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Editorial Notes

By Mammo Muchie

This issue of Ee-JRIF covers knowledge related to traditional sources. The contributions make us reflect on the value and significance of re-learning the rich traditional knowledge that still prevails in Ethiopia and the rest of Africa. Knowledge is not merely exhausted by modern science. In fact much of the modern sciences have continued to benefit from indigenous or traditional knowledge sources and continuity.

There were advancements in mathematics, medicine, agriculture and astronomy in Africa that Western science chose not to acknowledge for a long time. In fact Lewis Wolpert in his book Unnatural Nature of Science called all non-Western sciences 'primitive.' If Africa is the origin of humanity, it can only be also the origin of knowledge and science. The first university was created in Africa over 200 years before Europe founded its first university.

The African indigenous knowledge landscape is still not explored. There is much to discover by undertaking research on local knowledge, folk knowledge, people's knowledge, traditional wisdom and traditional science. The way the knowledge evolved and retained may not be through books but through oral, word of mouth, and religious beliefs and through cultural and mystical rituals.

The way of knowing is not only instrumental logic, but also through revelations. How the different ways of knowing generated the sciences is something we must try to undertake research, explore and discover. The education system has not fully accommodated traditional knowledge. Indigenous knowledge is often presented as opposite and different to scientific knowledge, but much of the indigenous and traditional knowledge has contributed to the development of modern scientific knowledge. There is evidence that rural farmers in Africa have developed intricate systems of gathering, predicting, interpreting and decision-making in relation to rivers, water, earth, weather, stars, sun, moon and all aspects of nature and the universe both

physical and spiritual. They express it not with the logic and reasoning of modern science but differently with their own mystical and revealational reasoning. For example one plus one may not be two if what one counts or adds is God plus an angel or Allah and the Prophet Mohammed It matters what is added, subtracted, divided and multiplied and how the process is done. The knowledge that emanate from tradition is embedded in cosmology and tends to be intangible and not easily translatable into worldly expressions and physical and material representations.

So science is not confined only to the European Enlightenment, Renaissance and Reformation. It has been part and parcel of human development from the time of human origin to the present... The way nature, humans and spirituality evolved have contributed also to knowledge creations using different logics from the spiritual to the physical worlds. The necessary conditions (but not sufficient) for the scientific enterprise is humans having curiosity, scepticism and a sense of wonder. One cannot say humans lack from the origin of humanity to now this sense of curiosity, scepticism and wonder. They have it then as they have it now. So knowledge and science are part and parcel of human development. What will be different is the way the knowledge discovery routes differ. The traditional approach has knowledge not developed through experiment, data collection and trial and error. The knowledge is often expressed in holistic fashion where the mysteries of cosmology, land, resources, nature, the universe and ancestral connections with the creator and spirits matter.

The value of traditional and indigenous communities is not instrumental, it is often associational. Knowledge is not owned through intellectual property rights. It is social and community knowledge far away from the modes of ownership that prevails in the modern day economic systems that the world is currently dominated with challenges that human and nature wellbeing remain constantly at risk.

The link between indigenous knowledge and science remains an issue to this day. There is a need to explore and record all the knowledge resources from the Dogon of Mali's Sirius A, Sirius B and Sirius C to the ancient Ethiopian mathematics with binary logic. Science that ignores other ways of knowing should be critically examined. The opportunity to explore and discover how indigenous knowledge is connected to modern science should continue to remove the knowledge disadvantages that the Global South has been placed by the assertion that Euro-centric or Western-centric science is equal to universal science.

The formal education system has ignored the early origin of science and disconnected from seeking the contributions from the early human development. There is a need to resuscitate indigenous knowledge in the curriculum and include the sciences that originated in Africa, Asia and even from different religions.

The papers in this issue are by Batatem Tadesse on Tracing and Promoting the Routes of Twedros from Quara to Derasgie and their Surroundings., Girma Tayachew The History and Challenges of Simen Mountains National Park: the Case of Fauna and Flora (1969—1983), Birhan Sisay Demissie* wrote on The Issue and Determinants of rural Poverty in Ethiopia, and finally Olani Debelo and Yegnanew A. Shiferaw wrote the paper

on health. Correlates of Anaemia Status among Women of Reproductive Age in Ethiopia. The book review by Fakadu Fullas is on Hikemina be'betatchn (in *Amarigna*); English translation: Household medicine fits and encourages work that is much needed to discover the indigenous knowledge that needs to be known.

Together the papers and the book review are very enriching and open the opportunities for learning of research done on areas and topics that are not often easily accessible. We recommend to readers to engage with them**.**