

The Importance of Libraries in African Languages and Traditions in Knowledge Generation and Dissemination: A Literature Review

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KEYWORDS Indigenous Peoples. Information Resources. Librarians. Library Services. Oral Tradition. Preservation

ABSTRACT Libraries play an important role in as far as knowledge generation, conservation and dissemination of the traditional African knowledge is concerned. Moreover, the development of internet infrastructure in the remote communities advanced the ability of the rural people to interject to the existing body of knowledge. The paper underlines the challenges encountered in documenting the African traditional knowledge using African languages. The importance of libraries in the generation and dissemination of knowledge is accentuated. The 'Traditional knowledge' is used changeably with 'Indigenous Knowledge' in this paper. This paper used the systemic literature review method making use of the background and theoretical review methods. The study recommended that African languages be popularized, so as to make them familiar in disseminating the indigenous knowledge. African languages as well as other western languages should be equally used to generate, store, and circulate Indigenous Knowledge. The purpose of the paper was to review the existing literature on how creation, preservation and dissemination of indigenous African knowledge can be facilitated by the utilization of libraries. Moreover, the employment of internet infrastructure in rural areas will provide the rural people with the opportunity to make a tremendous contribution to the body of knowledge available. The paper also highlights the challenges that are related to the documentation of indigenous knowledge in African languages. The role of library and information professionals are also emphasized. The paper contends that the languages are the most powerful instruments of preserving and developing our tangible and intangible inheritance. Using indigenous knowledge in development enterprises enables indigenous peoples and local communities to actively participate in the decision-making process. 'Traditional knowledge' is used changeably with 'Indigenous knowledge' in this paper. The method used for this paper was investigated through a systematic literature review by utilizing a combination of both the contextual and conceptual review methods. The study recommends that the African Indigenous Languages be utilized in mass media like radios, televisions and newspapers to allow the rural community/society to comprehend the message being communicated appropriately, considering that most of the people in the rural areas are unable to read and write. That, libraries should be utilized in acquiring, storing and disseminating indigenous knowledge in both the African and other languages to enable access to the knowledge by all.

INTRODUCTION

Above and beyond preserving previous record, verbal tradition carry on to be the main method of human being communication and knowledge transmission in the 21st century (Edgardo 2017) Moreover, the traditional knowledge or indigenous knowledge of a particular community is sustained and conveyed by means of the word of mouth. The knowledge can also be transmitted by making use of the following methods: "textiles, facial paintings, tattoos and body adornments, baskets, designs on ceramic and gourds, carvings, sculptures, photographs, paintings and drawings." books, magazines, journals, newspapers, letters and other written and printed documents can also be used to transmit knowledge with the word of mouth being the mainly accepted technique (Edgardo 2017: 4).

The traditional academic library is described as a store house for print copies of books and journals kept in closed access system under key and lock

(Lynch and Smith 2001; Ameen 2011). In support of the above statement, Odi (1991: 597) opined:

"The libraries that were established at the administrative headquarters and the reading rooms that were established in the rural areas...were stocked with reading materials that had little relevance to Africa. Thus, Africans' first experience of a library conveyed the image of a foreign-oriented institution that in no way reflected African tradition. The effect of this image is the bifurcation of African society into an urban-rural, elite-mass, and modern-traditional dichotomy."

Objectives

The study was guided by the following objectives:

1. To examine how libraries assist in knowledge generation and dissemination of African languages and traditions.
2. To explore the challenges encountered in collecting and disseminating African traditions.

3. To understand the importance of the libraries in preserving and disseminating the African languages and traditions.

Indigenous Knowledge

Indigenous knowledge (IK) is irreplaceable and as a result functions as a doorway to comprehending our past, which also means that it should be well-looked-after to help us not to get away from our cultural identity. Nonetheless, in many countries, IK is at risk toward the likelihood of absolute disappearance and the challenge of it is that as soon as IK is lost it would not be recovered again (Twinoburyo 2019).

