

ROLE OF THE LIBRARY IN CREATING AN INCLUSIVE SOCIETY FOR INDIGENOUS KNOWLEDGE IN THE ATTAINMENT OF SUSTAINABLE DEVELOPMENT GOALS (SDGs) IN NIGERIA

Dr. Lily Oluebube Ezeala

Department of Social Science Education

University of Jos, Nigeria.

lilyval0296@gmail.com

08033930168

Abstract

This paper presents the premise that sustainable development in Nigeria is only possible when it involves a bottom-up approach and brings in a multitude of local endeavours. In order for this to occur, community knowledge bases must be captured and utilized. This paper discussed the role of the library in creating an inclusive society for indigenous knowledge in the attainment of sustainable development goals using document analysis method of research. It involves evaluating electronic and physical documents on indigenous knowledge and interprets them. The aim is to identify ways the library can contribute towards creating an inclusive society for indigenous knowledge activities buried in different parts of Nigeria. It was observed that all the barriers blocking Nigeria from being inclusive were tied to one knot – poverty, and then poor funding of the library system; thereby making indigenous knowledge underutilized in various parts of the country thus, hidden from international view. Library advocacy and fundraising were used as a weapon of attack on the barriers. It was deduced that if indigenous knowledge in Nigeria is accepted globally, Nigeria's access to an inclusive society would be easy. In conclusion, every stakeholder in an inclusive society must work assiduously to succeed. Recommendations were made towards fundraising and attitudinal change on the part of all stakeholders.

Keywords: Indigenous knowledge; Library Service; Sustainable Development Goals; Library Advocacy

Introduction

This paper is focused on the role of libraries in the expeditious achievement of an inclusive society for indigenous knowledge in the attainment of sustainable development goals in Nigeria. Indigenous knowledge is the bedrock resource in the economy of all countries, developed or underdeveloped. In most developing countries like Nigeria, it is an important source of the economy. Many countries including Nigeria have realized the value of indigenous knowledge and are attempting to sustain it through pragmatic policies. One such policy in Nigeria is the establishment of specialized institutions otherwise known as research institutes to research indigenous knowledge domiciled in various communities for the socio-economic development of the country, though many of

the IK s were not captured, thus calling for serious concern. These specialized institutions which enhance development largely rely on libraries and their information services. Consequently, recent empirical studies by librarians and information scientist are not only concerned with the acquisition, processing, storage and dissemination of hard/soft information to users but also concerned with the documentation of untapped rich indigenous knowledge that is being underutilized by local custodians; an activity that will make indigenous knowledge widely known and acceptable and inclusive in the society.

Traditionally, libraries and archives are custodians of knowledge and cultural heritage; they hold drawings, paintings and

other documentary artifacts, including manuscripts, records, books, audiovisual items, etc. They also support community services of their parent bodies. In performing their unique responsibilities, libraries acquire information resources in diverse media, organize, preserve, create original information, repackage the information and disseminate them to users through numerous user-oriented services which can be summed up as reference and information services. These services promote the use of library materials, connect the users with library resources and meet the information needs of the users. The extent to which the libraries can provide services in meeting the information needs of their numerous users depends on a number of factors that include funding; staffing; quality stock, currency of the collection; general support, goodwill of the management of the parent body and good-spirited donors. The new role of libraries in the documentation, storage and dissemination of indigenous knowledge in their host communities, is seen as a requisite for development and inclusive society. Okorafor, (2010) & Mouahi, (2012). Mouahi consistently call for African universities to take indigenous knowledge into account in their teaching and research, and to view indigenous knowledge as valuable and as a way of addressing the view of Africa as a consumer of knowledge rather than a generator and contributor of knowledge. However, whilst there have been some initiatives in academia and in libraries to integrate indigenous knowledge into their activities, it has not been enough. The reasons are many and varied and stem largely from the globalizing and unifying nature of the world education system. However, this system does also offer an opportunity for African universities to distinguish themselves as African

universities that have something different to offer the world.

