

Oral Information and Indegenous Knowledge System

LIS 214



**University of Ibadan Distance Learning Centre
Open and Distance Learning Course Series Development**

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General Editor: Prof. Bayo Okunade

University of Ibadan Distance Learning Centre

University of Ibadan,
Nigeria

Telex: 31128NG

Tel: +234 (80775935727)

E-mail: ssu@dlc.ui.edu.ng

Website: www.dlc.ui.edu.ng

Vice-Chancellor's Message

The Distance Learning Centre is building on a solid tradition of over two decades of service in the provision of External Studies Programme and now Distance Learning Education in Nigeria and beyond. The Distance Learning mode to which we are committed is providing access to many deserving Nigerians in having access to higher education especially those who by the nature of their engagement do not have the luxury of full time education. Recently, it is contributing in no small measure to providing places for teeming Nigerian youths who for one reason or the other could not get admission into the conventional universities.

These course materials have been written by writers specially trained in ODL course delivery. The writers have made great efforts to provide up to date information, knowledge and skills in the different disciplines and ensure that the materials are user-friendly.

In addition to provision of course materials in print and e-format, a lot of Information Technology input has also gone into the deployment of course materials. Most of them can be downloaded from the DLC website and are available in audio format which you can also download into your mobile phones, IPod, MP3 among other devices to allow you listen to the audio study sessions. Some of the study session materials have been scripted and are being broadcast on the university's Diamond Radio FM 101.1, while others have been delivered and captured in audio-visual format in a classroom environment for use by our students. Detailed information on availability and access is available on the website. We will continue in our efforts to provide and review course materials for our courses.

However, for you to take advantage of these formats, you will need to improve on your I.T. skills and develop requisite distance learning Culture. It is well known that, for efficient and effective provision of Distance learning education, availability of appropriate and relevant course materials is a *sine qua non*. So also, is the availability of multiple plat form for the convenience of our students. It is in fulfilment of this, that series of course materials are being written to enable our students study at their own pace and convenience.

It is our hope that you will put these course materials to the best use.



Prof. Abel Idowu Olayinka

Vice-Chancellor

Foreword

As part of its vision of providing education for “Liberty and Development” for Nigerians and the International Community, the University of Ibadan, Distance Learning Centre has recently embarked on a vigorous repositioning agenda which aimed at embracing a holistic and all encompassing approach to the delivery of its Open Distance Learning (ODL) programmes. Thus we are committed to global best practices in distance learning provision. Apart from providing an efficient administrative and academic support for our students, we are committed to providing educational resource materials for the use of our students. We are convinced that, without an up-to-date, learner-friendly and distance learning compliant course materials, there cannot be any basis to lay claim to being a provider of distance learning education. Indeed, availability of appropriate course materials in multiple formats is the hub of any distance learning provision worldwide.

In view of the above, we are vigorously pursuing as a matter of priority, the provision of credible, learner-friendly and interactive course materials for all our courses. We commissioned the authoring of, and review of course materials to teams of experts and their outputs were subjected to rigorous peer review to ensure standard. The approach not only emphasizes cognitive knowledge, but also skills and humane values which are at the core of education, even in an ICT age.

The development of the materials which is on-going also had input from experienced editors and illustrators who have ensured that they are accurate, current and learner-friendly. They are specially written with distance learners in mind. This is very important because, distance learning involves non-residential students who can often feel isolated from the community of learners.

It is important to note that, for a distance learner to excel there is the need to source and read relevant materials apart from this course material. Therefore, adequate supplementary reading materials as well as other information sources are suggested in the course materials.

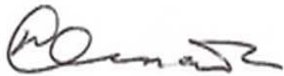
Apart from the responsibility for you to read this course material with others, you are also advised to seek assistance from your course facilitators especially academic advisors during your study even before the interactive session which is by design for revision. Your academic advisors will assist you using convenient technology including Google Hang Out, You Tube, Talk Fusion, etc. but you have to take advantage of these. It is also going to be of immense advantage if you complete assignments as at when due so as to have necessary feedbacks as a guide.

The implication of the above is that, a distance learner has a responsibility to develop requisite distance learning culture which includes diligent and disciplined self-study, seeking available administrative and academic support and acquisition of basic information technology skills. This is why you are encouraged to develop your computer skills by availing yourself the opportunity of training that the Centre's provide and put these into use.

In conclusion, it is envisaged that the course materials would also be useful for the regular students of tertiary institutions in Nigeria who are faced with a dearth of high quality textbooks. We are therefore, delighted to present these titles to both our distance learning students and the university's regular students. We are confident that the materials will be an invaluable resource to all.

We would like to thank all our authors, reviewers and production staff for the high quality of work.

Best wishes.



Professor Bayo Okunade

Director

Course Development Team

Content Authoring	Folorunsho O.O.
Content Editor	Prof. Remi Raji-Oyelade
Production Editor	Ogundele Olumuyiwa Caleb
Learning Design/Assessment Authoring	SkulPortal Technology
Managing Editor	Ogunmefun Oladele Abiodun
General Editor	Prof. Bayo Okunade

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Study Session 1: Oral Information

Expected duration: 1 week or 2 contact hours



Source: <http://ortcafe.co.uk/wp-content/uploads/2015/09/b0135rww.jpg>

Introduction

I am sure you learnt that it is very difficult to give a universal definition of information in your first year courses like LIS 115 and LIS 103. Thus, the definitions differ across categories of disciplines and people. Even then, within a particular category, there is often a need to differentiate between the variant forms, such as oral, audio, textual, and numeric information. In this study you will learn about oral information, its presentation and delivery

Learning Outcomes for Study Session 1

At the end of this study, you should be able to:



1.1 Explain the concept of “oral information” and recognize its related categories



1.2 Explain the concept of ‘oral presentation’



1.3 Discuss the organization of oral presentation

1.1 Oral Information

The word “information” can be defined from several points of view. However, the point of view that is relevant to us in this course is that of “uncertainty”. Thus we can define information as that phenomenon that enhances our understanding of a subject matter or helps to an extent to resolve an uncertainty about the subject matter.

Oral information is information that is spoken-not written. For example, information that is obtained from an oral interview recorded on an audio tape is oral information. Related categories of oral information include: oral presentation, oral history, oral tradition, oral culture, oral literature, oral document, oral examinations, oral interview, myth, and legend.



Figure 1.1: Picture depicting an individual giving information orally

Source: <http://journeytofirefighter.com/wp-content/uploads/Interview-panel.JPG>

In-Text Question

Oral information is information that is written. True or False

In-Text Answer

False

1.2 Oral Presentation

An oral presentation is generally a speech or vocal performance, occasionally accompanied by visually based presentations such as a slide show.

Oral presentation is where you show your knowledge on a particular subject. You might be able to choose your topic or might have been given something to research and talk about to an audience or tutor.

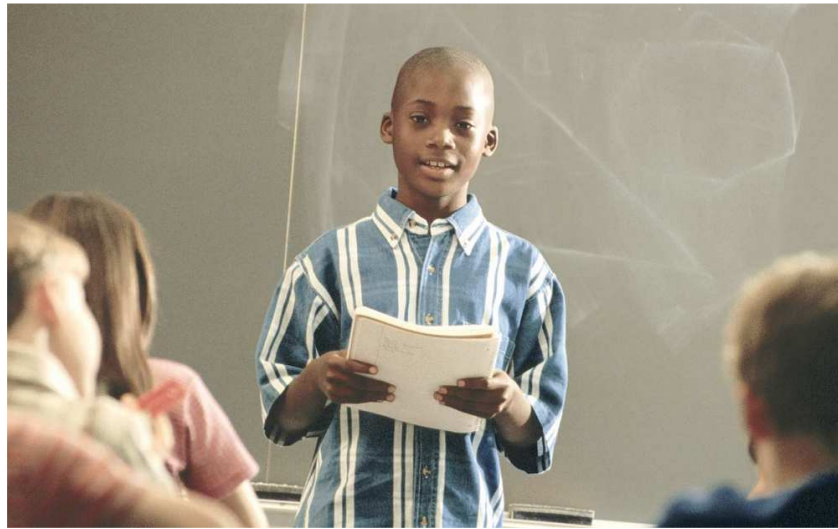


Figure 1.2 : Oral presentation

Source: <https://www.understood.org/~media/93de21fe8b934810ace961ffc2b0f2cf.jpg>

It sometimes helps to make note cards to keep your talk on topic, but try to avoid writing down a speech of everything you are going to say-this makes it a little dull and you can't really talk properly to your audience. It might be a good idea to end your oral presentation by allowing your audience to ask you questions on your subject- but make sure you are prepared to answer them.

Making a good oral presentation is an art that involves attention to the needs of your audience, careful planning and attention to delivery.

