# Indigenous Knowledge Management in the Modern Day Library and Information Services

**E. Ilori Maria[1], Imam Abayomi[2], O. Adesanya Olusegun[3] and R. Adeyemi Oluwafemi[4]**
[1]Readers Service Librarian, [2]College Librarian, [3]E-Librarian, [4]Technical Librarian,
[1,2,3&4]College Library, Michael Otedola College of Primary Education, Noforija Epe, Lagos State, Nigeria
E-mail: iloriedeole@yahoo.com, abayomimam16@yahoo.com, sanyaseg22@gmail.com, adephemmy26@yahoo.com

*Abstract* - **Indigenous knowledge (IK) is the knowledge which exists among the people in a given community and its beneficial towards sustainable development cannot be over-emphasized because of its importance in every society .It has been observed and supported by Greyling, (2010) that academic libraries in Nigeria are not playing the leading role in the promotion of IK in the country by organizing tours to collect cultural ideas of the people for management. This paper examines Indigenous knowledge management process in four academic libraries in Lagos, Nigeria. Purposive sampling method was used to select four government owned tertiary institutional libraries in Lagos State. Cochran (1963) sample size table formula was used to determine sample size of 115 respondents from the total population (135) of the study. This study adopted descriptive survey design which make used of questionnaire and interview for data collection. The finding revealed that IK was available in the selected academic libraries and health information was the main reason for using IK in the selected academic libraries. It was also revealed that all the four academic libraries have no IK policy. The challenges facing the management of IK in the selected academic libraries are the lack of relevant ICT resources that can be used to preserve Indigenous knowledge in the libraries. The study recommended that library management should make fund available for the libraries to acquaire necessary ICT tools that can be used to preserve IK and there is urgent need for IK policy, this will serve as white papers in the promotion of IK use in the selected academic library. This study has joined in the discussion in the promotion of IK in Nigeria and it has also contributed to literature on IK development.**
*Keyword*: **Indigenous Knowledge, Knowledge Management, Academic Library, Library Services, Information Services, Lagos State**

## I. INTRODUCTION

Knowledge is an elusive word and no single definition seems entirely satisfactory. However various scholars view knowledge from different perspectives. Hunt (2003) stated that Knowledge can be defined as a belief that is true and justified. Nonaka (2006) viewed Knowledge as a dynamic process of justifying personal belief of a particular thing. Sarkhel (2016) suggested that Knowledge has widely been acknowledged as the basic input to the sustainable development. Knowledge can therefore referred to as a body of information which consists of facts, ideas, opinion, principles and theories which is gained through experience, learning and discovery of a particular thing which can be inform of practical or theoretical.

Knowledge management primarily involves getting the right information (knowledge) to the right user at the right time (Hajric, 2018). Knowledge management is the process of enabling knowledge flow to enhance share, understanding, learning and decision making. Knowledge management is a systematic effort to enable information and knowledge to grow, flow and create value (O'Dell, and Hubert, 2011).

This implies that knowledge management involves managing the existing information (knowledge) for the growth and development of the individual and the society. Knowledge management, it involves systematically managing organization's knowledge assets for the purpose of creating value and meeting tactical and strategic requirements of the society. Knowledge management must therefore provide right tools, people, knowledge, structures, culture, among others. so as to enhance learning; it must understand the value and applications of the new knowledge created; it must store this knowledge and make it readily available for the right people at the right time; and it must continuously assess, apply, refine, and remove organizational knowledge in conjunction with concrete long and short-term factors

Extant literature indicates that there is no single universal definition for the word Indigenous Knowledge (IK). Indigenous knowledge is unique, traditional, local knowledge that exists within indigenous people in a particular geographic area in the society. Indigenous knowledge is tacit in nature, unique, dynamic, non-formal, and transmitted from one generation to another over time in various contexts (Senanayake, 2015). This context may include: cultural, political, spiritual, and ethical in solving indigenous issues, decision making and in promoting existence of the community culture and way of life of the people, (Ngulube, Dube and Mhlongo, 2015). Indigenous knowledge can also be viewed as a link to the local culture and history of a particular community which holds significant value for problem-solving strategies in indigenous organizations and local communities. Indigenous knowledge can be used to alleviate poverty and community development for health benefits, preservation of

culture, and political transformation (Kayombo, 2013). Some communities use indigenous knowledge, practices and structures for their various socio-economic activities, and the indigenous institutions have played a key role in the management of this knowledge for rural livelihoods. In developing countries, indigenous people adapt and use external knowledge to solve local problems and to suit their socio-cultural practices (Kayombo, 2013).

