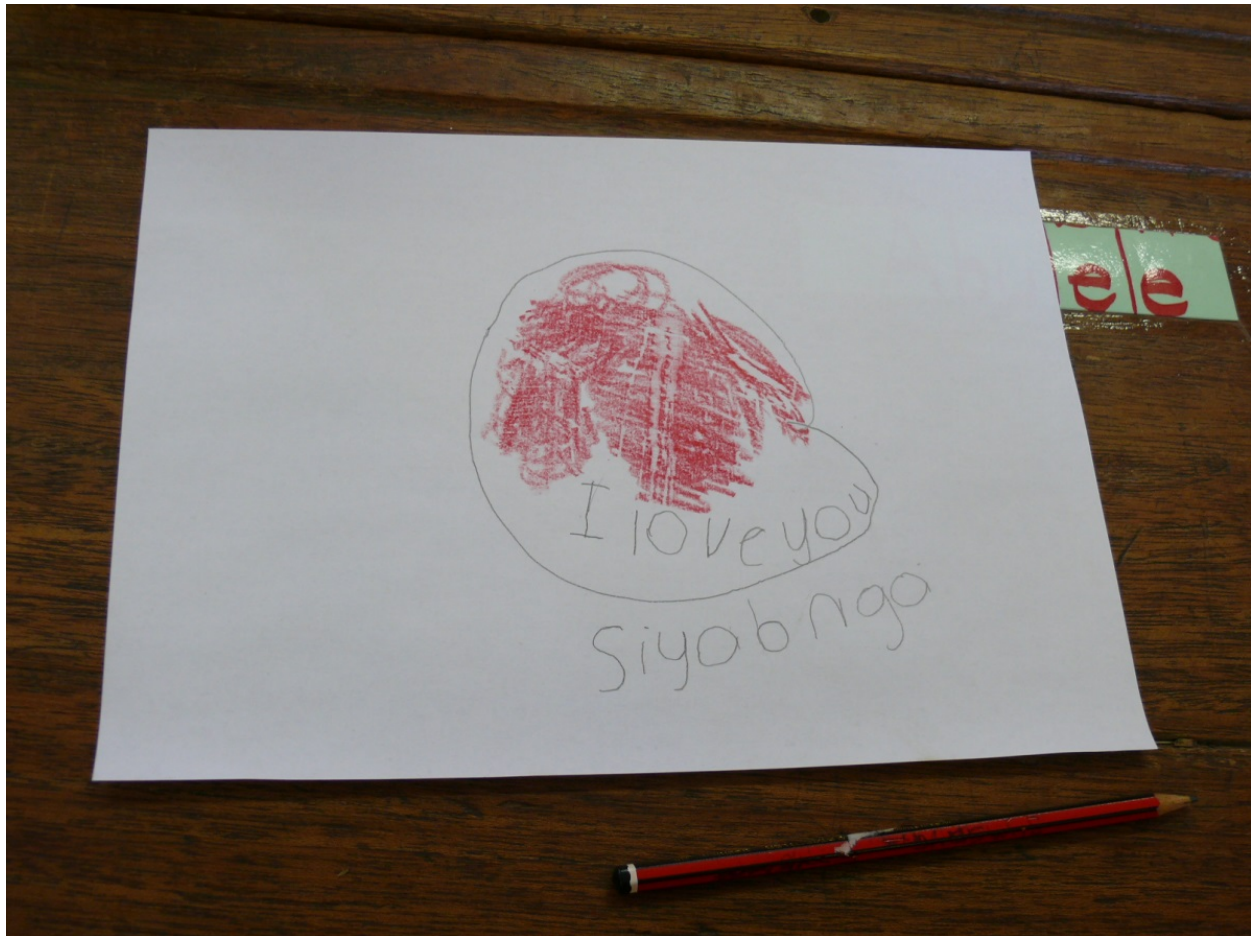3. Discuss how to support their writing development.

Example 1

Example 2

Example 3

Example 4

Student Task 3: Discussing milestones and continua

Discuss the following with colleagues or fellow students or think about them and write down your conclusions.
1. What are developmental milestones? What is a developmental continuum? Are they the same or are they different?
2. Do you think developmental milestones and/or developmental continua are useful in guiding ECD practitioners and Foundation Phase teachers? Why/why not?

Assignment

Collect examples of children's writing while you are on Teaching Practice. Use First Steps to identify two children in different phases. Use the continuum to establish where they are in their writing development, and how to support them. Reflect weekly on the process and on the children's progress over a month (or the period you are at the school).

References

Annandale, K. et al. (2013) *First steps: Writing Map of Development*, Canadian edn. Ontario: Western Australia Minister for Education/Pearson Canada.

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Department of Education, (2008). *Foundations for learning: Assessment framework: Foundation Phase*. Pretoria: Department of Education.

NAEYC/IRA. (1998). Learning to read and write: Developmentally appropriate practices for young children. A joint position statement of the International Reading Association and the National Association for the Education of Young Children. *Young Children*, 53 (2), 30-46.

Section 7: Strategizing to teach in developmentally and contextually appropriate ways

In this final section, we bring together the issues discussed in the preceding sections and consider what this means for FP teaching. We raise the following questions:

- How do we teach in ways that are both developmentally and contextually appropriate? How do we develop and sustain teaching practices that fulfil these requirements?
- How do we resolve tensions between identity and access?
- How do we ensure that we are giving children access to quality education and what do we mean by this?

As we have seen, development is holistic, involving all aspects of children's physical, mental and social functioning. Development and learning are universal processes but they take place in specific social and cultural contexts and they are shaped by the circumstances, practices and values that prevail in these contexts. The FP teacher therefore has to be knowledgeable about the general principles of whole child development and the specific material, social and cultural circumstances in which learners are growing up.

