

Valuing Indigenous Knowledges: Strategies for Engaging Communities and Transforming the Academy

Ladislaus Semali, Audrey Maretzki

Abstract

This article presents steps taken by Penn State's Interinstitutional Consortium for Indigenous Knowledge (ICIK) to engage communities and transform the academy. ICIK provides opportunities for faculty, staff, and students to network with others who share a vision of the academy as a place where multiple ways of knowing are valued and respected. Three questions have dominated the transformation agenda: (a) How do communities negotiate and connect various knowledge systems in order to address local/global concerns? (b) What can the global community and academic institutions learn from indigenous knowledge innovations? (c) How do we integrate and internalize a local knowledge orientation within academic institutions? Institutionalization of knowledge production, validation, and distribution in universities and research laboratories characterizes the academy. This academic way of knowing contrasts with indigenous knowledge that resides in a particular locality, is derived from many years of experience, and is usually communicated orally through family members across generations.

Introduction

The urgency to engage universities in the welfare of communities is well documented. Nationally, universities are participating in conversations and initiatives centered on the scholarship of engagement. *Returning to Our Roots*, one in a series of reports by the Kellogg Commission, defines engagement as "the redesign of teaching, research and extension and service functions to become more sympathetically and productively involved with community concerns and needs" (1999, 1). Judith Ramaley, assistant director for the Education and Human Resources Directorate at the National Science Foundation, stated that she believes "university outreach can change society and outreach can also change the university" (2002, 14). She sees the mutuality of such transformation as the core principle in the process of engagement.

In 2000, a committee of Penn State faculty and administrators released a report titled *UniSCOPE 2000: A Multidimensional Model of Scholarship for the 21st Century*. The report served as a foundation for a 2003 revision of Penn State University's promotion and tenure guidelines. Even with these carefully crafted guidelines for involving scholars and researchers in the scholarship of engagement, we face the challenge of a perception that the academy is unresponsive to society's problems, despite the resources and expertise available on our campuses and in our institutions, disciplines, and programs. The Kellogg Commission's report highlighted some of the challenges of this unresponsiveness as the need for (a) a clear commitment to engagement, (b) strong support for infusing engagement into the mission of the institution, (c) diversity and creativity in approaches and efforts, (d) leadership, and (e) funding, combined with accountability "lodged in the right place" (*Kellogg Commission 1999*, vii). The challenges of a perceived academic unresponsiveness to community engagement motivated the Interinstitutional Consortium for Indigenous Knowledge (ICIK) to take the issue of engagement very seriously.

ICIK was established at the Pennsylvania State University in 1995 as part of a global network of approximately fifty indigenous knowledge resource centers that were coordinated by the Center for International Research and Advisory Networks (CIRAN/Nuffic, Leiden, the Netherlands). From 1993, CIRAN/Nuffic promoted the dissemination of local knowledge as a service to the international development community and to all scientists who shared a professional interest in indigenous knowledge systems and practices. In 2003 Nuffic discontinued the electronic publication *Indigenous Knowledge and Development Monitor* and transferred its services in the field of indigenous knowledge to the International Institute of Rural Reconstruction (IIRR), which maintains IK Pages (<http://www.ik-pages.net/>), a Web site offering relevant information on indigenous knowledge. ICIK (<http://www.ed.psu.edu/icik/>) is the only currently active indigenous knowledge resource center in the United States. It maintains an archive of more than a hundred titles consisting of research papers, videos, and a variety of newsletters, reports, and journals on indigenous knowledge.

For ICIK, the challenges outlined by the Kellogg Commission can be summed up in three overarching questions: (a) How do communities negotiate and connect various knowledge systems in order to address local/global concerns? (b) What can

the global community and academic institutions learn from indigenous knowledge innovations? (c) How do we integrate and internalize a local knowledge orientation within academic institutions? Collectively, these questions sum up the agenda that ICIK has set out to pursue in its overall program. This article discusses ICIK's first decade of involvement with these concerns. ICIK scholars, educators, and practitioners see as their core mission shifting the culture of the academy toward greater community engagement.

