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Management of Indigenous Knowledge for the Realisation of the Sustainable Development Goals: The Role of Library and Information Professionals.

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Abstract:

Indigenous knowledge has been part of our uniqueness in-term of norms and cultural ways of performing day to day activities. The paper discusses the management of indigenous knowledge within the context of availability and usability in everyday living for achievement of the United Nations Sustainable Development Goals. Trends in global initiatives were reviewed on indigenous knowledge system. Meanwhile the roles of library and information professionals in the management of indigenous knowledge for realization of sustainable development were also discussed.

Keywords: Indigenous Knowledge, Sustainable Development Goals, SDG, Information Professionals, Library Management.

Introduction

The United Nations sustainable development goals of 2015 marked the beginning of a new era in international development. In 2000, the UN adopted the Millennium Development Goals

(MDGs) setting targets on reducing poverty and to secure basic needs such as: food, water, health and education; with the inclusion of the public private cooperation in making available the benefits of new technologies otherwise

known as Information and Communication Technology (ICT). Aina (2004) defines library and information centers as the institutions responsible for the collection, processing and storage of recorded knowledge for the purpose of reading, study and consultation; and the librarian as the professional who is concerned with the collection, storage, processing and dissemination of recorded knowledge in a library. This underlines the management of information and knowledge resources, which Mabawonku (2002) reports to include selection, collection, production, documentation, organization, preservation, dissemination and exchange. As the library evolves, it is important that librarians not only become aware of this evolution, but, should as well actively partake in the process of evolution of their institution in best ways that suit the fundamentals of librarianship.

Librarians understand some of the changes that will affect libraries in future and the need to consider fully how to deal with these changes in respect to Indigenous Knowledge which seem to be the back bone to human development and sustainability. According to Ranasinghe (2008) Indigenous Knowledge (IK) is a corpus of knowledge belonging to a particular geographic area. Indigenous communities around the world are constantly struggling to maintain their rights, traditions and knowledge, in a system still dominated by western alignment. These indigenous communities face the challenges of living in two different worlds, that is; the indigenous (their own way of life) and the non-indigenous ones (the western aligned way of life), which they have in

constant difficulty with each other, with the latter having more power in shaping the former. For centuries, indigenous peoples have suffered from invasion, oppression, and oftentimes they have seen their knowledge eclipsed by western knowledge being imposed on them through western institutions. Indigenous knowledge (IK) either in Africa or elsewhere in the world is as old as mankind. It is something so unique to every culture and society which is usually stored in people's memories as: folklores, monuments and practices. According to Fatunwa, (1996) every society, whether simple or complex, has its own system of training and educating its populace. Education for good life has always been one of the most persistent concerns of man throughout history. African education emphasizes social responsibility, job orientation, political, leadership participation and spiritual and moral values. Mabawonku (2002) remarks that information professional as development agents have definite roles to play in understanding, locating, collecting, interpreting, disseminating and preserving IK. The public library, for instance, has been an appropriate anchor partner in indigenous knowledge system related programmes because of the stability of its position both within the community and within the government structure through which it is established (Greyling & Zulu, 2009). As part of social services, it is well positioned to ensure free and equal access to information and knowledge (Hedelund, 2006). Nevertheless, Adam (2007) reports that, community libraries have shown strong tendency towards preserving local culture in digital and paper formats and promoting exchange of information in many countries, particularly in Latin America. It is well

believed in Africa and in most places of the world that children learn by doing, that is; children and adolescence remain inquisitive and therefore engage in participatory education through initiation, ceremony, rituals, invitation motivation and demonstration. They are involved in practical farming, fishing, cooking, and craftsmanship such as weaving, knitting, drumming, acrobatic displays and racing to mention a few. Intellectual training includes the study of local history, legends, story-relays (an adage in Yoruba land goes thus: *omotiko ba 'tan, a baaroba; aroagan baba itan*) just as we had in the Greek, Spartan days with their mode of education been basically Poetry, Music, gymnastics and self defence. According to Camble and Aliyu (2008), Education in Africa was an integrated experience prior to the coming of the western education, African indigenous knowledge played a vital role in agriculture, animal and human health, natural resources management, education and other vital economic and social activities.