Indigenous knowledge is the knowledge the community owns unique to a particular culture and society. It is the knowledge a community possesses, as well as the experiences created throughout an extensive period by people who live in that particular community and is regularly disseminated from one generation to the next generation, through the spoken word (Juran 2016). The following characteristics differentiated IK from another knowledge:

- “IK is the basis for survival strategies and provides problem-solving strategies for communities.
- IK is commonly held by communities rather than individuals.
- IK is transmitted orally and is not systematically documented.
- IK is tacit knowledge and therefore difficult to codify. It is embedded in community practices, institutions, relationships and rituals” (Juran 2016: 429)

The Roles of Libraries in Making Information Accessible

Universally, libraries are started to make available information resources that will support teaching, learning, research, information literacy as well as leisure to sustain the various undertakings of their mother organisations as may be appropriate. They also encourage community engagement of their mother bodies. As part of the library’s exceptional obligations, the libraries attain information resources in various fundamental, reserve, generate original information, repackage information and distribute them to customers through a number of

customer turned services which can be referred to as circulation and reference services (Makinde and Shorunke 2013).

Therefore, academic librarians are supported to obtain specialised capabilities required to record and convey the significance of the 21st century academic library in association with an organisation’s purposes for users (Brown and Malenfant 2015).

According to The International Federation of Library Association (IFLA 2008) libraries should:

- “collect, preserve and disseminate indigenous and local knowledge;
- publicize the value, contribution, and importance of indigenous knowledge to both non-indigenous and indigenous peoples;
- raise awareness on the protection of indigenous knowledge against exploitation; etc.”

Historically libraries have the responsibility of supporting clients’ and originators’ rights. They also bargain copyright matters in a library situation. Libraries are in a good position to converse with inhabitant difficulties concerning personal or mutual rights. The copyright and intellectual property (IP) rights matters that are embraced in the United Nations Declaration on Rights of Indigenous Peoples (United Nations Permanent Forum on Indigenous Issues 2007) can be attended in a library situation.

The library situation makes available an unbiased space for meetings to take place. They can also assist in ending social and gender stratification, particularly in rural regions. Lor (2004) stress that libraries can promote the innovation and recording of information, arrange it for utility, and encourage its obligation, embracing admiration for the societies that created it.

Libraries are responsible for making available institutional repositories where attained Indigenous Knowledge (IK) can be conserved. Okore et al. (2009) maintains that librarians are the guardians of IK and not possessors of IK who can collaborate with the community members by means of the social gathering. Consequently, libraries should be utilised in encouraging publishing by the society in order to enhance the society to document the IK that belongs to that particular society, like for example, the *Ulwazi* project undertook in Durban, South Africa in which the members of the community participate in making the database popular.

Management of Oral Tradition

“The rapidly increasing use of social media and mobile technologies creates opportunities to form local and international partnerships that can facilitate the process of creating, managing, preserving, and sharing of knowledge and skills that are unique to communities in Africa” (Owiny et al. 2014: 234-247).

IK plays an important role in areas such as health care, agriculture, food as well as in many other areas (Chakravarty 2010; Mawere 2010). According to Ocholla and Onyancha (2005: 248), “It is unfortunate that IK has largely been marginalized, neglected and suppressed due to ignorance and arrogance, politics, and the dominant ideology of a particular historical period”.

“Preservation in the traditional African learning is in the local language, whereas its intellectuals are priests, wise old men or griots. Oral communication takes place by means of storytelling, witty remarks and proverbs, riddles and tongue-twisters, ritual incantations, poems and responses, beating of drums, smoke signalling and mnemonic devices, which result in a lack of reading materials or recorded information, since information is stored in the human memory. The dissemination of the above information is through parents, priests, singers, elders and griots. They transmit both their customs and social ethics by means of religion and political ceremonies” (Ogundipe 1994).

From the researchers’ experience as an inhabitant in the rural areas in Africa, even though people in the rural areas are now brought to light of modern means of communication, the fact still remains that African tradition or Indigenous knowledge is possessed by individuals. African tradition is generated, stored and disseminated through spoken word. It is transmitted from generation to generation by means of the word of mouth. Most of the people who possess African tradition are older people, ‘*sangomas*’ or traditional healers and traditional leaders. African tradition is stored in the human mind and in most cases most of those who possess indigenous knowledge are not educated and depend on the word of mouth to disseminate the indigenous knowledge which is a challenge because not all information on ‘how to’ for example how to heal mental illness is disclosed because to them (the owner of information) it is their intellectual property and still want to hold unto that status.

Furthermore, African tradition is stored in the human mind in as far as the African tradition and language is concerned, this poses another challenge considering the terminology to be used for documenting the traditional knowledge through the medium that can be understandable by all nationalities. If the African traditions and knowledge is documented in the African languages, which is incomprehensible language, it is going to benefit very few people who understand that language only which makes it difficult for the library to document and disseminate that knowledge. As a result there is a need to devise means of documenting the indigenous knowledge through the media that will be familiar to both the illiterate and literate communities.