In many situations, the FP teacher has to resolve tensions between ensuring that children have access to the kinds of learning that are valued in the formal education system, and respecting the values and practices of children's communities. For example, it may be a school's policy that children do homework in order to keep pace with the curriculum and succeed in their education. However, parents may believe that children should do chores after to school to contribute to the family wellbeing. There may not be facilities at home for children to do homework.

Lying at the heart of these tensions are philosophical questions such as 'What is the purpose of education? What is education for? What is the difference between education and schooling?' Clearly, education is a much broader concept than schooling and much of children's education takes place in the home community environment. This education prepares children to take their place in their families and communities. However, for many parents in South Africa schooling is seen as something that can give their children access to a better life than theirs. Parents look to teachers to provide their children with a route out of poverty.

This means that a quality education at school must provide children with values, skills and practices that may not be available to them at home. The teacher has the complex task of providing children with access to these capabilities and at the same time helping them to expand their identities to accommodate these new aspects of themselves. Student teachers therefore need access to notions of culture and identity that look forward as well as back. As the economist, Appadurai (2004: unpaged) puts it, 'it is in culture that ideas of the future, as much as those about the past, are embedded and nurtured.' FP teachers need to nurture in children what Appadurai calls 'the capacity to aspire' and to understand what this entails.

> *Aspire:* to desire and work towards a goal you value.

We do not as yet have a pedagogy for teaching in developmentally and contextually appropriate ways. We are on the cusp of bringing one into being in South Africa. The student tasks below challenge teacher educators and students to make a start in this endeavour.

Enrich your understanding

The following book, available on line, is the product of a two-and-a-half-year project during which 17 individuals, as a committee, evaluated and integrated the current science of early childhood development. You may find it interesting and useful to read parts of it.

Shonkoff, J. P. and Phillips D. A. (Eds). (2000). *From Neurons to Neighborhoods: The Science of Early Childhood Development*. Committee on Integrating the Science of Early Childhood Development, Board on Children, Youth, and Families. ISBN: 0-309-50488-0, 612 pages, 6 x 9, (2000) **This PDF is available from the National Academies Press at: http://www.nap.edu/catalog/9824.html**

An example of contextually appropriate teacher education materials

In the late 1990's, the University of Fort Hare established a Distance Education Project with the aim of providing access to quality teacher upgrading programmes to primary school teachers in the rural Eastern Cape. The materials developed for this project's B.Ed. (Foundation & Intermediate Phase) programme can be accessed on the following website: http://www.oerafrica.org/african-teacher-education-oer-network-aten/university-fort-hare-b-prim-ed

Features of this programme were:
- African language terms were developed collaboratively by project staff and partners, to replace conventional terms such as 'module' and 'tutor':
  - Modules, which were small enough for teachers who had been away from formal learning for many years to 'digest' easily, were called *imithamo* (mouthfuls);
  - Tutors, who had to kindle interest and keep the fires of learning burning, were called *abakhwezeli* (those who watch and stoke the fire).
- Concepts usually presented in conventional Education Studies courses, such as Philosophy of Education and Psychology of Education were re-packaged into integrated strands of the programme under headings such as: Learning about Learning; Helping Learners Learn; Learning in the World.
- Centres were established in remote rural areas, where locally-based *abakhwezeli*, carefully selected and trained, ran fortnightly face-to-face sessions for students from nearby schools.
- Materials were collaboratively developed by experienced and visionary co-ordinators, together with *abakhwezeli* and teachers in schools.
- In each *umthamo,* theory was built around a *key activity,* which teacher-learners had to carry out in the classroom or school, report back on at face-to-face sessions and reflect on in a hand-in assignment. Each *key activity* was trialled with teachers in a classroom or school before being incorporated into the materials.
- The parent community and indigenous knowledge were often drawn into learning activities.

Reflection

1. Look at the bullet points above, and, if possible, one of the Natural Science imithamo on the web-site, and think about ways in which these materials are developmentally and contextually appropriate.
2. How can you as a teacher-educator or a student teacher learn from this project?

Student tasks

Student Task 1: Resolving tensions between identity and access

In Student Task 6 of Section 5 you watched videos about Nombulelo, a Rhodes student who grew up in a small township which is part of Grahamstown, in a family and community who had little formal education and spoke mainly isiXhosa. She attended a Roman Catholic primary school in the township, and moved to a private church school in town for her secondary education. Her achievements at this school gave her access to a university education.

Video's on disc:

Ms Nombulelo Gongqa,
41: Roman Catholic primary township school
42: The move to private school in Grade 10
43: Home and school: Private school years
44: Fitting in at university
45: Languages at university
46: My language identity

1. Watch these 6 video clips again, and read this short extract from the interview with Ms Gongqa which does not appear on the clips:

She is talking about her experience at her private school

Interviewer: Were there other Xhosa-speakers there at the school, or not?

Nombulelo: There were. There were a few learners who were Xhosa-speakers but most of them had grown up at the school so I wasn't even sure at some stage whether they could even speak Xhosa, but their names were in Xhosa – so only after I got to know them did I know that, oh, you come from a Xhosa-speaking family – but they never necessarily communicated in Xhosa unless we were in Xhosa class, and they had to communicate now with the teacher or read in Xhosa.

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2. Discuss your ideas about the following, or write them down:
   a. What did the teachers at the Roman Catholic primary school do to give Nombulelo access to and excitement about education without threatening her existing 'Xhosa' identity?
   b. How did her primary education give her access to an 'elite' school?
   c. What were the advantages that her access to the private school gave her, and the potential threats, particularly to her identity and self-confidence?
   d. When Nombulelo went to the private school, how did she manage the tensions between her 'English' identity as a private school girl and her identity as an isiXhosa speaker and a Xhosa daughter?
   e. Compare the ways Nombulelo managed these tensions and the way the other Xhosa-speaking learners at the school had managed them.
   f. If you were a teacher at a private or ex-Model-C school such as the one which Nombulelo attended, how would you like to handle issues of identity and access to the school – or acceptance within the culture of the school? Remember that Nombulelo's difficulties came mainly from the attitudes of her fellow-learners. (Nombulelo was in the high school, but you would have a chance to manage some of these issues at a Foundation Phase level, with learners who were going to 'grow up at the school', as Nombulelo describes it.)

