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Final Project Bibliography

Dyer, C. (2016). Evolving approaches to educating children from nomadic communities.

PROSPECTS, 46(1), 39–54. <https://doi.org/10.1007/s11125-016-9381-6>

This article emphasizes the difficulties of integrating nomadic groups into the “Education For All” (EFA) movement in the era of the Sustainable Development Goals. For example, while nomadic groups are excellent at handling uncertainties, their skills and knowledge alone is not enough to integrate into ever expanding market economies. Therefore, it is important that access to formal education is given to these groups. The authors claim that focusing on meeting the learning needs of nomads will be more productive than the overemphasis on mobility. They provide case studies in Kenya, India, Afghanistan, and the sea nomads of Indonesia.

Gray, P. (2011). The Evolutionary Biology of Education: How our hunter-gatherer educative

instincts could form the basis for Education today. *Evolution: Education and Outreach*,

4(1), 28–40. <https://doi.org/10.1007/s12052-010-0306-1>

The purpose of the article is to describe education as a biological phenomenon and how an analysis of hunter-gatherer educational methodology is useful for modern education.

First, the authors seek to delineate between education and schooling. They define education as the transfer of “skills, knowledge, rituals, beliefs, lore, and values.” On the other hand, schooling is defined as a recent invention which is orchestrated by adults with

specific settings and procedures. They compared two educational environments: hunter-gatherer tribes and a modern democratic school. The authors claim that the ideal learning environment allows youth to have unlimited free time, socialization with people of varying ages, and access to all the tools they need to learn.

Ninkova, V. (2020). Perpetuating the myth of the “Wild Bushman”: Inclusive Multicultural Education for the omaheke ju|’hoansi in Namibia. *Comparative Education Review*, 64(2), 159–178. <https://doi.org/10.1086/708177>

This article seeks to illustrate the “challenges of multicultural education for severely marginalized groups and questions its applicability in a highly segregated society.” The authors use Namibia and the Ju|’hoan culture as a case study for this purpose. In 1993, three years after its independence, the government of Namibia adopted Education for All policy; furthermore, Namibia recognizes the San people (includes Ju|’hoan) as a marginalized community and seeks to close the education gap for them. However, the authors describe barriers to this goal which include socioeconomic standing, ill treatment, and linguistic and cultural alienation within school environments.