FEEDBACK TUTORIAL LETTER

1st SEMESTER 2019

ASSESSMENT 2

FOR

DEVELOPMENT MANAGEMENT
DMA711S
Course Name: DEVELOPMENT MANAGEMENT
Course Code: DMA711S
Department: SOCIAL SCIENCES
Course Duration: ONE SEMESTER
NQF Level and Credit: LEVEL 7; 15 CREDITS

Moodle Enrollment Key: dma711s

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Ms Puleinge would like to use this opportunity to thank all students for submitting the second assignment. The overall performance was very good. Congratulations dear students! The lowest score in Development Management Assignment 1 is 35% with 85% being the highest mark.

Prepare yourself well in advance for your upcoming June examination and you are welcome to consult me should you need any assistance with your studies. Remember to always make use of relevant and practical examples when answering questions as this demonstrates your understanding of the topics/course.

The following challenges were identified during tutor-marking:

✓ A number of students did not acknowledge authors whose books were consulted during research. Academic honesty must be adhered to.
Most of the listed materials/sources listed under the reference page do not feature anywhere in the body of an assignment.

Few students did not use the American Psychological Association (APA) referencing housing style, 6th edition.

Many students did not use a variety of reading materials; excessive use of web-based sources is a great concern.

Practical and relevant examples were not provided by some students; therefore general information regarding the Indigenous Knowledge System was presented.

The Marker tutor comment page, Assignment evaluation form are not attached by many students.

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Indigenous Knowledge can be broadly defined as the knowledge that an indigenous (local) community accumulate over generations of living in a particular environment. The United Nations Environment Programme (UNEP) (n.d) also explains that this definition encompasses all forms of knowledge – technologies, know how skills, practices and beliefs that enable the community to achieve stable livelihoods in their environment. A number of terms are used interchangeably to refer to the concept of Indigenous Knowledge.

Based on the UNED (n.d). report, IK is unique to every culture and society and it is embedded in community practices, institutions, relationships and rituals. IK is considered a part of local knowledge in the sense that it is rooted in a particular community and situated within broader cultural traditions. It is a set of experiences generated by people living in those communities. IK is based on, and is deeply embedded in local experience and historic reality and is therefore unique to that specific culture: it also plays an important role in defining the identity of the community. It has developed over centuries of experimentation on how to adapt to local conditions. It therefore represents all the skills and innovations of people and embodies the collective wisdom and resourcefulness of the community.
The significance of Indigenous Knowledge System:

According to the World Bank (1998), indigenous knowledge provides the basis for problem solving strategies for local communities, especially the poor. It represents an important component of global knowledge on development issues. IK is an underutilised resource in the development process. Learning from IK, by investigating first what local communities know and have. IK can improve understanding of local conditions and provide a productive context for activities designed to help the communities. Understanding IK can increase responsiveness to clients. Adapting international practices to the local setting can help improve the impact and sustainability of development assistance. Sharing IK within and across communities can help enhance cross-cultural understanding and promote dimension of development (World Bank, 1998). Indigenous knowledge is relevant on three levels for the development process. It is mostly important for the local community in which the bearers of such knowledge live and produce.

It is important for development agents (CBOs, NGOs, government, donors, local leaders and private sector initiatives) need to recognise it, value it and appreciate it in their interaction with the need to recognise it, value it and appreciate it in their interaction with local communities. Before incorporating it in their approaches, they must understand it and critically validate it against usefulness for their intended objectives. To study indigenous societies and their knowledge is to understand how many possible ways there are of viewing the world, and our place within it. Whilst it might make sense to us to build up a body of knowledge based on a combination of rational and empirical evidence that we accept via an application of the scientific method, this is by no means the ‘right’ way of acquiring knowledge, merely one way of many.

IK forms part of the global knowledge system. In this context, it has a value and relevance in itself. IK can be preserved, transferred, or adopted and adapted elsewhere. Examples such as cultural festivals, Omagongo festival, Olufuko can be elaborated on with regard to IK preservation.

Obstacles that hamper the incorporation of indigenous knowledge system in Namibia:

Today, many indigenous knowledge systems are at risk of becoming extinct because of rapidly changing natural environments and fast paced economic, political and cultural changes on a global scale. In Namibia
for example, practices vanish as they become inappropriate for new challenges or because they adapt too slowly. However many practices disappear because of the intrusion of foreign technologies or development initiatives that promise short term gains or solutions to problems without being capable of sustaining them. The tragedy of the impending disappearance of indigenous knowledge is most obvious to those who have developed it and are making a living from it. But the implication for others can be detrimental as well when skills, technologies, problem solving strategies and expertise are lost. IK is not very fully utilised in the development process in many African countries. Conventional approaches imply that development processes always require technology transfers from locations that are perceived as more advanced. This has often led to overlooking the potential in local experiences and practices.