Student Task 2: Resolving tensions between identity, quality and access

In the following case study, an African mother[5] reflects informally on the tensions she and her husband experienced in choosing schools for their children. They lived in town within walking distance of the two 'prestigious' ex-Model-C schools and could afford to send their children to this type of school. However, they wanted their children's schooling to reinforce what they were learning at home about culture and values. So when their first child reached school-going age, they sent him to a township school, which was quite a distance away, across a railway line and a river. He did not stay there long, however. Read carefully and discuss the questions which follow.

Case study

[We sent Akhona to the township school so that he] may <u>learn</u> the African way of life. We learn at home, at school, in church, out in the streets... in a predominantly white school, you learn the Western way of doing things e.g. you give and take with one hand (and somehow it rubbishes what you have been trying to teach at home because it is seen as backward). The African way is to give and take with both hands. Now, this is taught at home and reinforced at school. If it is somehow

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[5] While this is a real case, names have been changed or omitted to protect the family's identity.

missed at home, the school will teach this because that is how things are done and have always been done. I believe this is how we are moulded into the people we become – people who are able to read the world we live in. This is what we wanted for our kids.

There were a number of reasons we took Akhona out of the [township] school... Uppermost, was convenience. Transport to [the township] wasn't always available and he had to spend long days away from home because he had to wait for others. The other was that he was feeling increasingly isolated from his friends who were all schooling in town. The school also only went up to grade 7 and it would have been difficult for him to get into other schools and easily fall into high school rhythm beyond grade 7. Arithmetic was also a concern because the teacher who was teaching grade 3 wasn't particularly strong in numbers and tended to avoid certain number problems. If arithmetic was the only challenge, we would have let him continue there because we still found that they all needed continuous assistance in maths even in the 'model c' arrangement. Our youngest daughter, now in matric, is still going to extra maths classes.

Milieu: the things and people that surround you and influence the way you live and think.

In terms of access to opportunities... I believe that in the present milieu, people who understand both worlds have better access to opportunities and being able to make a meaningful contribution in a changing society and a multicultural one at that. They are better able to read the world and come up with diverse solutions because they can play in both worlds. By the way, I don't mean a fleeting understanding. That can be very detrimental.

The 'model c' experience is an alienating experience for kids who are not white because the environment they are taught in is unbendingly white/western. Some teachers are really trying their best to teach (their charges may be black, white, blue or whatever, it doesn't matter) and I really respect them. They are teachers, dedicated to their profession and will always give of themselves. Most others don't know what to do with the mostly black charges they are supposed to teach – thus teaching only happens during the subject period and it ends there. They can't deal with the whole person. They don't know who they are and what their challenges and aspirations are and they are too scared to venture further. As a result, kids are scared of them. They are too scared to even ask when they can't understand and they are merely labelled 'slow'. In my view, whilst 'model c' schools are functional, what happens there is mostly sub-optimal because it can't reach the whole child.

Discuss the following:

1. What were the issues of quality, identity and access which this family experienced?
2. What does this mother say about the teaching practices at the two schools she speaks of? Would you say they were developmentally and contextually appropriate?
3. What would be the important features of a school which combined quality and respect for identity?
4. What does this story say to you as a future Foundation Phase teacher?

Student Task 3: Read about culture and development

The next passage (part of a much longer article) challenges us to re-think culture. It often seems that culture is something 'old', a thing of the past, and that in order to develop, especially educationally and economically, we need to leave it behind. Appadurai suggests that culture extends into the present and the future, in a number of important ways.

Academic skills
This article is difficult, because it makes reference to a number of academic writers whose theories require a lot of thought to understand.

- As you do not have in-depth knowledge about these theorists, it is important for you to try to get <u>a general overview</u> of the author's ideas, not worrying if you don't understand everything. You need to read the passage more than once.
- When you read it for the second or third time, <u>underline and number main points,</u> or make outline notes of the passage. We have done some underlining for you, to give you some help. We have also given you some questions (questions 1, 3 and 4) to think about as you read the passage. These questions will guide your understanding.
- Try to guess the <u>meanings of unknown words from their contexts</u>. Some of them are in the glossary.
- It will be very helpful if you can <u>work with a fellow-student</u> or colleague to try to get meaning out of the passage.
- Some of the questions (questions 2, 5 and 6) challenge your thinking about culture, identity and your practice. Formulate some ideas about them as you read. Then discuss your ideas with others, or write notes about them.

Questions
1. Look at paragraph 1.
   a. What are the words which suggest that culture is a thing of the past?
   b. What are the words which suggest that development is a thing of the future?
   c. In which sentence does Appadurai suggest that these ideas about culture and development are not facts but human inventions?
   d. What word suggests that these ideas have held us back?
2. What is your concept of culture, and of your own culture? What are the values which are part of your culture? Do you think culture is something which belongs to the past? Do

you think you can retain your cultural identity as you develop educationally and economically? Can you incorporate it into a new identity?

3. Look at paragraph 2. In this paragraph, Appadurai suggests that concepts of culture do include future-oriented dimensions, though they are not emphasized. Which are these?

4. Look at paragraph 3. In this paragraph, Appadurai outlines 3 important points which theorists have made about culture, which are present and future-oriented:
    a. The first point is about the similarity between language and culture. How are they similar, according the theorists like Saussure?
    b. The second point is about 'dissensus' (the opposite of consensus). Try to work out what he is saying in this second point.
    c. The third point speaks of culture in an age of globalization, when people of different cultures mix and travel to foreign places. Try to work out what he is saying in this third point.

5. The children whom we teach are always busy constructing identities which will make them acceptable and help them flourish, while remaining true to things they value in their home cultures. What kind of identities would you like to help them shape? What can you do to make sure that these identities are 'inclusive' in the sense of incorporating past, present and future?

