



Course Name: **DEVELOPMENT MANAGEMENT**

Course Code: **DMA711S**

Department: **SOCIAL SCIENCES**

Course Duration: **ONE SEMESTER**

NQF Level and Credit: **LEVEL 7; 15 CREDITS**

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Ms N N Puleinge would like to thank all students for submitting assignment two. The overall performance is much better comparing to Assignment 1. Congratulations dear students! Students are encouraged to prepare well for the upcoming examinations. Ensure that you do extensive reading please make use of practical and relevant examples in your discussions.

Definition of indigenous knowledge

Indigenous knowledge system is the information and experience that the indigenous people have created for themselves in their living standards and environment. It helps them to cope with risky situations, secure income and food, plan for the future, and maintain their cultural heritage. Indigenous knowledge is important for several reasons.

- First, local knowledge can help find the best solution to a development solution.



- Second, familiarity can help researchers understand and communicate better with local people.
- Third, indigenous knowledge represents the successful ways in which people have dealt with their environments.

The theme of utilizing existing knowledge to create appropriate solutions occurs repeatedly throughout the development literature. Using indigenous knowledge can help find the best solutions for a culture. The solutions created must be economically and culturally acceptable to the society being aided. Indigenous education is born from the territory and the ancestors. It is unique to each indigenous people, since it is rooted in the life and the culture of each indigenous people in their territory. Indigenous education is key to keeping indigenous children and youth grounded in their unique cultures.

Indigenous education specifically focuses on teaching Indigenous knowledge, models, methods, and content within formal or non-formal educational systems. The growing recognition and use of Indigenous education methods can be a response to the erosion and loss of Indigenous knowledge through the processes of colonialism, globalization, and modernity.

Indigenous peoples' right to education is recognized in Article 14 of the United Nations Declaration on the Rights of Indigenous Peoples. The United Nations Declaration of the Rights of Indigenous Peoples makes particular reference to the educational rights of Indigenous peoples in Article 14. It emphasizes the responsibility of states to adequately provide access to education for Indigenous people, particularly children, and when possible, for education to take place within their own culture and to be delivered in their own language.

The learning styles that children use in their Indigenous schooling are the same ones that occur in their community context. These Indigenous learning styles often include: observation, imitation, use of narrative/storytelling, collaboration, and cooperation, as seen among American Indian, Alaska Native and Latin American communities.



This is a hands on approach that emphasizes direct experience and learning through inclusion. The child feels that they are a vital member of the community, and they are encouraged to participate in a meaningful way by community members. Children often effectively learn skills through this system, without being taught explicitly or in a formal manner. This differs from Western learning styles, which tend to include methods such as explicit instruction in which a figure of authority directs the learner's attention, and testing/ quizzing. Creating an educational environment for Indigenous children that is consistent with upbringing, rather than an education that follows a traditionally Western format, allows for a child to retain knowledge more easily, because they are learning in a way that was encouraged from infancy within their family and community.

Robinson further said that traditional Western methods of education generally disregard the importance Indigenous cultures and environmental contributions, which results in a lack of relevance for students of aboriginal backgrounds. Modern schools have a tendency to teach skills stripped of context which has a detrimental impact on Indigenous students because they thrive off educational environments in which their cultures and languages are respected and infused in learning.¹ Various aspects of Indigenous culture need to be considered when discussing Indigenous learning, such as: content (how culture is portrayed in text and through language), social culture/ interactions (relations between class interactions and interactions within Indigenous communities), and cognitive culture (differences in worldview, spiritual understandings, practical knowledge, etc.).

Indigenous students make meaning of what they learn through spirituality. Spirituality in learning involves students making connections between morals, values and intellect rather than simply acquiring knowledge. Knowledge to Indigenous people is personal and involves emotions, culture, traditional skills, nature, etc. For this reason, Indigenous students need time to make connections in class, and often benefit from a safe and respectful environment that encourages discussions among students.



Gilliard and Moore (2007) presented the experiences of eight Native American educators, focusing on the impact of having family and community culture included in the curriculum. This study differs in that sense by studying educators who are all of Native American background and their interactions with students and families. These educators reported that their interactions with families stem from respect and understanding. There were two categories that surfaced when understanding and defining culture:

1. ***Building a sense of belongingness and community through ritual***; specific to the tribe on Flathead Reservation, powwows are a community ritual that bring together families and community. Educators worked with families and their children to make moccasins, ribbon shirts and dresses, and shawls prior to the powwow, and included elements of a powwow into their classroom. For example, they keep a drum in the classroom to use for drumming, singing, and dancing.
2. ***Importance of family values and beliefs***; educators give the opportunity to parent's to be involved in the day-to-day activities in and around the classroom. Such as, meal times, play time, holidays, and celebrations. Educators collaborate with parents regarding curriculum around holidays and cultural celebrations, reinforced importance of speaking their tribal languages, and clarified with parents what their home language is, and had respectful discussions around traditional values and beliefs that led to compromise, not isolation or separation.

The educators in this study worked on a daily basis to respect, plan, and learn about parent beliefs and values so they can create a community culture linked to school curriculum. At the time this study was conducted, Lakeland Elementary was failing to meet No Child Left Behind's yearly progress in reading. State officials would come to observe teachers, unannounced, to make sure they were teaching the mandated literacy curriculum. This required the teachers to follow the literacy program, even though the curriculum seldom met the individual and specific linguistic and cultural needs of the majority of Native American students at the school.



So the researcher focused on two questions. The first one being, “In what ways did these teachers approach developing a curriculum to support their students’ social, cultural, and linguistic needs?” One theme that came up was “pedagogical re-envisioning”, which are pedagogies and understandings of culturally responsive teaching to address writing and understand that each student has individual needs. With understanding this, teachers are able to give students the opportunity to include oral storytelling so students have their own personal twist on their learning. The second question was “What shifts in teachers’ pedagogical practices resulted from this collaboration? Four themes came up; cultural resources, working with community, multimodal approaches, and integrating students’ experiences and interests from their lives outside of school into the curriculum. By addressing these four themes, teachers were able to re-envision how curriculum can meet individual needs for many Native American students without leaving out their interests, culture, or resources.

ASSIGNMENT 02: 100 %

END OF FEEDBACK TUTORIAL LETTER!