

DST-NRF CENTRE IN INDIGENOUS KNOWLEDGE SYSTEMS

Newsletter

December 2017, Volume 1

Inside this issue	Page
• Traditional Healers Visit UKZN Labs	1
• National Colloquium on Mother Tongue Language for Science & Technology Student Teachers	1
• CIKS Initiates the Pan-African IKS-Informed Climate Information Service Platform & Strategy for Natural Resource Management & Sustainable Livelihood	2
• Intellectual Property & Indigenous Knowledge Systems Workshop	3
• UL Research Activities & Collaborations	3
• CIKS Participates at the DST-NRF CoE Annual Directors' Forum 2017	4
• Research into Lekgotla (Traditional Court): The Case of Makapanstad, North West Province, South Africa	4
• Inaugural Lecture Focuses on Institutionalisation of Traditional Medicine	5
• International Colloquium on Higher Education & Global Challenges	6
• Urban Organic Farming – An Innovative Solution to Unemployment and Food Insecurity	6
• IKS Center, North West University	7
• Indigenous Knowledges as Enablers of Epistemological Access in Multi/Inter/Trans-Disciplinary Environmental Education	7
• Raising the Bar: the Conditions for Integrating Knowledge Systems without Duress	7
• New IKS Books	8



CIKS Profile

Vision

To become a hub for IKS development through research, postgraduate training, knowledge brokerage, networking, and community engagement.

Mission

To improve the quality of life of the people through recognition, development, protection and affirmation of IKS in Africa.

Guest Editor's Note

Dear Colleagues,

We are pleased to bring you this edition of our DST-NRF Centre for Indigenous Knowledge Systems' (CIKS) 2017 newsletter. These newsletters were previously done on a quarterly basis so we look forward to renewing that tradition in 2018. Our goal is to keep you as up to date as possible on the activities being done by CIKS and our partners throughout South Africa.

2017 has been a very exciting year. In line with the national government's commitment to excellence in Indigenous Knowledge Systems (IKS), CIKS and its partners have been actively involved in a variety of pursuits promoting IKS knowledge exchange.

Highlights for 2017 include:

- National Colloquium on Mother Tongue Language for Science & Technology Student Teachers
- CIKS' Initiation of the Pan-African IKS-Informed Climate Information Service Platform & Strategy for Natural Resource Management & Sustainable Livelihood
- Intellectual Property & Indigenous Knowledge Systems Workshop
- Urban Organic Farming
- In addition, colleagues worked hard to increase collaborations between communities and researchers, build networks with new & old colleagues, and add invaluable research to our growing IKS knowledge base.

We look forward to hearing more from you in 2018 – whether it be news updates or feedback for our newsletter – and are eager to provide you with our next issue in April 2018.

Wishing you all well for the holidays and the new year!

Lottie Labys, PsyD

Acting Research Manager & Postdoctoral Research Fellow (CIKS)

requested a workshop on research processes so that they may better understand clinical trials. The THPs clarified the difference between themselves and people who practice witchcraft. They assured all present that their goal, as THPs, is to heal and not harm people.

UKZN HOSTS THE NATIONAL COLLOQUIUM ON MOTHER TONGUE LANGUAGE FOR SCIENCE & TECHNOLOGY STUDENT TEACHERS

by Raylene Captain-Hasthibeer - courtesy of UKZN NdabaOnline



Attendees at the Mother Tongue Colloquium

TRADITIONAL HEALERS VISIT UKZN LABS

by Raylene Captain-Hasthibeer - courtesy of UKZN NdabaOnline



Traditional healers on the medical science tour at UKZN.

A group of Traditional healers visited laboratories at UKZN's two campuses namely the Nelson R Mandela School of Medicine and Howard College. The Department of Science and Technology/National Research Foundation Centre in Indigenous Knowledge Systems (CIKS) hosted the tour which was held on 31 October 2017. It culminated in a dialogue held at the Westville campus on the same day.

Director of CIKS, Professor Hassan Kaya, said the event was hosted to address the 'disjuncture between excellence and relevance of education'. Kaya said the tours provided the opportunity for Traditional Health Practitioners (THPs) to interact with students and researchers in the conventional medical and pharmaceutical sciences at UKZN.

The THPs were able to see what happens in labs and students were given an opportunity to interact with them.

Citing the Gaqa Traditional Medicine School in Umlazi, Kaya said that many initiatives happen in local communities, which can be used to bring relevance and enrich the work done in labs. The work done in the labs could also help traditional medicine meet the challenges of the 21st Century. The dialogue between the THPs, students, researchers and other stakeholders emphasised the importance of documenting, preserving and protecting indigenous knowledge. The THPs thanked the CIKS at UKZN for hosting the initiative. They underscored the importance of building trust with researchers and

The Department of Science and Technology-National Research Foundation Centre in Indigenous Knowledge Systems (CIKS) in collaboration with the School of Education (University of KwaZulu-Natal), hosted a colloquium on the importance of Mother Tongue Language in Science and Technology Curriculum for Science and Technology student teachers.

The Colloquium was hosted in collaboration with UKZN's School of Education, the National Department of Basic Education, and the eThekweni Municipal Institute of Learning (MILE). The Director of the DST-NRF Centre in IKS at UKZN, Professor Hassan Kaya explained the link between colonisation and language, by emphasising the 'disjuncture between life at home and in the classroom. This is the challenge facing the majority of African learners, who speak a mother tongue language at home, and a foreign language at school. He also emphasized the cultural and ecological specificity of knowledge within the context of science and technology education.

