

# Non Western Educational Traditions Indigenous Approaches To Educational Thought And Practice Author Timothy G Reagan Published On September 2004

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### Non Western Educational Traditions Indigenous

#### **Non-Western Perspectives on Learning and Knowing**

The terms Western and non-Western are of course problematic, beginning with the fact that setting up dichotomies in the first place is a very Western activity. Further, many indigenous peoples live in Western countries. Imperfect as it is, our use of non-Western might be thought of as a

#### **The Turn Toward the Indigenous: Knowledge Systems and ...**

Western educational institutions have discounted Indigenous knowledges and nurtured the belief that non-Western cultures "contribute nothing to the development of knowledge, humanities, arts, science, and technology," which Mi'kmaw

#### **Indigenous Knowledge in Early Childhood Education ...**

Indigenous learners and learners from non-Western countries share the unfortunate experience of having their own traditional knowledge systems and ways of being, knowing, and doing unrecognized or honoured in North American postsecondary institutions (Archibald, 2008; Asher,

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**iTaukei Indigenous Fijian masi as an education framework ...**

of Indigenous and Western pedagogical and epistemological understanding, which are often viewed as disparate information and difficult to understand by the iTaukei A masi design and motifs, can simply and logically explain the importation of non-Indigenous 1 The word tapa is Polynesian in origin; masi is the equivalent Indigenous Fijian word

**Cree Elders' Perspectives on Land-Based Education: A Case ...**

This study deals with the notion that Indigenous peoples are concerned with preserving their communities, nations, cultural values, and educational traditions Indigenous peoples have a land-based education system that emerges out of their own worldviews and perspectives, which need to be applied to research concerning Indigenous cultures

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**Neocolonialism in education: Cooperative Learning in an ...**

educational neocolonialism in the sense that western paradigms tend to shape and influence educational systems and thinking elsewhere through the process of globalisation Given the perceived pressure to modernise and reform in order to attain high international standards, educational policy makers in non-western countries tend to look to the west

**Prospect of Integrating African Indigenous Knowledge ...**

contrast to the aspirations of some Western scientific traditions for universal truths, Indigenous epistemologies are narratively anchored in the natural communities characterized by complex kinship systems of relationships among people, animals, the earth, the cosmos, etc from which knowing originates [10] As a result, education was

**Cultural Characteristics of Western Educational Structures ...**

Indigenous-Influenced or Controlled Western Schools 107 Need for Research 113 vi Geography of Four Corners Area 114 Navajo Tribal History 115 cultural educational traditions from other cultures McDermott and Varenne (2006) assert that culture, rather than the individual student or social group, is a crucial aspect of study for

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The legacy of racism and Indigenous Australian identity within education Gawaian Bodkin-Andrewsa\* and Bronwyn Carlsonb aDepartment of Indigenous Studies, Macquarie University, Sydney, NSW, Australia; bIndigenous Studies Unit, Faculty of Law, Humanities and the Arts, University of Wollongong, Wollongong, NSW, Australia It may be argued that the emerging discourses focusing on the social,

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