

# Indigenous Knowledge: From Classicism to Autonomous Transformation

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# Indigenous Knowledge

- The global order of knowledge – production, sanction, distribution, mobilization, commodification, distribution, utilization, and consumption
- The “other” produced by the hegemony of colonialism and cultural imperialism (the Eurocentric gaze)– knowledge produced in the Metropole is not “indigenous”
- The politics of representation (who from the community), recognition (by powerful external authority), articulation (process, format, language)

# Classicism/Archaicism

## A Critical Issue in Developing Indigenous Knowledge

- Homi Bhabha – Archiacism as neo-colonial nonsense
- Ethnocentrism and otherization- exaggerating cultural difference (implied evolutionary scale)
- Assumption of cultural homogeneity, neglecting
  - Internal diversity, differences , contradictions, etc.
  - Individual uniqueness and internalization

# Classicism/Archaicism

## A Critical Issue in Developing Indigenous Knowledge

- Deep freezing or encapsulation: Assuming that culture is monolithic and static
- Classic/traditional authority instead of empirical research – what about the ordinary folks and dissidents
- Exchange through translation and treason: The cultural agents

# Development of Indigenous Knowledge

- From primitive to “developed”: Critique of the “Modernist Project,” the ideas of progress and cultural evolution
- Simplistic imagination of development and transformation – failure to engage with multiple contingencies
- The native as “fetish” and the zealous progressive White person: Projection of White frustration and despair, compensation, exploitation, and appropriation
- The necessity of interaction and the inevitability of change and transformation

# Autonomous Transformation

- Global reality in the local context: The market (materiality), perspectives (ideas), effective networks (social structures and processes)
- Assimilation and accommodation
  - **Autonomy and selective assimilation**
  - **Accommodation and structural change**
- The Native agenda: Needs, aspirations, goals, objectives
- The reality of power and strategies of resistance, engagement, and change: Transforming the politics of representation, recognition, and articulation
- Participating in the global system

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