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# POSITIONING LIBRARY AND INFORMATION SERVICES TO ACHIEVE SUSTAINABLE DEVELOPMENT: INNOVATIONS AND PARTNERSHIPS

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# "IT TAKES TWO TO TANGO": LIBRARIES ACHIEVING SUSTAINABLE DEVELOPMENT GOALS THROUGH PRESERVATION OF INDIGENOUS KNOWLEDGE ON TEXTILE CRAFT MAKING (ADIRE) AMONG WOMEN

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## Abstract

*Indigenous Knowledge (IK) serves as a basic input to sustainable development, perhaps due to its distinctive nature in the knowledge economy. Despite the several benefits of IK to sustainable development, many African nations have lost their cultural and customary knowledge due to inadequate attention of heritage institutions especially libraries, in ensuring that IK constitutes part of their collections. Women are at the forefront of using IK to improve livelihoods in areas such as birth control, food preservation and cultural practices; healthcare and in craft making. However, there is paucity of research on indigenous knowledge preservation on art and craft among women in Nigeria. Using the pragmatic approach embedded within a case study research, the study examined how libraries can partner with indigenous communities on indigenous knowledge preservation. The population of the study comprised librarians, who are heads of libraries in public, academic and national libraries, and women artisans in tie and dye (Adire) making in Abeokuta, Ogun State, Nigeria. Semi structured interview method was used as data collection techniques. Through the use of purposive sampling technique, ten librarians were selected while random sampling technique was used to select fifteen women who were considered key informants for the study. Data were analysed using thematic content analysis. The results revealed that indigenous knowledge on adire textiles is not being systematically preserved, but rather retained in family and trade groups. Appropriate recommendations were made based on findings.*

**Keywords**: *Indigenous knowledge; sustainable development goals; preservation; women; adire textiles*

## Introduction

Indigenous knowledge (IK) plays a significant role in the society because it has the capacity to empower the community, and promote sustainable development. IK is described as "knowledge and know-how unique to a given society or culture, which encompasses "the cultural traditions, values, beliefs, and worldviews of local people" (Dei 1993 in Agrawal 1995:418). Indigenous knowledge includes cultural heritage in the form of traditional stories, songs, dances and ceremonies that reflect beliefs related to spirituality, family, land and social justice. Largely, it embraces patentable knowledge about alternative healthcare, foods, farm practices, architecture, construction, folk music, arts and crafts. Overall, IK spans across knowledge about people, places, plants, animals and historical events associated with a particular community. One other definition which is more reflecting of the essence of this study as provided by the Indigenous Knowledge Program of the World Bank (2006) which describes IK as the body of knowledge and skills that is embedded in culture, and it is unique to a given location or society. No wonder its relevance in any society remains undisputed.

Indigenous Knowledge, a term synonymous with local or traditional knowledge, keeps attracting the attention of scholars worldwide because of its applicability in a wide spectrum of human life such as agriculture, food security, healthcare, environmental management, biodiversity, textile industry, food preservation and so forth. Moreover, IK has been said to play significant role in Africa's development, most especially sustainable development. The application of IK to sustainable development lies the fact that it emanates from people or communities; based on local needs; specific to culture and context; local adaptation for implementation; and uses local knowledge and skills (Lodhi and Mikuleckey 2010). For IK to become an antecedent for sustainable development in African communities at large, it must be documented, codified, accessed, shared and disseminated (Tapfuma and Hoskin 2016).

The concept Sustainable Development (SD) came to limelight in the report of the World Commission on Environment and Development (Kothari 2007). Sustainable development is a phenomenon that can only be actualised through communication between, and within generations in any society (Eyong 2007). SD is a type of development that "meets the needs of the present without compromising the ability of future generations to meet their own needs" (European Union 2016). Consequent upon this, the United Nations 2030 Agenda comprising a framework of 17 Sustainable Development Goals (SDGs),

with 169 targets, was adopted with the aim of achieving economic, environmental and social development on 25th September, 2015. In achieving the UN 2030 Agenda, access to information and safeguarding of cultural heritage has been recognised as targets under Sustainable Development Goals by the International Federation of Library Associations and Institutions (IFLA).

