

Review Article

Integration of Higher Education and Endogenous Development in Staff, Students and Curricula Development Processes.

A Mwadiwa
Vaal University of Technology
South Africa

Abstract

Higher education in most developing countries, particularly on the African continent, suffers a major contradiction, where even though the populations in nearly all African countries are of mixed cultural backgrounds, the university curriculum content encompasses, predominantly, the modern western view. Accordingly efforts and experiences for staff, student and curriculum development incorporating research, teaching and learning capacities focus, primarily, on modern concepts, approaches and methodologies. Thus most development initiatives are consequently looking to modern western view to motivate individuals who have come to associate modern western schooling and school-type programmes with success and the non-modern western world views with failure (Rustemeyer 2011:15). Arguably, modern western view pervades nearly every aspect of daily lives of traditional societies dwelling in rural communities whilst being increasingly influenced by inevitable factors of universal marketplace economically.

This article challenges the University of Technology to become more passionately initiative in supporting the essence of 'endogenous development (ED) meaning development originating from within through encouraging and promoting networking with rural Community-based Traditional Institutions. The international Comparing and Supporting Endogenous Development (COMPAS) Network describes endogenous development as an empowering process of the community, in which cultural awakening, creation of unity and participatory action are essential elements (COMPAS 2006:9). The significant aspect of the endogenous development approach is the willingness of development experts to implant their work and effort in the worldviews of the Traditional Institutions even though the professionals may not fully understand or agree with the worldviews of the respective Traditional Institutions.

Key words: endogenous development, indigenous knowledge, traditional knowledge systems, modern knowledge.

Introduction:

This presentation focuses on possible co-evolution of the modern western worldview herein represented by the Higher Education Sector as the major custodians of western knowledge in Africa and the traditional African worldviews herein represented by the rural-based Traditional Institutions or

Societies encompassing the stakeholder Communities as the major custodians of Indigenous Knowledge Systems. The paper challenges the higher education sector in Africa today and in the future to go beyond current strategies to gain the competitive edge in the ever changing world demanding more skills, more systems, more solutions and more innovations. The approach of the presentation centers on milestones covered by the worldwide endogenous development movement consisting of Traditional

Societies and Universities (including UNESCO) promoting a united front by the modern western and traditional worldviews towards

- sharing knowledge through learning together;
- exchanging experiences through working together;
- exploring and discovering together the new insights and new concepts through inter-cultural dialoguing.

The problem: What education sector in Africa needs to tackle!

Higher education in most developing countries, particularly on the African continent, suffers a major contradiction, where even though the populations in nearly all African countries are of mixed cultural backgrounds, the university curriculum content encompasses, predominantly, the modern western view. Accordingly efforts and experiences for staff, student and curriculum development incorporating research, teaching and learning capacities focus, primarily, on modern concepts, approaches and methodologies.

Consequently, most development initiatives are looking to modern western view to motivate individuals who have come to associate modern western schooling and school-type programmes with success and the non-modern western world views with failure (Rustemeyer 2011:15).

Facing reality

Arguably, modern western view pervades nearly every aspect of daily lives of most traditional African societies dwelling in rural communities whilst being increasingly influenced by inevitable factors of universal marketplace, economically. It is, however, indispensable for the University of Technology to more progressively engage in critical thinking intended to stimulate institutional self-awareness, self-reflection

and self-appraisal on the current circumstances of the university's modes of being and interacting in the world when the institution concerns itself with scientific and technological accomplishments and procedures. For this reason the Journal for Adult Education (2011:99) advises educators to get the cue from Paul Freire (2000:88) who asserts in his *Pedagogy of the Oppressed*

“to exist, humanly, is to name the world, to change it. Once named, the world in its turn reappears to the namers’ as a problem and requires them a new naming”.

The demand for higher education, globally, to come closer to and interact more with indigenous rural Community-based Traditional Institutions or Societies is evident from numerous United Nations (UN) documents including UNESCO's World Conference on Science held in Hungary (1999) on the theme "Science for the Twenty First Century". The august World Conference represented by nearly all UN member countries made the following observations:

“Science has become a powerful intellectual institution with far-reaching and profound influence on our daily life, our relationship with the environment, our system of values, our worldview. Notwithstanding its prominence in mainstream society, Science remains one knowledge system amongst many. ‘Other Knowledge Systems’, embedded in a panoply of cultures and sustaining a broad spectrum of ways-of-life, constitute a rich and diverse intellectual heritage that has begun to attract attention world-wide”..... Local knowledge, traditional ecological knowledge (TEK), indigenous knowledge (IK), folk knowledge – various names for these ‘other systems’ have been applied, each with their strengths and weaknesses. ‘Traditional’ underscores knowledge accumulation and transmission from past generations, but obscures the capacity for transformation and adaptation. ‘Indigenous’ reinforces links with indigenous

peoples, many of whom harbor, particularly strong knowledge accumulated by peoples with whom the term 'indigenous' sits uncomfortably, such as farmers in Africa, herders in Europe or fishers in North Atlantic. Whatever name we apply, the fact remains that these knowledge systems have guided and continue to guide human societies around the globe, in their innumerable interactions with the natural world: agriculture, gathering, hunting and husbandry; struggles against disease and injury; innovation of technology and techniques; naming and explanation of natural phenomena; maintenance of equilibria between society and milieu; adaptation to environmental change; and so on and so forth" (Subbarayappa & Nakashima 1999:1).

Lately, UNESCO has made Science and Technology-related declarations, paying attention to the need for global Climate Change Education to address the truth facing all peoples of the world today and tomorrow. The 2009 UNESCO World Conference on Education for Sustainable Development amply highlighted:

"Despite unprecedented economic growth in the 20th century, persistent poverty and inequality still affect too many people, especially those who are most vulnerable. Conflicts continue to draw attention to the need for building a culture of peace. The global and economic crises highlight the risks of unsustainable economic development models and practices based on short-term gains. The food crisis and world hunger are an increasingly serious issue. Unsustainable production and consumption patterns are creating ecological impacts that compromise the options of current and future generations and the sustainability of life on Earth, as climate change is showing" (Journal Adult Education and Development 2011:80).

The example of the global climate change is only one of the multifaceted challenges overwhelmingly facing the world today and

tomorrow. All these need tangible and sustainable resolutions where the worldwide higher education sector, Vaal University of Technology inclusive, is also expected to contribute towards finding and delivering the solutions.

Co-evolution of Higher Education with Endogenous Development

The VUT Strategic Plan enshrines a diversely focused Vision and Mission Statement that embeds fundamental core activities highlighting strategic questions:

"How do we enhance teaching & learning, research & development and Key support processes and systems through effective internal capacity and productive partnerships?"

Vision: To be a university that leads in innovative knowledge and quality technology education.

Clients: How do we achieve our Vision through engagement with students and other key role players in the teaching, learning, research, development and community environment?"

VUT Culture: How do we nurture an internal culture capable of supporting innovation and sustaining partnerships?" (VUT:2012).

The overall mission of the VUT strategic roadmap directs the University today and tomorrow to go beyond current strategies to gain the competitive edge in the ever changing world demanding more 'sustainable' skills, more 'sustainable' systems, more 'sustainable' solutions and more 'sustainable' innovations to enable lifelong sustainability of the university growth from strength to strength. The calling, therefore, is for the university to incorporate alternative approaches and methodologies elsewhere to stimulate the dynamism of the institutional capacities from top level management team cascading through all teaching, learning and research centres - faculties, departments, institutes and all other aspects of institutional development processes.

Fostering Community-University (C-U) development partnerships:

During the past eight years, the presenter and many rural development experts in a few selected universities including VUT have witnessed prospects of the marginalised rural Community-based Traditional Institutions and Universities working together as joint stakeholders of the Southern African Endogenous Development Programme (SAEDP) aspiring to operate in all countries within the Southern African Development Community (SADC) Region. SAEDP, as a partner of the international Comparing and Supporting Endogenous Development (COMPAS) Network headquartered in The Netherlands, provides such a development potential for nurturing collaborative C-U partnerships through faculties, departments, institutes and centres. COMPAS partners active in Latin America, Africa (Western, Eastern and Southern), Asia and Europe and other sources describe the word 'endogenous' as 'growing from within'.

Accordingly, the term 'endogenous development' is defined as development that is based mainly, though not exclusively, on local strategies, knowledge, institutions and resources (Haverkort & Hiemstra 1999:ii eds.); Haverkort, Hiemstra & Van't Hooft (eds.) 2003:l; Millar, Kendie, Apusigah & Haverkort (eds.) 2006; Balasubramanian & Devi (eds.) 2006; Haverkort & Reijntjes (eds.) 2006; COMPAS 2006:4). The partners in the international COMPAS network are community-based organisations, NGOs and Universities from many different cultural backgrounds supporting initiatives for endogenous development in all the four continents.