Delivering the opening address, the KwaZulu-Natal Provincial Head of Department of Education, Dr Enock Vusumuzi Nzama expressed the view that the Colloquium will positively impact on learners and Science and Technology educators. Dr. Nzama said that learners may encounter problems at school, not because they are not 'academically gifted', but because they learn in one language, interpret in another and express themselves in another language. UKZN Director of Language Planning, Dr Langa Khumalo, indicated that 'language is at the heart of human existence',

and emphasised that learners have to have a good grounding in their mother tongue before learning another language.

Professor Nontokozo Mashiya from UKZN School of Education explored the benefits of mother tongue teaching in the early years of learning. She said that learners often have to battle with the language they are being taught in first, and then have to deal with content. As a result, they are sometimes seen as ‘remedial’. Professor GM Nkondo from the Freedom Park Trust posed a number of questions including: ‘Do people in different languages live in different worlds?’ Nkondo suggested the need to disarm colonial power in the classroom.

UKZN’s Deputy Vice-Chancellor for Research, Professor Deresh Ramjugernath, looked at the new strategic plan of the University and emphasised the importance of knowledge generation that addresses the challenges that we face as a continent. The highlights from the colloquium included a visit by the Parliamentary Portfolio Committee of Science and Technology and a show on the use of puppetry in teaching IKS by Professors Josef. De Beer from North West University and Sanette Britts from the University of Limpopo and their students.

CIKS AT UKZN INITIATES THE PAN-AFRICAN IKS-INFORMED CLIMATE INFORMATION SERVICE PLATFORM & STRATEGY FOR NATURAL RESOURCE MANAGEMENT AND SUSTAINABLE LIVELIHOOD

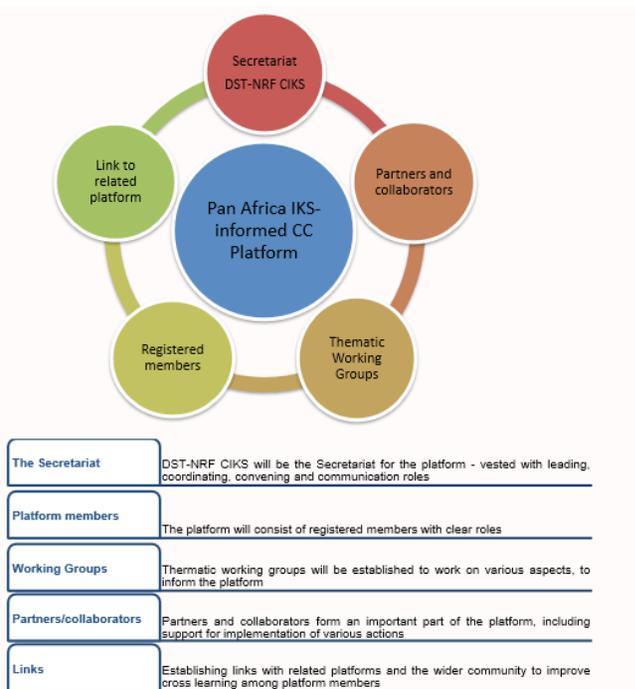
by Prof HO Kaya (University of KwaZulu-Natal)

Background

The importance of African Indigenous Knowledge Systems (IKS) in climate change information service was strongly emphasized during the knowledge management partnerships and communications workshop for WISER Programme organized the African Climate Policy Center (ACPC) of the UNECA in Addis Ababa - Ethiopia on 24 to 26 May 2017.

The emphasis was meant to make conventional weather services more relevant and accessible, thereby increasing update and use by African local communities - considering their in-built indigenous knowledge weather forecasting practices established after long years of observation of their respective natural environments. Building up from the momentum gained in Addis, the Department of Science and Technology- National Research Foundation (NRF) Centre in Indigenous Knowledge Systems (CIKS) at the University of KwaZulu-Natal – Durban/South Africa took the initiative to convene a workshop of IKS stakeholders from East and Southern Africa on 14-15 June 2017 to

Structure of the Platform



develop a Pan-African IKS-informed Climate. Information Service (CIS) Knowledge Management platform and Communication Strategy within the Pan-African WISER component. While a more long-term plan is to cover the whole of Africa, the platform recognises that we must have a starting point, more of a regional approach covering the Southern and East African regions – while at the same time linking with existing platforms elsewhere. From the regional approach, the platform would later cover the whole of Africa. The initial coverage is more of an establishment phase. Within regions, member states/countries can establish national platforms, which form part of this initiative. On 4 September 2017, the Department of International Relations and Cooperation (DIRCO) through the Office of the Director General, invited the representatives of the platform initiative from East and Southern African regions through the CIKS to share and discuss the modalities of promoting and implementing this important Pan-African platform and strategy. The following issues were presented:

What will the strategy and platform achieve?

- Provide stakeholders from diverse backgrounds with an opportunity to engage in innovative policy development in an IKS-informed CIS strategy;
- Promote coordination and partnerships among IKS-targeted stakeholders to complement CIS and facilitate integration of IKS- informed CIS into educational and life-long learning systems as part of contributing to Sustainable Development Goal (SDG 4);
- Enhance networking, regional collaboration and cross learning on IKS-informed CIS and strengthen mechanisms for engaging with the wider IKS-informed CIS community.

- Interface IKS-related climate information with conventional CIS to facilitate the transformation of existing CIS to become more accessible and relevant to local communities;
- Strengthening of local communities as end users of ecological infrastructure for successful development and implementation of climate information services, including consolidation of community-based structures to build a foundation for a community-owned and sustainable IKS-informed CIS;

Why will it work?

