

Pedagogy Aspect in Pokadulu Culture in Muna Ethnic

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Abstract:- The purpose of this study is to analyze aspects, and pedagogical principles in Pokadulu culture. naturalistic research methods, data collection through observation, interviews, and focused discussion. Data were analyzed with domain models, taxonomies, components, and themes. The results of the study that: Pokadulu culture, until now, is still maintained, both in rural and urban areas. The aim of the Pokadulu is to respect individual differences, develop social skills. The success of a group is determined by the performance of members in: cognitive, affective, and psychomotor aspects. The pedagogical aspects of pokadulu, are: poangkatao (cooperation), tubho (reference), fekiri lalo (harmony), and kafolaenga (evaluation). The principles of pokadulu, namely: namu-namu (planning), fetapa (confirmation), poangka (agreement), and pokaowa (mutual cooperation).

Keywords:- Pedagogic; Culture; Pokadulu; Muna Ethnicity.

I. INTRODUCTION

Education and culture are two important components that can be used as a basis for realizing quality human resources and highly competitive. Culture can create an educational model that is the basis for developing the quality of human resources. In modern times, interest in the issue of education is increasing and it is realized that economic progress is unthinkable without the emergence of education, science and culture (Chinibayeva *et al.*, 2019).

The rapid flow of modernization in various fields has had an impact on change including local culture associated with a sense of togetherness, mutual cooperation has turned into a sense of individualism. Local culture in which there is local wisdom increasingly abandoned by the community. Local wisdom in the form of basic knowledge gained from living in balance with nature. This local wisdom can be abstract and concrete derived from experiences or truths obtained from life (Mungmachon, 2012). Basically there is no educational process without culture and without society; there is no culture without the educational process. Based on this understanding, education and culture have a system of interrelated relationships or education is a variable that drives cultural change. So important is the language according to Yessimgaliyeva *et al.* (2019) "have the opportunity to learn more about other cultures and opportunities to get to know more about national culture".

The culture of pokadulu as local Ethnic Muna's wisdom to complete work in daily life, especially activities involving public interests. Muna ethnicity has proven the benefits of pokadulu, so it can form a strong character of togetherness in everyday life. The culture of pokadulu as local wisdom is important to learn in relation to pedagogical aspects, because the activities carried out together in pokadulu are fun for children, so pokadulu seen from several aspects that contain pedagogical content can be applied in the learning process at school while introducing children to values. local wisdom (Rahcmand, 2016).

Although this pokadulu culture was born in a period of shifting cultivation, meaning in the form of cooperation can be maintained in the current era (Malim, 1978). In addition, pokadulu also has a relevant pedagogical element applied in learning in schools. Traditional societies generally emphasize agriculture, they produce a little more than every household need, and the excess is traded or used for religious purposes. They live in balance with nature, people respect each other and live in harmony with nature. They have religion as spiritual controllers, and parents are highly respected.

The need for local culture and the application of certain cultural elements in learning in schools, because cultural practice is basically a learning process, so many cultural elements which are learning processes are loaded with values needed in the context of inheritance and character development of young people. This paper aims to examine: the existence of pokadulu culture, the objectives of pokadulu activities, pedagogical aspects of pokadulu culture, and pedagogical principles of pokadulu activities.

II. LITERATURE REVIEW

Local wisdom is all forms of knowledge, beliefs, understandings, insights, habits and ethics that guide human behavior in life. This understanding shows that local wisdom is defined as a value that is considered good and right that lasts for generations and is carried out by the community concerned as a result of interaction between humans and their environment. Every ethnic group has wisdom in maintaining and developing their lives. Local wisdom is multifunctional, because it is related to all aspects of human life. "In general, local wisdom is local ideas that are wise, full of wisdom, good values, embedded and followed by members of the community" (Sibarani, 2012). "Local wisdom is formed as the cultural superiority of local communities and geographical conditions. Therefore, local wisdom is a product of the past culture that must continue to be used as a way of life.