Role of Traditional Institutions in C-U partnerships

Traditional Institutions often comprise Chiefs, Spiritual Leaders, Elders, Natural experts (pioneering farmers, health practitioners, environmental

conservationists, appropriate technologists, etc) and stakeholder Communities including Community-Organisations. Although Traditional Institutions and organisations tend to be ignored and even overpowered by modern development efforts, many of these systems still survive today. Traditional leaders and organisations continue to play an important role in many societies around the world.

Decisions in agriculture, land use, health or conflict resolutions are often taken under the guidance of traditional authorities. Traditional leadership positions are usually determined by heritage or appointment, involving highly structured or complex processes for training mechanisms and for accountability. There are thousands of different cultures in the world, each with its unique practices and ways of looking at life or worldview. This worldview stands at the basis of the day-to-day decisions in local communities. In traditional worldviews, still found in many parts of the world, the social, material and spiritual elements of life are inseparable.

Rituals often play a key role, aimed at creating positive spiritual and material conditions for planned events, and are therefore performed in many important social, productive and livelihood activities such as agriculture, health delivery, nature/environmental conservation and management and other activities. At the same time traditional societies come across a mixture of modern western lifestyle through examples such as agricultural modernisation, education, television, and the market economy. Owing to the dominance of this material-based development, many traditional societies have lost confidence in their own practices, knowledge and culture (COMPAS 2006:11). SAEDP and other organisations within the COMPAS network are engaged in understanding local spiritual/cultural, natural/physical and human/social worldviews, and supporting communities in

development activities that are based on their own culture maximising on traditional or local people's concepts in aspects like identity and bio-diversity; worldviews; gender and generation; land and territory; wealth and prosperity; forms of communication, integrated approach and other livelihood dimensions.

Rural poverty is often far-reaching and has disruptive effect on community life. The endogenous development efforts focus on ways to strengthen local organisations learning from the local people's own roots embedded in their past knowledge and inter-generational experiences.

Role of Universities in Endogenous Development

The international COMPAS partners have observed:

"In different cultures there are different ways of perceiving learning. Young children, especially in rural societies, learn from the living experience of their parents, grandparents, brothers and sisters, and others in the community. In traditional worldviews life is seen as a process of joint and continuous learning, in close relationship with nature and the spiritual world. This learning is not limited to people alone: every life form – and possibly even matter – has the capacity to experience and learn. When children start school they enter a different world, dominated by the conventional western learning concepts.

These include a one-way notion of learning, in which the teacher is the one who knows and the pupil the one who needs to learn. Moreover, in formal schooling, western culture dominates over the local cultures. Ceprosi describes what happens when children from a Quechua background enter primary school and start learning in Spanish instead of their local language. Their textbooks describe urban lifestyles that devalue the principles in which their parents' knowledge is rooted. Similar contradictions

can be found at other levels of formal and informal education" (COMPAS 2006:53).

COMPAS has also cited vivid examples of the organisation's University partners who have, over the years, developed ways to build on the different ways of learning of the local people with whom they work. As some ways of doing this, Gandhigram University's Faculty of Agriculture and Animal Husbandry in Southern India has introduced local experts into university training and has devised a course on 'Orientation and Training on Indigenous Farming'.

Traditional farming experts explain to students about plant growth and health obtained by applying various traditional agricultural practices. These techniques include soil mulching, soil and water conservation, and making compost with earthworms: vermicomposting (COMPAS 2006:59); Agruco University in Bolivia has developed a successful methodology of active interaction between university and community members, through joint action research, transformation of the university education where the new curriculum content is 'based on two pillars: western scientific knowledge and the wisdom of the native people'. Students are trained in the principles of endogenous development and the process of revaluing local wisdom and practices. The methodology used is active cooperation between students and community members through participatory action research.

Around 2,000 students have now graduated with an inter-disciplinary background, high research capacity and social responsibility (COMPAS 2006:56); Ceprosi in Peru, an organisation initiated by a group of teachers who wanted to establish inter-cultural education, is bringing teachers, parents and students together in the Childhood and Biodiversity Project where Andean knowledge and worldview are also taught; BRIT in Sri Lanka is enhancing informal education related to Vaasthu wisdom on traditional architecture.

From the perspective of international COMPAS partners, endogenous development is an empowering process of the community, in which cultural awakening, creation of unity and participatory action are essential elements (COMPAS 2006:9). The significant aspect of the endogenous development approach is the willingness of development experts to implant their work and effort in the worldviews of the Traditional Institutions even though the professionals may not fully understand or agree with the worldviews of the respective Traditional Institutions.