As a result, according to Makinde and Shorunke (2013) the library can cooperate with organisation that provide schedules on indigenous knowledge on how the girl child should behave such as for example the initiation schools, “*vhusha*”, “*Domba*”, “*Musevhetho*” and many others.

Using modern technological tools, libraries would not only organize and preserve the oral literature, but they will be able to provide and reach a wider audience (Chisita and Abdullahi 2010).

These oral traditions exist in the form of oral stories like narrative proverbs, song-tales, myths, folktales, legends, animal fables, anecdotes, dirges, merges, song, drama and dance (Chisita and Abdullahi 2010).

Libraries as a Means to Preserve and Disseminate African Tradition

As far as IK, there is also a need for community access to it. Currently IK is not collected and stored in and as a result there were no official methods to gain access to this crucial part of knowledge. As a result, Digital technology was distinguished as a feasible way of capturing record as well as to preserve IK (Durban 2017). There are other significant characteristics that identify IK According to the World Bank report such as:

- IK is exclusive to a particular traditions or society;
- IK is difficult to be codified for the purpose of protection of the crucial properties; (World Bank 1998)

Twinoburyo (2019) is concerned with Indigenous Matters Section, which intends to encourage the

delivery of traditionally receptive and operational services to indigenous populations all over the world with the key objectives being to encourage global collaboration in the areas of library, culture, knowledge and information services to indigenous societies that meet their society, traditional and language requirements, as well as to inspire indigenous management in the sector (IFLA 2018).

Some of the Indigenous Knowledge renowned in libraries includes: Agriculture; traditional medicine; general traditional culture and traditional politics and governance. Moreover, Indigenous Knowledge practices were recorded with video recording as well as other methods by librarians. For the moment, libraries are disseminating Indigenous and Knowledge practices by means of: video, library website, print media, direct mail, public lectures, exhibitions and displays, and exchange (Adebayo and Adeyemo 2017).

The oral system of knowledge is not the same as the written system that is indigenous knowledge differs from the international knowledge system that is produced by universities, research organisations as well as private companies. Since indigenous knowledge is not documented according to a particular system, it is difficult to access some of the indigenous knowledge (Dim and Mole 2015). As a result, according to Chisita and Kaddu (2010):

“African institutions of higher education need a paradigm shift from a “Eurocentric” to a to an “Afrocentric” system of university education which will unleash or release the endogenous creativity and realization of cultural identities of African people through promoting the effective utilization of traditional knowledge systems”.

According to Guo-Ming (2012), the human communication history irrespective of whether black or white stem from the verbal culture. Moreover, communication is gradually changing from one generation to next, from being oral culture, moving to being script culture, to print, wired, electronic wireless, electronics and finally digital means of communication. The advancement of technology brought about a major transformation in as far as communication vehicle is concerned. As a result, these transformation in communication media transcends time and space that is it goes beyond the limit of time and space and the universe seemed to have shrunk (Hendricks 2019; Harvey 1990).

Adebayo and Adeyemo (2017) and Okore et al. (2009) say traditional knowledge can be effectively disseminated by means of libraries that can make use of open-source software that is on hand. However, as a result of the implicit character of indigenous knowledge, occasionally it would not be easy to validate some indigenous routines because they are rooted in livelihoods, activities, family customs, community dedications, principles, standards, as well as reactions. Therefore, government organisations, educational bodies and social organisations have a duty to work hand in hand with the libraries to safeguard the existence of IK continuously.

Although libraries can play a vital role of collecting, preserving, documenting and disseminating the traditional knowledge making use of the technology such as digitization, the provision of internet access video recording tape recording and microfilming, there are some challenges in as far as the language used to create, document and disseminate the traditional knowledge; intellectual property concerning the ownership of the Indigenous Knowledge as well as lack of fund to promote the documentation of IK (Okore et al. 2009).

It is appropriate to take notice of that libraries may well operate as a documentation hub for IK where grownups with the know-how can be requested to narrate tales to kids, they (adults) may also train kids how to dance and how to portray plays and dramas that illustrate certain kind of IK. Librarians can make effort to set aside a place where to display IK inventions and practices, and they (librarians) can also be the source of organised documentation of IK performs and work of art. Retrieval of that type of information need be made easy for individuals who possess an interest on the information as soon as the IK is documented (Makinde and Shorunke 2013).

