

Editorials**The Philosophical Underpinnings of the Journal of Social and Indigenous Studies and its Integration with other Sciences****Getachew Anteneh¹ and Dejene Geshe²****1.1 Introduction**

The vision of **Salale Journal of Social and Indigenous Studies (SJSIS)** is to publish and disseminate (both online and in print) high quality research work output from the diverse fields of social sciences and indigenous studies and allied disciplines by providing free access to research information online without financial, legal or technical barriers, to Ethiopian academician and to the global community at large.

SJSIS encourages you to

1. share your professional expertise with the research community
2. increase your paper publication habit and strength profession
3. publish for academic excellence and
4. be among the one to publish in this journal and introduce yourself to the world of academia.

Salale Journal of Social and Indigenous Studies is an open access peer-reviewed journal published in both printed and online versions. It aims to provide a platform for the research community to share their findings, insights and views about all aspects of social sciences, humanities, linguistics, language learning and teaching issues (education at large) journalism. The journal accepts the research papers from the diverse fields of social sciences, indigenous studies (languages, humanities) and allied disciplines. Any related topics from other field of studies like agriculture, natural sciences, health, technology and others are also invited for its publication in the journal. Papers can be submitted in the form of full-length original research, review articles,

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book reviews, pilot studies, commentaries, and editorials policies, news and comments or letters to the editor.

The journal is trilingual publishing in, English, Amharic and Afaan Oromoo. The number of articles per issue is five to seven. The articles will be shared in proportion from one issue for the three languages. If the issue is going to contain 6(six) articles, the share for English is two, and the other four are shared equally for Amharic and Afaan Oromoo. Based on the number of articles submitted for the issue, the allotted number might be varied in a certain condition. Efforts will be made to get at least one article from the three languages (i.e. English, Amharic and Afaan Oromoo) will be published per an issue. The language editor assigned for all the three languages based on the standard usage of each language.

1.2. The Philosophical Underpinnings of the Journal

This momentous occasion marks a significant step towards fostering a deeper understanding of the complex dynamics of human societies and the rich treasures of indigenous knowledge that lie within. As we embark on this academic journey, it is crucial to reflect on the philosophical underpinnings that guide our exploration of social and indigenous studies. Our pursuit is not merely an academic exercise; it is a commitment to understanding the details of human existence and promoting a more inclusive, culturally sensitive, and equitable world.

The landscape of social and indigenous studies is characterized by innumerable philosophical issues that demand our attention. One key aspect is recognizing and diverse worldviews, and acknowledging the inherent value of indigenous knowledge systems. By embracing these perspectives, we liberate ourselves from the confines of external influences and cultivate a more holistic understanding of our collective human experience.

Moreover, the launching of this journal has great implications for the ethics of our research. The study of social sciences, particularly when intertwined with indigenous knowledge, necessitates a commitment to ethical research practices. Respect for cultural diversity, informed consent, and reciprocity must guide our interactions with

indigenous communities. We must ensure that our pursuit of knowledge does not perpetuate harm but contributes positively to the well-being of the communities we engage with.

Additionally, the journal serves as a platform for exploring the complexities of identity, power dynamics, and social justice. Our commitment to social and indigenous studies requires us to confront uncomfortable truths and challenge prevailing narratives. By embracing and celebrating our diverse heritage in Ethiopia, we actively contribute to an on-going dialogue focused on building a society that is fair, inclusive, and just. Together, we work towards breaking down barriers and creating a harmonious community that values and appreciates the richness found in our collective diversity.

The study of indigenous culture holds particular significance in the context of the Salale area, as it serves to enrich and preserve the deeply ingrained cultural values that define this region. Within Salale, there exists vibrant intertwined and colourful traditions, customs, and beliefs, each cherished and passed down through generations. It is within this cultural mosaic that the wisdom of indigenous knowledge flourishes, offering insights into the profound connection between people and their environment.