Library collections obviously need to reflect the diversity of the entire country. Inclusive libraries are staffed by librarians who are culturally competent, use their diverse collection with all teens, identify and remove barriers and have an expanded definition of the library as a safe space. Cultural competence simply stands for the ability to recognize the significance of culture in one's own life and the lives of others and to fully integrate the culture of diverse groups into services, work, and institutions." Furthermore, it involves creating more equitable environments, establishing relationships with diverse communities, and approaching youth and their families from an asset-driven perspective. It means understanding the ethnic identity development of the people. It also includes recognizing the structural inequalities that exist across institutions within the educational system and finding a way to remove them.

Traditional knowledge and value patterns in relation to ecology and human life have always been intrinsically engrained in the lives of indigenous people. They have, however, not always been met with an open mind by developed nations Kennedy, (2015). One reason is that socio-ecological systems in developing countries are often in marked contrast to those of the developed world where they use advanced technology, employ sophisticated scientific models and are built on a long history of democratic traditions. But it often does not make sense to transfer these modes and traditions to a country or a region which is in a different stage of social and economic development (Roland et al 2018).

Moreover, there are many examples which show that this fails and there is a need to use a different approach to helping societies with low life expectancy. Losing traditional knowledge practices can have a significant negative impact on the livelihoods, production systems, inclusiveness and health of local communities (Turner et al., 2013). Therefore, development policies in these local communities should preserve their traditional wisdom and knowledge and thus provide opportunities to practically and purposefully apply them. One way to preserve and apply traditional wisdom and knowledge is to equip the library and train the librarians to harness and document the information for posterity.

Indigenous knowledge system

The basic component of any country's knowledge system is its indigenous knowledge. It encompasses the skills, experiences and insights of people, applied to maintain their livelihood. Long before the development of modern science, indigenous peoples developed their ways of knowing how to survive and also ideas about meanings, purposes and values. It has become customary to refer to this kind of knowledge as indigenous knowledge, traditional knowledge, local knowledge etc.

Indigenous knowledge generally refers to the matured long-standing traditions and practices of certain regional, indigenous, or local communities. It also encompasses the wisdom, knowledge, and teachings of these communities. In many cases, this knowledge has been orally passed on from generation and from person to person Sarkhe, (2016). Some forms of indigenous knowledge are expressed through stories, legends, folklore, rituals, songs, and even laws. They cut across different areas of knowledge such as medicine, agriculture, education, art/craft,

climate, food, religion and so on. Other forms of indigenous knowledge are often expressed through different means. Such knowledge typically distinguishes one community from another. In a sense, it becomes their "identity". For many communities, indigenous knowledge takes on a personal and spiritual meaning. Indigenous knowledge can also reflect a community's interests. Some communities depend on their indigenous knowledge for survival.

Characteristically, indigenous knowledge is centered on local or indigenous peoples and their beliefs; most often, does not transcend the locality where it originates; it is generally tacit, being passed orally from person to person for generations. It is not dated because the knowledge does not necessarily have to be ancient.

Indigenous knowledge is created and sustained by local community members as a means to meet their needs for food, shelter, health, spirituality, and savings. Indigenous knowledge is usually adapted and specific to local ecological conditions and community members' social and economic situations and cultural beliefs. This knowledge can be simple or complex. It is not static but evolves in response to changing ecological, economic, and sociopolitical circumstances, based on the creativity and innovation of community members and as a result of the influence of other cultures and outside technologies.

Indigenous knowledge plays a profound role in societies. It helps shape and defines their very existence and provides the foundation for their beliefs and traditional practices. Indigenous knowledge provides the basis for problem-solving strategies for local communities, especially the poor. Despite

the beautiful roles of indigenous knowledge in a society, it is considered as

“primitive” because it is often seen as a contrast to, or very different from, western ways of generating, recording and transmitting knowledge; thus it has various challenges of being easily overlooked, endangered species, not well managed, has limited access, unwillingness to share information and may not always be accurate; yet there is also overwhelming advantages that could be harnessed and repackaged to enhance SDGs in Nigeria. Such development resource provides problem-solving strategies for local communities.