The United Nations Environment program observed that documented literature on IK is limited (n.d). IK inevitably deals with history and culture, agricultural practices, health, local crafts/industry and recreation which in turn goes with the UN sustainable goals of Millennium Development Goals (MDGs) and are usually passed from generation to generation through traditional socialization process and demonstration by elders and custodians within one society to the other. Without much doubt today, the reliability of the mode of dissemination is under threat in today's modern times mainly due to the influx of western culture, higher levels of interactions between different

communities, as well as the passing on of the custodians of this knowledge. Reacting to this observation, Jain (2008), suggested that unless IK is properly documented, analysed and disseminated, it could be lost forever. Literally, this is where library and information professionals come to bridge the gap because they are believed to be well trained and properly equipped in information and knowledge management skills rendering them relevant in the scope of capturing, storage, retrieval and dissemination of facts of inestimable values.

Notwithstanding, indigenous populations have managed to survive for centuries adapting in many ways to adverse climate conditions and managing to create sustainable livelihood systems over uncountable periods of time. In this venture knowledge are deeply rooted in close relationship with the environment as well as in cultural interconnection, which thereby allowed many of these communities to maintain a sustainable use and management of natural resources to protect their environment and to enhance their resilience; their ability to observe, adapt and improve has helped many indigenous communities face new and complex circumstances that have often severely impacted on their way of living.

Indigenous Knowledge

According to Edvinsson and Malone (1997) in Jain (2009), wrote that knowledge can be interpreted in many ways depending on the context in which is used. A common definition of knowledge is the awareness and understanding of facts, truths and information gained in the form of experience or living. However, there are

two kinds of knowledge; that is the explicit and Tacit knowledge, the explicit knowledge which can be expressed in words and numbers and shared in the form of data, scientific formula, product, specifications, manuals, universal principles, etc; while Tacit knowledge on the other hand is something not easily seen or visible and expressible.

IK is mainly a tacit knowledge passed from one generation to the other, usually exchanged through personal communication, that is: by storytelling, cultural rituals and demonstration. It is described tacit, because it is stored in people's memories and activities and expressed in the form of stories and other cultural songs, Folklore, proverbs, dances, myths, cultural values, beliefs, rituals, community laws, local language and taxonomy, agricultural practices, equipment, materials, plant species, and animal breeds, which is shared and communicated orally. Chargulu, (n.d). Indigenous knowledge becomes explicit only, when it is translated or documented in any format.

Characteristics of Indigenous Knowledge

- i. IK is generated within communities,
- ii. IK is location and culture specific
- iii. IK is the basis for decision making and survival strategies.
- iv. IK is not systematically documented.
- v. IK concerns critical issues of human and animal life: primary production, human and animal life, natural resource management
- vi. IK is dynamic and based on innovation, adaptation, and experimentation.
- vii. IK is oral and rural in nature.

It is encouraging to observe that, over the past ten years, there has been a dramatic increase in interest in the role that IK can play in truly participatory approaches to sustainable development. It may not be accidental that the growing interest in the potential contribution of IK to development has become to manifest at a time when current development models have proven not too successful. Today, hundreds of millions of marginalized people all over the world are still being excluded from the mainstream of development. These people have not benefited from development efforts which have mostly been based on atop-down development model. The agricultural sector provides a key

Global Initiatives on Indigenous Knowledge System

The world is acknowledging that the concept of sustainable development can never be fully appreciated without integrating, indigenous knowledge in the development process. Many initiatives on IK have been initiated at both the global and African level to enlighten people around the world on various IK activities and its use for sustainable development. In 2005, indigenous communities from 44 countries gathered at the community of commons, held at Fordham University, New York and made a proclamation otherwise known as community Declaration of 2005 and stated:"We are calling upon the United Nations, its member states, multilateral organizations and other stakeholders to adopt the principle of the implementation of all MDGs and to empower local and indigenous communities also take control of their own development processes to ensure sustainability". According to

Matowanyika (2002), IK provides the basis for local decision-making about many fundamental aspects of day-to-day life in these societies, such as hunting and gathering, fishing, agriculture and animal husbandry, food production, water, health, adaptation to the environment, skill development, education, and social change. Furthermore, non-formal knowledge in contrast to formal knowledge is transferred orally from generation to generation and is seldom, if ever, documented.