Indigenous knowledge can also be publicised on audio feeds and videos through the social channels and communication technologies accessible in a specific society with the assistance of Libraries and other information centres. Social such as for example, radios, nearly all rural populations have them (radios), as a result so recorded or live indigenous information on how to heal a certain illness, to cook traditional food can be presented on a radio platform making use of the local language (Owiny et al. 2014; Koloniari et al. 2019).

Ayub et al. (2018) and Owiny et al. (2014) opine that the protection, controlling and distribution of IK plays a critical role in the development of Africa in general. The communities in the rural Africa are oral based because they cannot read and write which makes it very difficult for them to access and use documented knowledge. As a result, there is a need to collect the indigenous knowledge in order to document and preserve it in the institutions like libraries and information centers.

Nakata and Langton (2005) emphasised that IK has much to do with intelligence, invention, and practices of native and local communities throughout the world, established from occurrence more than centuries, and customised to the indigenous culture and situation, *“communicated verbally from one generation to the next. IK is owned as a group and occurs as ‘stories, songs, folklore, proverbs, cultural values, norms, beliefs, rituals, local languages, and agricultural practices’, including the development of plant species and animal breeds”* (Nakata and Langton 2005).

Anyira et al. (2010) found that *“traditional knowledge enables indigenous communities to sustain agriculture, acquire education and vocational skills, and conserve their environment, as well as resolving conflicts, controlling pests, maintaining good health, and ensuring the security of lives and property”*.

Challenges in Collecting and Disseminating African Traditions

IK belongs to the community and as a result Indigenous Knowledge is regarded as scientific because it is acquired owing to numerous years of exercising and for that reason offers precise explanation to crises. As a result, IK is utilised in solving problems faced by the community. Those who holds the knowledge holds that for the community, and as for that reason IK is required to profit the entire community (Khalala et al. 2014). According to Daley (2017) *“Researchers are expected to respect the privacy of the San, not publish or take out photographs without consent, and not bribe community members to partake in their studies or to misinterpret the work of the San people.”*

According to Kroeker (2018) and Ogundipe (1994), the African tradition is oral and as a result it is dependent on the word of mouth and not on recoded information. In the oral culture

knowledge is stored in the human mind/ memory of those who possess that type of knowledge. The challenge with the method used by the oral culture of storing knowledge in human memory is that knowledge can be lost when a person possessing that knowledge dies. Indigenous Knowledge is regarded as being distinctive, local and traditional knowledge to a community or society. Consequently, IK is attained as a result of experiences and frequently stored in human being’s memories, typically aged people and is transmitted to the next generations through storytelling, conveying skills and sharing experience (Khalala et al. 2014).

There is also the disadvantage in that knowledge can be forgotten when time goes on and may also be neglected. The library is therefore the best option for collecting storing and disseminating information. For a culture, its folklores, legends, customs, rituals as well as the knowledge reinforcing these must be preserved for subsequent generations. As a result, this makes the preservation of indigenous knowledge being an unquestionable requirement for the protection of people and their distinctiveness, which is strongly connected to their culture. The National Record System (NRS) which was developed by the South African government, collaborated with the South African Department of Science and Technology (DST) in regulating the capturing, storing, managing, maintenance, dissemination as well as the protection of IKS in South Africa are indispensable in consolidating that IK in South Africa is recognized, affirmed, developed, promoted and protected (Khalala et al. 2014).

The second challenge encountered by the libraries in collecting and disseminating traditional knowledge is that:

“In Africa Traditional knowledge remains unwritten science, for example, in medicine, most of the information on the properties of medicinal plants has remained undocumented and it has even remained as a secret to the traditional healers. The lack of information about traditional knowledge systems has resulted in low acceptance of traditional knowledge systems. For example, people despise traditional medicine during the day even though they secretly visit traditional healers during the night” (Chisita and Kaddu 2009).

Due to modern education, the modern generation (the young ones) to whom the traditional knowledge is supposed to be transferred too, are no longer obtainable at home to take part in much of the

traditional events. Modern education needs a lot of the youth's time like for example attending extra classes after school, doing extramural activities, writing homework. Modern education needs much time in such a way that even if they are available at home, they are not able to take part in the activities (Nzekwu 2006). In addition, knowledge which is proper, written down and documented is easy to share, while on the other hand hidden knowledge is not formal and occur in the minds of a person in the form of mental models, personal knowledge and skill (Ayub et al. 2018). On the other hand, the system of acquiring knowledge in African Tradition is through traditional ceremonies, and initiation schools. Knowledge was transmitted through music, traditional dances, riddles, and proverbs (Hendricks 2019).

