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## PUBLIC LIBRARIES AND PRESERVATION AND CONSERVATION OF INDIGENOUS KNOWLEDGE

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**Purpose:** This work is centered on the role of public libraries in the preservation and conservation of indigenous knowledge (IK) in Nigeria. Public libraries are libraries situated within communities as such they should be in a better position to collect, preserve and conserve useful IK for prosperity.

**Design/Method/Approach:** The method used for this work is contextual analysis which involved review of related literatures from journals, text books and the Internet.

**Implication:** Previously IK was commonly preserved through oral means and demonstration rather than documentation (Sarkel, 2016). The study revealed that with the help of library and library professionals, IK can be preserved in various forms and medium. Therefore public libraries which are established with public funds, situated within communities can play important roles in the preservation of IK for future generation.

**Originality/Value:** It was recommended that public libraries should make it a priority to preserve the culture of people in their host community, librarians in public libraries should engage with people within the community regarding the need to preserve IK, Government should assist public libraries, also public libraries should source funds from private individuals who are interested in IK.

**Keywords:** Public libraries, Preservation, Conservation, Indigenous Knowledge, Explicit Knowledge, Tacit Knowledge.

**Paper type:** Conceptual research (Opinion paper)

### Introduction

Indigenous Knowledge (I.K) is knowledge that is being transmitted from one person to the other but orally over a long period of time. It is said to be indigenous because it is our own knowledge and not imported. It used to be the only medium for transactions in terms of our daily activities. It is culture-based knowledge that forms the basis for making decisions in local communities. It is unique because it provides solutions to array of problems in traditional communities. IK is applied in agriculture, traditional medicine, food preparation and host of others. Traditional communities have survived on their IK. According to Averweg and Greyling (2010) in Jain and Jibril (2016) IK is the “knowledge that an indigenous (local) community accumulates over time. This description of IK encompasses all forms of local knowledge acquired experientially especially in arts, languages, understanding, practices,

technologies and beliefs that enable a community to achieve stable livelihoods in its geographical residence”. Thus, IK is culture-specific, dynamic, originates from age-old beliefs, traditions, experiences and observations. It is non-formal, orally transmitted and usually not documented. The definition of Averweg and Greling above have succinctly elucidated the meaning of I.K. World Bank, (1997) in Abioye and Oluwaniyi (2017) submitted that; Indigenous Knowledge (IK) plays a vital role in the development process of many societies. In the emerging global knowledge economy, a country’s ability to build and mobilize knowledge capital is equally essential for sustainable development as the availability of physical and financial capital.

In view of the above, Abioye and Oluwaniyi (2017) opined that, “IK constitutes an important component of library collections. It is expected that like in other areas of study, the building of a library’s collections should be extended to IK

resources which should also be well preserved to meet the potentials of these invaluable materials for development process". The writer observed that most public libraries do not collect and preserve IK resources from the communities it is situated in. It is against this background that the writer seeks to write on the role of public library in the collection and preservation of IK

### Concept of Indigenous Knowledge (I.K)

Indigenous Knowledge has been defined differently by different scholars but in each, the emphasis is that, it is a culture-based knowledge and generally oral in nature, geared towards sustainable development of a people. According to Anyira (2010) in Abioye and Oluwaniyi (2017), IK can be broadly defined as...

*the knowledge that an indigenous (local) community accumulates over generations of living in a particular environment. IK is the sum total of knowledge and skills possessed by people belonging to a particular geographic area, which enables them to benefit from their natural environment. Knowledge and skills are shared over generations and each new generation adds and adopts in response to changing circumstances and environmental conditions (p.3)*

IK is sometimes referred to as local knowledge, folk knowledge, traditional knowledge, traditional wisdom, and traditional science and can broadly be grouped into different categories such as agriculture, healthcare, food preparation, education, and environmental conservation (Nakashima, Prott and Bridgewater, 2000 in Twinoburyo, 2019). IK is collectively owned and passed on from generation to generation by word of mouth also known as oral tradition through songs, arts, crafts, idioms, rituals, folklore, music and proverbs (Mabawonku, 2002; Nakata and Langton, 2005; Okorafor, 2010 in Twinoburyo, 2019). From the above definitions, it is clear that IK is a culture based knowledge as such is the first form of knowledge transfer(education)

before any other form of formal education. It is unique, rich in wisdom as a result of long-time experience. Therefore, ignoring IK entails ignoring one's culture, heritage, science and technology as well as local health care system which can be integrated with modern practices especially in medicine, agriculture and so on. Therefore, libraries and librarians who are the custodian of a country's knowledge should embark proactively in collection and preservation of IK in our public libraries. Currently most countries have realised the importance and need to take advantage of their IK, Nigeria should not belagging behind.

