

## The Role of Indigenous Knowledge Systems (IKS) in Political Rhetoric for Sustainable Development: A Case Study of Namibia

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### ABSTRACT

Namibia's political leadership discourse intertwines indigenous knowledge systems and traditional values with the country's sustainable rural development agenda. This study examines two landmark speeches – the 34th Independence Anniversary address (2024) and the Presidential Inaugural speech (2025) – to illustrate how Indigenous Knowledge Systems (IKS) and cultural values are woven into nation-building rhetoric. The analysis reveals that, even when not explicitly named, indigenous values underpin themes of national unity, resilience, and communal participation. Both speeches emphasise working together “with one heart and one mind,” portraying traditional authorities and local communities as vital partners in development. Key rural initiatives – from electrification and road infrastructure to agricultural projects – are framed as efforts to empower communities and ensure shared prosperity for current and future generations. This participatory approach reflects a form of environmental stewardship rooted in local knowledge, aligning with global sustainability efforts. Notably, Namibia's leaders link these indigenous and communal principles to the Sustainable Development Goals, particularly SDG 15: Life on Land, by promoting sustainable land use, agriculture, and the protection of natural heritage. The integration of IKS and traditional leadership in political discourse thus highlight an inclusive vision of rural sustainability, where unity in diversity and cultural heritage are seen as foundations for achieving long-term development and “prosperity for all.”

**Keywords:** Environmental stewardship, Indigenous knowledge systems, Namibia, National unity, Rural development, Traditional leadership, Sustainable Development Goals (SDG 15)

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## 1. INTRODUCTION

In recent years, the integration of Indigenous Knowledge Systems (IKS) into national development discourse has gained renewed attention, particularly in regions where traditional communities coexist with modern governance structures. IKS—comprising indigenous values, ecological wisdom, social practices, and governance frameworks—offers critical insights into sustainable land use, community resilience, and environmental stewardship. In Namibia, a country rooted in diverse cultural traditions and ecological zones, the invocation of indigenous knowledge and values has become increasingly evident in the rhetoric of political leadership. This paper explores how IKS is incorporated—both explicitly and implicitly—into high-level political speeches to promote national unity, rural development, and sustainability.

Namibia's unique post-independence trajectory has been shaped by a continued emphasis on peace, reconciliation, and shared prosperity. As the country transitions into a new era of leadership following the passing of President Hage Geingob, recent addresses by President Nangolo Mbumba (2024) and President Netumbo Nandi-Ndaitwah (2025) provide critical texts for analysing the rhetorical deployment of indigenous values and development visions. These speeches, delivered during milestone national events, demonstrate how traditional narratives and rural-focused initiatives are positioned as foundational to the nation's socio-economic transformation.

This paper is guided by Sustainable Development Goal 15: *Life on Land*, which emphasises the protection, restoration, and sustainable use of terrestrial ecosystems, particularly in rural and indigenous contexts. The research applies rhetorical analysis to two key political speeches, exploring how indigenous values and rural development strategies are aligned with SDG 15 and broader national aspirations. It argues that political rhetoric in Namibia does not merely serve a ceremonial function but actively mobilises indigenous identity, communal knowledge, and historical memory to shape a participatory and inclusive development agenda.

By examining the subtle and overt ways in which IKS features in national leadership discourse, this paper contributes to a deeper understanding of the role of language, tradition, and cultural continuity in sustainable governance. It also sheds light on how political leaders engage with indigenous frameworks to legitimize policy directions, promote rural resilience, and foster collective responsibility for Namibia's environmental and developmental future.

## 2. RESEARCH METHODOLOGY

### 2.1 Research Design

This study adopts a qualitative research design rooted in rhetorical analysis and documentary review. This design is appropriate for examining the symbolic and persuasive dimensions of political speech and for interpreting how Indigenous Knowledge Systems (IKS) are invoked—implicitly or explicitly—to promote sustainable development goals in Namibia. The research also draws from discourse analysis, recognising that political language plays a powerful role in shaping perceptions of indigenous identity, national unity, and rural development. The study pays close attention to how language, symbols, metaphors, and speech acts contribute to shaping narratives around national unity, rural development, and indigenous cultural legitimacy.