Dove, (2000) affirmed that Indigenous organizations adapt external knowledge through interaction with other development partners to exchange ideas, build capacities and collaborate in order to achieve the organizational objectives. The integration can be seen as adding value to local knowledge, innovations and practices.

The integration of external knowledge and indigenous knowledge systems enables indigenous organizations to compete and respond to global opportunities, challenges and improve their socio-economic activities through advocating for change in the legal frameworks of their communities.

Lwoga, (2011), stated that through explicit nature of external knowledge makes it easy to share and preserve indigenous organizations. Indigenous knowledge, although often explicit, is lost because it is verbal and not documented (Lwoga, Ngulube & Stilwell, 2016).

Elderly people who are the custodians of indigenous knowledge are ageing and dying without a strategy to share and preserve this knowledge for development purposes. Indigenous knowledge is passed on from one generation to another through oral communication, and it is preserved and managed according to gender and age and can be under the control of a specific social group such as a tribe, extended family or specialists

The importance of IK in development of a national cannot be over-emphased. Adam (2012) notes that Indigenous knowledge is important as it contribute to local development, empowerment, increases independence and strengthen self-determination of local community. Utilizing IK information will serve as tool to enable the local people, to solve local problems with local ingenuity and resources.

Local capacity-building is a crucial aspect of sustainable development, therefore, information professionals should design approaches that would support and strengthen appropriate indigenous knowledge acquisition in the institutions. With the help of the indigenous people, valuable knowledge about the local environment and how to effectively manage the natural resources can be provided which will enable the development of the local communities.

Scientists now recognize that indigenous people have managed the environments in which they have lived for generations, often without significantly damaging local ecologies (Emery, 1996). Indigenous knowledge can assist to provide influential basis from which alternative ways of managing resources can be developed (Senanayake, 2015).

IK technologies and know-how have an advantage over introduced forms in that they rely on locally available skills and materials and are thus often more cost-effective than introducing exotic technologies from outside sources (IIRR, 1996).

The management of IK encompasses a set of interrelated activities concerning the identification, collection, codification, documenting, organization, preservation, transfer, linking, application, preservation, dissemination and sharing of knowledge on indigenous community livelihoods and ecosystems, for sustainable development. (Muswazi, 2001; Mabawonku, 2002).

The library is an appropriate anchor partner in the indigenous knowledge management (IKM) system because of the stability of its position both within the community and within the government structures through which it is established. Access to IK cannot be achieved without involving libraries because library is the center for the local information and knowledge infrastructure (Sarkhel, 2016).

Therefore, indigenous knowledge should be integrated into library activities if these institutions are to serve the information requirements of the local populations

There are many ways in which libraries can efficiently and effectively promote the development of IK particularly in developing countries such as through planning, collecting, codifying, organizing, preserving, using, controlling, and disseminating IK. Apart from these, libraries can also gather about the activities of IK among local people in the communities. Librarians and libraries can also train and reach out to communities on ways to promote IK.

Story hours should be used to record oral histories. Elderly members of the community should be invited to the library to tell their stories. With the necessary training in oral history, librarians would be able to record the stories to preserve them as oral histories. A library with content of local relevance will encourage communities to make use of library services (Sarkhel, 2016).

The library as the information repository needs to serve communities through writing of their histories, pictorial display of their IK and provide a plat form in which people can be engage in the IK activities. Existing library infrastructure such as ICT can be used for conservation and preservation of indigenous knowledge in the library for the use of general public.

The fundamental role of the library is the preservation of information and knowledge for the library user. Traditionally, libraries and archives are custodian of knowledge and cultural heritage; they hold drawings, paintings and other documentary artifacts, including

manuscripts, records, books, audio visual items, among others (Isah, Bashorun and Omopupa, 2012). Byrne (2008) viewed libraries as treasuries of Indigenous experience, knowledge and history. According to Snyman and Van, Rooi, (2006), the library is ideally situated to facilitate the management of knowledge resources.

Greyling (2010) also stated that the library can achieve information management through providing access to information resources from various link such as; oral, digital and any other media it is supplied. It is mandatory for the librarians to move with the trends of time, by rendering services that will promotes the profession in order to be relevant in the society.

This will enable the today librarians to meet the needs of indigenous people and manage indigenous knowledge in an appropriate way. However) , Alemna (2005 stated that librarians have being developing theories, systems and techniques for collection, organizations, preservation of indigenous knowledge management in developing countries.

