

## Chapter 1 : non western educational traditions | Download eBook pdf, epub, tuebl, mobi

*Non-Western Educational Traditions (Sociocultural, Political, and Historical Studies in Education) [Timothy Reagan] on www.nxgvision.com \*FREE\* shipping on qualifying offers. Informative and mind-opening, this text uniquely provides a comprehensive overview of a range of non-western approaches to educational thought and practice.*

The last few years have seen a welcome upsurge in indigenous writings on epistemological ethnocentrism which are beginning to give us a rich insight into the epistemologies of different cultures. Reagan produces scholarly accounts of the indigenous epistemologies of Africa, the Aztecs, North American Indians, the Rom, Chinese Confucians, Indian Hindus and Buddhists and of Islam the latter a much revised chapter in this edition. Underlying all the epistemologies was the central role of language, whether oral or written. The importance of knowledge of the spoken traditions of the community and the ability to use language creatively to reason and to argue was highlighted. Reagan draws together common threads in these traditional epistemologies contrasting them to Western epistemologies. He also sees Non-Western education as generally community-based and communal in nature, with child rearing and education seen as the social responsibility of all members of society, the central family unit bearing ultimate responsibility for the child and their education, with the concept of some adults being teachers and others not as alien. This has led to a lack of clarity in Western society about the responsibilities of parents and the community for the education of the youth and a lack of focus on the civic education that characterises Non-Western education. Non-Western societies see themselves as helping the child become the kind of adult who will function effectively and appropriately in their society. This focus is clearly political and sometimes also spiritual. Another role of education in Non-Western and Western traditions is to prepare the child to function economically in the society. In all the Non-Western societies analyzed there was a strong gender differentiation with girls learning their future roles from their mothers and the boys from their fathers. Currently Western societies generally decry such strong differentiation but vary in the extent to which they espouse and practice gender equality. An interesting addition to this volume is the analysis of the culture of the Deaf-World. Reagan uses the analysis to provide a powerful illustration of how the observed view of the outsider is very different from the lived experience of the insider – a warning to be aware of our own prejudices. Reagan invites us to be more open to diverse views of educational thought and practice which challenge our own ethnocentrism. At the same time he acknowledges his own ethnocentrism and the difficulties of moving beyond our own positionings. The writings focus on the tension between preserving local cultural identity and seeing education as a vehicle of social change, the personal cost of change, the dynamic interplay between different knowledges leading to the hybridity of knowledge, and the danger of another phase of colonialism due to the great imbalance and inequities in power in the concepts of multiculturalism and pluralism. Ultimately Reagan does not progress the ideas of the interaction of Non-Western and Western epistemologies, and possible dynamic hybrid developments, which is disappointing. However, his book is a valuable reference source for anyone wishing to learn about cultural epistemologies. The book will be sought out by anthropologists and educationalists. Academic attainment and cultural values. Rethinking the role of Indigenous knowledges in the academy. *International Journal of Inclusive Education*, 4 2 , *The Contemporary Pacific*, 13 1 , *Pedagogy, democracy and feminism. Rethinking the public sector.* Albany, State University of New York. *Alternative approaches to educational thought and practice. Research and indigeneous peoples. Local knowledge and wisdom in higher education. Educational ideas from Oceania.*

**Chapter 2 : Non-Western educational traditions ( edition) | Open Library**

*This text provides a brief yet comprehensive overview of a number of non-Western approaches to educational thought and practice. Its premise is that understanding the ways that other people educate their children--as well as what counts for them as "education"--may help us think more clearly about.*

Lawrence Erlbaum Associates Pp. Reagan presents a variety of traditions and demonstrates how they are as valuable as Western traditions. The book works to expand, not replace, current understandings of Western education, by examining approaches less familiar to Western education practitioners. Reagan attempts to avoid ethnocentrism and a reliance on paradigms through his organization of his studies, which include rather than exclude the perspectives of multiple philosophies of education. His account of the evolution of education within each indigenous group resists seeing any cultural instruction as static. Reagan provides working definitions which are important for the discussion of educational practices both outside and inside the parameters of Western educational traditions. His discussion of cultural ethnocentrism and epistemological ethnocentrism are important both intellectually and for his study to avoid the pitfalls, common within the discipline, that would subvert his real objective: The answer to this very reasonable question is actually quite simple: The biases inherent in the terms are in fact a significant and telling component of the phenomenon that we are concerned with studying. The assumptions and stereotypes that need to be challenged are already present, and if our language reflects them then it may be useful to recognize the biases that are inherent in the language that we use. Reforming biases is a commendable objective; however, a treatment of educational practices in relation only to their own evolution and the societies surrounding them often Western due to colonization would perhaps provide a more thorough conception of their value in and of themselves. New to this edition is Chapter 2, entitled Conceptualizing Culture: Indigenous African Educational Thought and Practice, attempts to find common characteristics shared by traditional African societies inhabiting a vast continent with a reliance on oral traditions in which the proverb plays a special role. The Mesoamerican Educational Experience, focuses mainly on Aztec culture, but begins with what little is known of Classic Mayan educational thought and practice. Indigenous Education in North America, Reagan attempts to trace the educational ideas and practices that existed before colonization – noting that most of the extensive scholarship in this field has been on education after colonial contact. This chapter is very interesting because many of the indigenous educational practices survived colonial conquest and displacement and are still used today. One major pitfall in this study is that it necessarily groups hugely diverse and disparate groups of people who have more differences than similarities into one section. Reagan does do a good job of outlining core beliefs, but for an in-depth inquiry into North American Indigenous educational practices, further reading is necessary. Of particular interest is Chapter 6: Confucius and the Chinese Educational Heritage. Just as Rome and Greece left indelible marks upon the civilization of Europe, China influenced the cultures of East Asia for millennia. Reagan notes that this influence can mainly be seen through its educational system, which is rooted in Confucian thought. Chapter 7 traces the origins, uses, and valuable aspects, especially Vedic mathematics, of Hindu and Buddhist educational traditions. For those of you who are teaching and want to incorporate non-western teaching practices and theories into your current curricula, this book has solid foundational background on a range of indigenous educational practices. At pages, plus bibliography, this text is a viable option for educators to assign their students, as it is an easy read, it contains solid information on disparate education practices, and it will stimulate classroom discussion. However, Reagan, due to the short length of the piece, does not go into sufficient detail on the differences between groups from the same continent or religious tradition. An obvious solution to this problem is to use this text as an overview to point the reader in directions which interest her or him. For this purpose, Non-Western Educational Traditions: Indigenous Approaches to Educational Thought and Practice is immensely valuable.

**Chapter 3 : Non-Western Educational Traditions: Local Approaches to Thought and Practice | UVA Library**

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*The admirable quality of Non-Western Educational Traditions is that it seeks to include Indigenous educational thought and practices from Asia, Africa and the Americas, an objective that is not often found in texts that deal with the philosophy and history of education. Reagan presents a variety of traditions and demonstrates how they are as.*