A thematic coding framework based on discourse analysis principles and traditional rhetorical appeals (ethos, pathos, and logos) guided the rhetorical analysis. First, speeches were analysed to find recurring themes on national identity, sustainability, and IKS. Rhetorical devices like the use of metaphors, authority appeals, historical allusions, and symbolic language were then

methodically categorised. Multiple readings were done during the coding process to guarantee theme saturation and consistency.

## **2.2 Data Sources**

The primary data corpus comprises two official political addresses:

- The 34th Independence Day Address by H.E. President Nangolo Mbumba (2024); and
- The Inaugural Presidential Address by H.E. President Dr Netumbo Nandi-Ndaitwah (2025).

These speeches were selected for their discursive salience and symbolic timing, having been delivered during moments of political transition, national reflection, and renewed development priorities. The speeches are publicly available and widely circulated, providing accessible yet rich material for rhetorical and discursive interpretation.

To supplement this primary data, the study also incorporates secondary documents, including:

- Namibia's Draft National Indigenous Knowledge Systems Policy (NCRST, 2023);
- National and regional SDG implementation reports; and
- Select UNESCO policy reports on the integration of IKS in development and education.

These documents help contextualise the speeches and triangulate themes, ensuring that political language is analysed not in isolation but as part of a broader institutional and policy environment.

## **2.3 Analytical Framework and Application of Rhetorical/Discourse Analysis**

The speeches were analysed using a multi-layered rhetorical and discourse analysis framework, drawing from classical rhetoric (Aristotelian appeals), CDA, and indigenous epistemological considerations.

### **Rhetorical Tools Applied:**

- Ethos (credibility): Examined how the speakers invoked their personal or institutional authority, including their roles as stewards of national values and indigenous heritage.
- Pathos (emotional appeal): Identified emotive language used to evoke national pride, historical struggle, unity, and the dignity of rural and indigenous communities.
- Logos (logic/argument): Traced the logical framing of policy arguments linking IKS to national development, sustainability, and innovation.

### **2.4 Discourse Features and Codes Analysed:**

- Metaphoric language: Common metaphors such as “roots of our culture,” “harvesting knowledge,” or “building on ancestral wisdom” were identified and unpacked as discursive strategies that embed IKS within nationalistic narratives.

- Lexical choices and repetition: Key terms such as sustainability, tradition, resilience, Ubuntu, custodianship, and innovation were coded and compared across both speeches to detect thematic continuity.
- Intertextuality: References to national development plans, Vision 2030, Harambee Prosperity Plans, and global frameworks (e.g., Agenda 2063, SDGs) were mapped to show how political speech situates IKS within broader normative orders.

## **2.5 Thematic Coding:**

Using manual coding techniques supported by a rhetorical coding matrix, the following core themes were identified:

- IKS as a foundation for sustainability and resilience
- Cultural heritage and national unity
- Rural development and local knowledge valorisation
- Decolonisation of knowledge systems
- Gender, youth, and intergenerational knowledge transmission

Finally, the speeches selected were also situated within the post-colonial African rhetorical tradition, recognising how African leaders often position indigenous knowledge as both a source of resistance and empowerment. This analytical lens helps illuminate how political actors draw on IKS not merely as cultural reference points but as legitimising tools for policy framing, national healing, and developmental rhetoric.

## **3. LITERATURE REVIEW**

### **3.1 Conceptualising Indigenous Knowledge Systems (IKS) in Namibia**

Indigenous Knowledge Systems (IKS) encompass the cumulative and dynamic body of knowledge, practices, and beliefs developed by indigenous communities through generations of interaction with their natural environments. In Namibia, IKS are deeply embedded in the cultural fabric of various ethnic groups, including the San, Himba, and Ovambo, among others. These systems inform traditional governance structures, land use practices, and environmental stewardship strategies. Chinsembu and Cheikhoussef (2015) highlight the multifaceted nature of IKS in Namibia, documenting indigenous practices related to agriculture, medicine, and natural resource management. Their work emphasises the importance of preserving and integrating IKS into national development frameworks to ensure sustainability and cultural continuity.

#### **3.1.2 IKS and Sustainable Development in Namibia**

The integration of IKS into sustainable development initiatives has gained traction in Namibia, particularly in the context of environmental conservation and rural development. Traditional ecological knowledge contributes to biodiversity conservation, climate change adaptation, and sustainable land management practices. UNESCO (2023) emphasises the role of IKS in achieving SDG 15, advocating for the protection, restoration, and sustainable use of terrestrial ecosystems. The organisation supports initiatives that incorporate indigenous knowledge into biodiversity projects, recognising its value in promoting environmental sustainability and resilience.