There are several characteristics of local wisdom, namely: "(1) based on experience, (2) tested after centuries of use, (3) can be adapted, (4) solid match in everyday community practice, (5) commonly practiced by individual or community, (6) dynamic, (7) related to trust (Alwasilah, 2008). The Tolaki ethnic group recognizes medulu as family togetherness, also carried out in various fields of activity, such as farming and building houses" (Anwar, 2011). Pokadulu as local wisdom according to Aderlaepe (2016) is a form of local wisdom from the Muna Community. In social activities, especially in agriculture. This culture shows the form of cooperative attitude among the Muna Community, which is relevant to be applied in learning in schools.

Local culture-based education not only promotes superior fields in society based on culture, but also must develop, improve, and change people's behavior or systems of thought. In other contexts, it is important to consider "types of market culture practices and cultural misunderstandings in schools" (Daud *et al.*, 2015). Correspondingly, (Keller, 2009) states that "most conservationists working in Madagascar recognize that if conservation goals are to be achieved, they must cooperate with local communities, and consider local culture".

This view shows that an education model based on local wisdom is not intended to educate people to only learn and preserve their own culture and not respect other cultures. On the contrary, educating people to explore science, skills and values based on culture, upholding the common life order which is the basis for achieving democratic life (Kartadinata, 2014). Education through the adaptation of local wisdom, including the reinterpretation of the values contained in a number of compositions of literary art with contemporary conditions in order to become instruments for solving social problems, because in many ways, social problems stem from local problems. Maintaining the Integrity of the Specifications.

III. RESEARCH METHOD

This research was conducted in Muna Regency which is a concentration of Muna ethnic settlements that still maintains the culture of pokadulu in their lives. The choice of location is intended to develop and preserve the culture of society that tends to be forgotten by the younger generation, but on the other hand it has a pedagogical aspect in inheriting values through the cultural philosophy of pokadulu. The research procedure was naturalistic, and the research subjects were community leaders and members of the local community. Data collection is done through observation, interviews, and focused discussion. Data validation techniques through: method triangulation, data source triangulation, and member checking. Data analysis was carried out qualitatively using the model of domain analysis, taxonomy, components, and analysis of cultural themes (Spradley, 2016)..

IV. RESULT AND DISCUSSION

A. Existence of Pokadulu Culture in Muna

Pokadulu is carried out in assisting activities among a group of people to do one's work, for example shifting cultivation activities, such as: dewei (cutting grass), ujungondo (fence), detisa (planting), detunggu (guarding the garden), and detongka (harvesting). In the social field: activities to build houses, and activities to build bantea (tents) for weddings, make village roads, bridges, and spontaneously provide assistance to families who experience sadness or disaster, and are considered moral obligations.

Besides being voluntary, pokadulu is also carried out in work that generates wages (deala gadhi). For example a group of residents who work cutting grass / opening land. Each group member has got a part or area to be cleared, but to facilitate and accelerate their work, the pokadulu group will complete one work area by each group member, then all group members are obliged to pay back the assistance received.

Pokadulu activities are still carried out by Muna people wherever they are, both in rural and urban areas. One of the activities that is still maintained in the Muna ethnic group outside Muna is forming an association that involves the practice of pokadulu, which is buying large quantities of goods which funds are taken from community members voluntarily and used interchangeably. for community members who will hold celebrations at no charge, because they are used to ease the burden on the members of the association that organizes the event.

Muna ethnic makes pokadulu culture not only in mutual cooperation activities, but pokadulu is also used as motivation in creating and innovating. In the political field, pokadulu is used as a slogan to attract the sympathy of the people in choosing candidates for office or parliament. Pokadulu, also contains the values of character development, for example: honest, tolerance, creative, democratic, respect for achievement, friendship, care for the environment, social care, and responsibility (Rahcmand, 2016). In the context of pedagogy, the opinion of Erdagon (2017) can be adapted about "the need to utilize techniques that provide an understanding of the principles of sustainable development between modern culture and traditional culture."

