Indigenous Community Based Education

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LIST OF ABBREVIATIONS

AI	Artificial Intelligence
AN	Alaskan Natives
ANSCA	Alaska Native Claims Settlement Act
CBLL	Community-Based Language Learning
CLL	Community Language Learning
DCT	Direct-To-Consumer
ESL	English as a Second Language
ICC	International Criminal Court
ICT	Information and Communication Technology
IE	Indigenous Education
IK	Indigenous Knowledge
LAD	Language Acquisition Device
LLL	Lifelong Learning
NGOs	Non-Governmental Organizations
NWREL	Northwest Territories Education Laboratory
RE	Religious Education
SCANS	Secretary of the Committee on Obtaining Essential Skills
TEK	Traditional Ecological Knowledge
UN	United Nations
UNEP	UN Environment Programme
WHO	World Health Organization
WISN	Worldwide Indigenous Science Network

PREFACE

The debates and discussions on culture and education today emphasized the urgency of providing education in their own culture and using indigenous languages to educate indigenous people. Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge, and traditional cultural expressions, as well as their scientific, technological, and cultural expressions, including the characteristics of human and genetic resources, seeds, medicines, animals and plants, oral tradition, literature, design, traditional sports and games, and visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property rights to the aforementioned cultural heritage, traditional knowledge, and traditional cultural expressions.

These new forms of indigenous education with cultural roots help indigenous children and youth explore ways to stay connected to their territories and create opportunities for them to think critically about the new challenges and threats facing their people. This helps to train a new generation of indigenous leaders who are closely related, ready to support their elders to protect indigenous rights, culture, and territories, and are willing to explore and propose exciting new methods to advance knowledge and practice, which still exist. Follow in the footsteps of our ancestors. Indigenous education is a local decision-making framework in food security, human and animal health, education, natural resource management, and other important economic and social activities. Since the colonial era, agricultural and social scientists have been aware of the existence of IC, but since the early 1980s, people's fair and true understanding of farmers' activities has spread rapidly. This information is contained in this book, divided into seven chapters. Chapter 1: Introduction to Indigenous Education; Chapter 2 provides an education framework based on indigenous communities for educators. Chapter 3: Community-Based Language Learning (CBLL) and Chapter 4: Education and Culture. Chapter 5 emphasizes indigenous peoples and identities. In addition, in Chapter 6, verified information on education and religion is provided. Finally, the book covers the vision of lifelong learning and knowledge society; this chapter aims to analyze the historical development process, implementation areas, placement in educational programs, abilities, and the importance of lifelong learning to human life.

Indigenous Education: An Introduction

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1.1. INTRODUCTION

The term indigenous education is used to define the knowledge system developed by the community, in contrast to scientific knowledge that is often called "modern" knowledge. In essence, indigenous education includes traditional learning systems, philosophies, and methods, which ensure that indigenous knowledge and practices are transmitted from generation to generation. Aboriginal elders, educators, and researchers believe that aboriginal education is a basic tool of aboriginal traditions, culture, and language. Educational affairs focus on all the different and complex productive and destructive forms of power issues: the power of communities and culture to determine and shape their past and future, the power of education, social and economic policy, and the policy changes and what to change, teachers, and learning behaviors in schools, classrooms, and informal education settings; the power of face-to-face didactic communication; the power of knowledge and conventional educational discourse in economic and social participation; and cultural traditions, languages, and beliefs in learning and building sustainable communities and the future—The Power of Look.

Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge, and traditional cultural expressions, as well as their scientific, technological, and cultural expressions, including human and genetic resources, seeds, medicines, animal and plant characteristics, oral traditions, literature, design, traditional sports, and games, visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property rights over this cultural heritage, traditional knowledge, and traditional cultural expressions. This chapter introduces the concept of indigenous education in depth.

1.2. WHAT IS INDIGENOUS EDUCATION?

The term is used to describe the knowledge system developed by the community, rather than the scientific knowledge commonly referred to as "modern" knowledge. Indigenous knowledge is the basis for local decision-making in many rural communities.

"Indigenous Education is a kind of education that is rooted in indigenous people's lives and cultures. […] indigenous education is the kind of education that puts indigenous culture as the foundation of learning and growing as a person." Kring Sumalinab, Graduate from Pamulaan Centre for Indigenous Peoples' Education

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.

Figure 1.1. Indigenous education is key to keeping indigenous children and youth grounded in their unique cultures.

Source: https://images.theconversation.com/files/171415/original/file-20170530-16290-105d2rr.jpg?ixlib=rb-1.1.0&rect=14%2C582%2C4905%2C2382&q=45&auto=format&w=1356&h=668&fit=crop.

There is a growing trend in many countries of decolonizing educational systems, and rebuilding educational structures which allow indigenous knowledge, language, and cosmologies to be at the heart of their own educational experience.

New forms of indigenous education are also emerging that also help indigenous peoples meet the challenges they face today. Such indigenous education initiatives are now established in over 20 Latin American countries, in Canada and the US, Australia, and New Zealand, Norway, and the Philippines, to name but a few. Most recently, Indonesia sees rapid growth and development in indigenous education.

These new forms of culturally rooted indigenous education help indigenous children and youth to explore ways to remain connected to their territory, and create opportunities for them to think critically about the new challenges and threats faced by their people. This helps to prepare a new

generation of indigenous leaders, deeply connected, ready to support their elders in protecting indigenous rights, cultures, and territories, and willing to explore and propose exciting new ways to take forward indigenous knowledge and practices while still following in the footsteps of the ancestors.

1.2.1. What Are the Goals of Indigenous Education?

Indigenous education (IE) is a local decision-making framework in food security, human and animal health, education, natural resource management, and other important economic and social activities. Agricultural and social scientists have been aware of the existence of IE since the colonial era, but since the early 1980s, people's fair and true understanding of farmers' activities has spread rapidly. IE has two opposite meanings:

1. Local information is a huge, largely untapped resource that can be separated from the context and expanded and replicated in a new context (e.g., formal science). Proponents of this view try to scientifically verify IQ or find the similarities and complementarities between their experience and the farmer's experience. This is mainly sponsored by agricultural systems methods and participatory research and development.

2. It is based on scientific experience, deeply rooted in biophysical and social background, and cannot be easily extracted from it.

1.2.2. Foundational Characteristics of Indigenous Education?

Indigenous educational processes are distinguished by several characteristics. These factors are expressed anywhere, but define unique education. They are like live stones, or Lakota calls them, it is like "Inyan" that encourages the educational representation of indigenous peoples. Some of these features are included here to function as a leader's reference point. (Looking at the mountain: Ecology of indigenous education by Gregory Cajete)

- The basic opinions of education and learning are penetrated into a natural sacred vision.
- The universal characteristics of the context and the process are integrated and interoperable.
- The element of education and learning, activity and knowledge base emit radiation with a concentric ring ratio between process and relationship.

- The process is based on the principles of mutual interoperative interoperation between humans and all other things.
- Recognize and incorporate the principles of cyclo-within-a-cycle principle. (The meaning of several levels can be found in all learning/education processes).
- You can learn each stage of a lifetime.
- Recognize the level of maturity and preparation to learn the development processes of men and women. This recognition is incorporated into the design and context of the education of indigenous peoples.
- Integrates this address in the language as a mysterious expression of breathing, and all pillars.
- Each person and culture admit that they contain the seeds necessary for their happiness and optimistic development.
- Art is a tool for both utilities and representations. It is recognized as a means to build the expression of the soul and its relationship with its sources of internal life.
- Complex ritual facilities are useful as structures and processes to verify important traditional and religious principles and values.
- It is recognized that real sources of knowledge are in individuals and within the natural company.
- Real learning recognizes that it will be done through the Honor of Participation, Human and Natural Communities.
- As it moves through individuals, communities, nature and cosmos, it respects the flow of reflux and knowledge.
- Learning is allowed to demand that it grows, grow and reinform with higher levels.
- The goal is to provide a way of life that benefits both individuals and communities.
- A real context of the community and nature.
- History is adopted on the ground with the point of view that appears using a creative language.
- History is an essential car of the learning of indigenous peoples expressed through experience, myth, metaphor and various forms of metaphors.

- Concerts of thought and power of language to shape the world where we live.
- Create a map of the world to help our trip through our lives.
- Sing to resonate to learn using the structure of the family and the Community tribe
- The idea of the indigenous group is the most subtle and deeply governed truth and qualifying the universal truth and the human learning core based on the meaning of the value.
- Adjust the human uniqueness to meet the needs of communication.
- It is based on learning in stages such as looking, feeling, listening and action.
- Respect how the existence of each individual is, to do and understand the understanding.
- Recognize that we are doing what we are doing and after doing it again, we will learn through what we observed.
- It is always rooted at the natural basis of life.
- The thought of the indigenous people recognizes that their learning begins from the beginning and continues to the end. a skill is built in an earlier, but basic concepts should always be respected. Learning occurs step by step.
- We admit that learning and education have doubts.
- Learning recognizes that you need to see the real things about situations, things or entities.
- We admit that learning implies looking all over paper.
- We recognize the fact that real learning makes it possible to find what I really would and maximize its perfect possibility.
- The thought of the indigenous group recognizes that all stories always have two aspects. There are several types of reality. The understanding comes from observing how they interact.
- We recognize that anyone can learn who can do it for someone who is not!
- We learn about our heart and our spirit as our mind.
- From the perspective of indigenous peoples, the purpose of learning and thinking training is to cause its power and status. Training develops its personal power through intensive care, repetition and context.

- Indigenous people understand that personal power, learning and thinking are revealed through action. As a result, learning to do is an essential process.

- We admit that culture and reality are invested in the new form of each generation.

- The education of the indigenous people returns to the student.

- The teaching of indigenous peoples emphasizes things like things like things.

- The learning of indigenous peoples is expected to exchange experience and vision.

- These important points are echoed in the context, methods and representations of indigenous education presented in this book. They serve as a new structure, base and the basis for modern education modernity. The answer is in the ability to create context in the 6th century and build new words of education. We are your future designer.

1.2.3. Why Is Indigenous Education Important?

It is a method of preserving, protecting and developing traditional indigenous skills and culture. Education is an important step in encouraging indigenous peoples to fully participate in their societies. It is a necessary tool to achieve equality and social justice. Language is an important aspect of education because it is related to the cultural environment. Using one's mother tongue as the language of instruction has obvious advantages. However, most schools do not provide facilities for indigenous children, and indigenous people are generally considered to be inherently unqualified.

Indigenous peoples around the world face various challenges in terms of their ancestral lands, traditions, values and languages. Agro-industrial development, extractive industries and rapid infrastructure development are among the challenges. When indigenous peoples face these changes and claim their rights, they will face discrimination, threats, convictions, imprisonment and even execution. Many indigenous groups have been displaced or have no access to their lands. Indigenous peoples are suffering "a huge wave of transformation that systematically wiped out their heritage and destroyed their relationship with their ancestors." Mr. Abdon Nababan,

Today's political institutions, corporate capital, and many national education systems work together to force the assimilation of indigenous

peoples through cultural homogenization. During the period of European colonialism, and later in many independent post-colonial countries, European governance and education systems were placed on indigenous peoples. Today, the national education system imposes a dominant language and philosophy, the purpose of which is to teach homogenous national or global consciousness. As a result of this process, thousands of knowledge and culture have become invisible or branded as ignorant, outdated or backward.

Under these circumstances, increasing indigenous education is a key and innovative solution to protect the diverse collection of relevant local information systems to ensure resilience in times of rapid changes in nature and the environment. Most importantly, indigenous education is essential for ensuring the survival and dissemination of knowledge and worldviews that support spirituality, abundance, balance, adaptability, adaptability, and sustainability, as well as living within affordability and making collective decisions for the benefit of all It is necessary. This is achieved by sharing and sharing skills, developing resources, mentoring pioneers and assisting the movement to establish its implementation standards. The goals of the plan are as follows:

Disseminate knowledge about indigenous education initiatives in Asia and Latin America, including their values, learning processes, mechanisms, institutional structure, curriculum development, and their impact on indigenous leadership and self-determination. Expansion and dissemination of ancestral information structures and traditional education based on indigenous territories, and helping communities meet current challenges.

1.2.4. Why Is It Important to Embed Indigenous Perspectives in Education?

This is a way to preserve, protect and develop traditional indigenous skills and culture. Education is an important step in encouraging indigenous peoples to participate fully in their societies. It is a necessary tool to achieve equality and social justice. Language is an important aspect of education because it is related to cultural atmosphere. Using mother tongue as a means of communication has obvious advantages. However, most schools do not provide facilities for indigenous children, and indigenous people are generally considered to be inherently unqualified.

1.3. WHAT IS INDIGENOUS KNOWLEDGE (IK)?

The IK is generally defined as a complex information system established over time with certain people in a particular area, and went from generation to generation. It includes ecological, scientific and agricultural consciousness, and education and learning processes. It also includes both traditional indigenous knowledge, since knowledge of indigenous peoples expands and develops. Since the knowledge of indigenous peoples is often referred to as "traditional knowledge," some people think that static knowledge focused alone. Rather, "Parking dynamic method based on strategies that evolve temporary skills, capacity and problems, depending on the environmental condition" (Battita, 2005). The body of IK cannot be summarized in the same way as the body of other cultural information. It is vast and depending on the context associated with a specific geographical area.

The integration of inappropriate knowledge (in the form of a curriculum, material, educational school, etc.) to schools will serve many purposes. The indigenous community recognizes that there is a wide range and a wide range of knowledge, which is overlooked or denied historically (as part of colonial policy). Indigenous students recommend that they analyze the aspects of those who are expressed around (often required for the success of almost all students). And helps non-indefinite students grow. The integration of traditional indigenous perspectives in education and learning can be very beneficial to develop a more sensitive educational system for all students.

1.3.1. Relationship to Other Educational Theories

Constructivism believes that there is no single objective truth that all students aspire to know and recognize. Instead, students understand the universe through contact with the universe (von Glasersfeld, 2008). In light of this, it is clear that there are many ways to understand information. Although most societies value certain forms of information over others, there are reasons to believe that value can be found in the knowledge systems of different cultures (Jegede, 1995). Successful educational experiences help express students 'pre-existing conceptual understandings and use them to help build bridges to new understandings, rather than criticizing students' experiences if their experiences appear to be in line with the paradigm promoted in the classroom setting. classroom. Contradiction (Aikenhead & Jegede, nd). According to Jegede (1995), students' cultural knowledge, even if it seems to conflict with other concepts taught, must be understood, and in many cases can be used to help students grasp concepts derived from other cultural

worldviews. However, it is important not to regard what has historically been taught in "Western" formal education as the pinnacle of learning. Allowing a different view of the world will help to better understand the complexity of science.

1.3.2. Indigenous Knowledge Plays an Important Role in Learning

This theory represents the awareness of indigenous peoples to possess a large amount of knowledge, although this knowledge is not always accepted by the post-industrial Eurocentric culture (Battiste, 2005). It also recognizes that indigenous experiences lead to non-indigenous understandings in the world. For example, educators are increasingly aware that early people's learning concepts reflect a very successful teaching method, which includes the promotion of deep learning, inclusiveness and responsiveness to challenges and student needs.

The following is the impact on the classroom and school:

- Educators' ability to see themselves as learners and aspire to build their own understandings first.
- Recognizing that learning about (unappropriated) Indigenous knowledge and experiences benefits all learners.
- Examining who has had their expertise and voice valued in the educational system.
- Recognizing that educational programs are not value-neutral. What is taught and how it is taught, on the other hand, represents cultural values. Helping students understand this can aid them in navigating different cultural beliefs.
- Including Indigenous content and/or experiences in all curricular fields in a meaningful way (without appropriation).
- Recognizing the importance of Indigenous expertise in particular contexts. Not only in Canada, but also in British Columbia, there is a wide variety of First Peoples. As a result, it is critical to recognize that teaching tools that are acceptable and applicable in one community may not be appropriate in another community or school district.

Start locally. When deciding on school or classroom materials, first contact any local Aboriginal group or Aboriginal organization. Some people can help provide needed services.

Recognizing the indigenous peoples of the area can be a valuable tool. Developing partnerships with local communities or Aboriginal, Metis or Inuit groups will help to achieve this goal.

By transforming very important cultural traditions into "arts and crafts," it is ensured that indigenous awareness in the classroom is not ignored. On the contrary, it may be more meaningful to help students understand cultural traditions and understand them in a real environment.

1.3.3. Consequences for Specific Curricular Areas

Although each of the following areas is listed separately (and briefly), there is consensus that multidisciplinary educational experience may best represent the overall approach of FPPL. In general, the explicit inclusion of indigenous knowledge and perspectives in the curriculum is based on the assumption that indigenous knowledge and perspectives are part of the historical and contemporary foundations of British Columbia and Canada. The actual implementation of indigenous knowledge is balanced with highly respected spiritual activities that help make informed decisions for the best interests of ourselves, others, and the world around us (Michell et al., 2008).

In addition, through the idea of learning from stories or narratives is not limited to language art. History is considered to be the basic means for people to understand all aspects of life. The emphasis on history also helps students organize new ideas that emerge from learning.

For science, it is important to recognize that the way science is taught in schools does not always express other understandings of science (this is not always consistent with the practice of science outside of school, which many people call science western). Canadian and foreign research is increasingly "uncovering" truths that Indigenous peoples have long understood and shared. Incorporating the experience and knowledge of indigenous peoples into school science "will broaden the vision of all the people of the world and our interrelationships with the earth and the climate." Therefore, the integration of indigenous perspectives in school science can solve socio-economic, cultural and environmental problems that affect all of humanity (Michell et al., 2008).

Barnhardt and Kawagley shared their rich Aboriginal experience in the Alaska Native sense in "Educating Aboriginals to Place" (2007). The British Columbia Aboriginal Education Steering Committee (FNESC) and the Aboriginal Schools Association (FNSA) established the Science

First Nations 59 and Science First Nations Teacher Resource Guides for Middle Schools to help educators learn how to integrate the local Aboriginal information in the classroom.

For language arts, it is important to realize that the meaning of the word "history" in the Aboriginal context is different from its meaning in the context of post-industrial Europe. Stories are oral or written narratives used to teach skills, spread cultural values and customs, broadcast news, record family and community history, and describe our natural environment. The story in the Aboriginal context does not fit the structure of a "short story" because it is usually taught in BC classrooms. They do not always follow the traditional narrative structure that is often taught (i.e., "story arcs") and can often have complex circular or circular structures. In Aboriginal cultures, stories are an ever-evolving medium, and many contemporary storytellers have demonstrated this through powerful works of spoken language, songs, poems, and music to create stories. The specific inclusion of Aboriginal literature (in different forms) in British Columbia schools and classrooms is based on the understanding that this is the birthplace of a rich literature.

In British Columbia, provincial courses such as English First Nations 10, 11, and 12 have a wealth of teacher resource guides developed by FNESC/FNSA to help educators use potential tools to help teach these and other language courses.

For social research, it is important to reconstruct some of the discourses on Canada's past and development. There is a growing recognition of the need to "teach social studies from the perspective of a community that has been historically oppressed or alienated from the national narrative told by the school." This change in perspective represents a departure from involving students in any understanding of the country's past (Scott, 2013). This change involves ensuring multiple perspectives when telling Canadian stories, narratives, and civic movements. It also means acknowledging The richness of indigenous narratives before and after European contacts.

1.4. GLOBAL REVIEW OF INDIGENOUS EDUCATION: ISSUES OF IDENTITY, CULTURE, AND LANGUAGE

Many things can be considered native products of a country, including leaves, fruits, vegetables, livestock, insects, birds, fish, and humans. Each of these organisms and genotypes has a common ancestor. Numerous books and experimental studies have published hypotheses about the origin of the

two. Migration, natural disasters or natural disasters (e.g., weather, climate change, and natural disasters such as hurricanes, tsunamis, hurricanes, and volcanic eruptions), expeditions, fighting, and interracial and mixed marriages contribute to the distribution of seeds and heirs in innumerable ways. Geographic area. Human beings are an integral part of this web of life. Human beings are spiritual and intelligent creatures, and they are constantly seeking new forms of cultural exchanges to spread, modify and forge.

Language, nationality and culture elevate indigenous people to the role of sovereign agents with a voice and dignity. Indigenous education aims to fully develop potential leaders who can speak and act on behalf of their people. We understand many characteristics that help define one category and distinguish it from another. These unique attributes and characteristics include genetic makeup, communication patterns, values, behaviors, customs, crafts, clothing, technology, information bases, and different forms of knowledge. Families, communities, tribes, and nations are created by indigenous peoples. Although the family structures and norms of indigenous peoples vary, the most typical traditional indigenous family is made up of single-parent families. Polygamous marriages, including polygamy and, to a lesser extent, polyandry, are also common among some indigenous peoples (Zeitzen, 2008; Starkweather and Hames, 2012).

Some indigenous peoples follow the matrilineal lineage, while others follow the patrilineal lineage. We recognize that there is great diversity among indigenous peoples around the world, regardless of their relationships or practices. These flexible types of adaptability are what unites indigenous people across time and space. Indigenousness is a term that broadens the meaning and power of defining oneself as a continuous and transformative force. Naming something, whether it is an individual or a political movement, makes it a reality. Indigenous peoples are concerned about the politics of cultural identity of indigenous people living in specific geographic regions, islands, or countries. As a noun or state of existence, it means the intentional and strategic implementation or invocation of rights and norms accepted as belonging to the geopolitical area.

To this end, it unifies language, culture and identity as the basic triad to support local regulatory education. Its definition includes the media, traditions, personalities, information systems and technologies of indigenous peoples created or owned and the strategies implemented on their behalf.

We view education as a broader process that goes beyond the classroom door, not just a direct product of formal school education. Therefore, we

describe indigenous education as the direction and process by which people learn the knowledge and meaning of indigenous heritage. Indigenous education must be developed, acquired, and adjusted to suit the historical background and needs of Indigenous peoples, and then transmit the information to others through educational means.

It is community and community, and it is strengthened by the inheritance and remodeling of generations and regions. Infants, adolescents, adolescents, young people and the elderly play a key role in Aboriginal education. Although adults often lead the Aboriginal education process, children sometimes fill this role, teaching their parents valuable lessons that their parents may lose in their daily work. Aboriginal education is not only a spiritual learning process, but also a physical and mental learning process; embodies and transcends the current world and the spiritual or metaphysical world, including life before birth and life after physical death. Therefore, it is best to understand indigenous education as an eternal mechanism of mutual, collaborative and symbiotic learning. Indigenous education originated in prehistoric times and dates back to the first time groups of indigenous peoples came together in a deliberate and sustainable society. The historical origins of all educational systems in the world can be found in the past of many indigenous peoples.

Globalization brings together these different roots of indigenous education. Today, our dominant Western-led global education system is on a crown that seems to stand on its own. However, the stronger foundations that allow these formal systems to stand are often hidden. These are the little-known or illegible roots of indigenous education, and they are nurtured and nurtured by the deep cultural history of the land. The Global Tree of Indigenous Education reflects the incredible heritage of Indigenous education that we share (see Figure 1.1). We all have a common language, culture and identity, which helps us connect and encourages us to celebrate our differences. The Global Tree of Indigenous Education also analyzes the seasons and cycles of indigenous education, as well as the perception of the vulnerability of indigenous identities. The tree is supported by a complex root structure, which extends to the bottom of the earth. Some roots are broad tap roots, while others are tributaries that provide support for the primary roots. The different types at the top of the tree are often vivid metaphors for the diversity of the educational system. Like the trunk of a mature sacred fig tree (Ficus religious), the trunk is broad and strong, with intertwined fibers supporting each strand.
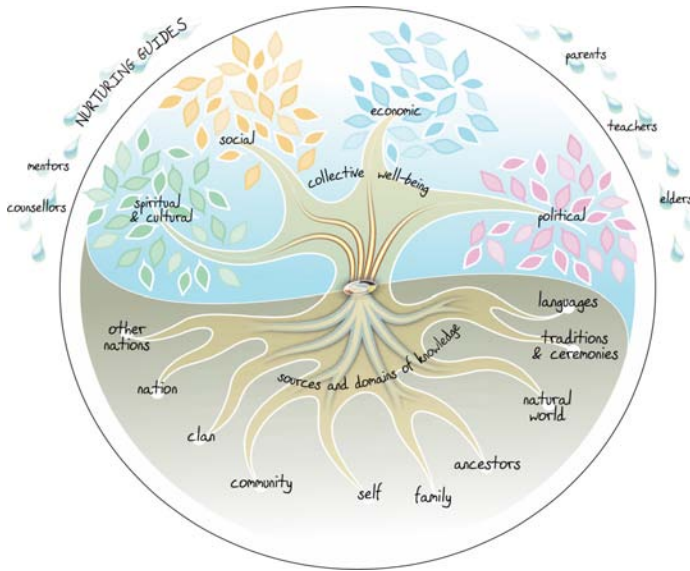
Figure 1.2. The global indigenous education tree.

Source: https://th.bing.com/th/id/OIP.TAs2UeRUWi4TFTP8mkzQKwHaGG?
pid=ImgDet&rs=1.

The global aboriginal education tree is like a strong mature oak tree that can withstand adversity, support a complex network of branches, and stretch to the sky. Aboriginal school education, like deciduous trees, undergoes seasonal changes. The fertile green leaves in the picture reflect summer when homelessness is at the core of the education system. Note how many of these branches have different fruit shapes. The beautiful red leaves reflect the autumn or fall season, similar to the number of elements that aboriginal education is beginning to fade. The dead branches reflect the cold winter season and the fact that many indigenous languages, traditions and identities are disappearing from the earth. The budding and blooming branches reflect spring and the renewal and continuation of local culture. The delicate blue flowers of jacaranda trees that fill the streets of Lusaka and Kathmandu, or the cherry blossoms of Tokyo and Washington, D.C., both reflect the immense diversity of indigenous education that exists in communities across our vast world. This branch of the tree reflects the expectation that Aboriginal education will continue to be relevant in many ways in the future.

The global research of local educational literature focuses on the cultural differences and coherence of people living in remote or hidden areas (or pursuing lifestyles that are incompatible with modern borders), the remnants of speaking a unique language, and authoritative government. (Sanders, 1999).

The tension caused by the recognition of the continuation of his life, ironically, tends to strengthen his motives for recognition. Indigenous peoples have gradually become "national" citizens of a region, a broader dialogue between ethnic cultures, and even the core of dominant self-awareness. Indigenous peoples are the lifeblood of regional identities, languages, and traditions, whether romanticized by nationalist folklore, commodified by popular culture, or indispensable in the nostalgic dream of autonomy.

The challenge is to become identifiable in a way that expresses power and authority. The impact of globalization on indigenous peoples and education has both positive and negative effects. In a globalized world, the term "raising a child requires a village" has a new meaning. When the village boundary goes beyond the traditional concept of a village or local community, a paradigm shift is needed. The authors of the collection raised the need and made wise suggestions for making this transition in this book.

In many cultures, the land is our village, and emerging technologies allow indigenous and non-indigenous communities to exchange ideas and information in unprecedented ways. We affirm that the highly interdependent nature of our society has both potential educational virtues and educational drawbacks, both of which have an impact on multicultural education for social justice goals.

It is difficult for most countries, even if not the entire planet, to accurately count the number of indigenous peoples. This is mainly due to mixed marriages between indigenous and non-indigenous peoples throughout the centuries. Those who identify themselves as indigenous represent a declining proportion of the total number of people who inherit a given geographic area or country. This highlights the importance of understanding our indigenous ancestors and their heritage to better understand our own ancestral history. Being able to display indigenous heritage is not only essential for identification, but also for the legal rights of facilities, property and other elements. Indigenous heritage is often used to assess funding and/or access to educational opportunities. Unfortunately, even the most well-meaning government education policy can violate the protection of indigenous languages, cultures, and identities (López et al. 2013).

National education policies often stifle the acquisition and learning of indigenous knowledge. This strangulation of education is often accomplished in the context of a larger social goal, which is to help unite the country and instill patriotism in people of all races (May and Aikman, 2003). Compared with other forms of knowledge and learning, we recognize community equality, and sometimes even the supreme Aboriginal education and Aboriginal education (Jacobs and Witt, 2006). Conflicts often arise when the dominant education system prioritizes dominant languages, personal opinions and competing values, neoliberalism, managerialism, and personal recognition of indigenous languages and arts, collective ideas and traditional principles . These are the foundations of many indigenous cultures (Kepa and Manu`atu, 2011; Torres, 2014).

Some scholars believe that global education is modeled on a neoliberal and market-driven "agenda" that puts competitiveness and individualism above alternative and local agendas (e.g., see Ma Rhea and Anderson, 2011). Unfortunately, with the extinction of many indigenous languages, traditions and personalities, indigenous knowledge is also dying out. Therefore, because it supports mainstream or politically correct views of indigenous equality goals, globalization will harm the interests of indigenous peoples. We have also observed that indigenous communities around the world have low levels of performance in the formal education system, high dropout rates, low participation rates in the formal higher education system, and graduates in many professional fields such as medicine, engineering, law, and higher education. There are also fewer births. What will or should result from their participation in the population. These deficiencies in educational attainment are the product of decades of assimilation policies in many countries and the failure to accept or legalize indigenous expressions of assessment and testing.

1.4.1. Regional Perspective from Africa

Africa has many complex geographic regions, almost incomprehensible language and cultural complexity, and the oldest and youngest nation-state in the world. Indigenous peoples in this vast area of the world are the same as other traditional indigenous, tribal and transnationally displaced people. There are also issues that have shaped the African context and have had a major impact on educational practices because they intersect with language, identity, and culture. First, due to the internal mechanism of economic distribution and the strategic priority investment of external agents, African schools serving large numbers of indigenous youth have very few resources

for each student. Schools, whether in large cities or remote rural areas, have a large initial enrollment, but there are big differences in who stays in school or who can go to school on a regular basis. Those who come face overcrowded classrooms and a lack of material services to help them develop professional skills and perform well on high-risk assessments. This has had a major impact on their ability to pass closed exams and enter a more exclusive field of higher education. However, as many authors have pointed out in this volume, wealth is more than money.

However, the intergenerational cycle of colonization, internal displacement, regime change, depreciation of family culture, and low adult literacy rates prevented many concerned adults from fully participating in and promoting public school work (Omelewa, 2008; Enwo-Irem, 2013). Their indigenous knowledge in agriculture, animal husbandry, management, and other types of economic wisdom is rarely expressed in textbooks and degree courses that emphasize Western and European business practices. Second, the multiple languages made up of different cultural groups are both a blessing and a challenge. The national interest in the unified language and the core set of beliefs, principles, and allegiances are reflected in the standardized curriculum. When individuals, families, clans, nations, countries, and religions compete for allegiance, the issue of filial piety becomes more complicated. Sometimes the only common language is the language imposed under colonial rule; the ambivalence about realizing the residual influence of these foreign languages coexists with the realistic desire to participate in international dialogue and communication (Omoniyi, 2003). Furthermore, although there are many indigenous languages in oral and scenic form, encoding indigenous languages in written form is a political and linguistic challenge (Aknyem, 2003).

On the contrary, as the time spent by young people in formal educational institutions increases and the prestige of this knowledge increases, the relative importance and need for the mother tongue generally decreases. Some communities hope that the literacy and mother tongue of their elders can coexist with the modern one, but the fact is that with the death of the older generation, the mother tongue is disappearing (Brand, 2005). The chapters in this book provide suggestions for the development of a specific bilingual or trilingual cultural pedagogy in Africa so that young people have enough time to master multiple ways of speaking, rather than simply wasting them. Third, mobility is an important trend affecting indigenous education. Migration to urban areas for work, decades of civil conflict, open warfare and ethnic cleansing, and new legal travel and partnership opportunities

have changed the "landscape" of related change. Students are increasingly exposed to multiple cultures outside of the typical cultural setting. Violence and recruiters are no longer confined to campuses, causing pain for boys and girls. The Aboriginal patrilineal model of newly married brides living with relatives and her husband's culture is constantly evolving, changing the standard of early marriage or staying in one place long enough to complete basic education. Opportunities to live in urban areas, whether they meet the needs of refugees or not, are combining and dividing indigenous populations that were once integrated and culturally consistent. Access to the Internet and its various virtual "communities" is an attractive, promising, and potentially dangerous new way to escape, connect, and form partnerships (William et al. 2010).

The mobility and availability of teachers with different ethnic and socio-economic backgrounds has an impact on the teaching workforce required by indigenous schools across the continent. Fourth, the "remaining prestige" of the colonists' cultural structure, epistemology, and historical principles continues to affect the education of indigenous youth. Some major languages use English, French, Portuguese, Afrikaans, Swahili or other officially authorized languages as intermediaries to force others to keep their language. As a result, the accumulated knowledge and worldview of these languages are coded in school assignments and verified in tests. Indigenous knowledge of art, literature, dance, religion, and other disciplines is rarely considered a core discipline. At best, this is part of people's informal understanding, or part of outside of prescribed school hours. Content that has been formally published and falls within the framework of Western "disciplines" has gained authority and status (Glasson et al. 2010).

Due to the lack of indigenous ways of thinking about people, places, the universe and a meaningful life, all students are becoming poorer (Chilisa and Ntseane, 2010). Indigenous communities in Africa are isolated from the upper classes of society and from each other due to regional divisions, a lack of equitable access to higher education opportunities and the effects of policies, and a lack of trust and knowledge about what that they and their ancestors could contribute (Ndhlovu and Masuku, 2005). These divisions have a direct impact on who holds positions of authority in education and other fields. Indigenous Africans have been under the control of mercenary regimes and ruthless transnational financial institutions. On the other hand, boys and girls continue to go to school to learn and practice skills. Many students often have tenacious perseverance, a willingness to adapt and move forward, and in some cases regain hope for peace and freedom (Higgs et al.,

2003; Le Roux, 2005; Le Grange, 2007). It remains to be seen how they and their compatriots will exercise their human rights and use collective natural resources.

1.4.2. Regional Perspective from Asia

Asia has about 70% of the world's indigenous peoples, including Adivasi, Ainu, Assyrians, Marsh Arabs, Sakhalin, Taiwanese aborigines, Filipino aborigines, and more than 50 ethnic minorities in mainland China (Absad and Champagne). 2006). Most indigenous peoples in Asia see education as a key step in reducing the educational achievement gap that often exists between indigenous and non-indigenous students. Unlike traditional education systems in Asia, indigenous education focuses on teaching indigenous knowledge, models, practices, and materials in daily life. With the dynamic evolution of modernity, colonialism, and globalization, multicultural education and culturally sensitive teaching began to reflect the major educational reform movements in the region (Adefuin, 2001; Lee et al. 2012).

In addition, several studies have shown how Asian indigenous languages, cultures and customs can regain a certain status and status to continue despite being within the constraints and restrictions imposed by the sometimes negative neocolonial and global influence of the dominant educational paradigm (Cheng, 2004; Hawkins, 2007; Cheng and Jacob, 2008). In recent decades, local education models or local ways of thinking have gained new appeal worldwide, especially in Asia. Unlike the opposition to Western industrial society and technology in the 19th century, the revival of local education awakening began around 1990 and has continued to this day. Many aboriginal people in Asia emphasized the need to protect and celebrate diversity during this period, which often contradicts the hegemonic national education system and the widespread rule of the West. The central focus of this rebirth period is the idea that indigenous methods of understanding, learning, instruction, teaching, and training may benefit students, teachers, and other members of society in culturally sensitive ways that go beyond standard Western curriculum and learning. Today's Asian society Such a common experience (AbuSaad and Champagne, 2006).

Given that the area is so vast, and the ancestry of each ethnic group is often very different from the ethnic group in it, the special circumstances of indigenous peoples are worth noting. In Afghanistan and Syria, the context of conflict puts political and economic interests above the needs of

indigenous peoples. In Sri Lanka and Vietnam, the post-war environment was at the forefront of affecting formal and informal indigenous education programs. Recent political events in Afghanistan and Myanmar have made indigenous communities hope for greater equality and access to educational opportunities, and they have been deprived of educational opportunities for decades. Regime change and continued political, religious and ideological struggles are still common phenomena in parts of China, Israel, Iraq and Pakistan. Although many achievements have been made in helping Asian indigenous peoples create greater equity and equality, in some cases where there is little or no educational opportunity, equity has receded. Many contemporary education problems affecting indigenous peoples in Asia are caused by external or external forces, while others are caused by internal forces. For example, many Asian children and youth today do not fully understand or respect their indigenous heritage. The unstoppable impact of globalization and modernity (in terms of technological change and innovation) is often a factor that encourages the extinction of certain indigenous knowledge and values, because young people have reduced the demand and disinterest in leaving the field before what they did. Parents did it before them. Many of these young immigrants never returned to their countries of origin. Asia is plagued by indigenous government programs that promote and oppose indigenous education programs (see, for example, Dean, 2004; Behera and Nath, 2005; Chang, 2005; Meng, 2011).

1.4.3. Europe's Geographical Outlook

Who are the native Europeans? As in the rest of the world, the concept of European indigenous is subjective. Outside the European Union and its expanding borders, the debate on the rights of indigenous peoples has become increasingly fierce, alongside, or even directly with, discussions on the rights of other minorities and groups with special needs among the general population. Indigenous peoples are at the center of what it means to be a member of "Europe." Increasingly broad definitions of who can become a member of the European Union and the conditions under which these rules are agreed upon emphasize at least three issues of particular importance to European indigenous peoples: mobility, citizenship, and resource allocation. People travel across Europe at an alarming speed. Liquidity is the new currency: study semesters in foreign universities, work on multinational projects, work in newly opened markets, exchange goods in euros, be selected into new shared government agencies, and exchange goods across countries and regions. .

However, not all immigrants have fair access to new permeable borders or benefits communicated by the main gatekeeper. Indigenous communities have already surpassed the short-term national boundary cycle and created a market niche and a vibrant material culture through the long-distance exchange of their own products and services. In fact, this is one of the characteristics that distinguishes indigenous peoples from other communities that are regarded as increasingly dominant local and ethnic expressions of national culture. The characteristics of aboriginal politics in Europe are the uniqueness and cultural consistency across the borders of transitional countries, as well as freedom of movement. Therefore, conflicts and problems arise when deep-rooted sense of belonging, obligations, and capabilities merge with the neocolonial elements of EU expansion. The Roma, also known as gypsies or nomads, is a good example. As the integrator of the UNESCO General Conference (2008, p. 37) pointed out, it is only recently that progress has been made in considering that Roma children should receive comprehensive and inclusive education in ordinary schools. The accumulated social and cultural disadvantages exacerbate their lack of reputation in any country or cross-regional entity because they are occasionally excluded from public schools due to lack of (permanent) residences-assigned to special education classrooms for no reason.

The mobility of space (across national borders and geographical regions) and of time (through immigration, forced displacement and continuous settlement) is both a challenge and an opportunity for European policy makers in education. For example, if or when Turkey enters the EU, where do the EU borders begin and end? If Kurds cross mountain borders to migrate freely and live in other countries, where will the EU's jurisdiction and even its responsibility for the safety of its people extend? The issue of sovereignty is the second issue that has a direct impact on indigenous communities. If liquidity is the currency of the new EU, autonomy is its right arm. The recognition of indigenous people's right to self-protection in terms of language and culture is essential to the success and prosperity of identity policies. This is not the case for indigenous groups, who are by definition serious minorities in specific areas. The Basque case shows that indigenous peoples can survive and even prosper by uniting across national borders and implementing multiple parallel strategies, such as establishing independent educational institutions within their jurisdiction (Heideman, 2010). The Basques live in the mountains bordering France and Spain. Its unique non-Indian Germanic language predates modern national borders. The 1995 Framework Convention for the Protection of National Minorities

(then the Council of Europe) helped raise the standards of minority rights in school, the media, public life and the protection of languages through of education (Council of Europe, 1995).

However, not all nation-states (including France) have signed the agreement and implementation is uneven. Therefore, the relative exclusivity of the national curriculum, the net funding of mountain schools, and the viability of the indigenous education committee have had a significant impact on the situation faced by Spanish Basques and French Basques. Spanish and French remain their respective lingua franca, and the local resurgence of Basque education has had to exert pressure on the margins to a great extent. Ikastorak has public and private institutions, mainly in the Basque Country and Navarra in Spain, indigenous students can study mainly or completely in the Basque Country. Schools in the heart of the Basque Country and schools in France continue to fight for equitable state support, public recognition and comprehensive bilingual education.

These formal schools and the community centers of related political movements are places where the Basque language, identity and culture flourish, as well as the sense of belonging to a specific country. The issue of sovereignty in Europe presents a fascinating dilemma. If the concept of indigenous work is based on a lack of political power or superiority, does the increase in political power deprive them of their apparent privileged situation? So if the Aboriginal peoples of Iceland or Greenland accidentally switch from being deprived of colonial subjects to citizens of their own sovereign country, will they lose their Aboriginal status?

The conceptualization of issues and expansions like this can also help reshape our concept of what constitutes viable geopolitical networks that enhance independence, affiliation, and citizenship. Indigenous groups can be key participants in intermediate negotiations, demonstrating models of integration and providing new forms of autonomy. For example, if the desire of the transnational Sami people takes increasingly stable political forms, how will relations with the Russian Federation take on a new profile? In the ever-expanding EU, how can trans-regional groups reshape the concept of sovereignty? How do they provide new models of cooperation and shared governance? Third, the discussions that link indigenous peoples to natural resources are not new. Sha Zukang, Under-Secretary-General for Economic and Social Affairs, wrote in a United Nations publication: "Indigenous peoples are the guardians of some of the most biologically diverse territories in the world.

They are also concerned with the World's many languages and cultures. Diversity is responsible, and your traditional knowledge has been and will continue to be an invaluable asset.

1.4.4. Regional Perspective from Latin America

According to the Proverbs of Jamaica, "Before buying pants before the monkey, he knows he tested his tail," he says that the fashion of others complements him before they adopt them, means that it must be guaranteed. This is a wise thing for Latin America and the Caribbean destinations. Latin America has the advantages of people from indigenous peoples, as well as other countries. However, the needs of indigenous peoples, special skills, agricultural concepts and experiences are represented by the important national policy (Regalersky and Laurie, 2007).

The main challenges facing Native Americans pointed out opportunities and specific tools that can be informed of school reform at all levels. Suitable solutions for their political, cultural, ecological and linguistic contexts are important for educators (Morales and Knight, 2002, EISS, 2004; Schroder, 2006; Howard, 2009; Rockwell and Gomes, 2009; Burford et al., 2012).

There are many forms in indigenous peoples in this area, and there are many levels of level. Politicians pose with residents of Andean farmers or tropical forests to demonstrate their support for their own heritage and, probably, perhaps their own heritage. Activists claim mutual camaraderie according to race membership, but have a policy that provides indeterminate positions to stakeholders from interested parties of the parties of the subordinate position and unconventional increase. Urbanization and environmental degradation are where we are transforming where destinations live and how to live. Ecotourism must negotiate with the foreign tourism industry (Wilson, 2008), at the same time that it provides new companies that initiate new companies and provide cash and incentives to participate in cultural rebirth. This area is administered by Spanish and Portuguese, French and English, was launched in a place with the power of the Colonial Power Colonial Status (and current). The relationship with other hemispheres brought a large band (e.g., Panama Canal or Puerto Rico) for international intervention and military presence. There are many semithrases and dialects to indigenous people such as Quechua, and interests in indigenous language languages, such as indigenous language languages, and the lively symphony of the indigenous language is from the sea to the sea, will return at the time you can listen (from the Stone, 2009).

The focus has been standardized, global competitiveness and a formal environment in a domestic uniform environment, such as Africa, they needed to do everything. Indians exist numerically, but some Latin American countries, some Latin American countries extend almost when a formal decision-making agency (Van Cott, 2007) is summoned. Students who are fully identified as indigenous peoples are underestimated in the best universities and universities that produce leaders. The high-rise social structure expands the division between the educated elite, cities and politically related areas, and the most indigenous people are privatized resources (Schmelex, 2011).

The inappropriate distribution of resources makes a political and economically political effort to maintain an effort to provide a frequent education that opens the door and provides a sense of value and honesty (Hornberger, 2007, Ames, 2012). There are several interesting projects that exceed the concept of limits and close education in the midst of this alienation (Mato, 2000). a university with a special task to collect students from several countries is prepared for the community focused on mutual benefits and their unique regional contributions to global information systems. I wrote the aspect of the heritage of the wisdom of the wisdom of the indigenous peoples of the indigenous peoples and the place where an important work was done. Educational and community leaders also engage in a variety of biological ones that are more important for the future that shares ecological and industrial issues. Aborigines recognize that they make their lives and grow food, and have new means and shipping options as other societies in society. We are looking for regional expenses of compensation and environmental impact. If this movement to cyberspace extends and local rights are not recognized, this movement will be extended by freedom of liberty to practice on Earth (Reinkee, 2004).

These new methods of cooperation, disclosure and literacy change what Latin America and the Caribbean and the Caribbean will be an ordinal person. Through education based on the needs of real life, not a curriculum in the environment or externally, we have reconstructed the educational decals of the world for the concern of Paulo Freire (1970) of Brazil. People from indigenous peoples will develop and change their environments with bands to define and discuss their goals. The indigenous group will exercise its voices to speak with the national reform that they are ignored or operated intentionally for their interest. By banding to reuse the word and the official language of the educational ball (Stiegler, 2008), rewrite the general language of power of history and the general power of power.

The Public Committee requires its position on the podium of the speaker by campaigning in a very remarkable way. The primary voices of Latin America and the Caribbean are growing hard and effectively (Madrid, 2005). Now we have to listen to them, and we must do more to respond to your phone for your unit and support.

1.4.5. Regional Perspective from Canada and the United States

The evolution of educational policies and services for indigenous peoples in the United States and Canada spanned more than two centuries and was influenced by colonial heritage. After the initial settlement of powerful European settlers, indigenous peoples were forced to flee their homes. Many people in these groups are gradually expelled entirely from their homeland or forced to live on reservations. Education is often used to impose foreign knowledge systems on Native Americans, rather than incorporating indigenous wisdom into the self-awareness of these new North American countries. Although, as noted by Jack Weatherford (1991), Native Americans profoundly inspired neo-colonialist democratic notions of post-monarchy forms of government, current textbooks do not officially acknowledge these origins. During the period of reconciliation that accompanies treaties, land relocations, and bans, assimilation policies put education first. One strategy to deprive American Indian youth of their native language, tradition, and identity is to establish boarding schools (reserved and non-reserved) (Lomawaima and McCarty, 2006; Harrington and CHiXapkaid, 2013). In the United States, the mindset of destiny provides teachers and missionaries with a reason to compare indigenous knowledge with "highly evolved" Western science and education. Many of the early attempts at colonial education failed at all levels (Jacobs, 2001; Spring, 2009). When you consider that some of the most important cultural and educational systems in the world were among the indigenous peoples of the ancient Americas, this view was and still is very narrow.

