

Status of Indigenous Knowledge Society in India

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The 'Indigenous knowledge society' is a concept of importance in India's current neoliberal path so development. Dialectic of the Indigenous knowledge society is proposed, which exposes the contradictions of India's current development discourse, in order to give insights into more progressive and public-oriented alternatives. Examples of revitalized public information infrastructure and from India's informal grassroots sector are explored as

Ways to enhance the public good in the knowledge society. The exploration highlights some of the challenges contradictions and areas of resistance in the ongoing struggle against neoliberal hegemony. Knowledge has always been an essential and distinguishing characteristic of human society, for human being are unique among all species in their extended capacity to formulate, systematize, preserve and consciously transmit organized bodies of knowledge from one individual, community, generation and location to another that is the essence of all that is known as education.

Key Words: Indigenous Knowledge, Grassroots, Agriculture,

Term 'knowledge society' has gained prevalence in recent years due to the revolutionary strides in technology and the rapid evolution of new systems for the gathering, transmission and application of information. A confluence of technologies-television, computers, networking, satellite communications and the internet-constitute the technological basis for the knowledge revolution. Their rapid proliferation over the past decade as made possible movement of information around the world at lightning speed. This dramatic acceleration in the development of information technologies; in the speed and extent of global knowledge accumulation, dissemination and exchange; in the blurring and transcendence of traditional boundaries between fields of knowledge and in the emergence of new knowledge-based industries are defining characteristics of the knowledge revolution as the part of indigenous knowledge societies.

knowledge society, has a wider meaning in itself, if try to brief it, "is an advanced and modern era that demands for higher standard of living, better infrastructural facilities, better health facilities, better educational facilities, etc. as from the past where the human resources and capital resources were the super powers of the world has now lapsed and replaced by power of

artistic skills & knowledge. And indigenous knowledge is part of the lives of rural poor; their livelihood depends almost entirely on specific skills and knowledge essential for their survival. Accordingly, for the development process, indigenous knowledge is of particular relevance for the following sectors and strategies:

- Agriculture
- Animal husbandry and ethnic veterinary medicine
- Use and management of natural resources
- Primary health care (PHC), preventive medicine and psychosocial care
- Saving and lending
- Community development
- Poverty alleviation

In many cases, the term "Indigenous" is defined as "local", "tribal", and "native". Also indigenous people are often referred to distinctive tribes of minority groups, such as the Aboriginal Australians, Americans, Indians, Indica, and so on. However, the term "Indigenous knowledge" has a broader and more flexible scope of meaning.

The Indigenous knowledge revolution makes a fundamental shift in human development beyond the limitations imposed by material processes

toward the unlimited, indeed, infinite creative potential, of human processes. In fact this shift is really not as unusual as we may have thought. All resources, even land and minerals, are products of the human mind. Anything becomes a resource only when the human mind recognizes a valuable use for it. Development has always been based on the creative and imaginative capacity of the human mind. In this sense, the knowledge Society is not really something that has just suddenly emerged out of nowhere.

The Indigenous Knowledge Societies includes also that of the learning society. The pace of knowledge generation and adoption is so rapid in the world of today that learning can no longer be confined to formative years of youth. All members of the population must continue to acquire knowledge thought-out their adult lives in order to avail of the economic opportunities that rapid development makes possible. This requires the development of innovative delivery systems for dissemination of practically useful information on a continuous basis.

A guiding and inspiring vision of what India has the opportunity to become must take into account the enormous productive potential of knowledge to accelerate the development and transformation of the country. The Indigenous knowledge revolution is not a fashion or a fad. However, in striving to adapt and respond to the opportunities generated by the knowledge revolution, two guiding principles should be kept in mind. First, efforts to spread the Indigenous Knowledge Society should avoid as far as possible the empty hype and fads currently sweeping the world and concentrate rather on the real role of knowledge as a catalyst for development. Second, rather than blind imitation of other countries, India should seek to innovate new strategies and new applications of the knowledge revolution adapted to local needs, conditions and culture. To do so is necessary that we appreciate the true role of knowledge in development.

Does the aim of building knowledge societies make any sense when history and anthropology teach us that since ancient times, all societies have probably been each in its own way,

Indigenous knowledge societies? Today, as in the past, the control of knowledge can go hand in hand with serious inequality, exclusion and social conflict. Knowledge was long the exclusive domain of tight circles of wise men and the initiated few. Secrecy was the organizing principle behind these exclusive knowledge societies. In the Age of Enlightenment, the demand for democracy, the concept of openness and the gradual emergence of a public forum for knowledge, fostered the spread of the ideas go of the ideas of universality, liberty and equality.

Knowledge is only one input to the development process, but it is an absolutely essential one. Without adequate knowledge all the other essential inputs-land, infrastructure, factories, capital, technology, administrative and social organization-cannot yield full results. Enhancing knowledge generation, dissemination and application is the fastest, most cost-effective means of increasing the productivity of all these other resources and accelerating national development.