Salale is renowned as the land of seasoned heroes, a testament to the resilience and heroism of its inhabitants throughout history. Yet, among this legacy of heroism, there exists a profound respect for diversity and humanity in all its forms. It is a place where differences are celebrated, where the richness of cultural heritage is embraced, and where unity is found in the collective acknowledgment of our shared humanity.

In this environment, the study of indigenous culture takes on a profound significance, as it not only preserves the traditions of the past but also serves as an inspiration guiding future generations towards a more inclusive and harmonious society. By delving into the details of indigenous wisdom, we not only gain a deeper understanding of our cultural heritage but also depict valuable insights that can inform and enrich contemporary discourse on issues of sustainability, community, and interconnection.

The Journal of Social and Indigenous Studies at Salale University is not just a source of academic articles; it is an inspiration that illuminates the path toward a more enlightened and compassionate future. Through the rigorous exploration of social phenomena and indigenous knowledge, we have the opportunity to bridge gaps, challenge assumptions, and foster a deeper appreciation for the diversity that defines humanity.

As we launch this journal, let us commit ourselves to the principles of intellectual curiosity, cultural humility, and ethical responsibility. May the articles published within its pages inspire future generations of scholars to embrace the richness of social and indigenous studies, contributing to a more harmonious and understanding world.

In closing, we extend our heartfelt congratulations to all, especially the College of Social Sciences and Humanities that involved in bringing this journal to completion. May it serve as a catalyst for trans-formative research, fostering collaboration, and amplifying voices that have long been less addressed? Together, let us embark on a journey of discovery, respect, and shared humanity.

1.3. What is the relationship between social and indigenous studies and other sciences?

There is no clear boundary that demarcates human knowledge into pieces and put it far apart each other separately. Any valuable research output helps for the betterment of human life. Hence, every field of study can relate to integrate with each other in different ways.

Social science studies social life as a whole. But to understand social life as a whole, social science requires the help of other disciplines that study specific aspects of society. That is, whole social science requires the help of other subjects which studies a particular aspect of society. The social world is per-interpreted by the society in their interaction. As a result, social and natural phenomena appear to be very different. While natural phenomena appear to conform to spatial-temporally unrestricted laws of nature, The concepts of social science tend to contain large amounts of normative and ethical content — they are not purely empirical concepts.

The relationship is reciprocal. They feed into each other and feed from each other. Social sciences explain human behaviour as individual and collective, in historical or real time. The other sciences and applied sciences need this in their own work. For example, medicine, computer programming and engineering need to understand human behaviour to design human convenience systems respectively.

On the other hand, social sciences too need findings from natural sciences to explain their own research concerns. For example, evolution, genetics and general biology help explain some of the anthropological and sociological issues like why some are so tall and others short, and also how person developed some social skills like speech, language, etc.

In brief, they are two sides of the same coin; both attempts to explain humanity and its environment to better understand and improve the world. In general, science only works with empirical evidence that can be observed and measured by scientists. From a scientific perspective humanity just evolved as an accident. The feeling tones of love, which are integral to indigenous knowledge, do not exist within the scientific framework. Pretty much the words love and consciousness are not considered as scientific evidence because they are subjective.

Most – if not all - indigenous peoples use observational research, which is part of the scientific method. However, their approach often combines scientific observations (e.g., “If I plant this seed here instead of there, it will grow better”) with spiritual elements (e.g., "If the gods will it"). Similarly, the majority of the world population incorporates belief in some form of Supreme Being influencing local events.

When we come to our point, **Salale Journal of Social and Indigenous Studies** can benefit in collaboration with all other sciences. Therefore, social and indigenous studies are interconnected with other sciences. Hence, we can work together to provide great deal of knowledge for the academic world.

We have started from null and reached to something visible. However, all that we have done so far are the background of our work, and it is still too small compared with the remaining works. The real much work is coming soon which needs great cooperation. So, all of us have to cooperate each other and solve the existing problems. Together we can make a difference.