Native Americans have many names, including American Indians, Alaska Natives, and Native Americans. Of the more than 700 American Indian and Alaska Native tribes in the United States, 564 are officially recognized by the government, "of which more than 60 [are] recognized by their primary status" (Faircloth and Tippeconnic, 2013, p. 13). 483; US Department of the Interior 2013a, b). In addition to the Inuit, the Canadian government officially recognizes 617 Aborigines, living primarily in the Arctic and sub-arctic regions of the world's second-largest country (Indigenous Affairs and Northern Development Canada, 2013). Since the early 1900s, Tribe 2 and

Tribe 3 have begun to resolve disputes through government and judicial means. Members of some tribes communicate directly with the Canadian and U.S. governments. Smaller tribes do not necessarily have the same level of representation and educational opportunities as larger tribes. Small tribes are often forced to form alliances with other tribes to fully control education policies. Although certain tribes have gained autonomy, such as those living in various reservations in the United States, the power of these tribes varies greatly.

Although some are recognized by the federal government, some are only recognized by the local state government and many are not recognized at all. This has an impact on the finances, administration, attendance, transportation, supervision and autonomy of these schools. In the United States and Canada, the question of who has the right to establish Aboriginal learning and education standards in the formal school curriculum is still up for debate. In the indigenous education process, in addition to traditional learning methods, leadership and teaching methods should also be considered. According to Carlotta Penny Bird et al. (2013), is an important and more effective role model for Native Americans in teaching and leadership positions in the formal education system (Lynch and Charleston, 1990; Faircloth and Tippeconnic, 2013).

1.4.5.1. Regional Perspective from Oceania

Oceania is a geographical area that covers half of the world and consists of tens of thousands of islands. Although many scholars dispute the origin of the indigenous peoples in this vast area, many researchers agree that most Polynesians and Micronesians come from East Asia and Southeast Asia. There are also oral records and evidence that some Pacific Islanders migrated from the American continent (Jacob and Ji, 2012; Jacob and Bradshaw, 2009).

These claims are supported by archaeological and linguistic evidence. We also noticed that many Polynesian and Melanesian tribes share linguistic, cultural and genetic characteristics. Indigenous school education in ancient Oceania helped spread and enhance innovation and development suited to local conditions. Pacific Islanders view the vast Pacific Ocean as a highway, not an obstacle. Histograms (or maps) of Micronesia are used over a larger area to show the location of islands, wind direction, and ocean currents. Past and present innovations are critical to the sustainability of Oceania's indigenous lifestyles.

Many countries are currently discussing the dialectical nature of indigenous and western or modern educational technology (Lambe, 2003; Morgan, 2003; Hohepa, 2013). Although many experts believe that Oceania is an anomalous region, it can be said that it is a crossroads for many indigenous peoples. Oceania sailors are as far west as Madagascar and as far east as Hawaii, Easter Island, and Tahiti. The peninsulas and island regions surrounding the Malay Archipelago are vital for maritime trade between the Greater Pacific and the Indian Ocean. In this climate of maritime trade, indigenous peoples marry and trade with distant people. Immigration, wars, natural disasters and trade contribute to the diffusion of the language, culture and knowledge of these peoples.

The remote location of thousands of Pacific Islanders reflects "a complex web of diplomatic relations spanning centuries, [they] enjoyed considerable autonomy during this period, because even the most dominant kingdoms are very important. There is little or no monopoly in the maritime routes "(Jacob and Ji 2012, p.82). With the exception of the Kingdom of Tonga, all the other islands in Oceania have been ruled by Europeans for decades. The development of educational systems to help maintain and promote colonial superpowers is part of this colonial control. The school teaches European languages and the exam requires a command of colonial languages. In this sense, indigenous languages are often looked down upon and downplayed by settlers, and in some cases they are not taken seriously by the indigenous peoples of Oceania. Most of Oceania's pre-existing educational system was restricted by the colonial government, resulting in only a small portion of indigenous peoples receiving education and then only helping to occupy the colonial government and supporting lower-level managerial roles in the economic system. Unlike other regions of the world, Great Britain retained its island territories for decades after World War II; France and the United States still retain their island territories to this day. Regardless of where it is located, the European educational organization structure and pedagogy continue to play a key role in the region.

Aboriginal Australians have a long history of discrimination, and even within the formal education system, contemporary Aboriginal education policies vary in Oceania (Reynolds, 1989; Pearson, 1994; Orr, 1999; Wenitong et al., 2007; Gray and Beresford, 2008; Pearson and Daff, 2010). After the government granted Aboriginal Australian citizenship in 1967, Aboriginal Australians participated in various government education integration projects (Biermann, 2008; Orr, 1999). Although traditional education policies are similar to those of other countries, such as assimilation and integration

policies, more modern policies involve allowing students to learn in the local environment. This means providing educational opportunities for people living in remote and rural areas. Incorporating indigenous teachers into the formal education system and letting them understand the language, cultural, and identity needs of students is one of the most popular formal indigenous education programs (Bethel, 2006; Gair et al., 2005).

Indigenous educators are especially important in the lower grades (Ismail and Cazden, 2005; Biddle, 2007). Oceania has some of the most complex national indigenous education backgrounds on the planet, especially in Melanesia. The colonial language and economic relationships of the past continue to have an impact on the current global climate. Indonesia has almost 17,000 islands and thousands of indigenous languages. On a smaller scale, Vanuatu is equally complex, and English, French, and Bislama are considered national languages (Crowley, 2005). There are hundreds of indigenous languages in Melanesia, while the island countries of Micronesia and Polynesia generally speak only one language. Fiji has indigenous culture and language origins in Melanesia and Polynesia, and the language has many dialects. The most common dialect, Bauan Fijian, is spoken in most of Viti Levu, and other dialects are spoken in Vanua Levu, Taveuni, and many other smaller island groups. In Oceania, maintaining indigenous languages, cultures, and identities is particularly difficult, where urbanization is unfolding and Pacific Islander diaspora communities living in Australia, New Zealand, and the United States are often outnumbered to indigenous peoples on their islands of origin. As Pacific Islanders migrate to other countries, their language, traditions, and identity are often considered inferior and insignificant (Doerr, 2009; Kepa and Manuatu, 2011). Kaupapa Maori theory and research is a pioneering way for academics and practitioners to consciously seek to protect the local heritage of Pacific Islanders. This theory helps indigenous peoples consider their special and important contributions to education, science, and research. The basis for this concept is to provide indigenous peoples with the opportunity to benefit from their own experiences and ultimately seek a future that recognizes the insult to diversity. The Kaupapa Maori theory originated in New Zealand, but it applies to all indigenous peoples (Jacob et al., 2011; Kepa and Manuatu, 2011; Hohepa, 2013).

Indigenous communities around the world are working hard to create a future in which they cannot only survive but also succeed. Education that combines traditional and modern elements is essential to maintain indigenous peoples.

1.5. INDIGENOUS PEOPLES AND STUDIES

Indigenous peoples are the heirs and practitioners of different customs and ways of contacting others and the environment. Compared with the dominant society in which they live, they retain their unique social, cultural, economic, and political characteristics. Regardless of cultural differences, indigenous peoples around the world face the same challenges when defending their rights as unique peoples. For many years, indigenous peoples have been fighting to recognize their traditions, lifestyles, and rights to ancestral lands, territories and natural resources, but their rights are often violated.

Figure 1.3. Indigenous peoples are unquestionably one of the world's most oppressed and poor communities today.

Source: https://guidance.miningwithprinciples.com/good-practice-guide-indigenous-peoples-and-mining/wp-content/uploads/sites/5/2018/07/001-the-kamoro-tint-1170x659.jpg.

The international community has now taken special measures to maintain its clear culture and lifestyle while taking special measures to protect your rights. The identity, culture, self-sufficient, physical and mental happiness are closely related to land and dependent natural resources. They often seek their leaders and traditional organizations and seek a variety of common cultures and groups. Many indigenous peoples continue to use different languages from countries and languages in the region where they live. Number of indigenous people between 30 countries or more to 500 million people.

Only 5% of the world population represent around 15% of the poor pole. The solar community lacks a special position of regional, regional and natural resources. Indigenous peoples can occur by history and decision-making and decision making. Vulnerabilities are getting worse due to lack of accessibility for health, water, sanitation systems, markets and migration limitations. All of these will directly affect the lack of food and happiness.

Despite the nature, management or use of land surface, indigenous peoples are in charge of 80% of the remaining biodiversity. They are the knowledge and experience of the ancestors, which minimize the risk of environment and nature. The context of the Covid 19 pandemic provides precise information on preventive and treatment, distributing protection gears and hygiene materials, and traditional medicine, life and traditional medicine, means of repair in such methods. To provide, there are traditional social authorities and opportunities. Work with the healer. It is important for the interest and culture of indigenous peoples.

Many lands of people are busy, but the property of the ancestors is occupied, but many governments still belong to formal people and legal persons in the small part of this land. Even if the territories and lands of the indigenous peoples are recognized, the use of border protection and natural resources by third parties is often lax.

Safe land periods contribute significantly to crimes, environmental degradation, economic and social development. This is involved in cultural survival, as an important knowledge system, and all of them, ecological integrity, biodiversity and we depend on environmental security.

The improvement of the Department of Earth Protection and support to prevent poverty levels and help lives is important to contribute to the prevention of poverty levels, and SDG (SDG) is important. The World Bank cooperates with its own government and a community to ensure that the larger development projects reflect the voice and desire of ordinary persons. Thanks to the adoption of international teams and frameworks on common people in 2007, the rights of leaders are accepted for a few decades of common people. People in 2016, the ratification of tribal people and people since 1991, and the establishment of people with indigenous towns and tribes.

Indigenous people, also known as First Peoples, are members of an ethnic group who are the original or earliest known settlers of a country or region of land. This is in contrast to groups that settled or colonized these areas in more recent times. Given their rich culture and practices, many indigenous peoples are conspicuously absent from the historical record written by those who came after them. Indigenous studies is an area of research that seeks to correct this historical inequality. It utilizes theories from anthropology, sociology, and history to encourage indigenous people's perspectives, ensuring that all stories are told and all people are remembered for their contributions.

1.5.1. What Exactly Is Indigenous Studies?

Indigenous research is an interdisciplinary field dedicated to developing a comprehensive and inclusive understanding of Indigenous culture. Some courses use a wide range of methods to study indigenous cultures from around the world. Some services focus on the views of specific indigenous communities. For example, a growing number of American universities now offer bachelor's and master's degrees in Native American studies, allowing students to understand the culture of the first people to settle on the North American continent.

Students in this field understand the language, politics, and institutions of indigenous groups, as well as their artistic and intellectual practices. The modules covered include medicinal plants in traditional medicine, gender roles in indigenous cultures, and indigenous civil rights movements.

1.5.2. Why Is It Important?

When Europeans arrived in the 17th century, mainland Australia had more than 200 different languages. However, after decades of colonial control, many of these languages became more and more marginalized, and some even disappeared altogether. This has had a great impact on the indigenous communities. It created a division of identity and society, and caused people to wander between their own personal past and the prevailing colonial culture.

This has resulted in unequal opportunities in health, education, and economics, many of which continue to this day. Malcolm King, a health researcher at the University of Saskatchewan, Canada, has published numerous articles on the relationship between language, culture, and well-being in indigenous communities. "It is generally believed that the well-being of indigenous people is affected by various cultural factors, such as loss of language and relationship with the land, and spiritual disconnection," he said. According to King's work, maintaining contact between indigenous

peoples and their communities is critical to their future success. Dianne Biritjalawuy is a Yolngu woman from the far north of Australia. She is a cross-cultural consultant and educator dedicated to this important mission. "Culture is a shadow," he said. "It can take you anywhere. Language is part of the culture. It connects me to my land." If you don't speak your native language, it will disconnect you. Loss, you feel it.

1.5.2.1. Better Policymaking

Indigenous studies students and researchers often work with charities and government agencies to identify potential forms of discrimination and develop new laws that are inclusive and promote equal opportunities for all.

They also developed additional training services to help the most vulnerable people during the crisis. After the COVID19 outbreak, researchers at the University of Newcastle in Australia discovered a disturbing pattern. Indigenous students have the lowest participation. In addition, it also stated that it is impossible for more than 12,000 indigenous students to complete a higher education certificate, which is a mandatory prerequisite for university admission.

Indigenous participation officer Jake MacDonald created an immersive learning resource plan for indigenous people to help these students get on track. It contains videos of indigenous community members sharing their personal experiences, as well as lesson plans to help indigenous students stay connected with their learning and long-term goals. The new initiative team hopes that it will continue to exist as an alternative learning opportunity for indigenous and non-indigenous students after the current outbreak.

1.5.2.2. Indigenous Studies Have the Ability to Save Lives

Improving the knowledge of indigenous people is more than history and happiness. It is often about saving their lives. The World Health Organization (WHO) has recently expressed serious concern about the unbalanced impact of Covid19 against the indexed population of North, Central and South America. According to the UN estimate, 70,000 Covid19 has registered 2,000 deaths between the populations of indigenous peoples. On the basis per person, this is a serious process.

So, why are these groups more vulnerable? "Like other vulnerable groups, indigenous people face many challenges." North-South America is currently issuing a collection of guidelines for the community in the Covid19 solution. This measure helps provide certification, care and education in the

number of tactile traces on the ground and the number of people in the field. Experts focused on logistics to manage vaccines that can be considered.

1.5.2.3. A Road to a Good Career

Indigenous research is still a relatively unexplored field. On the other hand, students have various career opportunities after graduation. Some people use indigenous studies as a prerequisite for entering law school. Since then, many people have dedicated themselves to fighting for the rights of indigenous peoples. Most of them work for professional organizations or companies, such as the First Popular Law. The company is a tool to defend and promote the interests of Canadian Aborigines, it is made up of a team of attorneys and attorneys who provide legal advice and participate in public education programs. Before continuing to work with major charities, non-governmental organizations (NGOs), government agencies, or intergovernmental organizations such as the United Nations (UN) or the International Criminal Court (ICC).

Law is also a great subject to gain experience. This will give you the ability to influence higher-level policies and make decisions that have the potential to greatly change the lives of indigenous peoples around the world.

Graduates in indigenous studies may also pursue careers in education, social work, health, community outreach, journalism, arts and heritage, and public policy research. In addition, if you want to pursue an academic career, indigenous research is a fertile field of research that will become increasingly important in the coming decades. Increasing globalization, automation and large-scale immigration will bring a series of complex challenges and opportunities for indigenous peoples.

1.5.2.4. It Is Inextricably Linked to the Battle against Climate Change

Indigenous peoples represent 6% of the world's population. However, there is evidence that this minority has made a significant contribution to protecting the environment. In fact, they own, occupy or use a quarter of the world's surface and contribute directly to the protection of 80% of the world's remaining biodiversity. They are also the custodians of information and experience on how to live in harmony with nature. Therefore, they are a key resource in addressing climate change and other forms of environmental degradation.

Indigenous peoples are most vulnerable to the effects of climate change because they usually live in developing countries. Rising temperatures in the Kalahari Desert in Africa have destroyed traditional agricultural practices that have supported indigenous tribes for thousands of years. At the same time, the melting of glaciers high in the Himalayas is affecting hundreds of millions of rural residents who rely on seasonal water currents.

Indigenous research is a key area. It's about broadening the human narrative and ensuring that all cultures are treated fairly. This is also a good option for students who want to contribute to making the planet a safer and more sustainable place for everyone.

Indigenous Community-Based Education: A Framework for Educators

CONTENTS

2.1. INTRODUCTION

Education is the cornerstone of democracy. Therefore, it must be applicable to all young people. However, too many young people give up studying and fail to fully realize their human potential. a community school is a place where you organize and cooperate to provide various services and resources for teenagers, young people, families and communities before, during and after school, by allowing students to re-engage in education and create conditions for their success through a community-based approach. Meet this need to learn. Public schools create a learning atmosphere that transcends the classroom walls. Students learn and solve problems according to their daily life and culture. This natural participation is cultivated by community schools. Because of the deep and purposeful connection between school and society, the curriculum is shaped and strengthened, eliminating the artificial division between the classroom and the real world. Students must act like citizens in order to learn to be citizens. Therefore, education must connect the theme with the student's family and the issues that all of us care about. School is the ideal place to connect learning with real life experience; however, this is not always the case. To a large extent, public education does not consider the advantages of following in the footsteps of higher education and allowing students to participate in learning information with their families. Community schools take a hands-on approach to link life and learning. More and more school and community partners are developing courses so that students can study in their communities during normal school days and after school. This connection between schools and community partners is an important part of community schools, providing students with the opportunity to learn the skills and knowledge needed for adult success. The aim of this chapter is to engage more deeply indigenous communities and their natural curiosity about where and how to live using their own culture as a source of learning and action.

2.2. COMMUNITY EDUCATION: AN OVERVIEW

Community-based education goes beyond academic skills to include the social and emotional aspects of learning. The general principle of community-based education is the relationship between children and caring adults. James Comer (quoted from O'Neil, 1997) believes that the emotional and social growth of students is the product of the joint efforts of parents, schools, and communities. The learning method of community education surpasses the cognitive potential of the "three Rs" orientation. It expands

the definition of "intelligence" to include students' ability to understand, apply information and solve problems while cultivating self-awareness. Academics combine imagination and personal willpower, focusing on interpersonal relationships and personal growth to achieve success, rather than just learning core academic subjects.

Figure 2.1. The willingness of the student to understand and support the needs of the local community is central to community-based education.

Source: https://th.bing.com/th/id/R98e5ae1c1e2bb20e17b701372e08cf71?rik= VHP133YEjjTaEQ&riu=http%3a%2f%2fisd194.org%2fcommunity-education %2ffiles%2f2015%2f08%2fbeforeandafter.web_-1024x6781.jpg&ehk=4sc6W cYLVnZdJ%2b40mxd%2bm872VfXwvDeonjG%2fpssQTZI%3d&risl=&pid =ImgRaw.

Students are responsible for providing principles that stem from their right to share, create, and solve their inherent problems or concerns about society in this way. The long-term use of this ideal model will include the entire society, making the educational process cyclic and advancing continuously. Everyone will cultivate and cultivate mutually beneficial relationships based on these principles. Students and teachers are the driving force of community education. Parents, community leaders, administrators, school board members and residents play an important role in the development, production, implementation and evaluation of community education. This unified interaction is designed to promote trust and confidence in others.

It also encourages cooperation between schools and communities to solve different problems. Unlike Gardner's (1991) assumption of increasing group participation, our understanding of community education focuses on students' pursuit of improving their immediate community. Gardner believes that "if we want higher quality education and higher standards... then, as a country, we must make sure that we want high quality education and we are willing to work hard for it" (p. 258). However, the author believes that as a result of students' efforts, community-based problem solving will emerge and cultivate learning styles beyond Gardner's definition. As part of their educational quest, students can seek, organize, debate, dialogue, prioritize, and solve community problems.

They will grow both personally and academically. Furthermore, compared to prepackaged courses, the scope of continuous learners will have a higher level of teaching integration. Student learning should not be based on a collection of static principles. Community-based educational evaluation is the product of focusing on creative and constructive methods under the guidance of students. As a result of learning places based on students' expectations, students' learning styles and intrinsic motivational needs are taken into account.
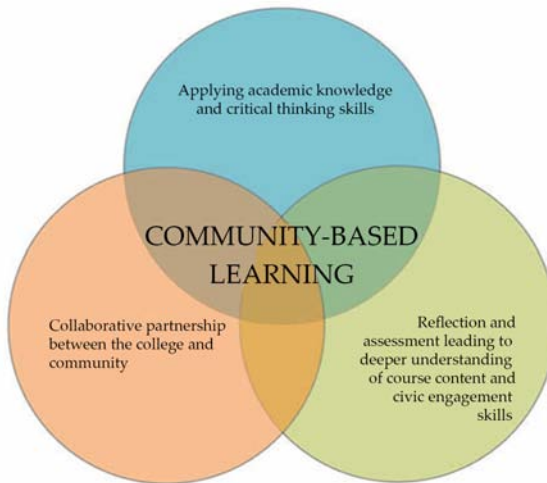
Figure 2.2. Community-oriented education is based on the essence of equality as seen in democratic societies.

The focus has shifted from systematic assessment and teaching methods to the high-quality performance and growth of lifelong learners. Consider an eighth grade class working with teachers from different subject areas

to solve the homelessness problem in their culture. After learning and discussion, students enter the community and get the participation and help of community members. They can bring real change on this serious issue. Teachers are now responsible for designing integrated courses in their subject areas.

These courses conceived from the students' knowledge base will become necessary and useful learning resources for students to fully understand all aspects of the homelessness problem and reasonable solutions. Whether students are willing to achieve high quality levels in their work is critical to achieving these goals. If everyone concentrates on doing this, the educational process will go smoothly. However, reaching the required cognitive level often depends on self-esteem. When a student has the ability to develop and maintain self-esteem, they will pay more attention to their learning environment. By implementing activities that involve critical thinking skills, long-term planning, and community initiatives, students' self-esteem will increase. If teachers want to provide a quality education, they must prioritize student self-esteem. In addition, school groups can improve teachers' self-esteem. Teachers bring their own self-awareness to the classroom and, at the same time, cultivate their self-esteem. This establishes a virtuous cycle in which healthy self-esteem continues to improve among teachers and students, and between students and teachers. When everyone receives and internalizes valuable resources, self-esteem increases.

Children need to establish positive relationships with the adults they care about, and connect with the society in which they live. According to Apple and Bean (1985), the establishment of parental participation, community-centered, child-centered curriculum, and parent-centered decision-making will be important structures for future schools. To be sure, global cultural consciousness has been eroded and broken in the past few decades.

In addition, this type of malfunction can have an impact on students and their learning. Providing opportunities for connection throughout the educational process is one way to restore the connections that should exist between students and their families. Allowing students the opportunity to solve practical problems in society is the basic way to form important bonds. Combining traditional teaching to solve problems can improve student achievement and self-esteem. Community restoration and community education will contribute to the growth of the whole child.

2.3. COMMUNITY-BASED LEARNING

Many leaders in education, business, and community development today are more aware than in the past that schools alone cannot prepare our youth for adulthood. These leaders are ready to try new ways to connect classroom learning activities with the life-wide learning experience provided by our community. Perhaps more important than the opinions of adults is what young people think about themselves and the school. Students often complain that their courses are irrelevant, have nothing to do with what is happening outside the classroom, and lack opportunities for practical applications. They feel that they are treated as children, rather than being given adult responsibilities. They feel detached from meaningful relationships with caring adults. As a result, they are often not motivated to learn and see education as something imposed by adults rather than as exciting opportunities for them to develop skills and contribute to others. This section summarizes our understanding of various community-based learning programs over the past 20 years and describes how community-based learning can make important contributions to future educational reforms. This part first defines what we mean by community-based learning and looks at it as a philosophy, plan, set of strategies, and expected results. It then describes the benefits of bringing multiple outcomes to community learning, including a youth development perspective. He also reviewed the obstacles that this form of learning faces.

2.3.1. What Is Community-Based Learning?

Community-based learning is a high-impact practice that can increase student retention and participation, and help students better absorb, retain, and transfer knowledge. This tip sheet contains tips for working with campus community partners to provide students with a real learning experience. Community partners come to the classroom and introduce students to real-world problems, related problems, or areas of inquiry related to the course. During the quarter, students apply what they have learned in the course to analyze problems, reflect on what they are learning, and provide potential solutions to the problems or needs of community partners.
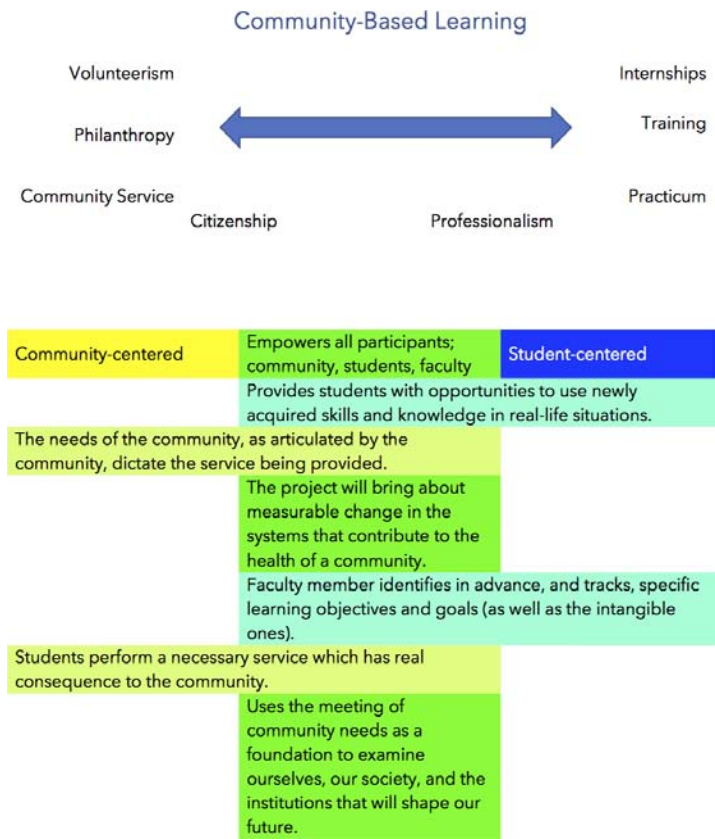
Figure 2.3. An illustration of community-based learning.

The term community learning used in this synthesis refers to a wide range of backgrounds, including service learning, experiential learning, school to work, youth learning, lifelong learning, and other forms. The problem with these individual methods is that each of them only focuses on a subset of the learning outcomes that can be achieved through community-based learning. For example, Service learning focuses on the learning generated by providing services to meet the critical needs of a particular community, such as cleaning our waterways, while School to Work generally focuses only on training youth for employment. a wide range of teaching/learning strategies enables youth and adults to learn from anywhere in the community. Let students of all ages decide what they want to learn and provide countless tools to help them. By so-called groups, we refer to universities, nearby formal and informal institutions, and the entire world through tools such as the Internet. The principle of community-based learning refers to the

evolving nature of culture, learners, learning processes, and learning sources (Owens, 1994).

- Schooling must be regarded as a continuum, beginning with preschool and ending with lifelong education for adults.
- Learning is something we do for ourselves. As a result, both the learner and the teacher/mentor must be fully engaged.
- Future employment would necessitate not only further schooling, but also a new form of education that requires critical thinking, teamwork, and the opportunity to apply information.
- Adults must participate in community affairs while balancing jobs, family, and community obligations.
- Today's problems facing students are far greater than what schools alone can address.
- It is important to include the family, industry, labor, the environment, and other organizations.
- It is to be expected that certain students, colleges, and societies will resist the changes suggested by the preceding assumptions. Helping these groups understand the need for change and feel motivated to direct these changes is a major challenge for the current educational leadership. These improvements are unlikely to occur unless this vision is backed by sufficient resources and staff growth.

2.3.2. Learning Strategies of Community-Based Learning

Although community-based learning includes theory and service, most service-based learning educators believe that the most important element of community-based learning is the learning strategy. Participants in the 1994 National Conference on Service Learning, School Reform and Higher Education agreed that the focus is changing and that it is necessary to move from teaching to learning; from externally guided and 'expert' driven courses and methods to more learning processes, insights and ways of acquiring the knowledge, skills and attitudes we need in the world we live in (Poulsen 1994, p. 2). What are the elements of this form of community-based learning? At the "Work Now and Work Tomorrow" conference in Portland, Oregon in 1994, Zeke Zellerman of the Experimental Learning Association explained that there are three key steps: the framework (plan), the activity itself, and reflection (Dukehart, 1994). If the framework is simple and clear, students

can benefit more from the experience. In general, learning objectives are set jointly by students and teachers/tutors. The operation itself can be simple or complex, there are several steps, which is the second step. The third and most important step is to reflect or report on what you have learned.

According to Zellerman, reflection can be done individually (e.g., in the form of a diary) or in a group. These discussions also involve checking what is right, what is wrong, and what is unexpected. The reflection laid the foundation for the next related work. For example, experience-based vocational education projects have created comprehensive guides to help students deal with what they have learned and ask questions for the future. Other important components of community-based learning or experiential learning include the use of tutors, the application of knowledge collected by students (e.g., in public meetings), and the combination of academic learning and practical applications. Mentors play an important role in community-based learning. When mentors share knowledge and wisdom in close and long-lasting relationships, they provide guidance and motivation (Hamilton 1990, p. 156). Young mentors can act as mentors, challengers, role models, supporters, and peers. According to ongoing research by Public Private Ventures, the most active mentors are those who develop relationships with youth and establish strong, trustworthy connections by enjoying mutually selected activities rather than the prescriptive relationships they expect. The young have improved (Morrow and Styles, 1995). Cognitive research supports the learning mechanisms that are the foundation of community learning. The core of cognitive science is discovering that knowledge and skills are developed through contact with the world rather than isolation from the world. According to the results of this research, successful learning involves the mind and hands and requires understanding and action. Berryman and Bailey (1992) pointed out in their classic work on the application of cognitive science that "passive, decentralized and decontextualized teaching built around the generation of correct answers can lead to inefficient learning." This type of contextual learning is not effective. to critically analyze the ideas they contribute to the learning situation, learn from mistakes, or look for trends. Examining the nature of traditional learning will provide a valuable guide for educators interested in strengthening successful learning strategies. Berryman and Bailey defined six characteristics suitable for community learning:

- Apprenticeship is a way of life that may or may not be accepted as a teaching endeavor.
- The work to be done is the driving force.

- Skill acquisition is arranged chronologically from simple to more complicated.
- It is possible to see bodily performance and embodied awareness.
- Performance standards and ability assessment are tacit and often internalized by the apprentice.
- Teachers and teaching are largely unnoticed.
    - Collins, Brown, and Newman (1989) defined the characteristics of an ideal learning environment, which need to be considered when designing successful community learning. His model consists of four parts: content, method, sequence, and sociology. The content includes subject knowledge such as geography or architecture, expert problem-solving techniques, planning and reasoning skills and other cognitive management methods, as well as learning strategies required for research in new fields. Teaching methods are used to help students observe, participate, invent or discover expert technology in context. Modeling, guiding, building and diluting (recommendation or help provided by the teacher initially), let students recognize the problem-solving skills and techniques they use, reflect on matching their own problem-solving strategies with the expert's problem-solving strategies, and Exploring and solving problems and raising new problems are among them. Sequencing allows learning to be organized, including increasing the complexity of required tasks and concepts, diversifying the techniques or skills used, and developing an outline before paying attention to details. Learning sociology involves simulating a real-world learning environment. It involves active contact with experts and professionals, internal incentives for learning, cooperative learning, and competitive learning to compare the processes created by different students to produce products. Some of the above methods are often used in individual community learning plans, but rarely (if any) are routinely used in the preparation and implementation of learning. If they are used, they will increase the likelihood of obtaining more optimistic and predictable results. In the last decade, cognitive research

has shown that the level of cognitive production generally depends on the environment in which it occurs. People who do well in one setting may find it difficult to perform well in another setting. Compared to learning that is solely based on the classroom and has nothing to do with the application environment, learning in a real-world work environment is easier and more effective (Resnick, 1987). Cognitive tests are now used not only in schools, but also in industry. Erica Sorohan (1993) identified and explained five lessons learned from this workplace study: We learn better when we focus our own learning because we embed learning in our individual experiences.

- We learn best in context, so learning should be directly related to work.
- Since we learn from one another, workplaces should enable us to openly connect and collaborate.
- We are always creating information, so we must learn how to capture it and share it with others.
- Since we learn implicitly, we must learn to understand and challenge our implicit assumptions.

The above concepts apply equally to schools and workplaces. Five aspects of learning methods were described in a review of common elements of three distinctly different types of community-based learning programs (Foxfire, EBCE, and Outward Bound). Common learning strategies were found to:

- be based on an explicit theory of learning;
- encourage learners to perform tasks normally given to adults in our society;
- emphasize a balance of action, reflection, and application;
- provide learning experiences that are individualized, sequential, and developmental; and
- provide opportunities for unplanned learning from new experiences (Druian, Owens, and Owen, 1995).

Given the preceding discussion of successful learning characteristics, Berryman (1995) asks if cognitive apprenticeship skills are better taught in schools or in the workplace. The response is that if the conditions are correct,

they can be learned in either place. Berryman asks four helpful questions (pp. 209-213) to assist in reaching a decision for a specific community:

- Is the venue well-organized in order to have productive and efficient learning?
- Does the learning environment represent the workplace's information demands and the job contexts in which knowledge and skills must be applied?
- Is the learning environment providing information and skills that are widely applicable?
- Does the learning environment blur the line between academic and vocational learning?

2.3.3. Community-Based Learning Expected Outcomes

Community-based learning outcomes include the full range of awareness, skills, and attitudes required to be a successful person, worker, and lifelong learner. Across the different categories of community-based learning, articles and academic papers indicate five main outcomes areas:

- academic;
- career and vocational;
- personal-social growth;
- principles of service and function; and
- comprehension and application of community resources.

As Robert Blum pointed out, the goals of student learning are constantly evolving. Although students still need to learn important facts, they are increasingly concerned about applying facts to problem solving and applying facts to life outside of school. Students need to think critically, interact with others, seamlessly transfer from school to work, integrate into an extremely diverse community, integrate their learned knowledge into various subjects, and more than traditional subject areas. When the content to be taught changes, the methods of learning and teaching also change (Blum 1995, p. 8). Andrew Furco of the Service Learning Research and Development Center at the University of California, Berkeley reviewed the similarities and differences between service learning and school-to-work transfer programs. According to him, these two reforms are aimed at promoting professional growth, academic development, personal growth, social development, social responsibility and ethical development (Furco, 1995). Although academic

learning is the result of many community-based learning programs, it is often seen as a way to reinforce the basic concepts learned in school. Community-based learning is characterized by the motivation to learn basic knowledge and the desire to integrate them into the real life environment. Although it covers a wide range of learning outcomes from school to work and service learning, the third set comes from the field of youth development. These results include the ability to become participatory and autonomous learners, as well as leadership and personal and social responsibility. Zeldin (1995) and others pointed out in their efforts to combine School with Work and youth growth that youth need resources and services to achieve desired outcomes. Research from Target 2000 and SCANS are two important federal programs that provide a valuable basis for examining student outcomes in community learning. Goal 2000: The American Education Act requires the development of a comprehensive education state policy to achieve national education goals and lifelong learning plans. Community-based learning has a great influence on the priorities of many countries. Goal 2 states that by the year 2000, the high school graduation rate should reach at least 90%. Community-based learning makes schools more important to students by linking academic principles with real-world applications and also transforms students into students who are actively engaged in the learning process. The third objective is related to the success and citizenship of the students. He noted that all students will demonstrate skills in challenging subjects such as English, math, science, foreign languages, citizenship and government, economics, art, history, and geography. All schools in the United States will ensure that all students learn to use their minds so that they are prepared to be responsible citizens. Goal 3 was adopted by the Governor of the United States in 1993 as a citizenship measure. The Secretary of the Committee on Obtaining Essential Skills (SCANS) of the US Department of Labor provides a second course structure to group the skills necessary to become effective workers. a valuable document "SCAN Competence Teaching" developed by the committee in 1993 shows how to teach these competencies in schools and communities. SCANS results consist of a three-part foundation of five skills, abilities, and personal attributes necessary to be successful in high-quality work. The competition states that successful employees must use tools, interpersonal skills, knowledge, processes, and technology productively, and details each point. Interpersonal skills include, for example, teamwork, educating others, serving clients, leading, negotiating, and working with people of different cultural backgrounds. Basic skills (reading, writing, math, speaking and listening), cognitive skills (creative thinking, decision making,

problem solving, imagination, understanding how to learn and reason) and personal qualities (personal responsibility, self-esteem, social skills) are the foundation, Self-management and integrity). The third group of community-based learning outcomes are variants of the outcomes created by the American Association for Training and Development (Carnevale, Gainer, and Meltzer, 1990). The author of ASTD's book Workplace Basics: The Essential Skills Employers Want describes seven aspects: (1) learning; (2) basic skills in reading, writing and calculation; (3) strong listening, speaking, reading and writing skills; (4) solving questions and critical thinking; (5) managing personal and professional growth; (6) community effectiveness; and (7) influencing skills, including understanding the organizational environment and leadership. The author explains the intent, the concepts behind it, and how to teach it for each field in schools and workplaces, followed by examples. During the three-year cycle, due to participating in the Menucha Summer Conference seminar hosted by the Northwest Territories Education Laboratory (NWREL), participants added three achievement areas to the ASCD list: technical literacy, understanding of global society, and general professional skills. Such as safety and versatility. Based on feedback from Menucha participants, NWREL staff developed a series of unique learning outcomes, school performance strategies, and family and community-based performance strategies for each of the ten outcome areas (Owens, 1994). Conrad and Hedin (1989) drew on research in this field and their extensive large-scale evaluation of such programs (excluding those focused on workforce preparation), and determined that they expect that learning services based on the community benefit young people. beneficial impact. They divided these results into three categories: personal growth and development, intellectual development and academic learning, and social growth and development. Its expected results are as follows.

2.3.3.1. Personal Growth and Development

1. Self-esteem:

- Personal efficacy (sense of worth and competence).
- Ego and moral development.
- Exploration of new roles, identities, and interests.
- Willingness to take risks, accept new challenges.
- Taking responsibility for, accepting consequences of own actions.

2. Intellectual Development and Academic Learning:

- Higher-level thinking skills.
- Content and skills directly related to service experience.
- Skills in learning from experience (to observe, ask questions, apply knowledge).
- Motivation to learn and retention of knowledge.
- Insight, judgment, and understanding.

3. Social Growth and Development:

- Political efficacy.
- Knowledge and exploration of service-related careers.
- Understanding and appreciation of, and ability to relate to, people from a wide range of backgrounds and life situations.
- Whereas the outcomes listed above are expected, research results actually documenting some of them are discussed later in this synthesis.

2.3.3.2. Advantages to an Integrated Approach

Just as students often criticize high school split teaching (e.g., 50 minutes of history, followed by algebra, then sports), do community learning services often focus too much on results directly related to their financing? Personally, it is meaningless for a young person to only learn the leadership skills of the Boy Scouts, get a job promotion from the career exploration of the local organization, and learn from the service learning of different classes. In this class, The students visit the elderly at home. Fragmentation is unwelcome in any environment, whether it is a school, a company, or a family. Certain mentoring methods allow young people to understand and trust adults and provide more consistent choices. By following the tutor in the workplace, students can gain professional knowledge. He or she can use their business management skills by accompanying the tutor in management meetings (students are required to participate in problem solving discussions and can write a report to share with the English teacher how to identify and solve communication problems). The young person can also accompany and support the tutor, while he or she works as a volunteer teacher at the central primary school for two hours a week. From an organizational point of view, it is also beneficial to incorporate community-based learning outcomes. Companies are often overwhelmed by the many requirements of schools

to participate in various activities, such as lectures, work placements, supervising teachers or trainees, and voluntarily spending time teaching math to students. Designing collaborative methods for businesses or other community groups is another option. For example, when students are doing service learning in a hospital, they can also learn about the various professions the hospital offers and complete a science project in one of the labs.

2.4. NEED OF COMMUNITY EDUCATION

People must be educated in a cultural context. This is essential, because without it, people will not be able to work properly. Community education is a form of education that can help people in the community change for the better. According to Ezumah (2004), community education is a mechanism aimed at raising awareness, disseminating knowledge, and providing necessary skills (including human and material resources) to promote social, economic, political, and cultural progress. Findsen (2006) believes that community education is a structured learning activity in which groups or individuals participate for the purpose of personal, community, cultural or economic growth. It focuses on all aspects of learning, but it mainly emphasizes taking adults as learners and cultural backgrounds.

Figure 2.4. Community education is education that facilitates the integrated participation of community members in the effort to bring about desired social change.

It is education that enables people to take control of their lives. In other words, this is a learning process in which people learn to support each other and improve their lives as a group. The need to improve the quality of community life is the reason for promoting community education programs. Anyanwu (2002) believes that community education is not a new phenomenon in human life. For example, the traditional culture people of Nigeria have been educating indigenous groups long before the

arrival of the first colonial missionaries and administrators. The traditional apprenticeship program is a viable type of community education. These services are implemented in the fields of medicine, agriculture, arts and crafts, and are regarded as a means of achieving enlightenment. An Yanwu went on to say that with the implementation and universal acceptance of the Western educational and cultural system, the enthusiasm for education in the original aboriginal communities has been declining, and problems such as illiteracy, unemployment, underdevelopment, and hunger have also followed. , Robbery. Armed hands. , Kidnapping and youth tension. This shows that the formal school system based on Western education alone is not enough to meet the social, economic and cultural needs of the society. Since formal education alone cannot solve the needs of most communities, legislators put forward the concept of non-formal education. Ngwu (2003: 41) defines non-formal education as "in a specific society, any education that is illiterate, that drops out of school, that drops out of school or another adult, as an individual or group, consciously planned and organized outside of schools regular." Knowledge education and/or training activities are used for the purpose of increasing your awareness of social conditions and living standards and improving your prospects. Non-formal education focuses on educating people to develop their basic standards of living and their nutritional and general health needs. Determining the purpose and content of community education services, and learning knowledge and skills that can be applied immediately to solve community problems. problem. In this way, non-formal education becomes an effective tool for community education in order to generate social changes to improve community life. Non-formal education offers viable education options, which that allows all types of graduates to continue to receive education.

The Mass Literacy, Non-Formal and Adult Education Act of 2004 focuses on all types of functional education, such as community education. Well-trained community organizers work with leaders communities to promote social and economic change. In this sense, organizers hold various positions aimed at increasing people's mutual understanding and confidence in the public issues that affect their lives. Organizers encourage people to mobilize and take corrective measures. This empowering role includes acting as a convener, coordinator, mediator, consultant, catalyst, and facilitator, while participating in flexible and continuous learning, as well as the use of judgment and common sense. Dialogue and participatory action research are used to increase people's awareness and self-confidence, and to motivate them to take direct social actions to gain power, roles, and

resources. This reflection is based on observations made while interacting with public schools in rural and urban environments. It should be noted that there are many experiments in this work. Each situation has its own difficulties. Organizers must have confidence in people.

2.4.1. Community Responsibility

Every community value the education of its children. Families have the ability to direct and use it for children's education, or outsiders manipulate and control the homeless, leaving behind those who are worse. Therefore, as a kind of public goods, education must not only be respected by society and citizens, but also be realized through promotion, guarantee or maintenance. All community members, stakeholders and educational institutions have a responsibility to do so.

2.4.2. Education as a Tool for Social Development

Education is at the center of plans for reconciliation, reconstruction and nation building. Isn't education a tool to help people reach their full potential? If this is the case, the act of investing in education is an empowering process. This is behavior that enhances people's ability to act in a way that directly or indirectly benefits them, their environment, and other creatures. This shows that the people and the country have a responsibility to seriously participate in education. The community or individual must participate in defining and shaping their education. Government leaders assume that they are providers of education, and it is their responsibility to determine the content. The apartheid government provided for an education designed to serve its pathological or ideological goals. In Tanzania, the late President Julius Nyerere advocated "liberation education." Business requires the right knowledge, skills and abilities. The community or civil society must advocate and promote lifelong education to protect or promote the fundamental human values of the rapidly changing social and economic environment and the challenges that come with it. The promotion and protection of basic human values is a civic and political act that must involve all sectors of society. Civic education raises citizens' awareness and commitment to their public rights, responsibilities and obligations. The positive results of this kind of education in the community cannot be overstated. Formal and non-formal education should allow people to feel their contribution and take a place in this important area of life. The community should help deepen and expand non-formal education in a way that complements public education through

the agency of community agencies. The community must adopt active and passive educational methods.

2.4.3. Educational Governance

Governance or legal communication structures in education are often ineffective and dysfunctional. This is especially true in communities that have historically been marginalized and powerless. School management agencies are often used to achieve external goals and, in some cases, are politically manipulated. Vulnerable groups are rendered powerless, while strong political interests are given an unfair advantage over major stakeholders (i.e. students, educators, and parents). Isolated management agencies or high-level agencies are too weak to oppose established community groups and the activists who lead them. The community can play a role, making its members aware of their key role and status in society. Social analysis based on observations of trends and practices can improve society's awareness of education. We can learn from observation, action, and reflection on our behavior. People may need to develop the ability to question the situation and conditions they face. The facilitator or "combiner" in the community should, like everyone else in their group or community, need to understand as much as possible about their hypothetical abilities. We played a role in promoting the desire to learn from each other. Educators must cultivate the desire to learn while educating their own students.

2.4.4. Broad Based Community Organizing

The solution is to build the power of the people through the participation of local leaders and residents in a wide range of community organizations. A wide range of community organizations are based on pooling the resources and strengths, skills and knowledge of local institutions and leaders. This is something that community leaders must consider in order to achieve a change in power relations within education. This will enable them to express their concerns in one voice. Organized communities are best qualified to propose alternative plans and policies that can be considered by companies and the state. The power of organized people can hold stakeholders and actors accountable for providing adequate and quality education. Organized popular power will facilitate access to existing educational programs and institutions. If community leaders cooperate and collectively take charge of community development and education, it will increase people's ability to equitably share resources, facilities, and other services.