## II. STATEMENT OF THE PROBLEM

In developing countries such as Nigeria, indigenous knowledge system lack universal usage due to localized and community based nature. Nkondo (2012) argues that all knowledge is local but becomes universal through processes of conquest and colonialism. Some knowledge systems due to historical power relations have become more dominant than others hence perceived to be universal. Therefore, Africans need to acknowledge that their indigenous processes of knowing and knowledge production may not only enhance and sustain them as a people, but could also contribute to global pool of knowledge in the search for sustainable solutions to global challenges such as climate change, agricultural, diseases affecting human such as corona-virus,

HIV/AIDS, among others). This implies that Africa cannot be excluded from global influences; neither should Africa be guided only by her past because no civilization (culturally) can manage to develop and prosper in isolation from the 'others' (Vilakazi, 1999) The essence of Library is purposely to render information services to its community. Providing excellent services to the community involve collecting, organizing, preserving and disseminating information resources within the institutions and its communities. The library is saddled with publicizing the value, contributing the importance of indigenous knowledge to its community.

Preserving our cultural value and heritage are work of information professionals. For the library to meet its social obligation of the modern library, it must also provide access to information in oral, digital and any other media format. Literature reviewed that libraries in the developed countries particularly in Nigeria have not been preserving indigenous

knowledge for many years (Greyling, 2010).which has brought about economics loss, intellectual loss, financial loss, social and technological loss to the people. It has been observed that libraries in Nigeria are not playing the leading role in the promotion of IK in the country. This calls for the motivation of library and information professionals to preserve our cultural values and heritage in the face of globalization, threat and death of the custodian

## III. RESEARCH QUESTION OF THE STUDY

1. What is the type of IK information available in libraries in Nigeria?
2. How do you preserve IK in the selected libraries?
3. What is the reason of using this indigenous knowledge?
4. Did you have policy for the acquisition of IK?
5. What are the challenges facing IK in the selected libraries?

## IV. METHODOLOGY

The researchers adopted descriptive survey design for this study. The researchers used purposive sampling method to select four government owned tertiary institutional libraries in Lagos State which comprises of University of Lagos (Akoka); Lagos State University (Ojo); Lagos State Polytechnic (Ikorodu); and Michael Otedola College of Primary Education (Epe). The study population comprises of all library personnel in the selected academic intuitions in Lagos State. With the total population of 135 personnel, the researcher used Cochran (1963) sample size formula to determine sample size of 115 respondents from the total population of the study.

Random sampling technique was used to distribute the questionnaires across the four libraries using simple percentage. The study employed both qualitative and quantitative methods using questionnaires and interview. Interview was conducted for Readers Service Librarian (RSL) in each institution and the reason for conducting interview with them was to ascertained and confirms the response of the findings from the questionnaire.

## V. RESULT ANALYSIS OF THE FINDINGS

Ninety three questionnaires were duly completed and found useful for the study, representing (80.9%). Frequency counts, percentages, mean and standard deviation were used to analyse the data of the study.

*A. Demographic Characteristics of the Respondents*

Table I below presents demographic features of the respondents showing the age, gender, years of experience and level of education

The findings revealed that majority of the respondents 30.1% were within the age range of 31-40 years, this was closely followed by 41-50 years 25.8%. The respondents

also indicated highest age range of 31-40 years which was 45% and 41-50 years representing 25% of the respondents. This findings further revealed that there more young adults in the profession than old professional; however this is a plus for the future of the profession. The finding also revealed that there are more male 55.9% professional librarians than their female 44.1% counterparts.

The study further revealed that the highest years of experience 26.9% of the professional were 11-15 years, closely followed by 22.6 with 6-10 years. The findings of the study also revealed that majority of the respondents are Master degree holders 28.0%.

TABLE I DEMOGRAPHIC CHARACTERISTICS OF THE RESPONDENTS

|  | Variables | Frequency | Percentage % |
|---|---|---|---|
| Age | 21-30    years<br>31-40    years<br>41-50    years<br>51-60    years<br>Above 60  years | 19<br>28<br>24<br>20<br>2<br>- | 20.4<br>30.1<br>25.8<br>21.5<br>2.2 |
| Gender | Male<br>Female | 52<br>41 | 55.9<br>44.1 |
| Years of experience | Below 5   years<br>6-10       years<br>11-15      years<br>16- 20      years<br>21-25      years<br>26- 30      years<br>31-35      years<br>36 and above years | 16<br>21<br>25<br>12<br>8<br>7<br>3<br><br>1 | 17.2<br>22.6<br>26.9<br>12.9<br>8.6<br>7.5<br>3.2<br>1.1 |
| Educational Background | National Diploma<br>Higher Diploma<br>Bachelor Degree<br>Master Degree<br>PhD<br>Others | 12<br>19<br>21<br>26<br>15<br>- | 12.9<br>20.4<br>22.6<br>28<br>16.1 |