### Types of Indigenous Knowledge

Indigenous Knowledge is that knowledge which is locally sourced or gained through series of experiences, stored in human brain which is difficult to codify and can only be transferred from generation to generation through words of mouth, however, it is good to note that, there are two types of IK, which are explicit and tacit knowledge.

- i. **Explicit Indigenous Knowledge:** Explicit knowledge consists of "facts, rules, relationships and policies that can be faithfully codified in paper or electronic form and shared without need for discussion" (Wyatt, 2001 in Slade and Yoong, 2014). Furthermore, Smith (2001) in Slade and Yoong, (2014) defines explicit knowledge as "academic knowledge or "know-what" that is described in formal language, print or electronic media, often based on established work processes". Explicit indigenous knowledge refers to traditional knowledge that is easily articulated, expressed, communicated and recorded. Similarly, explicit knowledge, is that knowledge that can be articulated in formal language and easily transmitted amongst individuals (Koulopoulos and Frappolo, 1999 in Olomolaiye and Egbu, 2005). Thus, Olomolaiye and Egbu, (2005) explained that, "explicit knowledge can be compressed into a few summary symbols that can be encoded by language in written words and/or machine. By its very nature,

explicit knowledge is capable of being captured and widely distributed throughout an organisation". In view of the above, explicit knowledge is formal in nature, learned through formal educational setting and can easily be captured in form of written document, codifies in form of numbers, or summarised in form of mathematical formulae. This knowledge is learned through scientific approach.

- ii. **Tacit Indigenous Knowledge:** This type of knowledge is traditional in nature, it is difficult to capture and cannot be codified. It is not-formally acquired and can only be expressed by way of action or orally. Indigenous knowledge is basically tacit according to Smith, (2001) in Slade and Yoong, (2014). "The very nature of tacit knowledge is that it is difficult to extract from the heads of individuals. It is very seldom found in books, manuals, databases or files as it is developed from mental models, values, beliefs, perceptions, insights, experiences and assumptions" Tavana, (2002) explained that, "tacit indigenous knowledge refers to the types of traditional knowledge that cannot be easily expressed or articulated to outsiders". 'Tacit' means 'hidden', tacit knowledge is knowledge hidden from the consciousness of the knower. Tacit knowledge resides in human brain and cannot be easily captured or codified (Wong and Radcliffe, 2000; Nonaka and Takeuchi, 1995 in Olomolaiye and Egbu, (2005)). Tacit knowledge therefore, is that which has been learned through experience over a long period of time and that has become a point of reference when making decisions in communities. Such knowledge is usually stored in human brain and that is why it is said to be difficult to codify. We as librarians, our main area of concern, should be to collect such information in form of written documents and electronic media for the purpose of preserving, organizing, and providing access to them.

### **Public library**

Public libraries are libraries found within a community, it serves all categories of users

within the community it is situated. Public library, as its name suggests, it is for the people, by the people and of the people. It exists from civilization of mankind and act as the important custodian of human culture, knowledge and social customs (Perumal and Bahskarn, 2010 in Sasi 2016) in other words Abraham (2010) in Sasi (2016) is of the view that, "Public library is a welfare centre which provides useful services to the community by fostering education, promoting culture, providing scope for healthy recreation and disseminates information to all section of the society". In view of the above definition, public libraries are closer to the people and they are in a better position to systematically select, collect, organize preserve and disseminate indigenous knowledge of a people. To be able to achieve this, librarians at public library should work with people in the community to know the right IK to be preserved. The purpose of public library is to provide information need in various format to the public without bias. According to IFLA, (2001) "the primary purposes of the public library are to provide resources and services in a variety of media to meet the needs of individuals and groups for education, information and personal development including recreation and leisure. They have an important role in the development and maintenance of a democratic society by giving the individual access to a wide and varied range of knowledge, ideas and opinions". For the purpose of this paper, since the public library provide information in various forms with an aim of educating and developing group of people/individuals, public library librarians should therefore, see it as imperative to add Indigenous Knowledge (IK) resources in their collection, these can only be possible when they interact with indigenous community in which their library is situated, by interacting with the community they are bound to collect or record traditional knowledge/techniques used by the community in settling social issues such as disputes, marriage, religion, agriculture, medicine, technology and so on and so forth which can be referred to when need be.