Indigenous Knowledge (IK) is fundamental for ensuring sustainable livelihood within local communities all over the world (Briggs 2005). It also serves as basic input to sustainable development, perhaps due to its distinctive nature in the knowledge economy. Women are at the forefront of using IK to improve livelihoods in areas such as agriculture; birth control, food preservation; cultural practices; healthcare; craft making and marketing (Olatokun and Ayanbode 2009; Ndlangamandla 2014; Ugboma 2014). To this end, local women with their traditional unique knowledge are agents for sustainable development through endogenous initiatives in preserving culture, tradition and trade.

The vibrant contribution of IK to the improvement of livelihood in the society in all ramifications perhaps made previous scholars to describe it as the "backbone of social, economic, scientific and technological identity" (Hoppers 2001:76). The benefits of IK include but are not limited to facilitating the design and implementation of culturally appropriate development programmes, identifying techniques that can be transformed to other regions, creating mutual respect, encouraging local participation and building partnerships for joint problem solutions and, building a more suitable future (Greiner 1998). In spite of the several benefits of IK to sustainable development, it has been reported that the phenomenon is facing extinction. This is because African people now imitate western culture in all spheres of life, and invariably, knowledge that is inherent to their society is being disregarded and remains undermined (Tapfuma and Hoskin 2016). Consequent upon this, many African nations have lost their cultural and customary knowledge due to inadequate attention on their part, and heritage institutions especially libraries, in ensuring that IK constitutes part of library collections. Yet, local communities in Africa cannot pretend that IK has not sustained them economically, socially and spiritually.

## Study Area

The study was carried out in Abeokuta, Ogun State, in South-West Nigeria. Abeokuta, a town founded in 1830, located along the Ogun River, 78km North of Lagos and 70km from the ancient city of Ibadan. The traditional crafts of the people are tie and dye (Adire), cotton weaving and pottery (Saheed 2013). Abeokuta is believed to be the capital of Adire industry in Nigeria because as far back as 1926, nearly 25% of the town's population was involved in Adire

making, and by 1933, about 80% of the cloth vocation in the town was Adire (Areo and Kalilu 2013).

Indigenous knowledge on art and craft such as the production of Adire (tie and dye), "a resist-dyed cloth produced and worn by the Yoruba people of South West Nigeria in West Africa" (Saheed 2013), and made mainly by Egba women in Southwest, Nigeria has not been carefully examined in literature. Using the pragmatic approach embedded within a case study research, the study examined how libraries and indigenous communities can partner on preservation of indigenous knowledge in libraries, with specific focus on tie and dye (adire). The study was guided by the following research questions:

1.  What methods do indigenous women use for documenting IK on art and craft (adire making)?
2.  How is IK on art and craft (adire making) preserved by the women and libraries?
3.  How can indigenous knowledge holders and librarians partner in achieving Sustainable Development Goals (SDGs) through preservation of indigenous knowledge on art and craft (adire making)?

**Literature Review**

Indigenous knowledge in its entirety is capable of eradicating poverty among communities in different parts of Africa. Regrettably though, there are pertinent issues with respect to management of IK systems in Africa. One of such issues is that IK is facing extinction on a daily basis. The reason for extinction of IK is due to modernisation, globalisation and urbanisation, and lack of proper documentation (Chisenga 2002; Msuya 2007). Proponents of IK argue that libraries must accept responsibility for its preservation. Msuya (2007) unequivocally specified that a proper inventory of available IK in Africa must be done by libraries so as to adequately provide answers to the pertinent questions of what kind of IK exists in different parts of Africa?, where can such knowledge be found when needed?, who owns it?, who should be consulted to access the knowledge? And under what conditions is the knowledge accessible i.e. what Intellectual Property Rights (IPR) exists in getting access to the knowledge?

Indigenous knowledge, being tacit knowledge and not easily codifiable, requires documentation (Dim and Mole 2015). Documentation is the most utilised approach for preserving indigenous knowledge, and is essential for these reasons: safeguarding and preservation for future generation; protection of secret and sacred records; use of traditional cultural knowledge databases for research and development; guarding against misappropriation arising from

erroneous granting of patents; and, for IK holders to benefit from the knowledge inherent in them when dealing with third parties (Jain and Jubril 2016).