*B. Indigenous Knowledge*

TABLE II TYPES OF INDIGENOUS KNOWLEDGE INFORMATION AVAILABLE IN ACADEMIC LIBRARIES IN LAGOS STATE

| Sl.No. | Types of IK information Available | Available (%) | Not Available (%) |
|---|---|---|---|
| 1 | Health knowledge | 93 (100) | Nil |
| 2 | Agricultural   knowledge | 89 (96.7) | 4 (4.3) |
| 3 | Social knowledge | 87  (93.5) | 6 (6.5) |
| 4 | Spiritual knowledge | 73 (78.5) | 20 (21.5) |
| 5 | Cultural  knowledge | 72 (77.4) | 21 (22.6) |
| 6 | Local l way of life | 63 (67.7) | 30 (32.3) |
| 7 | Economic knowledge | 53 (57.0) | 40 (43.0) |
| 8 | Local Politics knowledge | 43 (46.2) | 50 (57.8) |
| 9 | Environmental knowledge | 35 (37.6) | 58 (62.4) |

This study established that, there are various indigenous knowledge information available to users in the academics libraries in Lagos state, such as information on health 100%, information on agricultural knowledge 96.7%, among others.

E. Ilori Maria, Imam Abayomi, O. Adesanya Olusegun and R. Adeyemi Oluwafemi

TABLE III METHODS OF PRESERVING INDIGENOUS KNOWLEDGE INFORMATION IN ACADEMIC LIBRARIES IN LAGOS STATE

| Sl. No. | Methods of preserving indigenous knowledge | Available | Not Available | Mean $\bar{x}$ | S.D |
|---|---|---|---|---|---|
| 1 | Video recording | 93 (100%) | - | 3.09 | .409 |
| 2 | Digitizing | 89 (95.7) | 4 (4.3) | 2.97 | .475 |
| 3 | Writing documents (local journal ) | 87 (93.5%) | 6 (6.5%) | 2.84 | .425 |
| 4 | Slides | 81 (87.1) | 12 (12.9) | 2.73 | .471 |
| 5 | Kept on shelves | 79 (84.9%) | 14 (15.1%) | 2.67 | .431 |
| 6 | Dusting and regular floor mopping | 76 (81.7%) | 17 (18.3%) | 2.63 | .432 |
| 7 | Storytelling | 72 (77.4%) | 21 (22.6%) | 2.58 | .427 |
| 8 | Cloud storage | 69 (74.2) | 24 (25.8) | 2.52 | .428 |
| 9 | Good housekeeping practices | 68 (73.1%) | 25 (26.9%) | 2.47 | .357 |
| 10 | Photographing | 53 (57.0%) | 40 (43.0) | 2.09 | .328 |
| 11 | Audio recording | 37 (39.8%) | 56 (60.2%) | 1.73 | .321 |
| 12 | Gene banks | 23 (24.7) | 70 (75.3) | 1.28 | .323 |
| 13 | Fumigation | 12 (12.9) | 81 (87.1%) | 1.04 | .317 |
| 14 | Drawing | 12(12.9%) | 81(87.1%) | 1.04 | .317 |

Weighted x̄ = 2.43

The respondents indicated that Video recording $\bar{x}$ = 3.09 was the major method of preserving indigenous knowledge information in academic libraries in Lagos state. This was closely followed by Digitizing $\bar{x}$ = 2.97 and writing documents (local journals) $\bar{x}$ = 2.84.