- The issue of climate change globally impacts the natural environment and ultimately threatens livelihoods.
- There is a massive need for such integrated information within marginalised and neglected communities.
- The platform is aligned and informs the national, regional and continental policy imperatives.
- The holistic and multidisciplinary nature of IKS provides the platform with the opportunity to engage diverse stakeholders from across disciplines, cultures and ecological zones for the sustainability of the platform.
- The complementarity of knowledge systems makes the platform a unique tool for climate change research, innovation, policy development and human capital development.
- The interactive multi-media database will have the capacity to synthesize modern climatic information systems informed by community-based knowledge systems that will be applicable across biomes and regions.
- The identified gaps and strengths of the two climate information systems will be accommodated by the complementarity of the knowledge systems to mitigate impacts of climate change and variability.

Why a platform?

- African IKS pertaining to weather have not been fully integrated in climate change information services. This has led to existing weather information services to lack relevance to local communities. The platform will serve as a coordinating tool for interfacing conventional/existing weather information services and indigenous knowledge systems-based climate (change) information services. This will make conventional weather information services more culturally and ecologically relevant and accessible;
- The platform will assist in building an interactive multi-media database informed by the nature and processes of production, sharing, storage and application of IKS-informed climate information which are culturally and linguistically specific.

What will the strategy and platform achieve?

- Strengthening participation of local communities as co-producers and end users of CIS.
- Provide stakeholders from diverse backgrounds with an opportunity to engage in innovative policy development in an IKS-informed CIS strategy;
- Preservation of IK-related climate information comprising three sets of attributes (i) culture (ii) factual knowledge (iii) articulated KM systems as a “one-stop-shop” for coproduction of culturally and ecologically relevant CIS;
- Coordinate and facilitate integration of IKS-informed CIS into educational and life-long learning systems as part of contributing to Sustainable Development Goal (SDG 4);
- Enhance networking, regional collaboration and cross learning on IKS-informed CIS and strengthen mechanisms for engaging with the wider IKS-informed CIS community;
- Interface IKS-related climate information with conventional CIS and vice versa to facilitate the transformation of existing CIS to become more accessible and relevant to local communities - facilitate the translation of broad definitions of climate science into locally acceptable and accessible CIS;
- Map IK-related climate change resources (natural and human, climatic and non-climatic stressors) as hotspots and best practices for dissemination to wider audience/stakeholders.

INTELLECTUAL PROPERTY & INDIGENOUS KNOWLEDGE SYSTEMS WORKSHOP

by Prof HO Kaya



Participants at the Intellectual Property & IKS Workshop

The DST-NRF Centre in Indigenous Knowledge Systems (CIKS) at University KwaZulu-Natal in collaboration with the UKZN Extended Learning facilitated a 3-day workshop on Intellectual Property and IKS. The certificate course was attended by individuals from a range of backgrounds and with an interest in IPR within the context of IKS. It exposed the participants to the inherent challenges associated with IP regime as a tool for protecting community-based knowledge systems.

The short course attracted participants from government departments, community leaders, and postgraduate students in law. Supported by the World Intellectual Property Organization (WIPO), the key focus areas during the course included: Introduction to Intellectual Property within the context of Indigenous / Traditional Knowledge; Prospects and Challenges of IP regime for protection and beneficiation of Indigenous/Traditional Knowledge; Positive, Defensive and Sui Generis Protection of Indigenous/Traditional Knowledge; Prior Informed Consent in Indigenous/Traditional Knowledge.

Expert facilitators included Prof HO Kaya (Director, DST-NRF Centre in Indigenous Knowledge Systems) and Prof YN Seleti (Africa Chief Negotiator on Traditional Knowledge at WIPO and Chief Director, Science Missions, Department of Science and Technology). They provided participants with various conceptual and practical experiences to engage effectively with the course content.

UNIVERSITY OF LIMPOPO RESEARCH ACTIVITIES AND COLLABORATIONS

by Dr Kgabo Moganedi (University of Limpopo)



• Dr K Moganedi (UL) collaborates with Dr M Setati (SU) and Dr D la Grange (NWU) on an NRF funded IKS project titled: “Bio-preservation of Marula”. The project explores bioprospecting in traditional fermentation of an indigenous beverage. Two papers titled: “Comparison and characterisation of spontaneous fermentation and starter culture based fermentation of marula juice” and “Characterisation of microorganisms and determination of chemical constituents of marula wine during fermentation” were delivered at an IPUF conference held between 9 and 12 July by Ms M Lekganyane (PhD), Mr A Phiri and Ms E Maluleke (MSc). Ms Lekganyane obtained 2nd prize for her talk.

• Prof PH Demana and his research team from the Department of Pharmacy at the University of Limpopo are conducting cutting-edge research on Indigenous Knowledge Systems using plant-based materials as controlled drug delivery for variety of infectious diseases. He recently, with collaborators from Tshwane University of Technology, successfully patented a chewable gum composition based on plant extracts with potential treatment of canker sores and other oral diseases. He has also invented a medicated chewing gum using certain essential oils that is under patent process through the University of Limpopo.

• IKS niche area: Drs H Chabalala and S Pango from DST were invited to give guidance with regard to IKS research and developing IKS technologies and the stipulations and regulations that govern use of indigenous knowledge use. Three distinct research niches were identified and specific projects were developed. These include traditional medicine, traditional foods and epistemologies and knowledge generation. When approved, the projects will run for 5 years.

• IKS journal: The University is resuscitating the Calabash publication and developing a journal which will publish IKS based and related research works. The journal will come into effect in 2018. It will be a platform to all different types of IKS works initiated by academics or communities equally and will recognise all media for knowledge transmission.