Importance of Indigenous Knowledge

Indigenous knowledge has made, and can still make, significant contributions to resolve local problems. In recent years there has been a growing flow of information from developing countries about the role that IK is playing in a range of sectors: agriculture (intercropping techniques, animal production, pest control, crop diversity, animal healthcare, seed varieties), biology (botany, fish breeding techniques), human healthcare (through traditional medicine), the use and management of natural resources (soil conservation, irrigation and other forms of water management), education (oral traditions, local languages), and poverty alleviation in general, Warren, et.al (2005). Moreover, Mudimbe (1998) posits that scientists are often adapting IK and re-applying it in projects of development cooperation and other contemporary contexts. Thailand, Vietnam, India and Indonesia are all developing innovative new curricula and new approaches to the transfer of knowledge that take local knowledge systems into account. Consequently, academics, policymakers, and ICT development practitioners should show

increasing interest in IK. Over the last two decades researchers have established links between IK and science, and acknowledged the relevance of IK to education systems and development issues, Ahmad (2005).

The Place of ICT in Indigenous Knowledge Acquisition, Preservation and Accessibility in Academic Libraries.

ICT has brought a tremendous turnaround to all fields of life. It has been applied to such areas as banking, education, health, commerce etc. Similarly, ICT plays key role in information generation and accessibility especially in the following areas:

Acquisition

Okore, et al (2009) posits that though there is indigenous knowledge in different communities of the developing world, the availability of such knowledge does not mean its accessibility for use. Indigenous communities are faced with the challenge of preserving their culture for posterity. Libraries are the custodians of knowledge. By this responsibility, they are expected to render useful advice to indigenous communities, as well as take the lead in the acquisition, organization, and provision of indigenous information to those who may find it useful. Though every indigenous community has its peculiar knowledge, scarcely is it available to those who may want to benefit from it. For librarians to be able to acquire indigenous knowledge, they should often create an environment which permits face-to-face forum and network for nation to discuss unique practices inherent in the community. They can organize talk shows involving

traditional rulers, elderly people, and professionals in a bid to gather and record information on different subjects ranging from agriculture to Medicare, marriage, communication, religion, conflict resolution, arts and crafts. Activities which are relevant to researchers take place in indigenous communities where young boys imitate the act of building houses, making mats, wine tapping, milking of cows, wine tapping, etc. Girls are introduced to knitting, cooking, jewelry, dress making and personal hygiene. In most communities, culture and tradition define the extent to which men, women and strangers can access information. In some Nigerian communities, the masquerade society does not allow women access to any form of its information especially in the South Eastern part of the country. However, researchers still require relevant materials on these issues. Special interactive periods with indigenous communities give librarians opportunity to observe, ask questions and communicate extensively with the indigenes and the environment.

Librarians apply different methods to source for information. The major device used are audio-visual or otherwise multimedia equipment in acquiring information on IK, it behooves the librarian to engage in the use of tools that will most appropriately capture the required information. Audio tapes, mobile phones with recording devices are used to record music, stories, tales and idioms, all of which constitute an integral part of indigenous knowledge.

Audio recorders, including cell phones with recorders also play vital roles in recording information while video cameras are vital in capturing different forms of arts and other physical objects.

Digital and analog cameras also play important roles in recording and acquiring information for the library. Information on marriage as obtained in different cultures constitutes an integral part of the library's resource base.

They serve as a source of rich cultural heritage required by researchers in different parts of the globe. Information on arts and crafts is also needed in the library especially in entrepreneurial corroboration into the profession of librarianship. To document relevant information in the modern-day librarianship, the librarian must equip himself with relevant ICT skills and devices which include digital and video cameras, tape recorders, camera phones etc. Under strict arrangement with the village heads and custodians of the arts and craft of such community, the librarian can ask important questions that will enable him to harness and document information relevant to library clients. In documenting information on agricultural practices, the librarian aims at acquiring information on farm tools, weeding methods, crop propagation, farm practices etc. Audio recorder as well as camera is relevant in documenting information on the above practices. Other relevant information is that of indigenous manure, pest control etc. Digital camera will be relevant in capturing the farm tools, manure types and farm equipment. Cell phones can also be of help in communicating ideas on agricultural practices between the librarian and custodian of agricultural information in the indigenous community. Lwoga et al (2010) observed that cell phones were used by pastoralists in Kilosa to communicate with the livestock headers to know the conditions of their animals in the grazing field and advise them in

case of any challenge. Libraries require information on indigenous marriage as carried out by different cultures. These include information on initial negotiations, dowry and wine carrying as practiced in the South-eastern part of Nigeria. To document this, audio recorder, video camera and digital camera constitute the bulk of devices used. In acquiring materials in settlement of disputes, the help of village heads, community leaders and traditional chiefs are required because they are saddled with peacekeeping responsibilities. Conflicts are resolved at family, community and village levels. However, more complex conflicts are settled in the customary courts. Camera, tape recorder, video camera are relevant ICT devices needed for the acquisition of information on conflict resolution. Salanje (2005) maintains that the use of electronic media has made the process of gathering data extensively efficient.