Indigenous knowledge societies have the characteristic that knowledge forms a major component of any human activity. Economic, social, cultural, and all other human activities become dependent on a huge volume of knowledge and information. a knowledge society is one in which knowledge becomes a major creative force.

Indigenous knowledge (IK) is the local knowledge - knowledge that is unique to a given culture or society. IK contrasts with the international knowledge system generated by founiversities, research institution and private firms. It is the basis for local-level decision making in agriculture, health care, food preparation, education, natural-resource management, and a host of other activities in rural communities.

Indigenous and local communities often do not have strong traditions of ownership over knowledge that resembles the modern forms of private ownership. Many have clear traditions of custodianship over knowledge, and customary law may guide who may use different kinds of knowledge at particular times

and places, and obligations that accompany the use of knowledge. From their perspective, misappropriation and misuse of knowledge may be offensive to traditions, and may have spiritual and physical repercussions in their cosmological systems. Subsequently, indigenous and local communities argue that others' use of their tradition knowledge warrants respects and sensitivity. Cities of "traditional knowledge", however, maintain that such demands for "respect" are really an attempt to prevent unsubstantiated beliefs from being subjected to the mane scrutiny as other knowledge claims. This has particular significance for environment management because the spiritual component of "traditional knowledge" can be used to justify any activity, including the unsustainable harvesting of resources.

Indigenous intellectual property is an umbrella legal term used in national and international forums to identify indigenous peoples special rights to claim (from within their own laws) all that their indigenous groups know now, have known, or will know. It is a concept that has developed out of a predominantly western legal tradition, and has most recently been promoted by the World Intellectual Property Organization, as part of a more general United Nations push to see the diverse wealth of this world's indigenous, intangible cultural heritage better valued and better protected against probable, ongoing misappropriation and misuse. Lack of information is one of the biggest obstacles to good governance and it disembowels poor people. Improving access to information is the most important reason to take the Internet to every village. Every villager does not have to own a computer, but one Internet center for a group of villages is sufficient. Thus e-governance has to be taken to the grassroots. There are many advantages of e-governance. Once the Internet facility is provided to the rural area, it is easy to create e-identities for every citizen. This will help to check the identity of a applicant, for any service from passport to a ration card, with the help of applicant's identity number. The e-governance revolution will bring transparency in the affairs of the government, as

all the information will be freely available on the net. For the proper and effective functioning of e-governance, the ICTs should be utilized for their widespread application.

Indigenous knowledge is not yet fully utilized in the development process. Conventional approaches imply that development processes always require technology transfers from locations that are perceived as more advanced. This has led often to overlooking the potential in local experiences and practices.

This article has covered a range of issues related to the Indigenous characteristics of India's knowledge society, different types of formations that are part of the knowledge society framework, and alternatives and forms of resistances from the margins. I have highlighted the need for a stronger conception of the 'Indigenous People' in the knowledge society, as an inclusive notion of the public good is crucial for developing more equitable and society just outcomes. This conception of the public needs to have a basis both in state developed public infrastructure as well as in grassroots perspective of the poor. While I have highlighted the shortcomings of and neoliberal threats fasting state infrastructure such as public libraries, I have also pointed out their potential as revitalized institutions to shape a more equitable knowledge society. At the same time, the large informal of India's margins are also areas of great creativity and sources of alternatives to the neoliberal knowledge society. Counteracting and resisting neoliberal hegemony will thus need to draw upon both enhanced public infrastructure and the energy of the informal sector. Revitalized public infrastructure provides the stability that can balance the precarious and tenuous nature of the informal sector. This development shows the deep understanding of the hunger of India's masses for a more inclusive and public informational culture. The public institutions of the knowledge society, however, remain underdeveloped and unresponsive to this yearning. The dialectic of the Indigenous knowledge society in India is still waiting for its resolution.

It is no simple matter to pin down the concept

of the "Indigenous knowledge society" and its synonyms or to grasp its related concepts. IN the process consciously dispensed with two important facets of the concept of knowledge: first, significations implied by the term "knowledge" that have been inherited from Arab historical tradition, and, second, the positivist implications that Collective human effort must be directed towards the development of a code of ethics broad enough to encompass the spirit of older codes and inclusive of the new variables brought about by the revolution in knowledge areas.

The Indigenous knowledge or local wisdom enables lifelong learning in society. It not only strengthens the community's economic situation on the basis of self-sufficiency, but also moral values, and local culture among community

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people.

In the globalized world, it is certain that most of the contents in the internet will focus on the Western knowledge, ideas, and culture. However, if there is nothing done to promote the learning of local knowledge, our future generation will definitely not understand where we are in the world or even lose the root of their culture. Education in the globalization age should therefore be the balanced integration between global knowledge and indigenous knowledge. Therefore, modern science and technology must go hand in hand with indigenous or local knowledge for sustainable development in any community, international understanding, and peace and harmony of the world.

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