7. Key Actions to Operationalize the Platform



CIKS PARTICIPATES AT THE DST-NRF CENTRES OF EXCELLENCE ANNUAL DIRECTORS' FORUM 2017

Adapted from NRF Website



Delegates at the DST-NRF CoE Annual Directors' Forum

The DST-NRF Centre in Indigenous Knowledge Systems (CIKS) as partnership of 5 higher education institutions, i.e. University of Kwa-Zulu-Natal as the hub, North-West University, UNISA and the Universities of Limpopo and Venda, had the opportunity to participate and exhibit at the DST-NRF Centres Of Excellence Annual Directors' Forum 2017. It was hosted by Nelson Mandela University in Port Elizabeth, South Africa, 31 Aug – 01 September 2017.

This year's event was held under the theme "Triumvirate Transformation in the COE", with special reference to three important pillars – people, knowledge enterprise and engagement with society. In the pursuit of excellence through the interface of IKS with other knowledge systems to meet the challenges of globalization, the purpose of the CIKS exhibition at the 2017 forum was to demonstrate the following to researchers, students, policy makers and other stakeholders:

the importance of integrating excellence and relevance in knowledge production through the holistic, experiential, place- and cultural-based nature of IKS including the use of indigenous languages; show the scientific principles embedded in IKS-based social practices such as pottery, basketry, traditional medicine, mental health and IKS-informed climate change early warning systems; how the promotion of IKS is in line with the aspirations of the National Development Plan (NDP) which emphasizes the inclusiveness of an active citizenry in the sustainable development through their community-based knowledge systems, categories, established customs, and responsibilities

for the holders and practitioners of knowledge.

Indigenous science is meant to convey a complete knowledge system with its own concepts of epistemology, philosophy, and scientific and logical validity. It contains linguistic established customs, and responsibilities for the holders and practitioners of knowledge.

This year marks the 13th anniversary of the DST-NRF Centres of Excellence (COE). The DST-NRF COE are physical or virtual centres of research that concentrate existing capacity and resources to enable researchers to collaborate across disciplines and institutions on long-term projects that are locally relevant and internationally competitive in order to enhance the pursuit of research excellence and capacity development. To date, 15 COE and a national institute have been established and mandated to operate within five key performance areas, namely, research/knowledge production, education and training, information brokerage, networking and service rendering.

The Minister of Science and Technology, Hon. Naledi Pandor delivered the Keynote Address. Other prominent speakers included Dr. Mamphele Ramphele, former Vice-Chancellor, UCT, former Managing Director of the World Bank and currently, Trustee of the Nelson Mandela Foundation; Prof. Nyameko Barney Pityana, Former Principal and Vice Chancellor, UNISA; Dr. Molapo Qhobela, CEO, National Research Foundation; and Dr. Beverly Damonse, Group Executive: Science Engagement and Corporate Relations (NRF).

RESEARCH INTO LEKGOTLA (TRADITIONAL COURT): THE CASE OF MAKAPANSTAD, NORTH WEST PROVINCE, SOUTH AFRICA

courtesy of UNISA

The UNISA project team members and the community



The Lekgotla La Batho (Inkundla ya Bantu) project aims to re-generate community knowledge for dispute resolution in the South Africa context. This research project is based on action research, meaning that research is not only done for the sake of research itself but is conducted in such a manner that knowledge holders from the respective communities are the main participants and beneficiaries from the research.

In this regard, the Institute for Dispute Resolution in Africa (IDRA), from the College of Law at UNISA promotes an "African Harmony Model for Dispute Resolution" that draws knowledge from the African way of resolving disputes in contrast to the typical Western "Dispute Management Model". Based on the basic principles underlying Lekgotla, the African Harmony Model is directed at an inclusive group process that has as its objective the restoration of the social equilibrium (restorative justice). The Conflict Management Model manages the opposing positions of individuals or groups, normally to the exclusion of third parties.



Research Workshop at UNISA

The perception that dispute resolution belongs only to the formal justice system is contradictory, considering the fact that customary law is not an addition but a part of South African law. Years of colonial presence in Africa has had an impact on the traditional systems of dispute resolution. In South Africa, colonialism was then followed by a segregated government, which further crippled the traditional system of resolving disputes through repressive laws. Lekgotla, Inkundla, Tinkundla for instance is one such system which has been totally ignored with the perception that it is only confined to the rural areas and only applies in disputes of a less serious nature.

This perception proves to be wrong in the sense that the Lekgotla system of dispute resolution does exist in the community of Makapanstad in the North West province. Lekgotla bases its existence on restorative justice rather than punitive justice. This embraces Botho/Ubuntu and strives to create a dialogue with the purpose of resolving the issues at hand. Through the community engaged participatory research with the community of Makapanstad, it was discovered that Lekgotla goes to the core of community governance and for the fact that it still exists,

this reveals its resistance and persistent ideals of dispute resolution. The Kgosi and the elders in the community are the custodians of the traditional knowledge of dispute resolution.

Dispute resolution does not solely belong to the formal justice system; it was and still is a part of the community. This project generates community knowledge that will support the theory for an African Harmony Model for Dispute Resolution. Redefine and reconstruct local customary knowledge for dispute resolution for purposes of integrating this knowledge into the mainstream knowledge system, thus making it socially relevant for resolving disputes and conflict that are unique to South Africa as well as the African continent.

Based on this “other” knowledge produced, it provides practical solution for the restoration of relationships in the family unit, groups, and communities that are attuned to South African values and cultural perspectives, and which could also be applied to labour unrest, service delivery protest, political conflict and the like. Use the knowledge generated from the Project to develop a Short Learning Programme that concentrates on the resolution of group conflict or disputes. Present policy briefs to disseminate the knowledge obtained from the project to the community of practice. The project empowers the communities in which the research is conducted by responding to the type of community outreach that is needed, which will become evident from the research.

From a research perspective, it is about re-discovering the distinctly South African way of dispute resolution, learn from it and design specific policy solutions, strategies and projects that would benefit community participants and society as a whole.