### **Methodology**

In discussing the role of public libraries in the preservation and conservation of Indigenous Knowledge (IK) purposive technique was used in which discussions cut across the purpose and duties of public libraries irrespective of their geographical location.

### **Conservation and Preservation of Indigenous Knowledge**

Conservation and preservation are important aspect of collection development in libraries, according to Aina (2004), “an important aspect of collection development management is the conservation and preservation of library materials”. Vinas and Vinas (1988) in Aina (2004) defined conservation as, “the operation which are intended to prolong the life of an object by forestalling or remedying deterioration”. Aina (2004) defined Preservation as, “the maintenance of library materials so that they can be close to the original condition as much as possible’. The emphasis in the above definition is object, that is, all physical materials that libraries acquire for the purpose of information services. Libraries therefore, have to face the challenges of acquiring the IK and then preserving them as information resources. The need for the conservation and preservation of IK libraries is new because IK was not taken seriously as such. They were orally transferred from generation to generation. To support this assertion, Sarkel (2016) opined that, “Previously, indigenous knowledge was commonly preserved through oral means and demonstration rather than documentation’. He however, stated that, “with the help of library professionals, IK can be easily preserved in different formats. Storage of IK involves categorization, indexing, relating IK to other information, making it accessible and conserving, preserving and maintaining it for later retrieval”. To buttress the above assertions Okore, et al. (2009) in Twinoburyo (2019) submit that, “libraries provide strong platforms to promote access to IK through creation of conducive environments that permit face to face interactions and networking forums for community members to discuss pertinent cultural issues”. The researcher agrees with Okore and Serkel above, because librarians are supposed to be professionals in the field of

information gathering and preservation while the library provides a conducive environment for discussing community issues that can be put in written documents or in recorded media.

Sithole (2007) in Twinoburyo (2019) proposes documentation of IK in languages that are understood by other communities when it loses local specificity. This is something that many community libraries can hold in high regard and promote robust IK preservation strategies. Nigeria is a multicultural society with different ethnic groups and languages with each having its unique culture and way of life. the proposition of Sithole in Twinoburyo above may sound impossible due to the ethnic diversity, however, using the three major languages (Hausa, Igbo and Yoruba), it is possible for librarians in collaboration with experts in linguistics to be able to document and preserve IK in those languages since majority of the ethnic groups understand one or more out of the three major languages spoken in the country.

It will be amazing to realise that before the advent of modern technology or formal education, societies in Africa have survived through IK especially in terms of social interaction (communication, conflict resolution and festivities), agriculture and technology etc. Such knowledge was the yard stick for sustainable development. Abandoning these knowledge means loss of hidden ideas that can support modern technology which is the reason why libraries and librarians should endeavour to save the situation by documenting IK which can serve as reference sources to those who are interested in IK.

In line with the above, Abioye, Zaid and Egberongbe, (2014) in Abioye and Oluwaniyi (2017) have this to say: “before modern civilization in South West, indigenous peoples made use of local instruments for farming such as hoes and cutlasses in clearing the bush for bush fallowing and rotational farming practices. They cultivated series of crops such as maize, wheat, sorghum, beans, peas, orange and mango fruits”. They went ahead to say that:

*the indigenous people detected various methods of preventing their crops from*

*enemies of destruction through the use of iron trap, wire etc. for catching bush animals; they therefore suggested that, the best modern approaches to preservation of traditional knowledge is the documentation of collected information in some permanent forms such as computer, CD, DVD, recording, video, leaflets (p.5)*

Abioye and Oluwaniyi (2016) therefore, are of the view that, "all these need to be documented from the oral accounts of the elders so that the accessibility of the materials by the new generations will be made possible in the libraries". The bottom line is, libraries and librarians do have a great role to play in the collection and preservation of I.K in Nigeria. The problem is that most public libraries in Nigeria are grossly underfunded which may be the reason for not been able to venture into the gathering and preservation of our IK. However, due to its growing interest among students and scholars of indigenous study, public libraries in Nigeria should endeavour to include indigenous Knowledge literatures in their collection development services. In line with this, Stevens (2008) in Abioye and Oluwaniyi (2016) stated that, while libraries have not traditionally focused on these areas; it can be inclusive in its services by providing information resources in the field and experts in collection, organisation, preservation, and retrieval of IK. It is available virtually in all aspects of human activity including agriculture (Mugwisi, Ochala and Mostert 2012 in Abioye and Oluwaniyi 2016). Still in Abioye and Oluwaniyi (2016) Okuneye and Ayinde (2004) added that, "small scale resource farmers have good reasons for sticking with their local knowledge and farming practices, because modern technologies can only be successful and sustainable if IK is taken into consideration".