The public must promote, protect and maintain educational facilities. In fact, in the past, all public facilities were often burned as an act of contempt for the apartheid management. As taxpayers and contributors, organized people occupying a place in public facilities have a duty of care. They protect what belongs to and serves the community. In many cases, community members maintain the facilities for free. Members have paid their own money, time and energy to address the gaps and shortages. In addition to requiring government or private educational service providers to provide quality education, facilities, and opportunities, community members can also participate in various self-help initiatives and projects. Non-governmental and community projects provide viable alternatives to the education provided by poor countries. In some cases, family education for economically capable families offers answers to certain clear alternatives. These side projects demonstrate alternatives in a democratic society. In fact, when the country discriminates against some people, demonstration projects are needed that provide different or new ways and means. Viable and proven alternatives must be institutionalized and adopted by society. The community can start a campaign for it, involving companies and countries. Strong social movements are needed to raise concerns about quality and accessibility. Continuous public speeches and electoral campaigns are part of social responsibility. In the memory of the people, the popular movement against Bantu education inspired by racism should provide useful lessons. Student and community protests against the annoying educational system really helped change priorities and plans. It is natural to take personal responsibility for one's own education. People should make every effort to ensure their participation in education. For many reasons, this situation does not always happen. Some people have been lost. It is the responsibility of society to help them obtain a useful education. This may not necessarily be an education based on letters and numbers. Society may have to educate those who are not interested in this type of learning. I suggest that we consider promoting a movement that allows our people to participate in a kind of "active learning" or learn to do things from people who are directly involved in doing things. This may include mentoring and mentoring plans.

This describes the various types of interactions and actions that the community should implement for the benefit of education. We must accept that everything we need to achieve in education comes from learning from experience. Through our direct participation, we can clarify our role in education. If we act together and make a collective contribution to our education system, we have many possibilities. We have assets, materials,

information, skills and concerns to contribute. We must do our best to ensure that certain things are done. As individuals, we can play a limited but vital role. By working with all stakeholders in a determined and organized way, the community can improve the quality of and access to education. In addition, the community's attention to the quality of educational services and products is also very important. The community must ensure that their interests as customers, consumers, clients and voters are not undermined. It is people who create organizations and systems. The community has the responsibility to ensure education reform or transformation to respond to the emerging social changes. In addition, the community must ensure that education meets or challenges people's beliefs and social values. The community has the right and obligation to expect the government to provide effective and efficient education provision and management. For our input, we expect good products and results. The role of the community is to act as an overseer, ensuring that education serves people, industry organizations, and the planet. People participate in their development, and education develops them when they participate.

2.5. COMMUNITY EDUCATION: A COMPREHEN-SIVE PLAN, COMMUNITY SCHOOL, IMPACT ON EDUCATION AND COMMUNITIES, COMMUNITY EDUCATION IN ACTION

Many polls and opinion polls rank education as one of the most pressing household problems of the 21st century. The task is not only to reform the public schools, but also to get all students to achieve excellent results. Many education experts agree that achieving this goal requires strengthening cooperation between schools and developing new types of cooperation with the communities and families that schools serve. By expanding the traditional status of schools and establishing interdependent partnerships between families, schools, and communities, community education provides a formal and meaningful way to respond to the challenge of improving public education.

Figure 2.5. Community education and its impact on education and communities.

Source: https://lirp-cdn.multiscreensite.com/cfc7cce0/dms3rep/multi/opt/cartoon_01_vector-800x514.dm.edit_K5locn-640w.jpg.

2.5.1. Community Education and Its Major Components

Community education consists of three basic components: lifelong learning opportunities, community engagement in schools, and resource efficiency. It is founded on a collection of ten broad principles:

1. *Lifelong learning.* Education is a lifelong process, and everyone in the society is responsible for educating all people in the community. Residents of all ages should have access to formal and informal learning opportunities in a range of community settings.

2. *Self-determination.* Residents of the neighborhood have a right and a duty to participate in determining community needs and defining community services that can be used to meet those needs.

3. *Self-help.* People are better served by leaders who recognize and improve their ability to support themselves. People gain a degree of freedom when they take responsibility for their own well-being.

4.   **Leadership development.** It is vital for community development projects to train civic leaders in solving problems, decision-making, and group-process skills.

5.   *Institutional responsiveness.* Since public institutions exist to serve the community, they are required to provide programs and services that meet the public's ever-changing needs and interests.

6.   *Integrated delivery of services.* Collaboration with organizations and entities with common objectives and purposes allows organizations and agencies that work for the public benefit to make the best use of their limited resources, achieve their own goals, and represent the public.

7.   *Localization.* Community facilities, activities, and volunteer opportunities located near people's homes have the highest potential for high levels of public engagement.

8.   *Make the best use of available resources.* If the diverse needs and desires of the community are to be met, the physical, financial, and human resources of each community must be completely accessible and rationally interconnected.

9.   *Inclusiveness.* City programs, events, and facilities should provide the widest possible cross-section of community residents, with no discrimination based on age, income, gender, race, ethnicity, faith, or other factors.

10.   *Access to public information.* Since an efficient society not only has "the truth," but also understands what those facts mean in the lives of the different individuals that make up the community, public knowledge should be exchanged across agency and organizational lines.

2.5.2. A Comprehensive Plan

The current lack of trust in public education is more widespread and systemic than the confidence crisis that the Soviet Union's followed at the launch of Sputnik in 1957. Many educators who are committed to increase public trust in schools and create relationships in support of public education have turned to community education as their method of choice.

Community education is a way of seeing public education as a whole-community endeavor. a community education program is a comprehensive and well-coordinated strategy for offering educational, recreational, social,

and cultural services to the entire community. The methods listed below serve as a framework for creating such a program. The methods differ in terms of characteristics and roles, but when combined, they form a coherent action plan.

- *Strategy 1:* Encourage increased use of community programs and volunteers to augment the basic educational program. Every group possesses human, physical, and financial capital that can be used to supplement and extend conventional educational programs. Community resources and volunteers have been used to extend curricular opportunities, conduct field and study trips, provide different forms of tutoring, support student-led enterprises, and encourage experiential learning.

- *Strategy 2:* Establish educational collaborations between schools and public and private service providers, business and industry, and civic and social service organizations. Complex, frequently interconnected, social and economic challenges generate a wide range of service needs in many societies, and successfully addressing them would almost certainly necessitate more resources than any one entity or organization can provide. The establishment of strategic alliances for the cooperative use of available resources would assist in the reduction of needless overlap in the delivery of services such as child care, after-school programs, drug education and recovery, literacy and remedial programs, internships and work-study programs, and career awareness events.

- *Strategy 3:* Use public education facilities as community service hubs to meet the educational, social, health, cultural, and recreational needs of people of all ages and from all walks of life. Since community perceptions and encouragement have an impact on schools' ability to fulfil their goal of educating all children, educators must understand the needs and concerns of nonparents in the community. This policy supports holding school buildings open after the normal school day on a scheduled and coordinated basis. It capitalizes on the widespread support for community centers, as well as the economic benefits to the community of more effective use of public facilities.

- *Strategy 4:* Create an atmosphere that encourages lifelong learning. This approach recognizes learning as a continuous

phase. It acknowledges that learning occurs both within and outside of the school environment, without structured instruction. It promotes the creation of education initiatives to meet changing learning needs over a lifetime, such as the need for new skills and information. Early childhood education, extended-day and enrichment services for school-age children, adult education, vocational training and retraining programs, recreational opportunities, and intergenerational programs are examples of lifelong learning programs and activities.

- *Strategy 5:* Establish a system for involving the community in educational planning and decision-making. The task of educating community members is important to the entire community. As a result, individual community members have a right and a duty to engage in identifying community needs, establishing goals, and allocating resources. The cyclical process of preparing, assessing, and modifying capitalizes on a fundamental human behavior fact: those who engage in planning and decision-making create feelings of ownership. Encouraging as much participation as possible capitalizes on another fact: the greater the number and variety of people involved, the more likely it is that diverse needs will be met. Participation in current advisory bodies should be open, as should membership on ad hoc task forces and committees.

- *Strategy 6:* Create a sensitive, community-based framework for both educational and community partners to work together to solve community concerns. Many neighborhood challenges are so dynamic that they necessitate the collaborative use of a wide variety of tools. Seeking non-school organization participation will assist schools in resolving social, wellness, and economic problems such as drug abuse, housing, child abuse, mental illness, violence, crime, vandalism, teen pregnancy, and various types of discrimination.

- *Strategy 7:* Create a structure that encourages contact between the home, education, and society. According to study, schools that include and keep all of their residents updated have community support, while those that do not extend beyond the parents of current students do not. Effective home-school-group contact extends beyond press releases, speeches, newsletters, and open houses to include the use of the internet, home visits by teachers and administrators, school shows in the community, and unique

community outreach activities held both in the schools and at other community locations.

2.5.3. Community School

The term community school refers to a school location where the idea of community education is implemented. Public education can also be incorporated in community institutions and organizations, but public schools are the most popular setting.

A community school follows a different timetable and curriculum than a conventional public school. a community school is open all year, for eighteen hours or more per day, seven days a week. As a result, the school becomes more than just a place to educate children; it also serves as a community learning hub with many functions.

The idea of public education is expanded in a community school beyond the conventional K–12 curriculum to include the provision of learning opportunities for the entire community. Extended day services (including pre- and after-school events and care) and recreational, social, and educational programs for neighborhood members of all ages supplement the conventional schedule. Activities and activities need not be restricted to the school building as the school expands into the city, transforming agencies, warehouses, industries, and the local world into learning laboratories.

A community school allows diverse elements of the community to come together to work toward mutual goals by coordinating services and events that represent all ages and communities. It offers both a physical space and an organizational framework for school-community collaboration.

2.5.4. The Impact on Education and Communities

Because many community issues affect the responsibility of educating all children in the community, educators in certain societies play a leading role in finding solutions to community issues. The community school should act as a resource center for a network of organizations and institutions dedicated to meeting the diverse needs of the community. Using a school as a community center is one of the most important investments in reusing the community-a cost-effective and realistic way of school building. Community schools participate in and cooperate with the community to meet the needs of the community, including educational needs. Several reports identified the potential benefits to schools and communities of well-designed and well-implemented community education programs, including Strong Families,

Strong Schools (1994) and Safe and Smart (1998) from the U.S. Department of Education and the Department of Justice. Documented changes include healthier school learning environments, fewer crimes and vandalism, more efficient energy use, more family participation, and expanded educational opportunities throughout the community. Other reports indicate that public support for schools and other public agencies has increased, and agencies have responded more to the demands of parents and community members.

2.5.5. Community Education in Action

Community education will make use of local resources and skills to respond to the specific needs and desires of each community. No two communities have exactly the same plan, and no community has kept exactly the same plan over the years. As a society matures, its structure, population, ownership, and challenges will change, and its community education program must adapt to these changes to maintain its function.

has hundreds of model plans, and the structure of each community education plan represents the real needs of a particular community and the resources available to meet those needs. The National Center for Community Education website contains reviews of the model and case studies of the community education system in three model settings: school, region, or department. The Community School Alliance website has nine community schools (four elementary schools, two junior high schools, two high schools and one kindergarten).

2.6. COMMUNITY-BASED LEARNING: BENEFITS AND CHALLENGES

Community-based learning is a high-impact method that can increase student retention and participation, while helping them to better absorb, retain, and transfer skills. This tip sheet contains ideas for cooperating with campus community partners to provide students with a real learning experience. Community members visit the classroom to show students realistic challenges, related questions, or research topics related to the curriculum. Students apply what they have learned in class to assess problems, focus on what they are learning, and provide possible solutions to community partners' problems or needs during the semester.

2.6.1. Benefits

Working with community partners enables students to establish positive connections with potential employers, consumers, clients, and colleagues. When students can use what they have learned to solve real-world problems, they will become more involved and adopt deeper learning methods. They are better able to apply theory to specific projects. They have a deeper understanding of this topic. They will help you develop critical thinking, problem solving skills, presentation skills, logic skills, teamwork skills, and interpersonal skills. They will understand what it is like to work on real-world problems related to their careers and reflect on their experiences in a healthy and supportive environment.

2.6.2. Challenges

Although we all know the benefits of community education, why has its impact on educators and students so limited, instead of becoming the cornerstone of American education reform? From an ideological point of view, many educators still adhere to an older education model whose goal is to impart teacher content knowledge to students. Students do not need to get feedback on the content, time, place, or method of teaching. Teachers retain control of the curriculum and check students to understand their level of understanding of what is being taught. In the new paradigm, teachers must assume a more important role of guidance and guidance. The second ideological barrier is that many members of the school and community believe that the subject materials they learn in school should be the guiding force for current teaching content. They believe that community-based learning diverts students' time and energy from standard course materials because they do not understand or accept the value of applying information to real-world problems. In practice, community-based learning requires the involvement of dedicated teachers and leaders. Community-based learning takes time, energy, and money. Teachers need time alone to determine and organize learning goals with students, organize community engagement on the site, and help students reflect on their experiences. Other practical issues include liability insurance for students during their off-campus period, transportation issues, and the need to plan time frames so that students have enough time to travel and participate in the study site. Group educators and mentors must also be led and educated. It is important to take the time to raise awareness of the purpose of community-based learning among students, parents, educators, and community members, so that they don't

see it as the ultimate liberation of students into the community and make no sense of what will happen Specific expectations. The final problem is the challenge of determining exactly what students learn from the community-based learning experience. Since different students may appear in the same learning location for different reasons, and some community-based learning outcomes (identified in the previous section) are difficult to quantify, this assessment becomes complicated.

Working with students to solve real problems for group members is not without its difficulties. Lenton, Sidhu, Kaur, Conrad, Kennedy, Munro, and Smith (2014) highlighted several of these problems, including:

- The workload for students and teachers is greater as compared to more conventional course offerings.
- Working on genuine issues can be unpredictable and perplexing, much as in the real world. When compared to more conventional courses, students may become dissatisfied with the process and increased workload, as well as unsure about the learning objectives.
- In order for students to understand the learning that is taking place, they must be engaged in a reflective process.
- Instructors can need additional organizational support to manage project information. Information can include anything from ensuring that students have fulfilled the requisite ethics and data sharing agreements to the time and effort needed to foster the partnership with the group partner.
- It can be challenging too to complete a project within the time period of a term. Community Education & Social Change

2.7. HOW DOES EDUCATION FACILITATE SOCIAL CHANGE?

The change in the practices, values, rules and structure of a group is called social change. Social change can occur in two ways: gradual/positive change and digression/negative change. This culture abandons strange traditions such as barbarism and embraces accepted norms of gradual reform (civilization).

However, through the transition of digression, civilized society returns to social ills that threaten its survival. Although there are many factors that can promote social change, education is the best known.

This is because education may be the only form of social change that eliminates ignorance, while others foster ignorance. Consider the following scenario: a new authoritarian dictatorship or power from a superior country admired by a normal country will lead to social change. In the first example, culture was forced to accept new social reforms through the use of force and terror.

However, history has shown that once the dictatorship collapses, the people will continue to abandon these oppressive rules. In the second example, the lower country has completely lost its identity. It degenerates into a diluted version of its original state and also contains its degraded ways. Many states that accept American customs and values, even negative ones, are a prime example.

The proverb "Better is a pen than a sword" sums up the value of education in society. Although swords can conquer an empire, education is necessary for the empire to be self-sufficient and successful for generations. Think of the great ancient civilizations like the Egyptians, Sumerians, Mayans, Greeks, and Romans; they all have one thing in common: education.

They developed their own mathematics, writing style, recording technique, poetry, astrology, and philosophy. In contrast, in Europe, some primitive countries proved useless to them and were soon conquered by more industrialized countries. So how can education help bring about social change?

Education affects children and society as a whole. Teachers are the agents of change, education is the catalyst, and students are the beneficiaries and guardians of change. Personally, knowledge eliminates ignorance. Values taught to children at a very young age are not only good for them, but also for their culture. This is the most powerful way to bring about social change, because unless they have a mental illness, children will never easily forget what they were taught when they were little. The motto "Old dogs will never learn new tricks" is true.

Children understand their role in society through education. They are also the leaders of tomorrow, and education provides them with the skills they need to fill leadership positions. Education is also a way for them to understand their culture. Since local problems have become a thorn in the eyes of the whole society, education takes place at the community level to promote progress. For example, keeping people sensitive to a new disease to maintain their health is a good example.

2.7.1. The Role of Education in Fostering Social Change

The primary task of education is to provide protection for all cultural values and beliefs. All cultures are preserved through education. Education has taught us a culture that goes back centuries. It works like a sieve, separating harmful cultural ideals, and helping to spread beliefs and traditions that are good for mankind.

The new society as we know it today is a replica of the Roman Empire, which used to follow the form of Greek civilization.

There must be a way to convey craftsmanship and technical knowledge to the modern world before such a milestone can happen. This is where education comes in. Everything we wear today seems to be remnants of the ancient world. They can all be traced back to ancient cultures, including numbers, calendars, arithmetic, philosophy, agriculture, and other disciplines. After eliminating bad cultures, all traditions from all over the world are brought together into a collection for improving human values and practices.

For example, we know that the Greeks invented philosophy, the first writing system was cuneiform in Mesopotamia, and the first people who practiced organized agricultural practices lived around 11,000 BC. Over time, many of these traditions have been adopted and changed, forming the complex society that exists today.

Education promotes social and economic growth. Education instills people's ability to think. It stimulates people's creativity and constantly seeks ways to improve human living standards. People are becoming familiar with various business techniques to keep them comfortable in life. Education is considered to develop these two professions. There will be no doctors, engineers, lawyers, teachers, etc. If there is no education. There will be no civilization.

Examples include indigenous tribes in Africa and unconquered peoples in the Amazon. Although they have their own culture, lack of education makes them obsolete and unable to compete in today's world. also brought national and international unity. Across the country, students of different races, ethnicities, and religious backgrounds share the same courses, classrooms, and other school facilities. They support each other through homework and also group into educational groups to instill in them a sense of teamwork. Because education is all-encompassing, students learn to understand diverse traditions and cultures. Because of this interaction, they can see and consider different perspectives. It also helps to eliminate any cultural prejudices they

may have acquired because of their ethnic background. The situation in developed countries and third world countries is similar. They have adopted the same education system as in developed countries. They have universities, although their status is relatively despicable, the teacher-student ratio is not enviable. Although the latter group is struggling in schools without facilities, there is still a big difference between illiterate and skilled people.

They are more likely to do well in life than their illiterate peers. Thanks to education, the land has been reduced to the size of a village. We see students from third world countries seeking scholarships to study abroad, and the experience they gain is passed on to their home countries. Education allows people to move where they want, while still living a comfortable life.

Training often contributes to the evolution of the country's political landscape. Gone are the days when the royal family exercised absolute control over society. Although the noble state still exists, most of the power lies in the hands of the people.

Who they choose to serve them, people have a huge influence on a country's policies. The fact is that the education system of the country/region that was/is under dictatorship is poor, distorted to maintain the control of a few dictators (North Korea) or not at all.

On the other hand, citizens with a good education system in a civilized society are aware of their civil rights and responsibilities. When it comes to leadership, education can produce the best talent. Educated leaders are clearer in decision-making and problem-solving methods. They are also willing to accept new ideas and suggestions that are essential for social change.

Consider the case of former US President Abraham Lincoln. By his self-education, he is a charismatic leader and a very eloquent speaker. It is often thought that he ended slavery in the United States. As a result of its actions, the United States has undergone a comprehensive social transformation that has pushed it to become the global leader it is today. President Lincoln is a lifelong learner. He made an admirable decision to help America become great.

In order to demonstrate the power of education, white slave owners prohibited African slaves from learning to read and write. They realize that slaves are completely powerless, because their minds are enslaved by ignorance, and if they can receive a little education, they can be self-sufficient. Fast forward to today and you can see that many African Americans and other races have achieved success through their education. There is also the

first black president in the United States, Barack Obama, who graduated from Harvard Law School.

Many factors can contribute to social change. However, for the change to be successful and spread into the future, education is necessary. Many ancient civilizations lacked education, relying on memory to record their history and culture, and pass it on to the next generation by word of mouth. See how it works for them. They fall deeper and deeper into ignorance, superstition, and stagnation.

Education protects traditions and maintains a database of evidence that can be used by future generations. Teach people business skills and techniques to help them financially. It also allows them to think more clearly and make better decisions.

Community-Based Language Learning (CBLL)

CONTENTS

3.1. INTRODUCTION

The term "community language learning" (CLL) refers to a system developed by Charles A. Curran and his colleagues. Curran is a consultant and professor of psychology at Loyola University in Chicago. Counseling Learning refers to your application of psychological counseling methods to learning. Community language learning is the application of tutorial learning theory in language teaching.

Community language learning is often cited as an example of the "humanist approach" in the language teaching tradition. CLL programs can also be associated with bilingual education programs, especially a collection of bilingual programs called "language conversion" or "code conversion." Let us briefly explain the traditional debt that the community language learning owes.

CLL, as the name suggests, its key insight and organizational logic comes from Rogers Therapy. According to Rogerians, consulting means that a person (consultant) "assumes as much of the [client's] internal frame of reference as possible, perceives the world in the way that person sees it and shares some of this empathetic understanding" (Rogers, 1951). Counseling is described as someone who provides advice, help, and assistance to people who have problems or needs. Use therapeutic metaphors in community language learning to reshape the position of teachers (counselors?) and students (clients?) in the language classroom. Therefore, the core CLL procedure can be considered to be derived from the consultant-client relationship.

Consider the following CLL procedures: A group of learners sit in a circle with the teacher standing outside the circle; a student whispers a message in the native language (LI); the teacher translates it into the foreign language (L2); the student repeats the message in the foreign language into a cassette; students compose further messages in the foreign language with the teacher's help; students reflect about their feelings. We can compare the client—counselor relationship psychological counseling with the learner—knower relationship in Community Language Learning.

Curran is a consultant and professor of psychology at Loyola University in Chicago. His application of counseling technology to learning is called Counseling Learning. Community language learning representatives use consulting learning theory to teach the language. As the name suggests, CLL got its main knowledge from Rogerian Consulting (Rogers, 1951), in fact its organizing principles. In simple terms, counseling is a person

who gives advice, help and support to another person who has problems or needs. Community language learning relies on the metaphor of consulting to redefine the roles of teachers (counselors) and students (clients) in language classrooms. Therefore, the basic procedures of CLL can be considered to be derived from the relationship between the consultant and the client.

Figure 3.1. Community Language Learning (CLL) is the name of a method developed by Charles A. Curran and his associates.

Source: https://th.bing.com/th/id/R1e09cb22a2c8ed76898665ec38a444 f6?rik=OXaiHxNEN9AfIA&riu=http%3a%2f%2fimage.slidesharecdn. com%2fcommunitylanguagelearning-130624033258-phpapp02%2f95%2fcom munity-language-learning-3-638.jpg%3fcb%3d1372044814&ehk=tfKRz486O YFdXQWfX6ejz408jR84BrSkgZBnCOI4Ab0%3d&risl=&pid=ImgRaw.

CLL technology is also a broader foreign language teaching practice, sometimes described as a humanistic technology (Moskowitz, 1978). Moskowitz defines humanistic technology as a technology that combines a student's feelings, ideas, and knowledge with what he has learned in the target language. Self-actualization and self-esteem are not acceptable lifestyles, but self-actualization and self-esteem are ideals pursued by practice. These skills help to build relationships, cohesion, and caring that go beyond existing things… They help students be themselves, accept themselves, and be proud of themselves… They help create an atmosphere of care and participation in foreign language classes.

3.2. WHAT DOES COMMUNITY LANGUAGE MEAN?

Community Language Learning (CLL) is a language learning strategy. The American Jesuit priest Charles Curran as a learning consultant developed the CLL technology. CLL plays a vital role for students learning English as a second language. This is an example of an advanced paradigm that recognizes the importance of the learning process. For students who are not familiar with the language, learning a foreign language can be challenging because they will not understand the language they are learning. Any student will feel uncomfortable when speaking another language. When communicating with native speakers, they feel ashamed of themselves. Therefore, Curran is famous for his detailed research on adult literacy. He discussed some emotional mastery issues that are important for adult learners to learn new languages.

Figure 3.2. The CLL approach employs a technique in which teachers serve as language counsellors or translators during language learning, while students serve as clients in the learning process.

Source: https://th.bing.com/th/id/R64b96b167cde10d28f0ad05732c0de 69?rik=KDjaGuUYruvb4w&riu=http%3a%2f%2fimage.slidesharecdn. com%2fcommunitylanguagelearning-130624033258-phpapp02%2f95%2fcom munity-language-learning-1-638.jpg%3fcb%3d1372062814&ehk=fT0RfXWc fi%2fVH8bQIfHnWkwSc7lYoMOifp1v6BM2DHU%3d&risl=&pid=ImgRaw.

Students form a circle during discussion or class, while teachers sit outside the circle. Being in a circle gives students a sense of control and makes them feel tolerated. Circles help form a sense of community. Creates a non-competitive, participatory, and equal environment for students. Students will feel more comfortable with their peers, which will encourage them to use the language. During class, everyone has the motivation to get to know each other. This will foster a friendly and cohesive class identity. When other students speak, students will pay close attention. When they are in a circle, they will cherish the opportunity to be creative and be able to respond more quickly. This is because when students sit together, they can easily see each other's faces, make eye contact, and hear each other's voices well. They will feel relaxed and confident to express their opinions and participate in each other's debates and discussions.

The interpersonal relationship between teachers and students is very important. Teachers should treat students equally, let students reduce defensive behaviors and start interpersonal communication. Students are free to express their experiences and present themselves in their native language. Teachers must pay close attention to students' conversations and translate them into English. During the discussion, students will again follow and imitate the teacher's pronunciation and sentence structure. Then the students will respond to what the teacher said in front of the class. To facilitate the learning process, students can use clear, short sentences of five to six words when speaking in their native language. Therefore, teachers will be able to monitor or prevent students from talking for a long time. This is because when the teacher translates it into English, students can quickly understand and imitate the pronunciation and sentences. When it is the student's turn to talk directly to the community in the target language, the teacher will correct grammatical and pronunciation errors. However, teachers must be careful not to overdo it.

Even if teachers do not participate or participate in discussions, they play an important role in the learning process. Teachers should not always correct students' pronunciation, because this will hinder their learning and affect their interest in learning. This will also encourage troubles. Teachers should not lead discussions at CLL, but should encourage students to say whatever they want (Rardin et al., 1988). It is essential that teachers ensure that their students can speak in a way that other people can understand, and not necessarily as native speakers. If students cannot pronounce or speak correctly, scaffolding can be provided. Establishing one-on-one tutoring for

selected students by providing them with additional courses and teaching them the correct use of English will ultimately benefit them. Their learning progress may be slow, but the care and mutual trust of the teacher will help them gradually master the language. In the discussion, mutual trust must be maintained between teachers and students. When students can express their thoughts and opinions, they will feel more comfortable. Ultimately, this will motivate students to learn new languages and increase their confidence when speaking in front of the community. The student must interact and personalize the material in a non-defensive relationship (Rardin, Tranel, Tirone & Green, 1988).

In Malaysian schools, this method is largely irrelevant. Malaysia is a multi-ethnic country with Malays, Chinese, Indians, and other ethnic groups. All people receive the same educational system and students of all races study in the same classroom. When students study in class, they also tend to interact with others in a language with which they are more relaxed and familiar. Therefore, there will be some language differences between students. Everyone in the class has a different native language and prefers to communicate with others in their easiest and most familiar language. Therefore, the CLL is not really related to Malaysian classrooms for multi-ethnic students. Most of the dialogues and conversations in the CLL teaching method are conducted in the native language of the students. Students of different races will have a difficult time understanding their friends' conversation, which can make some students feel confused. During the debate, the active contact of the student will weaken. This is because if they speak in a native language that most of their peers cannot understand, they will feel left out or uncomfortable.

Teachers must also realize that their students come from different backgrounds and will face many challenges when learning foreign languages. For example, students learn English as a second language and their native language is Mandarin. Compared to English, Mandarin grammar is much simpler. It is difficult for students to learn English because Mandarin has almost no morphological restrictions and does not have a grammatical paradigm to memorize. Each word has a fixed and unique form, and verbs do not accept prefixes or suffixes that indicate time or person. On the other hand, English is another matter. When teaching English courses, the CLL method is usually not applicable. Teachers who wish to use this method in the classroom must have solid language knowledge and be able to clarify and distinguish the uses and functions of various languages. It is difficult for teachers to translate from their native language to the target language

because they must understand the language's complex grammatical rules and sentence structure. When translating into the target language, teachers must ensure that the sentence structure conforms to the grammatical rules and arrangement of the sentence structure of the target language. Teachers should have clear explanations so that students can understand how sentences are constructed. They must be able to explain and demonstrate to students, because not all sentences can be directly translated into the target language. That is why teachers must master all the multi-language features.

3.3. BACKGROUND OF THE COMMUNITY LANGUAGE LEARNING

As the Chomsky language revolution shifted linguists and language teachers from the audio language method of rote practice focused on surface structure and scientific development models to a new era in which deep structure is crucial, psychologists began to recognize To grasp the importance of critical success. In order to overcome the limitations of the audio language process, an innovative method of language teaching was created in the 1970s. One of these methods is called community language learning.

CLL is different from other methods of teaching languages. It is based on a model method of consulting technology, which can alleviate anxiety, threats and personal and language problems encountered by a person in foreign language learning. The method was originally developed by Charles Curran, who was inspired by the educational vision of Carl Rogers. In this "learning and counseling" education model, students in the classroom are seen as a group rather than a class, a group that is in urgent need of some kind of treatment and counseling. The social dynamics that occur in the group are very important, and a series of conditions are required for the occurrence of learning.

- Members should interact in an interpersonal relationship.
- Students and teachers work together to facilitate learning by:
- valuing each other,
- lowering the defense that prevent interpersonal interaction,
- reducing anxiety, and
- constituting a supportive community.
- Teacher's role is that of a true counselor:
- They are not perceived as a threat.

- They don't impose boundaries and limits.
- They concentrate on the learners needs.

3.3.1. Stages in Community Language Learning (CLL)

Learners go through five stages in their learning process.

1. "Birth" stage: feeling of security and belonging are established. Dependence on the knower as learners have little or no idea of the target language.
2. "Self-stage": As the learner's ability improve and starts to get an idea of how language works, they achieve a measure of independence from the parent although they still seek help from the knower.
3. "Separate existence": Learners can speak independently.
4. "Adolescence": The learners are independent although they are aware of gaps in their knowledge and feel secure enough to take criticism and being corrected.
5. "Independence": Complete independence from the knower. The child becomes an adult and becomes the knower.

3.3.2. Community Language Learning Class

Here is what you may find in a CLL class:

- Students determine content.
- Clients/learners establish an interpersonal relationship and trust in their native language.
- They sit in a circle with the teacher/counselor on the outside of the circle.
- Learners start a conversation.
- Learners speak in their native language.
- The counselor provides translations and explanations.
- Learners repeat the utterances as accurately as they can.
- The conversation goes on and may be taped for later use.

3.3.3. Advantages of CLL

- CLL is an attempt to overcome the threatening affective factors in EFL and ESL.

- The councilor allow the learners to determine type of conversation and to analyze the language inductively.
- The student centered nature of the method can provide extrinsic motivation and capitalize on intrinsic motivation.

3.3.4. Disadvantages of CLL

- The counselor/teacher can become too non directive. Students often need directions.
- The method relies completely on inductive learning. It is worthwhile noting that deductive learning is also a viable strategy of learning.
- Translation is an intricate and difficult task. The success of the method relies largely on the translation expertise of the counselor.

3.4. COMMUNITY LANGUAGE LEARNING APPROACH

Community language learning is a humanistic approach that emphasizes the importance of human values in the teaching/learning process, as well as the appreciation of students' feelings and emotions. In this process, the student is considered a "complete student." In other words, teachers need to consider not only students' emotions, but also their physical reactions and learning abilities.

Charles Curran invented the CLL process. The latter are consultants and professors of psychology. Curran is able to apply psychotherapeutic methods to learning elements, thus forming the "consultative learning philosophy" that the CLL reflects in language teaching. Anxiety and defensiveness are two problems that cause difficulties in foreign language learning. When students feel "threatened" in a new situation, they experience these emotions. Curran believes that learning is a social process that must be "carried out in the enthusiastic atmosphere of the 'gang' of learning partners." The teacher is treated as a psychologist, he must also create a non-defensive atmosphere and overcome the negative emotions of learning a new language. Curran proposed six psychological conditions called SAARRD to effectively promote non-defensive learning in the classroom. Security, aggression, attention, reflection, retention, and discrimination are some of them. According to Richards and Rodgers (Richards and Rodgers, 2002), these elements of Curran's learning theory discuss "the individual commitment

that the student must make before the language acquisition process can take effect."

CLL method is based on the concept of encouraging students to communicate with each other, not on the development of "correct" language. Since communication requires comfort and protection, the needs and feelings of students are taken into account in all aspects of teaching methods. First, it is essential to establish a shared relationship between students and teachers to create a healthy learning environment; when students feel comfortable, they will learn more effectively. In addition, teachers must pay attention to the level of confidence of students and communicate the conditions necessary for successful performance. The student must understand the limits of the teaching activity assigned by the teacher to feel more positive about it. Finally, to have a sense of community and learn from each other and from teachers, students must study in groups. Promote cooperation rather than competition in this regard.

It is also important that CLL teaching practice attaches great importance to and promotes student exchanges. Communication in the classroom is often fostered by students' efforts and materials. In other words, there are no obvious textbooks, lesson plans, or even clear goals. Instead, a group of students gather in a circle and have an oral conversation, usually in their mother tongue or target language. Dialogue transcription is one of the best activities for practicing CLL communication; this activity helps students analyze and internalize the language being taught. Larsen Freeman (2003) recorded at this stage that "dialogue transcription is a particularly good way to raise awareness, because students create dialogue and they participate in it."

CLL method prioritizes and adopts various strategies to complete the teaching tasks and activities assigned by the teacher. First of all, the activities are carried out in small groups. a group of students (no more than 12 people) form a circle to start the discussion in their native language, and then the teacher translates the native language into the target language. Afterwards, the students' conversations will be recorded so that they can hear and use their own voice in the target language. Subsequently, the teacher transcribes these conversations in the target language on the screen, including language and vocabulary forms for practice and assessment. In addition, students have the opportunity to practice pronunciation. This time, the students took over their education and directed the tutor. The tutor became a "human machine," repeating the students' expressions without correction. Finally, students can

participate in unstructured conversations with teachers or with each other. According to Richards and Rogers (2002), free conversation may involve "discussing what they have learned and how they feel about the process of learning what they have learned."

The use of the previous exercises and strategies is to keep the students using the target language to communicate in an environment of pressure, independence and respect for values. Learning often requires oral practice, such as dialogues and miniseries. Teaching materials transcribed and distributed by teachers (intellectuals) are used to provide linguistic information to students. On the one hand, teachers are seen as consultants, whose job it is to respond to "clients" as students in a helpful, constructive, and compassionate way. Teachers must create a healthy and non-threatening atmosphere, understand and support students, and be able to overcome negative emotions that can disrupt learning. On the other hand, the role of students is emphasized in the five stages they experience during their interaction with the teacher. In the first stage, the students are completely dependent on the teachers. They begin to create their own self-assertion and freedom in the second stage by using basic expressions and phrases that they have heard before. At the third level, they begin to understand others clearly in the target language. Students begin to work independently at the fourth level, with the least knowledge of foreign languages. In the final stage, students perfect their interpretation of register and use grammatically correct language. This is the autonomous stage.

It is also worth noting that the environment in which learning takes place has an impact on the teaching/learning process of CLL. The students formed a circle around a table with tape recorders attached. In order to alleviate any discomfort, the students might have, the teacher stood behind them. When the student uses L1 to say what he wants to say, the teacher stands outside the circle and translates it into L2. Then the students follow the teacher to repeat the sentence in the target language. This shows the use of native language.

3.5. WHAT ARE THE THEORETICAL FOUNDATIONS OF COMMUNITY LANGUAGE LEARNING?

Language is one of the attributes that distinguishes humans from all other species and unites them across all regional boundaries. a phrase can lead us to despair or motivate us to act. Language can be a powerful tool for doing great

things in any field. Individualized instruction requires a deep understanding of each child's abilities and needs, as well as a deep understanding of and confidence in the goals of the language behavior plan. Piaget, Vygotsky, Chomsky, Skinner, Skemp, Coleridge, and others explained the precise role of language. However, it is not advisable to use it as a conceptual reasoning tool.

This section attempts to investigate the importance of these theories in shaping mathematical vocabulary and their importance in learning mathematics in developing countries.

Language is a means of judgment; it is a special way of transmitting and transmitting the desired message to the recipient. Everyone, as a human, is using it. Language is a strictly human non-instinctive way to communicate thoughts, emotions and desires through a voluntary system of signs. The importance of language in the learning process cannot be overemphasized. Language is essential to unify a broad and complex concept and to provide people with a way to develop diverse abilities and skills. Language is one of the attributes that distinguishes humans from all other species and unites them across all regional boundaries. a phrase can lead us to despair or motivate us to act. Language can be a powerful tool for doing great things in any region. a thorough understanding of each child's abilities and needs, as well as a firm understanding and confidence in the goals of the language behavior plan, are the key factors for effective individualized instruction. Language is a means of organizing, improving, and communicating ideas. In short, language helps in creating concepts, interpreting complex thoughts, and focusing on thoughts that are difficult to grasp.

3.5.1. Avram Noam Chomsky (December 7, 1928)

Chomsky's concept of competence primarily involves abstract grammatical understanding. He insisted that language theory focuses primarily on ideal speakers and listeners in a completely homogeneous language and culture. They fully understand their own language and are not affected by grammatically unrelated conditions such as memory limitations, distractions, and attention. Changes in power and interest, as well as the application of his erroneous knowledge of the language in real results (Chomsky. 1965). According to Chomsky, the human brain stores basic forms of expression. Language is a unique ability of human beings. We believe that language is the ability to understand and express ideas. When two people have the same experience, there will be obvious differences in their ability to pass on

knowledge. Chomsky stated unequivocally that the mind has a distinguishable factor, which he calls a "linguistic factor," and that it "has a clearly defined structure and method." Simply knowing a few words or sentences is not enough to satisfy the meaning of the language. a question is often asked. Does language influence thought or is it establishing your authority over language? On the other hand, Chomsky believes that the two are mutually beneficial. When teaching structure, the intention must be established in the child's mind as a concept. This means that what must be remembered is the constructed thought, not the words or sentences. According to Chomsky, the goal of language theory is to define the abstract abilities of speakers that enable them to produce grammatically correct sentences in a language. In Chomsky's view, language is a highly abstract generative phenomenon. He stated that humans are inherently ready to learn languages, and proposed his language acquisition device (LAD) theory, which is an innate mechanism or method that helps language learning. According to Chomsky, there are countless sentences in any language; it is difficult to learn all possible sentences through imitation and reinforcement. In his view, language is the embodiment of human existence embodied in human thought. According to Chomsky, one of the fundamental aspects of human language is the nature of its imagination. He believes that what is unique to human language must be innate, as long as we are humans, we can use it, and it is embedded in our genetic code in some way. Chomsky showed that thinking cannot be limited to strictly motion animation.

3.5.2. Jean Piaget (9 August 1896–16 September 1980)

Piaget emphasized the importance of social interaction in cognitive development. Piaget sees interaction as the key to overcoming the instability of symbols created by us as individuals. Piaget associates the importance of language with the role of social interaction. Piaget connected the role of language in creating conceptual and logical understanding. He incorporated vocabulary into his theory of intellectual creation. Piaget equated the importance of social contact in intellectual growth with the importance of language. According to Piaget, language is fundamentally a social force, partly because of the traditional nature of writing, which is crucial to the development of concepts. Piaget provided a way to expand the relationship between Vygotsky's concept of intellectual development and the symbolic dimension. Piaget believes that creating a mental structure based on a sense of logical necessity requires the use of a typical symbol system for social contact. Piaget proposed that language is only a way for children to express

their familiar environment, an expression of thought, and language does not contribute to the creation of thought. He believes that cognitive growth precedes language development.

3.5.3. Lev Vygotsky

Lev Vygotsky is generally considered as the father of the theory of social culture and is also known as a social scientific approach to psychology. The work of Vygotsky, reflected in literature on the social literary theory of mathematical learning, has grown important to understand mathematics. Vygotsky has found that students have entered abstract ideas (Daniel, 1990), but when students are driven by the wonderful and analytical questions asked by the teacher, we will strengthen the internalization of knowledge, suggesting that we can expand the general focus of constructionists. Unlike Chom Skiing and Peer Gates, Vygotsky's main concerns were the relationship between cognitive and language development. He was interested in the way different languages may think. Vygotsky's theory of language begins with social communication and advances to facilitate both language and recognition. According to Vygotsky, the words without thinking are dead objects, and do not look in words. He highlights the words as a human conscious microcosm and affirms that the speech wants to look for real and forms. The child's master system is the basis of thoughts. The structure of the language uses daily use. Children seem to use a language for the first shallow social contact, but this language finally sinks the subway to the structure of the child.

Languages are important for cognitive growth. It affirms that the language, especially private representations lead to cognitive growth. The relationship between the social importance of education and its community participation is the cornerstone of the theory of Vigotsky. Language and culture, he suggests playing an important role in both human intellectual growth and in the way the environment is looking for. The theory of Vygotsky and its main distinction among its modern people emphasized individual relationships with their society environment. The theory of Vygotsky is built around an experienced teacher. The work of the teacher is to recognize the student's current representation mode, and to induce students to think about students, and induce students to think that students think about it. The recognition of the student's expression or ideas was seen as a proximal growth, it or the area of it, and the efforts of teachers to promote learning were called scaffolding. When working with a proximal development zone, special attention is paid to the language used to affect it how it interprets

and understands (Bell and Woo, 1998). The Vygotsky approach is important to create an important language and communication opportunity within the classroom configuration to develop mathematical understanding.

Cognitive skills and thought habits are produced by Vygotsky, and a product of practice carried out by the social institutions of culture that grows. To understand intellectual growth, he must firmly understand the connection between thought and language. The languages are important to formulate ideas and create characteristics. a basic mother of Vigotsky's philosophy is what is called "Proximal Growth Band." The proximal development area is the contrast between the ability to solve them with the ability of children and assistance to solve their problems. The proximal development zone covers all roles and tasks that children and students can only perform with the assistance of other people. Individuals who provide absolute participation at this stage of scaffolding are adults (parents, teachers, caregivers, language instructors) or other companion who already acquires a specific role. An important aspect of learning is to awaken many internal development mechanisms that can work only when children communicate with others and cooperate with their peers. The theory of Social Interaction of Vygotsky works as a constant basis for the new development of linguistics applied by the learning of human language and the development of recognition. It highlights formal and more natural approaches to communication and experience, and the importance of human contact of the human contact of the real world early in the learning of foreign languages.

3.5.4. B. F. Skinner (1904–1990)

B. F. Skinner is a leading language acquisition theorist, and his behaviorist approach rejects Chomsky's language theory. Skinner believes that actions describe the speech behavior of the speaker due to environmental factors. He said that strengthening correct grammar and vocabulary will help children acquire language and grammar. Skinner's theory holds that external variables such as current stimulus and reinforcement background are extremely important, and the general concepts found in the emancipation of these phenomena provide a basis for understanding the dynamics of speech acts. Skinner asserted that when relatively modeless vocalization is selectively strengthened and gradually adopts a form that produces acceptable results in a given language and culture, children will acquire language behavior. Skinner views the exchange of knowledge or facts simply as the process of providing a new response to the speaker. The basic principle of his theory is that all

languages, including private internal speech, are behaviors that evolve in the same way as other abilities. He claims that a sentence is only one component of a behavior chain, and each behavior chain provides a conditional trigger for the output of the next component (Fador, Bever, and Garrett). Four factors affect the possibility of language response: reinforcement, stimulus modulation, deprivation and unfavorable stimuli. The interaction of these objects in the children's world will create a unique connection, which is the cornerstone of all languages. Skinner suggested that vocabulary should be classified according to how it is reinforced. If speech is internal or dialogue, whether it is positive reinforcement or negative reinforcement, all language can be regarded as conditional and learned behavior. Skinner tried to describe the communication of human behavior in more detail when writing "Speech Act." This covers all aspects of language understanding, from dialogue to feeling. Despite paying homage to the behaviorist model, Skinner's book raises more questions and doubts than it answers. His interpretive response, along with the growing disregard for behaviorist models and the power of technology and information processing, promoted the cognitive revolution in psychology and other social sciences.

3.5.5. Richard R. Skemp (March 10, 1919–June 22, 1995)

Richard R. Skemp is an important pioneer in mathematics education, combining the fields of mathematics, education and psychology for the first time. He believes that children should learn smartly from an early age and has developed a comprehensive curriculum system called "Structured Activities in Smart Learning" for children aged 5 to 11. In Skemp's view, language is a necessary condition for understanding, and language is a prerequisite for thought. Samuel Taylor Coleridge (October 21, 1772-July 25, 1834) was an English poet. He was a great romantic poet and critic of English literature, who lived in England in the 19th century. Coleridge also suggested that defining the terms on which differences are based is the best way to resolve conflicts. "Language is vital, not just the air expressed," he said. His theory of language is responsible for this implicit connection between language and reality. Language communicates and records our understanding through words that represent neither thought nor object, but the relationship between thought and perceptual entity. According to Coleridge, language plays an intimate role in the dynamic relationship between the mind and the world. Coleridge viewed language as the primary link between understanding the mind and shared concrete truths. Language is the main link between knowledge, thought and mutual concrete truth. The content and activities of

consciousness are expressed in words. Although language does not create truth, it does clarify the constitutional form of understanding: the ability to make connections and thus begin to discover the divinity that operates in the universe. Coleridge described the essence of language or the complete truth that language named when describing the relationship between thought and rules. Language is one of the manifestations of the soul. Language is similar to mathematics in its ability to express relational systems (logic, grammar). Language symbolizes the relationship between the mind and the universe, as well as the relationship between human wisdom and sacred knowledge. Language exposes the personality of a race.

Piaget's, Vygotsky's, Chomsky's, Skinner's, Skemp's, Coleridge's and other theoretical debates on the deep role and influence of language. The art of mathematics is hidden in their language, and most mathematics classes are not taught mathematics, which makes mathematics a difficult subject in developing and underdeveloped countries.

3.6. ROLE OF CRITICAL PEDAGOGY IN CBLL

Critical pedagogy is a relatively new educational concept. It was first published by the influential Brazilian educator Paulo Freire in his book "The Pedagogy of the Oppressed in the 1960s and 1970s." Freire particularly criticized the capitalist oppressors (feudal landlords) and tried to empower the oppressed (farmers who worked for the landlords). Freire's educational problem (1970) proposes a model that takes empowerment as the goal of education and criticizes traditional education assuming that learners are brief agents who obtain information from teachers.