In-Text Question

An oral presentation is generally a _____

In-Text Answer

- a) Vocal performance
- b) Audiovisual performance
- c) Trajectory performance
- d) Vocal-visual performance

In-Text Answer

- a) Vocal performance

1.3 Organization of Oral Presentation

An oral presentation consists of three main parts:

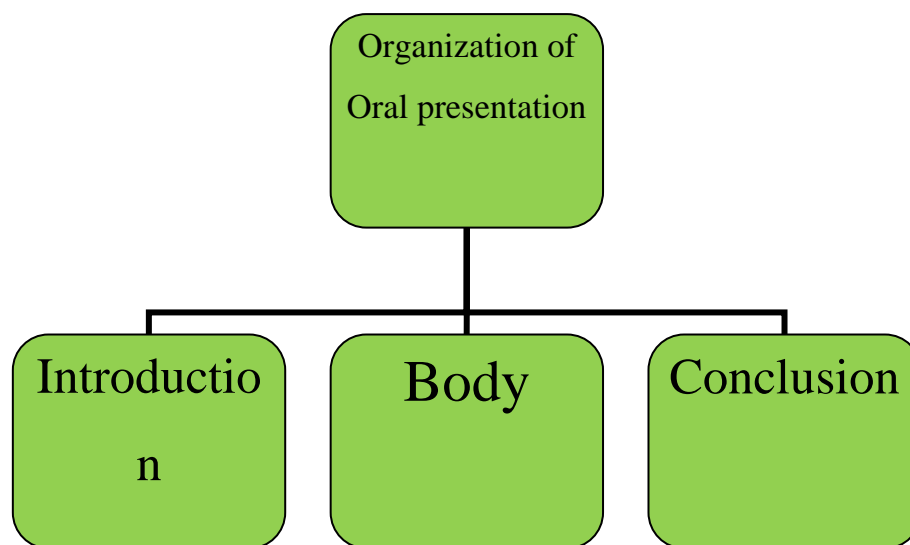


Figure 1.3: Organization of oral presentation

The Introduction

An introduction is a must. It “sets the scene” and engages the audience by motivating them to listen by relating the topic to their interests. The simplest introduction that entails-merely letting the audience know who you are and what your presentation is going to be about- is inadequate for most audiences, topics, and assignments.

Although a well-crafted introduction should be “succinct” (clearly expressed in a few words), it should provide the audience with several pieces of information such as;

- 1) Who you are and an accurate pronunciation of your name;
- 2) Your qualifications to speak about the subject;
- 3) The type of presentation (informational, instructional, problem-solving, etc.)
- 4) Background information as needed;
- 5) Your thesis;
- 6) A preview of the main ideas to be covered in the body;
- 7) The procedure(s) to be followed during the presentation.

The purpose of an introduction is to quickly build rapport with your audience and gain their attention. You want the audience to be able to easily follow your thought process as you lead them into the body of the presentation.

The Body

The main part of the presentation is the body. The body must expound, explain, support, and defend the thesis revealed in the introduction. All main points must be covered. Use examples and illustrations for statements that are difficult for the audience to understand. Graphics, illustrations and other visual aids not only help to clarify your message but also add color and credibility.

The Conclusion

The presentation should conclude with a well-planned ending. The following four points should be considered as you plan your ending.

Summary: A clear summary of your purpose and main points will ensure that the audience gets the big picture. It should answer the question, “So what?” telling the audience what was important about the information you conveyed. Use the same key words used in the body and make a fresh, brief, and concise re-statement of your case.

Emotional Response: If your speech is designed to arouse an emotional reaction, plan to make a strong appeal in the conclusion.

Recommendations: If your presentation includes a recommendation, particularly one requiring action on the part of the audience, state it clearly as part of your ending. Plan the precise words you will use in your recommendation. Let your audience know exactly what you want them to do.

Exit Line: Do not flounder at the end. Ensure you end your presentation on a positive note. Plan and memorize the ending statement, then use it.

Activity 1.1: Oral information

Time Allowed: 1 hour

Do an oral presentation of your favourite subject to your friends

Summary of Study Session 1

In study session 1, you have learnt that:

1. Oral information is information that is spoken – not written. A closely related category is an oral presentation, which consists of three main parts, namely introduction, body and conclusion.
2. The delivery of an oral presentation is an art that requires careful planning and good communication skills.

Self-Assessment Questions (SAQs) for Study Session 1

Now that you have completed this study session, you can assess how well you have achieved its Learning outcomes by answering the following questions. You can check your answers with the Notes on the Self-Assessment questions at the end of this study.

SAQ 1.1 (Testing Learning outcomes 1.1)

Define the term ‘oral information’

SAQ 1.2 (Testing Learning outcomes 1.2)

As a presenter, what are the seven pieces of information you would consider for the introductory part of your oral presentation?

SAQ 1.3 (Testing Learning outcomes 1.2)

Highlight the salient features of the concluding part of an oral presentation.

Notes for Study Session 1**SAQ 1.1**

Oral information is information that is spoken-not written

SAQ 1.2

- Who you are and an accurate pronunciation of your name;
- Your qualifications to speak about the subject;
- The type of presentation (informational, instructional, problem-solving, etc.)
- Background information as needed;
- Your thesis;
- A preview of the main ideas to be covered in the body;
- The procedure(s) to be followed during the presentation.

SAQ 1.3

Summary: A clear summary of your purpose and main points will ensure that the audience gets the big picture. It should answer the question, “So what?” telling the audience what was important about the information you conveyed. Use the same key words used in the body and make a fresh, brief, and concise re-statement of your case.

Emotional Response: If your speech is designed to arouse an emotional reaction, plan to make a strong appeal in the conclusion.

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Exit Line: Do not flounder at the end. Ensure you end your presentation on a positive note. Plan and memorize the ending statement, then use it.

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Study Session 2: Preparation and Delivery of Oral Presentation

Expected duration: 1 week or 2 contact hours



Source: <http://www.utdallas.edu/studentssuccess/images/commmlab/blkspeakerwithlisteners.jpg>

Introduction

The preparation and delivery of oral presentation is an art that requires good communication skills. The presenter must at least be able to elicit the interest and attention of the audience. Therefore, it is often essential that the presenter has a foreknowledge of the expectations of the audience. In this study, you will learn how to prepare a good oral presentation, the various methods of delivery and the requirements of a presenter during oral presentations.

Learning Outcomes for Study Session 2

At the end of this study, you should be able to:

- 2.1 Discuss the preparation of a good oral presentation
- 2.2 Outline the various methods of delivering an oral presentation
- 2.3 Explain the requirements of a presenter during an oral presentation

2.1 Preparation of a good oral presentation

Irrespective of the method of delivery, the presenter must consider the following parameters in preparing for the presentation:

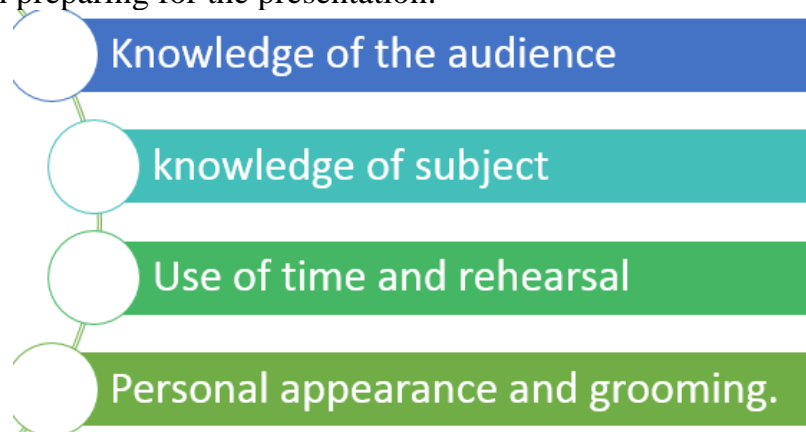


Figure 2.1 : Parameters used in preparing for a presentation

Knowledge of the audience, knowledge of subject, use of time and rehearsal, and personal appearance and grooming. Additionally, the preparation and use of visual aids is an important element of any effective presentation.

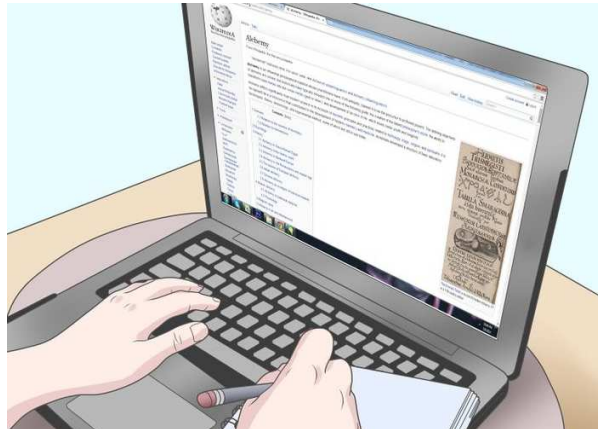


Figure 2.2 : Preparation for oral presentation

Source: <http://pad2.whstatic.com/images/thumb/e/ef/Give-a-Presentation-Step-1-Version-2.jpg/aid2146153-728px-Give-a-Presentation-Step-1-Version-2.jpg>

Knowledge of the Audience: How much does your audience already know about your subject? Know the age level of the audience as well as its members' level of educational sophistication and special interests. Tailor your presentation accordingly.

Knowledge of Subject: Whether you use notes, manuscript, or strictly memory, you must know your subject well.

Use of Time and Rehearsal: Time limits are to be observed. Even if no time limit is given, you should strive to do justice to your subject in as little time as possible but not at the price of an incomplete presentation. You must decide which aspects of your presentation is to be treated with details and which aspects are to be included for additional information and colour. The key to effective and efficient use of time is rehearsal. Your presentation must be within the target time limit.