Previous studies have shown that factors such as skills, expertise and financial resources predict documentation of IK (Ebijuwa 2015). Yet, the International Federation of Library Associations and Institutions (IFLA), in 2003 conceded the inherent value of IK as a tool for sustainable development by recommending that libraries should assist indigenous communities with IK collection, preservation, dissemination, publicising the value, and encourage the recognition of intellectual property rights of the indigenous people for its use.

In Africa, scholars such as  Kawooya (2006); Msuya (2007); Njiraine, Ocholla and Onyancha (2010); Ebijuwa (2015); Biyela, Oyelude and Haumba, (2016); Christopher and Arthur (2016); Jain and Jibril (2016) argued that IK has been documented and recorded in  countries such as Botswana, Kenya, South Africa, Tanzania Zimbabwe, Ghana, Nigeria and Uganda. Although from the viewpoint of Lwoga et al (2010) libraries have not been particularly active in documenting IK and Plockey (2014) seemed to designate the responsibility of managing and preserving IK to public libraries by advocating for public libraries t leverage on ICTS to document and preserve Africa's cultural heritage.

Owiny, Mehta and Maretzki (2014) support the use of social media and mobile technologies (cell phones) in the creation, preservation, and dissemination of indigenous knowledge and discussed the role of libraries in the integration of social media technologies with older media that employ audio and audio visual equipment to reach a wider audience. This suggestion was corroborated in the research of Jain and Jubril (2016) who found that libraries document indigenous knowledge through use of video cameras, tape recorders and social media technologies in Botswana. To make this task a stress free one, Krampa (2012) as cited in Plockey (2014) suggested that librarians can engage social anthropologists and researchers in capturing and documenting IK.

Ebijuwa (2015) found that majority of IK among the alternative healthcare practitioners is documented by writing and storytelling while digitisation was the least form of IK documentation. She recommended that libraries should look beyond collection development and embark on information services that are more germane to indigenous communities. Dim and Mole (2015) suggested that bibliographic catalogues and databases be prepared for documentation of indigenous knowledge.

Biyela, Oyelude and Haumba (2016) in a comparative study of digital preservation of IK in South Africa, Nigeria and Uganda, found that efforts on digital preservation of IK were a bit more advanced in South Africa than in Nigeria and Uganda and concluded that adequate funding and capacity building

for library, archival and information workers was necessary for effective preservation projects. In sum, the on-going discourse in IK literature is tended towards the library accepting responsibility for documentation of IK. However, libraries cannot accept this responsibility unless IK holders are willing to collaborate with.

**Preservation of Indigenous Knowledge**

Preservation of indigenous knowledge can be achieved through traditional and modern methods. Preservation prevents loss of IK and makes it less susceptible to any form of threat (Tapfuma 2012). Furthermore, preservation of IK helps in revitalising endangered cultures, improving economic independence, sustainability of indigenous communities, and community-based involvement in planning and development (Hunter 2005). Preservation of IK is not only a concern in Africa, but also in Latin America, Australia and Asia, where Indigenous Knowledge Centres (IKCs) have been established. Richmond (2008) pointed out that IKC in Australia hosts "Our Story database", a database that enables indigenous communities in Central Australia to create digital collection of local knowledge using modern software. Also in Jamaica, a cultural heritage memory bank is established for preservation of IK. Alegbeleye (2000) found the use of tapes that are later kept in memory banks as strategy for preserving IK in Cayman Islands. The conservation of the textile collection at the Regional Museum of Oaxaca reveals that the textile traditions created by the indigenous people of Mesoamerica provide significant avenues of understanding the vast complexity of ancient, historical, and present-day life" (Klein, 1979 ). This is true of the effort successfully done in preserving traditional textiles in museums.

A study carried out by Zimu-Biyela (2016) to assess preservation of indigenous knowledge in Dlangubo village in Kwazulu-Natal, South Africa revealed oral traditions, folklores and apprenticeship as traditional method of knowledge preservation while coding, documentation and digitisation are contemporary approaches to knowledge preservation. In Nigeria, Ebijuwa (2015) found that IK preservation is achieved through storytelling, experiential instruction and use of gene banks. Similarly, Anyira, Onoriode and Nwabueze (2010) pointed that various techniques such as digitisation, tape recording and microfilming are used for preservation of IK.