### **Importance of Indigenous Knowledge**

Indigenous Knowledge some time referred to as Traditional Knowledge has been a means of sustainable development by indigenous people. It is a medium for social and economic interaction, health care, environmental prediction, agriculture, food security and so on.

According to Bandyopadhyay and Majumder (2012)...

*Traditional knowledge can be used in tackling certain types of problems, natural calamities and drawing plans for the development of local areas. An adverse effect of globalization is the trend to accept only the modern western practices. But for the sustenance of traditional knowledge it should be preserved, integrated and be used in the overall development of the nation. With the help of IT now it is possible to integrate the traditional practices of various communities, to create databases, to develop resource centres, and develop network (p.6)*

The importance indigenous knowledge cannot be over emphasized because it has been a means for survival among indigenous people in every part of the world. Before the emergence of western education, it has been used in solving societal problems relating to health, environment/natural calamities etc. It is used in decision making. It is the culture of a people and as such libraries need to preserve them for posterity. The researcher agrees with Bandyopadhyay and Majumder who suggested that with the advent of ICT librarians can bring together various traditional practices that are useful so that people who are interested in IK can refer to them. They further maintained that, the preservation of traditional knowledge is absolutely necessary as effective ways to combat natural calamities, plan for the development of local areas, maximize the use of natural resources and plan for sustenance and overall development of the nation.

IK has a room for aesthetic values, for example decorative and utility products are made from wood, clay, beads, fabrics, soil and other local materials. The technologies and techniques used in each community are often unique and highly sophisticated. For example, the craftsman could easily utilize a log of wood to make a person's image (artifact) (Abioye and Oluwaniyi 2016). They continue by saying, "an artist could also use special types of clay soil for making specific types of pots for cooking soups, particularly in some areas in African countries

such as Nigeria, Senegal, Egypt and also Republic of Guinea". Indigenous Knowledge has been useful to indigenous people it is also specialised in its own way in terms of science and technology as opined by Abioye and Oluwaniyi above, economy, politics, law and art etc.

### **Need for Preserving and Conserving IK**

Indigenous Knowledge (IK) sometime referred to as traditional knowledge (TK) are locally developed ideas about science and technology, agriculture, medicine, art and act of war/defence, as the case may be, it is a means of survival in most traditional societies and it is passed orally from generation to generation as a means of preservation. In-line with the above statement, Indigenous knowledge (IK) constitutes a unique source of information and livelihood for indigenous communities in specific geographic regions. Largely communicated orally, IK serves as the basis for communication, decision-making and teaching in the indigenous communities where it is embedded (Flavier, de Jesus, Navarro & Warren, 1995 in Yunnus, 2017) In recent times however, IK is being abandoned in most African societies as such IK deserve to be preserved. According to Ngulube (2002) Indigenous Knowledge has been ignored in the management of information in Africa. Indigenous knowledge pertains to experiential, locality specific knowledge and practices of medicine, as well as healing, hunting, fishing, gathering, agriculture, combat, education and environmental conservation developed by indigenous people over the years. Thus, IK is local knowledge that is unique to a given culture or society (Warren, 1991 in Ngulube 2002). The fact that IK is oral by nature and the advent of Information Communication Technologies (ICTs) has led to the decline of IK in traditional communities. It is sufficing to say that, IK with its abundant of ideas should be preserved in form of audio-recorded/written document and it is the responsibility of libraries especially public libraries to collect them for future use.

The rapid change in the way of life of local communities has largely accounted for the

loss of IK. Younger generations underestimate the utility of indigenous knowledge systems (IKSs) because of the influence of modern technology and education (Ulluwishewa, 1993 in Ngulube 2002). Warren, (1991) on the other hand opined that, "it is evident that if IK is not recorded and preserved, it will be lost and remain inaccessible to other indigenous systems as well as to development workers". In view of the above therefore, it is imperative for IK to be preserved and conserved, ignoring it entail loss of knowledge which if taken advantage of can become a tool for development and not relying on western education/technology for our well-being. IK is our own knowledge and not borrowed as such, a lot can be realised from it if properly recorded and preserved.