With the research of critical discourse scholars, the reason for the marginalization of minority groups is the social power gap. According to Auerbach (1995), the distribution of wealth in society is uneven and arbitrary, and the dominant group exercises power under obligation and consent. As a result, both the oppressor and the oppressed will continue to exist. According to Giroux (2001), critical educators assume that educational institutions are part of a community with unequal distribution of power, that they are political venues and unfair, and they seem to represent and reproduce inequality of social power. Paulo Freire's educational theory believes that education helps people improve their critical thinking by treating people's situations as problems so that they can distinguish them, understand them, and act accordingly. In this sense, the students' life situation should be the main material of the course, and the dialogue is the background of the educational

situation. Students use their own learning materials, and teachers participate in the learning process as learners among students. This school of thought contrasts the chosen method with its so-called traditional or bank education methods.

Figure 3.3. A central element of critical pedagogy is raising consciousness of the power structures rooted in culture in order to resolve discouraging life circumstances.

Source: https://www.suss.edu.sg/images/default-source/content/cel/teaching-methods_par.jpg?sfvrsn=831acdab_2.

When reading this term, critical teaching experts refer to teaching as knowledge transfer from teacher to student. In the problem-proposing model of critical pedagogy, teachers engage in critical dialogue with students to help them identify topics that they consider challenging, rather than solving problems, and reflect on these problems (problem settings) as an incentive to build information for collaboration. Process. In the dialogue relationship between teachers and students and students themselves, students' life experiences are highlighted, and students are beginning to be regarded as sources of information. Students participate in the development and review of learning materials as a decision-making process in the classroom, which in turn leads to their own decisions outside the classroom (Auerbach, 1995; McLaren, 1988; Shore, 1996).

Ira Shor defines critical pedagogy as: "Habits of thought, reading, writing, and speaking which go beneath surface meaning, first impressions, dominant myths, official pronouncements, traditional cliches, received wisdom, and mere opinions, to understand the deep meaning, root causes, social context, ideology, and personal consequences of any action, event, object, process, organization, experience, text, subject matter, policy, mass media, or discourse." (Empowering Education, 129)

From this vantage point, the teacher works to inspire students to challenge authoritarian ideologies and behaviors (including those at school) and to encourage liberatory collective and individual responses to the actual circumstances of their own lives.

3.6.1. Critical Pedagogy as a Teaching Method

Well-developed teaching techniques are not ignored or replaced by critical pedagogy. Instead, it adds vital value to current textbooks and classroom instruction. Critical pedagogy is a teaching method that encourages students to question and criticize dominant values and practices. To put it another way, it is a philosophy and practice for assisting students in developing critical consciousness. According to Luke and Gore (1992), critical pedagogy is not a single-strategy pedagogy of empowerment and liberation, but rather should be able to adapt in response to local conditions and needs. Critical teaching is principled, with a coherent understanding of society and the role of power in the formation of relationships. The essential language instructor connects knowledge of grammar and vocabulary to knowledge of social problems and how to address them. Learners engage in critical pedagogy both in the classroom and in society. We emphasize critical pedagogy in education because we want to prepare people to engage in a democratic society. It is not always easy to say the difference between critical pedagogy, active learning, and learner-centered or learning-centered approaches. Each is focused on student involvement and suggests participation through techniques such as collaborative and cooperative learning and problem-based learning. Whether or not a teacher agrees with the concepts of critical pedagogy on a conceptual level, incorporating it in the classroom provides teachers with the same quandaries that occur when using constructive learning or learner-centered approaches.

3.6.2. Tenets Inherent in Critical Pedagogy

Although no one can propose a procedural guide for applying critical pedagogy in teacher education programs, critical pedagogy has three inherent

principles. These principles are the opinions of various critical theorists, including Giroux, McLaren, Delpit, Ladson-Billings, Dillard, Hooks, etc.

These three principles are the following:

- Reflection on personal culture or life experience;
- Voice development through critical examination of one's own world and society, which occurs in dialogue with others;
- Through positive participation in democracy. The obligation makes society change in the direction of equality for all citizens.

Language classes are places where people can learn new ways of communicating and understanding the world from a specific perspective (Wink, 1999). Assuming that one's beliefs and ideals will affect one's worldview, each method of language learning and teaching has an inherent political and social structure (Auerbach, 1995; Pennycook, 1989). Therefore, students' macrosocial, cultural and political backgrounds must be included in the curriculum, and teachers must play an imaginative role in the practice of critical education. a student generally begins as a member of the community or process (such as religion, ethnic identity, cultural norms, or expected role) that he is studying objectively. When a student reaches a certain point of contact, he begins to see the current culture as a serious problem, and the next action that is triggered is to express this message while eager to change the oppressive nature of society. Both the book "Pedagogy marginalized" by Paulo Freire and the book "Teaching to transgress" by Bell Hooks clearly describe this transition from social participant to disagreement and radical teacher/student. The late Neil Postman in his book "Teaching as Disruptive Practice" called for a more participatory classroom in which students guide the epistemological process and actual objects of inquiry, and students are fully responsible for the syllabus, classroom activities and the rating. To deal with the dynamic social system of the classroom and recognize the needs of individual students, critical pedagogy is needed. When it comes to the status of teachers in society, there is often confusion: transmission or transformation. In fact, this question ignores the experience and ability of the student. They lost their personality and became more dependent on the teachers. Now that the teaching model has changed, teachers will collaborate with students and other stakeholders to make changes, such as community members, colleagues, educators, school administrators, etc. Critical pedagogy requires teamwork. Teachers are agents who operate in a dynamic social environment and have the capacity to transform themselves. However, in today's school environment, it is difficult to implement. First,

we must realize that the creation of information and knowledge can be less externally presented, and changes can occur even if it takes longer. Critical pedagogy allows teachers to think critically about the dynamics of their work and educational process from different perspectives. In addition, critical educators set academic achievement goals for each student, which is reflected in the preparation and experience of children as active citizens in a fully democratic society. According to critical educators, the purpose of education is to transform into a completely democratic society, where:

- each comment is shared and heard in an equal way;
- one critically investigate oneself and one's society; and
- one acts upon decreasing social discriminations.

3.6.3. Critical ESL Pedagogy

By understanding the extreme inequality in the current society, the concern is related to the second English as a second language (ESL) educator. People who believe in critical pedagogy find it important to incorporate critical pedagogy theory into their curricula and curricula, especially since the teaching of English as a Second Language (ESL) mainly attempts to deal with ethnic and linguistic minorities (i.e., immigrants and foreigners). Students). According to Norton's 2000 survey on the identity of second language students; MaKay and Wong, 1996; Miller, 2003, some second language students face difficulties living abroad because of their lack of psychological, communicative and language skills , And the identity is also compromised. Language teaching and learning must be linked to the goal of educating students to understand why things are so and how they are formed (Simon, quoted in Morgan, 1998). "The teaching method of hope" is the critical teaching method of ESL (Freire, 1992).

3.6.4. Critical EFL Pedagogy

Literacy education, ESL and field educational education in English for academic purposes discuss the real articles and explanations of important educational implementations (e.g., Norton, 2004, 2001, 2001; Auerback, 1995, especially for the context EFL (Croocks, 2010), important educators are placed aside as the culturally acceptable, so it has been much less in the context of EFL Yes. Shin and Crooks report one of some of the studies carried out in EFL Sense (2005). In this study is he examined how Korean high school students responded to the critical dialogue and unauthorized experience with the teacher. The results of the research survey show that

students are not immunized in materials that contain serious subjects, and East Asian students can handle approaches important.

EFL Audible unlike ESL students, many of them are classified in possible bilingual categories . EFL context students are several background, such as gender status, gender and social, and there are often efforts within energy microtractions. In addition, when the student is an elite member of the society where power is alleviated, it can function as a tool to understand how to manage social capacities, important education plays an important role in education that she can. And how to practice the influence of it in the right way to improve the world. The Vital Pedagogy of EFL can be called "Education of possibilities" (Simon, 1992). Crooks (2010) emphasizes greater research on the actual implementation of Critical Educational EFL. The improvement of versatility and sensitivity to inequality can especially make rapid interventions of educational intervention in many classrooms, especially in the situation of EFL.

3.6.5. Critical Pedagogy Criticisms

Perhaps the most important criticism to remember is from within. The essence of critical pedagogy requires a continuous analysis of your philosophy, aspirations, and activities. Giroux and McLaren (1995) cautioned their colleagues that many of the existing practices in critical pedagogy are rooted in the prevalence of an excessive focus on theoretical projects that create critical vocabulary. Critical pedagogy is full of moral outrage against the sins produced by American public schools. Unfortunately, this one-sided approach to criticism leads to a lack of analytical and realistic discourse, which serves as the basis for my own interpretation of culture and education, and forms the direction of a critical approach. Similar and identical criticisms have been leveled at critical pedagogy. By stating that critical pedagogy is "rationalistic," he emphasizes that "open discussion" encompasses closed debates that eliminate the issues and voices that other communities bring to the educational experience (Ellsworth, 1989; Gore, 1993). According to Jennifer Gore's (1993) critique of critical teaching methods, critical teaching methods have two critical teaching methods, or at least two different components in critical teaching methods. These components can be diagnosed by observing the individual who has mastered each component of teaching. statement. According to her, this part helps to "practice teaching." On the other hand, Gore is more critical of those who advocate "teaching initiatives," especially Giroud and McLaren. She believes that her method focuses on expressing abstract political ideas and should not

be called "critical pedagogy," but rather "critical educational theory." Gore believes that the key problem here is not recommending specific activities in the classroom. Thus, their pedagogy can be seen as limiting the audience to those readers who have the time, resources, or inclination to grapple with them, limiting their political potential. Gore (1992) evidently focused on the reality of students and the tendency of some critical educators to develop abstract ideas that lack applicability. The objective of the same criticism is the idea of empowerment, which is the basis of critical pedagogy. These are also defined by abstract theories, these theories stipulate that teachers are required to do empowering work and become empowered agents, but they do not provide any specific guidance for this work. As mentioned above, Freire urges all teachers to reflect on the realities of life and student perceptions, and to create learning experiences connected to these realities. Teachers are responsible for developing, adjusting, or specifying appropriate technologies for specific settings. Gore believes that some critical education theorists should better consider the complexity of the educational background, rather than focus on theory. Similarly, Elizabeth Ellsworth (1992) wrote from a feminist perspective and expressed similar concerns. He claimed that the term "criticism" is "a repressive illusion that perpetuates the oppressive relationship," which hides the "real political agenda, namely anti-racism, anti-sexism, anti-elitism, anti-heterosexuality, anti-racism, anti-classism and anti-conservatism." Ellsworth then argued that critical pedagogy theorists were unable to initiate any substantial research or plan to change the institutionalized power imbalance between them and their students, or the inherent paternalistic plan of education itself. Other questions are directed at critical educators, who, according to her, remain complicit in the process they are trying to change.

Feminist criticism is not the only thing that can be seen in the critical pedagogical debate. Bowers (1987) studied the work of Freire and his followers and concluded that, while acknowledging Freire's important contributions, his pedagogy "focused on Western authority on people, democracy, development, and the process of rationality. Assumption." In addition, Bowers believes that Freire's teaching method has led to a modern way of thinking, which runs the risk of strengthening Western ideals and assumptions. The problem with Freire's position is not that he prefers to use critical reflection as the only effective source of information and authority. Perhaps more destructive is the use of dialogue as a weapon of freedom. Bowers affirmed that the way of thinking involved in the dialogue transfers the role of authority from society and tradition to the person who combines

thought and action in new practice. This analysis clearly shows that there is a divergence between the approach to Fryreen's teaching method and what Bowers believes is the potential outcome. Bowles is essentially criticizing the large body of critical pedagogical literature that grew out of Freire's philosophy. Pinar et al. (1996) cautioned against directing too much criticism of Freire himself, but of political theorists who misappropriated his work. Bowers (1987) also questioned critical pedagogy from an ecological perspective. According to this point of view, his criticism is directed at the Marxist educational point of view. He believes that it ignores the response to issues such as the existence of the universe and the ecological crisis. Bowers believes that the emphasis on specific things leads to a lack of attention to more important issues.

3.6.6. Postmodern Critique

The final criticism to resolve is that from a postmodern perspective, although the term itself and the related meanings are difficult to define, it covers a wide range of points of view. Discussing all the general issues related to critical pedagogy and postmodernism is beyond the scope of discussion, but an overview of both is helpful. It is interesting to consider the problems posed by this relationship. In some cases, the two are exactly the same, or at least there are contradictory methods. The goal of the fight against oppression is deeply rooted in the tradition of critical pedagogy. Unlike the goal of postmodernism, postmodernism prioritizes the diversity of research and textual methods. Burbules and Rice (1991) attempted to delve into the wider issue of postmodern criticism of critical education research. They claim that any systemic criticism has inherent challenges. The first is the challenge of establishing a conclusive understanding of postmodernism itself. However, they derive three recurring themes from literary works: rejection of absolutism, saturation of all presumed social and political discourses about authority or superiority, and the celebration of distinction.

After identifying these concepts as core values, they went on to say that there are two types of postmodernism that take a very different position on modernism itself, and they label them as postmodernism and antimodernism. Similarly, many critics believe that the focus on class issues that most often appears in Marxist discourse often leads to other issues (race, gender, sexual orientation) being seriously ignored (McLaren, 2000). Criticizing the commitments undertaken by certain components of pedagogy did not respond to other voices and interests. From a feminist and postmodern perspective, this is a reasonable criticism (Burbules & Berk, 1999). Weiler

(1991) clearly confirmed the tension he saw between the modernist tendency of critical pedagogy and the postmodernist tendency. She writes from the perspective of a postmodern feminist, and she hopes to retain the intuition of social justice and change that is the foundation of emancipating pedagogy. Its purpose is to expand rather than reject the goal of universal liberation, which it believes is not always in line with the peculiarities of people's lives. She believes that these values do not explicitly respond to the inconsistency between opposing marginalized groups, or the way in which a person is oppressed in one field while enjoying privileges or oppression in another.

In addition, Weiler believes that expectations of a common history of injustice do not respond to the reality of the classroom. Due to the variety of emotions involved, trying to point out and combat injustices in the classroom can be challenging, if not impossible, even the most well-meaning people may return to more traditional activities instead of confronting them. The different issues involved. The key issue to be discussed is the universal history of injustice and the need to identify it in the form of struggle defined by history. In this case, Weiler questioned Freire's pedagogy and his view that all people are subjects and connoisseurs of the universe. She insisted that he did not assert the possibility of conflicting oppressive reality, and inferred that she advocated a more contextual theory of exploitation and subjectivity, and the need to acknowledge the inconsistency of certain universal facts or methodological claims.

Many educational changes that have occurred throughout the 20th century have been influenced by historical events, social movements, and political agendas. Politics is the starting point of education reform. Commentaries on social issues such as peace, imperialism, colonialism, and feminism are coming from all over the world. Apple in the United States, Freire in Brazil and others have initiated social and educational reforms to solve the problem fundamentally, that is, social and political interests. In general, critical pedagogy stems from the need to transform education in such a way that it recognizes the importance of the social and political factors that exist in every educational context. If critical pedagogy is incorporated into our daily teaching, it has the ability to change the way that minority groups or areas in the world lack social structure to view, construct, guide and live.

Critical pedagogy expects students to become independent learners, thinkers, and doers. The fundamental principle of critical pedagogy is that no curriculum is politically neutral. All education must motivate students and provide them with critical behavior patterns that can be implemented in the

real world. According to the accumulated knowledge in critical pedagogy, critical pedagogy is an intricate tapestry made up of different colors and shapes. It is the product of various reactions from citizens of different races and colors around the world. On the other hand, active educators have a common goal: "Combat imperialism and social and political injustice through education."

3.7. HOW CBLL DEVELOPS INTERCULTURAL COMMUNICATIVE COMPETENCIES?

Language's importance and power are essential to members of cultural and ethnic groups. Language use is critical in any speech culture, whether ethnic, racial, cultural, or gender-related. Each speech culture has its own set of communication norms, styles, and codes. a group's experiences differ in many ways, including the pace and importance of speaking, perception of speaking performances, and common language forms. The speech culture upholds communication norms and laws, but it may gradually alter them. On the other hand, there is some degree of individual deviation from the norms in any speech culture. Not every member of the community communicates in the same way.

The members of the community use a speech code, which is a set of symbols, signs, definitions, and rules in a particular situation and interaction. Communication is influenced by a number of factors, including the relationship, age, gender, social status, and generation. Similarly, the proportion of verbal and nonverbal contact varies across speech cultures. What is acceptable and unacceptable in a situation with specific contact partners is determined by speaking rules. We are instinctively conscious of what to say and what not to say, and how to say it.

Rules of communication help a person to know how to behave towards others in a particular situation. Language is used as a symbol or sign of the speaker's cultural identity as well as a means of communication. During conversation, the identification is conveyed by the use of a specific language (discourse markers). Certain expressions are used to express community membership, but they are often used to exclude, divide, or discriminate.

Intercultural communication occurs when participants communicating embody various communication mechanisms. There may be differences between verbal and nonverbal communication, such as eye contact, movements, touch, pauses, turn-taking, or use of time. In intercultural

contact, they are possible causes of collisions or disputes. Feelings of uncertainty, tension, humiliation, and anger can arise as a result of an intercultural communication clash.

Education and Culture

CONTENTS

4.1. INTRODUCTION

Importance and power is essential for classes of cultural groups and ethnic groups. The use of languages is important for any culture of voice, whether there are ethnic, racial, cultural or gender. Each cultural speech has its own set of communication standards, styles and code. Group experiences vary from different ways, such as talking, recognizing performance recognition and common forms of language. The Cultural discourse supports communication rules and laws, but can be changed gradually. On the other hand, there are some individual deviations from the individual deviation of the rules in any speech culture. Not all members of the community communicate in the same way. The community member uses a speech code that is a set of symbols, signs, definitions and rules in specific situations and interactions. Communication is influenced by many factors, including relationships, age, gender, social status and generations. Similarly, the percentage of oral and non-verbal contacts depends on the culture of speech. In an unacceptably acceptable way with specific contact partners are determined by the rules they say. We are aware of what we mean instinctively, and not say, and how to say it.

The rules of communication help people know how to act towards others in a particular situation. The languages are used as symbols or signs of cultural identities of speakers, as well as the media. During the conversation, identification is transmitted by using a specific language (conversation marker). Certain expressions are used to express community membership, but they are often used to exclude, divide or identify.

Intercultural communication occurs when the participants embody that they have incarnated several communication mechanisms. There may be differences between verbal and non-verbal communication, such as the touch of the icon, the movement, the touch, the pause, the creation of the return or the use of time. In contact between intercultural changes, there are causes of collisions and disputes. As a result of intercultural communication conflicts, emotions of uncertainty, tension, humiliation and anger can occur.

4.2. CULTURE: MEANING AND CONCEPT

Culture is a set of norms and values created by a society over the centuries. It profoundly affects the daily behavior of its members. Culture is what people do. It is the sum of practice, values, rules, rituals, wisdom, morals, etc. Obtained by people or members of society. According to Ottaway Kleberg, the community is a way of life.

Figure 4.1. The culture of the society is shaped by several customs as a whole.

Source: https://www.welcomenepal.com/uploads/pages/ihipuja-tk-culture.
jpeg.

Education spreads and transmits culture to future generations. Since human beings live in communities, we can assume that no matter where they go, culture will accompany them, so school education has first and second meanings. When it comes to education, it is limited to the literacy culture in the narrow (third) sense. School education helps and emphasizes the dissemination of cultural elements; systematic information. It occurs in illiterate cultures, but has a much smaller role than in literate cultures.

Culture is seldom (if ever) disseminated consistently and consistently. Depending on their position in society, everyone has their own point of view. Also, in the most homogeneous society, individual opinions vary. Therefore, teachers and students have their own personalities, thoughts, and opinions. They come into contact with each other in the communication process (education), thus forming a modern, more or less successful, integrated synthesis. At the most basic stage, the received concept is clearly transmitted.

Culture is a value, while education is a methodology. Education can contribute to more innovative, improved, and sustained values, i.e. community. We cannot consider vocation to be a part of education in order to achieve culture. The utilitarian pursuit of knowledge is referred to as vocation. This is referred to as material culture. Community is more concerned with the non-material aspects of society than with the material aspects. A good education should strike a balance between the material and non-material aspects of society.

4.2.1. Characteristics of Culture

Acquired characteristics: Culture is the sum of acquired characteristics. a newborn baby develops characteristics as it grows. As the baby grows older, he or she picks up on various beliefs, behaviors, and values through imitation and social interactions. These encounters lead to the development of his personal culture. As a result, it is the responsibility of parents to have the best education possible. Things he/she learns at home are permanently imprinted in his/her subconscious. The first school is known to be at home. It is undeniably the burden that rests on the shoulders of the parents and other family members.

Distinct entity: Various cultures across the world have different cultural traditions, which help to define different nations' identities.
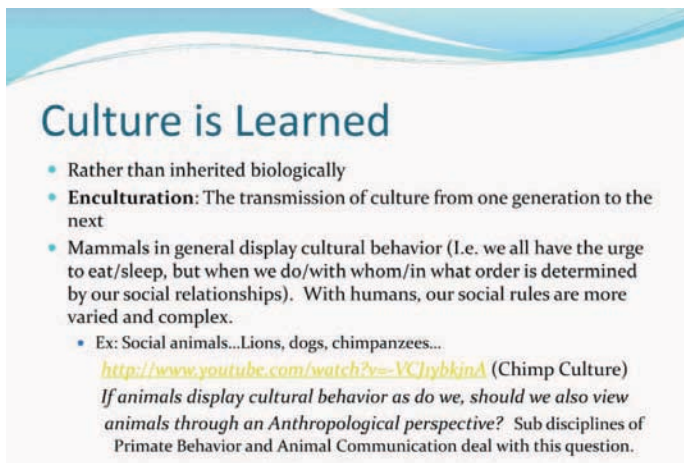
Figure 4.2. Cultural characteristics and behaviors are passed on from generation to generation.

Source: https://image.slideserve.com/1149097/culture-is-learned-l.jpg.

Each generation is free to change the cultural heritage and pass it on to the next. Cultural behaviors are powerfully conditioned and shaped by movements that emerge from time to time in response to various circumstances and conditions.

- *Transmission:* The transmission is a never-ending operation. This emphasizes the significance of the mechanism because it nurtures our future. As a result, it serves as a reminder to the current generation to uphold and pass on positive things to future generations. Swami Vivekananda once said that the new culture that is prevailing is not always bad; it is up to the person to take the best of it and rise in his life. Every person in our country and throughout the world is linked in some way. It is everyone's duty to respect the goodness and bring it forward to make it more valuable for the world as a whole.

- *Utility:* A culture is good if it is useful to both individuals and society. If it does not serve this function, it will rot and die out in the long run. Conflict and uncertainty are fostered by cultural fanaticism. As a result, one should observe and follow the cultural beauties and excellences of any culture that exists in the world. In the one side, it would foster global culture, and on the other, cultural integration will take place. Swami Vivekananda also emphasized the importance of not being disturbed by change; any change that is beneficial to everyone is beneficial. Picking up the positive and avoiding the bad, as well as operating on a 'trial and error' basis, would assist us in developing a new community. Culture is something that is connected to the past, present, and future, and our behaviors in the present will bring the same culture into the future.

- *Dynamism:* Culture is dynamic rather than static. We exist in an open society, not a closed system. There is no exchange in an isolated device. Any system that lacks exchange and change will eventually fail. With the passage of time, culture evolves and shifts. Because of rapid advancements in transportation and communication, one society adopts another and becomes a hybrid culture. Our civilization has come a long way and has evolved in many respects from its previous incarnations. Our thought patterns, principles, opinions, action ideals, and so on have all shifted. The world's various cultures are engaging with

one another, and cultural synthesis is taking place. We cannot stop changes from occurring, but we can strive for the betterment of all.

4.2.2. Kinds of Culture

There are four types of culture, according to the subjects: individual culture, communal culture, national culture, and world culture. Each person has some personal traits and qualities that guide their behaviors, thought, and behavior. His personal culture is comprised of his personal preferences, dislikes, desires, modes of thought, and patterns of social behavior. Similarly, various groups have distinct practices, rituals, values, and ways of life, which are referred to as community culture. Similarly, each country has its own set of beliefs, principles, modes of thinking, and behavior. Such national characteristics are referred to as national culture.

Furthermore, with the advancement of transportation and connectivity, the whole planet has shrunk into a tiny unit. The entire world is now expected to share life ideals such as solidarity, empathy, compassion, social services, social awakening, and social sensitiveness, which is referred to as world culture. To reiterate, individuals make a nation, so if we are to see real change, it must begin with each person. Any transition at the person level over time leads to communal, national, and eventually world change, causing more cultural change at the global level.

Material and Non Material Culture

Material culture reflects a society's values and a society's **technology**, the knowledge that people apply to the task of living in their surroundings.
Examples include books, buildings, physical objects that future generations can use to try and understand us.

Non Material Culture reflects beliefs, values, concepts, customs
Examples include Beliefs, values, Religions, ethics and philosophies

Figure 4.3. Every society has two forms of culture, material culture and non-material culture.

Source: https://image.slideserve.com/272264/material-and-non-material-culture-l.jpg.

- *Material culture* refers to all of the man-made things and artefacts that human society has produced for its physical well-being. Clothing, utensils, television, radio, and various devices are examples. One thing we must understand is that technologies are supposed to provide us with warmth, but we have become so dependent on them that we have become their slaves. We must remember that our minds made them, but they did not make us. We can never be science's slaves. We are their offspring.

- *Nonmaterial culture* refers to beliefs, behaviors, and values that influence an individual's behavior. Nonmaterial culture includes things like language, literature, art, music, faith, customs, and rituals. Each individual is distinct from the others due to innate characteristics. There should never be a moment when we prevent ourselves from knowing ourselves. Giving proper medicine to our thirst separates us from others, just as our attitude, optimistic personality, hard work, morals, ethics, and beliefs define us as humans. Nonmaterial culture is extremely significant. It creates and imbues an individual with personality. This is what makes us real humans, and no matter what cultural changes are taking place in our country/world or will take place in the future, our connection to the planet in terms of humanity, beliefs, and ethics can never change or disappear. Our true nature is determined by how closely we are related to our planet or by our down-to-earth behavior. It is not about the language we speak, the clothes we wear, or the food we eat; it is about how you act and carry yourself that is an integral part of culture.

Materialistic culture is meaningless; what matters is the purity of the soul. Community and humanity have enriched the spirit. We need to put more emphasis on cultivating non-material culture because it is something that will last a lifetime. To enhance these values, life skills are now an integral part of education, demonstrating how culture and education are inextricably linked.

4.2.3. Cultural Lag

We, as a country, are concerned not only with the preservation of society, but also with its advancement. The school is not a mirror image of society, reflecting its virtues and vices. It can, in fact, serve as a laboratory for evaluating the customs, principles, beliefs, and attitudes prevalent in a given

society, as well as taking on the challenge of making that society a better one. One thing to keep in mind is that school is not the only place to learn.
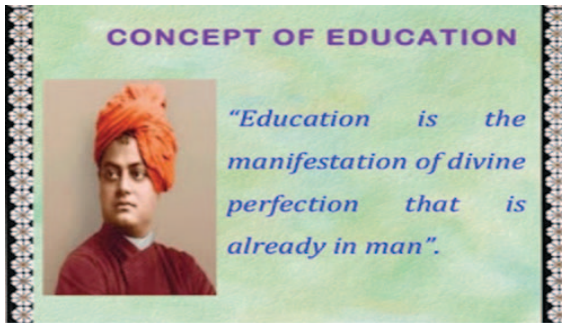
Figure 4.4. Education should begin at home because it is a child's first education.

School, as a laboratory, also introduces us to issues such as societal conditions, measures toward removing social lags, and model society preparation.
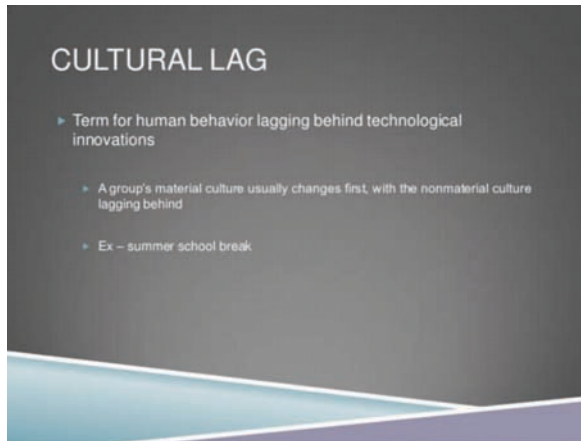
Figure 4.5. Cultural lag is characterized as the extent to which certain aspects of culture lag behind changes in other aspects of culture.

In other words, social or cultural lag refers to the large gap between material and nonmaterial culture. All aspects of our modern society are not chauvinistic.

4.3. THE CONNECTION BETWEEN CULTURE AND EDUCATION

Culture is a social heritage of an organized culture or society that is a pattern of responses discovered and invented as the group interacted and is a mix of values, traditions, religions, and the arts, while education is the process of imparting or gaining information. Cultures can have a huge effect on education, and education can have an impact on a society's cultures.

A diverse variety of cultures coexist with them on the world as a whole. This is due to the fact that a larger population is made up of many small communities and diverse cultures. The continuity of culture is determined by the similarity of the environment. Having said that, you will notice that one society's culture values education, and your level of education will determine your level of success in life. This may be very different in other cultures where education is less valued and has less of an influence.
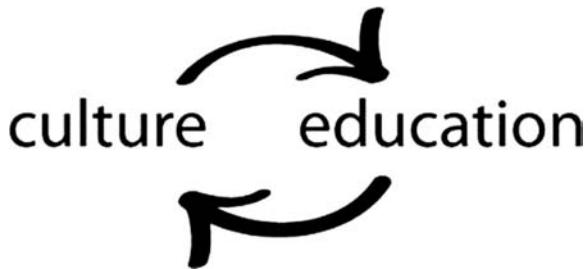
Figure 4.6. It is true that education can have a major impact on a culture.

One basic example is when a society faces a big problem and must devise a solution. When one of their own is well educated, they will come up with a much better approach to the problem and, in the long run, improve the living standards of the group. This is due to the fact that they have developed different approaches to coping with the same issue through engagement and education. People from outside their group, on the other hand, will be unable to profit from education if a community were entirely inaccessible to them. Education and community, as previously mentioned, have the following effects on one another. When it comes to caring for and preserving culture, you can see it in the majority of them because they have a distinct culture that they work hard to preserve for future generations, and this can only be accomplished through education.

Figure 4.7. Education is important in cultural diffusion, which occurs when preservation is passed down from generation to generation. Education, in this context, is a medium for transmitting social ideals and ideas to future generations.

Source: https://franchiseindia.s3.ap-south-1.amazonaws.com/uploads/content/edu/art/5b51ab2a04b56.jpg.

Education can contribute to the spread of a well-known culture from one society to the next. That is, bringing about the requisite cultural and value shifts for societal advancement and growth. Another way education integrates well with community is through the mechanism of cultural lag reduction. You've probably noticed that as a result of new innovation and technology, material cultural norms have been evolving at a rapid pace in recent years, and that education is the best way to bridge the gap between cultural norms and emerging technology.

4.3.1. Education and Culture

Education, as a component of culture, serves two functions: conservation and modification or renewal of culture. Education is seen as a concerted attempt to preserve a civilization. "In its technical sense, education is the mechanism by which society intentionally transmits its cultural heritage, accumulated knowledge, values, and skills from one generation to the next through schools, colleges, universities, and other institutions." Education is a tool for cultural change. Education will provide young people with knowledge, experience, and skills, as well as instill new ideas and attitudes. It is in community that education germinates and blossoms. It is also the

community upon which education has a nourishing impact. The fact that one of the primary goals of education is to transmit cultural and social heritage to children demonstrates the close connection between culture and education.

Figure 4.8. Every person is born into a culture that instils in him/her definite patterns of behavior and values that direct his/her conduct in various aspects of life.

Source: http://montessorimadmen.com/wp-content/uploads/2018/08/Culture-and-Education.gif.

As a result, culture plays an important role in a person's life. To understand the essence of its significance, consider how education in various aspects of culture can benefit an individual. As an example, consider the following:

- *Adaptation to the natural world:* Man lives in a specific natural environment to which he must adapt. He/she cannot live without adaptation. All of the inventions and experiments that he/she makes as part of the adaptation process become an integral part of the community. Variations in different societies' natural environments pave the way for disparities in their cultures. In all tribes, members of the group act in a specific way that is adapted by future generations of the community or tribe. Community is made up of this sort of action.

- *Adaptation to the social environment:* Culture consists of rituals, practices, values, and so on. Both of these factors contribute to an individual's ability to adapt to his social environment. It is important to remember that all of these components change gradually as the social climate changes. Culture defines the patterns of social control that a person is subjected to in order to stay attached to that group. As a result, the benefit of transmitting the culture of the community to the child through education is that he/she becomes acquainted with the beliefs, practices, values, and patterns of behavior prevalent in his group. This experience helps him to adjust to his social environment and thereby socialize.

- *Personality development:* An individual's personality is manifested by his pattern of actions. The culture of his/her community has always affected his/her actions. Culture has an effect on an individual's physical, physiological, spiritual, social, aesthetic, and emotional well-being. As a result, culture has a large impact on an individual's behavior.

- *Socialization, Society, and the Need for Schooling:* One must interact with others in order to understand the customs and practices of the society of which he belongs. To put it another way, in order to socialize, one must first learn about the culture of the society. Moral education in school and college must be supplemented by moral instruction outside of the classroom by field trips, community service, and other events. Society requires that its young people not be ignorant. It wishes for its knowledge to be passed on to the next generation. As a result, society established schools to educate its members.

4.3.2. The Purpose Is Twofold: To transmit the Cultural Heritage and To Improve the Society

- *Transmission of cultural heritage:* In order to sustain current development, we must transmit cultural heritage. Only physical reproduction is insufficient; we must also provide the next generation with our achievements in all areas of life. In this case, we should use the children's natural tendencies, desires, and preferences to educate them. Our curriculum should also be in line with the students' mental 'make-up.' Every child is unique, and no two people are alike. Every person has some potential, so

education should be arranged in such a way that the individual's needs are met and the best in him/her is brought out and extracted for a greater cause.

- ***Improvement of the Society:*** Without advancement the society will stagnate. Education serves not only to represent but also to enhance social conditions. With the advent of science and technology, our way of life is also changing dramatically. There will be 'cultural lag' if we did not keep up with current progress. We must adapt to the rapidly evolving climate. As a result, education must adjust to changing circumstances. However, as is always the case, certain new things are unappealing. As a result, we must guard against the schools' proclivity to introduce something new into society. If old and obsolete stuff are to be discarded, we must be wary of blind and slavish imitation of new inventions. We can prepare students for the future by preparing them to analyze the past, consider the present, and be prepared for the future through education. In short, students should be taught to be inspired by the inspirational past, to live in the diverse present, and to confront the demanding future. The aim of education should not be to teach him/her bigger things, but to help him/her understand the best lesson called 'life,' so that he/she can eventually help our country, the world, or our planet prosper.

  Education is clearly a product of the social, cultural, and political factors that exist outside of the classroom. It represents society, but it also contains the seeds of change dynamics, allowing it to keep up with the fast-changing environment. Schools are therefore not blind adherents of society's dictates, nor as it degenerates, will they strengthen it by enthusing it with fresh ideas of thinking and new horizons of desirable values. a very important fact is that parents must find a school for their children. Parents should look for a school that emphasizes life skills and values over academics.

- ***Role of the School:*** The school has to give it up its liberal elite isolation. It must be closely related to society. "The Secondary Education Commission suggests that the starting point of educational reform be the re-linking of the school to life and the restoration of the intimate relationship between them that has broken down with the growth of the formal tradition of education." The school should act as a laboratory, where systems

are evaluated in real time in order to create a better present and design a better future.

The Secondary Education Commission notes that "The Secondary School must accept responsibility for providing its students with sufficient civic and vocational competence, as well as for playing a valuable and competent role in the improvement of national life. They can no longer be portrayed as powerless, shiftless individuals unsure of what to do with themselves."

• ***School as a Miniature Community:*** School is a gathering place for people from all walks of life. School is a social institution founded by society to spread among its members those ideas, values, attitudes, and dispositions that will make them worthy members of society. Schools are to be a representation of the wider world outside of its will, where life can be learned through doing. The school is to be viewed not as a place where conventional wisdom is instilled as authoritative, but as a place where investigations in life are carried out and other studies in life are read about and informed about because of their outcomes, not their reputation

4.3.3. Impact of Culture on Education

Cultural survival does not entail preserving a way of life that is frozen in time, as if in a virtual time warp. Cultural survival, according to Cultural Survival co-founder David Maybury-Lewis (2003), is a relative term that does not refer to cultural stasis. It entails a people's "cultural control and continuity" in the face of an ever-changing world controlled by global processes, as he says. This survival means, in addition to a secure land base, freedom of religious, cultural, and linguistic speech, privileges that members of dominant national groups all too often take for granted. Regardless of governments' historical reluctance to intervene on behalf of subalterns, indigenous peoples' engagement in education is critical to translating abstract policy formulations into long-awaited outcomes that make a real difference in people's lives. Haskell Indian Nations University's complicated past exemplifies the conflicting histories that shape indigenous education around the world, which range from ethnocidal assimilation to emancipatory philosophies of Aboriginal autonomy, self-determination, and cultural revalorization. The primary goal of education is to introduce humanity into society, and if education fails to bring about enhancement

and well-being, it is considered useless. Education is regarded as the most effective tool for bringing about change in a person. On the one hand, education acculturates an individual; on the other, it maintains, transmits, and develops societal culture. Education and culture are mutually related, complementary, and supplementary in all of their facets and activities. As a result, the relationship between education and culture is inextricably linked.

Culture is very significant in man's life. Cultural awareness can assist an individual in adapting to the natural and social world, developing an individual's personality, socialization of the individual, proper use of rights, understanding other cultures, and understanding the proper meaning of liberality. Individuals are instilled with educational and cultural values by their families, communities, and educational institutions. Considering the importance of culture and the role of education in an individual's socialization and acculturation, it is worthwhile to examine the changes that have occurred in culture. Before delving into the effect of education on culture, it is critical to first identify culture. By culture, we mean the set of norms and values that a society establishes over several centuries and that deeply influences the behavior of people who live in that society.

Culture is described as the totality of man's knowledge, values, traditions, art, morality, law, and any other abilities and habits acquired as a member of that society. The aim of culture is to provide patterns of behavior to society through a conscious process of learning and experience that are useful for harmonious life and smooth functioning in all occupations and interactions, and thus person and group survival and perpetuation. It is a group's or societies integrated, social, biological, and ethnic modes of action. It is implied that even the possession of thoughts, beliefs, values, and so on is a result of culture. Education and culture are inextricably and inextricably linked. The educational habits of a culture are determined by its cultural trend. For example, if a community has a spiritual cultural pattern, then educational trends would also emphasize moral and spiritual values in life. Any society that lacks culture will lack a definite educational organization. As a result, any culture, area, or country's cultural trend will have a significant effect on its educational pattern.

One of the big facts that education has on an individual's cultural heritage demonstrates the ultimate connection between culture and education. a person should learn cultural values and norms through education in order to help the community and himself advance. Every person is born into a culture that instils in him definite patterns of behavior and values that govern his

behavior in various aspects of life. Culture has played an important role in man's life, assisting him in adapting to his natural and social world, shaping his personality, and communicating. Individuals become conscious of the different modes of behavior that are relevant to their community through education.

The aim of education is to educate people about the essence of culture and how to obey cultural practices such as norms, beliefs, communication strategies, laws, expectations, policies, and social behavior. Education raises students' understanding of the environment, how developments have arisen in various areas over time, and how to execute tasks in accordance with their country's values. Cultural tendencies affect how children engage in education within educational institutions. Individualists believe that students should work individually and participate in debates and arguments and learn to think critically. Teachers approach the school atmosphere in an indirect way, student self-control is promoted, and parents are vital to their child's academic success and are actively involved. On the other hand, in the collectivist viewpoint, students cooperate with their peers and provide assistance when needed; students' behavioral characteristics include being quiet and polite in class in order to learn efficiently; teachers do play the primary role in school management; however, students' actions and conduct are affected by their peers and parents. In India, the advancement of the educational system has aided in the socialization of the poor and destitute. With this effect, there has been a significant shift in their lifestyle, there is a sense of harmony, and with the advent of machines and technology, a person has more and more leisure time. In today's world, an Indian is exposed to more technology and scientific evidence from other cultures rather than ethnic customs and practices.

The single most significant factor responsible for the breakdown of natural, social, and economic features is population growth. This has a visible influence on all facets of life. The educated generally support the small family norm. The media, especially visual media, has aided in educating even the illiterate about the negative effects of having more children in one household, weakening the incorrect cultural belief of having a son for lighting the pyre and making meaningless most other societal ills such as child marriage and abortion of the girl child. Women were previously given little importance and were treated as inferior to men, especially in rural areas of the country; they were also deprived of their share of land. Training has brought about cultural shifts in the allocation of possessions and benefits to women in today's society, both in rural and urban areas. Women now have

full parental property rights. Previously, women were not paid equally for the job duties that they performed at the workplace in the same way that men were, but they are now paid equally for equal jobs at all levels. Further growth of the educational system will undoubtedly result in improvements in individuals' mindsets, and positive outlook and constructivism will become an integral part of culture.

Education plays an important role in an individual's life; it helps an individual understand the world and the environment so that he can live his life appropriately; it makes the individual aware of various values, norms, customs, and traditions that are essential for his existence and development; and it provides the individual with all of the knowledge, information, and materials that he needs to learn. Education is a critical component of the social structure, defining the identity of the younger generation and their culture, preparing them for life and the kind of society in which they live and should live. In other words, a person learns how to adhere to cultural values through education. Via formal and non-formal education, a resourceful educator significantly contributes to the evolution of new cultural models that are in line with society's changing expectations. This will enable the youth to improve adaptive abilities and adapt to societal changes. In the end, the teacher is both a cultural conservator and a democratic cultural intermediary. He is the creator of the world that will be by building on old cultural experiences and reconstructing new ones and inventions.

Education has a huge impact on different facets of culture; expanding the educational system and developing cultural aspects go hand in hand. Individuals feel very insecure if the norms in the world are outdated and the structures prevailing in the culture are inappropriate; therefore, the function of education is to help develop adequate and acceptable cultural aspects. Education has enormous potential as a tool for social and cultural change. It is important to remember that education not only imparts knowledge, but also develops skills, desires, attitudes, goals, and values, facilitates social and cultural change, and raises people's social, economic, and cultural levels. Education causes cultural changes, which can lead to a variety of transformations and alterations in culture. This can be seen in all facets of human culture, such as changes in norms of values and thought styles, changes in material culture, ideas, family relations, political culture, patterns of administration at the local, state, regional, and national levels, participation in social activities, and changes in abilities and skills. Personnel behavioral traits; in short, in all facets of human interaction. Culture teaches people to value good ideas and skills. It stimulates human interests and

improves social productivity. A cultured person is neither overconfident nor too rigid and offensive. He does not exhibit extremes of emotion, aggression of emotions, or extravagance of language; in other words, he is a cultured citizen, and education plays an important role in the development of such people.

4.3.4. Impact of Culture on Educational Institutions

The principles and patterns of society shape the educational institutions' goals and ideals. The curriculum, teaching methods, and even the reading material are all determined by the community and its needs. a few of these requirements are briefly explained:

- *Curriculum:* The program is designed in accordance with societal culture. The educational system strives to meet society's cultural needs through curriculum, which governs all educational practices and services. Since there is a waste explosion in awareness, the curriculum is continually being upgraded to meet the needs of society.

- *Methods of instruction:* Culture and teaching methods are inextricably linked. The changing cultural habits of a culture have an effect on teaching methods. Previously, teaching was instructor-centered, with the teacher imparting knowledge to the students. It is now focused on the students. Until teaching, the instructor considers the student's needs, interests, aptitude, personality, inclinations, behavior, and so on. In this context, schooling is a means of preparing children for a better future. In a nutshell, we may argue that cultural and social environments powerfully produce teaching methods and techniques. The new trend in the field of education is to use various methods of teaching to make teaching more practical.

- *Discipline:* The idea of discipline is influenced by cultural values. The current cultural habits of thought and living are inextricably related to our definition of discipline, in which democratic ideals are universally embraced.

- *Textbooks:* Textbooks comprise the curriculum. Textbooks are written in accordance with the curriculum that has been developed. Only textbooks that cultivate and uphold cultural values and beliefs are accepted.

- *Teacher:* Each individual teacher is imbued with the cultural values and beliefs of the culture of which he or she is a part. Only such an instructor is able to complete his or her missions successfully. They instill in children higher expectations and universal standards.
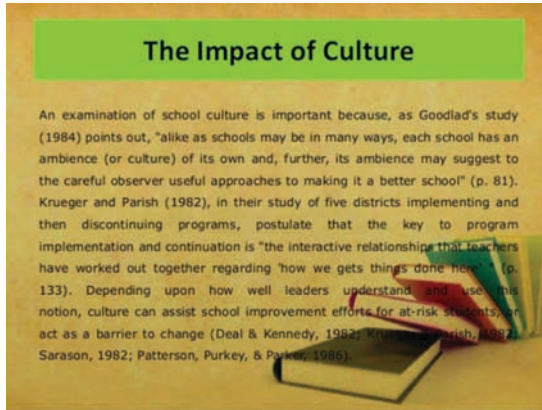
Figure 4.9. Impact of culture on educational institutions.

- *School:* A school is a microcosm of culture. a school's total activities and programs are structured in accordance with the cultural principles and values of the community that creates and organizes the school. As a result, school is the focal point for encouraging, molding, reforming, and improving society's cultural pattern.

  As a result, education and culture are mutually related and complementary. However, current educational structure has not emerged from its own history. There is a need for education to be culturally relevant. Education should transfer culture to the next generation and change young people's attitudes toward life in light of the past, in the sense of cross-cultural factors, and in light of the individual's and society's future.