Statement of Problem

While oral tradition comprises of the entire spoken evidences that can be sung or spoken and involve the past. Oral traditions are conveyed by means of the spoken word. Libraries are significant in as far as knowledge dissemination is concerned, it is evidence that there is a need for a formal way for knowledge generation and dissemination.

Purpose of the Study

The purpose of the study was to review the existing literature on how creation, preservation and dissemination of traditional African knowledge can be facilitated by the utilization of libraries. Considering that African tradition is transmitted by means of word of mouth that is face to face communication from generation to generation, it is dependent upon the language of that specific community who possesses the type of indigenous knowledge. The main aim of the study is to examine how the libraries can assist in the generation and dissemination of African traditions as well as the African languages globally. This paper seeks to add to academic knowledge by examining the challenges of libraries in knowledge generation and dissemination of African languages and traditions and how such challenges can be minimized to enhance African languages and traditions access in communities.

Research Questions

The following research questions guided the study:

1. What are the importance of libraries in the knowledge generation and dissemination of African languages and traditions?
2. What are the challenges encountered in collecting and disseminating African traditions.

METHODOLOGY

The method used for this paper was investigated through a systematic literature review by utilizing a combination of both the contextual and conceptual review methods. A thoughtful and knowledgeable review of suitable literature positions the researcher in a framework of contrasting study. Data were collected from various documents such as the databases, internet, books, journals, magazines and newspapers.

RESULTS AND DISCUSSION

“In Africa access to information even in this new information environment is still poor. Majority of Africans are rural dwellers and they are mostly affected in this information gap syndrome. For an enriched information environment in Africa, there must be a system that will consistently provide information services to this information disadvantage group” (Ogbonna 2020: 1). Apart from all the prospects and challenges encountered with the dissemination of African knowledge and traditions which are oral centred, the languages are the most powerful instruments of preserving and developing our tangible and intangible inheritance while the library has a crucial role to play in the collection, preservation and dissemination of African knowledge. As far as IK is concerned, every single community or group of people has their local knowledge which covers all the aspects that concerns a human being as a whole such as for example: well-being, style, food preparation, education, farming, faith, celebrations, amusement, standards and morals, organisations, politics as well as technology (Adebayo and Adeyemo 2017).

It is logical that according to Chrisita and Kaddu (2009), there is also a need to change the mind-set of the people towards the traditional knowledge so as to enhance the possibility of traditional knowledge being introduced as a reliable source of health and not as a supplement to the Western medical system. Moreover, according to Nakata and Langton (2005) the libraries should consider the IK beyond the

historical archive and regard it as the contemporary body of relevant knowledge. As a result, it is of paramount importance that ICT like for example computers, internet, databases, digital camera, and camcorder be employed by libraries to facilitate access to traditional knowledge (Hendricks 2019; Okore et al. 2009).

According to Young et al. (2021), “Across sub-Saharan Africa there is growing excitement within the LIS field about potential connections between libraries and development”. It is not surprising that Chisita and Abdullahi (2010) stated that people in East African history relied upon the ‘genealogists’, ‘memorialists’ as well as ‘rhapsodists’ as their reliable walking encyclopaedia for protecting the different types of traditional knowledge. The genealogists were regarded useful in taking into account the chronological list of kings and queens mothers, the memorialists were renowned for their apprehending the most crucial ancient occasions of the sovereignty the rhapsodist were used to sustain the panegyric of the king and the mysteries of the reign. Furthermore, In African tradition, it is not the library that is regarded as the storeroom of knowledge but the human memory, whom when he dies the knowledge dies too. As a result, there should be a way in the library to collect, store and disseminate information in the form that even the newly literate and totally illiterate population are able to access and use the information. It is there for important that libraries develop the section in which is the oral history collection which is concerned with interviewing a person with the intention of recording something of value for posterity where both the oral edition and the transcribed edition are kept.

Lynch et al. (2021) is of the opinion that “... perceptions of libraries among development organizations remain low and limited, associated with books and literacy and lacking capacity to participate meaningfully in development. However, there is evidence that these perceptions can and have changed over time, and many development practitioners are willing to see the potential of libraries as players in development”. I fully agree with Clegg and Montgomery (2008) who opines that the technology to be used is not complicated, but considering the fact that people in the rural areas especially in Africa, who are not literate, who cannot read and write and have no opportunity to access the facilities such as a conference call service it might be too expensive

for them to afford. As a result librarians should be trained on how to collect traditional knowledge by making use of radios, television sets, as well as audio cassettes because they are now popular in most of the families even in the remote areas so as to assist the native people living in an oral orientated community to bring into being the substance that imitate on the native requirements.