Benefits of an Endogenous Development Approach

There are many lessons learnt from the experiences of SAEDP since the NGO's inception at VUT in 2004 and from many COMPAS partners since the formation of international Network Organisation in 1996. Some of the lessons are that supporting and promoting ED-based approaches, concepts and methodologies appear to be KEY, in many respects, for strategically contributing sustainable solutions to well-being and health of international Communities to

- food unavailability and inaccessibility including nutritional insecurity in households;
- global unemployment crises, poverty alleviation and strife;
- state of inequality and wealth distribution;
- concepts such as worldviews;
- identity and diversity;
- gender and generation;
- integrated approach;
- forms of communication;
- land and territory; and
- wealth and prosperity.

At the last international COMPAS Conference held in Poland in September 2006, the partners animatedly agreed and

declared that supporting endogenous development initiatives can improve the livelihoods of the people, notably, the lives of the impoverished and the marginalised in the following settings:

1. Giving a voice to the poor

The perceptions of poverty and well-being of the poor themselves may differ from those of the planners, policy makers and development agencies. Listening to the voices of the poor is essential for any development programme, especially if we want to understand what they mean by well-being, communication and development.

2. Identifying local resources and possible solutions

The cultural dimensions of development problems are often little understood and poorly addressed. It is essential to take into account the cultural dimension of the problem at hand, and to include this when identifying possible solutions.

3. Acknowledging faith and giving meaning

The role of religion and how people give meaning to life are often not acknowledged or understood by development professionals, while these often determine the decision-making processes in all aspects of life. Acknowledging religious values can therefore also create strong motivation for supporting community organisation and sustainable development.

4. Fine-tuning options to the local context

The solutions to the problems of the poor, and the methodologies for achieving them, cannot be the same in all contexts. They need to be placed within the particular socio-cultural context, which may vary from

ecosystem to ecosystem, from economy to economy, and from culture to culture.

5. Building on traditional institutions

Cooperation for development should include the participation of local leaders in policy debates and development programmes. This can result in a revitalisation of local leadership and a new balance between traditional and state governance.

6. Empowering women and promoting gender equality

Women are central in any development effort. They play a vital role in the informal sector, as well as in traditional institutions and decision-making processes. In many traditional societies men and women are not equal, but have complementary roles of equal importance. At the same time, controversies surrounding gender relations must be taken seriously.

7. Strengthening local economies

Most of the rural poor depend on local resources and their products are often used locally, within local marketing systems. Traditional marketing strategies often include reciprocity mechanisms and social relations.

8. Building on organic farming practices

Many endogenous development efforts include organic agriculture, based on ecological principles and conserving biodiversity. These efforts seek new balances between production for local consumption and the wider market.

9. Enhancing bio-cultural diversity

Traditional resource strategies are often resource conserving, favouring diversity in all possible aspects. Those supporting endogenous development can consciously strengthen this aspect,

by accepting and promoting the cultural dimension of biodiversity.

10. Balancing traditional and modern practices

In endogenous development people try to find a balance between modern and traditional practices. For example, local health traditions can be documented, assessed and revitalized, by building on various medical systems.

11. Educating for endogenous development

In most countries, formal education – from primary school up to university – is primarily intended to prepare students for urban and modern life. The examples show how education can respect and revitalize cultural identity and create new opportunities.

12. Inter-generational learning

Young people are faced with the challenge of integrating modernity into their lives without losing their identity. There are various examples to show ways of supporting inter-generational learning, in which culture plays a vital role.

13. Engaging in personal transformation

Endogenous development approach requires a process of self-reflection by all actors, including development practitioners and farmers. For development workers it requires an attitude of openness and respect, and the capacity to stimulate joint learning. As a result of the process, local people have regained awareness of their identity, including the potential of their own local resources, knowledge and culture.