TABLE IV REASONS FOR UTILIZING INDIGENOUS KNOWLEDGE RESOURCES IN ACADEMIC LIBRARIES IN LAGOS STATE

| Sl. No. | Reasons for utilizing IK by users in the library | Daily | Weekly | Twice monthly | Monthly | Fortnightly | Mean $\bar{x}$ | S.D |
|---|---|---|---|---|---|---|---|---|
| 1 | Indigenous health information | 69 (74.2) | 21 (22.6) | 1 (1.1) | 2 (2.1) | - | 2.85 | .311 |
| 2 | Information about local method of agricultural work in the environment | 58 (62.4) | 26 (27.9) | 4 (4.4) | 2 (2.1) | 3 (3.2) | 2.67 | .344 |
| 3 | Information on economy value of the environment | 53 (57.0) | 24 (25.8) | 8 (8.6) | 5 (5.4) | 3 (3.2) | 2.63 | .360 |
| 4 | Information tourism in the local environment | 47 (50.5) | 29 (31.2) | 8 (8.6) | 5 (5.4) | 4 (4.3) | 2.47 | .508 |
| 5 | Political information of the environment | 48 (51.6) | 17 (18.3) | 22 (23.7) | 4 (4.3) | 2 (2.2) | 2.34 | .409 |
| 6 | Information about the history of the environment | 37 (39.8) | 19 (20.4) | 25 (26.9) | 10 (10.8) | 2 (2.1) | 2.28 | .395 |
| 7 | information about local life style of the environment | 27 (29.0) | 24 (25.8) | 6 (6.5) | 15 (16.1) | 21 (22.6) | 2.19 | .347 |
| 8 | Information about Culture of the local people of the environment | 16 (17.2) | 21 (22,6) | 24 (25.8) | 14 (15.1) | 18 (19.3) | 1.93 | .346 |
| 9 | Local Information of the people | 15 (16.1) | 20 (21.5) | 25 (26.9) | 17 (18.3) | 16 (17.2) | 1.73 | .341 |

Weighted $\bar{x}$ = 2.3

The table IV above presented reasons for utilizing Indigenous Knowledge resources in academic libraries in Lagos state. The findings revealed that major reason for utilizing IK resources was indigenous health information with the mean value of $\bar{x}$ = 2.85, this was closely followed by to acquire information about local method of agricultural work in the environment with the mean value of $\bar{x}$ = 2.67.

TABLE V LIBRARY POLICY FOR ACQUIRING IK INFORMATION

| Does your library have policy for acquiring IK information? | Yes | No |
|---|---|---|
| Yes | 21 | 72 |
| Percentage % | 22.6 | 77.4 |

The table V above presented the results on library policy for acquiring indigenous knowledge information and the result established that the library have no policy with result of 77.4% guiding the acquiring IK information in their libraries.

TABLE VI CHALLENGES FACING INDIGENOUS KNOWLEDGE INFORMATION IN ACADEMIC LIBRARIES IN LAGOS STATE

| Sl. No. | Challenge | Strongly Agree | Agree | Strongly Disagreed | Disagreed | Mean $\bar{x}$ | S.D |
|---|---|---|---|---|---|---|---|
| 1 | lack of relevant ICT resources for Ik preservation | 72 (77.4%) | 15 (16.1%) | 4 (4.3%) | 2 (2.2%) | 2.89 | .346 |
| 2 | No adequate intellectual property rights | 71 (76.3%) | 14 (15.1%) | 4 (4.3%) | 4 (4.3%) | 2.78 | .341 |
| 3 | No policy guiding acquisition of IK knowledge | 71(76.3%) | 13(14.0) | 5(5.4) | 4(4.3%) | 2.73 | .343 |
| 4 | Lack of fund to promotes IK information | 71(76.3%) | 13(14.0) | 4(4.3%) | 4(4.3%) | 2.73 | .341 |
| 5 | Lack of indigenous knowledge enterprise | 47 (50.5%) | 27 (29.0%) | 11 (11.8%) | 8 (8.6%) | 1.99 | .354 |
| 6 | IK is often regarded as pseudoscience | 47 (50.5) | 19 (20.4%) | 13 (14.0%) | 14 (15.1%) | 1.99 | .465 |
| 7 | No definite author | 37 (39.8%) | 39 (41.9%) | 8 (8.6%) | 9 (9.7%) | 1.78 | .385 |
| 8 | IK is a type of knowledge mainly held in people's brain | 35 (37.6%) | 24 (25.8%) | 30 (32.3%) | 4 (4.3%) | 1.69 | .321 |
| 9 | IK is difficult to record, transfer, and disseminate | 27 (29.0%) | 52 (55.9%) | 9 (9.7%) | 5 (5.4%) | 1.23 | .421 |
| 10 | lack of indigenous people | 23 (24.7%) | 14 (15.1%) | 37 (39.8%) | 19 (20.4%) | 1.17 | .315 |

Weighted $\bar{x}$ = 2.17

The result of this finding indicated that major challenges facing the management of IK in public academic institutional libraries are: lack of relevant ICT resources that can be used to preserve Indigenous knowledge in the libraries with the 77.4% closely followed by no adequate intellectual property rights with 76.3% values, no policy guiding acquisition of IK knowledge 76.3% and Lack of fund to promotes IK information 76.3%.