Personal Appearance: Your personal appearances affect your credibility. Informal clothing is rarely appropriate for a professional presentation. Pay significant attention to personal grooming.



Figure 2.3: An oral presenter with good appearance

Source: <http://www.olisa.tv/wp-content/uploads/2015/04/Dr-Sid1.jpg>

2.2 Presentation Delivery

You have prepared a well organized presentation and now it is time to actually deliver it to a real audience. To make sure that you reap the full benefits of your efforts, during the presentation pay attention to your poise and enthusiasm, eye contact, the use of voice, and the use of time.



Figure 2.4: Presentation delivery

Source: http://www.limkokwing.net/graphics/news/news_inside/bizlecture-mainpix_small.jpg

1 Poise and Enthusiasm: People tend to upgrade or downgrade the case a speaker presents to the level of the speaker's competence in presenting the material. Be well prepared and strive for muscular control, alert attention, vibrant interest in the subject, and an eagerness to communicate. Avoid distracting mannerisms, but don't stand in a "frozen" position. Moving about, if not excessive, can accentuate your enthusiasm.

2 Eye Contact: Eye contact is analogous to plugging into your audience's brain. At some time during the presentation, try making eye contact with every person in the room. Avoid fastening your gaze on your notes, on your chart or screen, or on some point in space above the head of your listeners.

3 Use of Voice: Do not speak too softly, too fast, or mumble. Your audience must be able to hear what you say and understand what you say. Use voice emphasis to stress important points.

4 Use of Time: Without adequate preparation, it is easy to become nervous and start rushing through a presentation. Instead, use the pacing established during your many rehearsals. You planned your presentation, now follow the plan. Don't suddenly decide to "wing it" and roar off on some tangent or skip a whole section and then find yourself needing to backtrack. Once you do such things, your sense of time and pacing will be severely compromised.

In-Text Question

Voice emphasis is not necessary in the oral presentation delivery. True or False?

In-Text Answer

False

Pay attention to subtle audience feedback mechanisms. Should the level of coughing suddenly increase during your presentation, this is a signal from the audience that their patience is wearing thin. If appropriate, quickly wrap up this particular part of the

presentation and move on to the next part making sure, of course, that no important points are left out. (This problem should never exist if you properly prepare).

There are at least four methods for making an oral presentation. The best of these is the extemporaneous method; the worst is the impromptu method. The Toolworks Dictionary [CD ROM] defines extemporaneous (adj) as “spoken with preparation, but not written out or memorized” and impromptu (adj) as “without preparation or advance thought; offhand” In between these two are the memorization method and the reading method.

The **extemporaneous** method involves significant effort, but results in a degree of quality that tells your audience that you care about them. It requires:

- The detailed layout of the presentation from beginning to end.
- Doing your homework to fill in your knowledge gaps.
- The use of 3x5 cue cards or similar method to jog your memory on the specifics and keep your presentation on track.

The **impromptu** method is characterized by poor organization and incompleteness. It tells the audience that you are indifferent about them.

The **memorization** method is risky; you can lose your place or leave something out and, in a panic you might revert to the impromptu method, resulting in disaster. Finally, the reading method might be acceptable if you are presenting a discourse on some technical topic about which you lack expertise. An example, could be in presenting a paper at a technical meeting for a colleague who might be ill.

5 Languages: It is important to remember that the language used in a presentation reflects upon you and your credibility. Use only professional language appropriate to the audience and the topic. Make sure that correct grammar and word choices are used throughout the presentation.

6 Visual Aids: Visual aids can make or break your presentation; in a technical presentation they are absolutely required. They can help you keep your presentation on track as well as assist your audience in following your main thoughts.

They may be used as a guide in helping you to remember main and their order. For example, you could either show a series of slides or transparencies or use a computer presentation graphics application such as PowerPointTM and explain each visual as your presentation progresses.

Rehearse your presentation with the visual aids you will actually use during the presentation. Don't read the slides to your audience, but use them to guide and focus your audience's attention, reinforce your main points, and provide detail.

Finally, do not use a visual aid until the appropriate moment. Likewise, take down any visual aid as soon as you are finished.

7 Slides, Transparencies, and Computer Graphic Displays: Slides, transparencies, and computer graphic displays should have clarity, be informative, visually pleasing, and not-too-complex. The form factor of each slide, transparency or screen should have the following attributes:

- Letter-size (8 1/2 x 11) or similar aspect ratio;
- Landscape orientation (as contrasted to portrait orientation)
- Easy-to-read typefaces such as Times Roman, or Helvetica (a.k.a Arial), with a minimum font size of 36 points (1/2 inch)
- Each frame should contain no more than five (preferably three) points;
- Colour can be used quite effectively for emphasis and showing relationships

8. Show-and-Tell Articles (Props): Show-and-tell using actual article (a.k.a props) can be effective for small-group audiences (especially if the props can be passed around) but are of little value if the audience members in the back row cannot see the item. A video display, however, might overcome this shortcoming.

Another problem associated with passing around props is the inevitable time lag between when you introduce the object and when it arrives in the hand of each audience member. If possible, have multiple objects on hand to minimize such delays.

9 The Audience

Some basic questions to ask about an audience are:

1. Who will I be speaking to?
2. What do they know about my topic already?
3. What will they want to know about my topic?
4. What do I want them to know by the end of the talk?

By basing the content and style of your presentation on your answers to these questions, you can make sure that you are in tune with your audience. What you want to say about your topic may be much less important than what your audience wants to hear about it.

Activity 2.1: Preparation and Delivery of Oral Presentation

Time Allowed: 2 hours

Do further reading on what it takes to have a good delivery in oral presentation.

Summary of Study Session 2

In this study, you have learnt that:

1. In preparing for an oral presentation, the presenter must have a good knowledge of the audience and the subject of his presentation.

2 He must also consider the efficient use of time and rehearsal as well as his personal appearance and grooming. During the presentation he should pay attention to his poise and enthusiasm, eye contact, the use of voice as well as the use of time.

4. There are at least four methods of making an oral presentation, namely extemporaneous, impromptu, memorization, and reading methods.

Self-Assessment Questions (SAQs) for Study Session 2

Now that you have completed this study session, you can assess how well you have achieved its Learning outcomes by answering the following questions. You can check your answers with the Notes on the Self-Assessment questions at the end of this study.

SAQ 2.1 (Testing Learning outcomes 2.1)

In preparing for an oral presentation, what are the four basic questions you need to ask yourself about the audience?

SAQ 2.2 (Testing Learning outcomes 2.2)

Describe four methods of delivering an oral presentation

Notes of Study Session 2

SAQ 2.1

- You need to know the Audience
- You need to know the Subject
- You must understand the Use of Time and Rehearsal
- Personal Appearance

SAQ 2.2

Extemporaneous, impromptu, memorization, and reading methods.

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Study Session 3: Oral History

Expected duration: 1 week or 2 contact hours



Source: http://www.history.ac.uk/sites/history.ac.uk/files/styles/medium/public/shutterstock_331922981_0.jpg?itok=zjMyAtvo

Introduction

Oral history is the collection and study of historical information about individuals, families, important events, or everyday life using audiotapes, videotapes, or transcriptions of planned interviews. Oral history also refers to a written work (published or unpublished) based on the audiotapes, videotapes, or transcriptions of planned interviews.

Therefore, the divide between oral and written history might be a misconception. Writing and orality do not exclude each other but rather complement one another. In this study, you will learn the concept of oral history, transcription of oral history and the documentation of oral history.

Learning outcomes for Study Session 3

At the end of this study, you should be able to:



3.1 Explain the concept of oral history



3.2 Discuss the transcription of oral history



3.3 Explain the documentation of oral history

3.1 Oral History

Oral history is the collection and study of historical information (i.e. of historical significance) about individuals, families, important events, or everyday life using audiotapes, videotapes, or transcriptions of planned interviews.

These interviews are conducted with people who participated in or observed past events and whose memories and perceptions of these are to be preserved as an aural (relating to sense of hearing or ability to understand sound) record for future generations. Oral history strives to obtain information from different perspectives and most of these cannot be found in written sources.

However, oral history also refers to a written work (published or unpublished) based on the audiotapes, videotapes, or transcriptions of planned interviews.



Figure 3.1: Audio & Video tape

Source: <http://www.pahx.org/sites/default/files/Tapes1.JPG>

The term oral history is sometimes used in a more general sense to refer to any information about past events that people who experienced them tell anybody else, but professional historians usually consider this to be oral tradition. However, primitive societies have long relied on oral tradition to preserve a record of the past in the absence of written histories.

Box 3.1: Definition of Oral History

Oral history is the collection and study of historical information (i.e. of historical significance) about individuals, families, important events, or everyday life using audiotapes, videotapes, or transcriptions of planned interviews.

In-Text Question

Oral history obtains information from written source only. True or False

In –Text Answer

False

3.2 Transcription of Oral History

Oral history has been increasingly recognized in academia as a valuable contribution to the historical record; interviews were and are recorded, transcribed, reread, and analysed. Yet some oral historians caution that the transcript is not the oral history and should not be seen as such.