### **3.1. 3 Political Rhetoric and the Invocation of IKS**

Namibian political leaders have increasingly acknowledged the significance of IKS in national discourse. Speeches by President Nangolo Mbumba and President Netumbo Nandi-Ndaitwah reflect a rhetorical commitment to integrating traditional values and indigenous knowledge into the country's development agenda.

For instance, President Mbumba's 34th Independence Day speech emphasised the role of traditional authorities and indigenous practices in fostering national unity and sustainable development. Similarly, President Nandi-Ndaitwah's inaugural address highlighted the importance of cultural heritage and community-based approaches in achieving economic and environmental goals.

These political narratives align with broader efforts to legitimise IKS within formal governance structures, promoting a participatory approach to policy-making that values indigenous perspectives.

Moreover, Similar rhetorical techniques have been observed in countries such as Bolivia and Kenya, where political leaders draw on indigenous values to promote national development and environmental conservation. A notable example of the integration of Indigenous Knowledge Systems (IKS) into national policy narratives is Bolivia's political discourse, which emphasises the concept of Pachamama (Mother Earth) (UNESCO, 2022). This comparative analysis highlights the global relevance of Namibia's rhetorical strategy and underscores a broader trend towards the recognition and legitimisation of indigenous epistemologies in governance.

### **3.1. 4 Institutional Frameworks Supporting IKS**

Namibia has established institutional mechanisms to support the integration of IKS into national development strategies. The National Commission on Research, Science and Technology (NCRST) has been instrumental in formulating policies that recognise and protect indigenous knowledge. The Draft National Indigenous Knowledge Systems Policy aims to document, safeguard, and promote IKS, ensuring their inclusion in education, research, and innovation systems. This policy framework seeks to bridge the gap between traditional knowledge holders and formal institutions, fostering collaboration and mutual respect.

### **3.1. 5 Challenges and Opportunities in Integrating IKS**

Despite progress, challenges persist in fully integrating IKS into Namibia's development paradigm. Issues such as intellectual property rights, benefit-sharing, and the marginalisation of indigenous communities pose significant hurdles.

However, opportunities exist to strengthen the role of IKS through inclusive policies, capacity-building initiatives, and community engagement. Emphasising the value of indigenous knowledge in addressing contemporary challenges can enhance social cohesion, environmental sustainability, and cultural preservation.

### **3.2 Theoretical Framework**

This study is underpinned by an interdisciplinary theoretical framework that integrates rhetorical theory, postcolonial theory, and sustainability communication theory. Together, these perspectives provide a lens through which the symbolic and political invocation of Indigenous Knowledge Systems (IKS) in Namibian presidential discourse can be critically examined.

#### **3.2.1 Rhetorical Theory**

Central to this study is rhetorical theory, particularly the classical Aristotelian model which emphasizes the modes of persuasion—ethos (credibility), pathos (emotional appeal), and logos (logical reasoning). These elements are essential in analysing how Namibian leaders construct authority, build trust with indigenous audiences, and rationalise developmental goals through cultural and traditional references. As Black (1970) and Charland (1987) argue, political rhetoric not only reflects ideology but also constitutes collective identities and mobilises national purpose. The use of indigenous metaphors, historical references, and appeals to tradition in the speeches of Presidents Mbumba and Nandi-Ndaitwah is thus understood as a rhetorical strategy that legitimises state-led development through cultural continuity.

#### **3.2.2 Postcolonial Theory and Indigenous Epistemology**

To further contextualise the role of IKS in political discourse, the study draws on **postcolonial theory**, particularly the works of scholars like Ngūgĩ wa Thiong’o (1986) and Linda Tuhiwai Smith (1999). These theorists advocate for the decolonisation of knowledge and emphasise the value of indigenous epistemologies in resisting marginalisation and asserting sovereignty. In the Namibian context, political references to traditional leadership, rural resilience, and communal land practices can be read as attempts to valorise pre-colonial systems of knowledge and governance, thereby reclaiming national identity in a post-independence setting.

This perspective also supports the understanding that IKS are not merely relics of the past but dynamic systems that contribute meaningfully to environmental governance, social cohesion, and sustainable development. It provides a framework for interpreting how political leaders reframe indigenous knowledge as a resource for national progress rather than an obstacle to modernisation.