From the evidence provided in literature, it seems that Nigerian libraries have left preservation of IK into the hands of the National museum. For instance, Areo and Kalilu (2013) observe that many of the Nigerian museums located in different parts of the country have set up skill acquisition centres on tie and dye (Adire) making. This initiative by the national museums has not just aided the growth of the textile industry, but has helped in empowering many women and youth to be gainfully employed, but also suggests an initiative on indigenous knowledge preservation. This is a sustainable development goal of which Dim

and Mole (2015) advocate for a paradigm shift in the preservation of IK in line with the realities of the 21st century through use of ICTs. The rationale for this is that ICTs make information retrieval easy. With easy retrieval information accessibility is guaranteed.

The arguments in literature point to two schools of thought on IK preservation. One school of thought argues for preservation of IK using traditional methods (Chisita 2011; Ngulube 2003), while the other school supports the use of modern methods to preserve IK (Dim and Mole 2015; Hunter 2005). The on-going debate among IK proponents is that none of these two methods of IK preservation has adequately proffered solution to existing challenges on knowledge management (Zimu-Biyela 2016). Based on the complexity of issues involved in IK preservation, it is the view of some authors that a combination of both methods needs to be utilised (Stevens 2008; Becvar and Srinivasan 2009). But Chisenga (2002:19) however, argues that "Indigenous Knowledge should be integrated into the activities of telecentres, so as to meet the information requirements of the people". Telecentres make it possible for local communities to have access to ICTs, necessary user support and training.

In parallel with the increasing relevance of IK in the society, Isah, Bashorun and Omopupa (2012) explained that within the purview of the library and information science (LIS) profession is the management of drawings, paintings, crafts, documentary artefacts and so forth. By virtue of this obligation, preservation of indigenous knowledge by libraries, regardless of type (public, national or academic) is not a forbidden endeavour and therefore, it is suggested that librarians should be eager to integrate centers of cultural activity in the library, especially those working in public and national libraries (Dim and Mole 2015).

As impressive as preservation of IK sounds, some challenges that libraries have in documenting and preserving IK include: intellectual property rights, labour requirements, time, funding, reluctance of the indigenous people to share their knowledge, and competition with existing community structures for IK. Anyira et al. (2010), Chisita (2011) and Biyela, Oyelude and Haumba (2016) found lack of funding, copyright protection, lack of basic equipment, personnel, language barriers and lack of cooperation by indigenous people and libraries' neglect of IK as factors militating against preservation of IK. Where libraries or heritage institutions cannot provide the necessary funding, it is expected that government should do the funding. Nuwamanya (n.d) describing challenges to IK in Uganda stated that there is an impact of negative stereotypes on IK, which can be psychological, social, economic and legal. The secretiveness of IK practitioners about their practice is highly pronounced as some are said to be unwilling to teach their knowledge to their own children unless the children swear never to reveal such knowledge to others. A whole lot of IK is still kept

out of the public domain by knowledge owners. Where it has been preserved in databases, the bulk of it is out of public domain. There is also the challenge of patent rights for IK practitioners (Phiri 2002; Sithole 2007; Kalusopa and Zulu 2009).

Lack of ICT and other requisite skills by librarians were also reported as hindrances to preservation of indigenous materials. Okore et al. (2009) as cited in Chisita (2011) identified lack of space as one of the hindrances confronting effective preservation and conservation of indigenous knowledge in libraries. Owiny, Mehta and Maretzki (2014) further explained that some of the challenges of IK are the lack of skilled librarians, especially those with the knowledge and willingness to incorporate oral culture in collections and services to rural communities. Moreover, there is dearth of documentalists as part of library personnel (Makinde and Shorunke 2013). This was corroborated by Phiri's (2002) study of indigenous knowledge in Malawi. He recommended that good documentalists should be available to document indigenous knowledge activities. Zaid and Abioye (2010) identified other obstacles to include lack of suitable equipment for documentation, language barrier (in cases where the documentalist does not understand the local languages of the people).