4.3.5. Influence of Media and Art forms on Child's Education

With the influx of content, the media has had a huge effect on the minds of students. Today, social and technological shifts are occurring at a rapid rate all over the world. The media facilitates and accelerates both qualitative and quantitative educational progress. There is no doubt that modern education has shifted the paradigm of teaching from being focused on teachers to

being centered on learners. Similarly, student-centered immersive learning is replacing teacher-centered lecture-based teaching. As a result, teachers must play the role of facilitator for the students' active learning. Learning takes place and information is created in an environment where teachers, students, and the content interact in interactive ways.

Communication is the way by which we acquire information. This message is important for us because the content appears different and has a completely different impact on us whether it is delivered to us on a written screen, over the internet, radio, or television. This means that if a teacher teaches without the use of helpful aids, students are more likely to overlook what is being taught to them, while active use of more than one context increases the likelihood of comprehension among students and thus empowers them.

Figure 4.10. Media strengthens the teaching-learning processes in the classroom. Its primary goal is to support more students by employing less teachers, or to obtain a high-quality education.

Children are the self-aware beings. They learn not just from books, but also from their surroundings. Children today are more exposed to print and non-print media. They learn more concretely from media than they do from verbal contact in class. Media and art forms assist children in gaining skills in a variety of ways. The media is at the tip of one's fingers. When children use more than one sense, they become more inspired and learn faster. Our world has shrunk due to the Internet. We can communicate with people from all over the world. With a single click of a mouse, the whole world is at your fingertips. The media helps to solidify the concept that we are learning. The media is actively aiding with keeping the thought process going.

- **Radio:** It is mostly used to relay activities to distant parts of the world. It serves as a means of mass communication. It is also a valuable source of entertainment. Students listen to numerous radio talks, forums, and debates that are particularly relevant and useful to them. a variety of educational programs are broadcast on radio. As a result, radio serves as a powerful recreational and educational tool. The use of radio has decreased significantly in recent years.

- **Television**: It is a very common form of entertainment among today's youth. When watching television, the child's whole personality is involved. As a consequence, television is the most effective medium of communication. It activates more than one sense, making learning more lasting.

- **Motion pictures:** Motion pictures have a strong influence on the human mind. Many issues can be dealt with wisely with the help of films.

The advancement of science and technology has brought about numerous changes, and the knowledge explosion has resulted in numerous changes. The need for improvements in our system is due to a shift in culture. Culture and education are inextricably linked. Cultural change in recent years has been catastrophic and has resulted in the loss of fundamental values.

4.4. ROLE OF EDUCATION IN TRANSMITTING CULTURE IN SOCIETY

Education plays a significant role in the propagation of culture; this is accomplished when preservation is achieved from one generation to the next. Cultures have the potential to have a significant effect on both education and social change. Culture is described as the social transformation of any character in society. The primary role of the educational system is to pass on cultural heritage to future generations. However, in an evolving world, these continue to evolve from generation to generation, and the educational system in such a society must not only transmit cultural heritage, but also help in preparing the young for any changes in them that have occurred or are likely to occur in the future. Education can help to shape a society. That is bringing about the desired shift in both culture and values for the advancement and growth of society.

The following are some of the culturally influential facts:

- preservation of culture,
- propagation of culture,
- promotion of culture,
- equipping man to respond to evolving cultural trends,
- molding the personality, restoring humanity's unity through cultural diffusion, and
- eliminating cultural lag.

Culture paves the way for schooling, while education is in charge of infusing cultural ideals into everyday life. As a result, both must be intertwined in different ways.

4.4.1. Influences of Education on Culture

1. ***Culture Preservation:*** Culture is a society's blood vein, and it must be preserved. It is a critical feature of education to aid in the protection of cultural or social heritage. Education, through its specialized departments, attempts to instill rituals, customs, beliefs, arts, morals, and so on in the tender minds of students.

2. ***Culture Transmission:*** In addition to cultural preservation, it is the responsibility of education to ensure cultural continuity by passing down current cultural experiences, values, rituals, customs, and so on from one generation to the next through its various programs and practices. Without this transmission, the nation's survival may be the most difficult challenge, and humanity's advancement may be stifled. Society is in complete disarray and uncertainty. Ottaway, a well-known sociologist, writes, "The role of education is to transmit social values and beliefs to young and competent members of society."

3. ***Culture Promotion:*** In addition to preservation and transmission, another important feature of education is to adapt current cultural norms in response to changes in societal needs and demands. These shifts are exacerbated by cross-cultural factors. Thus, new cultural trends arise as a result of the substitution and reorientation of old outmoded cultural types to meet the changing needs of time and man. As a result, society seems to progress. This aspect of education is referred to as the progressive role of education. As such, education serves to promote and enrich

culture by continuously reorganizing and reconstructing human experiences.

4. ***Equips Man to Adapt to Changing Cultural Patterns:*** It is an obvious truth that every generation after generation optimizes the old and archaic cultural forms and introduces additional ones to the best advantage of theirs. This is possible with the right educational tools and methods. Furthermore, education prepares the person to adapt to evolving cultural forms and patterns in order to live a more fulfilling and fruitful life.

5. ***Personality Molding:*** It is a common cultural aspect that education shapes and molds personality. When an entity maintains a network of relationships with other members of society, his or her personality continues to grow. This type of interaction is made possible by schooling based on the current society's behavioral habits or community. In a nutshell, culture is an informal social influence agency that aids in molding and influencing individuals' actions in a suitable manner.

6. ***Restoring Humanity's Unity by Cultural Diffusion:*** Restoring humanity's unity is a critical need for society. It will be made possible by education, which will aid in the successful dissemination of culture. Education should approach human society as a whole, as though it were a full-blossom flower with various petals representing different classes.

    Education also aids in disseminating modern cultural ideals such as cooperation, peace, and shared empathy, brotherhood of men, respect and affection for others, and so on to mankind in order to ensure its long-term survival.

7. ***Eliminating Cultural Lag:*** The idea of cultural lag is credited to sociologist Ogburn. This lag idea appears when there is a disparity between material and non-material culture. As can be observed, material culture is advancing due to rapid advances in science and technology, and people are adopting modern lifestyles while ignoring non-material aspects of culture. As a result, non-material culture lags behind material culture. This is a case of cultural lag, which education must address through its numerous programs and activities. Cultural transition and civilizational development are diametrically opposed.

Culture and education are inextricably linked and yet complementary, with numerous points of contact. Culture paves the way for schooling, while education is in charge of infusing cultural ideals into everyday life. In our community, pride must be expressed at all stages of an individual's growth. Primary education is where it all starts, and the infant begins to value the importance of a value-based life as he experiences things and activities occurring around him, as well as the actions of others. All of these contribute to the formation of the personality that emerges during the process. As a result, for genuinely sustainable rural growth, it is important to instill the value of education and value-based living. Students will recognize and accept the importance of culture in the sense of growth and social change if education is based on strong culture and values.

It is abundantly evident from the preceding discussion that there is a near relationship between education and culture. On the one hand, education socializes a person while also maintaining, distributing, and fostering a society's culture. In summary, education and culture are inextricably linked, complementary, and supplementary in every way. It is education which reifies the culture.

4.5. THE IMPORTANCE OF DIVERSITY AND CULTURAL AWARENESS IN THE CLASSROOM

Cultural diversity is increasing in the classroom. In 2014, the number of Latino, African-American, and Asian students in U.S. public schools exceeded the number of white students. The United States Census Bureau estimates that by 2044, more than half of the country's population will be people of color, implying that this pattern will likely continue.

In increasingly diverse and multicultural culture, it is more critical than ever for teachers to integrate culturally sensitive instruction in the classroom, whether they are teaching students in primary, middle, or high school. And the rise in diversity isn't limited to race and ethnicity; it may also include students from various religions, socioeconomic backgrounds, sexual preference, gender identity, and language backgrounds.

4.5.1. Why Is Diversity Relevant in Schools and Workplaces?

Fostering integration and awareness of multicultural education, as well as teaching in a culturally sensitive manner, benefits all students. Increasing multicultural understanding and inclusion not only helps students of diverse

backgrounds and needs excel, but it also promotes acceptance and prepares students to flourish in an increasingly diverse world.

Diversity in and out of the classroom will continue to increase, so it is critical that we prepare students to adjust to an ever-changing environment and accept others who are different from them. Learn more about how the Drexel School of Education's services are preparing more culturally aware educators today.

4.5.2. How to Manage Diversity in the Classroom?

There are many ways for teachers and administrators, such as principals and coaches, to ensure that the classroom atmosphere and curriculum are attentive to our society's increasing cultural diversity. These techniques will promote cultural understanding in all students, enhance each student's sense of identity, and facilitate inclusion in the classroom culture.

4.5.2.1. Get to Know Your Students

To ensure that cultural sensitivity is encouraged in the classroom, the teacher must first consider each individual student. Take the time to learn about what student's cultural history, hobbies, learning styles, and what distinguishes them. a sincere interest in learning about each student and their culture can help you build confidence and develop a bond with them, making them feel respected. If students feel respected and at ease with the teacher, they are more likely to feel at ease communicating with and respecting their classmates – and communication is at the heart of a culturally sensitive and inclusive classroom.

4.5.2.2. Maintain Consistent Communication

Aside from getting to know the students, teachers should keep in touch with them during the semester or school year. Scheduling one-on-one meetings with students to "check in" on a regular basis would help you to regularly enhance how open the classroom is to all students. Students will discuss whether or not they feel involved in the classroom community. This may assist in finding challenges or try to enhance the overall experience. It's also an opportunity to talk about their success in class and give advice on how they can change based on their unique needs as a student.

4.5.2.3. Acknowledge and Respect Every Student

It is also critical for students to celebrate and appreciate their own diverse experiences, as well as the backgrounds of their peers. Teachers should encourage students to study and learn about their own ethnic and cultural backgrounds when necessary. This helps them to gain a greater understanding of their own society as well as the gaps and nuances between themselves and their peers. As an added bonus, this can be a perfect ice breaker assignment, encouraging students to give presentations about their family traditions and culture and introduce the class to topics outside of their familiar comfort zone. Recognizing these gaps and providing a supportive place for dialogue aids in the promotion of understanding in the classroom and beyond. Also, when you inspire students to think about their diverse backgrounds, remember to emphasize what is offensive as well as the difference between cultural celebration and appropriation. Learning how to discuss other cultures in a respectful, mature manner is critical for success in life outside of the classroom.

4.5.2.4. Practice Cultural Sensitivity

Although it is critical to maintain an open dialogue among students, it is also critical to be responsive to everyone's culture, values, and language issues. Take the time to learn about each student's cultural quirks, from learning styles to the language they use, and use this knowledge to develop your lesson plans. Provide English language learners, for example, with sufficient and relevant tools to help them develop their English comprehension skills. Build learning environments that are more immersive and involve teamwork rather than conventional lecture style teaching. These considerations will aid in ensuring that every student feels included, has the freedom to learn in their own way, and has a chance to succeed.

4.5.2.5. Incorporate Diversity in the Lesson Plan

The classroom atmosphere is critical for promoting cultural awareness, but you should also make sure that diversity is reflected in your lesson plan. For example, extend history lessons to include topics other than US history and culture. Alternatively, use parallels and fallacies to other cultures in your lessons and assignments to help students from different backgrounds interact on a personal level. Another excellent approach is to bring in a variety of speakers to add different points of view and real-life context to various subjects. Cultural sensitivity and diversity can be incorporated into

your lesson plan in a variety of ways, based on the cultures represented in your classroom and the course you're teaching. Often try to present and relate lessons to real-world problems, regardless of the topic. When there is a real-life example for students to relate to, it is easier to encourage cultural sensitivity in your classes.

4.5.2.6. Allow Students the Freedom and Flexibility They Need

When it comes to handling the classroom, teachers often feel compelled to adopt a stern, authoritative demeanor. Since the most important lessons are often learned from a student's own experiences, allowing them some autonomy in the course encourages a stronger link to the curriculum. Allow students to read and introduce their own materials related to the fundamental lesson so that they can address the subject from their own point of view. As an instructor, you should serve as a facilitator, facilitating dialogue and healthy discussion between opposing viewpoints. Community projects are also a great way to introduce students to various points of view while encouraging them to collaborate to discuss and solve a problem. This will also help them plan for a diverse workforce in which they will need to collaborate with a variety of individuals to achieve their professional goals.

4.5.3. Why Is Culture Teaching Relevant in the Classroom?

It is important to remember why diversity and cultural sensitivity are so important in the classroom, as well as the benefits they can have on students both now and in the future. Diversity education introduces students to a range of cultural and social groups, educating them to be better citizens of their societies. These culturally sensitive teaching techniques will assist you in promoting diversity in the classroom.

With these culturally sensitive teaching techniques in mind, it's important to remember why diversity and cultural sensitivity are so important in the classroom, as well as the benefits they can have on students both now and in the future.

4.5.3.1. Students Become More Empathetic

Promoting knowledge and making personal connections with people from different backgrounds in the classroom will help students avoid forming stereotypes later in life. Since they are more mindful of the experiences that people of a different race or cultural group may face, they can empathize with others who are different from themselves.

4.5.3.2. Students Gain a Better Understanding of the Lessons and the People Around Them

Students achieve a more detailed understanding of the subject matter as they work and learn with people from a range of backgrounds and cultures present in the classroom. It also teaches students how to participate in a diverse working atmosphere by using their own strengths and points of view.

4.5.3.3. Students Develop a More Open Mind

Naturally, introducing students to a wide variety of perspectives, ideas, and cultural contexts encourages them to be more open-minded later in life. This will make them more accessible to new ideas and encourage them to develop a deeper understanding of a subject by considering multiple points of view.

4.5.3.4. Students Are More Confident and Safe

Students who learn about different cultures in school feel more at ease and comfortable dealing with these differences later in life. This encourages them to engage across a broader spectrum of social groups and to feel more secure in themselves and their relationships with others.

4.5.3.5. Students Are Better Prepared for a Diverse Work Environment

With the rise of globalization, it is more important than ever to be able to collaborate with people from various cultures and social classes. Students who are exposed to diversity and learn cultural sensitivity in the classroom are better prepared to succeed in the workforce.

4.6. INDIGENOUS EDUCATION AND THE PROSPECTS FOR CULTURAL SURVIVAL

Too often, the world's 350 million indigenous peoples have been forcefully removed from their ancestral lands to make room for misguided development plans, colonization projects, and military occupation. Many indigenous peoples have been forced to move to cities and towns in search of jobs after being deprived of their lands and thus their economic livelihoods. Historically, displaced indigenous peoples have received the least amount of education and access to basic social health services. Many people have been forced to eke out a living in the squalid shantytowns that surround the world's urban centers.

4.6.1. Cultural Revalorization and Language Revitalization

Intercultural education poses a range of challenging questions that cross geographical, cultural, and temporal boundaries. How can indigenous peoples leverage Western knowledge and educational models to advance their own community-based interests, particularly in light of the digital revolution and the various pressures emerging from market-based economies? How, as Duane Champagne argues in his paper, can indigenous education "uphold the beliefs, desires, and cultures of Native communities and nations"? Similarly, as Linitä Manu'atu points out in her post, how can indigenous peoples become "producers of information rather than merely consumers of technological skills and ideas"?

This topic of Cultural Survival Quarterly offers readers a trustworthy and timely source of knowledge on indigenous education. Contributions to this end investigate indigenous peoples' active involvement in education and training initiatives, as well as the administrative, financial, and political challenges that contemporary indigenous communities face. Manu'atu explains how the Tongan concept of Talanoa Mälie (peaceful social dialogue) has contributed to educational creativity in New Zealand, drawing on the "rich tapestry of Talanoa Mälie." Similarly, Mingle discusses the pioneering work of the Students' Educational and Cultural Movement of Ladakh, which was created in 1988 in response to insufficient educational opportunities. a number of articles in this issue of Cultural Survival Quarterly emphasize the importance of education in indigenous peoples' struggles for autonomy and self-determination. Champagne follows the evolution of Native studies at the University of California, Los Angeles, and investigates the possibilities of "research for nation building." Lindberg, Campeau, and Makokis assess the difficulties and advantages of culturally appropriate distance education in Canada while developing the model of indigenous education "with and by indigenous people." The article by Philip Dennis and Laura Herlihy about Nicaragua's "pluri-ethnic university," the University of the Autonomous Regions of the Carrean Coast, shows how higher education is fundamental to the struggle for cultural and political autonomy of the Miskitu, Mayanga, Rama, Afro-Caribbean Creole, and Garifuna communities. Following a history of the Philippines' formal and customary education systems, Leah Enkiwe-Abayo investigates the emancipatory potential of an indigenous pedagogy focused on context-specific learning systems.

In view of global perceptions of language decline, support for and appreciation of indigenous peoples' expressive genres has become crucial

to their cultural survival. Tracy Hirata-Edds, Mary Linn, Lizette Peter, and Akira Yamamoto's post, which highlights the groundbreaking work of the Oklahoma Native Language Association, documents how teacher-training seminars have built a knowledge base and a pool of teachers and speakers with the skills needed to revitalize endangered languages in Oklahoma and Florida. The essay on cultural survival in Guerrero, Mexico, by José Antonio Flores Farfán and Cleofas Ramrez Celestino evaluates attempts to create a culturally sensitive corpus of Nahuatl narratives in order to foster cultural revalorization and language revitalization. While this topic of Cultural Survival Quarterly focuses on cultural revitalization and language revitalization initiatives, it also highlights attempts to provide access to information, skills, and technological proficiency associated with formal Western education. "Indigenous information structures must be registered, expressed, and validated," write Ray Barnhardt and Anagayuqaq Oscar Kawagley in their article on education reform initiatives in rural Alaska. To that end, Barnhardt and Kawagley address how the concepts of complexity theory and self-organization shaped the Alaska Rural Systemic Initiative's educational reform policy, which has fostered complementarity between the formal educational system and indigenous communities.

Highlighting creative and collaborative educational partnerships dedicated to preserving and sustaining indigenous peoples' cultures and languages, the writers express a shared concern for the cultural survival not only of the people with whom they work, but of indigenous peoples worldwide, in distinct but complementary ways. Perhaps most notably, the contributors highlight the strengths of an intercultural pedagogical approach that is maintained by direct and ongoing interaction with indigenous communities in the region.

As indigenous peoples lose their territorial, economic, and political sovereignty, their customary beliefs and values, which once united them and their societies, begin to deteriorate. The consequence is inevitably the loss of a community's cultural identity, especially as pride in language, traditional customs, and reverence for elders succumbs to pressures to adapt to the dominant national society and the "modernizing" and seductively alluring impulses of global popular culture. Indeed, as Jon Mingle points out in his article on Ladakh, indigenous education is inextricably linked to "introduction to Western conceptions of change and the global marketplace."

Despite a dismal track record of historical abuse and colonial domination exercised by the imposition of formal education, indigenous peoples and

their allies have long contended and amply demonstrated that Native peoples have their own forms of local knowledge, practical expertise, and culturally specific means of transmitting knowledge, although marginalized (and in some cases violently repressed). Formal education has often been linked to language death and the forces dismantling indigenous peoples' distinct cultures, worldviews, social organization structures, and cultural traditions (Crystal, 2000).

Formal schooling, as described by an urban, monolingual-based model of pedagogy, is highly authoritarian in nature and hierarchical in structure. Furthermore, through state-sponsored literacy initiatives, the imposition of dominant national languages (such as English and Spanish) has isolated indigenous peoples from their traditional modes of socialization and expression. As a consequence, we see people like the Ifugao of Northern Luzon, Philippines, who, as Leah Enkiwe-Abayao points out in her post, are taught about Shakespeare but are unaware of their own epics like the Hudhud and the Alim. According to Tracey Lindberg, Priscilla Campeau, and Janice Makokis in their essay, industrial Western forms of pedagogy (emphasizing person rather than collective achievement) and "education as a commodity" are "antithetical to conventional indigenous conceptions of knowledge sharing." Indigenous students have not only acquired skills that are inadequate for their social and historical condition, but they have also been indoctrinated to feel ashamed of their own cultural and linguistic heritage.

While it is obvious that prospects for indigenous peoples' cultural survival can be analyzed in broad strokes, it is also clear that a careful examination of each local and regional case shows major recent transformations in approaches to inter-cultural education. States have been more accepting of cultural differences over the last decade. Indigenous peoples have used the political climate shift to promote rights-based demands for self-determination, political inclusion, and cultural autonomy. Innovations in educational strategies have created hope for indigenous peoples' cultural survival.

Indigenous People, Identity, and Education

CONTENTS

5.1. INTRODUCTION

Indigenous peoples are different communities in which more people grow up around their places of origin and exercise political control over them. Statistical measurements such as data development are important for public decision making. History and the status quo show how estimates and life experience translate into the data on indigenous identities in this chapter. These examples reflect the diversity of indigenous peoples around the world. The following are the main research topics: operational definitions; Why choose what to measure and how to measure content related to indigenous backgrounds and rational use of data as a subgroup? Due to insufficient measurement technology and political inaction, invisibility is a common problem faced by indigenous peoples; how to compare and contrast data; how to incorporate political recognition and rights into measurement strategies. Indigenous culture is influenced by a sense of place, just as evolutionary biology has shaped the physical characteristics of indigenous peoples. Therefore, indigenous identity requires land claims, territorial scope, and restoration. Individuals will be affected by agreements and conflicts. Therefore, indigenous identity is both personal and collective. This chapter also provides a broad theoretical framework for organizing and concentrating a broad, decentralized discourse on identity and education. Some governments accept indigenous groups through various legislative instruments and involve indigenous peoples to varying degrees through a government-to-government approach. Other governments enforce state definitions and data structures on their indigenous populations. The United Nations Declaration advocates the right of indigenous peoples to self-determination in all areas, especially with regard to the requirements of tolerance and exclusion of community members. Inclusion or membership of indigenous groups is determined in many ways, but all methods use some method to determine ancestry.

5.2. INDIGENOUS IDENTITY: WHAT IS IT, AND WHO REALLY HAS IT?

Indigenous identity is a truly complicated and somewhat contentious question. There is no consensus on what constitutes indigenous culture, how to quantify it, and who actually possesses it. Indeed, there is no agreement on relevant terminology. Is it Indians, American Indians, Natives, Native Americans, indigenous people, or First Nations people we're talking about? Is this a reference to the Sioux or the Lakota? Which tribe are you? Navajo

or Dine? Are you a Chippewa, Ojibway, or Anishnabe? After that, are we discussing race, nationality, cultural identity, tribal identity, acculturation, enculturation, bicultural identity, multicultural identity, or any other kind of identity?

Figure 5.1. Indigenous Australian identity.

Source: https://www.dw.com/image/38972792_304.jpg.

The question of indigenous identity opens up a Pandora's Box of possibilities, and trying to answer any of them will mean doing justice to none. This chapter offers context information on three aspects of identity—self-identification, group identification, and external identification—before providing a brief overview of measuring problems and thoughts on how internalized oppression/colonization is linked to identity. The words Native and indigenous are used interchangeably to refer to the descendants of North America's original inhabitants. These are not necessarily the "right" or only words that might have been used.

This chapter focuses on indigenous people's cultural identity as expressed in their values, beliefs, and worldviews. Many from the same community have a conceptual map and way of expressing language that is quite similar. Apart from their traditions, people may describe themselves in a variety of ways.

- In reality, identity can be a synthesis of many factors, including race, class, education, area, religion, and gender.

- The impact of these aspects of identity on who an individual is as an indigenous person is likely to shift over time. Identities are continually divided, multiplied, and intersected in a constantly shifting, often contradictory series.

- Although the various aspects of identity are inextricably related, this chapter will concentrate on culture as a facet of identity for the purposes of this chapter.

5.2.1. Concept

Indigenous identity is a subtle, multifaceted and multifaceted concept. Indigenous peoples come from different countries and cultures and are not one group. It is impossible to describe Aboriginal identity, but it is better to interpret it as a racial identity with Aboriginal people in mind. Phinney (1990) described ethnic identity as a complex system that includes community commitment and a sense of belonging, positive group evaluation, group participation and understanding, and participation in group activities and traditions. Research shows that young indigenous people There is a relationship between the good relationship and interaction between people and their culture and their happiness and adaptability.

Processing data of indigenous peoples involves processing specific country rules, treaties, colonial heritage, and inter-tribal and intra-tribal differences. Identity is also related to concepts of race, self-determination, and sovereignty. The UN Working Group on Indigenous Issues emphasizes the intergenerational aspect of a society or country that has established, pre-established or long-term established requirements for specific territories. This concept of indigenous identity encompasses the concept of ancestral territory reserved for future generations. On the other hand, the United Nations restricts the powers and law enforcement capabilities related to disputed territories of indigenous peoples. The existence of a shared forum promotes the unification of intentions and a model resolution forum that accepts the rights indicated in the UN Declaration.

There are several ways of transmitting a person's indigenous identity. The political and legal interpretations attributed to human borders have produced workable definitions. Among the various divisions that exist in the indigenous culture of western colonizing countries, tribes and states have formal agreements that define indigenous people. Currently, tribes must have a written constitution defining their membership requirements to be

recognized by Canada, Australia, New Zealand, and the United States. Tribal membership requirements need to clearly specify the characteristics of who are included and who are excluded from membership, and can be modified according to circumstances deemed appropriate by the tribe as part of its legitimate right to self-determination. These governments accept the tribal definition of indigenous members in all official statements. Other countries, such as the situation described by Santos in Brazil, enforce the definition of indigenous people in official statistics. Although progress has been made, including attempts to follow international guidelines for measuring indigenous peoples, progress has more accurately illustrated where indigenous peoples are found. . Problems can lead to better measurements and better detection.

States and international organizations recognize indigenous membership and human rights. In theory, as well as legally and politically, indigenous culture may be difficult to define. Strong data is essential to develop a purposeful way of defining indigenous people. It should be noted that more and more technically qualified indigenous people can add the rigor of research and the meaning of life experience to the interpretation of statistical data. The most important recommendation from IGIHM's experience is to involve indigenous peoples in the planning, implementation, interpretation, and management of data collection and use methods.

5.2.2. Definitions

Indigenous identity can be defined in many ways. Formal requirements and membership in the tribal government require membership in accordance with the tribal constitution. Legal action requires membership, as well as some privileges and rights. Tribal members are particularly plagued by suppression and inequality in certain areas and at certain times. In areas where standards have been defined, tribes are given important powers to determine their own membership. The Mallorians are the aboriginal people of New Zealand. Australia recognizes many tribes and countries of Aboriginal descent, as well as Torres Strait Islanders and their descendants, who have more people on the Australian mainland than there are on the island. Although tribal membership is the most widely understood term for a particular indigenous identity, in certain constitutional situations, other terms may also be used to refer to indigenous membership. This is true for the Alaskan Natives (AN) who see themselves as "shareholders" in tribal communities. NA, a self-proclaimed shareholder, is a native member of one

of the 12 Alaska Native Regional Corporations established in 1971. This is not the case in other regions, showing the various organizational methods used by Aboriginal people, and even using words to refer to their affiliation with Aboriginal culture.

Figure 5.2. Self-identification is a special yet widespread form of expressing affiliation with a race or religious group.

Source: https://www.selfawarenessdevelopmentsituations.com/images/Focus-on-self-identification.jpg.

Self-identification remains a popular method of measuring identity, in part because it is effective in large-scale data collection. When using self-identification, different restrictions will be recognized. Although territories are the main source of identity, since population mobility and mixed ancestry make populations more complex, people cannot identify them just by where they live. This link between location and self-identity is similar to how we perceive Irish or Jewish identity. Also, there are incentives and inhibitors on how to describe race in various situations. Knowing how to identify and collect statistical data helps to understand phenomena such as the increase in Indian identities in the U.S. Census without a corresponding increase in birth rates or affiliation with specific tribes. In some cases, such as education or medical admission data collected through interviews, ethnic identity is not always a self-identification, but a decision made by the person filling out the data sheet. On the other hand, the tribal registry has unique listing requirements, which must be met in order to create a

proof of identity. Generally speaking, these standards directly or indirectly represent the biological, social and cultural pedigrees. Part of the reason for this recognition is that the ruling government uses tools such as blood volume or categories named after all races and mixed races. Since there are several common measurement measures, we accept that, for example, when the program relies on self-recognition, self-recognition may be the most suitable concept to use. According to Connolly et al. And Griffiths et al., whether self-identification provides information depends on the purpose of data collection.

The resilience of indigenous peoples is closely related to self-determination, which is characteristic of indigenous culture and traditions. Compared with any other characteristics, indigenous peoples defend the right to self-determination more. Externally imposed identity strategies often lead to disruption and dysfunction. Genetic testing is increasingly used commercially to determine race, and a new method of measuring race and racial identity has recently been introduced. Although DNA blood statistics are based on data, it currently does not meet any tribal membership criteria. There are many concerns about the possible usefulness of such interventions. The instrument provides certain types of information, and all data meets the conditions in some way. The human rights of indigenous peoples actively advocate groups to make their own decisions about identity and belonging. Therefore, actionable goals depend on group members, not self-identification or externally generated needs.

5.2.3. Significance

Statistics seem to be the most unbiased representation. Data is more "proof" than ever. Of course, data on individual differences continue to influence how people think and behave in most areas of daily life. Statistics are used to formulate policies and disperse resources to solve public problems. Computing power allows us to process large amounts of data and investigate large amounts of complexity. As part of the so-called "precision medicine," genomics in the medical field relies on a large number of statistical associations of genetic DNA to determine answers to questions. Therefore, now is the perfect time to emphasize the importance of the basic way we characterize data and how to use the statistics derived from the data collection. There are several ways to use data to improve understanding and the potential to change the human condition. Anyone who cares about numbers understands that certain credentials are required for accuracy. There are several components to identity. There are several ways to identify, evaluate, include, exclude,

and list racial, ethnic, and cultural identities. The operational concepts that define these characteristics are critical to understanding and interpreting data when collecting and interpreting data. What is measured and how it is measured is a function of concentration and important values, not just the instrument. Therefore, the count is about the number filtered by different options. Anyone who works with numbers knows that instruments vary greatly. The choice of variables to evaluate is also an important point to understand inclusion and diversity. Finally, although the enumeration is the most used statistical data, the numerator is more frequently understood as the denominator. The aboriginal denominators are also different in consistency. This is especially important to remember when dealing with data that is typically converted to key figures or ratios for reporting and comparison. Decisions are made using data or by default. Often times, the most important policy decisions are made by default because data is not available or because there is no effort to find data on specific actions taken by indigenous peoples. As Waldon (2012) explains in this topic, the creation of specific racial classification standards and rules is a key component of the solution to improve the health and well-being of indigenous peoples.

5.3. WHAT SHOULD BE MEASURED IN IDENTITY?

One of the main objectives of the measurement is to learn about the variability between people and people between people and people. This should consider how to better reflect the phenomena of interest in various cohorts. Under the current structure of current European generation and reports, procedures are generally granted for the formulation to quantify with official statistics. Exclusions of DataSet or irregular exclusion National Inclusion Group Complicates the understanding of epidemiological or health data reports used by the denominators who are generally entrusted to comparison and allocation of resources. Surveys based on the questionnaire do not determine the characteristics related to culture. For example, health measures correlated with the risk of illness can rely on high blood pressure or diabetes self-reported without inducing information on how much disorders are managed by appropriate behavior. Certainly, it is convenient to believe that all these diseases cannot administer their diseases due to the high prevalence and the gap of the disease. In the subgroup of dominant population, it is likely that this is assumed. In addition, health corresponds to functional capacity for most people. As we are on foot or on a horse, exercises that do not stop the popular understanding among those who contain long-distance walks

and horse riding are some of the typical daily functions in which it is not considered "exercise," there are questions about how Many questions do not ask questions. Questions about social help and complementary therapy do not include questions about the ceremony and conventional healing. As Woldon points out this question, "the single scale cannot provide accurate indicators of Maori's health." Health is defined by several conventional dimensions, so the standard measurement criteria should be qualified or improved. He emphasizes that modern health measures require more specific definitions of Maori and Health. What he calculates is determined by how the definition of ID and support define. To achieve this purpose, certain people must be included at all levels of the measurement processes.

In Brazil, the definition of census for unique people is used in combination with other definitions of ethnic groups, and there are irregular requirements to define unique people who are not consistent. The US census UU is compatible with categories, including people in the community, such as the Islands of Asia/Pacific, and residents of American Indian Alaska, and people are self-identifying. In this situation, the representatives of the ethnic group are involved in the creation of a question and census format. Participation in creating a data collection method is a process of collaboration, iterative and educated. It must compromise, but certain credentials and data understanding are known in advance. Understanding how data is applied depending on the meaning of the meaning of the organization and data collection is suitable for calculating the ID and the functions are carefully selected.

Lancetlowitja Institute The global collaboration for the health and tribal health of the Indians has found a variety of ways to evaluate the health measures of the 23 countries of collaboration. Because these measures are also a proxy for general health and happiness, the most important data are average life expectancy and infant mortality. For various concepts and data collection methods, the reference database or the accurate problems of the denominator are described as a problem. For example, Greenland, where INUIT occupies 89 percent of the population, the Danish Greenland law has been used to disable health data by indigenous people to disable the collection of ethnic data. Lancetlowitja Collaboration is a model for the methodological and cultural deliberation of how to measure the health phenomena of indigenous peoples while allowing the real non-systemic uniformity of the data collection protocol.

5.3.1. Transparency

If the data collection criteria include people specific to people, or insufficient attempts to include the specific people of the data set, the colonial class remains. Excess samples is a common statistical tool that is used to explain a small number of cases, but it is rarely used as a reasonable way to collect data for indigenous peoples. Since an asterisk (*) is commonly used, it is not a data screen, the community of the US sector. UU is called "Asterisk." The size of the low sample, the low participation or systemic scarcity data are all statistical problems that should carefully consider the acquisition of data, interpretation and how to use the data. Excess samples and data grouping methods, etc. They are widely used in methodology tools for small samples. Different when calculating the percentage, so this statistic is a use or birth rate. The missing data is a statistical problem in many areas where indigenous data is collected. This is the form of a problem that requires a commitment. For example, when employers are collected throughout the country, tribes can choose not to participate as a sovereign country, since they are too long or the correct incentives to participate.

Data analysis for unique people may have problems with small denominational phenomena, and may require the use of appropriate statistical methods to study or study properly. The analysis of the data to select the data collection and the understanding of the data is very important to understand the results of the survey. If you use rates and percentage changes, you can significantly exaggerate changes. Indian data in California reveal strange contradictions, such as high-speed health scope, except for mammography detection rates. The results of the survey as this call include the practice of connecting a self-identified data set for several purposes, the regression analysis is used to use variables of unbalanced variables in the regression analysis. AoteraarAnew Zealand also discussed the impact of small bar. In fact, the table of this problem shows two separate data results that emphasize the importance of calculating the registration of indigenous peoples. The tables compare two scenarios. One is a form that use a complete and consistent complete ethnic Maori parameter between the sectors, and the way to evaluate the unique attractive concepts and forms that you are not using what you are not using. By defining the reliable and consistent measurement criteria to measure the difference between the groups, the meaning of measuring the gap between the groups is to increase the confidence of the data for decision making. The difference between indigenous people is reported in a well-investigated, repeated research, but it is more likely to be ignored if a robust investigation is not included in

the meta-analysis. As a result, it is important that the highest level of data collection and analysis is observed. Surprisingly, people from indigenous peoples can express themselves excessively with so much excess people. This is true in the context of a very unequal effect that has been reported in solid evidence, but it is realistic overlooked in situations such as judicial or diabetic rates. The data cannot lead to fair answers. Similarly, issues of jurisdiction lead to serious risk concealment, as in the case of abolition (MMIW) missing and dead. Notes on the provision of a process to inform and process women who miss female with incorrect data on MMIW, do not attribute to the lack of insufficient communication. This issue of data on this topic is common, in part, the authority line is not defined and lacks the process to count and handle the data. Respond to legal concerns about MMIW using the word "silent" shows how to provide "voice" for public concerns. The data is important for designing a responsible structure to determine. You can use data to talk about something relevant.

5.3.2. Comparisons

Due to changes in meaning and participation, identity data has changed over time. For example, this makes it difficult to compare US Census data for Native Americans before 1960, because it was not a group marker until then. Latin America remains unbalanced in the inclusion and identification of indigenous peoples in the census results and the assessment of indigenous peoples (e.g., through skin color or the use of indigenous languages). The comparison is based on the accuracy of the instrument or how something is weighed. It should be noted that statistically accurate (consistent) measurements are not always correct (they actually measure what they should measure). Reliability and validity are commonly used concepts to describe the accuracy of a measurement, but from a measurement perspective, they are not the same. The data involves participation in a way that we often associate with questionnaires. These are important sources of knowledge and are usually the most effective way to understand topics of interest. On the other hand, biological data represents another kind of participation in data collection and measurement. Biological evidence is traditionally used in medical practice. However, with the advent of commercial direct-to-consumer (DCT) DNA research, biological data used to determine race has become an important part of the entertainment industry. DNA measurement is reliable, which means that the result is reliable. This is true for certain things, such as diseases related to specific genes. There is a high level of confidence in establishing a first-degree relationship (siblings and parents),

but as the amount of genetic material increases (grandparents, great-grandparents, cousins), confidence will decrease. Compare the DNA sample with a reference database source to understand the similarity in a biological sample that contains mitochondrial DNA haplotypes (DNA marker sets) that are the same as the reference base. Like all relevant data, these findings are subject to certain errors. Since Europeans have millions of databases, the probability of their effectiveness is higher than that of indigenous peoples, which have a significantly lower baseline. The information in the database is difficult to obtain, but everything is self-reported. Not only is the baseline of indigenous peoples limited to direct-to-consumer (DTC) commercial enterprises, but because Havasupai provides DNA samples, some indigenous communities and their members refuse to participate in any gene editing. Investigating diseases is just to discover that DNA samples are subsequently used for migration research and other involuntary purposes. This decision became a precedent, emphasizing the fact that data resources continue to be abused in modern times. As technology and databases mature, this technology will become more important. Because it is related to the main source of exploitation, indigenous peoples in many countries recommend that they reach agreement on the correct use of genomic science, because some tribes define their own rules for using genomic tools to participate in research.

In various fields and industries, innovative methods have been established, where deliberate interventions involve the application of the best tools and methods to indigenous people's culture and context-specific data. The presence of indigenous voices and indigenous practitioners helps a lot in this regard. In New Zealand, a government study on mental health and addiction research documented a rationale and repositioning to examine the shortcomings of existing services. The needs and desires of individuals and communities are discussed in a "people-oriented" approach that focuses on data sources, awareness and responses. To determine that you are an Australian Aboriginal or Torres Strait Islander, a three-stage process is used: descent, self-identification, and group acceptance.

5.3.3. Recognition and Political Rights

As previously mentioned, Indigenous people in Brazil were considered constitutionally incompetent for most of the twentieth century, necessitating "tutela," or legal guardianship. Similarly, it took nearly 200 years for US Indians to be allowed to vote, and once suffrage was achieved, abridgement

was necessary. Within the sense of identity and status, tribal membership "corrections," such as those found among the Kanawake of Canada, show emerging methods of counting. Women who marry outside the tribe lost their ancestral membership, and the process of reconciling this loss is still underway. Attempts are being made to resolve the legal divide between Indigenous people (as established by settler governments) and tribal members (defined by tribal governments). A convergence of legal theory, demographic evidence, and tribal practice brings complex issues of identity into the spotlight, necessitating resolution and strengthened, agreed-upon normative definitions that allow for understanding, comparison, and informed decision-making.

Given the extraordinary data experience that the British brought to settler states (commercial, census, literacy, morbidity, mortality), it is astonishing to discover how little data there was regarding native peoples in colonized lands. Indigenous people were not incorporated into national data structures until well into the mid-twentieth century. However, well-established data bases provide a wealth of historically applicable knowledge that can be mined or inferred to explain the meaning of periods when specific enumeration of Indigenous people was lacking or uneven.

Data is commissioned, compiled, and handled in a variety of contexts. Data is gathered from people, organizations, or other sources. Digital data collected simply by using or keeping data devices is a subject of current social discourse. Personal ads are generated using data about book buying habits, which can also be circulated, sold, or hacked. Responsible people follow privacy and security policies and practices to the degree that they are understood and knowable. This is a problem that affects the whole society.

Data has been abused by Indigenous peoples to classify communities in stereotypical ways or through processes that restrict involvement. Furthermore, manipulation of data gathered from or about Indigenous people for external self-interest and declining benefit to tribes has occurred frequently. As a result, there is good cause for Indigenous communities to be suspicious of researchers who come to collect data.

Indigenous peoples are deeply concerned about data sovereignty. Data sovereignty includes not only authorization to collect data, but also how data can be used and, essentially, who controls data that has been collected. Under OCAP, or Ownership, Control, Access, and Possession of data, data sovereignty is a critical priority for Canada's First Nations. The program, which began in 1998, protects First Nations' rights to any research that

affects them. The authority of OCAP to own data is founded on treaty rights as well as the UN Declaration on the Rights of Indigenous Peoples. Data repatriation is a priority of OCAP and tribes in other countries. Data ownership is a problem in Brazil, where disclosing and exchanging data with Indigenous peoples has been difficult. When people involved in data measurement make decisions based on data that they do not have access to, their fundamental rights are violated and their grievances grow. The iterative and cooperative processes modelled in the Lancet-Lowitja Collaboration mean that data sovereignty problems can be expanded from this base.

Tribal policy and interdisciplinary and intercultural Indigenous thought leaders at the "Indigenous Data Sovereignty Symposium: The Importance of Data Sovereignty for Communities" have also addressed issues of Indigenous data sovereignty in depth. Attention was given to fields such as law, economics, demographics, anthropology, land management, health, and education, among others. Quality, data linkage, access, and intersectionality are all topics that must be addressed in data management and methodology. Concepts related to the collection of unique data in the Indigenous sector indicate opportunities to examine culture-specific resilience determinants. The ways in which data is used and regulated, as well as the mechanisms for sharing, necessitate careful consideration. The importance of data ownership was expressed in a symposium session titled "Indigenous data sharing: The new land grab?"

5.3.4. Land Claims and Identity Affiliated By People of a Place

The sense of location, or, as it is more generally referred to, land, and is inextricably related to all meanings of Indigenous identity. Although conflicts over stolen versus conquered lands, the location of borders, and forced and coerced relocations continue, Indigenous identity is tied to a particular geographic space. Many nation states use the legal system to affirm land and Indigenous identity. Land is a hugely strong component of Indigenous identity, affecting not only food, shelter, and communal organization, but also creation stories and oral traditions that influence actions and belief. If not exclusive, habit is a common correlate with racial, ethnic, and cultural identity (e.g., English) (e.g. African Americans). As global migration, mixed-race communities, and general mobility increase, people's attachment to a specific place or land weakens. Indigenous people are those who retain a distinct ancestral identity within the confines of a dominant nation-state. Indigenous peoples live in many parts of the world. Recent progress has been made in the Sakha Republic of Siberia (a province

of Russia the size of India) to officially recognize Indigenous groups with legally defined regions at various internal levels (region, state, district) with native controlled regional centers. Other examples of Indigenous peoples recognized by their nation state(s) include the Sami of Finland and the Ainu of Japan. The extent of their autonomy and agency ranges according to the privileges given and exercised by that nation state. Circumpolar Indigenous peoples are among those with nomadic backgrounds and may share ethnic and cultural relations. European Scandinavian countries, as well as the Netherlands, use registries rather than census methodology for population statistics. These registries keep records of citizenship and birthplace. Data for health, education, and justice purposes are usually sorted to promote a clearer understanding of need and development. In Sweden, ethnic self-reporting is not permitted. Finland, for example, is said to provide the best practice for data collection that involves Indigenous Sami, but it is seldom used or referred to. Nonetheless, projects such as the Arctic University of Norway's population-based research on the Sami, SAMINOR, have contributed to a greater understanding of ethnic health data variation.

Some important ceremonies should be listed. Until 1960, American Indians and Alaska Natives were not counted in the US Census. a distinction is also made for Alaska Natives, who exercised their right to self-determination in 1971 after years of tireless pressuring the US government to take control of their economic and political fate and passing the Alaska Native Claims Settlement Act (ANSCA). Indigenous peoples made the decision to organize as for-profit entities rather than non-profit organizations at the time. As a result, some advantages accrue, and Indigenous people in Alaska are both owners and members of their tribe. ANSCA has developed subsistence rights for Indigenous people to hunt, harvest, and distribute wild animals, fish, and plants in accordance with their traditions. These rights are episodically challenged or even differently applied, but they continue to exist as legal rights that can be asserted. The European Union GDPR, or General Data Protection Regulation, is another framework with far-reaching implications for data access and data ownership (2015). While this standard is only implemented by EU members, it is gradually being used as a global standard in circumstances where responsibility for data security looms large in the absence of standard rules to ensure data privacy. While this law and Indigenous people have not been related in any way, the vulnerability of Indigenous people to privacy violations is well established, and the reference to existing best practice is likely the most useful at this time.

With some current conflicts, Canada acknowledges First Nation peoples and territorial rights through different legal processes, and retains land reserves set aside for unique First Nation peoples. Furthermore, in 1999, Canada formed a new territory, Nunavut, by separating a portion of the Northwest Territories. Nunavut is largely populated by Indigenous Inuit. The First Nations of Canada have a variety of unresolved problems with national and/or local authorities.

There are examples in this issue of Indigenous peoples whose identity is synonymous with location, such as the place of the placenta in Maori views or American Indian tribes who bury the placenta as a sign of belonging to the land and a specific place.

Land claims and association with a place are, by definition, related to ecology. Environmental examples include the Standing Rock protest against the construction of a section of oil pipeline in the United States and the rapid melting of Arctic ice, which provide public insight into Indigenous lives, the ownership (or contested ownership) of Indigenous land, and how climate change affects specific Indigenous populations. Since Indigenous peoples are sovereign nations with dependent nation status within nation states, oversight and control are subject to change or challenge. As a result, continued participation in negotiation and legislative processes becomes critical. This is the case in Alaska, where ANSCA law from 1971 is still in force. Various shifting concepts, legal challenges, and industry encroachment have changed how ANSCA is applied since then. Land management affecting subsistence laws came under partial federal regulation on federal lands (60 percent of Alaska) as well as qualification in the state legislature, where urban legislators outnumber rural members, ensuring the rural preference.