The focus is on community learning, including empowerment of community members and recruitment of students for UNISA. Community learning takes place in the form of capacity building workshops with participation of experts in dispute resolution, community policing and criminal justice from UNISA. The learning taking place at these events was processed and documented into research reports for academia to enrich syllabuses with knowledge from community level. The principal research question is: “What customary processes are still practiced by communities that could inform a Harmony Model of Dispute Resolution for the African/South African context?”

The research is conducted at the local community level in order to capture a range of local knowledge that is integrated into the formal knowledge system. This approach is aligned to IDRA’s policy of authenticating formal knowledge on the basis of the knowledge and lived experience of communities.

The universum of the research is the North West province.

The emblem of the Traditional Council of Makapanstad



A multi-, inter- and transdisciplinary approach to the research is followed, meaning that specialist from different professions and disciplines collaborates with key knowledge holders in the community who are regarded as the primary experts on customary processes. The Community-Engaged Participatory Research (CEPR) methodology is applied.

Concerning research sustainability, the main advantage of the project for South Africa/Africa is that it creates the opportunity for more extensive field research into African Knowledge Systems (IKS), publication in accredited journals and other outputs, involving scholars and students from a diversity of disciplines is in progress. Furthermore, the project allows for triangulation of research findings and development of new research methodologies on disputes on community level as part of a broader dispute resolution system of South African society. Moreover, the reputation of Unisa as an African University that can maintain trusting and ethical relationship to do collaborative research with even the poorest of the poor is enhanced. The project is inspired by the desire of engaged scholars to discover, design, implement and publish scholarly knowledge that could fuse and mainstream African knowledge systems into theories of peaceful change and new dispute resolution models suitable to the African context.

The vision is that knowledge discovery would lead to innovation in learning and teaching at the modern university and renewal of the dispute resolution and criminal justice systems in Africa. The project is aligned to the UNISA Strategic Plan 2015 Revisited: Revitalize the teaching and learning, specifically through review/ develop relevant curricula to promote innovation, and renew graduateness. Promote research, increased capacity and productivity. Grow community engagement initiatives. The project is also aligned with the imperatives of the National Development Plan, specifically concerning the building of safer communities, transforming human settlements and improving education, training and innovation.

The project is also aligned with the NEPAD condition that requires peace and security as a condition for sustainable development with specific reference to the creation of conditions to ensure peace and security in Africa by addressing the political and social vulnerabilities that leads to violent conflict.

The project is also aligned to the Sustainable Development Goals, Goal 11: Sustainable cities and communities; Goal 16: Peace, justice and strong institutions. The success is the positive change in community. This is being achieved.

Acknowledging that a visible and plausible causal relationship between the project interventions and social change is difficult to measure, the Project Leader (Macdonald Rammala) is committed to the systematic collection of data on specified indicators to provide quarterly and annual reports on progress and achievement of outcomes and progress, linked to the use of allocated funds.

Contribution to peace in broader society. The outputs of the project should contribute to policy formulation, strategy, and operational decision-making and actions to effect positive change in broader society. Contribution to Theory of Change/Dispute Resolution Models. The long-term vision is to present a new model, or at least a different paradigm for social innovation that would lead to a democratic, free, just and peaceful world.

INAUGURAL LECTURE FOCUSES ON INSTITUTIONALISATION OF TRADITIONAL MEDICINE

by: Nombuso Dlamini - courtesy of UKZN Ndaba-Online



Professor Exnevia Gomo

Until the advent of Western medicine, traditional medicine (TM) had been the only source of health care in Africa, said UKZN’s Professor Exnevia Gomo at his Inaugural lecture presented on the Howard College campus. ‘Colonisation systematically relegated TM to an unofficial health care service yet it retained its relevance for the majority of the people of Africa, demonstrating its resilience.’

Gomo, who is attached to the Discipline of Traditional Medicine, said decolonisation brought with it a resurgence of national and international commitment to institutionalise TM through the development of legal, policy and regulatory frameworks to enable integration into national healthcare systems. According to Gomo, the integration process has been very slow, partly because of the paradigms used in the policy framework and the requirement of scientific evidence of safety and efficacy. “The question then is has the institutionalisation of TM been a victim of Procrustes – for example being inflexibly subjected to paradigms of Western medicine?”

Gomo joined UKZN's College of Health Sciences in 2016 as the South African Research Chair in Indigenous Health Care Systems. Prior to that he was with the University of Zimbabwe's College of Health Sciences where he was Associate Professor in the Department of Medical Laboratory Sciences and also served as the first Director of the Research Support Centre. He holds a Diploma in Biological Sciences Laboratory Techniques, MSc in Applied Immunology, PhD in Immunology and a Diploma in Research Methodology. Gomo has extensive experience in health research in Zimbabwe through regional and international collaboration.

In the mid-1990s Gomo initiated the first ever large-scale clinical evaluation of traditional medicines used in the management of HIV and AIDs following claims of a cure by some traditional healers in Zimbabwe. Because of his involvement in traditional medicine, Gomo was invited by World Health Organization's AFRO Office to participate in the Technical Working Group that developed the Guidelines for Methodologies of Evaluating Safety and Efficacy of Traditional Medicines in the WHO Afro region. In 2005, Gomo was seconded to the Ministry of Health and Child Welfare in Zimbabwe as Director of Traditional Medicine and tasked with establishing a TM Department and national programme.

Between 2005 and 2007, Gomo transformed the public view of TM in Zimbabwe through several initiatives, including the development of the National Policy on Traditional Medicine. Deputy Vice-Chancellor and Head of the College of Health Sciences Professor Busi Ncama congratulated Gomo saying: 'The College is honoured to have an academic and researcher of his calibre.'