6. How would this support practice that is both developmentally and contextually appropriate?
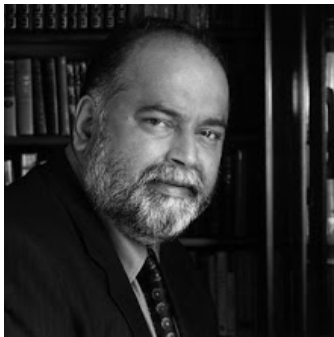
Culture and Economic Development.

By Arjun Appadurai

For more than a century, culture has been viewed as a matter of one or other kind of pastness – the keywords here are habit, custom, heritage, tradition. On the other hand, development is always seen in terms of the future – plans, hopes, goals, targets. This opposition is an artifact of our definitions and has been crippling. On the anthropological side, in spite of many important technical moves in the understanding of culture, the future remains a stranger to most anthropological models of culture. By default, and also for independent reasons, economics has become the science of the future, and when human beings are seen as having a future, the key words such as wants, needs, expectations, calculations, have become hardwired into the discourse of economics. In a word, the cultural actor is a person of and from the past, and the economic actor a person of the future. Thus, from the start, culture is opposed to development, as tradition is opposed to newness, and habit to calculation. It is hardly a surprise that nine out of ten treatises on

Artifact: something that is not natural; it is a product or result of something else.

Anthropology: the study of human societies and cultures.

Discourse: a way of speaking and thinking about something.

Treatise: an academic book or article about a particular subject.

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development treat culture as a worry or a drag on the forward momentum of planned economic change. ...

In fact, most approaches to culture do not ignore the future. But they smuggle it in indirectly, when they speak of norms, beliefs and values as being central to cultures, conceived as specific and multiple designs for social life. But by not elaborating the implications of norms for futurity as a cultural capacity, these definitions tend to allow the sense of culture as pastness to dominate. ...

There have been a few key developments in the anthropological debate over culture that are vital building blocks for the central concern of this essay. The first is the insight, incubated in structural linguistics as early as Saussure, that cultural coherence is not a matter of individual items but of their relationships, and the related insight that these relations are systematic and generative. ... [T]he elements of a cultural system make sense only in relation to one another, and ... these systematic relations are somehow similar to those which make languages miraculously orderly and productive. The second important development in culture theory is the idea that dissensus of some sort is part and parcel of culture and that a shared culture is no more a guarantee of complete consensus than a shared platform in the democratic convention. ... The third important development in anthropological understandings of culture is the recognition that the boundaries of cultural systems are leaky, and that traffic and osmosis are the norm, not the exception. This strand of thought now underwrites the work of some of the key theorists of the cultural dimensions of globalization, who foreground mixture, diversity, heterogeneity and plurality as critical features of culture in the era of globalization. Their work reminds us that no culture, past or present, is a conceptual island unto itself, except in the imagination of the observer. Cultures are and always have been interactive to some degree.

Incubated: nurtured so that can come into being.

Generative: able to produce things

Dissensus: the opposite of consensus.

Osmosis: the process of gradual or unconscious assimilation of ideas.

Heterogeneity: diversity.
Plurality: diversity.

Extract from Appadurai, A. (2004). The capacity to aspire: Culture and the terms of recognition. In V. Rao & M. Walton (Eds). *Culture and public action*. Redwood City, CA: Stanford University Press. Downloaded from: http://www.laboratorio-suigeneris.net/IMG/pdf/The_Capacity_to_Aspire_pre-pub_.pdf 11h20 8 August 2015
Photo downloaded 8.3.2015 12h25 from
https://www.blogger.com/profile/12810052510269073137

Student Task 4: Relationships: A vital ingredient of contextually and developmentally appropriate practice

1. View this video on the internet -
   https://www.ted.com/playlists/125/tv_special_ted_talks_educatio
   The description of it reads as follows:
   Rita Pierson, a teacher for 40 years, once heard a colleague say, "They don't pay me to like the kids." Her response: "Kids don't learn from people they don't like.'" A rousing call to educators to believe in their students and actually connect with them on a real, human, personal level.

2. Now discuss the following:
   a. How would you describe Rita Pearson, as a person and as a teacher? You can't be her, but there are things you can learn from her. What kind of things have you learned from her?
   b. Rita is arguing for the importance of connection, or relationship, in teaching. Why is relationship important? Is it a means to an end, or an end in itself?
   c. What is the link between relationship, development and context?
   d. How did Rita Pearson teach self-esteem? How would you like to teach self-esteem?
   e. What kinds of things did Rita see her mother doing? What could you learn, in your practice, from the way her mother behaved? Would you do such things?
   f. How do you understand Rita's statement, 'Every child deserves a champion'?

Student Task 5: Guidelines for contextually and developmentally appropriate practice

1. Read the following text and do the activity that follows.

Lessons from teachers

Lise Delpit is an African-American teacher educator. In an article entitled 'Lessons from teachers' she writes about how to teach children from poor, urban backgrounds in ways that will enable them to succeed at school. She believes that 'With changes in attitudes and actions in classrooms, without the need for outside experts, we can change what happens in schools and we can change the lives of our students' (2006 p. 221). She believes that experienced teachers hold the key and she outlines the strategies she has learned from them (pp 221-230):

- See the children's brilliance: Do not teach less content to poor, urban children but instead, teach more!
- Ensure that all children gain access to 'basic skills' – the conventions and strategies that are essential to success in American society.
- Whatever methodology or instructional program is used, demand critical thinking.
- Provide the emotional ego strength to challenge racist societal views of the competence and worthiness of the children and their families.
- Recognise and build on children's strengths.
- Use familiar metaphors, analogies, and experiences from the children's world to connect what children already know to school knowledge.
- Create a sense of family and caring in the service of academic achievement.
- Monitor and assess children's needs and then address them with a wealth of diverse strategies.
- Honor and respect the children's home culture.
- Foster a sense of connection to community – to something greater than themselves.