In many instances, the oral nature of the IK, and the passing away of the elders or custodians of the knowledge constitute a huge obstacle because IK is then irretrievably lost. Another obstacle identified in literature is memory failure on the part of IK holders as indigenous knowledge is orally passed from generation to generation, and cultural practices such as requiring certain rites to be performed as a condition precedent to documentation. In overcoming these inhibitions, there is a need for collaborative approach among heritage institutions (Abioye, Zaid and Egberongbe 2014; Biyela, Oyelude and Haumba 2016). Digitization could be a preservation solution as discovered by Biyela, Oyelude and Haumba (2016) for indigenous knowledge in rural communities and a collaborative approach was needed to achieve this. Building the capacity of information professionals in terms of training, to do the preservation work was also a challenge in South Africa, Nigeria and Uganda from the study.

## Libraries achieving Sustainable Development Goals (SDGs) through preservation of indigenous knowledge

In parallel with the increasing relevance of IK in the society, the onus is on libraries to acquire, organise, provide access to, and manage knowledge no matter the format. Isah, Bashorun and Omopupa (2012) explained that within the purview of the library and information science (LIS) profession is the management of drawings, paintings, crafts, documentary artefacts and so forth. By virtue of this obligation, preservation of indigenous knowledge by libraries, regardless of type (public, national or academic) is not a forbidden endeavour. Consequent upon this, Dim and Mole (2015) suggest that librarians should be

eager to integrate centers of cultural activity in the library, especially those working in public and national libraries.

Greyling (2010) argued that preservation of IK by libraries is a social service, though it transcends the original purpose for which libraries in Africa are set up. The overarching importance of IK preservation is embedded in the submission of Ngulube (2003) who enthused that the only way Africa can become proud of their past is through preservation of IK for future generation. Unfortunately, preservation of IK is yet to be given crucial attention among the library and information professionals (Oyelude and Adewumi, 2008; Ebijuwa, 2015). It is still very evident from literature that libraries remain passive actors, consciously underestimating the value of IK, rather than seeing it as a 'treasure' to be guarded. These arguments point that librarians need to be more passionate about managing indigenous knowledge.

In ensuring sustainable development in Africa and elsewhere, libraries and information professionals should partner with indigenous knowledge holders (Stevens 2008). This can only be attainable when librarians develop concerted interest in preserving indigenous knowledge for substantiation of its impact on sustainable development. Sithole (2007) argues that libraries should expand their knowledge and information sources, by integrating indigenous knowledge as an essential component and bedrock for social development. To this end, libraries should engage the community in interactions at a more tangible level. Chisita (2011) unequivocally emphasised that libraries should engage in community publishing, as a proactive way of helping IK holders document their experiences and as a way of sharing these experiences with others.

Other scholars argue that libraries can facilitate preservation of IK by converting materials on IK into artefacts; inviting traditional rulers, elderly people and professionals for talk shows on IK; sponsoring documentaries and competitions on indigenous knowledge within communities; partnering with library schools to develop collections on indigenous knowledge; promoting accessibility to IK using various platforms; inviting older generations to tell children indigenous stories about their communities in the library (Dim and Mole 2015; Jain and Jibril 2016).

Jain and Jibril (2016) observe that some public libraries in Botswana have developed various initiatives in preserving indigenous knowledge. These libraries include Kanye, Kasane, Molalatau and Palapye public libraries. They pointed that one of these libraries invites community leaders to the library, interviews and documents and shares the information obtained with the rest of the community at meetings, and when they come to the library. Another library documents IK and preserves indigenous people on CDs and their library blog, and creates access to this information at their blogspot

(kasanelibrary.blog.spot.com). In another library, librarians, through the library committee were found to collaborate with the indigenous community to capture IK using the Botswana Television cameras and sound recorders. This initiative has led to the involvement of stakeholders in cultural heritage preservation such as media, museum, tourism authority, and the holders of indigenous knowledge. For a proper tango dance, it takes two – the dancer and the partner. Collaboration is a prerequisite in preservation of IK. Librarians have been mandated to go beyond provision of traditional library services, by compiling a dictionary of IK, and storing and providing access to such information using ICTs. It is recommended that librarians should have proactive attitude, and partner with indigenous communities on preservation of indigenous knowledge. Furthermore, libraries through provision of Current Awareness Services (CAS) and Selective Dissemination of Information (SDI) should meet the information needs of IK holders (Dim and Mole 2015**)**.