URBAN ORGANIC FARMING – AN INNOVATIVE SOLUTION TO UNEMPLOYMENT AND FOOD INSECURITY

by Raylene Captain-Hasthibeer - courtesy of UKZN NdabaOnline



The use of urban organic farming to address employment creation and income generation for a sustainable livelihood was explored at a workshop held at the University of KwaZulu-Natal (UKZN).

Director of the Department of Science and Technology-National Research Foundation Centre in Indigenous Knowledge Systems, Professor Hassan Kaya, said the workshop and site visits to urban organic farming initiatives were held to create knowledge and awareness on the significance of urban organic farming.

Renowned organic farming specialist, Mr Nicolay Gian from the Research Institute of Organic Agriculture (FiBL) in Switzerland, gave UKZN students and youth from eThekweni municipality a crash course on organic farming. Gian advocated for rooftop gardens and vertical farming to address space constraints in urban areas in eThekweni.

He said that farming can be done using ecological farming techniques, and does not need to be 'certified organic' to cut costs. 'Jobs are created, the food is healthy and it's fresh – organic farming benefits the economy and society,' said Gian. Gian referred students to www.organic-africa.net, a website which includes a comprehensive African Organic Agriculture Training Manual with information on topics ranging from soil management to pest control.

African Development Bank's Mr Vuyo Tofile gave an overview on AfDB's Food Cuisine Africa, a platform to connect the food industry in Africa, which is geared at upskilling young African adults. Visit <http://www.afdbfoodcuisine.com/> for more information.

Food Connect Campaign's Mr Delwyn Pillay took the students on site visits to Ottawa farming community; Enaleni Indigenous Farm in Camperdown; the Roseway Waldorf School in Hillcrest, which boasts a completely organic food garden; and a visit to the innovative Green Camp Gallery Project Urban Farm in Umbilo. Pillay said Food Connect was trying to "bring back wholesomeness", especially as our food has become so corporatised.

'It's essential to get back control of our food production system from seed to plate not only in terms of addressing unemployment and food insecurity but ensuring the health and well-being of our nation,' said Pillay. The three-day workshop held in September was hosted by UKZN's Centre in Indigenous Knowledge Systems, eThekweni Municipality and the Municipal Institute of Learning (MILE).

UKZN HOSTS INTERNATIONAL COLLOQUIUM ON HIGHER EDUCATION AND GLOBAL CHALLENGES

by Raylene Captain-Hasthibeer - courtesy of UKZN NdabaOnline



Students from the International Scholar Laureate Program and Colloquium participants on the Westville campus

International Scholar Laureate Program students from the United States, Japan, Canada, the Democratic Republic of Congo, Venezuela, Trinidad, Nigeria and South Africa were at UKZN for a Colloquium on Higher Education and Global Challenges. The Colloquium was hosted on the Westville campus by the Department of Science and Technology

and the National Research Fund Centre in Indigenous Knowledge Systems (CIKS). A board member of CIKS and a member of the Freedom Park Trust, Professor Muxe Nkondo, spoke on the role of African Knowledge Systems in the decolonisation process.

Nkondo posed questions how Higher Education

could contribute to the establishment of world peace through its curricula and the strategic value of integrating African moral philosophy (ubuntu) in socialisation. He said: 'One of the most important developments in recent years is the push for global dialogue and consensus in a world of differences in the struggle for global justice and peace.'

The 50 international students, who are primarily interested in international affairs and diplomacy, raised a number of complex questions on the significance of indigenous knowledge systems in global issues such as food security, climate change, transformation, land restitution and social cohesion.

Director of CIKS, Professor Hassan Kaya, emphasised the need to mitigate and adapt to climate change when dealing with issues of food security. A CIKS post-doctoral researcher in ecology health and biodiversity, Dr Yvette Ehlers Smith, presented on the initial stages of her research on unifying cultural heritage with conservation practices within a rural community in south-central KwaZulu-Natal. Ehlers Smith's research, which focuses on southern ground-hornbills, examines the interface between humans, hornbills and the natural habitat.

In particular, Ehlers Smith aims to bridge the knowledge gap between human and hornbill coexistence within limited habitat availability and potential conflict mitigation using IKS as part of a conservation strategy.

Research Manager at CIKS, Dr Mayashree Chinsamy, outlined the Centre's background and achievements. She highlighted CIKS programmes that promote, preserve and protect IKS through research, postgraduate training, knowledge brokerage and community engagement activities to facilitate further collaboration with the delegates. UKZN's Dr Richard Beharilal gave the international students a snapshot of South Africa's history and focused on the country's path from 'homelands to democracy'.

The International Scholar Laureate Program, which serves as an international relations and diplomacy forum, is a product of an educator-led initiative founded more than 25 years ago to give top scholars the lifelong advantage of an international career perspective and the opportunity to further their career development, strengthen their leadership skills and engage in a culturally enriching experience in South Africa. This is the third time that the CIKS at UKZN is hosting these international visitors on behalf of South Africa.

IKS CENTRE, NORTH WEST UNIVERSITY

by Prof A Materechera (North-West University)

- On the 19 April 2017, some of the current BIKS students at the Mafikeng Campus of the North West University, accompanied by their lecturer, Mr M.E Maditsi, visited Molelwane secondary school at signal Hill in Mafikeng to bring awareness about IKS to learners at the school. The aim was to inform learners about the B.IKS programme at the North West University and its relevance to the community. Three hundred learners from the school interacted with the University students through presentations and question and answer sessions. The school management body was also in attendance during the interactions.