How Do Communities Negotiate and Connect Various Knowledge Systems in Order to Address Local/Global Concerns?

As an indigenous knowledge center in an academic setting, ICIK sponsors conferences, seminars, and workshops to develop and promote the methodological skills of those who want to engage in participatory research and cooperative community-based problem solving. In 1996 ICIK organized its first conference, *Indigenous Knowledge: Its Role in the Academy*. This initial conference resulted in a monograph edited by Semali and Kincheloe (1999) titled *What Is Indigenous Knowledge: Voices from the Academy*. This conference was followed in 1997 by a workshop, *Community as Classroom*. In May 2004 ICIK sponsored its first international conference, *Indigenous Knowledges: Transforming the Academy*.

ICIK members understand that the public in general and local communities in particular expect more from higher education now than ever before in order to satisfy the growing demands of an increasingly complex global society. In this global world, educators, like all other social actors, have to confront some basic but critical questions about their work in the academy. For example, how do we ensure that learners are informed by the full history of ideas and events that have shaped and continue to shape human growth and development? ICIK members see the production and validation of indigenous knowledges, and the valuing of these knowledges by the academy, as an important task for educational and social change. In formulating a mission statement for ICIK, its members addressed the need to question the existing discourse in educational thought and practice and to expand this discourse to provide a more open and diverse view of the scholarship of educational thought and practice. They saw an opportunity to engage in a deliberative dialogue about recognizing and documenting

indigenous knowledge. To carry out this mission, ICIK is committed to an ambitious agenda that aims to transform the academy in a variety of ways, including transforming its institutions to a marketplace of multiple ways of knowing; internationalizing its curriculum; expanding its research methods beyond positivistic approaches; and diversifying its pedagogical approaches to embrace non-Western as well as Western educational thought and ways of knowing. ICIK lists the following among its goals:

1. **To document indigenous knowledges so they can be made available to peoples around the world.** Indigenous knowledges are disappearing as a direct result of devaluing of localized ways of knowing. Institutions based on such knowledge are also disappearing because of the same processes characterized in particular by industrialization and Western notions of progress.
2. **To encourage curriculum studies and curriculum development in the domain of indigenous knowledge.** In this context, curriculum studies and curriculum development are concerned with the production of knowledge. Such a viewpoint moves beyond traditional notions of curriculum as simply the course of study, a compilation of information to be learned. As defined here, curriculum studies of indigenous knowledge involve epistemological questions relating to the production and consumption of knowledge and the learning and contestation of all forms of knowledge production and the purposes of education itself.
3. **To validate indigenous knowledge.** Since knowledge production is contested, values, cultural assumptions, and belief structures are always implicit in the process. Traditionally, indigenous knowledge has not been validated vis-à-vis Western scientific practices. Understanding that power relations cannot be separated from knowledge production, ICIK seeks to legitimate, to take seriously, indigenous forms of knowledge.
4. **To produce new research methods for studying indigenous knowledge.** Inquiry methods need to be developed that are capable of capturing the cultural embeddedness of indigenous ways of knowing. By cultural embeddedness we are referring to the tendency of such knowledge to meld with the experiences, customs, theologies, self-concepts, communities, and individual relationships of indigenous peoples. Within these psychocultural dynamics,

indigenous knowledges are rendered invisible to non-indigenous eyes. New forms of ethnographic research informed by cross-cultural understandings, postcolonial insights, semiotics, textual analysis, reconceptualized hermeneutics, and multicultural psychoanalysis can open new windows of dialogue and empathy across cultural divides.