## VI. DISCUSSION OF THE FINDINGS

The findings revealed that majority of the respondents were within the age range of 31-40 years; this was closely followed by 41-50 years. This findings supports Nwezeh (2009) who investigated Librarians in Nigerian Universities: their status, occupational characteristics, and development. The result of this study also revealed that the highest age range of respondents were 31-40 years which was 45% of the respondents. This findings indicated that there more young adults in the profession than old professional; however this is a plus for the future of the profession. This study further revealed that there are more male professional librarians than their female counterparts. This result is in line with the findings of Ani and Ottong (2010) who reported that most respondents in a survey carried out in the University of Calabar were male 82.61% while 17.39% were female, in Nigeria. This finding also supports Nwezeh (2009) that 60% of the library practitioners were male while 40% were female. This implies that there are more male library professionals than women in Lagos state public academics institutions. The study also revealed that the highest years of experience 26.9% of the professional were 11-15 years, closely followed by 22.6 with 6-10 years. This

is support by Julien and Genuis (2009) who carried out a research on Librarian's experiences of the teaching roles: a national survey of Librarians at University of Alberta, the result revealed that 55% of the respondents indicated that work experience was above 10 years in the library profession. The findings of this study also revealed that majority of the respondents are Master degree holders 28.0%. This findings correspondent with the findings of Julien & Genuis (2009) which revealed that 71% of the respondents were Master equivalent holder in Library field.

This study established that, there are various indigenous knowledge information available to users in the academics libraries in Lagos state, such as information on health information on agricultural knowledge among others. This findings supports Abioye & Oluwaniyi (2017) who investigated Collection Development and preservation of Indigenous Knowledge in selected Federal University Libraries in South West, Nigeria, the findings revealed that indigenous knowledge information are available in the selected academic libraries. In the same vein, Anyira, Onoriode & Nwabueze (2010) also affirms that indigenous knowledge information are available in libraries in Niger Delta Region of Nigeria. The result of the interview conducted to the four RSL also affirmed that the academic libraries now acquire information resources that are relevant to their immediate community. This will enable the immediate communities enjoy the value of educational institution situated in these community.

The respondents indicated that Video recording $\bar{x}$ = 3.09 was the major method of preserving indigenous knowledge information in academic libraries in Lagos state, this was

closely followed by Digitizing $\bar{x}$ = 2.97 and writing documents (local journals) $\bar{x}$ = 2.84. This findings support Isah, Bashorun and Omopupa, (2012) who stated that the library saddle with the responsibility of preserving information knowledge and cultural heritage of the society. However this finding contradict the findings of Abioye & Oluwaniyi (2017) who stated that dusting, regular floor mopping100% and good housekeeping practices 83.3% were major preservation method of IK information. In the same vein, Serah (2015) also reported in the findings carried out on the role of libraries in the preservation of indigenous knowledge in primary healthcare in Nigeria, the result of the revealed that respondents indicates that storytelling and experimental instruction 98.3% were the major method of persevering IK information of health practitioner. The result of the interview three of the respondents indicated that the era of technology has great influence on preservation method of the information resources in the library such as video recording and digitization of the resources purchased. They further stated that the library is also practicing clouding for information preservation in case of any disaster, as this will enable the safety of such information. While one among the RSL indicated that though there is technology advancement, but yet it is important that libraries take local housekeeping measures such dusting, floor mopping as these will help in keeping away dust mutilation from the library resources thereby preserving IK materials. From the weighted $\bar{x}$ = 2.43 this finding therefore implies that video recording and digitization were the major method of preserving IK information resources in academic libraries in Lagos state.

The respondents stated that the reasons for utilizing Indigenous Knowledge resources in academic libraries in Lagos state were to acquire indigenous health information and obtain information about local method of agricultural work in the environment. This finding is in with the study of Abioye & Oluwaniyi (2017) who stated that IK information is package and accessed in various format in the library such as: local journals, manuals, written documents, oral format and many other forms and are been utilized by library users in meeting their information needs. The result from the interview also affirms this finding when the RSL stated that Libraries have made progress in acquiring Information materials for local culture in order to meet the information needs of the local community. Providing relevant indigenous information to the immediate community will enable the (Library) institution to support the growth of the local communities in areas such as information on agriculture produce of the communities, health, various business opportunities in the communities among others related information. This finding therefore implies that IK information are utilized by library users in academic institutions in Lagos State. The results on library policy for acquiring indigenous knowledge information and the result established that the library have no policy with result of 77.4% guiding the acquiring IK information in their libraries. The result of this study supports Serah (2015) that investigated the role of libraries in the preservation of