Latin America is distinct in many ways for Indigenous people, most notably in terms of identity and records. Indigenous people in the remote and, in some cases, recent past have been counted with systemic disregard. In this topic, we learn about the official statistics on the difficulties faced by Indigenous people in Brazil. Brazil had the longest colonization time and some of the least accurate simple census steps. Census data and demography, which represent the entire population in a detailed cross section, are complicated by definition, reach, control, and limitation. The inclusion of Indigenous people in censuses, as well as whether and how Indigenous people are included in estimation and interpretation, varies greatly across Latin American countries and over time. Land-claim disputes continue to be a source of contention. Land is often used to describe indigenous peoples.

Individual identification as a member of a specific Indigenous community is necessary to receive claims if legal judgments are made. The Treaty of Waitangi, signed early in European colonization (1840), established criteria that granted possession rights to "the chiefs and tribes of New Zealand," a confederation of Indigenous people, and also Indigenous families and individuals, subject to the Crown's right of pre-emption. The Maori were granted land rights as a result of this Treaty. New Zealand created the Waitangi Tribunal in 1975 to hear claims alleging violations of the Waitangi Treaty. It registered on 1028 of over 2500 claims. The most important of these was the resolution of Ngai Tahu land disputes, which culminated in both land and monetary compensation for land lost in violation of the Treaty. In the United States, the US Supreme Court settled Lakota charges on the treaty that gave them the Black Hills for more than $100 million in 1980. However, the Lakota tribe, which lives in the country's poorest counties, declined to accept the arrangement, claiming that the Black Hills are sacred and not subject to settlement. The account in the Bureau of Indian Affairs is now worth more than a billion dollars due to compound interest. Land and Indigenous identity are inextricably related.

Indigenous people have a tradition of storytelling that is special to them. Indigenous peoples' creation and culture stories originate from their setting. These stories are frequently written down and archived, particularly as part of language revitalization efforts. Communication of identity through art, especially film, is another expression of identity that conforms to storytelling tradition. Smoke Signals, Wind River, Frozen River, and Whale Rider are fictional tales in which contemporary Indigenous identity is fundamental to understanding human relationships. Specific cultural, legal, and geographical conditions are discovered to be fundamentally universal. By sharing stories of Aboriginal life, film illuminates Indigenous culture with meaning and proportionality.

There are common concerns and complexities about how data is aggregated, what assumptions are used in evaluations, and issues of access, ownership, and privacy. We agree that common issues are part of the dialogue we should have together in this journal topic. Indigenous peoples' cultural concerns are critical to responsible data collection and use. Examples illustrate how differences result in invisibility and misrepresentation. Changes in two crucial methods are needed to improve data collection among Indigenous people. The first step is to put best practices for data methodology to bear in any fair situation involving limited or difficult-to-reach subgroups. Second, the advantages of including Indigenous groups and Indigenous practitioners

provide background to direct data collection, analysis, and implementation. In broader jurisdictional data sets, steps have been taken toward inclusivity in data collection for Aboriginal communities. Performance, estimation, and site-specific limitations continue to educate us about how to enhance data collection. The papers in this issue provide advice on how to do this. These population-based data sets often show inequalities and differences in indices of well-being as a result of marginalization, minority status, and vulnerability. The background and context of people who have maintained such a strong Indigenous identity in the face of forces that seek to exclude recognition or extinguish our identity and potential for self-determination show resilience traits. As a result, the UN and official recognition of nation states have endorsed the right to be remembered. Indigenous peoples' recognition and rights differ by jurisdiction. Indigenous governance functions as collective supervision within the framework of nation-state law in areas where Indigenous peoples exist. The sense of position at the core of Indigenous identity translates into the modern world in terms of land problems and claims to land that are traditionally set aside in a way that respects Indigenous identity. While we continue to see unevenness and challenges, greater participation of Indigenous people in measurement and leadership positions associated with data collection would benefit the ability to gain more information about inequalities. Resolving inequities in health, education, and economic inequalities necessitates paying close attention to the consistency of data collected. Data sovereignty requirements necessitate ongoing mutually determined processes. Tensions related to initiatives toward inclusion, data ownership, and data protection are complexities that require Indigenous peoples' full involvement and voice. The study of resilience, especially from within Indigenous communities, would improve culturally sensitive measurement and instrument creation, as well as inform more broadly about what parameters can support well-being for all people. For example, when it comes to housing data, meanings play a role in deciding what to measure and how to measure it. Structures and the number of rooms, or the number of tenants per bed, are widely used to determine the quality or appropriateness of housing. Those among Brazil's Indigenous people who live in their village and have a hut with a door would be affluent, while the house in Rio de Janeiro would be slum quality, illustrating how dominant meanings misrepresent or fail to describe the phenomenon they are supposed to quantify. As a step toward fairness, the goals of inclusivity and equality are admirable. Simultaneously, people-to-people peace animates a common future with greater opportunities for everyone.

The center of human capacity is identity. People have many identities. Indigenous group membership transcends biology and culture because Indigenous peoples have retained their independence from a dominant or conquering culture while negotiating intersections that allow for a dialectic identity. In this problem, we argue that advances in data management often fail to consider Indigenous communities, that comparisons may be hindered by a lack of historical data, and that measures to address these issues are feasible, relevant, and promising.

5.4. EDUCATION, LANGUAGE, AND INDIGENOUS PEOPLES

Indigenous peoples have lower access to and a lower level of education than other classes. Their education also lacks curricula and teaching strategies that acknowledge the histories, traditions, pedagogies, traditional languages, and traditional knowledge of their societies. It is an opportunity to recognize the sacrifices and accomplishments of the world's 370 million Indigenous peoples from more than 90 countries.

According to the UN, Indigenous Communities make up about 5% of the world's population but account for 15% of the poorest. They serve 5,000 different cultures and speak the vast majority of the world's estimated 7,000 languages. Forty percent of these are in danger of extinction, putting the traditions and information structures to which they belong in jeopardy. The United Nations has also designated 2019 as the International Year of Indigenous Languages, emphasizing the importance of revitalizing and preserving Indigenous languages, as well as highlighting their rich contribution to cultural and knowledge diversity.

According to the Expert Mechanism on the Rights of Indigenous Peoples, quality education for Indigenous Peoples includes "education that is well resourced, culturally sensitive, respectful of heritage, and that takes into account history, cultural protection, and dignity, and encompasses human rights, culture, and individual growth." Unfortunately, this has rarely been the case. Education policies and programs have often been used to 'assimilate' Indigenous Peoples into larger society, at the cost of losing their culture, languages, identities, and rights. Policies and curricula were rarely created with the involvement or approval of Indigenous Peoples.

There is a significant body of research demonstrating the benefits to Indigenous learners of the interdependence of bilingual education, Indigenous

knowledge inclusion, cultural context, and educational attainment. For example, studies have shown the value of incorporating Indigenous knowledge and traditional literacy development into the curriculum of pastoralist schools. There are also important debates in comparative Indigenous education research on how to incorporate Indigenous Peoples' perspectives in education, teaching, and research.

Indigenous Peoples often do not have access to education in their native languages, and the curriculum or teaching methods do not fully integrate or understand their societies' backgrounds, traditions, learning methods, and traditional knowledge. While Indigenous Peoples' socioeconomic outcomes are often worse than those of other communities, available data usually provide an incomplete image of poverty, isolation, and their educational goals and perspectives. This is due in part to the fact that their identity and ways of life include both individual and collective rights, as well as cultural, social, and economic aspects. Individuals and families are often the subject of household surveys, rather than neighborhoods. As a result, policymakers should collaborate with Indigenous Communities in education and other areas to ensure successful and equitable development policies, which is essential to the World Bank's Environmental and Social Structure.

Figure 5.3. What can be done to improve education outcomes for indigenous peoples?.

Source: https://blogs.worldbank.org/sites/default/files/styles/hero/public/2019-08/Masai%20Mara%2C%20Kenya%20%281%29.jpg?itok=iA7DTtrD.

A recent World Bank publication on Equality and Inclusion of Education in World Bank Projects advocates for the identification and removal of exclusionary practices. It also contains examples of programs, including those from World Bank ventures, that have taken Indigenous Peoples' needs and desires into account.

Socioculturally appropriate educational materials: In Colombia, the Ministry of Education offered scientific, pedagogical, and financial assistance for the participatory design and implementation of Indigenous Peoples education projects and learning models. Contracts were signed between the communities and the government to develop and execute projects and educational models that incorporated cultural elements and practices unique to each culture.

Language nests: Established in New Zealand/Aotearoa, language nests function similarly to a crèche or nursery, with older Maori community members providing childcare while speaking their language. Proximity to elders introduces children to their language in early childhood, when they are still young enough to understand it. Indigenous language nests have also developed themselves in Canada, Hawaii, Australia, Finland, and Russia. They have been shown to revitalize endangered Indigenous languages.

Inclusive curriculum: UNESCO used an intercultural bilingual education approach in Nicaragua, enabling Indigenous Peoples to adapt the curriculum to their own cultural context and reality. The project partnered with Mayangna experts, community members, and the Ministry of Education to create classroom materials in their language and teach environmental awareness while also building social and cultural capital in Mayangna communities. The preliminary results have been encouraging.

Bilingual education: Since 1994, bilingual teaching and learning has been a national policy in Paraguay. Education in two languages while respecting two cultures has laid the groundwork for practical and meaningful learning. Learning both at the same time prevents the lengthy and difficult method of attempting to choose one language over the other.

Indigenous language revitalization, restoration, and promotion must be country and community specific. They must also be built with Indigenous Peoples' involvement and consultation. However, experience shows that these interventions can succeed and make a substantial difference not only in improving academic outcomes for Indigenous children, but also in improving educational achievement, cultural resilience, social integration, and general well-being of indigenous communities.

5.4.1. How Indigenous Knowledge Advances Modern Science and Technology?

Indigenous peoples have been responsible for the advancement of many inventions and have made significant contributions to science throughout history.

The discovery of truth is what science is all about. Approaches to acquiring the information differs according to culture. Traditional knowledge and Indigenous viewpoints are incorporated into Indigenous research, while non-Indigenous scientific approaches are generally referred to as Western science. They make a significant contribution to scientific science as they work together.

While the importance of incorporating Indigenous and Western science has been recognized, we have just scratched the surface of its benefits.

Indigenous viewpoints are holistic in nature, focused on interconnections, reciprocity, and utmost respect for nature. Both Western and Indigenous science approaches and viewpoints have strengths that can be greatly supplemented by the other.

5.4.1.1. Roots of Food and Medicine

For millennia, Indigenous peoples' survival relied on their understanding of the climate. Indigenous peoples in North, Central, and South America domesticated several plant species, including three-fifths of the crops now cultivated and enjoyed around the world. Bread, squash, beans, potatoes, and peppers are only a few examples of foods that have made important contributions to global cuisine.

Indigenous information about plant medicinal properties has aided in pharmacological growth. For example, when settlers arrived in North America, Indigenous peoples assisted newcomers in curing life-threatening scurvy with vitamin C-rich conifer-needle tonics.

Acetylsalicylic acid, the active ingredient in the pain medication Aspirin, was discovered by Indigenous peoples who used the bark of the willow tree. Medicinal plant properties are still recognized today, especially in tropical ecosystems, as Indigenous people share their knowledge.

Figure 5.4. Corn and squash, which are staples of many people's diets around the world, are derived from Indigenous knowledge.

Source: https://images.fineartamerica.com/images/artworkimages/medium-large/2/squash-and-indian-corn-cynthia-guinn.jpg.

5.4.1.2. Technology to TEK

Canoes, kayaks, toboggans, and snowshoes were technological inventions that assisted travel and transportation and were rapidly adopted by European settlers.

Indigenous peoples have extensive knowledge of the ecosystem and the ecological relationships that exist within it, owing to decades of personal experience coupled with that of their ancestors. There are tremendous opportunities for this experience to apply to modern science and natural resource management.

Indigenous knowledge, also recognized as Traditional Ecological Knowledge (TEK), is the accumulated body of knowledge connected with ecological relationships that has been passed down through generations of Indigenous people.

Environmental change, wildlife population tracking, sustainable harvesting methods, behavioral ecology, ecological relationships, and so

much more have already benefited from TEK. Indigenous knowledge has long been integrated into modern science and technology. Conservator Kathryn Etre explains the preservation methods she and others use to preserve the Swan Lake Canoe, a 7.6-metre Indigenous canoe, in September 2017 at the Museum of Mississippi History in Jackson, Miss. The unusual platform-style cypress-tree dugout is thought to have been built between 1500 and 1600 (Photo by AP/Rogelio V. Solis).

Inuit studies have documented many major environmental changes in the Arctic as a result of climate change, and their understanding of bowhead whale activity has aided researchers in revising their survey methodology to boost population size estimates.

Elders of the Heiltsuk First Nation in British Columbia identified two groups of wolves—coastal and inland wolves—that had previously gone unnoticed by Western scientific methods. Imagine how TEK can further educate science with such proven value in just a few examples!

TEK is also used to supplement Western research. In light of recent moose population declines across North America, my own research aims to integrate Indigenous information to assist in identifying factors that could be causing this decline.

5.4.1.2. Indigenous Education Is Vital

Despite the acknowledged importance of Indigenous insights and experience, there are few Indigenous scientists. Scholars with a focus on Indigenous science will serve as mentors and role models for present and projected Indigenous science students. By promoting the recruitment of Indigenous science scholars, future research integrating Indigenous insights will pave the way for the promotion of culturally inclusive scientific approaches.

Many wildlife species are in danger all over the world, and it is now more important than ever to participate in collaborative conservation projects that promote Indigenous science. Collaborations are becoming increasingly popular. For example, the Canadian government uses Traditional Ecological Knowledge (TEK) to assess endangered species. TEK takes back dialogue to the forefront of the world's most urgent environmental issues.

Indigenous people, experiences, and expertise have made important contributions to the advancement of science and technology throughout history, and will certainly continue to do so for future generations!

5.4.2. Indigenous People and Education Issues

Lack of respect and resources cause critical education gap. Too often, education systems do not respect indigenous peoples' diverse cultures. There are too few teachers who speak their languages and their schools often lack basic materials. Educational materials that provide accurate and fair information on indigenous peoples and their ways of life are particularly rare. Despite the numerous international instruments that proclaim universal rights to education, indigenous peoples do not fully enjoy these rights, and an education gap between indigenous peoples and the rest of the population remains critical, worldwide.

Numerous obstacles to education. Indigenous children are more likely to arrive at school hungry, ill and tired; they are often bullied, and the use of corporal punishment is still widespread. Ethnic and cultural discrimination at schools are major obstacles to equal access to education, causing poor performance and higher dropout rates. Indigenous girls, in particular, experience difficult problems related to unfriendly school environments, gender discrimination, school based violence and sometimes sexual abuse, all of which contribute to high dropout rates.

Loss of identity, caught in no man's land. When indigenous school children are introduced only to the national discourse at the expense of their native discourse, they are in danger of losing part of their identity, their connection with their parents and predecessors and, ultimately, of being caught in a no man's land whereby they lose an important aspect of their identity while not fully becoming a part of the dominant national society.

Invisible and at risk. When a child's birth goes unregistered, that child is less likely to enjoy his or her rights and to benefit from the protection accorded by the state in which he or she was born. Furthermore, the unregistered child may go unnoticed when his or her rights are violated. Later in life, he or she will be unable to vote or stand for election. These children are also at risk of falling victim to child trafficking and are often easy prey for those who exploit their vulnerability, recruiting them as street beggars, domestic servants in slave-like arrangements, or as child soldiers.

Education often irrelevant. Indigenous students frequently find that the education they are offered by the state promotes individualism and a competitive atmosphere, rather than communal ways of life and cooperation. They are not taught relevant survival and work skills suitable for indigenous economies, and they often return to their communities with a formal education that is irrelevant or unsuitable for their needs. They are forced

to seek employment in the national economy, leading to a vicious cycle of social fragmentation, brain drain and a lack of development, especially because the jobs and salaries available to them often will not match their educational achievements.

Despite efforts, no solution in foreseeable future. Even in countries where the general level of schooling among indigenous peoples has increased, for instance in several Latin American countries and Canada, the quality gap in schooling persists, resulting in poor education outcomes for indigenous peoples. The conditions of extreme poverty, exclusion and isolation do not bode well for sustainable and multicultural indigenous education programs.

5.4.3. Emerging Issues

5.4.3.1. Indigenous Midwives

Despite its vital position, community-regulated indigenous midwifery is often undermined, putting indigenous peoples' health at risk. To close the health disparities between indigenous and non-indigenous peoples, indigenous midwifery must be funded by state health policy and integration. States can promote the education of new traditional indigenous midwives through a variety of educational pathways, including apprenticeships and oral transmission of knowledge.

5.4.3.2. Indigenous Languages

States, in collaboration with scholars, must take appropriate steps to incorporate endangered languages of their regions into educational activities, as well as incorporate endangered language learning into curricula at all levels of the educational system, where requested by indigenous people.

5.5. INDIGENOUS PEOPLES AND THE NATURE THEY PROTECT

Indigenous peoples and local populations own, control, use, or occupy at least a quarter of the world's land area. Although the environment in these areas is deteriorating at a slower rate than in others, the effect of climate and ecosystem change has a direct impact on local livelihoods.

According to Philip Alston, United Nations Special Rapporteur on extreme poverty and human rights, by 2100, "we face a 'climate apartheid' scenario in which the rich pay to prevent overheating, hunger, and conflict

while the rest of the planet suffers." Many would be forced to choose between hunger and migration, he predicts.

What do we mean when we say indigenous peoples, and what do we mean when we say land is historically owned, controlled, or occupied?

A single term does not encompass the full spectrum and complexity of the world's indigenous peoples and local communities.

Indigenous peoples, according to the United Nations Permanent Forum on Indigenous Issues, have "historical continuity or connection with a given area or part of a given region prior to colonization or annexation; define themselves as indigenous and be recognized as members of their community; have strong ties to territories, surrounding natural resources, and ecosystems; retain at least in paternal terms."

The term "traditional" refers to experience derived from centuries of observation and contact with nature when land is owned, controlled, or occupied in a traditional manner. This understanding is often rooted in a cosmology that reveres the oneness of creation, regards nature as sacred, and recognizes humanity as a part of it. It also includes realistic methods for maintaining the balance of the ecosystem in which they live so that it can proceed to provide services such as water, fertile soil, food, shelter, and medicines.

Figure 5.5. As fires ravage the Amazon, indigenous tribes pray for protection.

Source: https://morungexpress.com/sites/default/files/gallery-article/2019-09-02T042032Z_1_LYNXNPEF810AF_RTROPTP_4_BRAZIL-ENVIRON-MENT-TRIBUTE.JPG.

5.5.1. How Are Climate, Biodiversity, and Ecosystem Changes Impacting Indigenous People?

Because of their subsistence economies and cultural links to lands and territories, most indigenous peoples bear a disproportionate share of the responsibility of biological diversity loss and environmental degradation. Environmental destruction, large-scale industrial operations, hazardous waste, conflicts and forced displacement, as well as changes in land-use and land-cover, endangers their lives, survival, development opportunities, knowledge, environment, and health conditions (such as deforestation for agriculture and extractives for example). Climate change is exacerbating these difficulties.

Some mitigation steps, such as biofuel projects, may exacerbate the threat to indigenous peoples' territories and coping strategies rather than alleviate it. Although biofuel policies are intended to reduce greenhouse gas emissions, they may have an effect on the ecosystems, water supply, and landscape on which indigenous peoples depend, eventually leading to an increase in monoculture crops and plantations and a reduction in biodiversity, food, and water protection.

When indigenous peoples' rights, especially their rights to land, territories, and resources, are preserved, their culture thrives, and nature thrives.

What role do indigenous peoples play in the creation, management, and protection of natural spaces and ecosystems?

Indigenous peoples' efforts are critical in developing and implementing ecosystem solutions. Traditional expertise and heritage can help with environmental evaluations and the long-term management of ecosystems. Sustainable production and consumption of indigenous and traditional foods, for example, has incalculable benefits for natural resources and habitats, leads to a more sustainable and balanced diet, and assists in the mitigation of climate change.

On a policy level, how do we ensure that indigenous peoples are involved in ecological decision-making and management?

The UN Declaration on the Rights of Indigenous Peoples includes indigenous people free, prior, and informed consent in matters of fundamental importance to their rights, survival, dignity, and well-being. Furthermore, consultations to receive this consent must acknowledge local governance and decision-making processes and systems, take place in indigenous languages and on indigenous peoples' timetables, and be free of force or threat.

The UN Permanent Forum on Indigenous Issues and the Expert Mechanism on the Rights of Indigenous Peoples are crucial policy mechanisms for indigenous peoples to use to communicate their concerns and campaign for policy reform at the UN.

Indigenous populations, on the other hand, continue to be oppressed at the national and local levels. As a result, UN Environment Programme (UNEP) has developed a policy to promote the protection of environmental defenders, in which it will denounce attacks, torture, intimidation, and murder of environmental defenders; advocate for better protection of environmental rights and the people who stand up for them; support responsible management of natural resources; and demand accountability for events in which environmental defenders are targeted.

UNEP also collaborates with religious leaders and communities to partner with indigenous peoples through the Interfaith Rainforest Initiative based on the universal understanding of the sanctity of life and nature, as well as the equality of world religions' beliefs and indigenous peoples' traditional spiritualties. We hope that by doing so, we will contribute to the preservation of traditional wisdom while also healing our world by promoting the resolution of historical disputes between religions and indigenous peoples.

Years before the environmental movement, many indigenous people had their own ideas about nature's respect and stewardship. For decades, they have been witnessing environmental changes and recognizing trends. And it is precisely this type of information and experience that we need in order to fight climate change and minimize its adverse effects.

Education and Religion

CONTENTS

6.1. INTRODUCTION

Religion is a set of cultural systems, belief systems, and ideologies that connect humanity to spirituality and, in some cases, moral values. Religion and education, two of humanity's oldest endeavors, have long been intertwined. Historians and social scientists have written about this relationship and how it may influence one another. This chapter provides a broad overview of how religion can influence educational achievement. Many religions have discourses, symbols, religious practices, and sacred narratives that are meant to give meaning to life or explain the origins of life or the universe. It is arguable that religious education is more contested and frequently vilified than any other area of the school curriculum across a variety of polities. This conflict arises as a result of the wide range of religious conceptualizations and pedagogical realizations, as well as the tense relationship between religious communities and public policy in late-industrial political communities as the church and state have become increasingly separated.

Many languages have words that can be interpreted as "religion," but they may be used very differently, and others have no word for religion at all. For instance, the Sanskrit word "dharma," which is sometimes interpreted as "religion," also means "law." The study of law in classical South Asia included constructs such as punishment through piety and ceremonial and realistic rituals. Medieval Japan had a similar union of "imperial law" and universal or "Buddha law," but these eventually became independent sources of power.

Religion is typically defined as a "belief in, or worship of, a god or gods" or the "service and worship of God or the supernatural." Many writers and scholars, however, have noted that this basic "belief in god" definition falls short of capturing the diversity of religious belief and practice.

Religion's evolution has taken various forms in various cultures. Some religions place a premium on belief, while others place a premium on practice. Some religions place a premium on the individual reality of the religious individual, whereas others place a premium on the activities of the religious community. Some religions claim to be universal, believing that their laws and cosmology apply to everyone, whereas others are intended to be practiced only by a narrowly defined or localized group of people. Religion has been referred to as public institutions such as education, hospitals, the family, government, and political hierarchy in many places.

According to social constructionism, a modern academic theory of religion,

religion is a modern concept that has been defined relative to Abrahamic religions, and thus religion as a concept has been applied inappropriately to non-Western cultures that are not based on such systems. The positive education-religion relationship is explained by the positive effect of education on sociability. Because education has a negative effect on religious belief, more educated people tend to gravitate toward less fervent religions, which illustrates the negative relationship between education and religion across faiths. This chapter aims to describe the role of religion and education in shaping values and beliefs, as well as to compare different religions and educational practices around the world.

6.2. RELIGION: MEANING, DEFINITIONS, AND COMPONENTS

Religion, like marriage, family, and kinship, is a vital social institution. It is also one of human society's oldest institutions. Religion has influenced human life and culture, both primitive and modern, since ancient times. Religion has an effect on every aspect of human life and human culture. It is extremely difficult, if not impossible, to pinpoint the exact origins of faith.

Figure 6.1. Sacred Buddhist Ritual in Nepal: His Holiness Jigdal Dagchen Sakya leading the empowerment into practice at Tharlam Monastery, Boudha, Kathmandu, Nepal.

Various scholars have proposed varying theories about its etymology. Still, one thing is certain: when the complexities and perplexities of life troubled man's mind at that time, he imagined some supernatural and supersensory force, which marks the beginning of religion. Religion, on the other hand, plays a key role in society as an institution that imparts values and patterns of actions.

Since the beginning of time, man has been fascinated by questions such as why and how this world was made, as well as what birth and death are. When he failed to find an accurate answer to any of his questions, he started to believe in the presence of some divine forces, which marks the beginning of religion.

6.2.1. Meaning

Defining the meaning of the word "religion" According to Madan and Mazumdar, the term religion is derived from two root words: 'Leg' means to collect, count, or observe, and 'Leg' means to bind. Accordingly, religion is a belief in supernatural power, or it refers to the performance of activities that binds or connects humans with an invisible superpower. Religion is linked to the enigmas of human life.

Religion is a religious belief in God. In other words, religion is the human answer to the fear of something strong, supernatural, and supersensory. It expresses the manner and form of change made by people to their understanding of the supernatural.

Religion is made up of two major components: belief and rituals. Beliefs serve as a guideline for routines. Rituals are described as the performance of specific acts in a prescribed order in order to create a link between the performer and the supernatural force. Religion consists of a series of symbols that evoke feelings of respect or awe and are connected to rituals performed by a group of believers.

Religion is a multifaceted phenomenon. It is a collection of emotions, thoughts, and attitudes toward life's mysteries and perplexities. However, the concept of faith in a strict sociological context is much broader than the definition used in religious books and scriptures. Religion is described as "those institutionalized systems of beliefs, symbols, values, and practices that provide groups of men with answers to their questions about ultimate being." Thus, religion is made up of structures of attitudes, values, and symbols that are founded on the premise that certain types of social relations

are fearful or morally imperative, as well as a structure of practices that are regulated or affected by these systems.

6.2.2. Definitions

(1) According to MacIver, "Religion as we understand the term implies a relationship not merely between man and man but also between man and some higher power."
(2) According to Emile Durkheim, "Religion is a unified system of beliefs and practices relating to sacred things, that is to say, things set apart and forbidden."
(3) According to Ogburn, "Religion is attitudes towards superhuman powers."
(4) According to J.M. Frazer, "Religion is a belief in powers superior to man which are believed to direct and control the course of nature of human life."
(5) According to A.W. Green, "Religion is a system of beliefs and symbolic practices and objects, governed by faith rather than by knowledge which relates man to an unseen supernatural realm beyond the known and beyond the controllable."
(6) According to H.M. Johnson, "Religion is a more or less coherent system of beliefs and practices concerning a super-natural order of beings, forces places or other entities."
(7) According to Malinowski, "Religion is a mode of action as well as a system of belief and a sociological phenomenon as well as a personal experience."

As a result, various scholars interpret religion according to their own perspectives, so it is extremely difficult to reach an agreement on a widely accepted concept that will satisfy all. That faith is such a complicated phenomenon.

6.2.3. Components or Basic Elements of Religion

Religion, according to Anderson and Parker, consists primarily of four key components:

(1). Belief in Supernatural Power: Every religion believes in some kind of divine force, i.e. forces that exist outside of man and the physical world. The supernatural forces are thought to have an effect on human life and circumstances.

(2). Man's Integration to Supernatural Powers: It is just another aspect of faith. Since man is reliant on these supernatural forces, he must adapt to them. As a result, every religion includes certain external actions or rituals, such as meditation, hymn recitation, and so on. Non-compliance with these rituals is considered sinful.

(3). Acts Classified As Sinful: It is just another aspect of faith. Every religion describes certain actions as holy and others as immoral,

with the aim of destroying the harmonious relationships that exist between man and god.

(4). Salvation Method: It is just another aspect of faith. Man requires some means of attaining salvation or Nirvana, or of restoring peace between man and god through the elimination of guilt or slavery. Since salvation is regarded as the universal goal of all religions. However, in addition to the above elements, religion can include the following.

(5). Faith in Some Sacred Things: Every religion has certain holy or sacred things that they believe are the center of their religion. These sacred or holy objects act as symbols. However, this is a faith-based conviction. Cow, for example, is considered sacred by Hindus.

(6). Worship Procedure: It is just another aspect of faith. Per religion has its own set of rituals for worship. Religionists worship the divine power in the form of a statue or in a formless way.

(7). Worship Location: Every religion has a distinct place of worship where its adherents give their prayers to the divine forces. For example Hindu Worship in a Temple.

6.3. WHAT IS RELIGIOUS EDUCATION?

It is arguable that religious education is more disputed and often vilified than any other field of the school curriculum in a variety of polities. This conflict emerges as a result of the wide range of theological conceptualizations and pedagogical realizations, as well as the tense relationship between religious communities and public policy in late-industrial political communities as the church and state have become increasingly divided.

There are those who argue that religion is a significant dimension of human life in both historical and current contexts. Furthermore, a number of scholars have argued that the development of religious illiteracy is a major educational challenge for late-industrial liberal democratic states. Many opposed to any agreement between religious groups and the state, on the other hand, believe that religious education merely expands and enfranchises epistemological and moral infantilism, allowing authoritarian regimes to usurp individual moral responsibility. Another refraction of such claims derives from the post-Enlightenment rejection of transcendentalism.

Nonetheless, it is difficult to deny that societies, including secular cultures, are bred out of a religious context (Scuton, 2007). As a result, the impact of Christianity on the history of Western society is most visible in historical systems of government as well as codes of law and ethics. It has supported inventions such as mass printing (to disseminate God's word), which in turn generate some types of philosophical shifts; the Renaissance gives rise to the Reformation, which in turn gives birth to the Enlightenment, which ultimately creates late-nineteenth-century atheisms.
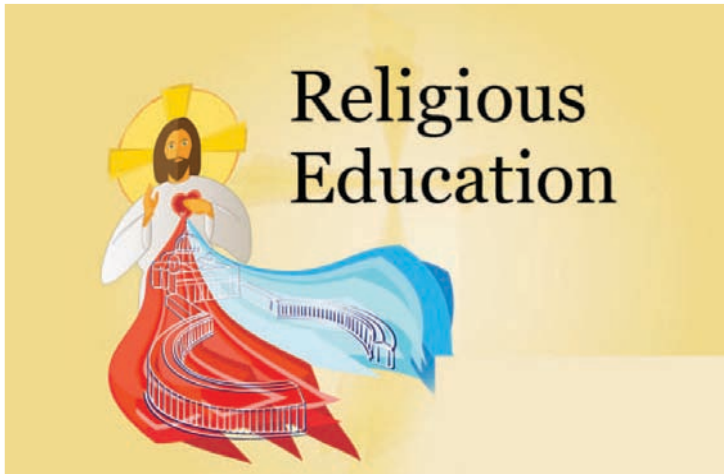
Figure 6.2. Religion, also in its negative manifestation, is an inherent and essential element of human existence, deserving of research at all levels of education, including school.

Source: https://th.bing.com/th/id/R3d135911f62c27e493e24cddbf0e3e8a?rik=xAhpU2B9%2b%2fP8aA&riu=http%3a%2f%2fwww.katharinedrexelcc.org%2fwp-content%2fuploads%2f2012%2f01%2freligious-education-st-katharine-drexel.jpg&ehk=clgv8eFe36sDmkHZcaQ7Wan9A0k9%2fVwWDzgXeGv2p0g%3d&risl=&pid=ImgRaw.

There are similarly heated national and international philosophical debates about the goals, meaning, and scope of religious education in denominational, nondenominational, and multidenominational school systems influenced by historical religious practices, modernist and postmodernist theoretical structures, and multireligious perspectives. The diversity of religious education creation and practical realization is evident not only in debates among scholars or teaching practitioners, but, perhaps more importantly, among legislators. What comprises religious education

varies greatly across countries. Since there is little or no religious education in public schools in the United States, it is often used as a synonym for religious education or catechesis in religiously denominated schools. It can take different forms and serve different purposes in other Anglophone cultures, such as Britain and Ireland, South Africa, and Australia. Despite national variations, there has been some large general consensus in the United Kingdom about the essence of religious education as mainly a place to promote the study of a variety of world faiths.

There are certificated programs in religious education in Australia, but they are not commonly supported in state schools; some claim that this is due to the continued right to access by members of religious groups who can educate, on a voluntary basis, those whose parents actively chose to have their children exposed to their own religion. Again, across Europe, there is a slew of provisions that blur the line between the public and the private, between the educational and the evangelical or catechetical (e.g., UK). The debate's complexities are expressed in the nomenclature used by various school systems, which can also provide a guide to understanding these localized definitions of the topic and the compromises reached. While the term "religious education" is widely used in the Western world, there are several variations (e.g., religious instruction in Estonia, knowledge of Christianity in Denmark, and religion in Romania) and, in some cases, a broadening beyond the intended scope (religions and ethics in Slovenia; Christian knowledge and religion and ethical education in Norway; and religious moral and philosophical studies in Scotland). There are nonreligious alternatives available in certain countries (confessional religious education or civic education in Serbia and Montenegro; and religious education or ethics in Slovakia). Religious education, in whatever form it takes, is often mandatory for schoolchildren up to a certain point, though there may be a morality clause and the option to opt out (Kuyk et al., 2007).

Since the subject is often required, contemporary debates, particularly within nondenominational and multidenominational school systems, may be sites of inter- and intra-religious and cultural maneuvering as different religious groups or ideologies position themselves to claim a stake for their interest group in the construction of rationales and syllabuses for national and local religious education (e.g., Germany and Romania). This argument can also be made for a stake in state education, suggesting some form of state recognition and public legitimization of the religious community (McKinney, 2006). Indeed, it's difficult to imagine any other topic on the curriculum succumbing to such pressures.

Religious education is often viewed as a topic that can contribute to whole-school programs, but Broadbent and Brown (2002) warn that as a result, religious education may lose its emphasis as a distinct subject. Religious education and forms of personal, social, and health growth, moral and values education, community engagement, and spiritual education have all developed strong ties in recent years. In such cases, religious education serves as a stand-in for other types of education. This is, of course, a continuation of similar philo-theological changes in approaches to religious language that began in the middle of the nineteenth century and found a strong voice in R. B. Braithwaite's celebrated essay (Braithwaite, 1971), which proposed that religious language serves as a kind of reified moral language. Such associations, it could be argued, help to understand conflicting perceptions of religious education from various stakeholders in culture and in school education – expectations that are not necessarily linked to examination outcomes and uptake of the subject by school pupils, but are much more related to a number of constructions of the importance of religion, religiously influenced attitudes, beliefs, and lifestyles (Schreiner in Kuyk et al., 2007).

Civic society may have expectations that the topic would foster mutual tolerance and respect among various religious and cultural groups. Parents should expect the subject to have a religious history and literacy that many are no longer able or willing to provide. Religious groups also expect religious education in schools to assist them in the creation and growth of religious identity, and they may seek to enforce strictly orthodox representations of their faith in order to ensure conformity and continuity in their tradition (McKinney, 2006). Politicians also expect religious education to encourage ethical behavior and the development of good people. This variety of expectations will put tremendous strain on religious education as various stakeholders evaluate the subject's merits and place in the school curriculum based on the outcomes that are related to their expectations. The unrealistic variety and unattainable nature of these expectations can result in a debate, or discourses, of failure, which can undermine public faith in the legitimacy and effectiveness of religious education in schools. Perhaps more significantly, those attempting to co-opt religious education to their specific mission are so preoccupied that they overlook what it is that constitutes religion.

6.3.1. Religious Education: Definition and Concept

Religious education is a contentious and divisive problem in Western societies for three main reasons. First, depending on whether it is viewed as a religious or educational practice, there is a conceptual problem. It can be characterized as nurture or faith formation in the former case, and as an activity designed to increase awareness of an important aspect of human life and to promote cross-cultural understanding in the latter. Second, in terms of actual provision, religious education can refer to one of three things: a subject on the school's curriculum; instruction offered by religious organizations to complement the public schooling their children receive; or a religious approach to the entire educational process (often found in "faith schools") that opposes contemporary secular values. Third, various religions and denominations have different understandings of religious education, mostly based on a long history of provision, which adds another layer of complication to the already diverse national policy and existing tradition of religious education that occurs in different countries. As a result, numerous topics dominate national debates, making foreign comparisons difficult. These three problems serve as the foundation for this entry.

6.3.2. Concepts of Religious Education

Religious Education is a source of great contention and discussion in Western societies for three key causes. First, depending on whether it is viewed as a religious or educational practice, there is a conceptual problem. It can be characterized as nurture or faith formation in the former case, and as an activity designed to increase awareness of an important aspect of human life and to promote cross-cultural understanding in the latter. Second, in terms of actual provision, religious education can refer to one of three things: a subject on the school's curriculum; instruction offered by religious organizations to complement the public schooling their children receive; or a religious approach to the entire educational process (often found in "faith schools") that opposes contemporary secular values. Third, various religions and denominations have different perceptions of religious education, mostly based on a long history of provision, which adds another layer of complication to the already diverse national policy and existing tradition of religious education that occurs in different countries. As a result, numerous topics dominate national debates, making foreign comparisons difficult. These three problems serve as the foundation for this entry.

5.3.2.1. Two Concepts of Religious Education

There is an important distinction to make between education in religion and education about religion. The former, also known as religious education, is a religious practice that is intended to cultivate young people in a specific religion, thus preserving the faith through generations. The latter is educational in the sense that it aims to increase children's awareness and comprehension of religion while allowing them to choose their own life path. While it is tempting to demand that the former be referred to as religious instruction and the latter as religious education, this is not consistent with current usage. Both activities are widely referred to as religious education, and one tragic result is that many citizens in the United States believe that all religious education in public schools, not only the former, is unconstitutional. For simplicity, the former will be referred to as type a religious education, while the latter will be referred to as type B religious education.

Type a religious education can be formal or informal, and it usually takes place at home, in the family, at a place of worship, at a religious institution, or with a local group of believers. It also occurs in public schools in countries where the majority of people adhere to a single religious faith (e.g., many Muslim and some Roman Catholic countries), as well as denominational schools, whether private or state-funded.

Type a religious education, also known as catechesis or the confessional approach, includes faith formation through the transmission of religious or denominational teachings. It is justified in terms of both the faith group's interests (preserving and possibly increasing the number of adherents and maintaining and developing the faith) and the child's interests (providing emotional stability and continuity with the beliefs of the child's considerable others, and, more importantly, enabling the child to engage with and be transformed by the truths of the faith). The large majority of religious education is of this kind, both internationally and historically. However, type a religious education is criticized for failing to adequately prepare children for such liberal values as critical openness and personal autonomy; for teaching as truth views that are substantially controversial; for describing knowledge in terms of dogma, revelation, and religious authority rather than rationally justifiable beliefs; and for failing to adequately prepare children for such liberal values as critical openness and personal autonomy.

Type B religious education, on the other hand, entails educating children about religion—and about a variety of religions—without expecting them to create their own personal religious commitments. The goal is to create

people who are "religiously educated" or "religiously literate," in the sense of knowing various religious belief structures and being able to reflect knowledgeably on a variety of religious issues. Religion is so central to human life and has had such a profound impact on history, culture, art, music, literature, morality, and other fields of knowledge that people cannot be considered educated if they know nothing about religion. In terms of goals and processes, this approach is fully consistent with liberal education. Teachers must maintain neutrality and impartiality in their presentation of various religious and nonreligious worldviews. Teaching children about various religions makes them aware of options and allows them to make educated independent decisions about their own commitments and ways of life. Learning about the world's religious diversity will aid in the dismantling of religious bigotry and the establishment of a tolerant, harmonious, and respectful multicultural society. This approach to religious education has been widely advocated in recent years in the United States by scholars such as James W. Fraser, Charles Haynes, Robert Nash, Nel Noddings, and Warren Nord, who comprise what is often referred to as the "New Consensus." Type B religious education, on the other hand, is criticized for reducing what believers term revealed reality to cultural practice, promoting relativism, prioritizing the individual over the group, and weakening loyalty to any specific religion by teaching that all religions are equally deserving of respect.

At first glance, these two forms of religious education seem to be mutually exclusive: one cannot reinforce a religious upbringing while still encouraging children to take a critical stance against it. As a consequence, there will be doubt and ambiguity. Some researchers, however, have proposed that the two methods should coexist in a dynamic thinking. First, although one style examines religion from the inside and the other from the outside, both are looking at the same phenomenon. Second, children who are secure in their own identity (as a result of type a religious education) are more likely to be tolerant and respectful of other religions and to contribute positively to a pluralist society (which are precisely the goals of type B religious education). Third, concerns regarding various forms of religious education often assume an old-fashioned, linear transmission method of pedagogy; a motivating factor, on the other hand, implies that what children take from religious education is largely determined by what they bring to it, and therefore anticipates more flexible outcomes. Given the issues raised thus far, a threefold pattern of provision is likely to emerge in liberal democracies:

(1).   In the public school, students may be introduced to religious beliefs, practices, and issues in a nondogmatic, phenomenological way as part of the school curriculum;

(2).   In the Sunday school, madrasah, synagogue, gurdwaras, temple, or other place of worship – of these types of services is widely referred to as religious education.

(3).   Parents who are dissatisfied with the separation of secular and religious education have the choice of sending their child to a religious or non-religious school, for which they may be required to pay fees. Each of these methods of provision is generally called religious education.

6.4. PATTERNS OF PROVISION IN RELIGIOUS EDUCATION

In many nations, including the United States, religious education is widely used to refer to a subject on the school curriculum; in reality, religious education was the only mandatory school subject in England and Wales until 1988. Religious education is traditionally taught from the viewpoint of a particular religion (type A) in denominational schools and from the perspective of a plurality of religions in nondenominational schools (type B).

6.4.1. In School Curriculum

The religious education syllabus in nondenominational schools in England and Wales must be decided by a committee comprised of members from teachers' unions, local councilors, and representatives from the Church of England and other religious denominations. The reason for teaching religion as a separate subject is that religion is a distinct form of knowledge recognized at the university level by the names of theology, theological studies, or divinity, with its own distinct definitions and truth requirements. Opposition to separate religious education comes from two directions: those who believe religion is a human construct may choose it to be taught through history, sociology, psychology, anthropology, or its different cultural manifestations (art, literature, music, and so on); and those who consider that all knowledge is religious may prefer religion to be integrated into the curriculum. Religious education in nondenominational schools is typically divided into two categories: learning about religion and learning

from religion. "Learning about religion" entails learning about specific religions' religious beliefs, practices, and values, as well as their festivals, places of worship, ethical guidelines, sacred texts, prophets and leaders, denominational differences, stories, pilgrimage sites, traditions, symbolism, artefacts, forms of artistic expression, lifestyles, religious experience, language and expression, and forefathers and mothers.

There is some disagreement on which religions should be taught (clearly, not all can be taught, given that the United States alone is home to over 500 different religions, denominations, and sects), but the most common pattern is to teach up to six major world religions (typically Hinduism, Judaism, Buddhism, Christianity, Islam, and Sikhism), plus some other religions of a similar nature. Religious plurality, natural religion, implied religion, emotional reactions to religion, discourse between religions, claims against religious beliefs, and non-religious worldviews should all be included in religious education. "Learning from Faith" allows students to ponder some of religion's major questions, such as the nature of God, the essence of death and the probability of life after death, controversies between science and religion or postmodernism and religion, and the issues of evil, suffering, and war. Religion also helps students to investigate topics such as faith, compassion, wrong and right, and personality and dedication, as well as to cultivate empathy, tolerance, reverence, and understanding towards others who hold values that differ from their own.

There are many unanswered questions about religious education as a school topic, especially about the position of the teacher, teaching methods and strategies, and subject matter sequencing. Is it necessary for teachers to have prior experience with, or devotion to, religion in order to effectively teach it? Can they share their personal beliefs and values with students or hold them to themselves? Can various religions be taught alongside one another (e.g., through studying festivals or holy books), or is this method likely to confuse children? Is it the role of religious education, like other school subjects, to cultivate reasoned understanding in young children, or do they have a natural spirituality that schools can nurture? Most of these are value judgments instead of empirical questions that can be answered by study, and the field of knowledge into religious education seems to have decreased since Kenneth Hyde's thorough analysis of the subject published in 1990.

6.4.2. In Supplementary Schooling

Most faith groups have some kind of supplementary schooling by which their children are nurtured in the faith and taught its basic beliefs and practices in pluralist communities where there is a system of common schools. While few organizations would call it religious education, preferring a title that defined the particular faith in question, it is an important part of any overview of religious teaching provision. Such instruction may take place in a private home or a place of worship, is normally supported privately by parents or the faith group, and is solely type a religious education. Different religions and countries have very similar approaches to supplemental schooling.

Sunday schools have a long and well-documented history, and they are a major tool used by (primarily Protestant) churches to teach children Bible stories and Christian morals. Confirmation classes provide a more structured introduction to Christian principles and traditions, leading to full church attendance, while Christian youth groups, holiday camps, and other events will provide a more basic description to Christian values. Adult education is provided by Bible lessons. Similarly, many Jews in Western countries send their children to the local synagogue for supplementary education, where they learn about Jewish identity, traditions, values, and practices; study the Torah and possibly Hebrew; and prepare for the bar or bat mitzvah ceremony. While such schools often collaborate in large cities, using the same teaching materials and coordinating joint summer camps and other events, they are not centralized. Few children continue with such education after the age of thirteen. In the West, Hindu temples and Sikh gurdwaras are starting to set up evening or Sunday schools to teach children the language of their scriptures and faith communities, as well as to complement religious education that takes place at home.