- On 25th February 2017, the IKS centre of the North West University in collaboration with, Ikitsi Cultural Solutions held an Africa Month celebration at Thojane Organic Farm located in Phokeng, Rustenburg. The theme of the day was on "Decolonizing education and affirming African history". In attendance were community indigenous knowledge holders, undergraduate and postgraduate IKS students, educators, learners from Matala Secondary school and Tsholetsa disability care centre and language practitioners. Postgraduate students from the IKS Centre at the North West University Mafikeng campus made presentations at the event.

- On 24 April 2017, twelve (12) of the first cohort of the Bachelor in Indigenous Knowledge Systems [BIKS] students graduated at a ceremony held at the Mafikeng Campus of the North West University. The graduation address was given by Prof Y. Seleti of the Department of Science and Technology (DST).

INDIGENOUS KNOWLEDGES AS ENABLERS OF EPISTEMOLOGICAL ACCESS IN MULTI/INTER/TRANS-DISCIPLINARY ENVIRONMENTAL EDUCATION

by Professor Soul Shava (University of South Africa, Department of Science and Technology Education)

Abstract

Environmental education recognises the need to address socio-ecological injustices, including epistemological injustices that continue to undermine indigenous knowledges. The knowledges of indigenous peoples are holistic in nature, embracing several modern western disciplines. Indigenous knowledges reflect the sustainable practices indigenous communities. However, such indigenous knowledges continue to be largely marginalized and excluded in formal education processes, creating a rift between the lived context and the formal learning context of the learner.

This creates barriers to epistemological access for indigenous learners. This paper explores how indigenous knowledges can be employed in enabling epistemological access for indigenous learners in various subject disciplines in formal environmental education processes, especially in teaching seemingly abstract concepts to learners. There is need for embedding indigenous epistemologies in formal education processes to enable contextual relevance and epistemological access for indigenous learners.

This can be achieved through mobilizing the indigenous learners' prior knowledge from their lived context and local community knowledge into formal environmental learning processes. This paper argues for plural epistemologies in the formal education landscape through recognising the value and role of indigenous knowledges in African education contexts. It suggests possible approaches to including indigenous knowledges in formal environmental education process. <http://eeasa.org.za/home/eeasa-2017/>

It took Indigenous Knowledge Systems as not about woven baskets for tourists. Strategically it is about widening our ideas about knowledge, its legitimation, its application, its protection across our continent and the world at large. It is about the transformation of knowledge generating institutions such as science councils and higher education institutions. It is about re-examining our knowledge systems a resource for this generation and the next. IKS is about democratic participation. It is about asking new research questions. It is about the survival of local communities. It is about combining epistemology, diversity, and democratic politics. It is about what Hountondji captured poignantly said in his book *Endogenous Knowledge Systems* in 1997:

RAISING THE BAR: THE CONDITIONS FOR INTEGRATING KNOWLEDGE SYSTEMS WITHOUT DURESS

by Prof Catherine A Odora Hoppers (University of South Africa)

In my book published in 2002 entitled, "Indigenous Knowledge and the Integration of Knowledge Systems: Towards a Philosophy of Articulation", we find a brilliant piece by Visvanathan. He cites the portrait of Oppenheimer, the father of the atomic bomb. *During the security enquiries that followed, Oppenheimer was asked why he had made the bomb and he answered, 'it was a technical answer to a technical question'. Earlier Oppenheimer claimed that when the bomb was tested, the scientist had known sin. But Oppenheimer talks of sin as if he is discovering the atomic weight of an element. He did not even say 'I have sinned' as a personal expression of anguish, of the "I" of the mind talking to the Thou of the soul (Visvanathan 2002).*

This is what we find throughout in the academy. The "Other" is theorized away from existence. History is constructed in such a manner that the victims have no place in the narrative. Their 'truth' is not taught in schools, is omitted from history text books, and are not allowed into public domains. The public domains were then reserved exclusively for knowledges, heritages, cultures, institutions, norms, and idiosyncracies of Western society.

As we begin to fathom the depths of what actually happened to us, we have to tackle the content of academic offerings (in the case of teaching and learning); and paradigms of knowledge production (in the case of research); and the quality of our graduates (in the case of both under, and post-graduate training) SERIOUSLY. In the 10 years of holding the DST/NRF Chair in Development Education I have drawn robust attention to the basic cultural structures within which our systems of thought have been constructed across all the disciplinary domains.

This enabled me to raise the bar way beyond the "regulatory rules" which are followed in every institution -- into the "constitutive rules" which underpins the disciplinary fields. Reaching this point, we see clearly that political liberation is not enough. Liberation must be accompanied by emancipation. And creating THAT CONTEXT in which emancipation takes place in public is a sincere TASK. The DST/NRF Chair in Development Education hosted in UNISA did just that.

...interrogating the semantic shift that turned the illiterate from someone who is ignorant of the alphabet, to an absolute ignorant. Pitting what is not written as thoughtless, as a weakness, and, at its limit, as primitivism..."

which has been central to the strategic disempowerment of African societies since the advent of colonialism.

We have to re-learn our people's "way of seeing", their "way of being", their way of negotiating life processes in different environments, their survival techniques, to technologies for ecologically sensitive exploitation of natural resources and bring this respectfully to play a part in the present and into the future.

IKS enables us to move the frontiers of discourse and understanding in the sciences as a whole and to open new moral and cognitive spaces within which constructive dialogue and engagement for sustainable development can begin (Visvanathan 1997). Our generation needs a holistic knowledge framework that seeks to make whole that was partial, incomplete, in large measure stunted, and therefore also stunting.