Learning from indigenous knowledge can improve understanding of local conditions and increase responsiveness to clients. Adapting international practices to local conditions can improve the impact and sustainability of indigenous knowledge within and across communities and enhance cross-cultural understanding. The public library service is officially mandated to harness this knowledge, document or repackage it for the use of the entire populace in Nigeria.

Current context of indigenous knowledge in Nigeria

Nigeria is a diverse society with diverse languages, dialects and cultures. It is blessed with gifted hands that are painstakingly engaged in various types of indigenous technologies. There is hardly any part of the country that does not have remarkable indigenous technology to show its existence. The indigenous industries among others include blacksmithing found in the South East notably Awka in Anambra State; the production of pots from clay and aluminum metal scraps in South West, Oyo State in particular, bronze casting in the South-South

in Edo State and leather tanning in the Northern parts of the country notably Sokoto, Zamfara, Kano, Jigawa, Bauchi and Borno States. The indigenous knowledge supporting these industries is generally passed on from generation to generation and hence it is a tradition in specific locations to produce specific products. The method of indigenous knowledge transmission and skills acquisition is largely through observation and apprenticeship.

Nigeria, in their wisdom, created research institutes around the prominent indigenous knowledge areas to tap from. Among the research institutes are mainly in the areas of agriculture which is the mainstay of Nigeria's economy: Cocoa Research Institute of Nigeria (CRIN); Rubber research institute of Nigeria (RRIN); National cereal research institute (NCRI) National root crop research (NCRI) National veterinary research institute (NVRI) Institute for oceanography and marine research (NIOMR) and many more. All have assigned mandates to accomplish the progress and development of the nation, Nigeria.

It is pertinent to note that the uniqueness of indigenous knowledge in Nigeria is increasing in demand to strengthen international knowledge generation and discourse, but Nigeria's indigenous knowledge constructs and library system are embedded in amazing epistemology unfortunately neglected by the library financiers. And we must bear in mind that the indigenous knowledge legacy is imperative for assenting authoritatively to Nigerian intellectual identity in the global knowledge fraternity. Supportably, the past decade witnessed an increasing political interest in public libraries and their role in the preservation and shapers of indigenous knowledge in line with the UNESCO public

library manifesto of 1994 which described the public library as the local center of information that provides access to all kinds of knowledge and information. The manifesto further noted that the library services and collections must include all types of appropriate media and modern technologies as well as traditional materials Plockey, (2014). Despite all the support, indigenous knowledge up to date is still being toyed with in Nigeria; Important sources like mineral resources, medicinal plants and herbs, skill acquisition and a host of others are still managed by people and families. The potential development impact of indigenous knowledge can be gauged by a number of practical examples where its application has produced desired results: thereby helpful in achieving sustainable development goals in the area of health, agriculture, education, climate, land, and economy among others, and promote the wellbeing of all ages Nnadozie,(2017).

IK and sustainable development goals in Nigeria

The Sustainable Development Goals were adopted by world leaders on 25th September 2015 at the United Nations Sustainable Development Summit (UNSDS) held in New York and convened as a high-level plenary meeting of the General Assembly. The Sustainable Development Goals include 17 sets of agenda or goals which tend to fight inequality and injustice, end poverty as well as tackle climate change by 2030. UNDP Administrator, Helen Clark noted: "This agreement marks an important milestone in putting the world on an inclusive and sustainable course. If all stakeholders work together, we have a chance of meeting citizens' aspirations for peace, prosperity, and well-being will be created. The 17 Sustainable Development Goals' focus areas are sustainable development, democratic

governance, and peace building, climate and disaster resilience.