Challenge for the University of Technology

- If only the modern western worldview experts could allow themselves ample opportunity to listen, dialogue, work and interact with traditional leaders and their Communities; the experts would discover new academic, scientific and technological dimensions and platforms of enhancing participatory (action) research, learning and teaching capacities of the University unfolding from the local people's cultural heritage embedded in their concepts, knowledge, ecosystems and perceptions.
- If only the modern western worldview experts would feel the encouragement to learn about and understand rural peoples' knowledge and ecosystems and to promote inter-cultural dialogues; these experiences can be important keys for the University to see the potential of local peoples' innovative solutions and cultural identity. More opportunities would be identified for the University to enhance participatory research and experimentation, systematic documentation and joint publications with the local people. Furthermore, the University of Technology would meet the challenge to go beyond current strategies to gain the competitive edge in the ever changing world where the marketplace demands more skills, more systems and more solutions which the University is expected to deliver.
- If only the University of Technology was interested in learning more about traditional African worldviews,

culture, spirituality and cosmovision; the University would unlock the key to learning and knowing about indelible rudiments of sustainable development and lifelong survival strategies in relation to creation of well-being. This would be a doorway towards enabling the University to find part of the solutions to real worldwide concerns such as poverty alleviation; creating employment opportunities and wealth; fighting climatic change and insecurity of food and nutritional diversity; improving environmental protection initiatives and other human development concerns.

Traditional Societies as platforms for development of modern institution, staff and students

For Universities in SADC Region, particularly in South Africa, Lesotho and Zimbabwe where some Universities have been stakeholders of C-U partnerships with SAEDP, there is tremendous lot of resourceful traditional knowledge and wisdom cumulative over many generations. The SAEDP Secretariat is readily available to facilitate the linkages. There are opportunities for developing inter-disciplinary research and learning involving the students and staff at VUT when reading into each livelihood domain enabling the local people's continued existence.

There are domains such as agriculture, health delivery, nature/environmental conservation, technology, language, modes of communication, arts and many other attributes – all embedded in their own local knowledge and value systems as discussed earlier in this paper. In real terms, the presenter sees VUT rural development-oriented experts and students, for an example, in agricultural and environmental sciences; bio-chemical and bio-technology; experts in hospitality and tourism (food and eco-cultural management); experts in the

visual arts and design; legal sciences and others will each have roles to play in helping Traditional Institutions to develop their inherent customary leadership systems in as much as the Faculties including staff and students will also benefit from the ED-rooted research, teaching and learning processes. Inevitably, the Community-University processes of learning and knowing will lead not only to joint documentation and publication of the local knowledge and experiences but also to jointly identifying new rural development activities and mainstreaming of the knowledge and information in Faculties for diversely enhancing research, teaching and learning dimensions at VUT and its Faculties.

Possible collaboration areas between VUT and Traditional Institutions (TIs)

Day-to-day activities including decision-making processes of SAEDP's stakeholder Traditional Institutions forming Community partners of University partners cover six bio-cultural domains applying traditional or indigenous knowledge systems (IKS) for their livelihoods. The domains include *Agriculture, Health delivery, Nature conservation cum Environmental management, Technology and Languages, with Culture, Spirituality and Cosmo-vision cross-cutting all the domains*. Languages and Cultures encompass Arts, Communication, Belief and Value systems and all related attributes. These are all embedded in and inter-connected with the local people's worldviews, eco-systems, concepts and wisdoms. In a development process growing from within Traditional Institutions including Communities, when the modern worldview and the traditional worldview (also commonly known as Indigenous Knowledge Systems (IKS)) co-evolve, the Endogenous Development (ED) occurs.

Such a development, in the form of a new product, a new concept, or a new way of doing or implementing something, is

resulting from an "Integrated Approach" of modern and traditional knowledge systems causing a synthesis or a blending. ED is when development in progress is based mainly, though not exclusively, on local strategies, knowledge, institutions and resources (Haverkort & Hiemstra 1999:ii eds.); Haverkort, Hiemstra & Van't Hooff 2003:I eds.; Millar, Kendie, Apusigah & Haverkort (eds.) 2006; Balasubramanian & Devi (eds.) 2006; Haverkort & Reijntjes (eds.) 2006; COMPAS 2006:4).. Given this understanding, it is appropriate to identify and highlight specific examples of potential co-evolution between VUT's Faculty of Applied Sciences and Faculty of Human Sciences with Traditional Institutions (TIs) and respective Communities.

The VUT experts in various disciplines have ample opportunities to interact, dialogue and work with traditional institutions to discover new academic, scientific and technological dimensions and platforms of enhancing participatory (action) research, learning and teaching capacities of the University unfolding from the local people's cultural ethos and heritage embedded in their concepts, knowledge, ecosystems and perceptions. Let us single out the following few examples:

Faculty of Applied and Computer Sciences potential linkages with Tis

Curriculum development for "Proposed New Bachelor Degree in Agriculture"

- **Indigenous Cropping:** This element is progressively becoming more significant in agricultural crop production, especially as the trends for global Climatic Change are consistently threatening continued global and economic crises highlighting risks of unsustainable economic development models and practices. Recently a UN Conference observed:

“The food and world hunger are an increasingly serious issue. Unsustainable production and consumption patterns are creating ecological impacts that compromise the options of current and future generations and the sustainability of life on Earth, as climate change is showing” (Journal Adult Education and Development 2011:80).