Figure 3.2: Transcribed tape

Source : <https://dallaslibrary2.org/texas/img/oralhistories.jpg>

Transcription by its very nature must adhere to the rules and regulations of its written language-punctuation marks, for example, that give a sense of the way something was said but do not account for the rhythm or the melody of one's voice or the variations in diction (the way in which someone pronounces words) that emphasize different points or feelings.

Some historians believe that narratives convey some meanings that “can only be perceived by listening, not by reading”, and that simply reading a transcript “flattens the emotional content”.

In addition, a written document allows no immediate feedback-there is no opportunity for dialogue or spontaneity. Audio or audiovisual recordings can present similar problems.

Ultimately, the divide between oral and written history is a misconception. Writing and orality do not exclude each other, rather they are complementary.

In-Text Question

Writing and orality complement each other. True or False

In-Text Answer

True

3.3 Documentation of Oral History

The purpose of oral history is to record the subject’s relationship to history. The testimony of participants in a historical event is not history. When interviewing subjects we want to know not only if they remember the speech and what they remember from it, but also if it made a difference in their lives.

Before the actual interview, the interviewer will need to do a preliminary introduction in which he introduces himself and briefly outlines the project. He should not tell them all the details or his expected outcomes because it could influence responses.



Figure 3.3: Interview

Source: <http://flyingcarstrategies.com/wp-content/uploads/2012/03/Media-relations-photo-300x224.jpg>

In regard to the specifics of the interview, the interviewer may go from general to specific questions. For example, move from questions like: “what is your name, age,

profession, etc,” to questions specifically geared to the event. Questions need to be funneled down in order to build trust between the subject and the interviewer.

Another thing to remember is that the interviewer can verify any information that is unclear during the interview. For example ask them where they are drawing their information if it is unclear.

Initially, one will need to find out what was going on in the lives of the subjects at the time of the event. One also wants to find out how they were prepared for the talk. Along this line, one needs to remember to ask age appropriate questions. The subject may be an elderly person as at the time of the interview, so he may be recalling the event in the mindset of a kid, if it occurred several years ago.

The interviewer should ask both case specific questions as well as general questions. Before and after the interview one needs to ask the subjects whether or not one can use their real names or if they would prefer pseudonyms.

The documentation will be more valuable with real names. One may also offer them the opportunity to edit transcripts of the interview and eliminate any of the information. The interviewer may also offer the subject a feedback. Let them know what you will be doing with the information and where they can see it.

Make sure they know the information is important and valuable so that they take the interview seriously. You can do this by being professional. Let them know what your basic objectives are and that this is an academic study.

You can also present the subject with release forms to fill in order to ensure that all information is acquired legally and that you will be able to present your work on the web or in a publication.

Briefly, in regard to phone interviews, the questions will be the same but the technicalities are a little different. Put the phone on speaker phone and inform the subject that they are on speaker phone.



Figure 3.4: Phone Interview

Source: <http://www.jdc-group.com/files/2015/04/During-Phone-Interview-300x200.jpg>

Place the tape-recorder as close to the speaker as possible on some kind of cloth surface like a blanket to reduce vibration. Make sure there is no echoes in the room. Also, just because the interview is being conducted over the phone, the questions should still be mostly memorized as in the face-to-face interviews. Reading questions will create a distance between the subject and the interviewer.

Activity 3.1: Transcription of oral history

Time Allowed: 1 hour

Do a phone interview and practice what you have learnt today

Summary of Study Session 3

In this study, you have learnt that:

1. Oral history is the collection and study of historical information about individuals, families, important events, or everyday life using audiotapes, videotapes, or transcriptions of planned interviews.
2. Oral history can be transcribed and documented, but oral historians have cautioned that the transcript is not equivalent to oral history and should not be seen as such.
3. In the documentation, the testimony of participants in a historical event is not history as well.

Self-Assessment Questions (SAQs) for Study Session 3

Now that you have completed this study session, you can assess how well you have achieved its Learning outcomes by answering the following questions. You can check your answers with the Notes on the Self-Assessment questions at the end of this study.

SAQ 3.1 (Testing Learning outcomes 3.1)

What is oral history?

SAQ 3.2 (Testing Learning outcomes 3.2)

What are the limitations of the transcription of oral history?

SAQ 3.3 (Testing Learning outcomes 3.3)

Describe typical procedures for the documentation of oral history

Notes of Study Session 2

SAQ 3.1

Oral history is the collection and study of historical information (i.e. of historical significance) about individuals, families, important events, or everyday life using audiotapes, videotapes, or transcriptions of planned interviews

SAQ 3.2

Some historians believe that narratives convey some meanings that “can only be perceived by listening, not by reading”, and that simply reading a transcript “flattens the emotional content”.

In addition, a written document allows no immediate feedback-there is no opportunity for dialogue or spontaneity. Audio or audio visual recordings can present similar problems.

SAQ 3.3

Before the actual interview, the interviewer will need to do a preliminary introduction in which he introduces himself and briefly outlines the project..

In regard to the specifics of the interview, the interviewer may go from general to specific questions. For example, move from questions like: “what is your name, age, profession, etc,” to questions specifically geared to the event.

Another thing to remember is that the interviewer can verify any information that is unclear during the interview. For example, ask them where they are drawing their information if it is unclear.

The interviewer should ask both cases specific questions as well as general questions. Before and after the interview one needs to ask the subjects whether or not one can use their real names or if they would prefer pseudonyms.

Make sure they know the information is important and valuable so that they take the interview seriously. You can do this by being professional. Let them know what your basic objectives are and that this is an academic study.

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Study Session 4: Oral Tradition

Expected duration: 1 week or 2 contact hours



Source: <http://blog.ng.jovago.com/wp-content/uploads/2015/11/jimi.jpg>

Introduction

Oral tradition refers to a community's cultural and historical traditions passed down by word of mouth from one generation to another without written instruction. This implies that the histories and stories of a people that come to us in a spoken and sung form are part of oral tradition.

Thus, storytelling is an effective means of propagating the tradition of the people. In this study, you will learn the concept of oral tradition and the role of storytelling in oral tradition.

Learning Outcomes for Study Session 4

At the end of this study, you should be able to:



4.1 Explain the concept of oral tradition



4.2 Discuss the role of storytelling in oral tradition

4.1 Oral tradition

Oral Tradition is a community's cultural and historical traditions passed down by word of mouth from one generation to another without written instruction. It is the lore (traditional knowledge and beliefs) of cultures having no written language. It is transmitted by word of mouth and consists, as does written literature, of both prose and verse narratives, poems and songs, myths, dramas, rituals, proverbs, riddles, and the like.



Figure 4.1: African ritual

Source: http://obatalashrine.org/photos/photo01_450.jpg

Oral Tradition is a way for a society to transmit history, literature, law and other knowledge across generations without a writing system. In a general sense, “oral tradition” refers to the transmission of cultural materials through vocal utterance, and was long held to be a key descriptor of folklore (the traditional stories, customs, etc. of a particular area or country).

In-Text Question

The following are oral tradition except

- a) Written literature
- b) Prose and verse narratives
- c) British-Nigerian English
- d) Poems and songs

In-Text Answer

c) British-Nigerian English

4.2 The Role of Storytelling in Oral Tradition

People have told stories for a long time. As long as there has been language and words, people will continue to tell stories. Before language and words, people have told stories. They have told stories through images, signs, and sounds. They have drawn images on cave walls, on stone and wood. They have carved out meanings. They have created songs and rhythms.



Figure 4.2: African story telling

Source: http://jeremyvarner.com/blog/wp-content/uploads/2014/06/traditional_african_storytelling.jpg

Stories are one way that people make sense of the world in which they live. Most stories have a beginning, middle and an ending, but some stories do not. A story can tell you about something that you feel but that you can't explain in the usual way.

Stories can tell us about something that is true even if the story is made up. After we hear, or read, a true story, we carry that story around inside of us. It becomes part of who we are, and in a way, we become a part of the story.

All people have told stories about the world around them. We know the stories because one person deems it fit to tell someone else, who in turn narrates them to someone else, and in that manner, the stories keep spreading. We are acquainted with some stories through music, as sound and rhythms. Sometimes, these sounds and rhythms have been handed down as a teaching from generation to generation.

In-Text Question

Oral history stories must be factual. True or False

In-Text Answer

False

Histories and stories of a people that we come to know of in the manner explained above, either in a spoken form or sung, are part of what is called an oral tradition. Oral tradition means that the information, the stories, are told rather than written down. Sometimes, a people have both a written and an oral tradition.

Oral traditions have a different way of being alive than written histories. Because people hold the oral tradition in their memory, and sometimes the story changes with the telling, oral histories can be more fluid, more dynamic, more alive, than written histories. This doesn't make them less true- just different than written histories.

The stories told by the drums, the stories told by the dancers, the stories told by the singers, and the writers are all part of our world. They are part of a specific people, but then they are also part of the stories of all people on the earth. We help to keep the story alive when we hear it. We have our place in the story, and in turn we all have our story to tell.



Figure 4.3: Stories told by drums

Source: <http://i0.wp.com/www.celestebateman.com/newsite/wp-content/uploads/2013/07/7thPrinciple-Dance-Drum-Co..Jpg>

In West African storytelling, the griots (=story tellers from West Africa who teach people about their history and culture) are the keepers of the culture, as their amazing memories and storytelling abilities allow them to keep alive the culture, history, and genealogies of their people.