Preservation

Acquisition of indigenous knowledge will be a complete failure if the materials acquired are not adequately preserved for accessibility. Lwogaet.al (2010) in a study discovered that IK was limited by knowledge loss due to lack of prescribed structures and rules to facilitate its preservation. The emergence of ICT has brought devices for the preservation and accessibility of IK. These include: video tapes, magnetic tapes, diskettes, flash drives, microfilms, CD-ROMs, DVDs, VCDs, microforms, etc. They are suitable for storing large volumes of still and moving images. Documented information can also be stored in mp4 devices, mobile phones and computers. Where the computer and mobile phones have internet facilities; stored information can be sent as attachments

to the mail boxes of researchers outside the library.

Information can also be converted to 'you tube' file and thereafter placed on the 'you tube' for researcher's access. Video and audio tapes also serve as relevant storage devices. Pictures can also, be stored and preserved in video CD while music, folktales, riddles are preserved in audio tapes, these contents could be copied, compressed and uploaded.

Accessibility

Computer is the major equipment required to access the storage devices. Adesope (2001) reported that the world over, communication system of information has made access to information relatively easier. Ehikhamenor (1993) posits that computers provide the processing, storage and retrieval facilities while telecommunications provide facilities for the transfer of information in indigenous knowledge. Storage devices CD-ROM, VCD, audiotapes, databases all depend on computer and wired equipment for accessibility. The computer is needed to access databases, edit files, connect to the internet, upload and download acquired materials. The internet is a global network which connects millions of computers and databases. It is important in sending and receiving mails, file transfer, education research activities and sharing of ideas and resources. When computer is connected to the internet, it serves in the exchange of mails, provides access to the library's web PAC via the internet and functions during online referencing services. New acquisitions and abstracts are communicated to users through mail via the internet. Selective Dissemination of Information (SDI) for interested

researchers are enhanced through the internet. Relevant Indigenous information can be sent to, researchers and other external users who have registered or require such services. 'Nkanu and Okon (2010) observe that the growth of the internet in the digital age has created information search convenience for information seekers in Nigerian libraries. Apart from selective dissemination of information, ICT enables users to access indexes, abstracts and other online databases in other world libraries. Documentaries captured in multimedia format could be uploaded on the internet. The issue of socio-networking could not be over emphasised in the wake of proper information dissemination due to the number of people embracing such platform, the librarian will never be an exception to key into such massive means of communication just to showcase their collections in IK.

Problems of Using ICT in the Acquisition, Preservation and Accessibility of Indigenous Knowledge
Although ICT has brought improvement in the information industry, efficiency of its use in information handling is hampered by some bottlenecks. Prominent among these are:

Inadequate funding

There is need for availability of fund for the purchase of devices needed for documentation. Such devices include digital camera, video camera, tape recorders, audio recorders, mobile phones etc. Preservation and accessibility of materials are also expensive. CDS, microfilms, computers, telephone, and internet connectivity all need fund both for purchase and maintenance. Many libraries in the

country operate on a very low budget and this negatively affects the use of ICT for indigenous knowledge documentation, preservation and accessibility.

Epileptic Power Supply

Incessant power outage which characterizes Nigerian libraries constitutes great setback in the use of computer and its peripherals in the acquisition and distribution of indigenous information. Standby generators are needed to power and sustain the computer and internet in order to maximize the acquisition and accessibility of indigenous information. However, most of the equipment needed are not available in Nigerian libraries and this hampers the use of ICT in the acquisition, processing and provision of indigenous information.

ICT Skills Potentiality

Improper acquisition of ICT skills on the part of librarians hinders the acquisition and utilization of indigenous materials. Librarians need computer skills, communication skills, internet skills to be able to maximize the use of ICT while interacting with members of indigenous community. Librarian requires specific ICT tools for the documentation of information. In a similar vein, library patrons require a high degree of computer knowledge and Internet search skills to enable them access information stored in various forms and formats. Many librarians and users in developing countries battle with skills required to derive maximum use of ICT in accessing library resources. Invariably, the lack of desirable ICT skills hinders their maximum use of IK in libraries.