2. Discuss with fellow-students or colleagues what you think would be appropriate guidelines for teaching in ways that are developmentally and contextually appropriate *in a South African context.*
3. Draw up a set of guidelines.

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Photo of Lisa Delpit downloaded 17h30 on 8 March 2015 from

https://www.google.co.za/search?q=Lisa+Delpit&biw=1024&bih=618&source=lnms&tbm=isch &sa=X&ei=0mL8VO2IOIrSaJyrgrgB&ved=0CAYQ_AUoAQ&dpr=1#imgdii=kDk5GMuQ TF4v7M%3A%3BzW2EAsWyXFLRjM%3BkDk5GMuQTF4v7M%3A&imgrc=kDk5GMu QTF4v7M%253A%3B_4_eOWZryGyOsM%3Bhttp%253A%252F%252Fthenewpress.com %252Fsites%252Fdefault%252Ffiles%252Fauthor_photos%252Fdelpit_lisa_gloria_oconnel l.jpg%3Bhttp%253A%252F%252Fthenewpress.com%252Fbooks%252Fmultiplication-for-white-people%3B240%3B320

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Appendix A

Transcript of Grade 3 Mathematics lesson

(T = teacher; L = learner; LL = learners)

	COUNTING	
LL	[The children are in the front of the class facing the board. They are counting in unison] …ngamashumi mabini anesibhozo, ngamashumi mabini anesithoba ,ngamashumi mathathu awananto, ngama …	[The children are in the front of the class facing the board. They are counting in unison] ... two tens with an eight; two tens with a nine; three tens with nothing, tens …
	NUMBER CONCEPT DEVELOPMENT	
T	Enkosi. Enkosi .[She writes the number '28' on the board.] Ngubani elinani? Uza kuphakamisa isandla akuzo kusuka uthethe. [She points to a learner.] Ngubani?	Thank you. Thank you. [She writes the number '28' on the board.] What is this number? Raise your hand to get a chance to speak. [She points to a learner.] What is it?
L	Ngamashumi mabini anesibhozo	Two tens with an eight
T	Sonke	All of us together
LL	Ngamashumi mabini anesibhozo	Two tens with an eight
T	Heh?	Huh?
LL	Ngamashumi mabini anesibhozo	Two tens with an eight
T	Ngubani eli inani? [Writes the number '130' on the board.]	What is this number? [Writes the number '130' on the board.]
L	Likhulu linye linamashumi mathathu awananto	One hundred three tens with nothing
T	Sonke	All of us, together
LL	Likhulu linye linamashumi mathathu awananto	One hundred three tens with nothing
T	Sonke	All of us together
LL	Likhululinye linamashumimathathu awananto	One hundred three tens with nothing
T	Ngubani ixabiso leli nani? [She writes the number '130' on the board and underlines the '1'.] Ngubani umntu onozokundibhalela apha ebhodini ixabiso lela nani?	What is the value of this number? [She writes the number'130' on the board and underlines the '1'.]. Who can write the answer on the board for me?
L	[A child writes the number '100' on the board.]	[A child writes the number '100' on the board.]
T	Ngubani ixabiso leli nani?	What is the value of this number?
LL	Likhulu linye alinanto	One hundred with nothing
T	Ngubani ixabiso leli nani?	What is the value of this number?
LL	Likhulu linye alinanto	One hundred with nothing
T	[She writes 170 on the board and underlines the '7' in the number 1<u>7</u>0.] Ngubani ixabiso leli nani? [She looks around and repeats] Ngubani ixabiso leli nani?	[She writes 170 on the board and underlines the '7' in the number 1<u>7</u>0.] What is the value of this number? [She looks around and repeats] What is the value of this number?
L	[The teacher selects a child to write on the board. He writes 70.]	[The teacher selects a child to write on the board. He writes 70.]
T	Ngubani?	What is it?
LL	Ngamashumi asixhenxe awananto	It is seven tens with nothing.
T	Ngubani?	What is it?
LL	Ngamashumi asixhenxe awananto	It is seven tens with nothing.
T	Ngubani ixabiso leli nani? [She writes '9' on the board.] Ngubani ixabiso leli nani?	What is the value of this number? [She writes '9' on the board.] What is the value of this number?
L	[A child comes to the board and writes the number '9'.]	[A child comes to the board and writes the number '9'.]
T	Ngubani ixabiso leli nani?	What is the value of this number?
LL	Sisithoba.	It is nine.

