

Evolution of Knowledge in Society

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1. Knowledge as a conscious social activity begins with the advent of agriculture and the human control over production of food.
2. The resulting growth of Knowledge in Society(Lokavidya)/Indigenous Knowledge(other terms have been used to denote local knowledge aggregation such as “tracking science”, Neozapatismo, Acate compilation, etc) and conscious advent of a ‘Knowledge Dialogue in Society’ is entirely due to the co-operative nature of the primary productive activity, that is, agriculture(and all other allied productivity activity such as home building, cooking, transport, cloth making(after the production of cotton), etc
3. Knowledge Development in Society is directly and closely associated with the location of and control over it’s primary productive activities ,that is, with the location of the agricultural (and agri-based) productive activity. **It therefore has a very strong local contextual flavour and import.**
4. Social and moral norms (dharma) and the development of a ‘belief system’ is based on the requirement to sustain the primary productive activity and concomitantly the sustenance of Society.
5. The development of ‘Science and Technology’ (concepts and machines) takes place to enhance and sustain productive activity- invention of fire-making, wheel, water-wheel, plough, axe, chisels, rock implements, rope, etc and to ‘counter’ the uncertainties caused by Natural processes and by other species. Such development, until the advent of industrial(capital controlled) production, **did not remove the control of the primary producer over the ‘products of labour’.**
6. With the advent of Industrial(capital controlled)production; control over the ‘products of labour’ are alienated from the primary producer and with it , the growth of Knowledge in Society and the Knowledge Dialogue see a marked change. Knowledge production (and dissemination) get ‘relocated’ to external Knowledge production centres.
7. This gives birth to a Conflict between Knowledge Societies
8. Re-legitimation of Knowledge in Society requires a (struggle for) **shift back in control over the produce(and it’s distribution) to the hands of the primary producer.** This is a political movement.
9. Imperialism is the natural force of Capital (and it’s control) towards globalization/universality.
10. Without imperialism, Capital and Capital mediated production and services cannot survive.
11. The political control over this (Capital mediated) process has been shown to be effective only through various kinds of political dictatorships. Those nations/societies that wish to be linked to(participate in) this Capital controlled Global Market System **will opt for political dictatorships.**
12. All ‘other’ sections of humanity will ‘of necessity’ deemed to be ‘dispensable/redundant’ and ,consequently, to be deprived of their entitlements- through mass exterminations of various kinds.
13. This defines the politics and imperatives of the Global Peoples’ Knowledge Dialogue.