In most Western countries, Islamic secondary education is also well known. Muslim children aged four to thirteen attend the local maktab or madrasah (mosque school) for up to two hours daily after regular school to study Arabic, Quranic recitation, the basic Sharia requirements, and the fundamental Islamic beliefs. Children who want to memorize the entire Quran can also attend in the mornings. Arabic is widely used in North America and Australia, Urdu or Punjabi in the United Kingdom, and Turkish in Germany, though the language of residence is increasingly being used. Many Muslims, however, consider this provision to be educationally unsatisfactory for a number of reasons: it places additional demands on children's time, the premises are often insufficient, the teachers are

unqualified, and the approaches (including rote learning and strict discipline) compare unfavorably with schools in the state system. To address this issue while also promoting integration, some European countries (including Belgium, some German provinces, and some British local authorities) have implemented special Islamic instruction in state schools for Muslim students. This approach, too, has flaws; specifically, it does little to address the contradictory ideals to which Muslim children are exposed. Separate Muslim schools are the solution for a rising number of Muslims.

6.4.3. In Faith Schools

The third meaning of religious education is full-time schooling that is encompassed by religion in a national organization to exclude secular influence. The word faith school, which has only recently gained popularity, refers to all full-time schools that have a religious base and a religious vision, whether Christian, Muslim, Jewish, or other. Some countries (including the United Kingdom, Denmark, the Netherlands, and Israel) and provinces (including Newfoundland in Canada) support both denominational and secular state schools, while many others (including the United States, France, Belgium, India, Indonesia, and Japan) encourage private faith schools. Faith schools traditionally strive to maintain a religious tradition, but they differ substantially in terms of the amount of time expended on religious education, their ability to admit students and teachers of other religions, and their alignment with liberal democratic ideals.

More than 10% of all children in the United States attend private religious schools. Around half of these students attend Catholic schools, while the other half attend schools affiliated with a variety of denominations, sects, and world religions, including Lutheran, Calvinist, Episcopal, Quaker, Seventh-day Adventist, Orthodox, Mormon, Christian Science, Jewish, Muslim, Buddhist, and Hindu. Faith schools enroll nearly two-thirds of all students in the Netherlands and nearly one-quarter of all students in the United Kingdom, where they are financed by the state. The vast majority of supported faith schools in the United Kingdom are Church of England and Roman Catholic, with Muslim, Hindu, Sikh, and evangelical schools outnumbering them in the independent sector.

The motives for establishing faith schools differ greatly. Catholic schools were founded in response to a perceived Protestant bias in public schools. Amish schools, on the other hand, aim to strengthen community identity while also preparing children to live a clear, useful, and godly life.

Usually, Muslim schools are established as a result of frustration with the moral norms of public schools. Jewish schools have been justified as the only way to react to the dangers of incorporation into Western societies' dominant culture. Faith schools, above all, are an effort to resolve an injustice in public education that many believers find, in which secular principles take precedence over religious ones, religious neutrality silences religious speech in schools, and the message is expressed that religious belief is either false or unimportant. Faith schools enable believers' parents to ensure that their children are educated in an acceptable spiritual atmosphere while also maintaining their children's distinctive cultural and religious values to the greatest extent possible. Opponents of faith schools, on the other hand, are likely to argue that they are divisive and may foster prejudice and extremism; that the right of parents to provide their own children's education is overridden by the children's right to education that does not religiously encapsulate them but liberates them from conservative backgrounds and enhances their personal autonomy; and that parents have the right to choose their own children's education.

6.5. RELIGIOUS EDUCATION IN THE GREAT RELIGIOUS TRADITIONS

The nature of education offered in faith schools is heavily influenced by educational theories and practices established in the religion in question. Most world religions have rich traditions of religious education thought, often established over many generations by individual philosophers and theologians as well as through the sustained training and study carried out in seminaries and universities.

Religious education has historically been an informal process carried out in the home and local community within Hinduism. Children learn about Hindu deities and basic beliefs and practices through participation in daily rituals such as ablutions and meals, and also worship at family shrines; through the celebrations of festivals, rituals of passage, and pilgrimages; and by listening to folk tales narrated by grandparents, skilled storytellers, and temple priests, or (more recently) narrated by children. The student stage (brahmacrin) is the first of four stages of life in classical Hindu teaching, based on the growth of spiritual understanding and the relationship between teacher and disciple. Rabindranath Tagore, Vivekananda, Mohandas Gandhi, Aurobindo Ghose, Sarvepalli Radhakrishnan, and Vinoba Bhave were among the educational reformers and leaders who attempted to establish

modes of education based on Hindu values since the 19th century. Outside of India, Hindus have historically depended on temple schools to provide more formal religious education to their children. There are also several Hindu faith schools in the West, and the first Hindu university in the United States, Hindu University in America, opened in Orlando, Florida, in 2001.

The word Sikh means "learner," emphasizing the importance of an individual's healthy growth during life. The formation of spiritual and moral ideals is at the core of Sikh education, but Guru Nanak also demonstrated a strikingly modern approach to education in his focus on the need for contemplation and rational inquiry into conventional ideas. As with Hinduism, the extended family was historically responsible for religious education of children, but outside of Punjab, Sikhs have increasingly looked to the gurdwaras for weekend classes in Gurumukhi and the Sikh scriptures for their children. As of 2004, several full-time Sikh schools had been founded in the United Kingdom, including two that were state-funded.

In certain ways, Buddhist instruction is a course of spiritual education, with a heavy focus on meditation, moral self-discipline, and liberation, historically handed down by monastic teachers. Many techniques popular in contemporary Western religious education, such as narrative, analogy, the use of visual aids, and teaching by example, were used by the Buddha, and the qualities required of teachers in their dealings with students are outlined in the Siglovda Sutta. In the 20th century, the first full Buddhist universities were founded in India and Thailand, and Soka University of America, the first Buddhist University in the United States, opened in southern California in 2001.

Islam has long had educational traditions, and the Qurn itself is full of injunctions to seek information. The three Arabic words for education are tarbiya, tadib, and talim. Tarbiya refers to personal growth toward maturity, ta dib refers to spiritual, social, and cultural refinement, and talim refers to the pursuit of knowledge. The Muslim scholar Ab Hamid al-Ghazali distinguishes two kinds of knowledge: revealed (divine and absolute) knowledge and discovered knowledge (human and tentative). Both should be in peace and lead to God, but the former takes priority.

During the Islamic empire's golden age (750–1150 ce.), a vast network of educational institutions was created, including the maktab (writing school), halqa (circle school), masjid (mosque school), and madrasah (school of public instruction), as well as universities in Baghdad, Cairo, and Nishapur. At the time, there was an increase in Islamic scholarship in

all recognized disciplines, but Islamic education later started to stagnate. European colonizers introduced modern Western educational programs for the elite while preserving traditional Islamic schooling for the masses. In the postcolonial era, Islamic states approached the differences between the two forms of education in various ways: some made Westernized education open to everyone, others attempted to Islamize the educational system as extensively as possible, and still others attempted to operate the two systems simultaneously as viable alternatives. Thus, Muslim immigrants to the West arrive with a range of school perceptions and knowledge, but most attempt to maintain their religious and cultural heritage via supplementary schooling, and a growing number see faith schools as a way to integrate the teaching of advanced Western knowledge, particularly in science and technology, with a religious ethos that is true to Islamic beliefs and values.

Education is a formal obligation of Jewish law, and it appears that a scheme of universal elementary education for Jewish boys has existed for over two thousand years. The conventional school system—the heder for younger children and the yeshivah for older children and adults—taught only the Torah, Talmud, and other religious texts, however by the late eighteenth century, the system had diversified as schools were pressured to incorporate general and vocational studies. There is a strong difference between Jewish education in Israel and Jewish education in the Diaspora at the start of the twenty-first century. Except in religious schools, Jewish identity in Israel is established through the study of Hebrew and Jewish history, literature, and culture, instead of through religious instruction and ceremonies. In the Diaspora, Jewish education is primarily religious and is primarily under the control of synagogues, whether Orthodox, Conservative, Reform, or Reconstructionist; it is found in the home, as supplementary schooling for those who attend secular public schools, in full-time faith schools (usually referred to as "day schools" by Jews), and in less formal activities (including youth groups).

For several decades, the history of education in the Western world was inextricably linked to the history of Christian education. Augustine and Thomas Aquinas wrote treatises on education during the middle Ages, and teachers like Alcuin established schooling systems. The well-to-do received their education at monastic and cathedral colleges, and later at the new universities, while the illiterate received their education primarily through sermons. Following the Reformation, more emphasis was placed on the ability to read the Bible for oneself, and religious education was high on the agendas of Martin Luther and Philipp Melanchthon in Germany, Huldrych

Zwingli in Zurich, John Calvin in Geneva, Johannes Amos Comenius in Moravia, and the Anglicans and Puritans or nonconformists in England, the latter being Congregationalists, Baptists, Quakers, and others. Everyone developed their own distinct forms of religious education and schooling, as well as ministerial training colleges. Meanwhile, the Jesuits and other organizations were exploring new approaches to Catholic education. With the transition to a state education system in the nineteenth century in the United Kingdom, the free churches were largely pleased with the nondenominational religious education offered, which they augmented with denominational instruction in Sunday schools, and so they abandoned denominational schooling entirely. The Church of England, on the other hand, maintained its separate schools, while the Catholics developed their own corresponding school system. Both programs are state-funded, but while Church of England schools typically see it as their responsibility to provide an education with a Christian ethos and focused on Christian principles for the needs of the wider community, Catholic schools cater exclusively to the children of their own faith community.

As of 2004, religious education remains a compulsory subject in state schools ("community schools") in England and Wales, although with a world religions emphasis, and there is still a provision for a regular act of nondenominational public worship, which is rather anachronistic. In the United States, however, the strict separation of church and state enshrined in the First Amendment to the United States Constitution requires that all religious schools be private institutions, while public schools must preserve neutrality between various religions and denominations, as well as religious and nonreligious worldviews. Numerous court decisions have explained where the lines are drawn in terms of illegal religious promotion in schools. Other than that, liberation theology has had a significant effect on the growth of education in South America and Africa, and the Orthodox Church's position in the provision of religious education in Russia has grown dramatically since perestroika.

6.6. AIMS OF RELIGIOUS EDUCATION

Religion is a way of making meaning out of life. Children are brought up in the feelings, values and relationships of their home culture from earliest childhood, and wonder about the mysteries of life. The aim of Religious and Moral Education is to enable learners to understand their religious beliefs and practices, and to accept other groups whose values and traditions are

different from their own. Religious and Moral Education enables learners to better understand themselves and the changing multicultural world in which they are growing up. In the Junior Secondary phase the learners are enabled to understand the diversity of religious belief and practice in the wider community, and to explore some world religions. This work leads to focusing on moral issues and on taking responsibility for their own lives.
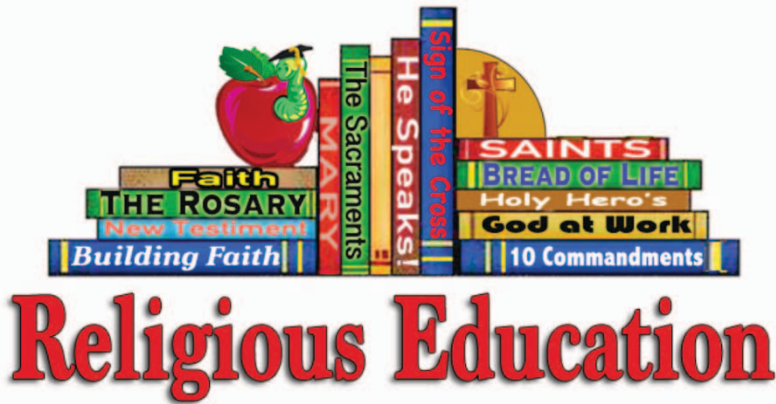
Figure 6.3. Religious Education (RE) provides a diverse contribution to children's and young people's education in schools by raising complex questions about life's meaning and intent, convictions about God, ultimate truth, issues of right and wrong, and what it means to be human.

Source: https://uploads.weconnect.com/5697a23db8b961a51b2320fc2fca6282 21462aa2/fd7f5tyh1ksu36iq16563wrpvtl.JPG.

They learn about and from religions and worldviews in local, national, and global contexts in order to discover, explore, and consider various answers to these questions in RE. They learn to evaluate the worth of wisdom from various sources, to establish and articulate their responses, and to accept or disagree respectfully.

As a consequence, teaching should provide students with systematic knowledge and comprehension of a variety of religions and worldviews, helping them to establish their own concepts, beliefs, and identities. It should instill in students a love of debate so that they can contribute positively to our society's diverse religions and worldviews. Pupils should acquire and apply the skills required to comprehend, interpret, and assess texts, sources of knowledge and authority, and other facts. They learn to express

their personal views, opinions, principles, and experiences explicitly and coherently while acknowledging the right of others to disagree.

The RE curriculum seeks to ensure that all students:

1.   Know about and understand a variety of religions and ideologies, so that they can:

   –   describe, justify, and analyze values and behaviors, taking into account the diversity that exists within and amongst cultures as well as among individuals.

   –   identify, examine, and react to the questions asked, as well as the answers provided by some of the sources of knowledge contained in religions and worldviews.

   –   understand and recognize the nature, usefulness and effect of different ways of life and ways of expressing meaning.

2.   Share ideas and thoughts regarding the meaning, importance, and influence of religions and worldviews so that they can be shared with others.

   –   explain their ideas on how values, behaviors, and modes of speech affect individuals and societies in a rational manner.

   –   express their personal reflections and critical responses to questions and teachings about identity, diversity, meaning, and importance, including ethical concerns, with increasing discernment.

   –   appreciate and evaluate various aspects of religion or a philosophy.

3.   Develop and apply the skills required to engage seriously with religions and worldviews so that they can

   –   learn about and investigate key concepts and questions about belonging, sense, intention, and reality, and react creatively.

   –   investigate what allows various individuals and cultures to coexist respectfully for the benefit of all.

   –   Beliefs, principles, and responsibilities must be articulated explicitly in order to illustrate why they are relevant in their own and other people's lives.

6.7. WHY IS RELIGIOUS EDUCATION IMPORTANT?

Religion and religious topics are in the news every day, but religious education has never been more important, engaging, or challenging. The recent developments serve as a reminder of the risks of religious extremism and how religious education can play an important role in combating these issues. To grasp our ever-changing culture, students must be able to view theological topics and assess their importance. RE provides students with valuable insights into the complex views and viewpoints held by people today from the first day of school. It aids in their personal growth and promotes an awareness of the spiritual, moral, social, and cultural issues that arise in their lives on a regular basis. By tackling challenging questions, students gain knowledge that can be used to challenge assumptions, foster solidarity, and combat extremism. RE does valuable work in inspiring young people to respect themselves and their societies.

1.   Religious Education
   – Is relevant for all children, whatever their religion or beliefs;
   – Teaches understanding of world religions and beliefs;
   – Shows how religion influences individuals, families, communities and cultures;
   – Explores the political and social impact of religion;
   – Encourages reflection on issues of justice and truth;
   – Provokes questions about the meaning of life;
   – Offers opportunities for personal reflection;
   – Develops and affirms personal identity and responsible citizenship;
   – Prepares children for adult life.

2.   RE can help:
   – Promote respect for self and others;
   – Contribute to an understanding of history and culture;
   – Enhance our understanding of global affairs;
   – Develop personal well-being and happiness;
   – Safeguard ethical standards in public life;
   – Generate social and community cohesion;
   – Tackle extremism and religious discrimination.

6.7.1. Religion Importance in Shaping Values and Beliefs

Why explain the role of religion and education in shaping values and beliefs, as well as compare different religions and educational practices around the world? a child's education starts the moment he or she is born. Initially, schooling is a casual method in which a child observes and imitates others. As the baby develops into a young child, the educational process becomes more formalized by play dates and preschool. Academic lessons become the subject of education as a child progresses through the educational system until he or she reaches grade school. Even so, education entails far more than just memorizing facts.
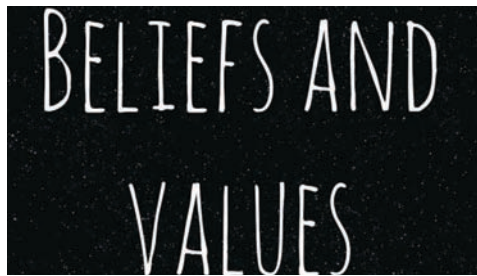
Figure 6.4. The role of religion and education in shaping values and beliefs.

Source: https://i.ytimg.com/vi/tbFpUVphqus/maxresdefault.jpg.

Our educational system also helps to socialize us to our culture. We learn cultural norms and expectations, which are reinforced by our instructors, textbooks, and classmates. (For students from cultures other than the prevailing one, this part of the educational system can be extremely difficult.) You can recall learning the multiplication tables in third grade, as well as the social rules of taking turns on the swings at recess.

Schools may be agents of transformation or conformity, teaching students to think outside of the family and the local norms into which they were born, while also acclimating them to their unspoken position in society. They teach students communication, social interaction, and job discipline skills that can lead to both independence and obedience.

What about religion, though? Religion, like education, plays an important role in the socialization process. For millennia, humans have attempted to comprehend and justify the "meaning of life." Religion has existed in some form or another in all human cultures since the beginning of time. Archaeological excavations have turned up ritual items, ceremonial burial

sites, and other religious artefacts. Religious disagreements often lead to social tension and even war. Sociologists must research a culture's religion in order to understand it.

Figure 6.5. Religions come in many forms, such as this large megachurch. (Photo courtesy of ToBeDaniel/Wikimedia Commons).

Religion may also be used as a filter for exploring other topics in culture and cultural elements. For example, following the September 11, 2001 terrorist attacks, it became critical for teachers, church leaders, and the media to educate Americans about Islam in order to avoid stereotyping and foster religious tolerance. Sociological instruments and techniques, such as surveys, polling, interviews, and historical data analysis, can be used to research religion in a community to help us better understand the role religion plays in people's lives and how it affects society. In this module, you will investigate the roles of education and faith in influencing values and beliefs.

6.7.2. How Religion May Affect Educational Attainment: Scholarly Theories and Historical Background

Religion and education, two of humanity's oldest endeavors, have long been intertwined. Scholars and sociologists have written about this relationship and how it can affect one another. This section provides a broad overview of academic studies on the effects of religion on educational achievement. It is not an exhaustive review of the academic literature, but rather a brief overview of some theories suggested to account for differences in attainment among religious groups. Religion is not the only explanation for

this variation; many other factors, such as economic, geographic, cultural, and political conditions within a country or area, which play an equal or greater role.

The section begins with a historical look at how scholars believe different religions have affected education, particularly the spread of literacy among laypeople. This section also looks at how historical trends in educational attainment may often help clarify current patterns. Following that, this section considers hypotheses about how a religious group's cultural norms and doctrines can affect educational attainment. It ends with an examination of some leading theories for the stark disparities in educational achievement between Christians and Muslims in Sub-Saharan Africa.

6.7.2.1. Looking to the Past

Entry to modern schooling – a strong road to educational attainment – is dependent on a country's educational infrastructure. In several cases, the infrastructure's foundations are focused on facilities originally designed by religious leaders and organizations to foster learning and spread the faith.

The most educated men (and sometimes women) of ancient India lived in Buddhist and Hindu monasteries. In the Middle East and Europe, Christian monks founded libraries and retained important earlier writings written in Latin, Greek, and Arabic in the days before printing presses. In certain instances, these religious monasteries became into universities.

Christian denominations founded other universities, especially in the United States and Europe, to educate their clergy and lay followers. Most of these institutions have since become secular in nature, but their existence may help to explain why populations in the United States and Europe are so well educated.

Aside from their contributions to educational facilities, religious organizations played a critical role in shaping public attitudes toward education.

6.7.2.2. Islam

Scholars disagree on the extent to which Islam has promoted or discouraged secular education over the centuries. Some experts point out that the first word of the Quran revealed to Prophet Muhammad was "Iqra!," which means "Read!" or "Recite!"; they claim that Muslims are encouraged to seek knowledge in order to better understand God's revealed word. Early

Muslims made groundbreaking contributions to mathematics, astronomy, philosophy, medicine, and poetry. They founded schools known as katatib and madrasas, which were often housed in mosques. Islamic rulers founded libraries and educational complexes to foster advanced scholarship, such as Baghdad's House of Wisdom and Cairo's Al-Azhar University. Southern Spain was a center of higher learning under Muslim rule, generating figures such as the renowned Muslim philosopher Averroes.

Other scholars, however, argue that these academic attainments, as well as Muslims' respect for academic inquiry in areas other than religion, were progressively eroded over several centuries by a complex mix of social and political events. Foreign invasions, first by the Mongols, who destroyed the House of Wisdom in 1258, and then by Christians, who drove Muslims out of Spain in 1492, were among these cases. Some academics contend that the educational decline started earlier, in the 11th and 12th centuries, and was caused by structural changes. According to Eric Chaney, Associate Professor of Economics at Harvard University, the decline was triggered by a rise in the political influence of religious leaders who prioritized Islamic religious learning over science education. Their growing influence contributed to a critical change in the Islamic approach to learning: it became dominated by the belief that divine revelation is superior to other forms of knowledge and that religious education should comprise of only learning what Islamic scholars have said and written in the past.

According to some scholars, this change severely limited academic inquiry in the Muslim world by downplaying natural sciences, critical thinking, and art.

The study of existing, traditional religious and legal canons became the primary focus of education. This move also strengthened religious scholars' grasp on Muslim education in Africa and the Middle East, a grip that was not breached until colonial governments and Christian missionaries implemented Western-style educational institutions.

Some scholars believe that the decline in secular learning and academic inquiry among Muslims has been exaggerated or did not occur. According to Columbia University history professor George Saliba, "the decline of Islamic research, which was supposed to have been triggered by the religious climate... does not seem to have occurred in fact." On the contrary, we can clearly delineate a very flourishing practice in almost every scientific discipline after the 12th century if we only look at the surviving scientific records.

Islamic religious figures and religious schools continue to have a strong impact on education in some Muslim-majority countries today, but they compete with government and private schools that provide secular subjects.

6.7.2.3. Christianity

According to some historians, the 16th-century Protestant Reformation was a guiding force in European public education. Literacy was encouraged by Protestant reformers because they believed that everyone ought to read the Bible, which they saw as the ultimate authority on doctrinal matters. Religious leaders encouraged the construction of schools and the translation of the Bible into local languages, and Reformation leader Martin Luther set an example by translating the Bible into German.

Some historians, however, argue that the German Pietist movement's "Second Reformation" in the 17th and 18th centuries was much more influential in encouraging literacy. Historians Richard L. Gawthrop of Franklin College and the late Gerald Strauss of Indiana University note that the Pietists convinced German authorities to mandate Bible reading as "the chief instrument of religious education in primary schools, [which] was a powerful impetus to the spread of mass literacy."

Religion was a major motivator in the establishment of faith-based schools in the United States, including Quakers, Protestants, and Catholics, that educated generations of immigrant families.

Historically, however, Christianity and science have often clashed, as shown by the 17th century confrontation between astronomer Galileo Galilei and the Roman Catholic Church, as well as the rejection of Charles Darwin's 1859 theory of human evolution by influential religious figures. The Scopes Monkey trial in 1925 exacerbated the schism between science and certain sects of Christianity over the theory of evolution, a controversial relationship that continues to this day.

Meanwhile, scholars in Sub-Saharan Africa explain how religious missionaries were the primary movers in building educational facilities and shaping local attitudes toward education during colonial times. According to the scholars, these missionary activities have had a long-term positive effect on access to education and educational attainment levels in the region.

According to Baylor University sociologist Robert D. Woodberry's research, Protestant missionaries in Africa "had a special role in promoting mass education" because they valued common people's ability to read scripture. As a result, everywhere they went, they founded schools to

encourage literacy and translated the Bible into indigenous languages.

According to Nathan Nunn, a Harvard University economics professor, education was "the key reward used by missionaries to draw Africans into the Christian sphere," and that in addition to founding schools, "missionaries may have changed people's views about the value of education."

Woodberry and Nunn, on the other hand, argue that Protestant and Catholic missionaries had different outcomes. Excluding where they competed directly with Protestant missionaries, Catholic missionaries focused on educating African elites rather than the masses, according to Woodberry. Nunn also observes that Protestant missionaries put a greater emphasis on educating women than Catholics. As a result, Protestants had a greater long-term effect on Sub-Saharan African women's education.

6.7.2.4. Buddhism

Scholars of Buddhism remember that the religion's creator, Siddhartha Gautama, is often referred to as a "teacher" due to his focus on "the miracle of teaching." He saw education as central to achieving the Buddhist aim of enlightenment.

"In many ways, Buddhism is particularly committed to education because, unlike many other religions, it believes that a human being can achieve his or her own enlightenment ('salvation') without divine intervention," writes Stephen T. Asma, a philosophy professor at Columbia College Chicago.

Buddhism is "also extremely empirical in its approach, suggesting that followers try the experiment of dharma (i.e., Buddha's Four Noble Truths) for themselves to see whether it improves their inner freedom," Asma observes, adding, "Because the philosophy of Buddhism takes this pragmatic approach favoring education and experiment, Buddhism has little to no formal disagreement with science (as shown by the Buddha's Four Noble Truths)."

According to Asma, this theoretical openness to scientific knowledge did not always manifest itself in practice within Buddhist societies. He writes, "Powerful Buddhist monasteries, especially in China and Tibet, often resisted modernization (including science) out of fear of foreign intervention and challenges to existing Buddhist power structures."

Despite this conflict between theory and practice, Buddhism has had a significant impact on many countries' educational systems, especially in India, Sri Lanka, Thailand, Myanmar, Cambodia, Laos, and Tibet. Buddhist

monasteries began to appear as educational centers for both monks and laypeople around the 5th century. Several monasteries grew to be so vast and complex that they are regarded as forerunners of today's universities.

For many centuries in Thailand, monastic schools located in Buddhist temples were the primary source of education for male children, though they provided mainly religious education. When the Thai government adopted Western-style, secular education at the turn of the twentieth century, it used monastic schools to reach out to a larger population. In the 1970s, "nearly half of Thailand's primary schools [were] still located in Buddhist monasteries." Similarly, the Buddhist monastic education tradition was so dominant in Japan that one 19th-century Japanese scholar wrote, "Buddhism was the teacher under whose guidance the nation grew up."

6.7.2.5. Hinduism

According to Anantanand Rambachan, a religion professor at St. Olaf College, education eliminates ignorance, which is a central cause of human misery. As a result, education has long been regarded as highly valuable in Hinduism, dating back to the religion's inception in ancient times. Hindu scriptures encourage followers to pursue knowledge through discussion and questioning, as well as to honor their teachers. According to Rambachan, "learning is the fundamental stage in the Hindu scheme of what constitutes a healthy and meaningful life." He continues, "the solution to the problem of ignorance is awareness or learning," since ignorance is viewed as a source of human misery.

The Hindu value of education can be seen in a variety of ways. To begin, the most authoritative Hindu scriptures are the Vedas, a word derived from the Sanskrit root word *vd*, which means understanding, according to Rambachan.

According to Vasudha Narayanan, a religion professor at the University of Florida, Hindus value two types of knowledge. The first, vidya, is common sense wisdom that enables one to live a decent and dignified life. The second, jnana, is insight or wisdom that brings one into contact with the divine. This is accomplished by the study of Hindu scriptures and meditation on them.

Historically, India's caste system faced a major impediment to the spread of mass literacy and education. Formal education was only available to the most affluent people.

Later, in the 18th and 19th centuries, Hindus came to regard secular and religious education as a human right, and it eventually started to be

applied to all members of the religion. Still, the overwhelming majority of Hindus (98 percent) live in developing countries – primarily India, Nepal, and Bangladesh – that have struggled to raise educational standards in the face of widespread poverty and expanding populations, which helps to understand why Hindus have lower educational attainment than other major religious groups.

6.7.2.6. Judaism

According to some recent research, high levels of Jewish educational attainment may be known in traditional religious norms. Parents are encouraged by the Torah to educate their children. This prescription, however, was not obligatory until the first century.

About 65 C.E., Jewish high priest Joshua ben Gamla issued a religious decree requiring all Jewish fathers to send their young sons to primary school to learn to read so that they could study the Torah. Following a Jewish rebellion, the Roman army destroyed the Second Temple a few years later, in the year 70. Temple rituals had long been an important part of Jewish religious life. To replace them, Jewish religious leaders stressed the importance of Torah study in synagogues. They also emphasized the earlier religious declaration on son education, making it a religious obligation for all Jewish fathers. a formal school system attached to synagogues was developed over the next few centuries.

According to economic historians Maristella Botticini of Bocconi University and Zvi Eckstein of the Interdisciplinary Center Herzliya, these developments signaled a "profound transformation" in Judaism. They write that Judaism became "a religion whose main standard demanded every Jewish man to read and study the Torah in Hebrew and to send his sons as young as 6 or 7 to primary school or synagogue to learn to do so." Throughout the first century, no people had a tradition requiring fathers to train their sons except the Jews."

Because of this religious duty, male Jews were literate to a greater extent than their contemporaries, giving them an edge in commerce and trade. Beginning in the late sixth century, the rise of Talmudic academies of Sura and Pumbedita in what is now Iraq boosted Jewish scholarship in the early middle Ages. Centers of Jewish learning, including the study of science and medicine, originated in what is now northern Spain and southern France in the late Middle Ages. However, until the early nineteenth century, the majority of Jewish boys' schooling was predominantly religious. That

began to change with the Haskalah, the Jewish Enlightenment movement established by Jews from Eastern and Central Europe.

This academic movement aimed to reconcile secular humanism and Jewish religion, as well as to promote Jewish openness to secular scholarship. It resurrected Hebrew as a literary and poetic language, reflecting the reformers' reverence for their Jewish religious heritage. Simultaneously, they were ardent advocates of reforming Jewish education by introducing secular subjects such as European literature and natural sciences. This educational effort often pitted reformists against more conservative Jewish religious figures.

6.7.3. Contemporary Religious Norms and Doctrines, Including Gender Teachings

Scholars have also investigated how cultural norms and doctrines of religions may affect educational attainment by deciding which subjects are taught in schools, how much importance is put on religious knowledge versus secular education, and whether or not there is gender parity in educational attainment.

There has been a great deal of research into how religious teachings on gender roles can be related to women's educational attainment. Some scholars have noted that, starting with the Reformation, Protestant groups promoted women's education, with implications that are still felt today. "Martin Luther urged each town to have a girls' school so that girls could learn to read the Gospel," write economic professors Sascha O. Becker of the University of Warwick and Ludger Woessmann of the University of Munich. Using data from 1970 for European countries, the two conclude that countries with a higher proportion of Protestants were "clearly associated" with greater parity between men and women in terms of years of schooling.

Woodberry and Nunn, both experts on missionary operation in Sub-Saharan Africa, emphasize the Protestant missionaries' insistence on educating girls and women. According to Woodberry, the missionaries believed that "everyone wanted access to 'God's word' – not just elites." "As a result, everybody, including women and the poor, wanted to read."

In Muslim societies, however, cultural and religious norms often obstruct women's education. Fatima Z. Rahman, a political scientist at Lake Forest College, investigates how family laws in Muslim-majority countries influence women's higher education. She discovers that when a country's family laws closely resemble a rigid interpretation of sharia, or Islamic law,

the proportion of women in higher education decreases. When family rules are founded on more general Islamic precepts, this is not the case. According to Rahman, the tougher laws "impose a cap on physical mobility, which is usually necessary for pursuing higher education or a career." However, there are signs that this could be changing as women make strides in higher education in some conservative Muslim countries of the Gulf Cooperation Council, including Saudi Arabia.

Some academic studies have investigated how a specific religion's attitude toward secular awareness – whether it is viewed as a prerequisite for spiritual development or as a diversion from achieving personal redemption – may influence the pursuit of formal education. In this regard, sociologists Darren E. Sherkat of Southern Illinois University Carbondale and Alfred Darnell of Washington University in St. Louis discover that "fundamentalist views and conservative Protestant membership both have important and severe negative effects on educational attainment." They go on to say that young adherents of conservative religious leaders would "likely restrict their educational pursuits." They say that Christians who believe the Bible is inerrant – that is, that it is God's error-free message – are less likely to participate in college preparatory classes and "have substantially lower educational expectations than other respondents."

Although Darnell and Sherkat's research focuses on Christians in the United States, their findings about how religious attitudes toward secular awareness may affect attainment may give insights into attainment trends observed in other religions and other parts of the world.

Some researchers, however, believe that higher levels of religious observance and participation lead to higher levels of educational attainment. They claim that religious engagement increases an individual's social capital in the form of family and peer networks, which facilitates educational achievement. In a study of US adolescents, University of Texas sociologists Chandra Muller and Christopher G. Ellison discover "a beneficial impact of religious participation on many primary academic outcomes," such as earning a high school diploma. Similarly, in her study of women raised as conservative Protestants, University of Illinois economics professor Evelyn L. Lehrer discovered that those who attended religious services regularly during adolescence achieved one year more of schooling than their less observant peers.

Burstein contends that recent research examining "specifically Jewish values or behaviors," or Jewish "marginality" – whether from conventional

Judaism or Western culture in general – have not provided full explanations for Jewish educational performance.

Although this section focuses on the influence of religion on education, there are also hypotheses about the impact of education on religion – perhaps most importantly, that high educational achievement can lead to a loss of religious identity. If this is right, higher numbers of religiously unaffiliated people could be expected in areas of the world with high educational attainment.

6.7.4. The Conundrum of Sub-Saharan Africa's Achievement Deficit

As mentioned earlier in this chapter, the gap between Christian and Muslim educational attainment in Sub-Saharan Africa is one of the world's largest intraregional gaps. The region's rapid projected population growth – both Christians and Muslims in Sub-Saharan Africa are anticipated to double by 2050 – indicates that identifying the causes of the achievement gap will become increasingly important.

According to some scholars, the origins of the Christian-Muslim attainment difference is the location of Christian missionary activity during colonial times. Missionary-designed educational facilities were frequently built in predominantly Christian areas rather than predominantly Muslim areas. For example, although school establishment was widespread as a consequence of missionary activity in many areas under British colonial rule, British colonial administrators prohibited missionary activity, including the construction of missionary schools, in northern Nigeria, which is now predominantly Muslim. Historic gaps in colonial policy and missionary operation in northern and southern Nigeria are most likely a contributing factor to Nigeria's current Christian-Muslim education gap.

In any case, some Muslims were concerned that missionary schools might attempt to convert their children to Christianity. As a result, Christians developed a decades-long educational advantage over Muslims. "The presence of Christian missionaries, especially Protestant missionaries, has been shown to be strongly associated with increased educational attainment, and the effects tend to continue for several generations," writes Nunn.

Holger Daun, a specialist in educational policy at Stockholm University, claims in his analysis of Christian and Muslim primary school enrollment that religion matters just as much as economic factors in deciding attainment. He considers no clear reason for the disparity, but speculates that one cause

may be that religious schools established by local Islamic leaders are seen as an alternative to government schools. Some Islamic schools follow state school curricula, while others only teach religious subjects.

According to Melina Platas, an assistant professor of political science at New York University-Abu Dhabi, the Christian-Muslim attainment gap, especially in Muslim-majority areas, is only partially explained by poverty and school access. According to surveys she conducted in Malawi, Muslims and Christians have similar demands for formal education and do not see a trade-off between religious and formal schooling as affecting educational attainment.

She proposes two alternate theories for further investigation. One is that low-education parents are less likely to support their children attend and excel in school, even though they have similar expectations for the economic returns of schooling as more educated parents. This intergenerational trend may be more pronounced in Muslim-majority regions, where many parents have low levels of education.

According to Platas, a second possible explanation, particularly in Muslim-majority areas, is that some Muslims believe secular government schools are Christian-oriented. As was the case during the colonial era, they might be worried that attending these schools would jeopardize their religious identity and practice of their religion.

Based on her study in 17 Sub-Saharan African countries, Kansas State University sociology professor Nicolette D. Manglos-Weber discovered that "religious identification forms the chances of completing primary school."

"At both the national and local levels," she writes, "there is an affiliation between Christian groups and the state, which can prevent some from seeing state-sponsored schools as legitimate."

As a result, Muslims do not support state-sponsored education for their children to the same extent that Christians do, opting to send them to Islamic religious schools instead. Manglos-Weber adds that Muslim attendance is much lower in countries where religion is taught in government primary schools. She sees the alleged lack of legitimacy as a "legacy of the historical ties between Christian missionization and the colonial project."

A major problem for African countries is that their populations are increasingly growing as their governments struggle to allocate money for universal education. In Ivory Coast, for example, anthropologist Robert Launay contends that a post-independence economic boom benefited those

who had been educated during the colonial period and persuaded many Muslim parents of the economic benefits of state schooling. He laments, however, that "as the economy contracted, the population continued to grow, so that it would have been sufficient to continue an ambitious policy of building schools and recruiting teachers simply to preserve the standard of universal state education." In the face of mounting debts, Côte d'Ivoire was forced by the international community to implement a structural adjustment strategy, especially a reduction in government expenditure. Expanding the education system was out of the question under such constraints.

To summarize, scholars are still investigating the causes of educational achievement disparities between Muslims and Christians in Sub-Saharan Africa. The gaps tend to be caused in part by historical events, especially Christian missionary activity and colonial policy. a variety of modern economic, social, cultural, and religious factors may also play a role.

6.8. DIFFERENCE BETWEEN RELIGIOUS EDUCATION, THEOLOGY, AND RELIGION

Many people are fascinated by the topic of religion, and there are numerous approaches to it. There are many distinct approaches that use different techniques and pose opposing questions, as we can see in our comparison of Religious Education, Theology, and Religion Studies.

6.8.1. Religious Education

Religious education may take several forms, but it usually stems from within a specific religious practice in order to teach members of that tradition more about it. a Muslim child, for example, will attend a school where he learns about Islamic beliefs and how to recite the Qur'an. Similarly, a Jewish boy can enroll in a class to learn to read the Torah, just as Hindu boys learn to chant the Vedas. Religious education is frequently taught in these settings by a teacher who is a member of the religious faith, such as a guru or a rabbi. These teachers would explain the content of the religious practice to the students in order to instill the faith in them more profoundly and to help them better understand their own religion.

This type of education distinguishes its participants from other classes. For example, when a Christian is taught about Christianity by Christians, she is also learning how she differs from non-Christians. Even if other world religions are studied in this space, it is not usually to engage other traditions

with a value-free orientation. Learning about other practices within religious education can be accomplished in a variety of ways. In the one side, it can be done to educate and inform a student about the views of others, common values, and to foster harmony and inter-religious dialogue.

Figure 6.6. Less compassionate methods of teaching religions within religious education include including criticisms of other religions, improving students' ability to defend their own faith in conversations with non-believers, and working as effective missionaries.

6.8.2. Theology

Theology, derived from the Greek theos (god) and logos (study), typically refers to philosophical observations on the essence of the divine, implying that theologians, like Religious Education teachers, are typically profoundly rooted within a particular religious tradition.

Thus, theologians speculate within the confines of their tradition's doctrines. It is frequently about justifying their religious values and practices. a Christian theologian, for example, will undoubtedly be confronted with the "issue of evil," which asks, "If God loves us and is all-powerful and all-good, why is there evil and misery in the world?" Importantly, questions like these that interest theologians are focused on assumptions that other disciplines, such as Religion Studies, do not share. The presence of God and the fact that this God embodies the characteristics of this particular theologian's religious tradition are implicit in such a query. Theology's logic is therefore derived from doctrines as well as the faith demands of a particular religious practice. The Christian theologian will consider whether there are many gods or only one, but he is very unlikely to conclude that there are many gods. This is due to the fact that his religious heritage dictates the conclusions he can reach, and any conclusions that seem to contradict the fundamental tenets of his

religion are typically dismissed. If he does not deny such inconsistencies, he risks being labelled a heretic by those in his tradition, facing ridicule, excommunication, or even death in certain cases. Apologetics is a branch of theology in which theologians or apologists tend to use justification to justify their faith and critique the worldviews of others.

6.8.3. Religion Studies

Religious research is different from religious education and theology. The most important difference is that scholars and students of this subject tend to explore all aspects of religion with a worthless orientation, as long as the subject itself strives to be objective. Those who teach discipline to others must maintain a healthy level of neutrality.

It is important for religious scholars to agree that objectivity is an ideal that can be difficult to achieve because they themselves are rooted in the religious, cultural, and social conditions and experiences that influence their views. However, objectivity remains an ideal choice for religious scholars and students, who are qualified to maintain a high level of objective knowledge and reflection. These attitudes are important in the study of religion because, as Rita Gross pointed out, religion is made up of "emotional structures that directly affect people's lives," which means that religion is made up of "direct influences." The emotional system of the people. "The life of the people," which means that religion is made up of "an emotional system that directly affects the lives of the people."

"Academic research on religion also appears to be a threat, in part because we often fail to distinguish between disciplines in our culture. Studies and religious practice as personal practice." Thus, academic research on faith challenges the religious values of a person, not other disciplines. "

Gross's statement makes sense, because engaging in religious research will definitely change views and opinions on religion. Although this is not unique to this approach (after all, no discipline should be just a compilation and accumulation of facts, and no discipline should change one's opinion on the subject under study), it seems to be more extreme than what people find in other areas. Religious studies can destroy students' precious religious beliefs or their allegiance to specific religious traditions. it is possible, it is not always so. Many people believe that religious studies will help them better understand their beliefs and even affect their attitudes towards religion.

Religious studies, regardless of their answers, are different from religious education and theology because they have little interest in defending specific

religious practices, criticizing religious practices, or making philosophical answers to doctrinal questions.

Maintaining empathy is another requirement of religious studies. This means that scholars or students must strive to gain insight into the religious reality of a person and/or culture, rather than refuting or denigrating it. The scholar does not have to admit that this fact is valid (he may think it is only fiction, or he may think it is true), but he may stop doubting while conducting research. It is important for scholars and students to try to understand the religious worldview, because many people believe that the worldview is true. These worldviews are also far from trivial, because they have a major impact on a person's behavior.

Religious studies are different from theology because the latter can often be used as apologetics to argue against or verify other religious and non-religious traditions. For religious students, the method of apologizing is undesirable, because wielding an ideological axe to another worldview or tradition will increase the possibility of people misunderstanding the beliefs of others and distorting cartoons. This does not help the development of consciousness. Even if religious scholars do not believe in religious practice, they will regard it as true because it is the best way to generate information about religious phenomena. Religious education and theology aim to preserve a single religious tradition, while religious scholars do not, and are willing to accept inferences from conclusions that may contradict their assumptions and prejudices. Although theologians may reason and draw conclusions contrary to their previous theological beliefs, this is unlikely to contradict the basic principles of their religion. Religious research is a science, so the main focus is on generating information that can be falsified rather than preserving knowledge or practice. Religious research provides a secular forum for students and scholars from different ideological backgrounds to discuss and explore religious topics to better understand the behavior and beliefs of religious people. Religious education and theology students strive to understand beliefs, especially their own beliefs, but this usually does not happen in a culturally or politically diverse classroom or academic environment. Unless there are specific circumstances in which a Christian theologian/apologist is in formal contact with a theologian/apologist of another religion, they are usually a Christian theologian who interacts with a Christian theologian or a Muslim theologian who interacts with a Muslim theologian.

6.9. FUTURE PROSPECTS FOR RELIGIOUS EDUCATION

In countries with many or more believers of the above-mentioned religious traditions, in some cases, there are more than 70 different religions and denominations. Among the colleges and universities with religious beliefs recognized by 741 in the United States, it is decided to establish a policy Based on the principles of freedom of fairness, tolerance and respect for diversity issues. First, different religious groups must have the opportunity to learn from each other so that they can live a more integrated life and avoid the fear, intolerance, and ignorance that ignorance brings. Religious education will help cultivate empathy across religions and cultures. This is consistent with the basic principles of the American and Canadian Association for Religious Education (founded in 1903), the methodology used in the British religious education curriculum since around 1975, and the new consensus view of the United States. The writings of Warren Nord, Charles Haynes and others. It is possible that in the first 25 years of the 21st century, religious education in public schools will eventually be integrated into the Western pluralistic liberal democratic society. However, this can lead to more and more people establishing their own personal religious beliefs, picking and choosing from a hodgepodge of different religions; This phenomenon has been observed in some participants who are exposed to the religious education methods of world beliefs. It can also illustrate the dangerous divergence between liberal and fundamentalist attitudes toward religious education. Second, religions and religious groups clearly have the right to raise their children with their own beliefs through religious education, but this does not include the right to restrict their religious freedom when they grow up. This shows that as long as children are not inculcated and exposed to other religious and non-religious worldviews at some point in the educational process, complementary schools and religious schools can continue to have a place in the pluralistic secular community. Third, a pluralistic liberal culture should not favor one religious ideology over another, or prefer religious beliefs to non-religious worldviews. This shows that it is no longer reasonable to teach existing religions through religious education in multi-track communities, and that this approach, like the requirement of regular collective and non-sectarian worship in all British public schools, may gradually wane. . He also questioned the continued funding of religious schools in western states, although partial funding is reasonable when religious schools provide general education and religious education.

Life-Long Learning and Knowledge Society

CONTENTS

7.1. INTRODUCTION

Our world is changing so fast that if we don't continue to expand and adapt, we will soon be left behind. The change and development of the environment require the continuous evolution of people, which leads to the need for lifelong learning in society. In other words, people need lifelong learning to keep up with global development, maintain professional and intellectual development, and strengthen personal skills in various fields. In modern life, the lifelong learning process is very important to people's lives and has become a research topic that needs in-depth investigation. The main objective of this chapter is to examine lifelong learning methods from multiple perspectives. The purpose of this chapter is to analyze the historical development process, the field of implementation, the placement in the education plan, the ability, and the importance of lifelong learning to human life. Education is an important part of any individual's life in the modern world so that they can lead a competent life. In addition, education is widely regarded as a leading ideology, which encourages and paves the way for the development of all aspects of society. This chapter aims to outline the main benefits of lifelong learning.

7.2. LEARNING AND INDIGENOUS KNOWLEDGE

Learning involves continuous activities of exploring, participating, and participating in the surrounding world. We have done this from the moment we were born, in the classroom, outside those walls, and throughout our lives. Everyone, regardless of skills or experience, has the ability to learn. In fact, the brain is made up of learning experiences. Therefore, it is important to understand that our capabilities are not built, but are constantly evolving. Lifelong learning should be seen as the cornerstone of successful education, a vibrant culture, and a meaningful and fulfilling life.

Researchers, teachers, policy makers, and parents have traditionally evaluated learning progress based on the amount of information that students receive. Today, people recognize that consistency of information is as important as quantity.