T	Sisithoba. Ndifuna ke ngoku undixelele, undibhalele apha e bhodini ngamakhulu mabini aneshumi linye linesihlanu.Ngamakhulu mabini aneshumi linye linesihlanu.	It is nine. I want one of you to write this number on the board two hundreds, one ten with five. Two hundreds, one ten with five. Two hundreds, one ten with five.
L	[A girl runs up to the teacher and takes the chalk from her. She looks at the teacher.] Ngamakhulu mabini aneshumi linye linesihlanu. [The teacher shakes her head indicating that that is correct. The girl writes the number '215' on the board.]	[A girl runs up to the teacher and takes the chalk from her. She looks at the teacher.] Two hundreds, one ten with five. [The teacher shakes her head indicating that that is correct. The girl writes the number '215' on the board.]
T	[Asks the class.] Ngubani ela nani?	[Asks the class.] What is the number?
LL	Ngamakhulu mabini aneshumi linye linesihlanu.	Two hundreds, one ten with five.
T	Ngubani?	What is it?
LL	Ngamakhulu mabini aneshumi linye linesihlanu.	Two hundreds, one ten with five.
T	Ngubani eli inani? [Writes the number '401' on the board.] Ngubani eli inani? [Looks at the learners.] Ngubani eli inani?	What number is this? [Writes the number '401' on the board.]What number is this? [Looks at the learners.] What number is this?
L	Ngamakhulu mane aneshumi.	Four hundred and ten.
T	[Asks again] Mh ? Ngubani ela nani? Kutheni kuphakamisa umntu omnye? Mabaphakamise izandla kaloku nabanye abantu. Luthando, ngubani ela nani?	[Asks again] Mh? What number is this? Why is there only one hand up? Raise your hands and answer; I don't want to get the answers from the same people all the time. Luthando, what number is this?
L	[Luthando answers]Ngamashumi mane ananye.	[Luthando answers] Four tens and one.
T	Unyanisile?	Is he correct?
LL	[They answer in English] No, Miss!	[They answer in English] No, Miss!
L	[Luthando answers again] Ngamakhulu mane ananye.	[Luthando answers again] Four hundreds and one.
T	Unyanisile?	Is he correct?
LL	[They answer in English] Yes, Miss!	[They answer in English] Yes, Miss!
T	Ja, unyanisile.Ngamakhulu mane ananye.Ngubani?	Yes, he is correct. Four hundreds and one. What is the number?
LL	Ngamakhulu mane ananye.	Four hundreds and one.
T	Ngubani?	What is it?
LL	Ngamakhulu mane ananye.	Four hundreds and one.
T	Ndifuna umntu oza ndibhalela amakhulu mabini anamashumi mahlanu anesithandathu. [A learner takes the chalk from the teacher and goes to the board to write. The teacher repeats the number to the class.] Amakhulu mabini anamashumi mahlanu anesithandathu.[A learner writes '256' on the board].	I want one of you to come and write the number two hundreds, five tens and six on the board. [A learner takes the chalk from the teacher and goes to the board to write. The teacher repeats the number to the class.] Two hundred, five tens and six. [A learner writes '256' on the board].
LL	[The learners clap hands in applause and read the number.] Ngamakhulu mabini anamashumi mahlanu anesithandathu.	[The learners clap hands in applause and read the number.] Two hundred, five tens and six.
T	Ndiza kucela amakhwenkwe; amakhwenkwe awezi; umntu oza ndibhalela: likhulu linye linamashumi asithoba anesibini.Likhulu linye linamashumi asithoba anesibini.	I'll ask one of the boys; the boys are not coming forward; one person to come and write this number for me: One hundred, nine tens and two. One hundred, nine tens and two
LL	[A boy volunteers. He stops and looks at the teacher when he is at the board. She looks at the class and they repeat the number.] Likhulu linye linamashumi asithoba anesibini.	[A boy volunteers. He stops and looks at the teacher when he is at the board. She looks at the class and they repeat the number.] One hundred, nine tens and two

L	[The boy writes the number '192' on the board]	[The boy writes the number '192' on the board]
T	Ngubani?	What is it?
LL	Likhulu linye linamashumi asithoba anesibini.	One hundred, nine tens and two
T	Kweli nani likaKamva ndifuna undibhalele ixabiso leli nani. [She underlines the '2' in 19<u>2</u>. Some of the girls rush up to the board] Bendithe umntu makaphakamise isandla. Bendithe makathini?	From the number that Kamva has written, I want one of you to write down the value of this number [She underlines the '2' in 19<u>2</u>. Some of the girls rush up to the board]. Raise your hands if you want to come and write the answer. What did I say?
L	Makaphakamise isandla.	Lift up hands.
T	Makaphakamise isandla. Ixabiso leli nani?	Lift up hands. The value of this number?
L	[The teacher chooses a learner and he writes '200' on the board]	[The teacher chooses a learner and he writes '200' on the board]
T	Urayiti?	Is he correct?
LL	[They answer in English] No, Miss!	[They answer in English] No, Miss!
T	Isandla! Isandla! Ixabiso leli nani?	Hands! Hands! The value of this number?
L	[She chooses another boy. He writes '2'.]	[She chooses another boy. He writes '2'.]
T	Urayiti?	Is he correct?
L	[They answer in English] Yes, Miss! [They all clap for him.]	[They answer in English] Yes, Miss! [They all clap for him.]
	TEACHING MOMENT	
T	Ndifuna ke ngoku umntu… Buya umva ume kweza ndawo bendithe yiba kuzo. Ndifuna umntu ozazoku ndibalela ngohlobo lwakhe aza kubala ngalo. [She writes '128 + 113' on the board.]Ndifuna umntu oza thi andibalele la sum.Bendithe umntu makaphakamise isandla. Umntu oza ndibalela phaya. [She chooses a girl].	I now want someone… Move back and stand where I said you must stand. I want somebody to come and work this sum out as he/she wants to work it out. [She writes '128 + 113' on the board] I want someone to work this sum out. I said the person must raise a hand. Someone to work this one here. [She chooses a girl].

| L | [The girl writes on the following on the board]. |

The girl decomposes 128 first writing the 100 then 20 then 8 underneath each other. Then she decomposes the 113 in the same way. Then she adds the '+' signs and solves each equation. Someone reminds her to put in the '=' signs.	100	+	100	=	200	
	20	+	10	=	~~200~~ 30	
	8	+	3	=	11	
	=241					

[The highlighted sections were done by a second child as the first got stuck on the second equation (20 + 10 = 200).]

L	[Another girl addresses the learner who is writing on the board]	[Another girl addresses the learner who is writing on the board] Put the equal sign.
L	[She puts in all the equals signs. She then writes the answer to '100 + 100' which is 200. She takes a long time to work out '20 + 10'. She writes a three digit number.]	[She puts in all the equals signs. She then writes the answer to '100 + 100' which is 200. She takes a long time to work out '20 + 10'. She writes a three digit number.]
L	Hayi, hayi bo! [Referring to the girl who is writing on the board.]	No. No. Still wrong. [Referring to the girl who is writing on the board.]
L	[The girl at the board rubs out her answer.]	[The girl at the board rubs out her answer.]
T	Ukhona omnye umntu ofuna ukumnceda?	Is there one of you who would like to help?
LL	[Some girls put their hands up.]	[Some girls put their hands up.]
L	Ndim Miss! Ndim Miss	It's me Miss! It's me, Miss!
T	Yiza bhuti. [Looking at the first volunteer.]	Stand where you are and raise your hand. Come boy. [Looking at the first volunteer] Alright, please observe as the others work others do the sum.