Applicatively the pokadulu model can be implemented in the learning process at school, especially in practical skills activities and learning activities that require joint activities. The concept of pokadulu is close to the learning process of Art-Culture and Social Sciences. Through the application of the pokadulu model it is expected that children's learning activities and learning outcomes will increase, because in pokadulu activities children can simultaneously develop three aspects of learning, namely: (1) cognitive aspects, including: knowledge, understanding, application, analysis, synthesis, and evaluation, (2) affective aspects, including: acceptance, response or reaction, judgment, management, and appreciation; and (3) psychomotor aspects, including: imitation, formulation, experience, and articulation (Bloom, 1956).

Another important thing related to pokadulu activities, children will know and love the culture of their own area. Therefore, in the current era of globalization, the values of local wisdom have begun to shift and their implementation has been replaced by a foreign culture that is not necessarily compatible with the local community. Globalization is a multi-dimensional phenomenon because it leads to high mobility. According to Soltaninejad, Keshtiaray and Vaezi, (2017) influences the life of social, political, economic, and reduced distance between time and place, thus presenting new interpretations in politics, economics, culture, government, authority and security.

B. Purpose of Pokadulu Activities

Observing the pedagogical aspects of pokadulu culture there are social goals and academic goals. There are two social goals, namely: (1) accepting individual differences, and (2) developing social skills. Traditional knowledge plays an important role in sustainable economic and community development (Zhang *et al.*, 2016), so it is necessary to document traditional knowledge, because it contains values and pedagogical aspects. Academic goals, seen from the success of the group that depends on the efforts of each member. Another thing that is also needed is honesty from each group member in working together, activeness in working so that the given task can be completed on time. Assessment in pokadulu activities is the development of cognitive, affective, and psychomotor domains.

The purpose of cognitive assessment is oriented to the ability to think that includes more simple intellectual abilities, the ability to solve problems that require individuals to combine and connect several ideas and methods that work to solve these problems. In pokadulu activities, cognitive assessment is done through performance. A study of the cross-educational experiences of ten Arab students at two English-speaking universities in Montreal revealed that the role of educators can help students adjust to the education system and learn about Canadian culture (Abukhattala, 2013).

This shows the importance of local culture in learning. In this context, (Goldin, Flynn and Mehan Egan, 2017) view learning as a complex interaction work, so teachers need to master mature and skilled concepts in developing learning strategies according to students' needs. Affective aspects include 9 values: honest, tolerance, creative, democratic, respecting achievement, friendship, caring for the environment, social care, and responsibility (Anwar, 2011). Evaluation of psychomotor aspects in pokadulu activities emphasizes: accuracy, skills at work, effectiveness, and creativity. According to Genao (2016) that culture learned at home plays a role in the way of interaction at school, so that as long as culture is preserved, diversity will be transferred to school culture.

C. Pedagogic Aspects in Pokadulu Culture

The pedagogical aspect of pokadulu culture is a series of learning activities that adopt the values of local wisdom as a basis for determining learning steps. There are several pedagogical aspects in pokadulu, namely: poangkatao (cooperation), tubho (reference), fekirilalo (harmony of mind

and conscience), and kafolaenga (evaluation). The aim of Poangkatao is to make individuals collaborate and utilize learning resources from their colleagues. Learning outcomes are obtained from collaboration with others through various experiences. Through this experience a person is accustomed to giving and receiving, respecting, tolerating, and loving one another.

Tubho is a reference that can be done after going through a work process. Tubho can be designed by involving children whose applications can be observed or imitated by children. Tubho is classified into two parts: (1) real life, for example good behavior from parents, teachers, or others; (2) symbolic, which is presented verbally or in the form of original objects.

Fekirilalo, allows for ways of thinking about what has been done / learned and to help individuals describe their own personal meanings. Realization of Fekirilalo can be applied at the end of learning, the teacher sets aside time to reflect. This can be in the form of: (1) direct statements about the knowledge, values, and skills received by children today; (2) children's impressions and suggestions about new activities carried out, and (3) children's work.