In many societies, stories are frequently told as evening family entertainment to pass along local or family knowledge. Stories are also told more formally, in ceremonies such as traditional wedding, to validate a person's or family's authority, responsibilities, or prestige.

Some stories are told only during certain seasons, at a particular time of day, or in specific places. In the same vein, some stories are meant to be heard only by specific people. Such stories often teach important lessons about a given society's culture, the land, and the ways in which members are expected to interact with each other and their environment.

The passing on of these stories from generation to generation keeps the social order intact. As such, oral histories must be told carefully and accurately, often by a designated person who is recognized as holding this knowledge. This person is responsible for keeping the knowledge and eventually passing it on in order to preserve the historical record.

Notwithstanding the importance placed in accuracy, oral narratives often present variations -subtle or otherwise- each time they are told. Narrators may adjust a story to place it in context, to emphasize particular aspects of the story or to present a lesson in a new light, among other reasons.

In-Text Question

Oral history stories are the same and seasonal. True or False

In-Text Answer

False

Through multiple telling, a story is fleshed out, creating a broader, more comprehensive narrative. Should listeners ever recount the narrative elsewhere, they would likely alter it to some degree to reflect their understandings of events and to better apply the story to its present context. In some instances, precision may be crucial.

In contrast, written history does not present a dialogue so much as a static record of an authority's singular recounting of a series of events. As readers, we may interpret these writings, but the writing itself remains the same. Oral narratives, on the other hand, do not have to be told exactly the same way- what is fundamental is whether or not they carry the same message.

Finally, narrators can often "document" the histories they tell by citing the sources of their knowledge, such as a great grandparent or an elder. This is sometimes referred to as "oral footnoting". Such collective responsibility and input maintains the accuracy of the historical record.

Summary of Study Session 4

In study session 4, you have learnt that:

1. Oral tradition can be defined in many ways. It refers to a community's cultural and historical traditions passed down by word of mouth from one generation to another without written instruction.
2. Oral tradition is continually propagated by storytelling among the people in a community.

Self-Assessment Questions (SAQs) for Study Session 4

Now that you have completed this study session, you can assess how well you have achieved its Learning outcomes by answering the following questions. You can check your answers with the Notes on the Self-Assessment questions at the end of this study.

SAQ 4.1 (Testing Learning outcomes 4.1)

Explain "oral tradition"

SAQ 4.2 (Testing Learning outcomes 4.2)

Explore the role of storytelling in the transmission of oral tradition in a typical African society.

Notes of Study Session 4

SAQ 4.1

Oral Tradition is a community's cultural and historical traditions passed down by word of mouth from one generation to another without written instruction.

SAQ 4.2

Histories and stories of a people that we come to know of in the manner explained above, either in a spoken form or sung, are part of what is called an oral tradition. Oral tradition means that the information, the stories, are told rather than written down. Sometimes, a people have both a written and an oral tradition.

Oral traditions have a different way of being alive than written histories. Because people hold the oral tradition in their memory, and sometimes the story changes with the telling, oral histories can be more fluid, more dynamic, more alive, than written histories. This doesn't make them less true- just different than written histories.

The stories told by the drums, the stories told by the dancers, the stories told by the singers, and the writers are all part of our world. They are part of a specific people, but then they are also part of the stories of all people on the earth. We help to keep the story alive when we hear it. We have our place in the story, and in turn we all have our story to tell

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Study Session 5: African Oral Tradition

Expected duration: 1 week or 2 contact hours



Source:<https://ionenewpittsburghcourier.files.wordpress.com/2013/04/african-dance.jpg?w=680&h=454>

Introduction

Oral tradition is very important in African culture, as it insures the passage of cultural practices from one generation to another. Apart from storytelling, music and dance are important means of transmitting the oral tradition in the African society.

In particular, dance is an integral part of the African culture while music is a form of communication and it plays a functional role in African society. In this study, you will learn about the role of music and dance in oral tradition, the various forms of oral tradition and the difference between oral tradition and history.

Learning Outcomes for Study Session 5

At the end of this study, you should be able to:



5.1 Discuss the role of music and dance in African oral tradition



5.2 Explain the various traditional oral forms



5.3 Explain the difference between oral tradition and oral history

5.1 Music and Dance in African Tradition

Many African languages are “tone languages”, meaning that pitch level determines meaning. Naturally, singing is very important to the African society because the melody and rhythm follow the intonation of the song text. The songs are often sung in call-and-response form.

In West Africa, a griot is a praise singer or poet who possesses a repository of oral tradition passed down from generation to generation. They must know the traditional songs and must also be able to improvise songs about current events and chance incidents.



Figure 5.1:

Source:http://www.youlicense.com/Images/UserImages/vracsv3wgx0jvyrz3mveuymw_128690095200038750_Ndiagambaye.jp

Oral Tradition is very important in African culture, as it insures the passage of cultural practices from one generation to another.

Listening is an equally important skill, which had been perfected by the traditional oral practices. Numerous songs and dances have been transmitted by word of mouth.

Music is a form of communication and it plays a functional role in African society. Songs accompany marriage, birth, rites of passage, hunting and even political activities. Music is often used in different African cultures to ward off evil spirits and to pay respects to good spirits, the dead and ancestors.



Figure 5.2: Music

Source:http://2.bp.blogspot.com/_Y6a8WyUqLnk/TIGCNPFS29I/AAAAAAAAAV0/48wL0pRtPvo/s1600/choirSinging_525x321px.jpg

Although the musical styles and instruments vary from region to region, there are some common forms of musical expression. The most significant instrument in African music is the African drum. It expresses the mood of the people and evokes emotion. The beat of the African drum is the “heartbeat of the community” and its rhythm is what holds the dancers together.

Dance is an integral part of the African culture, and it utilizes symbolic gestures, masks, costumes, body painting and props to communicate. The dance movements can be simple or complex with intricate actions including fast rotation, ripples of the body contraction and release.

Dance is used to express emotion whether joyful or sorrowful and it is not limited to just the dancers. Often spectators will be encouraged to join in.



Figure 5.3: Dance

Source: http://www.ercregistry.com/assets/6407/Rabiatu_African_Fest.jpg

The African masks that are used in dances have religious, ceremonial and functional origins. The artist who carves the mask will ceremonially purify himself and offer prayers to his ancestors for guidance before he begins the actual carving of the mask. The African mask represents a spirit and it is believed that the spirit possesses the dancer as he wears the mask. The chosen dancer goes into a trance-like state in order to receive guidance and wisdom from the ancestors. The dancer will utter and moan the messages received and a wise man, who accompanies the dancer, will translate the messages.

In-Text Question

The African masks that are used in dances is religious and demonic. True or False

In-Text Answer

False

5.2 Traditional Oral Forms

The following are some of the traditional oral forms that will be explained in this course:

1. Folk speech
2. Jokes and Riddles
3. Proverbs
4. Legends
5. Myths
6. Customs
7. Beliefs

8. Oral literature

Folk Speech: Folk speech includes regional accents, local terms, specialized language, and other elements that make up the distinctive speech patterns of a region or occupation. Ethnic groups and local communities also have their own specialized languages.

Jokes and Riddles: These are obvious examples of traditional oral forms. They are learned from other people, and change form slightly with each retelling. While a joke about a recent event may not have the depth in time usually associated with folk traditions, the fact that it has spread so rapidly indicates that it is widely shared and that it addresses something important in the culture. Sometimes, jokes can be a way of dealing with uncomfortable situations.

Proverbs: They are short, usually fixed, phrases that encapsulate some bit of wisdom to be passed on at appropriate moments.

Legends: Legends are stories, usually connected with a specific place or person, and generally told as if they were true. The teller may not admit to personal belief in a legend, but it is still told and passed on. Ghost stories, haunted places, local heroes and tragic events all serve as the basis for legends. A legend is an old, well-known story often about brave people, adventures, or magical events.

Myth: This is story that has been passed down for so long that a people believe (but it is not true) that it is actually a part of their history.



Figure 5.4: African Traditional legend and Myth creature

Source: <https://s-media-cache-ak0.pinimg.com/236x/5b/a9/20/5ba9204a5c930849a66c7617013a6a9b.jpg>

Customs: Customs refer to those regular practices that make up our traditions. For example, a tradition on the 14th of February is the celebration of Valentine's Day. It is the custom on Valentine's Day to give cards to loved ones. A tradition associated with the birthday is the birthday party.

A number of customs are practiced: from the way to decorate the party room, to the kinds of foods that are eaten. Customs are action-oriented. Their orientation may be verbal, material, or related to belief. Customs are the ingredients of traditions.

Beliefs: They are expressions of what people feel is true, real, and possible. Beliefs are transmitted by word of mouth as well as by example. A belief may be in the form of a verbal statement or a material expression. A gesture may express a belief too.

Oral Literature: It is a story that has been transmitted in spoken form, such as public recitation rather than through writing or printing.

Most pre-literate societies have had a tradition of oral literature, including short folk tales, legends, myths, proverbs, and riddles and jokes, as well as longer narrative works.