#### **3.2.3 Sustainability Communication Theory**

This research also engages sustainability communication theory, particularly the view that public discourse plays a central role in shaping environmental ethics, citizen engagement, and policy legitimacy (Cox, 2010; Lejano et al., 2013). Presidential speeches serve as high-impact communicative acts that link national identity with ecological responsibility. References to rural electrification, agricultural development, and infrastructure in indigenous regions signal a form of sustainability communication that aligns with Sustainable Development Goal 15: Life on Land, which emphasises ecosystem protection, sustainable land use, and community participation.

The political narrative of “One Namibia, One Nation”, for example, functions as a discursive tool for uniting environmental and cultural preservation with national development. Through this lens, IKS becomes central not only to tradition but also to future-oriented governance.

This theoretical framework enables a multi-layered analysis of how Namibian political rhetoric incorporates indigenous knowledge to promote sustainability, construct postcolonial identity, and persuade citizens of the legitimacy of state-led development. The combination of rhetorical, postcolonial, and sustainability communication theories ensures that the research is both interpretively rich and contextually grounded.

#### **4. ANALYSIS AND RESULT**

##### **4.1 Text Invoking Indigenous Identity and Historical Memory: Symbolic or Substantive Use of IKS?**

Both President Mbumba and President Nandi-Ndaitwah draw upon indigenous identity and collective memory as rhetorical strategies to situate modern Namibia within a legacy of indigenous resilience. President Mbumba's 34th Independence Day speech honours resistance fighters from the Zambezi region, rooting his message in a shared liberation narrative (Mbumba, 2024). Similarly, President Nandi-Ndaitwah references the contributions of liberation heroes like Sam Nujoma and her own personal history in the struggle (Nandi-Ndaitwah, 2025). These invocations serve dual purposes: they symbolically validate political authority while also substantiating development priorities through a localised historical lens.

However, a critical reflection reveals that while the references to IKS and indigenous histories are prominent, their depth of integration into policy remains uneven. The symbolic use of IKS—through ceremonial acknowledgements and historical anecdotes—risks reducing indigenous knowledge to a rhetorical flourish rather than embedding it as a guiding framework in governance. This aligns with Nyamnjoh's (2012) critique of "epistemological tokenism" in African politics, where traditional knowledge is acknowledged but not structurally empowered. The challenge lies in distinguishing when IKS are actively shaping development frameworks versus when they are simply being invoked for nationalistic appeal.

##### **4.2 Rural Development as an Expression of IKS in Practice**

Where the rhetoric becomes more substantive is in the articulation of rural development goals. President Mbumba's reference to the electrification of Impalila Island and agricultural projects like the Kalimbeza Rice Scheme shows a commitment to rural livelihoods shaped by indigenous ecological knowledge (Mbumba, 2024). Similarly, Nandi-Ndaitwah's promise of a green revolution is framed in terms that suggest a return to sustainable, community-centred farming (Nandi-Ndaitwah, 2025).

These initiatives align more closely with what scholars describe as *integrative IKS use*, where indigenous knowledge is embedded into the planning, implementation, and evaluation of development projects (Chinsebu & Cheikhyoussef, 2015). The inclusion of traditional land use practices and community consultation reflects a governance model that goes beyond symbolism. Such approaches parallel similar efforts in Kenya, where the National Climate Change Action Plan (2023–2027) explicitly integrates pastoralist knowledge into climate adaptation strategies (Republic of Kenya, 2022), and in Bolivia, where indigenous cosmovision informs forest governance under the "Vivir Bien" development model (Gudynas, 2011).

### **4.3 Environmental Stewardship, SDG 15, and the Cultural Ecologies of Development**

The framing of development through environmental sustainability in both speeches resonates with SDG 15. Nandi-Ndaitwah's reference to agricultural reform, food systems, and reversing rural-urban migration links ecological management with national development. While not explicitly referencing SDG 15, the underlying ethos of land custodianship and biodiversity protection is deeply rooted in indigenous land ethics.

President Mbumba further situates land-based development—through roads, tourism, and energy—in a broader vision of communal prosperity. Yet, despite these affirmations, there is minimal discussion of how indigenous knowledge is being operationalised to manage ecosystems or inform biodiversity conservation policy. This represents an area where deeper structural integration of IKS remains necessary. A contrast can be drawn with South Africa's Biodiversity Act, which recognises indigenous biological knowledge as a legal category with implications for benefit-sharing and conservation planning (Republic of South Africa, 2004).