Creating an inclusive society in Nigeria to benefit indigenous knowledge implies that Nigeria is not only exclusive but also full of barriers against indigenous knowledge. An inclusive society is the ideal society which is globally the target of the United Nations in creating SDGs as indicators of measuring the development of nations of the world. They are a set of shared aspirations and efforts to make the world a more equitable and sustainable place Ukaegbu, (2021). The target extends to Nigeria which is among the 191 countries of the world that set these goals. It is a society that overrides differences that some members of the society may have and manifest in the society. Every society has an equal opportunity to rights and privileges; the environment is accessible to everyone in society including the 'poorest of the poor' societies. Inclusion philosophy moderates every action in such a society which is what underdeveloped societies needs to feel accepted, valued, and imbued with power and voice like others. An inclusive society is inclusive of everything and every person

On the other hand, the exclusive society is exclusionary in everything done within its shores. It discriminates against those that act differently; it demarcates the centre of society for the majority and the fringe or periphery for the minority groups. The environment is hostile, and inaccessible to most societies due to their developmental status and dependence on indigenous knowledge, it harbours' negative attitudes towards and devalues them as well. It is the direct opposite of inclusive society which is why some service-oriented institutions such as libraries join forces with the United Nations and organizations that detest the

injustices of exclusive societies in the world to fight. One way to have an inclusive out of the exclusive society is to remove barriers that accentuate differences and differentiate society on the psychology of differences in cultural heritage.

Barriers are synonymous with barricades. To barricade according to the Merriam-Webster Dictionary is to “prevent access to by means of a barricade; its noun derivative is anything either natural or manmade that prevents access to the desired target. In the context of this discussion, the desired target is an inclusive society devoid of all forms of barriers in the physical (hostile environment); psychology (hostile attitudes) economic (wallowing in poverty), social (evidently discriminated against), culturally (perceiving indigenous knowledge from the viewpoint of taboos) etc. These barriers hinder access to the inclusive society.

To create an inclusive society is to engage social, legal, economic, and psychological forces to attack the barriers that make indigenous knowledge unwelcome in their own natural society. Everybody including professional librarians must in one way or the other get involved as advocates, volunteers, and foot soldiers of change within their immediate environment, they can organize advocacy and fundraisers to fund a non-governmental organization using social action as the major weapon of operation

Social action is about members of society coming together to help solve an identified challenge affecting a cross-section of the community. Social action is about taking steps to change the things that are wrong in our society and introducing new ideas, perspectives, and procedures for doing things better now and in the future. Such social

action is better achieved through the instrumentality of a non-governmental organization, which operations are flexible, outside government direct control and whose membership is essentially voluntary. As earlier briefly mentioned, social action refers to “people coming together to tackle an issue, support other people or improve their local area: it involves giving people their time and other resources for the common good...”

The thesis statement of this paper is hinged on the fact that indigenous knowledge is not widely accepted under the present regime of exclusive society and therefore should be assisted to migrate to an inclusive society that is meant for all. To achieve this target, the role of the library as the weapon of attack on barriers using social action will be discussed. Implications for indigenous knowledge when the regime of inclusive society overrides that of exclusive society will be drawn, and then the conclusion and suggestions drawn.

Role of the library as the weapon of attack on barriers of inclusive society:

The major setback or barrier to man inclusive society is the lack of funds; consequently, the library is meant to be keenly involved in the social, economic, cultural and lifelong learning of the people. It is the only institution that offers free access to knowledge to both high and lowly citizens. Yet it is not accorded high priority in planning and development by governing institutions. Libraries have always had to justify their existence to sponsors as they are not considered ‘essential’ as compared to sectors like health, education, roads, etc. Librarians’ voices must become audible in convincing everyone including the grassroots, legislators and leaders at all levels on the need to let libraries exist positively.