5. To initiate global conversation between north/south, developed/developing societies. ICIK hopes to deepen and extend the conversation that many contend is prerequisite for global consciousness and intercultural solidarity.
6. To motivate scholarly work concerning the contribution of indigenous knowledge to the goal of sustainable development. Initiatives have been taken to integrate indigenous knowledge into new approaches to health, nutrition, agriculture, and the conservation of the environment. The generally accepted philosophy behind these initiatives is that new approaches should not replace indigenous knowledge, but rather should make use of the knowledge that has been produced by generations of practice by families, traditional healers, shamans, and farmers to address local/global concerns.

Clearly, these goals have not been fully implemented, but they reflect the complexity of the task of transforming the academy.

What Can Community and Academic Institutions Worldwide Learn from Indigenous Knowledge Innovations?

The theme of “transforming” the academy has driven the ICIK agenda for the past decade. In the face of intense economic globalization, indigenous knowledges worldwide are being threatened with extinction. If we are to create workable strategies for overcoming problems associated with poverty, famine, disease, and the depletion of natural resources, the academic community must develop ways to engage the holders of indigenous knowledge in meaningful and productive relationships in which the knowledge systems of each partner are valued. ICIK is encouraged by efforts to develop and enhance such relationships that are currently under way in the United States and Canada at institutions such as the University of Minnesota, the University of Arizona, the Universities of Hawaii and Alaska, and Iowa State and McGill Universities.

In 2004, ICIK leaders saw the need to convene a conference to provide a forum in which the programs of these forward-looking North American institutions could be shared with, and informed by, the experiences of indigenous knowledge centers and practitioners worldwide. A proposal to Penn State's Outreach Innovations Fund, with additional support from the College of Education and the International Programs Office in the College of Agricultural Sciences, enabled the conference planning process to begin. The conference was hosted by ICIK with external support from the W. K. Kellogg Foundation, the USDA Agricultural Research Service, the National Science Foundation, the World Bank, and the M. G. Whiting Center. The conference was endorsed by the National Association of State Universities and Land-Grant Colleges and received internal funding from a number of academic and administrative units at Penn State.

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Indigenous Knowledges: Transforming the Academy was the culmination of more than two years of planning and preparation that involved Penn State University faculty and administrators, donor organizations, and outreach staff. Given the unifying themes of the conference—food, wellness, nature, and local knowledge generation and transfer—participants were

urged to identify creative ways to develop and enhance an inclusive model of communication among scholars and practitioners from traditional cultures and the academic community. These conference activities were envisaged as a first step for participants in the critical process of considering how to integrate indigenous knowledge concepts into the content of various disciplines in order to lay the groundwork for effective engagement between communities and the academy.

In addition, the conference was an effort to create conditions for genuine global dialogue among academicians and practitioners of indigenous knowledge. The conference organizers and planners sought authentic ways to conduct an international conference that was different from typical academic conferences in several ways. First was the special consideration of the participants that would

attend. This conference was unique because it was designed both for individuals intimately associated with indigenous knowledge and for those who had experience in transforming the academy. The invitees included practitioners from fifty IK resource centers as well as academicians at institutions of higher education. Although the presentation of thematic papers was important, it was only one aspect of the program. The inclusion of cultural artifacts, crafts, music, and foods was an important way to stimulate intercultural dialogue.

Second, the conference was designed to be interactive. Careful attention was paid to the balance between small-group activities, plenary sessions, and concurrent sessions. Meals, breaks, displays of posters and photographs, a walkabout session, the screening of videos, and the talking drums of Africa—all were lessons in indigenous knowledge. This issue of conference design was important because we wanted (1) to explore ways of knowing that are indigenous to communities around the world; (2) to promote participatory research activities and practices; (3) to identify ways to maintain the world's knowledge base in the face of intense globalization; (4) to exchange, critique, and discuss ideas for linking the academy and the community; and (5) to engage with keynote speaker Wade Davis, anthropologist, ethnobotanist, author, photographer, and National Geographic Society explorer-in-residence.