LL	[This boy solves the rest of the problem quickly; putting in the answer to '20 + 10' and '8 + 3'. He then writes '= 241' and looks at the teacher.]	[This boy solves the rest of the problem quickly; putting in the answer to '20 + 10' and '8 + 3'. He then writes '= 241' and looks at the teacher.]	
T	[Addressing the class.] Nyan'sile?	[Addressing the class. Is it correct?]	
LL	[They answer in English.] Yes Miss! [They all clap.]	[They answer in English.] Yes Miss! [They all clap.]	
T	Omnye onondibalela ngolunye uhlobo kwala sum inye?	Any one of you who can work out the same sum differently?	
L	[A girl comes up to the board and writes starts solving the problem] $100 + 100 + 20 + 10 + 8 + 3$ $200 \quad + \quad 30 \quad + \quad 11$ 200 30 11 241	When this child starts adding, he starts with the 8 + 3, then 20 + 10 and then 100 + 100. He uses the HTU method to work out the final answer. He then rubs out the HTU except for the answer.	
LL	[The class claps indicating that she is correct.]	[The class claps indicating that she is correct.]	
L	[Another learner comes to the board to solve the sum in a different way.]	[Another learner comes to the board to solve the sum in a different way.]	
T	Bhala phaya. [The teacher shows the girl where to write.]	Write there. [The teacher shows the girl where to write.]	
L	[The learner solves the sum] $(100 + 100) + (20 + 10) + (8 + 3)$ 200 + 30 + 11 He puts the two '+'signs in before calculating =241		
LL	[The class claps.]	[The class claps.]	
T	Alright, alright. Enkosi.	Alright, alright. Thank you.	
LL	[Some girls come up and clean the board.]	[Some girls come up and clean the board.]	
T	Ndiza zonyulela umntu ozazo kubala, ndiza zikhethela ke ngoku ke, ndifuna ke ngoku umntu oza zondibalela. [She writes '215 + 90' on the board.]N diza zonyulela ngoku, buya umva, khawuze Dudu.	I am now going to nominate one of you to work out this sum for me. [She writes '215 + 90' on the board.] You must all stand back while I decide who will do this one for me. Come and work this one out, Dudu.	
L	[A girl comes up and solves the problem.] $(200) + (10 + 90) + (5 + 0)$ She took some time to figure out if something should go next to the 200, and to write the 90 in the same bracket as the 10 200 + 100 + 5 (the '+' signs are added in afterwards)		
T	Masimxeleleni.	Let's help her out.	
LL	[They give the answer in English] Three hundred and five	[They give the answer in English] Three hundred and five	
T	Hayi, niyakhumsha ngoku	No, you are now using a foreign language.	
LL	Ngamakhulu mathathu anesihlanu	Three hundreds and five	
T	Masimxeleleni ukuba ufanele abeke bani phaya.	Let us tell her what to place there.	
LL	[They say it in English] Zero.	[They say it in English] Zero.	
L	[She writes 305 and the class all clap hands.]	[She writes 305 and the class all clap hands.]	

		INDEPENDENT WORK	
T	All right.Hlalani phantsi, nithathe incwadi zenu nibhale idate yanamhlanje umntu ndiza mnika isum aza' y'bhala		All right. Now sit down, take out your books and write down today's date. I'll give each one of you a sum to work out.
L	Siza kuyibhala phi, Miss? Ezincwadini? Kweyakho?		Where are we going to write, Miss? In the books? Yours?
T	Ewe, kweyakho incwadi.		Yes, your own book.
L	Incwadi yantoni?		From which book?
T	eyeMaths. EyeZibalo?		Maths. Maths?
LL	[They answer in English] Maths.		[They answer in English] Maths.
	[The class starts to settle down at their desks and the teacher starts to hand out some cards with sums written on them. The cards are made out of cereal boxes which have been cut into strips. On the back of each strip is a single addition equation.]		[The class starts to settle down at their desks and the teacher starts to hand out some cards with sums written on them. The cards are made out of cereal boxes which have been cut into strips. On the back of each strip is a single addition equation.]
T	Wonke umntu ulifumene icard?		Have you all got your cards?
LL	[They all answer in English] Yes, Miss!		[They all answer in English] Yes, Miss!
T	Namahlanje.Umhla wanamhlanje yintoni?		Today. What is today's date?
LL	EyeThupha.		August
T	EyeThupha [She writes it on the board.]		August [She writes it on the board.]
T	[The teacher walks around the class checking that everyone is settled and working. The learners are each working quietly on their equation. The teacher stops to assist an individual learner who is seated at the 'weak' table.]		[The teacher walks around the class checking that everyone is settled and working. The learners are each working quietly on their equation. The teacher stops to assist an individual learner who is seated at the 'weak' table.]
T	Ogqibe ukubhala yaba right ke siza kumqhwabela. The teacher goes to a child who is finished, marks her work and holds he book up in the air. The class claps. Another child puts up her hand and the teacher goes to her. She does not have the correct answer. The teacher interacts briefly with her and then moves on to another child. Each time a child has solved the equation correctly, the class claps. The child has fixed her error. As the children finish, they sit quietly at their desks waiting for the others to complete their equation.]		We'll clap hands for the early finishers who have the correct answers. [The teacher goes to a child who is finished, marks her work and holds he book up in the air. The class claps. Another child puts up her hand and the teacher goes to her. She does not have the correct answer. The teacher interacts briefly with her and then moves on to another child. Each time a child has solved the equation correctly, the class claps. The child has fixed her error. As the children finish, they sit quietly at their desks waiting for the others to complete their equation.]
T	[Addressing one of the learners] Ngamakhulu amangaphi la? Uza kuwadibanisa njani la makhulu? Yinto yokuba uyawakhumsha la manani.Bhala amakhulu apha, namashumi apha nemivo yakho apha, ubale ke ngoku.		[Addressing one of the learners] What number is this? How many hundreds do you have here? How are you going to add these numbers? You are saying these numbers in a foreign language. Remember to write your hundreds here, your tens here and your units here.
T	Igqibile le group. Igqibile nale? Masiziqhwabele! Nigqibile nani? Le igroup yona ayikagqibi? Kusekho umntu ongekagqibi apha?		This group has now finished their work. Has this group also finished? Let's clap hands for them. Is there someone who is still busy here?
L	Sigqibile nathi, Miss!		We have also finished, Miss.
T	Masiqhwabele le group igqibileyo. Ezi iigroups azikagqibi? Gqibani nani kaloku. Ndiza kuqokelella amakhadi kwezi groups zigqibileyo.		Let us clap hands for the group that has finished their work...These groups have not yet finished... Finish up. I'll now collect the cards from those who have finished their work.