### **4.4 Traditional Leadership: Institutional Recognition or Performative Inclusion?**

Both speeches include direct recognition of traditional leaders, positioning them as legitimate actors within the governance ecosystem. Their inclusion in ceremonial protocols and policy discussions affirms their symbolic role as cultural custodians. Yet, the question remains whether these acknowledgements translate into decision-making power or merely reinforce a performative role for traditional authorities. This ambiguity mirrors findings in Ghana, where despite rhetorical respect for traditional leaders in local governance, their influence is often curtailed by statutory frameworks that prioritise bureaucratic over customary systems (Ayee, 2019). In Namibia, if traditional leadership is to be a genuine conduit for IKS integration, it must be given institutional capacity, not just ceremonial status.

### **4.5 Unity in Diversity: Indigenous Ethics as a Framework for Nation-Building**

The theme of national unity—anchored in the slogan “One Namibia, One Nation”—is used to frame diversity as a source of strength. This inclusive rhetoric appeals to indigenous ethics of relationality, community, and shared destiny. By invoking communal values embedded in IKS, both leaders offer a moral vision of governance where development does not erase difference but builds upon it.

This use of indigenous ethics is not unique to Namibia. In Botswana, political leaders often invoke the Setswana concept of *botho* (humanism) to support policies on social cohesion and environmental management (Mogalakwe & Sebudubudu, 2006). In Ecuador, *Buen Vivir* has been constitutionally recognised as a development paradigm rooted in indigenous values of harmony with nature and collective well-being (Escobar, 2011). These comparative examples reinforce the potential for indigenous values to provide not only symbolic legitimacy but also normative frameworks for policy-making.

#### 4.6 Summary of Key Insights

Theme	Political Reference	Depth of IKS Use	Comparative Example
Historical memory	Liberation struggle in Zambezi	Symbolic legitimization	Ghana (Ayee, 2019)
Rural sustainability	Electrification, rice production	Substantive through agricultural IKS	Kenya Climate Plan (2022)
Environmental stewardship	Green revolution, biodiversity	Partial/substantive	South Africa's Biodiversity Act (2004)
Traditional leadership	Recognition of chiefs	Symbolic with potential for deeper inclusion	Botswana's <i>botho</i> ethics
National unity	"One Namibia, One Nation"	Ethical grounding in indigenous values	Ecuador's <i>Buen Vivir</i>

Finally, the analysis affirms that while Namibia's political discourse increasingly acknowledges IKS, the line between symbolic inclusion and substantive integration remains fluid. The rhetorical use of indigenous identity and values in national speeches demonstrates growing recognition but must be accompanied by institutional reforms and policy mechanisms that empower IKS in practice. Drawing from comparative examples across the Global South, Namibia is well-positioned to move from rhetorical affirmation to epistemic justice by embedding indigenous knowledge at the heart of its sustainable development paradigm.

### 5 Implications

#### 5.1 Implications for the Study

This study has revealed important insights into how Indigenous Knowledge Systems (IKS) are mobilised rhetorically by Namibian political leaders to promote sustainable development, national unity, and rural resilience. The implications of these findings span across three key domains: political communication, public policy, and sustainable development practice.

#### 5.2 Implications for Political Communication and Leadership Discourse

The findings demonstrate that presidential rhetoric in Namibia performs more than ceremonial functions; it shapes national identity, legitimises policy directions, and mobilises cultural memory.

The use of indigenous narratives, historical references, and rural development themes shows how political leaders leverage culturally embedded rhetorical appeals to foster national unity and build trust. This suggests a need for deliberate incorporation of IKS in political speech writing and policy communication, not merely as symbolic gestures, but as substantive tools for inclusive governance. Political leaders can draw more explicitly on IKS to enhance legitimacy, deepen democratic participation, and promote a shared national vision that respects Namibia's diverse cultural heritage.

### **5.3 Implications for Indigenous Knowledge Policy and SDG Implementation**

By aligning political rhetoric with the values and goals of SDG 15 (*Life on Land*), this study reinforces the importance of formally integrating IKS into **national development policies**. The references to sustainable agriculture, land restoration, and traditional leadership signal political will that could be further translated into practical outcomes if institutional frameworks are strengthened. For policymakers, this study supports the finalisation and adoption of the Draft National Indigenous Knowledge Systems Policy in Namibia. It also encourages the mainstreaming of IKS in rural development plans, environmental conservation projects, and education curricula to ensure cultural continuity and ecological sustainability.