In-Text Question

The following are some of traditional oral forms except_____

- a) Jokes and Riddles
- b) Beliefs
- c) Myths
- d) Holiday and Visitation

In-Text Answer

d) Holiday and Visitation

5.3 Oral History Vs Oral Tradition

Some experts and scholars differentiate between oral history and oral tradition, but some do not. Anthropologist and historian **Jan Vansina** distinguishes the two as follows: "The sources of oral historians are reminiscences, hearsay, or eyewitness accounts about events and situations which are contemporary, that is, which occurred during the lifetime of the informants.

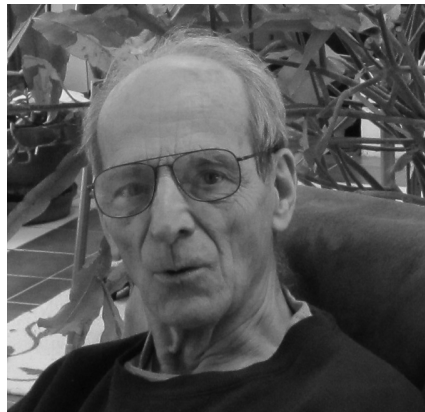


Figure 5.5: Jan Vansina

Source: <http://uwpress.wisc.edu/books/images-pk/S14/Vansina-author-2014-g.jpg>

This differs from oral traditions in that oral traditions are no longer contemporary. They have passed from mouth to mouth, for a period beyond the lifetime of the informants...”

Vansina adds that oral traditions may be “spoken, sung, or called out on musical instruments only” and although they are passed down from a generation or more ago, they are not necessarily about the past nor are they necessarily narratives.

Activity 5.1: Traditional oral forms

Time Allowed: 2hours

Do further reading on African riddles, myths and legends

Summary of Study Session 5

In this study, you have learnt that:

1. Oral Tradition is very important in African culture, as it insures the passage of cultural practices from one generation to another.
2. Folk speech includes regional accents, local terms, specialized language, and other elements that make up the distinctive speech patterns of a region or occupation.
3. Some experts and scholars differentiate between oral history and oral tradition, but some do not

Self-Assessment Questions (SAQs) for Study Session 5

Now that you have completed this study session, you can assess how well you have achieved its Learning outcomes by answering the following questions. You can check your answers with the Notes on the Self-Assessment questions at the end of this study.

SAQ 5.1 (Testing Learning outcomes 5.1)

Discuss the role of music in African tradition

SAQ 5.2 (Testing Learning outcomes 5.2)

Discuss the role of dance in African tradition

SAQ 5.3 (Testing Learning outcomes 5.3)

Differentiate between oral history and oral tradition

Notes for Study Session 5

SAQ 5.1

Music is a form of communication and it plays a functional role in African society. Songs accompany marriage, birth, rites of passage, hunting and even political activities. Music is often used in different African cultures to ward off evil spirits and to pay respects to good spirits, the dead and ancestors.

SAQ 5.2

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Study Session 6: Indigenous Knowledge

Expected duration: 1 week or 2 contact hours



Source: http://www.dlist.org/sites/default/files/imagecache/large/burning-issues/protecting_women.jpg

Introduction

This study session will introduce you to the concept of Indigenous Knowledge (IK). IK is the knowledge that a local community accumulates over generations of living in a particular environment. It includes all forms of knowledge -technologies, know-how, skills, practices and beliefs - that enable the community to achieve stable livelihoods in their environment.

It is the basis for local-level decision making in agriculture, health care, food preparation, education, natural-resource management, and a host of other activities in rural communities. It is quite clear that indigenous knowledge is distinct from any other knowledge because of its characteristic features. In this study, you will learn about the concept of indigenous knowledge, characteristics and threats.

Learning Outcomes for Study Session 6

At the end of this study, you should be able to:

- 6.1 Explain the concept of indigenous knowledge

6.2 Outline the characteristic features of indigenous knowledge

6.3 Highlights the threats to indigenous knowledge

6.1 Indigenous Knowledge

Interestingly, there is no standard definition of indigenous knowledge (IK). However, there is a general understanding of what it means. Some people define indigenous knowledge as the local knowledge that is unique to a given culture or society.

Some have defined it simply as “local knowledge”, while others have expressed it as “folk knowledge”, “information base for a society”, “traditional wisdom” or, when it applies to the physical environment, as “traditional ecological knowledge”.

Nevertheless, Indigenous **Knowledge (IK)** can be broadly defined as the knowledge that an indigenous (local) community accumulates over generations of living in a particular environment. This definition encompasses all forms of knowledge-technologies, know-how, skills, practices and beliefs-that enable the community to achieve stable livelihoods in their environment.



Figure 6.1: Indigenous skills of Blacksmithing passed from one generation to another
Source: <https://africa.uima.uiowa.edu/assets/Boureima-Diamitani/Sifarasso-Nora-053.jpg>

A number of terms are often used interchangeably to refer to the concept of IK, such as,

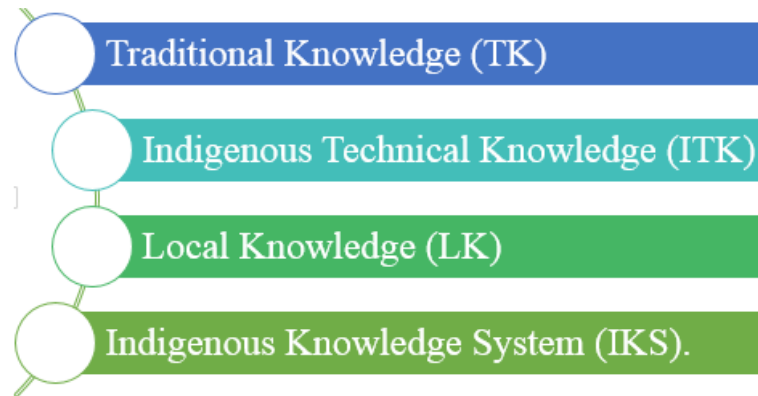


Figure 6.2: Concept of Indigenous knowledge

In-Text Question

Indigenous Knowledge involves the following except _____

- a) Know-how
- b) Skills
- c) Bargaining
- d) Practice and beliefs

In-Text Answer

c) Bargaining

6.2 Features of Indigenous Knowledge

It is quite clear that IK is quite distinct from other knowledge. This could be seen from the following features:

1. Local Indigenous knowledge is rooted in a particular community and situated within broader cultural traditions. It is generated within communities, a set of experiences generated by people living in those communities. Separating the technical from the non-technical, the rational from the non-rational could be problematic. Therefore, when transferred to other places, there is a potential risk of dislocating indigenous knowledge.
2. Indigenous knowledge is tacit knowledge and therefore, not easily codifiable.
3. It is transmitted orally, or through initiation and demonstration. Codifying it may lead to the loss of some of its properties. Therefore, it is oral and rural in nature.
4. It is more experiential rather than theoretical knowledge.
5. It is learned through repetition, which is a defining characteristic of tradition, even when new knowledge is added. Repetition aids in the retention and reinforcement of indigenous knowledge.

6. Indigenous knowledge is location and culture specific.
 7. It is the basis for decision-making and survival strategies.
 8. IK is not systematically documented.
 9. It concerns critical issues of human and animal life, primary production, and natural resource management.
 10. IK is dynamic and based on innovation, adaptation, and experimentation.
- The features described above suggest that IK is an integral part of the development process of local communities.

In-Text Question

Repetition aids in the retention and reinforcement of indigenous knowledge. True or False

In-Text Answer

True

6.3 Importance of Indigenous Knowledge

In the emerging global knowledge economy a country's ability to build and mobilize knowledge capital, is equally essential for sustainable development as the availability of physical and financial capital.

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 or improve their livelihood.

Significant contributions to global knowledge have originated from indigenous people, for instance, in medicine and veterinary medicine with their intimate understanding of their environments.



Figure 6.3: Indigenous medicine

Source: <http://img.bulawayo24.com/articles/morphine.jpg>

IK is developed and adapted continuously to gradually changing environments and passed down from generation to generation and closely interwoven with people's cultural values. IK is also the social capital of the poor, their main asset to invest in

the struggle for survival, to produce food, to provide for shelter or to achieve control of their own lives.

In-Text Question

IK is the social capital of the poor. True or False

In-Text Answer

True

6.4 Global Threats to Indigenous Knowledge

Today many indigenous knowledge systems are at risk of becoming extinct because of rapidly changing natural environments and fast pacing economic, political, and cultural changes on a global scale.

Practices vanish, as they become inappropriate for new challenges or because they adapt too slowly. However, many practices disappear, only because of the intrusion of foreign technologies or development concepts that promise short-term gains or solution to problems without being capable of sustaining them.

The tragedy of the impending disappearance of indigenous knowledge is most obvious to those who have developed it and make a living through it. But the implication for others can be detrimental as well, when skills, technologies, artefacts, problem solving strategies and expertise are lost.



Figure 6.4: Local made guns giving up for more sophisticated ones (death of indigenous knowledge of Gun manufacturing)

Source: https://c2.staticflickr.com/6/5049/5354691608_99bf777c93_b.jpg

Moreover, as practitioners, guardians and educators of indigenous knowledge, the death of key elders (along with the current disinterest of youth to learn traditional ways and languages) can severely limit and threaten existing sustainable livelihoods.

