



Indigenous Knowledge Dissemination-Still Not There

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We have robust partial knowledge about what we know and in this strength, we are proud and arrogant about what we do. However, we are ignorant of alternatives and complementary knowledge, education and training. We know little of alternative or complementary medicine-Chinese traditional medicine, Ayurveda and Islamic traditional medicine. We know little of the arts of self-defence and the martial masters, and other training forms beyond WestPoint and Sandhurst. It is possible that people from the dominant knowledge mainstream will go through their lives without “having had to operate outside of the dominant knowledge systems or shift the paradigm through which a [person] views the world in order to make sense of things.”

Indigenous Knowledge is not about the aborigines as subjects but it is about man’s knowledge from another perspective, at the fringe of, or aside of dominant knowledge systems. It is about the use of the inherited and evolving knowledge corpuses. To understand the importance of the knowledge of “the other” we have to understand their ways of knowing, of happying, of facing the trials and tribulations of change, often disruptive to their ecology. In some ways, in popular literature regarding the natives, (or in some other art forms), actors are made to articulate some perspectives and wisdom of native, marginalized and alienated people. The disconnect in contemporary civilization, especially, in educational enterprises is not about merely the obsolescence of their tools or thoughts, but about the embedded strengths of the native potentials and philosophies, interpretations and meaning-findings in their lives. Their struggle is not just about survivance, but also about celebrating their best thoughts and best practices, when their indigenous knowledge is validated in education systems driven by technology and middle class values of success and styles of living. There is so much of elicited wisdom from metaphors in nature regarding educational leadership. Such metaphors are lessons observed and learned over the ages regarding the Squirrel during winter, or the Bamboo and coconut palms or the African Lion. So much of the past was indigenous but is today, universal and global, striking the collective memories in the indigenous chords of various cultures. As there are science fiction, which stimulate creativity, imagination, myths and ideals of Indigenous Knowledge Systems of Old and the Future create exciting, interesting, and mind boggling paradigms. In sum, we have not, as yet, universalized the language of Indigenous Education, which is really Global Knowledge.