The philosophy of librarianship according to Adeoye and Popoola (2011) is based on the concept of effective library services and the provision of relevant resources to users. Libraries need to add value to their services because of competing online information now readily available. To provide effective services, libraries must continue to undertake the acquisition, storage, and dissemination of information in all forms to users to satisfy their needs. Moreover, libraries must organize and make all forms of recorded knowledge convenient and easy to use, endeavour to interpret and provide adequate guides to the use of its resources, especially indigenous knowledge. The library should create community databanks and add them to the library as local content. This recorded indigenous knowledge can later be circulated in newsletters, books, videos, radio, newspapers, telephones, Internet and other traditional or modern means of communication like art, drama and music. Indigenous forms of record-keeping can be encouraged. It is also important that indigenous knowledge is made available in terms of freedom of access. While doing this, accuracy of acquiring indigenous knowledge should first be ascertained by a specialist; this is help to check the use of indigenous knowledge practices which may be harmful to people.

In the context of this discussion, the desired target for indigenous knowledge is an inclusive society devoid of all forms of barriers in the physical (hostile environment); psychology (hostile attitudes); economic (wallowing in poverty); social (evidently discriminated against); culturally (perceiving indigenous knowledge from the viewpoint of primitive) etc. These barriers hinder access to the inclusive society, but the library can use a weapon of social action to fight the barriers. The best social action is for

the library to come together may be under the umbrella of a national professional association or state chapters, and brainstorm on how to source the fund and other support to improve their services. This could be achieved through:

Library advocacy and fundraising

Today's public libraries are consistently being challenged to do more with less money, less staff, and less time. It has never been more important for librarians, staff members, trustees, and others with a vested interest in their public libraries, to convey to their communities the value of the library anyhow. Advocacy, the process of acting on behalf of the public library to increase public funds and ensure that it has the resources needed to be up to date, is critical to the success of libraries.

Advocacy is any action that speaks in favour of, recommends, argues for a cause, supports or defends, or pleads on behalf of others. Summarily, it is all about helping people find their voice. The principles of advocacy refer to actions taken by those with power, authority, or influence to advance the interests of marginalized persons or groups.

Advocacy is a skill, with known strategies and tactics that can create real, lasting support for library funding. It operates in six principles which are clarity of purpose, safeguard, confidentiality, equity and diversity, empowerment and putting people first. Good communication skills, analytical and research skills, judgments, creativity, and logical thinking are some qualities of a good advocate. Knowledge from advocacy will help librarians know how to navigate the world of philanthropy, politics, and building voter support for library funding.

Volunteering services

Volunteering is a type of advocacy. One can volunteer for a local group to bring awareness to global poverty. There is also volunteering for a relief organization working in another country to address issues caused by global poverty. Volunteering is a great instrument for library support. Many people in the community recognize that libraries are an important asset, but there are people who feel that technology has made traditional library services obsolete and the current economic situation sometimes makes their argument compelling. Library supporters must remind their neighbours, community leaders, and elected officials of the fact that libraries provide great learning opportunities, and excellent public service, and serve as invaluable contributors to their communities.

Lobbying

Lobbying is the art of influencing and informing an elected officer, or the government on behalf of your special interest. It is worthy to assert here that lobbying as a process is targeted at decision-makers as it is seen as a systematic informal effort to influence decision-makers (Anyanwu, Obichere & Ossai-onah, 2013).

In contemporary Nigerian society in which library and information service is not at the forefront of government activities, the subject matter of lobbying could be seen to be very pertinent to the information world. It is assumed that education is the key to the economic development of any society, if education is the bedrock of any society, suffice it to state that librarianship is a hub upon which every educational activity rotates. However, it is disheartening to note that in most developed countries, in an attempt to enhance the educational system, more often than not, libraries in our

educational institutions are neglected in the scheme of things. Libraries are inadequately funded; most heads of the institution have a poor perception of the library, especially for the fact that it is not income generating avenue for the institutions. This reason among others underpinned the necessity of the subject matter of lobbying in library and information services. (Osuchukwu, N. C., Osuchukwu E.C., and Eko, J.E. 2015).