Personally my story in the evolution of IKS in this country started with advising the Portfolio Committee on Science and Technology of the Parliament of South Africa in 1997; to working intensely and advising the Committee of Heads of Science Councils (CHSC) for two years which led to the first concept paper I drafted, outlining the imperatives in South Africa taking on IKS. The paper was endorsed by the Committee of Heads of Science Councils and the Parliamentary Portfolio Committee in 1999.

The leadership of the Academy of Science of South Africa (ASSAf) recognized this contribution and elected me as a Member of the Academy as early as 2002.

I proceeded to work with the Minister of Science and Technology firstly as part of the first Bi-National Commission of Science and Technology between India, and then later China to map out how the different knowledge traditions were incorporated in the national systems of the two countries, resulting in my being appointed by the (then) Minister Dr Ngubane to head a Task Team to draft the National Policy and Redraft the Legislation on Indigenous Knowledge Systems (IKS). The national policy on the recognition, promotion, development, protection and affirmation of IKS, was passed by the Parliament in 2004, and the National Indigenous Knowledge Systems Office (NIKSO) was positioned in the Department of Science and Technology. The legislation is before Parliament as we speak.

I continued to tackle mind sets at the highest levels as I was appointed expert for the World Intellectual Property Organization, the World Economic Forum,

UNESCO's various Directorates and international bodies like the International Bar Association (the global voice of the legal profession) that were still beginning to grapple with IKS in the late 1990 and early 2000s. In this way, the issue of IKS in effect, makes it possible for us to "clear space" in the academy and gradually in the public sphere, in order to enable new issues in science development (both natural and social) to be generated and fostered and thus determine new directions for the philosophy and sociology, as well as political economy of the sciences.

Colonialism remains a factor in so far as it provided the framework for the organized subjugation of the cultural, scientific and economic life of many on the African continent and the Third World. It is, in turn, the re-appropriation of this heritage that may provide new clues and directions as to the visions of human society, human relations, sustainable development, poverty reduction and scientific development in this millennium, all of which cannot be resolved using the existing ethos of the Western framework alone.

IKS enables us to re-establish science as the story of all animals, and not just of the lion; to develop a clearer sense of the ethical and juridical domain within which science, economy, law and education works; and to begin to understand the political economy of "Othering".

Finally a focus on intellectual property rights within IKS will also enable the indigenous authorities and communities to publicly and legally, lay claim to intellectual property and copyrights to the wide range of artistic, pharmacological, and other products currently being extracted largely without recompense and hence protect it for the present and future generations.

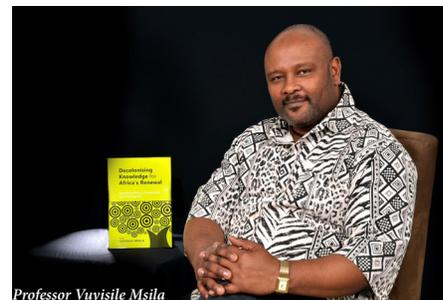
Readings

- Odora Hoppers C. (ed) 2002. Indigenous Knowledge and the Integration of Knowledge Systems: Towards a Philosophy of Articulation. Claremont. New Africa Books.
- Odora Hoppers C. & Makhale Mahlangu P. 1988. A Comparative Study of the Development, Integration and Protection of Indigenous Systems in the Third World. An Analytical Framework Document. Pretoria, HSRC.
- Hountondji P.J. (ed). 1997. Endogenous Knowledge: research trails, Dakar: Editions du CODESRIA.
- Visvanathan S. 1997. Carnival for Science. Oxford.
- Visvanathan S. 2002. Between Pilgrimage and Citizenship: the Possibilities of Self-Restraint in Science in Odora Hoppers CA (ed) 2002. Indigenous Knowledge and the Integration of Knowledge Systems: Towards a Philosophy of Articulation. Claremont. New Africa Books.

NEW IKS BOOKS: DECOLONISING KNOWLEDGE FOR AFRICA'S RENEWAL & AFRICAN VOICES ON INDIGENISATION OF THE CURRICULUM: INSIGHTS FROM PRACTICE

courtesy of UNISA

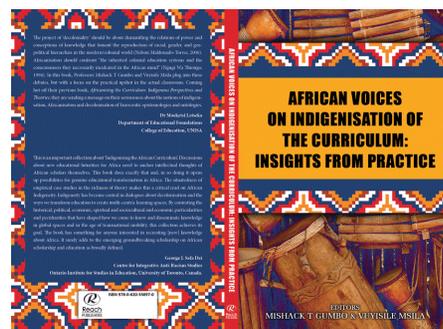
a) Decolonising Knowledge for Africa's Renewal by Professor Vuyisile Msila



The need to decolonise knowledge is undisputed, and some of Africa's finest minds are applying their formidable intellects to the task. Two new books that explore authoritative perspectives on how African-focused education can be achieved in practice are Decolonising Knowledge for Africa's Renewal and African Voices on Indigenisation of the Curriculum: "Philosophies on Pan Africanism and decolonisation underpin a far greater vision we all share... For many of us the true destination is an African renaissance".

In 2015 and 2016, students in South Africa stood up to demand not only a free education, but a decolonised, African-focused education. The call for the decolonisation of knowledge is the ultimate call for freedom. It is the call for an African identity that affirms African values and beliefs and looks critically at Western hegemony.

b) African Voices on indigenisation of the curriculum: Insights from practice



Featuring essays from some of the world's leading minds on African perspectives, Decolonising Knowledge for Africa's Renewal explores how to create a society that is devoid of colonialism and is ready for a renewed Africa. This book highlights the practical steps that need to be taken to decolonise knowledge and ultimately achieve an African Renaissance. It includes contributors from a wide range of academic institutions and expertise, locally and internationally, including Democratic Republic of Congo, Kenya, Nigeria, South Africa and the United States of America.

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