Furthermore, the rhetorical framing of IKS as a resource for national resilience creates opportunities for cross-sectoral collaboration between traditional leaders, government departments, and civil society organisations. This aligns with global development discourse that calls for inclusive and culturally grounded approaches to sustainable development (UNESCO, 2023).

### **5.4 Implications for Rural Development and Environmental Practice**

The speeches analysed illustrate a political recognition of rural communities not only as beneficiaries of development but as custodians of ecological wisdom and cultural heritage. This positioning has the potential to reshape how rural development initiatives are designed and implemented in Namibia.

Development practitioners and planners are therefore encouraged to:

- Consult traditional authorities and knowledge holders during project planning and implementation.
- Document and incorporate indigenous agricultural practices into national food security and land-use strategies.
- Promote community-led environmental governance models, where local institutions manage forests, rangelands, and water systems using indigenous principles.

Such bottom-up approaches resonate with IKS philosophies and can lead to long-term sustainability, increased local ownership, and reduced dependency on externally imposed solutions.

### **5.5 Implications for Future Research and Higher Education**

Academically, this study contributes to the growing body of scholarship at the intersection of rhetoric, indigenous studies, and sustainable development. It shows how political communication can be a site for the legitimisation of marginalized knowledge systems and invites further inquiry

into the relationship between discourse, identity, and governance. For institutions of higher learning, especially those engaged in curriculum reform or postgraduate research in communication, development, and indigenous studies, this paper suggests the need to:

- Expand academic offerings that integrate IKS into political rhetoric, environmental communication, and development studies.
- Encourage collaborative research with indigenous communities that centre their perspectives and experiences.
- Position Namibian case studies like these at the forefront of global debates on sustainability, decolonisation, and epistemic justice.

The paper affirms that IKS are not peripheral to Namibia's development narrative—they are central to its political legitimacy, ecological sustainability, and cultural resilience. Recognising, protecting, and activating these systems through inclusive discourse and responsive policy will be critical for Namibia's journey toward achieving not only SDG 15 but a just and sustainable national future.

## **6. CONCLUSION**

This study set out to examine how Indigenous Knowledge Systems (IKS) are reflected in Namibian political rhetoric, with a focus on the 2024 Independence Day address by President Nangolo Mbumba and the 2025 Inaugural Speech by President Netumbo Nandi-Ndaitwah. Using rhetorical and discourse analysis, the research revealed that political leaders in Namibia strategically invoke indigenous values, traditions, and historical memory to promote national unity, participatory governance, and sustainable development.

Though often implied rather than explicitly named, Indigenous Knowledge emerges in political discourse through references to traditional leadership, rural development, land use practices, and communal resilience. These rhetorical elements align with the principles and goals of Sustainable Development Goal 15: Life on Land, which emphasises the protection and sustainable use of ecosystems, particularly through local participation.

The analysis also found that both leaders position IKS as a legitimate and vital foundation for modern governance and development planning. This elevates indigenous identity from the margins to the centre of Namibia's national vision and highlights the power of political communication to shape inclusive, sustainable futures rooted in cultural continuity.

## **7. RECOMMENDATIONS**

Based on the findings and implications of this study, the following recommendations are offered:

- Institutionalise IKS: Finalise and implement the Draft National Indigenous Knowledge Systems Policy to ensure formal integration of IKS in development and environmental strategies.
- Empower Traditional Authorities: Strengthen the role of traditional leaders in land use planning, agriculture, and conservation efforts to enhance local ownership and legitimacy.
- Integrate IKS into Education and Research: Promote the documentation of indigenous knowledge and its inclusion in curricula and research to preserve cultural heritage and support epistemic diversity.

- Align Political Rhetoric with SDGs: Encourage explicit references to SDGs, particularly SDG 15, in political communication to link local priorities with global sustainability goals.
- Advance Participatory Research and Communication: Support interdisciplinary studies and sustainability communication training that centre indigenous perspectives and enhance community engagement.

These actions would ensure that IKS are not only symbolically acknowledged but substantively embedded within Namibia's sustainable development agenda

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