**Methodology**

The study is premised on qualitative research approach, guided by the interpretative paradigm. The qualitative approach of research inquiry was chosen for this study because it allows researchers to ascertain the participants' inner experience, (Corbin and Strauss 2008).Using case study research design, the study examined how libraries and indigenous communities can partner on preservation of indigenous knowledge. Case studies permit in-depth analysis of a social unit, such as a person, family, institution, cultural group, or the entire community (Gerring 2004). The population of the study comprised librarians, who are heads of libraries in public, academic and national libraries, and women artisans in Kenta, Abeokuta, Ogun State, Nigeria who are into Adire (tie and dye) production.

Semi structured interview and observation methods were used to collect qualitative data from the women artisans and heads of libraries. Separate interview schedules were designed for these two groups of respondents. This was done bearing in mind their different roles, and perceptions of the phenomenon in the study. Most of the women artisans are not literate, therefore the questions were translated and also interpreted in their local dialect by one of the researchers who is an indigene. Semi structured interview enables the researcher to ask pre-determined set of questions, using the same words or questions as specified in the interview schedule.

Purposive sampling technique was adopted in selecting six librarians, while simple random sampling technique was used in selecting twelve women who were considered key informants for the study. All interview sessions were audio recorded and notes were taken by hand. At the end of all the interview sessions, the data was prepared for analysis by transcribing recorded interviews verbatim as word documents (Saunders et al. 2012). Data from interviews were analysed

and presented using content analysis based on the themes emanating from the research questions. All ethical procedures for collecting data in research were ensured.

**Data Analysis and Presentation**

The study collected qualitative data only using the interpretive paradigm/research methodology. A summary of the research questions, respondents and data analysis strategy for each research question is presented in Table 1.

**Table 1: Data sources and data analysis strategy**

| Research questions | Respondents | Data sources | Analysis strategy |
|---|---|---|---|
| What methods do indigenous women use for documenting IK on art and craft (adire making)? | Women | Interview | Thematic analysis |
| How is IK on art and craft (adire making) preserved by the women and libraries? | Women & Librarians | Interview | Thematic analysis |
| How can indigenous knowledge holders and librarians partner in achieving Sustainable Development Goals (SDGs) through preservation of indigenous knowledge on art and craft (adire making)? | Women & Librarians | Interview | Thematic analysis |

**Findings**

The results of the investigation on the research questions are presented in this section based on the following themes: documentation of IK on art and craft (adire making) by the women; IK preservation on art and craft (adire making) by the women and libraries; and partnership between libraries and the indigenous community (women) in achieving Sustainable Development Goals (SDGs) through preservation of indigenous knowledge.

*Documentation of IK on art and craft (Adire making) by the women*
In response to the question "What are the methods used by indigenous women for documenting indigenous knowledge on art and craft (adire) making? The study found that the women use their memory in documenting indigenous knowledge on adire making. In the words of one of them as expressed using

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their dialect (as shown in Figure 1): "*won bi mi si ise yin ni, opolo mi ni gbogbo imo naa wa, a ko ko sile*" (*I was born into adire making, the knowledge resides in my memory, I do not write it down*).  Another respondent said: "ko si akosile kan kan, lori i bi a ti nse adire sise, ajogun ba ni imo naa je fun mi lati owo iya mi ati iya baba mi…" (*There is no documentation on indigenous knowledge on adire making, I inherited this knowledge from my mother and my paternal grandmother*).

**Figure 1: One of the women during Field survey**



*(Source: Field survey, 2017)*

This finding implies that the women do not use any other methods of indigenous knowledge documentation such as writing it down, video recording of the processes, taking photographs of the different design, drawing nor storytelling. This finding is in consonance with that of Okorafor (2010) and Ndlangamandla (2014) who found that Indigenous Knowledge (IK) and practices are usually unwritten, thus, IK holders rely on oral transmission and memory. It is the belief in traditional circles that imparting what is worth-while to the younger generation is through imitation. Traditional beliefs and life styles as well as other aspects of culture are passed on to younger generations in this manner. The phenomenon was found applicable in the study as women adire artisans rely on their memory and pass down their knowledge to their children and apprentices, with the expectation that they will imitate them in learning the craft.