indigenous knowledge in primary health care in Nigeria, the findings revealed that librarians in Nigeria have not been practically active in managing IK this as a result that they do not have policy guiding the acquisition of the information. The result of the interviewed conducted for the four RSL indicated that the acquisition policy in the library do not really give room for the acquisition of IK materials. But the librarians and information professional have been using their professional knowledge in acquiring information that is related and will be useful for the development of their immediate community, and these is achieved through purchasing of local information from local journal, involving the immediate community people in contributing to educational development in their area. The result of this finding indicated that major challenges facing the management of IK in academic institutional libraries are: lack of relevant ICT resources that can be used to preserve Indigenous knowledge in the libraries, no adequate intellectual property rights, no policy guiding acquisition of IK knowledge and Lack of fund to promotes IK information.

This result supports the findings of Anyira, Onoriode & Nwabueze (2010) which revealed that the challenges of IK management are: lack of funding, copyright protection/limitation, lack of basic equipment, staffing challenges, and language were the major problems facing IK management in the libraries in Nigeria However the result of the interviewed from the four RSL indicated that the major challenges facing IK information management are: No adequate intellectual property rights, funding problem, policy problem among others. This finding therefore implies that challenges facing IK information management in academic institutions in Lagos State are lack of relevant ICT resources that can be used to preserve IK information, challenges of intellectual property right, no adequate policy gilding the purchase of IK resources and funding problem.

## VII. CONCLUSION

IK is relevant to all forms of life activities as in health, agriculture, technology and indigenous human resources and community economy. Therefore, the libraries particularly academic public institutions in Lagos State should develop a guideline policy on IK collection development and preservation. Basically this study revealed that indigenous knowledge information is available and the reasons for utilizing IK by the users in academics institutional libraries in Lagos state was to seek information on health, information on agricultural knowledge. IK information is basically preserved by video recording, digitization and writing documents (local journals). The library have no policy for acquiring IK information in the library and challenging facing the management of IK are lack of relevant ICT resources that can be used to preserve IK information, challenges of intellectual property right, no adequate policy gilding the purchase of IK resources and poor funding.

## VIII. RECOMMENDATIONS

Based on the result of the finding, the following recommendations are hereby made

1. The library management should acquire more IK resources and make it available and accessible for the users, such IK materials based on the locality where the institution is established. This will serves as the contribution of the library to the development of its community.

2. Efforts should be made by Library management to collect and package IK to make it accessible and usable on the Internet to provide the members of public limitless access to IK information resources

3. The library management should solicit for private and government assistance in order to fund a group of professional who will visit identified members in the community who are rich with IK information as this will aid such knowledge not to die with the custodian. This will also help in preserving our cultural inheritance for future usage.

4. The library management should solicit for the help of the parent intuitions and government to provide fund in acquiring IK information by establishing a cordial relationship with the immediate community in order to access various IK resources and resource persons, thereby processing the knowledge for development of the community and the society at large.

## REFERENCES

[1] Abioye, A. & Oluwaniyi, S. A. (2017). Collection Development And Preservation Of Indigenous Knowledge In Selected Federal University Libraries In South West, Nigeria. *Library Philosophy and Practice (e-journal).* Retrieved from https://digitalcommons. unl.edu/cgi/viewcontent.cgi?

[2] Adam, Lishan. (2012). Information and communication technologies, knowledge management and indigenous knowledge: Implications to livelihood of communities in Ethiopia. Retrieved 22 February 2020 from: http://unpan1.un.org/intradoc/groups/public/documents/un-dpadm/unpan040822.pdf

[3] Alemna, A. A. (2005). The role of libraries in harnessing indigenous knowledge in Ghana. *Ghana Library Journal.* (17), 23-56.

[4] Ani, OE., Edem, M. & Ottong, E. 2010. Analysis of Internet Access and Use by Academic Staff in the University of Calabar, Calabar, Nigeria. *Library Management*, *31*(7), 535- 545.

[5] Anyira, I., Onoriode, O. K. & Nwabueze, A. (2010). The Role of Libraries in the Preservation and Accessibility of Indigenous Knowledge in the Niger Delta Region of Nigeria. *Library Philosophy and Practice (e-journal).* Available at: https://digitalcommons.unl.edu/cgi/viewcontent.cgi?article

[6] Greyling, Betsie. (2010). A Model for Community Participation in African libraries to preserve Indigenous Knowledge. Indigenous Peoples Knowledge Society:Transformations and Challenges. TRANS Internet-Zeitschrift für Kulturwissenschaften. Section 8.2, Documentation.

