

## Editorial Note

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### Description

This is the third issue of the African Journal of Information Science, Fine Arts, and Speech Studies (AJISFASS), which aims to showcase research in Information Science, Fine Arts, and Speech Studies. The journal strives to foster a new integration of these three distinct disciplines to promote ongoing multidisciplinary dialogue. This issue presents diverse perspectives from across Africa on topics related to these fields. Many manuscripts were submitted for consideration; however, not all could be included due to factors such as readiness and relevance. As usual, the journal follows a double-blind and open peer review process, leading to the publication of five outstanding manuscripts in this issue.

The five articles in this collection provide a compelling, though seemingly diverse, glimpse into contemporary academic research. However, a closer look reveals a strong, unifying theme: the urgent and intricate negotiation between localized, indigenous knowledge systems and the rapidly advancing forces of globalized, digital transformation. This tension and the potential for collaboration form a key frontier for education, social cohesion, and scientific development across different contexts. Central to this conversation are the studies focusing on Indigenous Knowledge Systems (IKS) in KwaZulu-Natal. The investigation into science teachers' understanding of IKS highlights a crucial challenge in modern education: blending rich, culturally rooted knowledge with formal science curricula. This is more than just an academic exercise. As the related article on Zulu royal ceremonies and

taxi violence clearly shows, IKS offers essential social tools for conflict resolution and community governance. These works convincingly argue that effective solutions to local socio-economic issues from education to public safety may be found not only in imported models, but also through deliberate recognition and appreciation of indigenous epistemic frameworks.

At the same time, the digital age calls for engagement with new ways of creating and sharing knowledge. Articles on Open Science platforms in Eastern and Southern Africa, along with the comparison of Estonian and Egyptian universities, highlight a global movement toward collaborative, transparent, and accessible research. The “FOSTER Project” benchmark demonstrates efforts to use digital tools for transforming information management in public institutions. This digital shift promises improved efficiency and innovation but also raises important questions about fairness, infrastructure, and which types of knowledge are prioritized within these platforms. Here, the true dialogue of the collection begins. The push for digital transformation, as shown in the Open Science studies, must be mindful of the types of knowledge valued in IKS-focused research. Open Science platforms support, safeguard, and fairly include indigenous knowledge, which is often oral, experiential, and community owned. Conversely, how can the methods and ethical principles of IKS shape the development of more inclusive and culturally aware digital research systems?

The article on Nigerian political cartoons, analyzed through an image grammar perspective, acts as a compelling mediator in this discussion. This paper shows that the images depict the state, causes, and effects of the Nigerian economy. It also demonstrates that cartoonists employ traditional symbols to represent real-life objects as a method to communicate their intended messages. As a result, the study concludes that visuals, such as cartoons, can effectively reveal and address Nigeria's economic situation. This research offers insight into how Nigerian cartoonists can use their art to influence public opinion on the country's economic condition.

The paper on Indigenous Knowledge Systems and the Role of Zulu Royal Ceremonies in Curbing Taxi Violence in KwaZulu-Natal shows how a popular, accessible cultural form can critique socio-economic realities, similar to how indigenous ceremonies address violence. Both serve as non-academic, culturally specific ways for public discourse and social commentary. This reminds us that knowledge sharing and social critique occur in many spaces, both traditional and modern, and any

discussion of knowledge systems must recognize these dynamic, popular channels.

In conclusion, this collection presents not a series of isolated studies, but a mosaic of a larger, global conversation. It challenges readers to consider how open science builds educational and scientific ecosystems that are simultaneously open and global, yet respectful and inclusive of the local. The path forward, as suggested by these papers, lies in comparative analysis, deliberate benchmarking, and, most importantly, in creating frameworks where digital advancement does not eclipse indigenous wisdom but instead creates new spaces for its application and perpetuation. The future of relevant research and effective social policy may depend on our ability to foster this very synergy.