### **Role of Public Libraries in the Conservation and Preservation of IK**

Libraries are comfortable when it comes to collection development of recorded materials in the libraries but finds it challenging in the case of acquisition and preservation of IK. However, it is an interesting area for librarians to venture into with a view to preserve our indigenous knowledge. According to Lor, (2004) "Libraries are generally referred to as a building where information resources are collected, organized and made available for use". One of the uses to which recorded knowledge is put is the production of new knowledge. According to lyotsha (2004), "the resources in libraries are valuable human inheritance as they keep things that actually existed, thinking, achievement, and prove of human progress in numerous areas, age, and directions", she further opined that, "the past documents contains original information that cannot be disregarded in the present generation and the next". Indigenous Knowledge are generally tacit in nature therefore, there is need to document and preserve them for future generation because IK explain the past and consequently shape the future. This is the reason libraries and librarians have a great role to play in the collection and preservation of indigenous knowledge in Nigeria.

Anyaoku, Nwafor-Orizu and Eneh (2015) in their work, *Collection and Preservation of Traditional Medical Knowledge: Roles for Medical Libraries in Nigeria* posited that...

*Documentation is the main method of preserving knowledge. Traditional Medical knowledge can be documented in books, periodicals such as newspapers, journals, indexes and material medica, other media for preservation including multimedia recordings and Information and Communication Technologies can be harnessed for collection and preservation of TMK. Indian traditional knowledge digital library system is an example of digitization effort to preserve traditional medical knowledge. This digital database includes the names of hundreds of traditional Indian medicines and their specificities, available in both local and Western languages in which data are translated (p.37)*

Public libraries being closer to the community should be in the fore front for collection of IK. Supporting this assertion Bandyopadhyay and Majumder (2012) in their work titled, *Organizing Traditional Knowledge for Inclusive Development: Role of Libraries* in which they discussed the role of public libraries in West Bengal regarding management of IK. They observed that, "some of the public libraries in West Bengal are trying to document the history and culture of the local areas/communities. Thus, they are playing a role to preserve the cultural heritage of the local areas and also disseminating this knowledge as and when they are required. Public libraries in Nigeria should also take part in the preservation of our cultural heritage by collecting, recording and organising them for easy retrieval by people who need them. To buttress this assertion Jain and Jibril (2016) opined that, "because of the skills and expertise to organize access, disseminate and facilitate engagement with information, librarians are best placed to manage and preserve indigenous knowledge." Similarly, Ngulube (2002) in Yunnus (2017) sees the role of information professionals as a proactive one

in terms of managing society's knowledge resources. This means that librarians who work with the public and the youth should equip themselves with the skills to engage with indigenous people in the community, and actively work with them to capture, document and preserve IK. Jain and Jibril (2016) further maintained that, "public libraries around the world, for example, Australia, India, South Africa, Zimbabwe are playing key roles in managing IK". With the rate at which IK is being recognised world over public libraries in Nigeria should follow suit in the effort to preserve our indigenous knowledge. Greyling and Zulu (2010) in Jain and Jibril believe that "A library with content of local relevance will encourage communities to make use of library services". To ensure this happens, librarians would need appropriate training to develop skills outside the range of traditional library duties. They would need, for example, to be familiar with the proper etiquette to engage with the elders of an indigenous community (Gupta, 2010; Martin & Mirraboopa, 2003 in Yunnus 2017).

#### **Categories of IK that should be Preserved in Public Libraries**

IK is the totality of a people's way of life transmitted from generation to generation. The term IK is often referred to by various appellations such as oral traditions, traditional knowledge, folklore knowledge, cultural knowledge, farmer's knowledge or people's knowledge, local knowledge and traditional science. It is contrasted to and differentiated from western, scientific or modern knowledge, which may be developed by research institutes and universities. (Abioye and Oluwaniyi 2017). Camble and Aliyu (2008) in Abioye and Oluwaniyi stated that, IK has played a vital role in agriculture, animal and human health, natural resources management, education and other activities. All these need to be preserved and they form the heritage of a people, cannot be allowed to go extinct.