The final stage in the process of pokadulu activities is kafolaenga, namely performance evaluation. There are at least two kafolaenga techniques that can be done, namely: de fotinda, and Pinde. First, De fotinda is to make direct observations about individual behavior in work activities. From de fotinda activities can be obtained a description of the knowledge, attitudes and skills learned. In de fotinda activities, there is a self-assessment, starting with examining work, analyzing the strategies carried out by others, and seeing the way that best suits his thinking. Second, Pinde, is an assessment to obtain information and instructions about work that has been and will be done next.

In the learning process, new information must be linked to past experiences through logic (Saragih, Napitupulu and Fauzi, 2017). The presence of local cultural contexts in learning must be included in teacher planning, so that it can support the meaningful learning process as expected. This is consistent with the results of the Hicks study (2018) that the effective use of local people's knowledge and values is used in health promotion in the Maori Community in New Zealand. For this reason, Pokadulu as a local wisdom that contains pedagogical elements, needs to be developed in modern learning today.

D. Pedagogical Principles of Pokadulu's Activities

Some of the pedagogical principles of pokadulu that can be adopted in learning activities are: namu-namu, fetapa, poangka, and pokaowa. The namu-namu (planning) process is led by parika together with community members who plan joint activities for the benefit of group members in agriculture. The Namu-namu stage has been decided for example: member A's farm which will be worked together at an early stage, then other members, until all group members have the opportunity to be helped. In this context, all members have the right to express their suggestions and opinions openly and politely, finally decided together led by Parika. According to (Goldin,

Flynn and Mehan Egan, 2017) learning must begin with planning, continue with implementation, and end with evaluation, which requires teachers to attend training to always be able to develop pedagogical knowledge and skills.

Pokadulu begins with a discussion between several people in the community, this condition occurs *fetapa* (confirmation). The discussion begins with one or more community members visiting other community members to express their opinions or desires about the task to be completed. Pokadulu's activities as joint attitudes or behaviors in helping work, among others, with cooperative structures arranged in groups of two or more people, work success is strongly influenced by the involvement of each group member.

The activity is carried out after there is a *poangka* (agreement) from all community members who will carry out an activity. The activity organizer agrees that the duties or work of all members must be carried out fully in a fair and timely manner. In order for activities to be more focused, it was agreed that one member was older or considered to have more ability than other members to lead (in the past it was led by *Parika*) and the other was a member. For example a child who is a leader ensures that team members are responsible not only for learning about what is taught by parents, but also for helping friends in a group, so that they can improve their knowledge, skills and attitudes. *Pokadulu's* activities aim to help children learn, avoid individuality. *Pokadulu's* activities can significantly develop social attitudes in a variety of positive attitudes.

Pokaowa is meant to help one another, give one another, exchange strengths or always together. The activities of all group members must be carried out together fairly, and *Parika* / the group leader, ensures that the duties of all group members are completed fairly. After all activities have been completed, before leaving the location, each member reviews to ensure that all activities have been completed properly, for this cross-sector evaluation must be carried out. In this case each group member checks the activities of other group members and then the results are presented in front of all group members to respond (Rahcmand, 2016). In this context there is a reflection stage, where all parties assess the strengths and weaknesses of their respective work, so the work process is carried out carefully. Finally all work can be done completely.

The era of globalization has made people aware of the need to rediscover cultural roots as a foundation for community identity. The Muna ethnicity that is the focus of this research emphasizes the local wisdom of pokadulu which is an instrument in preserving culture and developing human resources.

Because of the effects of globalization, so many cultures enter and cause social environmental problems, including the loss of local knowledge and wisdom. Eventually many communities find solutions, and become strong again by starting to collect their problems collectively, restoring local wisdom and remaining knowledge, and integrating new knowledge (Mungmachon, 2012). Concerns about the existence of pokadulu as local wisdom as happened in

Thailand that "tangible cultural heritage, such as dwellings, buildings are well preserved, while intangible heritage, such as social structure, economy, and way of life have changed much due to economic development (Prompayuk and Chairatananonda, 2017). However, there are people who can maintain their original condition and maintain their value as historic communities and they are interested in participating in conservation in their area according to the wishes of the people.