The themes of this conference were framed within the mission of a land-grant university to create a broadly engaged university where scholars extend and apply knowledge to address consequential societal problems and strive to improve the quality of life in local communities worldwide. By establishing a global framework to provide new information, debate, criticism, and academic training in indigenous knowledges, we are providing the basis for a transformation of the academy that will enable tomorrow's leaders to bridge the communication gap between community and classroom that currently prevents both effective outreach from, and effective inreach to, the academy. The participation of indigenous knowledge scholars and practitioners worldwide was critical to the success of this international event. Specific decisions were made to initiate, sustain, and promote the efforts of academic institutions to learn from indigenous knowledge innovations. Planners targeted particular areas to accomplish these goals, namely: (1) a call for proposals, (2) clear conference objectives, (3) unique program features that reflected an interdisciplinary

focus, including cultural events that illustrated indigenous knowledge innovations, (4) opportunities for participant reflection, and (5) a postconference study day that built upon conference outcomes.

Response to the call for proposals: A call for conference presentation proposals resulted in the submission of nearly seventy-five abstracts in the four thematic areas of food, wellness, nature, and the generation and transfer of local knowledge. After review of the submissions by faculty panels, the final conference program included forty-one oral and poster presentations that were featured in eight concurrent sessions and a poster session. Five additional presentations were included in a unique walkabout session that featured an interactive basket-making demonstration by Annie Cookie, an Inuit elder, whose travel to the conference was supported by the Canadian government. Eighteen invited speakers were showcased in three concurrent panels and three plenary sessions, including a memorable opening session that featured Alaskan elders Elaine Abraham and Angayuquq Kawagley as well as Patricia Cochran, director of the Alaska Native Science Commission.

Objectives of the conference: The major objectives of the conference included (1) sharing various organizational, teaching, and learning approaches used to advance the study of indigenous knowledges; (2) exploring key conceptual frameworks for a curriculum in indigenous knowledges; and (3) developing a foundation for a multi-institutional global community for the study of indigenous knowledges. To carry out these objectives, the two-day conference was followed by a study day in which twenty-five invited participants met to plan the next steps in creating a meaningful global dialogue between communities and the academy. Participants who did not take part in the study day could elect to learn about either Amish business in a modern world or the native botanical wealth represented in the forest plants of Pennsylvania by joining tours that were planned and led by Penn State faculty.

Unique features of the conference: Meals and refreshment breaks were designed to reinforce an understanding of the cultural importance of food and foodways in traditional societies. The first day's luncheon speakers, Madhu Suri Prakash and Koushik Seetharaman, selected a menu that included traditional dishes from several regions of India. Prakash's presentation was titled "Slow Food: Indian Tradition and the American Academy

Yoked.” Seetharaman’s paper was “Cultural Influences in Indian Cuisine.” Greg Ziegler, the second day’s luncheon speaker, identified dishes that were made from wheat, rice, and millet, grains that are basic staples for many of the world’s cultures. Refreshment breaks featured traditional foods of Native Americans and Alaskans as well as Hawaiians and the cultures of South America. An African Evening featured not only foods from East and West Africa but also presentations and performances that highlighted the visual and performing arts. The important roles of drummers and griots in West Africa were illustrated by performances featuring Clemente Abrokwa from Ghana and Alhaji Papa Susso, a Mandinka jali from the Gambia.

As mentioned previously, the keynote speaker for the conference was Wade Davis. His talk, “The Ethnosphere and the Academy,” vividly illustrated the dynamic interrelationships of global environments and indigenous cultures. He challenged the academy to assign the same importance to preserving cultural environments (the ethnosphere) that it gives to preserving the natural environment (the biosphere). Following a participatory session that highlighted various cultural leave-taking rituals, a number of Wade Davis’s photographs were displayed at a gala closing reception where artwork created by tribal children from India was also on view.

