



WESTERN STRUCTURES MEET NATIVE TRADITIONS

**The Interfaces of
Educational
Cultures**

by Cheryl Woolsey Des Jarlais

Western Structures Meet Native Traditions The Interfaces Of Educational Cultures Pb

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Western Structures Meet Native Traditions The Interfaces Of Educational Cultures Pb:

Western Structures Meet Native Traditions Cheryl Woolsey Des Jarlais, 2008-08-28 As Western education globalizes its cultural issues become evident contrasting with local learning methods Western ethnocentrism and colonialism have reshaped societies affecting global education Cheryl Woolsey Des Jarlais emphasises how examining these assumptions is crucial as education's moral role resurfaces *Western Structures Meet Native Traditions* Cheryl Woolsey Des Jarlais, 2008-10-01 As Western educational practices have become global the cultural aspects and the problems associated with them have become more apparent as they are contrasted with local ways of learning and knowing in the widely diverse societies around the world The Western world has tended to assume that its concepts of progress and development should be universally welcomed especially in countries that are struggling economically Most cultures tend to feel a similar preference for their own world views However the West has had a history of not only ethnocentrism but colonialism in which it has forcibly attempted to reshape the cultures societies politics and economics of conquered territories in its own likeness Though some of the more overt political colonialist practices have been abandoned colonial ways of thinking thinking about thinking and training in how to think are still practiced and these in turn through the education of each nation state's children affect every aspect of economics politics and social development in the global village that our world has become It is critical to examine the basic assumptions of Western education in order to trace their effects on local ways of knowing in many areas which may not share these assumptions and which may be threatened and destroyed by them as global interaction in politics economics and education increases The argument that education is primarily a moral endeavor may have been forced into the background for a time by rationalism and secularism but it is reappearing as an important consideration in education once again The question remains however whose morality should be institutionalized by compulsory educational programs that of the individual the family the professional the elite the state or the nation And if the rules of science are no longer the single authority in identifying truth and reality who decides the authorities we should rely on

Following the Mississippian Spread Robert A. Cook, Aaron R. Comstock, 2022-06-29 This book is the first to specifically trace the movement of Mississippian maize farmers throughout the US Midwest and Southeast By providing a backdrop of shifting climatic conditions during the period this volume also investigates the relationship between farmers and their environments Detailed regional overviews of key locations in the Mississippi Valley the Ohio Valley and the peripheries of the Mississippian culture area reveal patterns and variation in the expression of Mississippian culture and interactions between migrants and local communities Methodologically the case studies highlight the strengths of integrating a variety of data sets to identify migration The volume provides a broader case study of the links between climate change migration and the spread of agriculture that is relevant to archaeologists and anthropologists studying early agricultural societies throughout the world Key patterns of adaptation to and mitigation of the effects of droughts for example provide a framework

for understanding the options available to societies in the face of climate change afforded by the time depth of an archaeological perspective Cumulated Index Medicus ,1995 Monthly Catalog of United States Government Publications ,1982 *Yearbook of International Organizations* Union of International Associations,2001 Meetings Abstracts ,2006 *International Books in Print* , 1995 Barbara Hopkinson,[Anonymus AC01401231],1995 **Forthcoming Books** Rose Army,2002-04 **Books In Print 2004-2005** Ed Bowker Staff,Staff Bowker, Ed,2004 *Arts & Humanities Citation Index* ,1983 A multidisciplinary index covering the journal literature of the arts and humanities It fully covers 1 144 of the world s leading arts and humanities journals and it indexes individually selected relevant items from over 6 800 major science and social science journals *Books in Print Supplement* ,2002 Cultural Characteristics of Western Educational Structures and Their Effects on Local Ways of Knowing Cheryl L. Wolsey Des Jarlais,2009 This critical ethnography is a study of how the interfaces between Western educational structures and Native cultural structures function in the daily operations of a privately owned school in a Native community how these functions have evolved drawbacks and strengths of both Western and Native cultural structures and current challenges in relating to the mixtures of philosophy value systems and socialization expectations of these systems The review of literature exposed a variety of assumptions regarding individualism bureaucratization homogenization universalism meritocracy and rationalization reflected in Western educational structures The study done at Valley Grove Mission School illuminated the assumptions and expectations for educational processes of the surrounding Native community which at times reflected Western values but at other times were very different The Native community in Valley Grove demonstrated a value for democracy individualism and efficient bureaucracies To some degree the Native community under study recognized and appreciated the fairness and order that these elements of structure sought to bring to decision making However the Native community prioritized long term relationships nurtured through visiting and localized events that capitalized on community interaction Self determination was important Native leadership emphasized their role in sharing Native ways of knowing and cultural meaning in order to develop cultural bridges between the Native and modern worlds for Native students Rather than long term professional training programs at distant schools participants in the study deemed short term practical apprentice style trainings in local fields more useful as tools for developing Native leadership in Native communities *Cultural Characteristics of Western Educational Structures and Their Effects on Local Ways of Knowing* Cheryl L. Wolsey Des Jarlais,2009 This critical ethnography is a study of how the interfaces between Western educational structures and Native cultural structures function in the daily operations of a privately owned school in a Native community how these functions have evolved drawbacks and strengths of both Western and Native cultural structures and current challenges in relating to the mixtures of philosophy value systems and socialization expectations of these systems The review of literature exposed a variety of assumptions regarding individualism bureaucratization homogenization universalism meritocracy and rationalization reflected in Western educational structures