Video resources

The list below gives the names, numbers and topics of all the video resources on the disc. The right-hand column indicates those used in Student Tasks. The disc contains many other valuable clips you could watch and use.

Video clip number and name	Used in
Dr Guilietta Harrison	
1 - Getting the level right	Section 2. St.Task 1
2 - Stretching the child	Section 3. St.Task 1
3 - The handicap of learning in an unfamiliar language	
4 - Language issues - Implications for teacher education	
5 - Understanding how theories are applied, particularly to learners as individuals	
6 - Things that assisted me in my teaching	
7 - Getting a well-rounded understanding of your learners	
8 - Using theory in active practice	
9 - Recommended approaches - experiential, creative, peer learning, thematic, mediation	
10 - How to help student teachers - What's in my tool-kit? - Reflection on practice	
11 - Balancing teaching and assessment - different ways to assess	
12 - Ways of teaching in a developmental way in an ordinary Eastern Cape school	
13 - Moving from fearing loss of control to realising that learning involves engagement	
14 - How to help teachers make the shift to developmental learning	
15 - Curriculum - how teachers should approach it	
16 - A cross-curricular approach	
17 - Setting goals for individual learners	
18 - Experiential learning, creative, lateral thinking	
Eastern Cape children	
19 - Sorting blocks	Section 2. St.Task 2
20 - Building with blocks	Section 2. St.Task 2
21 - Clap and chant (1)	Section 4. St.Task 4
22 - Clap and chant (2)	Section 4. St.Task 4
23 - Playing school	Section 4. St.Task 2 Section 5. St.Task 4
24 - Skip and chant	Section 4. St.Task 4
25 - Skip the months of the year	Section 4. St.Task 4
26 - Raps: Chakalaka and Gobbling Death	Section 4. St.Task 4

27 – Isixoxiso	Section 4. St.Task 4
28 - Intsomi yesilwanyane	Section 5. St.Task 4
In-service teachers	
29 - Do FP teachers need to know about child development?	
30 - Ms Masentle Heyns - Developing teacher and child together	Section 2. St.Task 1
31 - Ms Siobhan Isaacs - Starting where children are	Section 2. St.Task 1
32 - Are there dangers for FP teachers in Developmentally Appropriate Practice?	
33 - What do FP teachers need to understand about development?	
34 - Ms Stella Mutlane - Learning to accept one another	Section 5. St.Task 3
35 - Ms Masentle Heyns - Learning one another's languages	Section 5. St.Task 3
36 - What do FP teachers need to understand about reading and writing in multilingual contexts?	
37 - Ms Stella Mutlane - Children speak 'their own language'	Section 5. St.Task 7
38 - Is TE doing enough to help teachers develop literacy in two languages?	
39 - What strategies can teachers use to support children's holistic development?	
40 - Are there things which stand in the way of developmentally appropriate teaching?	
Ms Nombulelo Gongqa	
41 - Roman Catholic primary township school	Section 5. St.Task 6
42 - The move to private school in Grade 10	Section 5. St.Task 6
43 - Home and school, Private school years	Section 5. St.Task 6
44 - Fitting in at university	Section 5. St.Task 6
45 - Languages at university	Section 5. St.Task 6
46 - My language identity	Section 5. St.Task 6
	(also Sec. 7. St. T. 1)
Prof Michael Joseph	
47 - Children grow through stages	Section 2. St.Task 1
48 - Rousseau, Piaget, Vygotsky	
49 - Language development (Krashen, Prabhu, Cummins)	
50 - Unpredictability and teacher responsiveness in developmental teaching (ZPD)	
51 - Learning to link content knowledge with the child's knowledge	
52 - Not setting ceilings	Section 3. St.Task 1
53 - At lower levels certain things need to happen before others	
54 - Children's play	
55 - Variations in play according to culture	
56 - An African game, Masiketlane	Section 3. St.Task 4
57 - Play is a universal stage	
58 - Learning one another's games	

59 - Private speech	Section 3. St.Task 4
60 - Quiet classrooms and learning	
61 - The value of the mother tongue	Section 5. St.Task 6
62 - Bilingual learning is developmental; it gives epistemic access	
63 - From BICS to CALP through mother-tongue-based multilingualism	
64 - Learning theories made meaningful through practice	
65 - The importance of learning how to mediate (scaffold) learning	
66 - Designing, debating and implementing tasks at different levels of challenge	
67 - Operationalizing theory in practice; the double move	
68 - Inspiring passion in student teachers; experiencing the power of the idea	
69 - Teaching at CJ Vellem. Independent schools are not so special.	
70 - The mother tongue and higher-order thinking	Section 5. St.Task 6
71 - Best practices must be researched and shared	
72 - Working with teachers in classrooms	
73 - Non-standard isiXhosa	Section 5. St.Task 7
74 - Develop change agency among teachers; link know why to know how	
75 - Pre-service teachers should visit sites of innovation (model schools)	
76 - The theory-practice link is vital; use local examples	
77 - The performance mode of knowledge; reintroduce play into learning	