Looking at the lifestyle of the local community in social interaction, there are eight basic pedagogical principles in pokadulu activities, namely: (1) Children must assume that they are a team in play activities; (2) children have shared responsibilities; (3) children are obliged to pay back the assistance received; (4) children must see that all members in the group have the same goals; (5) the leader must divide the same tasks among group members; (6) each child will be evaluated; (7) the child will be asked individually to be responsible for the work he is handling; and (8) during the process, the work must take place *poguru noremeane lalo* (learning with a peaceful heart) (Rahcmand, 2016). In this context the pedagogical aspects of pokadulu can be integrated in informal education, non-formal education and formal education (Hermino, 2017). For norms or values that are developed explicitly related to the context of everyday life. According to the review of Shih, Velan and Shulruf (2017) from the perspective of social practice, learning is a practice formed socially and imbued with socio-cultural meanings, and shaped by shared values in the student community. The results revealed that the attitudes of educators in learning were generally positive on three themes, namely: (1) increased interaction, (2) encouraging learning independence, and (3) learning feedback (Rababah, 2017). Pokadulu as local wisdom is in line with Anwar's research findings that kalosara as local wisdom functions as an ethnopedagogical media in the management of the lives of the Tolaki people until the present era. Various knowledge, values, and skills in the political, economic and socio-cultural fields can be transferred through kalosara as etnopedagogy media (Anwar *et al.*, 2018).

Educational commitment in this pokadulu activity is relevant in finding answers to the needs and demands of social groups. "Thus, the commitment to teach teachers in disadvantaged communities, contributes strongly to improving the quality of community education (Molina-Fernández *et al.*, 2017). The Higaonon case in Mindanao Philippines shows that the existence of communal ancestral domain ownership instruments does not automatically lead to sustainable environmental management or social justice (Drbohlov and Hejkrlík, 2017). This means that local cultural instruments need to be used to adjust the time. Thus the original knowledge and skills system obtained from social and cultural life become the main capital in navigating everyday life. The context of learning rooted in local culture seems to be quite effective, such as the different perspectives of Chinese language learning in Mexico, namely: Chinese teachers emphasize the importance of character as a communication tool because it develops accuracy and efficiency, while Mexican language language teachers focus on character knowledge and independent learning techniques. (Yu and Lozano, 2017).

This context gives the meaning that local wisdom positively contributes to learning, so that on various occasions there are learning interactions, the teacher must always pay attention to the relationship of the material with the local wisdom context of the local community, both in the context of methods, media and learning strategies. Innovative learning strategies implemented must always be modified according to the needs of students (Naz and Murad, 2017). Finally, it can be stated that pokadulu as local wisdom in the Muna Ethnic contains pedagogical aspects that are relevant to be preserved and adopted for adaptation in formal, informal and non-formal education.

V. CONCLUSION

The existence of pokadulu culture in the Muna ethnic group at this time, besides being done voluntarily, is also done in work that generates wages. Pokadulu's activities are still maintained, both in rural and urban areas. Pokadulu culture not only helps each other, but is also used as motivation in creating and innovating in the political, economic, and socio-cultural fields. Social goals, namely: respecting individual differences, developing social skills. Academic Objectives, namely: group success depends on the efforts and willingness of members to listen to each other and express their opinions about cognitive, affective, and psychomotor aspects.

Pedagogic aspects in pokadulu culture, including: Poangkatao (cooperation), tubho (reference), fekiri lalo (harmony of mind with conscience), and kafolaenga (evaluation). Pedagogical principles of pokadulu culture, can be adopted in learning, namely: namu-namu (planning) led by community leaders, Fetapa (confirmation), starting with discussion among several people in the community. Poangka (agreement), the work of all members to be carried out fairly and on time. Pokaowa (helping each other), work is done exchanging energy or always together

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