### IK preservation on art and craft (Adire making) by the women and libraries

Further findings revealed that there is no major method used in IK preservation on indigenous knowledge by the women, on adire making as one of them said: "*ko ti si ona kan pato, ona kan ti a n lo ni pe awon omo wa ne won n se*". Majority of their children are actively involved in adire making with them, as this is the only means they have been using to ensure that indigenous knowledge on adire making does not go into extinction. Ten out of the fifteen respondents explained that their children also make money from adire making, and this serves as a great motivation for learning the craft. One of the respondents said: "*opolopo awon omo wa ni won ti ran ara won ni ile iwe* (some of our children have been able to sponsor their education and become graduates by making adire). Another respondent said "*awon omo wa mo ohun ti won n ri ninu ise yi, ko je ki o su won lati ni imo lori ise adire sise yi*" (our children know what they derive from adire making, therefore they are not tired of learning the craft).

For some of the respondents, they rely on their memory to preserve indigenous knowledge on adire making. Ten of the respondents said that there are many other children who are not even born into families where people have indigenous knowledge on adire making, but their parents send them to such families to live with them and become apprentice. This finding shows that indigenous knowledge on adire making is preserved through passing the knowledge to their children and apprentices. According to one respondent, "*we also engage in trade fairs, seminars, and adire day, but the major focus on such day is marketing of our products not just locally like in the Northern parts of Nigeria but also internationally, to counties such as the United States, United Kingdom and even China*. The implication of this finding is that though there is no documentary preservation, the knowledge resides in the women and is at risk because when they pass away, the knowledge dies with them just as Msuya (2007), Sithole (2008) and others have lamented.

Interviews with the heads of libraries revealed that the libraries are not actively involved in the documentation and preservation of indigenous knowledge. The reason is that the public libraries are limited by three things: funding, administrative issues and environment. On environmental constraints, one of the respondents from the public library has this to say:

"*the people who are custodians of IK do not know that any information they give to the library will be used in assisting the community in one way or the other. They believe that for them to share their knowledge, you must give out money. Moreover, the level of knowledge or education of the people makes them not to be willing in giving out information on what they know/ they are doing*".

This corroborates Chisita (2011) and Biyela, Oyelude and Haumba's (2016) findings. Funding is almost non-existent for documenting and preserving indigenous knowledge. It is difficult for libraries to get money to give the knowledge owners to permit the documentation activity.

One of the interviewees from academic library explained that it is not within the focus of the university library, as the institution is a specialised one. One other respondent from national library stated that: *"public libraries should be at the fore front of preservation of indigenous knowledge because they are closer to the people and more accessible"*. This corroborates the findings of Ebijuwa (2015). This view is particularly reinforced by Nakata and Langton (2005) and Ngulube (2002) that libraries have not been particularly active in managing indigenous knowledge. Further findings revealed that the libraries studied do not have any activity nor have they developed specific initiatives towards preservation of indigenous knowledge. Only one respondent stated that they developed an initiative called 'Nigeriana' with a view to document every aspect of IK including any material written on Nigeria or about Nigeria. This is unlike the partnership described by Klein (1997) on the partnership between researchers from the Regional Museum of Oaxaca and the indigenous textile weavers in Mesoamerica. This is a gap that needs to be filled in Nigeria and Africa as a whole.

Interviews with the librarians confirmed that indigenous knowledge on arts and crafts (adire making) can be preserved through collection of oral knowledge; coding; use of electronic/digital methods; creating audio visuals materials; getting the adire samples and labelling and classifying them. One of the librarians suggested that: *"we need to relate with the women who are involved in the adire making; meet them, enlighten them on the role of libraries on preservation of indigenous knowledge, interview them and document the process of adire making"*. Another respondent suggested:

> "there are two ways to doing this: *We should have audio visual materials to capture and document IK on adire making. We can also create space in the library to keep samples of various design, organise programs such as Adire day. But let me state that the library cannot do such programs alone. The Ministry of Culture and Tourism must be involved. The library can also use knowledge of ICT to preserve indigenous knowledge on adire making"*

It was further revealed that there are no policies on IK preservation in all the types of libraries (public, academic and national libraries) that participated in this study. The findings of Zaid, Abioye and Egberongbe (2014) are corroborated in that policies and regulations are lacking to guide research

libraries and institutes on how to go about preservation of indigenous knowledge from communities. Overall, the interviews revealed that preservation of indigenous knowledge by libraries is very germane. However, libraries are yet to wake up to its accomplishment.