Genetically indigenous crops are generally drought-resistant. An integrated approach with Indigenous Cropping Systems practiced by Traditional Institutions/Communities may enhance the knowing, learning and research capacities of the students and staff. Furthermore, the Degree curriculum development process in this module may also benefit through participatory/action research, experimentation including systematic documentation and mainstreaming of some of the knowledge, concepts, eco-systems, worldviews and wisdoms (IKS) applied by the Traditional Communities. Thus co-evolution of Higher Education and IKS can attain Endogenous Development.

Our graduates will be more prepared for unpredictable eventualities in order to face possibly more fluctuations of climatic conditions.

- Bio-Chemistry and Bio-Medical Technology – Align with Health delivery domain. The herbs in the natural forestry resources applied by Traditional Health Practitioners (THPs) may be the source for action research, experimentation (tests), documentation; sharing of knowledge; exchanging of experiences and intra-dialoguing between the modern and natural experts.
- Computer Labs could align with e-Learning for sharing knowledge and

exchanging experiences with traditional leaders in various aspects of rural development, social and economic growth and other areas centred on the livelihood domains stated earlier.

- Environmental Studies/ Ethno-Botany could be aligned with Nature conservation/ Environmental management domain.

Faculty of Human Sciences potential linkages with Tis

- Hospitality and Tourism - experimenting with modern and traditional processed foods for new products. Start by learning how the rural folk process their food, preserve, prepare and serve their food – all their food practices. In turn they want the modern expert to share his/her expertise with them and to show them how to improve their methods as much as the expert also improves and learn new techniques and invent new food products and new superbly palatable cuisines. Helping to improve their food habits does not only promote eco-tourism as tourists will love to test and feed on locally processed and prepared cuisines but the entrepreneurial innovations in rural communities will increase towards improving rural economies and people’s livelihoods become more sustainable.
- Tourism (Eco-Tourism) in rural areas is compatible with cultural heritage, value and belief systems, eco-systems, worldviews and livelihood strengths and weaknesses including food habits of local people and inherent community resources attractive to the tourist. This is a good entry point for the modern

expert to learn from and exchange with the local natural expert. Most of the information needs extensive participatory research leading to publication.

- Public Relations - In order for the domains stated in the objectives of SAEDP to be achieved, PR is essential in all interventions inter alia Community engagements, understanding inter-cultural dynamics and in creating and maintaining good relationships with all stakeholders at various levels leading to excellence. More increasingly, the world is being viewed as a global village due to more and more cultures converging and interacting, thus inter-cultural communication becomes significant for excellent PR. This opens more avenues for international or global PR in respect of participatory research, experimentation, documentation and publications for students and experts.
- Communication – could align with 'Languages' domain with the thrust to understudy the ways of communicating within the community, society and with the outside world, especially as some of the ethnic languages are gradually becoming extinct which also infers extension of cultures (Mandela 2006).
- Legal Studies – Traditional leaders are, sometimes, expressing concerns relating to them being marginalised at various levels of national governance. It may be, initially, the decision-making processes or the ways to reach to decisions or consensus. On the other hand it may be aspects to do with the manner their legal issues

are compiled, documented or presented to the appropriate levels of governance.

Visual Arts and Design Studies and all other areas not described as examples have fundamental roles to play in an ED Approach and the livelihoods of the TIs as such intervention may help to develop inherent customary leadership systems and skills in many ways. On the part of the University, staff and students will also benefit from the ED-rooted research, teaching and learning processes; documentation, publication and mainstreaming of the knowledge that is relevant for development of various sections in the Faculty.

Conclusion

The Sustainable Livelihood Framework used as guiding framework by COMPAS partners and many development organizations recognizes the following local resources: spiritual/cultural resources (inherent belief systems), natural/physical resources (water, forest, land, mountains etc), human/social resources (knowledge, family structure, leadership, health etc), economic/financial resources (credit, market) and produced resources (roads, communication, schools etc).

Invariably, our partners in all continents are engaged in native or local people's identity and worldview-related research, teaching and learning activities underpinned in maximizing the use of local resources – seeking a balance between three spheres of life: the human world, the natural world and the spiritual world.

You want to learn more about Endogenous Development, please refer to Website: www.compasnet.org

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