Conference proceedings were professionally edited and are available on the ICIK Web site (<http://www.ed.psu.edu/ick>). Also available on this site are conference images captured by Stacie Bird, photographer with the College of Agricultural Sciences, and a seven-minute video titled “Indigenous Knowledge . . . the Future” (produced by Charles Gudeman, WPSX public television), which features excerpts from interviews conducted with conference participants.

Conference study day: During the conference, an opportunity was provided for facilitated small groups to discuss their vision of “transforming the academy.” The results of these discussions were shared through drawings and concept maps that were subsequently used as input for the study day. As part of the deliberations and reflections, participants drew heavily upon their own experiences, but some also considered Joseph Couture’s (2000) article, “Native Studies and the Academy,” which had been electronically mailed to them in advance. By design, the study day did not attempt to provide specific examples of curricula, relying

instead upon the appreciative inquiry approach of the Madii Institute to build a level of consensus among this international community of scholars (*Kretzmann and McKnight 1993*). The aim of the deliberative process was to identify those principles that underlie a curriculum that is sensitive to both cultural knowledge and knowledge of the natural environment, based on culturally diverse life experiences and reflecting the histories of different populations.

One of the challenges that faced the study day participants and Fred Loomis, the facilitator, was to transform the content of earlier and very animated small-group discussions into a set of recommendations that would serve as an actionable plan for long-term collaboration among very diverse institutions and organizations with very different agendas for transforming the academy. Study day participants discussed, among other issues, the appropriateness of Internet technology for the design and delivery of a truly global, multi-institutional, graduate-level certificate program in indigenous knowledges.

The study day participants acknowledged the visionary efforts undertaken by institutions, such as the Alaska Native Science Commission, the Institute for Circumpolar Health Studies at the University of Alaska, Anchorage, the Centre for Indigenous People's Nutrition and Environment at McGill University, Montreal, Canada, and the Woodlands Wisdom Nutrition Project that involves six American Indian tribal colleges in Wisconsin, Minnesota, and North Dakota in cooperation with the University of Minnesota. The tribal colleges that are part of the Woodlands Wisdom Confederation are College of Menominee Nation, Fond du Lac Tribal and Community College, Turtle Mountain Community College, White Earth Tribal and Community College, Lac Courte Oreilles Ojibway Community College, and Leech Lake Tribal College. The many stories and experiences shared during the study day helped to make this award-winning conference event a resounding success.¹

The study day was replete with examples of the many innovative strategies people have developed to cope with change in their social and physical environments. Asset mapping was discussed as a useful technique for documenting aspects of the traditional knowledge that is acquired over time by communities. Asset mapping is a term coined by McKnight and Kretzmann (1997) to describe a method for conducting an inventory of the "giftedness" and skills of the individuals, associations, and institutions that exist in any community and contribute to its social, economic, intellectual, physical, and environmental capital.

These techniques were drawn from the indigenous knowledge mapping approach used among circumpolar peoples by the Arctic Institute of North America and by Fikret Birkes at the University of Manitoba's Natural Resources Institute. This method includes mapping of physical resources and practices, as well as

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the stories and knowledge that people have developed to sustain themselves as they innovate and adapt to changes in their environment. The key assumption of this approach is that the community capitalizes on its own internal strengths and resources before leveraging external resources to supplement, not replace, internal capacities. Because the participants in the study day came from diverse communities, the asset

mapping approach was seen as a useful tool. It reminded participants of the need to value cultural knowledge as an asset, the assumption being that valuing this knowledge honors people and capabilities often overlooked in a community, and ultimately changes our actions and the future we build.

How Do We Integrate and Internalize a Local Knowledge Orientation within Academic Institutions?