Unlike the documented scientific system, much of the traditional knowledge in Africa exists only in oral form, passed on from knowledge individuals through shared practice and story - telling.

Indigenous knowledge systems were altered and disrupted in Africa during the colonial period. This disruption is currently perpetuated by the inequitable north - south political and economic system where indigenous knowledge systems are often ignored, under -valued or replaced by colonial, state practices.

Activity 6.1: Indigenous Knowledge

Time Allowed: 2hours

Discuss with your colleagues the importance of indigenous knowledge in the development of your country.

Summary of Study Session 6

In study session 6, you have learnt:

1. The concept of indigenous knowledge (IK) and stated some terms that people use interchangeably to refer to IK.
2. The characteristic features of indigenous knowledge that made it quite distinct from any other knowledge.
3. The importance of indigenous knowledge and the global threats that confront Self-Assessment Questions (SAQs) for Study Session 6

Now that you have completed this study session, you can assess how well you have achieved its Learning outcomes by answering the following questions. You can check your answers with the Notes on the Self-Assessment questions at the end of this study.

SAQ 6.1 (Testing Learning outcomes 6.1)

Explain indigenous knowledge (IK)

SAQ 6.2(Testing Learning outcomes 6.2)

State the characteristic features of indigenous knowledge

SAQ 6.3(Testing Learning outcomes 6.3)

Outline the importance of indigenous knowledge

SAQ 6.4(Testing Learning outcomes 6.4)

What are the global threats to indigenous knowledge?

Notes of Study Session 6

SAQ 6.1

Indigenous Knowledge (IK) can be broadly defined as the knowledge that an indigenous (local) community accumulates over generations of living in a particular environment.

SAQ 6.2

1. Indigenous knowledge is tacit knowledge and therefore, not easily codifiable.
2. It is transmitted orally, or through initiation and demonstration. Codifying it may lead to the loss of some of its properties. Therefore, it is oral and rural in nature.
3. It is more experiential rather than theoretical knowledge.
4. It is learned through repetition, which is a defining characteristic of tradition, even when new knowledge is added. Repetition aids in the retention and reinforcement of indigenous knowledge.
5. Indigenous knowledge is location and culture specific

SAQ 6.3

In the emerging global knowledge economy a country's ability to build and mobilize knowledge capital, is equally essential for sustainable development as the availability of physical and financial capital. 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 or improve their livelihood.

Significant contributions to global knowledge have originated from indigenous people, for instance, in medicine and veterinary medicine with their intimate understanding of their environments.

SAQ 6.4

Today many indigenous knowledge systems are at risk of becoming extinct because of rapidly changing natural environments and fast pacing economic, political, and cultural changes on a global scale.

Practices vanish, as they become inappropriate for new challenges or because they adapt too slowly. However, many practices disappear, only because of the intrusion of foreign technologies or development concepts that promise short-term gains or solution to problems without being capable of sustaining them.

The tragedy of the impending disappearance of indigenous knowledge is most obvious to those who have developed it and make a living through it. But the implication for others can be detrimental as well, when skills, technologies, artifacts, problem solving strategies and expertise are lost.

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Study Session 7: Indigenous Knowledge and Development Process

Expected duration: 1 week or 2 contact hours



Source: <http://static1.squarespace.com/static/5337013fe4b0d0e7955b0092/t/541adf7de4b0a990b33a0dbd/1411047306437/>

Introduction

Indigenous knowledge (IK) is an inalienable, inseparable component of the lives of the people in the rural community because their livelihood and survival depend almost entirely on this knowledge.

Therefore, within the rural community, IK is of particular relevance to sectors such as agriculture, animal husbandry, natural resources, and primary health care, but unfortunately, indigenous knowledge is not yet fully utilized in the development process in African rural communities.

In this study, therefore you will learn the relevance of indigenous knowledge, interaction between indigenous knowledge and the development process, indigenous education and the categories of knowledge

Learning Outcomes for Study session 7

At the end of this study, you should be able to:

- 7.1 Explain the relevance of Indigenous knowledge
- 7.2 Discuss the Interaction between Indigenous Knowledge and the Development Process

7.3 Define Indigenous education

7.4 Highlight the categories of knowledge

7.1 Relevance of IK to the Development Process

Indigenous Knowledge is part of the life of the rural poor; their livelihood depends almost entirely on specific skills and knowledge essential for their survival. Accordingly, for the development process, IK is of particular relevance for the following sectors and strategies:

- Agriculture
- Animal husbandry and ethnic veterinary medicine
- Use and management of natural resources
- Primary health care (PHC), preventive medicine and psychological care
- Saving and lending
- Community development
- Poverty alleviation



Figure 7.1: Animal husbandry and veterinary medicine- sector of indigenous knowledge relevance

Source: <https://futurefood.files.wordpress.com/2009/05/chicken-farm.jpg?w=300&h=197>

Indigenous Knowledge is not yet fully utilized in the development process. Conventional approaches imply that development processes always require technology transfers from locations that are perceived as more advanced. This has led often to overlooking the potential in local experiences and practices.

IK is relevant on three levels for the development process:

- It is, obviously, most important for the local community in which the bearers of such knowledge live and produce.
- Development agents (Community Based Organisations (CBOs), Non Governmental Organisations (NGOs), governments, donors, local leaders, and private sector initiatives) need to recognize it, value it and appreciate it in their interaction with the local communities.

- Lastly, IK forms part of the global knowledge. In this context, it has a value and relevance in itself. IK can be preserved, transferred or adopted and adapted elsewhere.

In-Text Question

Indigenous Knowledge is not yet fully utilized in the development process. True or False

In-Text Answer

True

7.2 Interaction between IK and the Development Process

The development process interacts with IK. When designing or implementing development programs or projects, three scenarios can be observed:

The development strategy either:

- Relies entirely or substantially on IK
- Overrides IK or,
- Incorporates IK

Planners and implementers need to decide which path to follow. Rational conclusions are based on determining whether IK would contribute to solve existing problems and achieving the intended objectives. In most cases, a careful amalgamation of indigenous and foreign knowledge would be most promising, leaving the choice, the rate and the degree of adoption and adaptation to the clients.

Foreign knowledge does not necessarily mean modern technology; it includes also indigenous practices developed and applied under similar conditions elsewhere. These techniques are then likely to be adopted faster and applied more successfully. To ensure such a transfer, a sound understanding of IK is needed.

In-Text Question

Foreign knowledge means modern technology. True or False

In-Text Answer

False

7.3 Indigenous Education

Indigenous education, specifically focuses on teaching indigenous knowledge, models, methods, and content within formal or non-formal educational systems. The growing recognition and use of indigenous education methods can be a response to the erosion and loss of indigenous knowledge through the processes of colonialism, globalization, and modernity.

Indigenous communities are able to “reclaim and revalue their languages and [traditions], and in so doing, improve the educational success of indigenous students,” thus ensuring their survival as a culture.



Figure 7.2: Indigenous education

Source: https://d2v9y0dukr6mq2.cloudfront.net/video/thumbnail/-hnnJox/students-and-teacher-in-a-classroom-in-africa_v1qmugtd__S0000.jpg

Increasingly, there has been a global shift toward recognizing and understanding indigenous models of education as a viable and legitimate form of education. There are many different educational systems throughout the world, and some are more predominant and widely accepted.

However, members of indigenous communities celebrate diversity in learning and see this global support for teaching traditional forms of knowledge as a success.

Indigenous ways of knowing, learning, instructing, teaching, and training have been viewed by many postmodern scholars as important for ensuring that students and teachers, whether indigenous or non-indigenous, are able to benefit from education in a culturally sensitive manner that draws upon, utilizes, promotes, and enhances awareness of indigenous traditions, beyond the standard Western curriculum of reading, writing, and arithmetic.

In-Text Question

Indigenous education, specifically focuses on teaching indigenous _____

In-Text Answer

Indigenous education, specifically focuses on teaching indigenous knowledge

7.4 Who are Indigenous People (IP)

The concept of IK is strongly linked to Indigenous Peoples (IP). We (IP) are people, communities, and nations who claim a historical continuity and cultural affinity with the pre-invasion and pre-colonial societies which developed on our original territories,

and therefore consider ourselves distinct from societies of the majority culture(s) that have contested our cultural sovereignty and right to self-determination.

We have historically formed and still currently form the minority/non-dominant sectors within majority-culture societies. We intend to continue preserving, reviving, and enhancing the efficacy, cohesion, and uniqueness of our traditional social values and customary ties alongside making a conscious effort to transmit this knowledge to future generations.

In-Text Question

_____are people, communities, and nations who claim a historical continuity and cultural affinity with the pre-invasion and pre-colonial societies.

- a) Indigenous people
- b) Indigenous leaders
- c) History finders
- d) None of the above

In-Text Answer

Indigenous people

7.4 Categories of Knowledge

Knowledge is a term with many meanings depending on context, but it is as a rule closely related to such concepts as meaning information, instruction, communication, representation, learning and mental stimulus. A common definition of knowledge is that it consists of justified true belief. Knowledge is the awareness and understanding of facts, truths or information gained in the form of experience or learning.