Developing relationships with local government officials

Local and state legislators are very important people in the legislative process; the local officials can be of immense help in building the foundation to cement the library's mission and importance in the community. The librarian can relate with them by sending them periodic library news later and other communication pieces, inviting the elected officials to the library for a tour; including the local elected and appointed officials when forming focus groups or writing library strategic plans; to draw them closer to library activities.

Analysis of discussion

The importance of libraries in providing access to learning and as a vital lifeline in society cannot be over-emphasized. Librarians have always wanted the best for their clients but the reality behind political decision-making processes has made libraries and librarians to be invisible. Therefore, the new image of librarianship can only be achieved if advocacy activities are taken up. It is time the voices of librarians are heard and the lawmakers acknowledge the importance of library services. Librarians may not always have their ways but advocacy never stops. With capacity building, losses will be accepted well naturally with the mindset that the political atmosphere changes, in that a new

legislator may support what the previous legislator refused to acknowledge. Incidentally, the developing world is entrenched with poverty, hunger and unfavourable policies towards education, health and the provision of basic social amenities as well as the neglect of caring for the environment. The Federal Republic of Nigeria faces challenges of poverty, hunger, poor education, and the health system and the existence of inequality. But they are currently working hard in Nigeria thereby mandating the existence of new thoughts and frameworks on how the Sustainable Development Goals (SDGs) can be implemented in the developing world towards fulfilling the global mandate of the SDGs.

The 17 Sustainable Development Goals include the eradication of poverty, and hunger, provision of health and education, promotion of gender equality, clean water and sanitation, and clean energy, as well as the promotion of decent work and economic growth. The global goals also include the promotion of innovation, reduction of inequality, promotion of sustainable cities, responsible consumption and production, climate action, life on land and water, promotion of peace, justice and strong institution as well as partnership in achieving the goals. The mentioned Sustainable Development Goals (SDGs) can be successfully implemented in the developing world most notably Nigeria, through synergy between the implementation institutions with the traditional inhabitants and that can be achieved by the library through advocacy and fundraising.

Implications of an inclusive society

Underdeveloped society's access to the inclusive society will all things being equal transform their lives for good from the

discriminated minority group members to a membership of the majority group in the society, if indigenous knowledge is accepted globally; Nigerians will realize that they are capable of doing what their peers in developed countries have done.; Many of the donations from developed countries are fruits of social activities organized by the library and; Nigerians will rank among the countries that can be at par with member states.

Conclusion

There is no doubt that indigenous knowledge constitutes an important information base that needs to be made known to the world through collection, documentation and distribution. However, there are a number of challenges confronting libraries in Nigeria in the documentation and distribution of indigenous knowledge. It is worth noting that in Nigeria the problem of documentation and distribution services development for indigenous knowledge is a national one. There is a need for Nigerian libraries to fully participate in the global exchange of information for socio-economic development. There is a need for the different institutions to coordinate their efforts and form a partnership to address the issues of cost to ensure that indigenous knowledge is available so that experts in such fields as health, music, and agriculture can have access to such information. Government, non-governmental organizations, and research funding agencies must actively support the documentation and distribution of indigenous knowledge. Nigerian Libraries in documentation and distribution of indigenous knowledge should play a key role in indigenous knowledge organization and preservation as well as promoting access and sharing to enhance sustainable national development.

To achieve the much-desired inclusive society, barriers must be crushed and replaced with factors facilitating access to the centre of the society. All hands must be on deck to support this international project because everybody is a stakeholder.