As far as the issue of copyright issue is concerned, Torsen and Anderson (2010) and Hossain and Ballardini (2021) argue that the copyright protection is concerned with merely the illustrations of ideas while on the other hand the tolerance for originality is usually not that important. Moreover, intellectual property is mainly European centred that encourages specific cultural clarification of this knowledge, possession, authorship, private property as well as domination honour.

In the modern times education is the order of the day and children have to be educated, they have to attend schools, that is why according to Nzekwu (2006) in the 21st generation the youth have books, published resources, prescribed education, internet, and many other things as opposed to the different types of African oral literature that was used as a means of education. Moreover, the academics of the traditional African were oral artists, old wise men and griots and were regarded as the walking encyclopaedia, as libraries without shelves. Even though the oral literature in different configurations still prevail in our communities, nowadays, they are not operational and prosperous as they were in the past. As a result the 21st learners no longer attach meaning to traditional African Knowledge. In most cases they question the ‘don’t and ‘do’ that comes with the African traditional values. In whatever they are taught not to do they want to be given a reason why they are not supposed to do so. For example, in Tshivenda one is not allowed to sit on the doorstep of a house because he/she will be blocking the entrance for people.

Most of those who own the traditional knowledge are not willing to share it because they regard it as their pride as they have knowledge that other people do not have. They are unable to transmit the knowledge even to their children. On the other hand, those who are willing to transmit their knowledge to their children, their children are not ready to master the knowledge because they think traditional things are things of the past and they don’t want to associate themselves with that knowledge.

The challenges concerning the documentation and dissemination of indigenous knowledge by the library include insufficient finance, Insufficient Information Communication Technology (ICT) infrastructure, untrustworthy electricity, low level of support, etc. There are also a number of challenges that have an effect on the documentation and dissemination of Indigenous Knowledge in Africa in particular (Adebayo and Adeyemo 2017). Moreover, Koloniari et al. (2019) is of the opinion that libraries must acquire and employ a 'knowledge-centred strategy', which is sustained by the suitable 'social and technological' background, so as to realise the creation of new knowledge.

IK can be collected and preserved at libraries in various communities whereby people can come together at the library to be taught how to do different things such as preparing traditional food, performing traditional dances, singing traditional songs, act in local languages, and make traditional crafts (Twinoburyo 2019).

CONCLUSION

The findings of this study shared light on the importance of libraries in the dissemination of language and traditional knowledge which is also referred to as Indigenous knowledge. It is also noteworthy that there is a need to change the mind sets of people concerning IK so that it is considered as a reliable source of health and not as a supplement to other sources. The study also indicated that there should be a way in the library to collect, store and disseminate information in the form that even the newly literate and totally illiterate population are able to access and use the information. As far as the IK is concerned, several challenges were highlighted with regards the collection and dissemination of IK. There is also a challenge with regards the copyright protection of it while on the other hand community poverty is also a problem because without the proper technology, they cannot access it.

RECOMMENDATIONS

As a result, the librarians should be ready to move out of the library buildings and interact with the communities they work for. On the other hand, Lecturer, Community, as well as Research libraries have a duty to assist as feelers for distinguishing and

detecting IK resources in societies. The libraries and publishers should support their choice of books and other library resources on what relate to the traditions in their country. It is also recommended that the policy makers and decision makers consider including the incorporation of the generation and dissemination of African languages and traditions. Librarians are supposed to regard themselves as transformation mediators and community workers who have the responsibility to influence the existence of societies in a progressive way. Since librarians are professionals, they have to be conscious of the need to encourage their creations and assistances to guarantee understanding between the societies that they assist.

LIMITATIONS

This study concentrates on indigenous knowledge that can be collected, preserved and disseminated through the use of libraries with the expertise of the library professional. Some IK are not covered because they are still possessed by individuals who are renowned for being specialist of healing a certain type of disease so would like to keep it as a secret.

FUTURE STUDY

As the study regarding the importance of libraries in African languages and traditions in knowledge generation and dissemination was theoretical, it is suggested that an empirical study be conducted on the topic to expound even more on traditional matters.

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Paper received for publication in April, 2021
Paper accepted for publication in August, 2021