There was a time when learning was considered a linear phase, a process that spanned different ages and stages. Researchers and educators are now working together to experiment with growth, development, and learning as a more complex method. Neurological, psychological, social and cultural factors can affect it.

Figure 7.1. Learning is adaptive in the sense that we develop new knowledge and abilities on top of what we already know.

Source: https://th.bing.com/th/id/R2b24dc81ee4bfd79b099d12ae659e6 da?rik=021%2fI4l8cSQiJg&riu=http%3a%2f%2fknowledgesculpting. com%2fmain%2fwp-content%2fuploads%2f2015%2f01%2fHiRes.jpg&ehk= uq7x9Mc9TwTIYFUSFJPkjupj4GQkYi%2brPinCveDAO8M%3d&risl=&pid =ImgRaw.

In addition, research has shown that when learning experiences are not present, the changes in the brain that underpin learning do not occur. We learn better when we act on, think about, and participate in the environment. Learning that is primarily focused on the transmission of information must be replaced with an emphasis on the active creation of knowledge. This entails meaningful work with a necessary depth of research that assesses students' deep understanding rather than factual memory. The job has an authenticity to it, as if what is being done in the classroom is actual work that "reflects the living realities of the discipline being taught." When students and teachers raise guiding questions, problems, or tasks that experts in the field would recognize as important, they may collaborate and learn from experts to develop meaningful, sophisticated, and effective responses and learning performances.

7.2.1. Learning Recognizes the Role of Indigenous Knowledge

This theory represents the recognition that Indigenous peoples possess a vast store of knowledge, even though this knowledge has not always been accepted by post-industrial Euro-centric cultures (Battiste, 2005). It also acknowledges that Indigenous experience leads to non-Indigenous understandings in the world. For example, educators are increasingly realizing that the First Peoples Principles of Learning reflect a highly successful approach to education that, among other things, promotes deep learning, inclusivity, and responsiveness to the needs of learner.

7.2.2. Indigenous Knowledge (IK) as a Complex Information System

IK can be generally described as complex information systems formed over time by a specific people in a specific area and passed down from generation to generation. It involves ecological, science, and agricultural expertise, as well as teaching and learning processes. It also involves both traditional and contemporary Indigenous knowledge as Indigenous knowledge grows and evolves. Since Indigenous knowledge is often referred to as "traditional knowledge," some people consider it as static knowledge focused solely on the past. It is, rather, "an adaptable, dynamic structure based on skills, abilities, and problem-solving strategies that evolve over time depending on environmental conditions" (Battiste, 2005). The body of IK cannot be summed up in the same way as the body of information of any other culture can. It is vast and, depending on the context, is often related to particular geographical areas.

It acknowledges that Indigenous communities have a robust and broad knowledge base that has historically been overlooked or denigrated (often as part of colonial policies); it encourages Indigenous learners to see aspects of who they are expressed around them (often a required condition for the success of almost all learners); and it helps non-Indigenous learners grow. Integrating conventional Indigenous perspectives on teaching and learning can also be highly helpful in establishing a more responsive education system for all students.

Figure 7.2. The incorporation of non-appropriated Indigenous knowledge (in the form of curriculum, materials, pedagogy, and so on) into schools serves many purposes.

Source: https://th.bing.com/th/id/R6de6d3c0e90eb77ae60e0f4040932553?rik=U7I4J%2bft6x9p2g&riu=http%3a%2f%2fdialognews.ca%2fwp-content%2fuploads%2f2018%2f04%2fIndigenousClasses_Diagram_WEB-1198x1198.jpg&ehk=ed%2bz2mCb%2bSokvox%2fTE5yyUzUTEKY5mMAqtWzHEXe4n4%3d&risl=&pid=ImgRaw.

7.2.3. Relation to Other Education Theory

Constructivism believes that there is no single objective truth that all students aspire to know and recognize. Instead, students understand the universe through interaction with the universe (von Glasersfeld, 2008). In light of this, it is clear that there are many ways to understand information. Although most societies value certain forms of information over others, there are reasons to believe that value can be found in the knowledge systems of different cultures (Jegede, 1995).

Successful educational experiences help to express students 'pre-existing conceptual understandings and use them to help build bridges to new understandings, rather than criticizing students' experiences if

their experiences seem to be in line with the paradigm advocated in the environment from the classroom. Contradictory (Aikenhead & Jegede, nd). According to Jegede (1995), the student's cultural knowledge, even if it appears to conflict with other concepts taught, must be understood and, in many cases, can be used to help students grasp concepts derived from other cultural worldviews. However, it is important not to regard what is taught in formal "western" history education as the pinnacle of learning. Allowing a different view of the world will help to better understand the complexity of science.
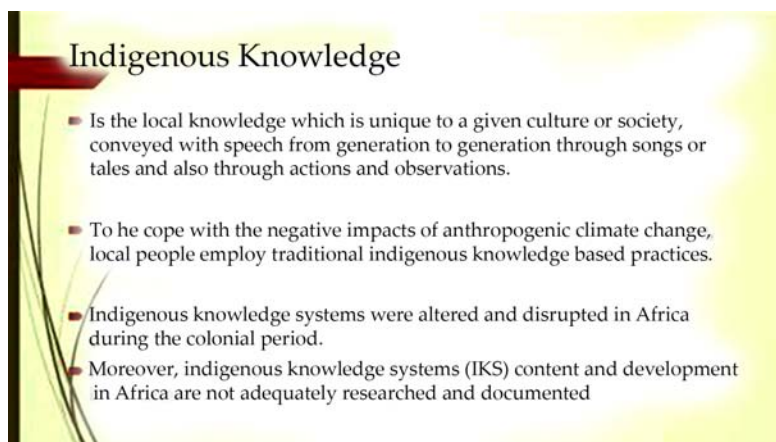
Figure 7.3. Integration of Indigenous Knowledge with ICTs.

The following are the implications for the classroom and school:

- Educators' ability to see themselves as learners and aspire to build their own understandings first.
- Recognizing that learning about (unappropriated) Indigenous knowledge and experiences benefits all learners.
- Examining who has had their expertise and voice respected in the educational system.
- Recognizing that educational programs are not value-neutral. What is taught and how it is taught, on the other hand, represents cultural values. Helping students understand this can aid them in navigating different cultural beliefs. Including Indigenous content and/or experiences in all curricular fields in a meaningful way (without appropriation).

- Recognizing the importance of Indigenous knowledge in particular contexts. Not only in Canada, but also in British Columbia, there is a wide variety of First Peoples. As a result, it is essential to consider that teaching tools that are acceptable and important in one community may not be appropriate in another community or school district.

- Begin at the local level. When deciding on material for the school or classroom, begin by contacting any local First Nations groups or Aboriginal organizations. Some may be able to assist in providing necessary services.

- Recognizing the indigenous populations in the region can be important tools. This can be accomplished by establishing relationships with the local community or with organizations representing First Nations, Metis, or Inuit people.

- Making sure that Indigenous experience is not trivialized in the classroom by converting profoundly significant cultural traditions into "arts and crafts." Instead, it may be more meaningful to assist learners in understanding cultural traditions and learning about them in an authentic environment.

7.3. WHAT IS LIFELONG LEARNING?

Learning is an essential part of our lives. Learning gives us strength, and it continues throughout our lives. One of the most common learning approaches is lifelong learning, which focuses on all facets of a person's life, from birth to death. Of course, we all have an inherent need to learn in order to adapt, enrich, and fulfil our lives. The definition of lifelong learning refers to a collection of values and principles concerning the role of continuous acquisition, incorporation, and implementation of new knowledge during one's lifetime, as well as the practices and processes that place professionals to be important, effective, and engaged in their career.

7.3.1. Lifelong Learning; Why Do We Need It?

Nowadays, more than ever, there is a pull to Lifelong learning (LLL) to remain young and sharp mentally. It is important to remember that LLL can take several different forms and does not have to be what we imagine when we think of conventional learning classroom environments. However, one thing is undeniable: LLL is something we should all be doing and we owe it to ourselves to continue learning throughout our lives (Eggelmeyer, 2010).

Figure 7.4. Lifelong learning (LLL) assists people in achieving other goals, such as being more active in public life, living a healthier lifestyle, and improving their health and well-being.

Lifelong learning also helps society by lowering crime and promoting community involvement (Dunn, E., 2003). Globalization and the expansion of the fast-changing information economy require people to upgrade their skills in their adult lives in order to cope with modern life, both at work and in their personal lives. In today's ever-changing technical world, there is an increasingly essential fundamental skill: the ability to learn and adapt to the required new skills and training (OECD, 2007). This section aims to clarify why we need LLL by providing an account of what we accomplish by learning and explaining why we need to learn for a lifetime.

LLL is an ongoing process that encourages and empowers individuals to develop all of the awareness, ideals, skills, and understanding they will need throughout their lives and to apply them with trust, ingenuity, and enjoyment in all tasks, situations, and environments.

LLL is described as encompassing all measures put in place to provide opportunities for people to learn during their lives. It should therefore be a lifelong process of conscious continuous learning aimed at meeting both individual and community needs, which will not only grow individuals to become accountable to themselves and their families, but also recognize and participate actively at all levels of their societies (Abukari, 2004).

LLL is the method of learning and expanding knowledge, abilities, and dispositions over the course of one's life in order to promote well-being. It entails much more than taking an adult pottery class or sometimes reading

a nonfiction novel. It is about the choices we make and the challenges we solve in our daily lives. LLL may take several forms, from enrolling in a standardized, formal education program to debating whether to believe an infomercial's gimmick (Lamb, 2005).

We live in a world where people must be able to understand, perceive, and process various types of knowledge. As a result, it is important to consider and respect all modes of learning. People, societies, and the country's economy benefit from continuing education in the following ways:

- It provides individuals with the expertise, skills, beliefs, attitudes, and understanding they'll need in life as individuals, residents, and employers; and

- It makes communities more prosperous and creative, as workers develop and explore new abilities and ideas. Change is constant in the workplace in our knowledge-based economy and culture. People who embrace LLL, who regularly learn new skills and prepare for new challenges, will, on the other hand, cope better with the demands of workplace changes.

- It boosts the economy. The greater the level of potential in the economy, the more abilities, expertise, and ability that individuals acquire. a stronger economy ensures that people have the ability to earn more, live better, and contribute to the economic system (Canlearn, 2009).

Hildebrand (2008) identified five significant advantages for LLL, which are as follows:

- Improves mental acuity: Continuous learning helps to keep the mind sharp and boost memory as we grow older. It is well known that learning in general has positive effects on the brain. According to studies, people with a higher level of education are less likely to develop dementia as they age, and boosts self-assurance. When someone hasn't broken out of their routine in a while, hasn't taken on a new challenge, or hasn't really committed themselves to learning anything new, they may find the experience intimidating. This apprehension is easier to conquer with LLL. LLL assists in developing trust in one's ability to learn and exchange knowledge with others, as well as in one's own identity and what one has to give.

- Improves interpersonal skills: The ability to socialize will significantly enhance our interpersonal skills. We are engaged in

life when we are learning; we are engaged in those around us when we are learning. And when we share what we know, we help others learn while also strengthening our bonds.

- Enhances job opportunities: Anyone who wants to take their career to the next level will need to have LLL as part of the kit. Learning not only improves our existing skills, but it also allows us to learn a new skill or trade, increasing our chances of advancement in our careers. Improves communication skills Learning usually makes use of the skills of reading, listening, and writing, all of which are essential for communication. Improving these skills allows us to write a business letter, compile a marketing report, make a department presentation, or even meet with the company president one-on-one.

We are all born with an ability to learn. To reap the many benefits of this desire, we must reflect on it and cultivate it. From improved quality of life to financial benefits to assisting us in adapting to this wild and unpredictable world we live in, we must accept the many benefits of LLL and make the most of the limited time we have on this planet (Eggelmeyer, 2010).

The learning society is a vision of a society in which there are known opportunities for learning for everyone, no matter where they live or how old they may be (Green, 2002). The rising rate of technological change in the information economy necessitates the need for a versatile and adaptable workforce willing to reskill and retrain to meet the economy's skill requirements. LLL encourages people to participate actively in society (Dunn, 2003). Mascle (2007) enumerates five significant advantages for LLL, which are as follows:

- The first is the promise of a larger salary. Smart employees who keep up with the new information and technology are given job promotions. It makes perfect sense to refresh and retrain for the workplace.
- The second benefit is increased self-esteem as a result of reaching for new horizons, accepting difficult tasks, and reaching a whole new stage. New learning isn't simple, but the sense of accomplishment is palpable.
- The third element is the autonomy provided to adult learners. Adult classmates exchange thoughts and teach one another. Instead of a graded test, assignments can culminate in a group project or program. Facts must be memorized at a minimum; answers are

not absolute. True, in some studies, exactness counts and tests are needed. However, a fast Internet search revealed parallels to the application of adult education ideas in highly regimented disciplines such as nursing and medicine. Preparing for state exams did not prohibit imaginative instruction in which students' opinions are valued and acted upon. Traditional approaches can be combined with adult learning styles.

- The fourth trend is a transition in education to a 24/7 model and long-distance or online methods. Using a machine instead of a classroom allows you to sit at home and study in your robe. Earn a degree without ever setting foot on a college campus. With time and space limitations eliminated, anyone who really wishes to learn may do so. Furthermore, certain class enrollments are available, with start dates to be determined at our leisure.

- Making scholarship a routine is number five. Education becomes second nature; it is as much a part of who we are as it is of what we do. People are living longer lives and preserving good health.

LLL is about giving people a second chance to improve their basic skills while also creating more advanced learning opportunities (European Commission, 2007). Nordstrom and his son (2006) list the top ten advantages of LLL as follows:

- LLL leads to a fulfilling life of self-actualization. Nordstrom concludes that we can broaden our consciousness, accept self-fulfillment, and genuinely build an exciting multidimensional life through academic learning, educational adventure travel, and a renewed sense of volunteerism.

- LLL assists us in making new friends and developing meaningful relationships. LLL helps older adults to meet new people, form friendships and relationships with others, and maintain an active social life. LLL is a fantastic way to stay in contact with strangers, make new friends, and appreciate life in the company of people who are genuinely enjoying the excitement of our later years.

- LLL keeps us engaged as active members of society. We participate in educational activities, travel all over the world, and contribute to society through positive community participation. We are not a burden on society; rather, we are a tremendous asset.

- LLL assists us in finding meaning in our lives. According to Nordstrom, looking back on our lives can be daunting at times,

but LLL provides us with real insight and allows us to find true significance in the hills and valleys of our history.

- LLL assists us in adapting to transition. Society is in a constant state of change. LLL allows us to keep up with societal changes, especially technological ones. a learning environment with our peers not only allows us to keep up with change, but it also makes it enjoyable.

- LLL leads to a better planet. Older learners can give back to their communities and the world by participating in LLL's community service component. We've spent 30, 40, or more years engaging with the universe, and what we've learned during that period can be turned into real meaning for the betterment of society, according to Nordstrom. Our knowledge, experience, and insight are all of tangible value to the world around us.

- LLL broadens our knowledge. LLL allows us to bring our lives into context. It improves our comprehension of past successes and defeats, as well as our understanding of ourselves. We gain a better understanding of the wisdom that can come with age.

- LLL fosters an inquisitive, hungry mind. The older students learn about history, current affairs, politics, and other countries' cultures, the more they want to learn. Our ability to learn keeps us alive, and we are always searching for something to feed our hungry minds.

- LLL broadens one's horizons. The free exchange of ideas and perspectives among older learners is an essential component of LLL. Listening to or participating in stimulating conversations allows us to see the other side of an issue. The give-and-take broadens our minds and elevates us to a higher degree of enlightenment.

- LLL promotes the complete development of natural abilities. We all have inherent talents that we were born with. We will have the ability to completely explore and grow these abilities once we are no longer working full-time. According to continuous learning, there is a growing need for more versatile educational environments, which is being increasingly recognized as a requirement for almost everyone in our rapidly evolving and increasingly global society (Chen, 2003). We must all be lifelong learners in the twenty-first century. Our world is evolving at such

a rapid pace that if we do not continue to expand and evolve, we will quickly fall behind. We must constantly sharpen and update our skills in order to maintain a competitive advantage in everything we do (Eggelmeyer, 2010).

As previously mentioned, there are various assumptions that accompany LLL. The most important advantages of LLL are as follows: The first advantage is that it assists us in adapting to transition. a lifelong learner can remain updated and mindful of developments in areas such as technology, news and political trends, or finance and money issues. Our children adapt and develop, and they seem to thrive on keeping current with technology. Lifelong learners search for ways to adopt emerging innovations. a larger paycheck is a second advantage of LLL. Promotions are provided to workers who are well-versed and trained in their respective fields. Every day, new jobs and roles are established. New job opportunities arise on a regular basis. A viable candidate or employee is one who already has the required certifications and diplomas.

A lifelong learner remains current in their field so that when opportunities arise, they can react quickly. Finally, one of the most significant advantages of LLL is that it enriches and fulfils one's life. People who make continuing education a habit will look forward to productive and fulfilling lives rather than 20+ years of sitting around and watching life pass them by. We are all involved in different things. A lifelong learner takes advantage of opportunities to delve further into subjects that interest them. As a consequence, there could be less tension on the body, at home, or in the marriage.

7.3.2. The Importance of Lifelong Learning

The process of acquiring knowledge and developing new skills during your life is referred to as lifelong learning. Many people continue their education for personal growth and satisfaction, while others see it as an important step toward career advancement.
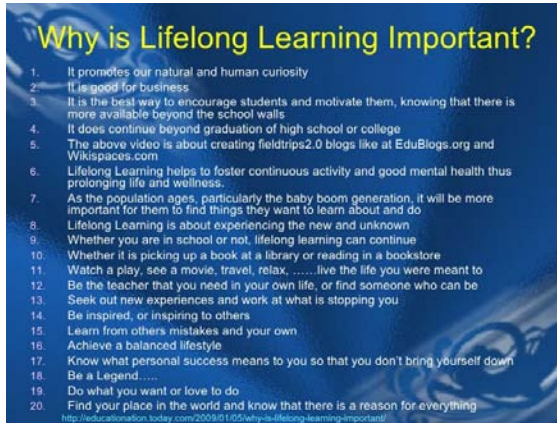
Figure 7.5. Importance of Lifelong Learning.

Source: https://image.slidesharecdn.com/lifelonglearninglatestversion-120601223040-phpapp01/95/lifelonglearning-latest-version-4-728.jpg?cb=1338589907.

The business world is constantly changing, with industries and employment developing at a rapid pace. Job descriptions evolve, and skill sets that were once required for a specific job can no longer be sufficient. Employees must keep up with the fast-paced nature of their business. It is not shocking that many people are concerned about retaining their jobs or whether there will be enough jobs in the future. This concern can be due to the two factors mentioned below.

1. *Artificial Intelligence and Automation*

The era of automation and artificial intelligence (AI) has arrived. Although it has a number of benefits, it also has some disadvantages. It, for example, threatens blue-collar workers who perform repetitive tasks and may also affect white-collar workers in information industries.

Figure 7.6. Artificial Intelligence and the Importance of Lifelong Learning.

Source: https://corporatefinanceinstitute.com/resources/elearning/the-impor-tance-of-lifelong-learning/.

2. *The Growth of the Gig Economy*

The gig economy is changing the way of recruiting staff and adding to employees' concerns about their future jobs.

Figure 7.7. Employers prefer to hire independent staff on a contract basis rather than full-time.

Source: https://corporatefinanceinstitute.com/resources/elearning/the-impor-tance-of-lifelong-learning/.

The fear of losing a job in the future affects all sectors, which explains why many people believe it is important to keep improving their skills in order to adjust to changes in the workplace.

7.3.3. What Are the Benefits of Lifelong Learning?

If you're doing it to improve your skills or advance your career, lifelong learning will benefit not just your professional life but also your personal growth. Concentrate about what you want to do in the future because your education would have a significant effect on your career.

The following are some of the advantages of lifelong learning:

1. It encourages you to keep your career

It is beneficial to stay current on business trends and innovations because it demonstrates to your boss that you are informed about your job and can adjust to changes. You can attend workshops and conferences, subscribe to email newsletters from industry groups, and broaden your network to stay up to date on industry news.

2. It keeps you motivated

Having a passion for your profession will make you feel more secure in your abilities. If you find yourself losing interest in what you do, learning something new will rekindle your spirit and re-energize you to follow your career goals.
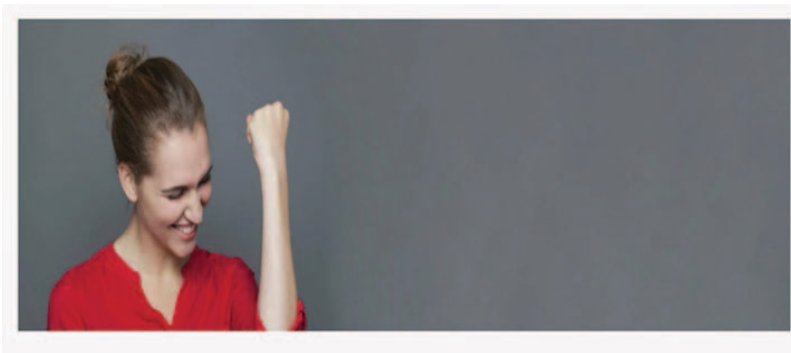
Figure 7.8. Employee motivation.

Source: https://cdn.corporatefinanceinstitute.com/assets/motivation.jpeg.

Because of their ever-changing work obligations, many people find themselves stressed out or in a rut after a few months or a few years on the job. Motivate yourself by honing your existing skills or mastering new ones!

3. It contributes to a higher quality of life

The advantages of lifelong learning extend beyond career development. It will assist you in comprehending how the world functions. It will assist you in realizing your passions and increasing your imagination. Whatever your interests are, it is one way to live a better life. Learning is a never-ending operation.

Figure 7.9. People need lifelong learning to advance their skills and remain active in a constantly changing work environment.

Source: https://cdn.corporatefinanceinstitute.com/assets/better-life.jpeg.

Find a way to incorporate at least one of them into your life for career development, whether it's returning to university, taking online classes, or attending industry-specific seminars and workshops.

Lifelong learning will help us achieve personal fulfilment and happiness, whether we are following personal interests and passions or professional goals. It acknowledges that humans have an intrinsic ability to discover, learn, and develop, and it encourages us to enhance our own quality of life and sense of self-worth by making reference to the ideas and aspirations that motivate us.

7.4. LIFELONG LEARNING IN KNOWLEDGE SOCIETY

Today, the concentration of education is moving from "teaching" to "learning." Faculty functions are shifting from lecturing to primarily being "designers of learning strategies and environments" (Barr and Tagg, 1995, cited in Fink, 2003). Brookfield (1985) contends that teachers' task is to "facilitate" knowledge acquisition rather than "transmit" it, and the NRC (2000) suggests that the purpose of education move from thorough coverage of subject matter to assisting students in developing their own analytical resources and learning strategies. The information revolves around this single, most valuable ability that will motivate you for the rest of your life. So, the center of this section is how it should be one of the highest priorities, especially in an information society. The section then delves into the philosophy of lifelong learning, reviewing principles and theories of lifelong learning and stressing the importance of lifelong learning in an information society.

7.4.1. Approaches to 'Lifelong Learning'

According to a way of thinking about lifelong learning, it is about improving the skills and abilities necessary to improve general abilities and specific success in the work environment. The skills and abilities learned through lifelong learning programs are very important for employees to successfully respond to specific job roles and their ability to transform general and specific skills and abilities into new tasks. According to this report, a more educated and qualified population will lead to a more advanced and more competitive economy. However, by advocating the importance of lifelong learning for everyone, not just the economic needs, there are more gains. As Smethurst pointed out, statistics do not indicate that to excel in life, the world, and history, one must not only have intelligence, but also personality, spiritual freedom, and spiritual autonomy (1995: 33). Many countries support plans to promote this view. OECD members insist that their potential residents must possess the skills of a "knowledge economy" (OECD 1992). These include a broad and comprehensive base of information content and cognitive skills, such as communication, computing and computer literacy, research skills and 'learning to learn', team building and teamwork, interpersonal skills, judgment and discrimination, imagination and creativity. The government agrees that policies should be developed and implemented to develop these skills and expand awareness. The purpose of such initiatives is to influence

actions at all levels and departments of education, while also providing a comprehensive and multifaceted approach to providing people with lifelong learning opportunities. The second method is the economic principles of lifelong learning, which is based on two assumptions: "lifelong learning" is a means to an end; the goal of lifelong learning is finance. This strategy has now been re-evaluated: it only gives a narrow description of the need for "lifelong learning." Another view is that lifelong learning is beneficial in itself. Its purpose is to allow those involved to "travel with a different perspective" rather than "reach anywhere" (Peters, 1965).

In this way, people will fly with a broader, richer, and higher vision. In fact, we can argue that humans should seek such breakthroughs from themselves: see Kant: Humans have the responsibility to develop his natural forces (spirit, mind, and body) as the method of all people. Possible end types. Man promises that he (a kind of wisdom) will not let his natural tendencies and abilities (his reason will use one day) not be used, nor will he let them rust (1964, cited in Bailey 1988: 123) . People's worldview and logical decision-making ability can be continuously strengthened and changed through the educational opportunities and cognitive achievements produced by lifelong learning. Community groups take this concept seriously, clarifying and encouraging alternative versions, styles and models of lifelong learning. In addition to traditional organizations and institutions that provide lifelong learning opportunities, there is also a trend to provide lifelong learning opportunities through the development and expansion of some community initiatives. The community is understood as an institution and platform for lifelong learning, because people recognize that people who participate in lifelong learning have various additional opportunities from which they can create a model, useful and rich life improvement activities (White, 1982).

Lifelong learning helps people to re-recognize things that they have put aside or that they have always wanted to continue but cannot achieve; Try activities and goals that you previously thought were beyond your time or ability. or focus on expanding trying to master and dominate some of the latest universes His horizon of knowledge. On the other hand, lifelong learning is not limited to those who have completed formal or institutional education. As human beings and citizens in participatory democracy and active promoters of economic progress, the expansion of cognitive capacities and the acquisition of abilities and skills will occur in a person's life, which is an important part of their growth and development. The health of individuals and communities is ensured and promoted by making these

practices and the resources to keep them available to as many advocates as possible. Smethurst put it succinctly: Is education a public good or a private good? The correct answer is neither: they are both. Some education is to a large extent a kind of public goods, because it is good for the whole society and individuals. Similarly, while some education benefits the society, it also brings huge benefits to individual students. However, most education lies between these two extremes, which makes us want to influence the amount and form of education provided and required, not only because society is closely related to the results, but also because it confers personal benefits in addition to these social benefits (Smethurst 1995: 44).

Lifelong learning is a public product that benefits everyone in the society, not just a few. The third method believes that providing educational opportunities throughout a person's life is a prerequisite for informed and successful participation in a democratic society (Grace, 1994; McLaughlin, 1994; Smethurst, 1995). The same is true of health, medical care, public order and housing, all of which, together with education, constitute the infrastructure through which people can build, live, and formulate their own good life in a community. They are mutually supportive, tolerant and fair, and thus provide the necessary prerequisites for active participation in participatory democracy.

The concept of education as a public product has become the basis of "free and compulsory" education for all people in many countries; Advocates of education promoting social inclusion and a democratic society now often regard lifelong learning as a public good (see Riche without the Grass, Nordic Council of Ministers, 1995) We are not saying that education is like other "goods public," such as health and wellness programs.

7.4.2. Comprehensive Lifelong Learning Strategies

What are the tools that can help align learning environments and provide all people with access to high-quality learning opportunities that meet their needs at any time of day? The following are the overarching components of systematic lifelong learning strategies:

- Partnership working, not only between decision-making concentrations (such as local, national, and regional) but also between public bodies and education government agencies (educational institutions, universities, and so on.), the corporate sector and the civil societies, local associations, social work guidance services, and research centers, etc.

- Understanding of the need for learning in a knowledge-based society, which would necessitate redefining basic skills to incorporate emerging information and communication technologies, for example. Predictable labor market patterns should be included in studies.

- Adequate resourcing, which entails a significant rise in public and private spending in education. This entails not only significantly rising government budgets, but also ensuring the efficient use of existing resources and promoting new forms of investment. Human capital expenditure is crucial at all stages of the economic cycle; skills deficiencies and shortages will definitely coexist with unemployment.

- Making learning opportunities more visible, adding new provision, and eliminating barriers to entry, for example, by creating more local learning centers. In this context, special efforts are needed for various groups like ethnic minorities, people with disabilities, and rural communities.

- Creating a learning community by raising the profile of learning, both in terms of image and by offering rewards for those who are hesitant to learn.

- Striving for consistency through the implementation of quality management and success measures. In specific terms, criteria, guidelines, and processes for recognizing and rewarding accomplishments must be developed.

7.4.3. Suggested Action Plan for Instilling Lifelong Learning

An emphasis on learning is a key component in developing learning communities and achieving success in the field of lifelong learning. The newsletter emphasizes the need for a new systematic approach to the mutual recognition of certificates and the detection, evaluation and recognition of non-formal and informal learning in order to provide people with a personal learning path that is tailored to their needs and desires. . This approach should be based on enhanced cooperation and can be based on voluntary minimum standards of quality in education and training, thus promoting openness and mutual trust.

Provide knowledge, advice and treatment through the implementation of a "portfolio" system that allows people to demonstrate their skills and qualifications. As part of enhancing this dimension, a learning opportunities

internet portal is needed, which aims to connect learning opportunities with learners and make learning more accessible. As part of growth and innovation plans, banks and financial institutions that dedicate time and resources to promoting lifelong learning will be of great help. To complement this, investment bankers can help find venture capital funds specifically for human capital growth, such as facilitating learning opportunities for small and medium-sized businesses. Others may include bringing students and learning resources together, maintaining basic skills, and incorporating creative teaching methods.

7.4.4. Relevance of Lifelong Learning in Knowledge Society

A knowledge society is emerging and information and communication technologies are both catalysts and demands. In today's ICT-based society, awareness is a valuable asset. In this society, development, services, use and commerce are developing at an extremely fast pace. Employees must constantly adapt and acquire new skills to keep pace with innovation (knowledge): work and learning are inseparable. To keep up with changes at work, new information is created: tacit knowledge and explicit knowledge (encoded, operational knowledge) in the minds and hands of the workers. The definition of knowledge is moving from an empirical and theoretical knowledge to a more operational knowledge ("new knowledge"). Human capital is increasingly needed and workers are increasingly responsible for all aspects of their work. "The principles of the 'knowledge economy' and the 'knowledge worker' focus on information and knowledge as the core of economic growth and development, so the ability to generate and use information effectively is an important source of skills. Lots of people through the influence on the production process, consumption habits and economic structure, technological creativity and uncertainty have promoted the growth of the knowledge economy. Judging from recent growth results, the two are closely There is no information and communication technology, any innovation process Improvements may not be made and certain effects of ICTs cannot be felt in the context of changes in the innovation system" (OECD, 2000a). The economy Knowledge is mainly based on the application of technology and the use of ideas, rather than the use of raw materials. Conversion or exploitation of cheap labor. Information is being changed and implemented in innovative ways. The product cycle is shorter and the demand for creativity is greater. World trade is expanding, putting greater pressure on manufacturers to compete (World Bank, 2002b, p. Ix). Information economy personnel must continue to learn new skills, because

the changes are so fast. The company hopes that employees are eager and able to learn new skills in their careers.

To keep up with changes in the knowledge-intensive (knowledge) economy, workers must constantly adapt to new developments: they are in a lifelong learning stage. "In the old economy, the basic skills of industrial workers, bricklayers or bus drivers were quite stable. It is true that you may have applied these skills to various settings, such as various construction sites, but the learning aspects of your job are the learning part of the job is becoming increasingly important in the new economy ... consider your own job. For a large number of people, work and study overlap." (Tapscott, 1996, p. 198).

Knowledge was originally used to mean scientific knowledge in the knowledge economy. "However, due in part to the influence of information and communication technology, the definition of knowledge is expanding: no matter where the knowledge is processed, it can be accessed. Workers' knowledge can be coded in their heads or hands; tacit knowledge can become a commercially useful Assets." (WRR 2002, p. 22; author's translation). The widespread availability of ICT and the Internet often leads to the production of new information and attitudes towards knowledge. The definition of knowledge has evolved from pure theoretical knowledge (called "old knowledge") to more practical knowledge (called "new knowledge"). (2002, WRR) Long-term progress has led to structural changes in economic practice, with greater emphasis on specific human attributes, such as knowledge formation, while robots take over repetitive tasks. "The company needs a sufficient organizational structure, professional workforce and competent management staff to adjust and stay competitive in response to changing customer preferences and technological changes. These developments have had a significant impact on the work structure and the form of labor required. The most obvious manifestation is the increasing level of human capital in the OECD demographics and workforce, which is measured by education and indicates an increase in demand for more skilled and skilled workers." (OECD, 2001, p. 1. 102). Human capital is becoming more and more valuable, which allows employees to fulfill their job promises more flexibly. Thanks to the support of information and communication technology, they are increasingly responsible for all aspects of their work. This increases the "integrity" of work life. "More and more people find meaning in life through paid professional work. The explanation for this is that the nature of work is changing. Over time, a culture of 'entrepreneurship' of energetic professionals is emerging" (Beck, 1998). "These developments

have also had an impact on the way companies participate in the economy. Networking, collaboration and the flow of information within and outside the country have become increasingly important." (OECD, 2001). To keep up with demand and competition, creative companies and organizations must develop new operational experience in their fields: how to improve and provide new products and/or services.

The work of the learning company is unconventional and the working style of the professionals is unconventional. The organizational structures suitable for efficient, normal and large-scale performance (Taylor economy) are giving way to structures that allow production or High-quality, small-scale, personalized, scalable services (networked, new economy). These new organizational structures seek to meet the needs of individual demand-driven markets, expressed by organizational principles such as "just in time." The new system is designed to promote collaboration, versatility and efficiency. Information and communication technology (ICT) is universal and enables people to act as experts in multiple fields. ICTs also allow for versatility of time and location, facilitating teamwork.

Weert (2002) defines innovation as the driving force of a knowledge-intensive economy. Therefore, the economic focus is on knowledge work: new uses of existing knowledge and knowledge production. Information implementation and knowledge development are a natural part of modern Professionals employment. Modern professionals are knowledge workers who believe in lifelong learning. Information work is formulated in an unorthodox manner. The goal is to meet a demand-driven market, and work is organized around collaboration, versatility, and efficiency. Information and communication technology (ICT) is universal.

As a result, they need different skills than in Taylor's "old-fashioned" economy. "To work effectively in teams and collaborate with colleagues, social-communicative and social-normative skills and competences (soft skills or people skills) are required: communication skills, empathy, team player skills. Self-direction and autonomy necessitate professional effort, proactivity, versatility, and risk-taking" (WRR, 2002, p. 148). Another of these new qualifications is the ability to cope with a fast-changing professional climate. Lifelong working is synonymous with Lifelong Learning for the modern professional; the modern professional is a learning professional (Weert, 2004).

Table 7.1. Traditional Learning versus Lifelong Learning

Traditional Learning	Lifelong Learning
The teacher is the source of knowledge	Educators are guides to source of knowledge
It is teacher centered	It is learner centered
Learners receive knowledge from the teacher	People learn by doing
Learners work by themselves	People learn in groups and from each other
Tests are given to prevent progress until students have completely mastered a set of skills and to ration access to further learning	Assessment is used to guide learning strategies and identify pathways for future learning
All learners do the same thing	Educators develop individualized leaning plans
Teaching pedagogies are standardized	Teaching pedagogies are individualized
Teachers receive initial training plus ad hoc in service learning	Educators are lifelong learners. Initial training are on-going professional development are linked
"Good" leaners are identified are permitted to continue their education	People have access to leaning opportunities over a lifetime
Learning is at a group pace	Leaning is at a individual pace

The first question to be asked is: 'What is Learning?' Here, we believe that learning is the use and development of new operational information that guides our behavior (Go & van Weert, 2004). Learning is a social practice in which connections with the world (both human and nonhuman) are essential. According to the IFIP Focus Group Report (2004), "traditional education approaches are ill suited to providing people with the skills they need to succeed in an information economy." The conventional learning model varies significantly from lifelong learning approaches. Table 7.1, which emphasizes these distinctions, is adapted from a World Bank Lifelong Learning study (World Bank 2002b, p.xi). a paradigm shift from the 'acquisition view' to the 'constructivism view,' as suggested by Duffy, is needed (Table 7.2).

Table 7.2. Divergent Views of Learning

Parameter	Constructivism	Acquisition View
Learning is	Organic continual reorganization	Cumulative discovery (finding what is known)
Knowledge is	A construction	An acquisition
Coach-apprentice relation is	Mutual respect for views, ability to converse	Transfer of coach's expertise
Assessment is	Ability to use knowledge	Mastery of content

Lifelong learning occurs in a real-world environment where new information must be developed and implemented. In this real-world sense, learning is aimed at gaining operational skills in order to enhance one's performance as a professional or to become a beginning professional. Working as a professional can be divided into three stages (Simons, 2001):

- Relate: Working with knowledge, on-the-job learning, and making clear the tacit effects of learning;
- Create: Extending knowledge by, for example, conducting research, explicit learning;
- Donate: Putting one's own knowledge into motion, presenting, encouraging one's own knowledge, and contributing to the profession.

Professional development is not part of the regular schoolwork, so it necessitates extra effort. Universities should partner with business, industry, and other organizations in the field to develop and implement programs that will better prepare students for the complexities and dynamics of clinical practice (Go & van Weert, 2004). These new initiatives seek to provide learning environments that enable students to grow into beginning professionals by encouraging them to develop their knowledge and professional skills in a variety of learning environments. The implementation of modern competency-based programs necessitates the adoption of a new approach, which requires that the teacher establishes competencies and professional skills in relation to the curriculum (Witteman, 2001). Educational organizations will be forced to reconsider and renew their organizational structures in new ways. According to Buetner et al. (2004), "ICT becomes an important, but invisible, part of everyday personal productivity and professional practice." The curriculum is becoming more learner-centered and incorporates subject areas into real-world applications. Students, for example, can collaborate with community leaders to address local problems by accessing, analyzing, documenting, and presenting data using ITC tools.

Learners have free access to technology. They take more ownership over their own learning and evaluation. The organization has evolved into a hub of knowledge for the business community. Educational institutions would need to evolve as they adapt (Buetner et al. 2004):

- Vision;
- Learning and pedagogy philosophy;
- Growth plans and policies;
- Facilities and resources;
- Curriculum understanding;
- Professional development of institution staff;
- Communities;
- Assessment.

The Knowledge Society has an effect on our global climate, posing both opportunities and challenges to emerging and transition economies. "Tertiary education institutions play an important role in fostering knowledge-driven economic growth strategies and the creation of democratic, socially cohesive societies. Tertiary education contributes to the institutional regime's improvement by preparing knowledgeable and responsible practitioners for sound macroeconomic and public sector management."

"Tertiary education institutions must be able to respond effectively to evolving education and training needs, adapt to a rapidly shifting tertiary education environment, and adopt more versatile modes of organization and activity in order to successfully serve their educational, study, and informational roles in the twenty-first century" (WB, 2002a, p.23). "Developing and transition economies face more marginalization in a dynamic global information economy because their education and training frameworks do not provide learners with the requisite skills." To address the problem, policymakers must make significant changes. They must replace the information-based, teacher-directed, directive-based rote learning offered by a structured education system with a new style of learning that emphasizes developing, implementing, evaluating, and synthesizing knowledge, as well as participating in collaborative learning across the lifespan (World Bank, 2002b, p. ix).

It is important to take a practical approach to conceptualizing lifelong learning. This analysis examines the notion that an agreed 'essential' definition of the concept of 'lifelong learning' can be arrived at, then moves on to the search for such a definition, and then examines two of the most

widely-held views of 'lifelong education': one known as the 'maximalist' position, and the other that sees lifelong education as an extension of the deliberative process. We contend, from a post-empiricist viewpoint, that such searches are misguided and focused on a false interpretation of the essence of sciences and concepts, questioning the essentialism of the definitional approach and the claims to objectivity of the 'liberal education expanded' account of lifelong learning, and denying the relativism of the maximalist role. We assume a new approach should be taken. We assume that an objective referent can be found in the issues addressed by lifelong learning programs. There is more value in discussing the challenges, problems, and predicaments that have been attempted to be resolved by various policies of lifelong learning. We should first look at how, why, and in response to what pressures and problems different lifelong learning policies have been developed or are in use in education, and then determine whether such policies have been effective in solving those problems. This will help us accept that, just as there are a multitude of such problems, some of which are peculiar to specific countries, educational systems, or organizations, so there will be a major difference, not only in nature but also in degree of complexity and sophistication, in the type and scale of solutions offered to them.

There will be small and large-scale variations in the importance of certain strategies, the metrics for effectiveness, the expectations of performance, and the conditions and arguments that make some methods more fruitful than others, for the specific times and situations in which they are brought to bear and implemented. There is no lack of challenges, concerns, and questions that individual nations, organizations, and individuals must answer in order to determine what would best promote their wellbeing, how they should behave, what decisions they must make, and how they should try to shape their futures. Studying how to deal with the problems of economic growth, social inclusion, and personal development would allow people to find out how to change their own lives and the lives of their communities, and to pass on a better legacy to their descendants. According to Warnock (1978), this is the aim of all education.

7.4.5. The Importance of Lifelong Learning in the Workplace

Knowledge, industry dynamics, and innovative processes are being introduced at such a rapid rate that companies are struggling to keep up. Employers want workers who are up to date on product and business information. They must also have the requisite skills, abilities, and attitude

to succeed in their particular job position. When we speak about the skills gap in the industry, we concentrate on two main categories. The first is for recent high school or university graduates who are searching for their first job. There is a mismatch between the skills they are taught and the ones that employers look for in new hires. The second group consists of employees who have been in the workplace for a number of years. With the pace of market change, their skills gap is increasing year after year unless they aggressively learn new skills and technologies. This is where lifelong learning, everlasting learning, or cradle-to-grave education comes into play.
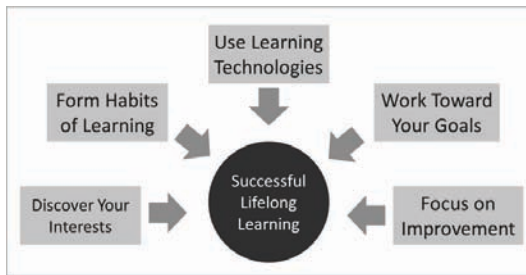
Figure 7.10. Lifelong learning will help close the skills gap between what students have historically learned in formal education and what employers and the job market need.

There is a renewed emphasis on the higher-level skills, competencies, and mentality required for the modern workplace. Lifelong learning also involves fostering and maintaining a positive attitude toward learning for professional and personal growth. Millennials, for example, have much higher career development aspirations. Employers must consider and reward this in order to prevent missing out on valuable skills in their workforce. As a result, there has been a seismic change in how businesses plan for and invest in training, education, and workforce growth.

7.4.6. How Does Lifelong Learning Address the Skills Gap?

The first point to make is that when we say 'learning,' we don't just mean sending the employees to a training course and hoping they learn something. While training can help with some aspects of a job, preparation and qualification provide workers with the skills, competencies, and attitude they need to excel in their jobs.

7.4.7. The Advantages of Fostering Learning in the Workplace

One thing to bear in mind is that advancement does not necessarily imply promotion. In most companies, higher-level positions are rare and difficult to come by. This can result in high turnover among employees who do not see any opportunities for advancement. You will inspire the employees to stay loyal and active by including training programs as part of their career path. Lifelong learning will also help you with your internal mobility plan. This, in turn, will help meet skill shortages, train tomorrow's leaders, and drive a virtuous talent cycle.

Employees must also be accountable for their own lifelong learning. They must be aware of emerging market dynamics and seek to develop their skills in order to align. This will give them a competitive advantage over other professionals and will allow them to stay employable throughout their careers.

7.5. THE FUTURE OF LIFELONG LEARNING

Every industry is undergoing transformational change. Because of the rising pace of transition, even recent graduates' skills could have lagged. Whether anyone got a degree five years ago, or even two years ago. It can be difficult to see how important their degree experience is to the demands of their current work.

A one-time certification, whether gained at university or elsewhere, would no longer be sufficient to support an employee's career. However, returning to university to learn new skills or upgrade existing ones is not a feasible or sustainable choice for the majority of staff.

It is important for HR and L&D roles to understand the role that consistent learning plays in enhancing their employees' skill set. In addition to helping them to succeed in their careers.

Employers must make learning and education affordable and open to all employees in order for lifelong learning to be effective. By using technology that allows for a "Netflix-Style" experience in L&D, the learning works with the employee's schedule, allowing them to learn on their own terms.

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INDEX

Indigenous Community based Education

The debates and discussions on culture and education today emphasized the urgency of providing education in their own culture and using indigenous languages to educate indigenous people. Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge, and traditional cultural expressions, as well as their scientific, technological, and cultural expressions, including the characteristics of human and genetic resources, seeds, medicines, animals and plants, oral tradition, literature, design, traditional sports and games, and visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property rights to the aforementioned cultural heritage, traditional knowledge, and traditional cultural expressions.

These new forms of indigenous education with cultural roots help indigenous children and youth explore ways to stay connected to their territories and create opportunities for them to think critically about the new challenges and threats facing their people. This helps to train a new generation of indigenous leaders who are closely related, ready to support their elders to protect indigenous rights, culture, and territories, and are willing to explore and propose exciting new methods to advance knowledge and practice, which still exist. Follow in the footsteps of our ancestors. Indigenous education is a local decision-making framework in food security, human and animal health, education, natural resource management, and other important economic and social activities. Since the colonial era, agricultural and social scientists have been aware of the existence of IC, but since the early 1980s, people's fair and true understanding of farmers' activities has spread rapidly. This information is contained in this book, divided into seven chapters. Chapter 1: Introduction to Indigenous Education; Chapter 2 provides an education framework based on indigenous communities for educators. Chapter 3: Community-Based Language Learning (CBLL) and Chapter 4: Education and Culture. Chapter 5 emphasizes indigenous peoples and identities. In addition, in Chapter 6, verified information on education and religion is provided. Finally, the book covers the vision of lifelong learning and knowledge society; this chapter aims to analyze the historical development process, implementation areas, placement in educational programs, abilities, and the importance of lifelong learning to human life.

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