Recommendation

1. Nothing works except funding. Librarians are urged to participate directly and otherwise in raising the necessary funds and services to crush barriers in society.
2. The battle against barriers must be fought with the weapon of informed knowledge, not ignorance. Nigerians are therefore urged to educate themselves to be able to advocate for the grassroots
3. Improvement in the leadership of libraries: there is a need for the leadership of libraries to improve their leadership styles by using their salient position to project the image of the library when this is done; they would have succeeded in paving the way for easy advocacy.
4. Good rapport between heads of libraries and policymakers: various heads of libraries should ensure they maintain a good relationship with policymakers in their institution, good relationships between both parties can also pave way for successful lobbying and advocacy.
5. Change of attitude among librarians: librarians should change their attitude towards library services; embrace the fact that librarians are a noble profession because one cannot lobby and advocate effectively in an environment where poor images of the library profession are portrayed when librarians change their attitude, the society at large will change their perception of librarians and library services.
6. All State Chapters of the Nigerian Library Association should organize special events in their states inviting library supporters to meet and speak with state legislators for better recognition.
7. It is suggested that Nigerians should become intrinsically involved in establishing a society that is inclusive for all.

References

- Adeoye, M. O. & Popoola, S. O. (2011). Teaching effectiveness, availability, accessibility and use of library and information resources among teaching staff of schools of nursing in Osun and Oyo State, Nigeria. *Library Philosophy and Practice*.
www.webpages.uidaho.edu/~mbolin/adeoye-popoola.htm.
- Kennedy, R. (2015). Designing with indigenous knowledge: policy and protocols for respectful and authentic cross-cultural representation in communication design practice. *Swinburne University of Technology*.
- Merriam-Webster Dictionary.
<http://www.marriam-webster.com>.
- Moahi, K. H. (2012). "Promoting African indigenous knowledge in the knowledge economy: Exploring the role of higher education and libraries" *Aslib proceedings* 64.5 (2012): 540-554.
- Nnadozie, C. O. et al.. (2015). Management of indigenous knowledge in developing countries. In: Igwe, K. M., Nnadozie, A. O., Unagha, A. O., Uzuegbu, C. P. and Naga, M. M. (Ed.). *Fundamentals of knowledge management for the knowledge economy*. 270-281.
- Nwanyanwu, A. U. (2017). "The place of indigenous languages in sustainable national development in the twenty-first century: The Nigerian perspective", in *The International Journal of English Language and Communication Studies* 3 (3).
- Okorafor, C. N. (2010). Challenges confronting librarians in documentation and communication of indigenous knowledge in Nigeria. *The International Information and Library Review*, 42: 8-13.
- Onyemaizu, O. (2015). Indigenous knowledge storage and access for cultural continuity: The role of the library in Nigeria. *International Journal of Innovative and Applied Research* 3(1):59-63.
- Osuchukwu, N. C., Osuchukwu E.C., and Eko, J.E. (2015). Occupational exposure to wood dust in Calabar municipality, cross river state, Nigeria. *International Journal of science research (IJSR)* 4(5)1414-1420.
- Plockey, F. D. (2014). The role of Ghana public libraries in the digitization of indigenous knowledge: Issues and prospects. *Journal of pan African Studies*, 6(10):20-36.
- Roland, B., Rubens A. and Azupogo H. A. (2018). Combining indigenous wisdom and academic knowledge to build sustainable future: An example from rural Africa. *Academic Journals*, 10(2), 8-18.
- Sarkhe, L. (2016). Management of indigenous knowledge in public libraries in Delta State, Nigeria. *Journal of Science, Technology & Education (JOSTE)*; 7(2).
- Turner, N and Spalding, P. R. (2013). We might go back to this drawing on the past to meet the future in Northwestern North American indigenous communities *Ecology and Society* 18(4), 1-11.
- Ukaegbu, E. K. (2021). Utilization of indigenous knowledge and the attainment of SDGS in Africa: issues and challenges. *Library Philosophy and Practice* (e-journal). 6697.
<https://digitalcommons.unl.edu/libphilprac/6697>.