Emery, (1996) in Langil,(1999) on the other hand, describe IK in relation to tradition. According to him, IK is "cultural knowledge in its broadest sense, including all of the social, political, economic and spiritual aspects of a local way of life" he however explained that,

“sustainable development researchers, to be interested in the following categories resource management knowledge and the tools, techniques, practices and rules related to pastoralism, agriculture, agro forestry, water management and the gathering of wild food; classification systems for plants, animals, soils, water and weather; empirical knowledge about flora, fauna and inanimate resources and their practical uses”. These categories of IK as explained by Emery above are knowledge that ensure sustainable development within the traditional communities. Such knowledge especially those relating to health care (i.e. medicinal plants), agriculture (cultivation, production and preservation of food), environmental knowledge (weather condition) etc. need to be documented preserved organised for future use in the library. Oral tradition is another aspect of indigenous Knowledge (IK) that librarians need to focus on when it comes to preservation of IK. Edosomwan and Peterson (2016) where of the view that...

*Storytelling is one of the oldest methods of interaction and communication in human history. Before the advent of the written word, historical events were transmitted to future generations through the use of compelling stories. A significant approach of human capacity was the ability to preserve its historical heritage using narratives. Every civilization has a historical and cultural heritage which people hold dear (p.91)*

Such story is worthy to be preserved. Libraries are saddled with the responsibilities to preserve our cultural heritage therefore; they need to collaborate with experts in the field of oral history and African study to make documentaries on IK and oral tradition for future use. Among such IK/oral tradition to be documented and preserved in public libraries are proverbs, songs, chants, incantations etc. all of which fall within non material culture of a people. According to IFLA (2008) in Jain and Jibril (2016) libraries can help in:

- a. Collecting, preserving, and disseminating IK

- b. Publicizing the value, contribution, and importance of IK to both non-indigenous and indigenous people.
- c. Involving elders and communities in the production of IK.
- d. Encouraging the recognition of intellectual property laws to ensure the proper protection and use of IK.

### **Challenges facing the Collection and Preservation of IK in Public Libraries**

Public libraries are designed to cater for all categories of users within the community. It is for this reason it is referred to as the people’s university and as earlier stated, it is the most ideal library to collect and preserve IK. However, most of the common challenges faced by public libraries is lack of fund among others. To buttress the above assertion Abioye and Oluwaniyi (2017) in their work found out that, the challenges facing libraries in the collection and preservation of IK in selected university libraries in South West, Nigeria “was dearth of funds”. Lack of funds is peculiar to all types of libraries in Nigeria. Similarly, Lack of adequate funding hinders librarians’ efforts to manage IK (Okore, Ekere and Eke, 2009; Anyira, Onoriode & Nwabueze, 2010 in Jain and Jibril, 2016).

Abioye and Oluwaniyi, they went ahead to observed that “language barrier might be a huge challenge or else an interpreter comes in-between the interviewer and the resource person”. This is true because IK is mostly oral in nature and in trying to document such knowledge one needs to be proficient in the identified language or else information collected may not be correct which can be misleading to users who need them. Jain and Jibril on the other hand said, since IK is mostly tacit and embedded in particular community practices and experiences, it is a challenge in itself to record, manage and disseminate it. According to Makinde and Shorunk (2013) in Jain and Jibril (2016) “indigenous knowledge is individually based, which makes it difficult to document and communicate to other people”.

Their findings also showed that there are “little or no efforts of the university libraries in IK collection had contributed to the problem facing the collection and preservation of IK in the libraries”

### **Conclusion and Recommendations**

Public libraries are known to be libraries for all regardless of social status. It collects and preserves all forms of knowledge and are custodians of people’s culture. In the course of this research it is observed that public libraries in Nigeria do not emphasize the need to collect and preserve I.K. This should be one of their basic concerns because the public library is closer to the people and therefore should be in a better position to collect and preserve the IK of their host communities. Librarians in public libraries need to engage with people within the community with regard to the need to preserve their heritage. It will be worthwhile to sensitize the people on the need to preserve their culture for posterity. There is also the issue of dearth of fund. This is peculiar to all types of libraries in Nigeria. In this regard, to be able to record, collect and preserve IK, librarians requires adequate fund that can enable them move around from one community to the other in quest for IK to be preserved. Here, the government needs to assist the public libraries also, public libraries should source funds from private individuals who may be interested in the preservation of I.K. Language barrier is another problem of collection and preserving I.K therefore, public libraries should engage professional librarians who are well trained in the art of collection and preservation of oral tradition, including linguistic expert who will help in the translation of I.K if need be.

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