The decision to use the IK conference as a way to dialogue with the global community arose from the intellectual and practical demands of our era. In these times, the theme of local knowledge and indigenous learning in global development is well recognized but fiercely debated. In these debates, universities often tend to emphasize organization, efficiency, competition, quantitative results, and a concern with how at the expense of what and why (Couture 2000). These organizing principles, which represent the thinking of some members in the academy, often manifest themselves through institutional mind-sets that in turn foster institutions and social structures where attitudes and values too often go unquestioned. The overarching purpose of ICIK is to begin the process by which the existing discourse in the history of educational thought and practice can be questioned and expanded to provide a starting point for the development of a more open and diverse view of academic scholarship and practice. Members of

ICIK understand this imperative and the need to move to center stage to satisfy the growing demands of living in an increasingly complex global society.

It is encouraging therefore that educators, students, parents, and community workers are now questioning those modes of conventional knowledge production that privilege some knowledge forms and set up a hierarchy of knowledges. Students in particular are addressing the devaluations, negations, and omissions that have long been embedded in schooling and school knowledge—for example, the near-total absence of teaching on non-European knowledge forms (*Dei, Hall, and Rosenberg 2000*). Such knowledge forms range from incorporating a local farmer's way of forecasting the weather into a class on meteorology to bringing insights from cultures around the world into a class on conflict resolution.

As ICIK strives to meet the challenges of engagement as it is interpreted through the lens of the new scholarship, its leaders, faculty, staff, and campus and community collaborators as well as financial supporters will need to make difficult choices. We continue to work within the academy to influence its institutions to consider the value of participating actively in a discourse about the “new” scholarship and its connection to engagement. In recent months we have been encouraged to move in this direction by the results of a survey (*ICIK 2004*) of Penn State faculty and extension professionals engaged in teaching, research, and outreach. The survey was conducted in an attempt to determine the extent to which pertinent local, traditional, or “folk” ways of knowing are incorporated in teaching. The results show that there is a broad interest within the academic community in engaging with communities. The results also seem to indicate that there is now a window of opportunity to pursue more vigorously the dialogue that began with the ICIK-sponsored international conference on engaging communities and transforming the academy.

As a follow-up to the outcomes of the international conference, several issues are worth pursuing: (1) clarification of the issues surrounding the definition of indigenous knowledge(s); (2) development of an interactive model for dialogue on cross-cultural issues; (3) promoting dialogue between academicians and members of indigenous and local communities; and (4) a plan to design and deliver a truly global multi-institutional, graduate-level certificate program in indigenous knowledges. Together, these issues fit well with ICIK's goal of integrating and internalizing a local knowledge orientation within academic institutions. However, we are well aware that the commitment of the university at large is

important and that the key to the success of academic transformation lies with disciplinary units' willingness to implement change and learn from indigenous knowledge innovations.

Because of space constraints, we can offer only brief comments on our plans to pursue these outcomes through a collaboration with two other land-grant institutions that were involved with the 2004 IK conference, the University of Minnesota and the University of Alaska, Fairbanks. Each of these institutions has a commitment to multicultural, interdisciplinary education as well as a history of outreach to, and engagement with, local and indigenous communities. Our shared goal is to design and deliver a graduate certification in the field of indigenous knowledge that prepares students from many disciplines to teach, engage in participatory research, and work effectively with local communities to address issues that affect their quality of life, employing relevant skills and knowledges that have been generated in those communities.

"Our shared goal is to design and deliver a graduate certification in the field of indigenous knowledge . . . to address issues that affect [students'] quality of life, employing relevant skills and knowledges that have been generated in those communities."

This effort is important to ICIK's mission to enable students to value an ethical decision-making model that recognizes the contributions of ways of knowing that communities have employed for millennia. For example, Native American farmers place a spiritual value on the way nature intersects with human labor. How might such a perspective fit within the academic context of multi-institutional programs in the communities where graduates will work? We see the production and validation of indigenous knowledges, and the valuing of these knowledges by the academy, as important mechanisms for educational and social change in the production, preservation, and distribution of food and agricultural inputs to, and outputs from, these communities.