The study done at Valley Grove Mission School illuminated the assumptions and expectations for educational processes of the surrounding Native community which at times reflected Western values but at other times were very different. The Native community in Valley Grove demonstrated a value for democracy, individualism, and efficient bureaucracies. To some degree, the Native community under study recognized and appreciated the fairness and order that these elements of structure sought to bring to decision making. However, the Native community prioritized long-term relationships nurtured through visiting and localized events that capitalized on community interaction. Self-determination was important. Native leadership emphasized their role in sharing Native ways of knowing and cultural meaning in order to develop cultural bridges between the Native and modern worlds for Native students. Rather than long-term professional training programs at distant schools, participants in the study deemed short-term practical apprentice-style trainings in local fields more useful as tools for developing Native leadership in Native communities.

Non-Western Educational Traditions Timothy Reagan, 2017-07-06
Indigenous Knowledge Systems Concluding Reflections Questions for Reflection and Discussion Author Index Subject Index

Tradition and Culture in the Millennium Linda Sue Warner, Gerald E. Gipp, 2009-02-01 This volume of The David C. Anchin Research Center Series on Educational Policy in the 21st century: Opportunities, Challenges, and Solutions focuses on tribal colleges and universities. As a recent member of higher education, tribal colleges and universities provide a unique perspective on higher education policy. Policies and structures rely increasingly on native culture and traditions and yet provide the framework for academic rigor, collaboration, and relevance. Tribal colleges and universities have played an integral role in the growing numbers of students who attain the bachelor's degree. According to Ward (2002), these colleges and universities experienced a five-fold increase in student enrollment between 1982 and 1996. As it stands today, approximately 142,800 American Indians and Alaska Natives who are 25 and older hold a graduate or professional degree. Diverse (2007) and Tribal colleges and universities have been integral to this graduate-level attainment. With this edited volume, Dr. Linda Sue Warner and Dr. Gerald E. Gipp and the invited scholarly contributors have provided a comprehensive explication of the phenomenal history of Tribal colleges and universities in the United States and the policy issues and concerns that these colleges and universities face.

Non-Western Educational Traditions Timothy Reagan, 2015-10-28
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 some of our own assumptions and values and to become more open to alternative viewpoints about important educational matters. The value of this informative, mind-opening text for preservice and in-service teacher education courses is enhanced by Questions for Discussion and Reflection and Recommended Further Readings included in each chapter. New in the Third Edition: Chapter 2, "Conceptualizing Culture: I, We, and The Other," is new to this edition. It is a response to feedback about the problems inherent in our general discourse about culture and, in addition,

provides an example of a culture that is near to us but nevertheless alien the culture of the Deaf World Chapter 9 which deals with Islam and traditional Muslim education has been substantially revised The subtitle of the Third Edition has been changed to Indigenous Approaches to Educational Thought and Practice reflecting not so much a change in the emphases found in the book but rather a recognition of the growing scholarly interest in indigenous peoples their languages cultures and histories Various points throughout the text have been expanded and clarified and chapters have been updated as needed

Standing Together Beverly J. Klug, 2012-11-28 The majority of American Indian students attend public schools in the United States However education mandated for American Indian students since the 1800s has been primarily education for assimilation with the goal of eliminating American Indian cultures and languages Indeed extreme measures were taken to ensure Native students would act white as a result of their involvement with Western education Today s educational mandates continue a hegemonic one size fits all approach to education This is in spite of evidence that these approaches have rarely worked for Native students and have been extremely detrimental to Native communities This book provides information about the importance of teaching American Indian students by bridging home and schools using students cultural capital as a springboard for academic success Culturally Responsive Pedagogy is explored from its earliest beginnings following the 1928 Meriam Report Successful education of Native students depends on all involved and respect for the voices of American Indians in calling for education that holds high expectations for native students and allows them to be grounded in their cultures and languages

Teaching Indigenous Students Jon Allan Reyhner, 2015 Teaching Indigenous Students puts culturally based education squarely into practice The volume edited and with an introduction by leading American Indian education scholar Jon Reyhner brings together new and dynamic research from established and emerging voices in the field of American Indian and Indigenous education

Education Across Cultures Miles V. Zintz, 1969

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