***Approaches to partnership between libraries and the indigenous community towards achieving Sustainable Development Goals (SDGs)***

On achieving Sustainable Development Goals (SDGs), majority of the library heads answered in the affirmative that the library is willing to partner with the indigenous community (women) on adire making. It is worth mentioning that one of the respondents in the Public library pointed out that the library is willing to provide space for preservation of indigenous knowledge in the library. The library is willing to provide information to the women on improving the process of production of the textile (adire).

According to one of the respondents:

> *"the library is willing to partner with the women on documentation of indigenous knowledge and even marketing of such products through the use of technology by training some of them who are literate and have smart phones on how to use the social media to disseminate information about their products. We need librarians that will go out on the field to collect indigenous knowledge orally, by interviewing them or through Focus Group Discussion in order to document the information."*

This assertion was confirmed by another respondent from the academic library who unequivocally stated that the library is willing to partner with the women on capturing and dissemination of indigenous knowledge on adire making. One of the interviewees from National Library said the library is willing to form synergy with the women by creating a platform for librarians, particularly those who have been living in Abeokuta for over thirty years and know how to make adire to interact with them.

Other ways of partnering with the indigenous women who are into adire making as revealed is for the library to educate and persuade the populace through advocacy programs on preservation of indigenous knowledge with a view to reassure the people that the library/librarians are not out to steal their knowledge but rather to protect them and the knowledge. One of the librarians commented:

> *"We have to go to them, we have to interact with them and let them know the importance of documenting the knowledge they have. We may think that they have the opportunity of passing the knowledge to their children, because we can never be sure of the quality of the adire textile that will be produced in the next 10-15 years. But once*

*we capture, document and preserve this knowledge, it will serve as reservoir of knowledge".*

Interviews with the women showed their willingness to partner with the library but, this is based on one criterion: *"working closely with the head of the women in the market, popularly called Iya'loja."* She is the only one who can specify the terms of reference for the partnership on preservation of indigenous knowledge by libraries. However, before any consensus can be reached on this matter, a certain fee must be paid by librarians to the iya loja. Then the women can specifically disclose areas in which they are willing to partner with libraries on preservation of indigenous knowledge on adire making.

On the issue of protecting the intellectual property rights of the indigenous community, one of the respondents had this to say: *"the person who gives the information is the owner of the content, so the library will make concerted effort in order to ensure that the copyright is given to the owner of the IK either on individual basis or as a community or group".* It was also revealed that libraries have to ensure the implementation of intellectual property right law by encouraging individual IK holders to benefit from their effort. The owners of certain designs or patterns should have the money due them or patent/royalty paid directly to them. *This is in line with the submission of the* United Nations Declaration (2007: Article 31) on the rights of Indigenous peoples *which states that:* "indigenous people also have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions".

## Conclusion and Recommendation

Just as for the textiles of Oaxaca which have "provided a door into which we are invited to explore the creative spirit of people. Through that door we enter and depart - everyone's heart enriched and transformed" (Klein 1979b), the Adire of the Abeokuta women can be a door to enrich, empower and ensure some of the sustainable development goals for Africa and the world at large. In order to do exploits, librarians should develop personal skills required to handle ICT devices that are used in documentation and preservation of indigenous knowledge. Libraries should activate their research and development (R&D) units, or start one if they hitherto do not have and make indigenous knowledge documentation and preservation one of their priorities. Linkages and collaborations with multinational organisations and public-spirited individuals should be formed to seek for funding as much as possible within the mandates they have, for preservation studies. Key persons in the indigenous communities and traditional institutions should be persuaded to work with libraries so that knowledge can be preserved for the present and future generations.

The traditional textiles (Adire) of the Abeokuta women in Nigeria, an indigenous knowledge of craft needs, as a matter of urgency deserves to be preserved. The tango between the Kenta community of women in art and craft (adire making) and libraries will be a beautiful one to watch, because it is undeniably a gateway to sustainable development goals in a wholesome manner. Indeed, it takes two to tango!

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