Attitude of Indigenous Communities

One major challenge with the use of ICT in documenting and disseminating information is that indigenous communities tend to monopolize some information relevant to libraries. Originators view specific knowledge as a cult whose information must circulate only within the members of such a group. As a result, librarians are denied access to specific indigenous information needed in the libraries. Distortion of information is rampant in acquisition of IK. Information is transmitted orally from one generation to another. As originators age, information will continue to be transmitted from the elderly ones to the younger generations through word of mouth (Orally). Oral information is most times partial during transmission thereby, giving room for the important elements been omitted during the transmission.

Applications and Potentials of Indigenous Knowledge

Major areas of application of Ik by indigenous people communities are: agriculture, ecosystem, medicine (bone-setting), conflict resolution, pottery, smiting, traditional attire, weaving carving, raffia work, to mention a few.

- Agriculture: Indigenous knowledge (IK) facilitates agriculture, horticulture and forestry IK can determine favored times and how to prepare, plant and harvest gardens, and farms, ways to propagate plants, seed storage and processing and crop planting. They can also suggest techniques of pest management and plant protection. For instance, the use burnt cow dung and

neem (dongo-yaro) seeds for preserving legumes and the use of same cow dung for manure in place of fertilizer. Also, at the instance of husbandry, to keep their sheep and goats close by local indigenous farmers use bean-cakes fried with palm oil (kengbeakara) mixed with grounded cockroaches, this is to prevent their stocks from leaving their shelters attracting them to stay close to their compounds to avoid theft.

- Ecosystem medicine: Indigenous people have knowledge of the ecosystem's where they live and how to use natural resources sustainably. They use their IK for natural health, sustainable agriculture, and sustainable resource management. For instance, the neem tree could be used for the treatment of malaria fever. In some African regions, knowledge of the local ecosystem is used as a means for survival. The ecosystem of many indigenous African countries reflect the traditional management practices, including individual and community wisdoms and skills in Indigenous soil taxonomies.

- Local knowledge of important tree species for agro forestry, firewood, integrated pest management, the control of soil erosion, and soil fertility and fodder management.

- Indigenous agronomic practices such as terracing, contour bounding, following, organic manure application, crop-rotation and multi-cropping. This type of farming conditions is widely practiced in Nigeria especially, in the northern and southern regions of the country
- Indigenous soil and water conservation and anti-desertification practices, such practice is been engaged upon and in some few states in the southwest, where programmes

like FADAMA and other types of irrigational farming are place while planting of economic trees of various types are in place as well to help save some areas of lands in the northern part of the country against deforestation.

- **Medicine:** WHO, (2005) indicated that traditional medicine serves the health needs of about 80% of people in developing countries, including Nigeria as orthodox medicine facilities are expensive and reasonably beyond affordable of common person. To maintain natural health, IK provides traditional medicine and medical practices. Among the most popular African Traditional medical practices are: hydrotherapy, heal therapy, spinal manipulation, quarantine, bone-setting and surgery. Herbalists who practice traditional herbal medicine or have supernatural powers are believed to perform healing, embedded in beliefs of diverse cultures that ancestors' in the afterlife guide and protect the living. Isilow, (2007).
- **Conflict resolution:** Traditional conflict resolution mechanisms in Africa are generally closely bound with socio-political and economic realities of the life styles of the communities. These mechanisms are rooted in the culture and history of the indigenous African community and are in one way or another unique to each community. In Nigeria, the use of Kolanut (*Cola acuminata* and *Cola nitida*) and the tender palm frond (*amure*) are key instruments for sending vital messages which meant for elders in periods of volatile negotiations and conflict resolution

in the Yoruba community such is called 'ároko'. Another interesting element is the talking drums usually used in the south western part of Nigeria for instance the Alafin of Oyo kingdom and virtually all Obas in Yoruba land goes around with their drummers for the soul purpose of information gathering and relaying to their Oba on the bases of urgency or warning and this is done with the talking drums giving the rhythm of the drum in parables which the Oba is believed to understand and act fast upon, likewise such instance was used during wars, when field commanders needed to be enriched with vital information.