[7] Hajric, E. (2018). *Knowledge Management*: A Theoretical and Practical Guide for Knowledge Management in Your Organization.

[8] Hunt, D. P. (2003). The concept of knowledge and how to measure it ; *Journal of Intellectual Capital, 4*(1), 100-113

[9] International Institute of Rural Reconstruction (1996). Recording and using indigenous knowledge. A manual, IIRR, 211p.

[10] Isah, A. Bashorun, M. T.& Omopupa, K. T. (2012). Libraries and preservation of indigenous knowledge in developing countries. The Nigeria experience, in a Tella & A. Iss (eds) *Library and information science in developing countries,* contemporary issues, 96-106. *Information science reference.*

[11] Julien, H. & Genuis, S. K. (2009). Librarian's experiences of the teaching roles: a national survey of Librarians. University of Alberta.

[12] Kayombo, E. J. (2013). Traditional Methods of protecting the infant and child illnesses/diseases among the Wazigua at Mvomero ward, *Morogoro region, Tanzania. Alter. Integr. Med. 2*(1), 1-6.

[13] Lwoga, E. T., Ngulube, P. & Stilwell, C. (2016). Indigenous Knowledge Management Practices in Indigenous Organizations in South Africa and Tanzania. ResearchGate; available at: https://www.researchgate.net/publication.

[14] Lwoga, E. T., 2011, 'Knowledge management approaches in managing agricultural indigenous and exogenous knowledge in Tanzania', *Journal of Documentation, 67*(3), 113–122.

[15] Lwoga, Ngulube & Stilwell, (2016). Indigenous knowledge management practices in indigenous organizations in South Africa and Tanzania. *Hand book of research in social cultural and educational consideration of indigenous knowledge in developing countries.* 181-201.

[16] Mabawonku, I. M. (2002). The systematic management of indigenous knowledge: a review of oral information projects in a library school. Proceedings of the 15th Standing Conference of Eastern, Central & Southern African Library & Information Associations, Johannesburg, 15-19 April 2004, 49-60.

[17] Muswazi, P. (2001). Indigenous knowledge management in Swaziland: perspectives. *Information Development,* 17(4), 250-255.

[18] Ngulube, P, Dube, L., & Mhlongo, M. (2015). Towards a cartography of indigenous knowledge systems in library and information science training and education in Anglophone Eastern and Southern Africa. Indilinga – *African Journal of Indigenous Knowledge Systems, 14*(2), 145–168.

[19] Nkondo, M. (2012). Indigenous African knowledge systems in a polyepistemic world: The capabilities approach and the translatability of knowledge systems. *Paper presented at the Southern African Regional Colloquium on Indigenous African knowledge systems: methodologies and epistemologies for research, teaching, learning and community engagement in higher education.* Howard College Campus: University Of KwaZulu-Natal.

[20] Nonaka, I., Von Krogh, G., & Voelpel, S. (2006). *Organizational knowledge creation theory: Evolutionary paths and future advances. Organ. Stud., 27*(8), 1179–1208.

[21] Nwezeh, C. M.T. (2009). Women Librarians in Nigerian Universities: their status, occupational characteristics, and development. *Electronic Journal of Academic and Special Librarianship, 10* (3). Retrieved from http://southernlibrarianship .icaap.org/content/v10n03/nwezeh_c01.html.

[22] O'dell, C., & Hubert, C. (2011). The new edge in knowledge: How Knowledge Management is changing the way we do business. Hoboken, NJ: Wiley.

[23] Sarkhel, K. J. (2016). Strategies of Indigenous Knowledge Management in Libraries. *Qualitative and Quantitative Methods in Libraries* (QQML), *5*, 427-439.

[24] Senanayake, S. G. J. N. (2015). Indigenous knowledge as a key to sustainable development. Research gate; Retrieved from https://www.researchgate.net/publication

[25] Serah, E. A. (2015). The role of libraries in the preservation of indigenous knowledge in primary healthcare in Nigeria. *International Journal of Digital Library Services, 5*(2). Retrieved from www.ijjooddl lss.In

[26] Snyman, and Hazel van Rooi, HV. (2006). Facilitating Knowledge Management: Opportunities for Librarians in a Changing World. XVII Standing Conference of Eastern, Central & Southern Africa Library& Information Associations SCESCAL XVII. Dares Salaam, Tanzania, 106.

[27] Vilakazi, H. W. (1999). *The problem of African universities.* In M.W. Makgoba (ed.). African Renaissance. Cape Town: Mafube-Tafelberg.