For example, we envisage the proposed global multi-institutional graduate-level certification as embracing an inclusive model that provides a theoretical as well as a practical basis for valuing indigenous knowledges. In this model, linking global and

local knowledge systems to transform the academy's ways of thinking about local, indigenous, and folk knowledges will become the overarching theme that informs the many activities that take place around readings, discussions, and research design approaches (*Smith 1999*). In this context, transforming the academy refers to rethinking the educational and research model of designing and delivering curricula to include alternative content, diversified inputs sensitive to multicultural perspectives, and innovative methods of delivery.

In this inclusive model, participants will explore pertinent local, traditional, and folk ways of knowing that range from incorporating farmers' ways of selecting seed to bringing insights from local cultures around the world to inform discussions about curriculum planning, policy analysis, conflict resolution, or design of participatory research strategies. Applying this model means employing ways of knowing that have developed over time in communities around the world and that enable people to interact with each other and with their natural environment. Through this program, we plan to initiate and promote appropriate participatory research and service-learning activities and practices in an atmosphere where local communities can engage with academics in studies about local varieties of medicinal and food plants, food processing techniques and equipment, and storage techniques and pest control methods that have been generated and applied over millennia. These indigenous ways of producing food and using agricultural inputs will enhance the involvement of citizens by informing the decisions that affect their lives regarding, for example, food security, preservation of the environment, and sustainable development (*World Bank 2004*).

Concluding Comments

This article responds to the broad question, How do we ensure that learners are informed by the full history of ideas and events that have shaped and continue to shape human growth and development? In an attempt to respond to this question, we have outlined elements of a strategy undertaken by Penn State's ICIK to engage communities and transform the academy to begin to address this concern. Some of the elements of this strategy center on concepts of "inreach" and "outreach." Within these concepts lies the belief that academicians can conduct research that involves and improves indigenous communities, employing appropriate methodologies that treat communities as partners and

participants rather than as human subjects and passive recipients of information. In such an inclusive model, dialogue between communities and the academy can go a long way toward the valuing of diversity in educational thought as well as promoting respect for the people who have produced this diversity.

The planning process employed and the outcomes of the IK conference show that it is possible to initiate a meaningful dialogue between the global community and academic institutions to address local/global concerns. The work that has begun through this dialogue should continue. By rethinking the emerging educational and research model of transferring new technologies in education, agriculture, and other arenas, we acknowledge the predicament in which we find ourselves in the face of intense globalization. We recognize that the world's indigenous knowledge base is as threatened as its plant and animal species. We also recognize that local people do know a great deal about the environments in which they have lived for generations and that this knowledge must be taken into account in the planning and implementation of educational as well as development policies. The intent in all this effort of engaging communities and transforming the academy is to effectively utilize, for the benefit of its originators as well as others, the place-based knowledge that generations of practice have produced to address the concerns of local communities.

Endnote

1. In October 2004, Indigenous Knowledges: Transforming the Academy received an Award of Excellence in Noncredit Program Development from the Mid-Atlantic Region of the University Continuing Education Association.

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About the Authors

- Ladislaus M. Semali is associate professor of education at the Pennsylvania State University, Curriculum and Instruction Department, specializing in literacy education, comparative and international education, and non-Western educational thought. His work has been published in the *International Review of Education* and *Comparative Education Review*. He is author of *Literacy in Multimedia America* (Routledge/Falmer), *Postliteracy in the Age of Democracy* (Austin & Winfield), and editor of *What Is Indigenous Knowledge: Voices from the Academy* with Joe Kincheloe (Garland).
- Audrey Maretzki is professor of food science and nutrition at the Pennsylvania State University, Department of Food Science, where she specializes in community nutrition, local food systems, and nutrition education with low-income communities. For more than a decade, she has been involved with the empowerment of African women farmers through the establishment of local nutribusiness cooperatives that enable women to process their agricultural commodities and market culturally appropriate dry food mixes for individuals with special nutritional needs.