- **Traditional attire:** Traditional attire plays an important role in the identification of a culture. In Nigeria, Agbada or Baban-riga, signifies the southwestern and northern tribe, Asho-oke, typical fabric for southwestern tribe, wrapper with various attires for females in Nigeria.

Benefits of Indigenous Knowledge System

- Using IK in research, gives such research legitimacy and credibility from researchers, and builds local capacity and empowerment.
- Indigenous people can provide valuable impute in the local environment for the efficient use and management of local resources.
- IK is readily available at little or no cost, as experienced anywhere in the world.
- Through IK, African cultures are getting known better to the global society.

- In pursuit to manage IK some lost African traditions and information are being rediscovered.
- IK is vital for ecologically sensitive socio-economic activities.
- IK contributes to sustainable local and National development.
- IK contributes to economic development this is evidenced by the explosion of herbal product into the global market.

The Role of Library and Information Professionals

Library and Information professionals have important roles to play in the management of indigenous knowledge for the attainment of sustainable development. According to Omekwu, (2003) in Okere and Ekene, (2008) library and information scientists operates in three environments: - the organizational environment, the transactional environment and the contextual environment. These three environments are expected to control and monitor developments (both old and new) and determine best management options to achieve the desired goals and objectives. Library and information scientist have pronounced activities and initiatives to be put in place for best practices in indigenous knowledge system. It is therefore reasonable that if such initiatives and activities are harnessed and funded appropriately, the issues of sustainable development and entrepreneurial strategies will highly be harnessed.

Librarians should therefore synergise their efforts with the use of ICT in areas of security mechanisms to enable proper control of rights and access to resources, which is to uphold traditional laws and

prevent the misuse of indigenous knowledge and heritage.

IK Application in Nigeria

Literally considering the write-up, one could conclude that there is growing appreciable IK in Nigeria. However, the major prerequisite for the entire process of collecting, applying and disseminating IK needs the full participation of the local people involvement. Full participation in this sense can be achieved only when the local communities are able to participate on an equal level with the policy decision input. Local input must be from the grassroots and should tapped from the diverse views, opinions, resources and interests manifested in the cultural values and norms of Nigerian culture. For sustainable economic development to have its place at all, it must be aligned with her social, cultural, economic, political, spiritual and astrophysical aspects of Nigeria. Capacity building remains a vital issue, if traditional knowledge systems are to receive the active support to sustain Nigerians in context and content.

Government should emphasize on training of the youths to better equip them and the indigenous people, in general. Such could be achieved through collaborate efforts among the Federal and State Governments, Corporations, and local Communities by placing IK on the agenda for sustainable ICT and IK development in general. Real and effective Nigerian ICT sustainable development is possible only if the development agenda seeks to focuss on IK systems in the search for solutions to Nigerian problems. As it is been reiterated in some quarters, if only

politicians are made to swear oaths of office with deity(s) of the land; only then will there be sanity in the land free from corruption and other evil vices. This means articulating an alternative conception for development, one which does not reproduce the existing total local dependency on external (expert) advice, knowledge and resource.

Conclusion

There are many untapped IK systems and activities in Nigeria left undocumented. The Federal, State and Local Government should formulate and strengthen policies setting up agencies to work with librarians. Such agencies should be mandated to hunt for, identify, preserve, store and tap into these resources so that sustainable development using IK system could be developed. Libraries have a lot of material that can be presented either through web sites or even stored as grey materials for sake of prosperity. Although information professionals have provided considerably number of services that libraries can offer to the public, Business community and tourism, the modern information professionals should rightly be involved

in being present at any point in time where indigenous knowledge is presumed present, putting or asking relevant questions to about indigenous knowledge, seeking ways for breakthroughs in the pursuit of documentation of indigenous knowledge, making things work as expected in creating enabling atmosphere for positive outcomes, having the ability to withstand all means of capturing in terms of documenting indigenous people and events, sharing of findings in unique ways that attracts and promotes indigenous knowledge and being able to celebrate indigenous people thereby encouraging them to participate in the drive to uphold the sustenance of indigenous knowledge. All the above mentioned could only be achieved with the help of skilled staff which is the key to providing quality service. The main goal of this paper is to advocate for the need for proper identification, collection, preservation, storage, analysis and dissemination of available information on indigenous knowledge in respect of different professional fields for best practices and proper realization of sustainable development.

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