Knowledge is an appreciation of the possession of interconnected details which, in isolation are of lesser value. Knowledge refers to what one knows and understands. Knowledge is sometimes categorized as:

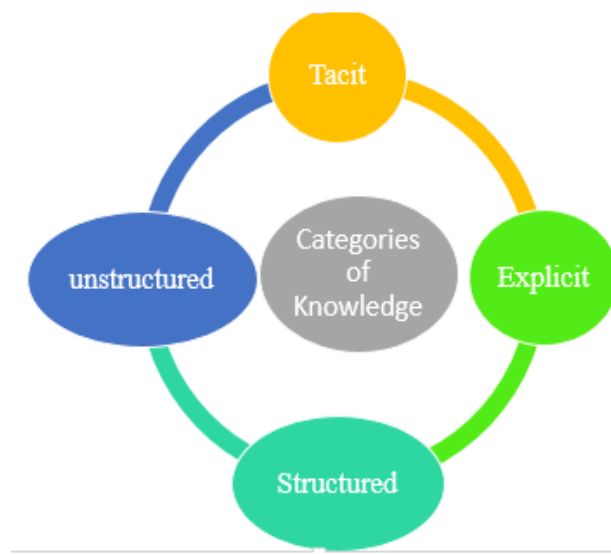


Figure 7.3: *Categories of Knowledge*

What we know is explicit knowledge. Implicit knowledge is knowledge that is unstructured and understood, but not clearly expressed. If the knowledge is organized and easy to share then it is called structured knowledge. To convert implicit knowledge into explicit knowledge, it must be extracted and formatted.

Through experience, observation, and inference, individuals and cultures gain knowledge. The spread of this knowledge is examined by diffusion. Diffusion and innovation theory explores the factors that lead people to become aware, try, and adopt new ideas and practices (Rogers, 2003).

As the awareness of the importance of knowledge in the development process grows, the next logical step would be for the country authorities to begin elaborating specific policies in support of acquiring, absorbing and communicating knowledge, with particular attention to indigenous knowledge.

Activity 7.1: Indigenous Knowledge and Development Process

Time Allowed: 2hours

Visit any primary health care centre in your neighborhood to understand the relevance of Ik to the sector

Summary of Study Session 7

In study session 7, you have learnt that:

1. Indigenous Knowledge is part of the life of the rural poor; their livelihood depends almost entirely on specific skills and knowledge essential for their survival.
2. IK is relevant on three levels for the development process
3. The development process interacts with IK.
4. Indigenous education, specifically focuses on teaching indigenous knowledge, models, methods, and content within formal or non-formal educational systems.
5. Indigenous knowledge (IK) is of particular relevance to agriculture, animal husbandry, natural resources, primary healthcare, saving and lending, community development, and poverty alleviation.
6. There is interaction between IK and the development process in African rural communities.
7. Knowledge is a term with many meanings depending on context, but it is as a rule closely related to such concepts as meaning information, instruction, communication, representation, learning and mental stimulus

Self-Assessment Questions (SAQs) for Study Session 7

Now that you have completed this study session, you can assess how well you have achieved its Learning outcomes by answering the following questions. You can check your answers with the Notes on the Self-Assessment questions at the end of this study.

SAQ 7.1 (Testing Learning outcomes 7.1)

What are the three levels at which IK is relevant to the development process?

SAQ 7.2 (Testing Learning outcomes 7.2)

What are the three scenarios by which indigenous knowledge (IK) can interact with the development process in African rural settings?

SAQ 7.3 (Testing Learning outcomes 7.3)

Explain indigenous education

SAQ 7.4 (Testing Learning outcomes 7.4)

Outline the categories of knowledge

Notes of Study Session 7

SAQ 7.1

It is, obviously, most important for the local community in which the bearers of such knowledge live and produce.

Development agents (CBOs, NGOs, governments, donors, local leaders, and private sector initiatives) need to recognize it, value it and appreciate it in their interaction with the local communities.

IK forms part of the global knowledge

SAQ 7.2





1. When designing
2. When implementing development programs
3. When implementing projects.

SAQ 7.3

Indigenous education specifically focuses on teaching indigenous knowledge, models, methods, and content within formal or non-formal educational systems.

Indigenous ways of knowing, learning, instructing, teaching, and training have been viewed by many postmodern scholars as important for ensuring that students and teachers, whether indigenous or non-indigenous, are able to benefit from education in a culturally sensitive manner that draws upon, utilizes, promotes, and enhances awareness of indigenous traditions, beyond the standard Western curriculum of reading, writing, and arithmetic.

SAQ 7.4

-  Unstructured
-  Structured
-  Explicit
-  Tacit.

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Study Session 8: Indigenous Knowledge Systems

Expected duration: 1 week or 2 contact hours



Source: http://assets.bwbx.io/images/iI3Eac_AJ6Bc/v1/750x-1.jpg

Introduction

Indigenous knowledge systems constitute the knowledge that people in a given community have developed over time, and continue to develop. It represents an important component of global knowledge of development issues but unfortunately, it remains an under-utilized resource in the development process.

In this study, you will learn about indigenous knowledge systems, indigenous and scientific knowledge, and the sources and methods of indigenous knowledge systems.

Learning Outcomes for Study Session 8

At the end of this study, you should be able to:

- 8.1 Define indigenous knowledge systems (IKS) differently.
- 8.2 Explain the differences between indigenous and scientific knowledge.
- 8.3 Identify the sources and methods of indigenous knowledge systems.

8.1 Indigenous Knowledge System

Indigenous Knowledge Systems (IKS) refer to the complex set of knowledge, skills and technologies existing and developed around specific conditions of populations and communities indigenous to a particular geographic area.

IKS constitute the knowledge that people in a given community have developed over time, and continue to develop. It is the basis for agriculture, food preparation, health care, education and training, environmental conservation, and a host of other activities. Indigenous Knowledge is embedded in community practices, institutions, relationships and rituals.

Herbal medicine is a good example of indigenous knowledge, which has affected the lives of people worldwide. Indigenous Knowledge provides the basis for problem-solving strategies for local communities. It represents an important component of global knowledge of development issues. It is often an under-utilized resource in the development process.



Figure 8.1: Herbal medicine

Source: <http://cdn.phys.org/newman/gfx/news/hires/2009/6-researcherse.jpg>

A key reason for the under-utilization of IK in the development process is the lack of guidelines for recording, codifying, and applying such knowledge. An understanding is required of IK and its role in the community life from an integrated perspective that includes both spiritual and material aspects of a society, as well as the complex relation between them.

At the same time, it is necessary to understand and to explore the potential contribution of IK to local and national development. It is also necessary to protect, preserve and utilize indigenous knowledge to benefit its owners and the communities where it is practiced, and that such protection, preservation and utilization process require carefully thought-out research and deliberate effort.

From the above definitions of IK, it can be summarized that IK refers to the knowledge, innovations and practices of indigenous and local communities around the world. Developed from experience gained over the environment, IK is transmitted orally from generation to generation.

It tends to be collectively owned and takes the form of stories, songs, folklore, proverbs, cultural values, beliefs, rituals, community laws, local language, and agricultural practices.

In-Text Question

The idea Indigenous knowledge is transmitted orally from generation to generation may not be entirely true. True or False

In-Text Answer

False

8.2 Comparisons between Indigenous and Scientific Knowledge

The temptation to compare scientific and traditional knowledge comes from collecting traditional knowledge without the contextual elements. For example, Native people have a far richer and more subtle understanding of the characteristics of ice and snow than do non-indigenous people.

In fact, some Native classification is available only by virtue of its relationship to human activities and feelings. These comparisons sometimes incorrectly lead science practitioners to trivialize traditional understanding.

Whereas the scientific practice generally excludes the humanistic perspective, traditional understanding assumes a holistic view including language, culture, practice, spirituality, mythology, customs and even the social organization of the local communities.

For many indigenous people today, the communication of traditional knowledge is hampered by competition from other cultures that capture the imagination of the young. They are bombarded by technology that teaches them non-indigenous ways and limits the capacity of elders to pass on traditional knowledge to the young.



Figure 8.2 : Traditional prostration to an elder now replaced with a handshake -a dying tradition

Source: http://www.worldclothesline.com/UserFiles/Final%20-%20handshake_15325.jpg

As the elders die, the full richness of tradition is diminished, because some of it has not been passed on and so is lost. It is important therefore to find ways of preserving this knowledge. One of the most effective ways is to embody it in the decisions about projects that affect the communities.



Figure 8.3 : Indigenous and Scientific Knowledge

Source: <http://www.arso-oran.org/wp-content/uploads/2014/11/ATM.jpg>

Too often, traditional knowledge is incorrectly made parallel only to science. Science is but a small part of non-indigenous knowledge. Similarly, to suggest that traditional knowledge is only the equivalent of science is to diminish incorrectly the strength and breadth of traditional knowledge. Thus, the suggestion that traditional knowledge should be characterized as traditional science diminishes its breadth and value.

While it is not appropriate to compare scientific and traditional knowledge as equivalents, the use of traditional knowledge in scientific knowledge in science means that the two knowledge bases will be in contact with each other as practitioners attempt to weave the two together.

Several studies have pointed to the increasing significance of knowledge and indigenous knowledge systems (IKS) in sustainable development in Africa and the developing world in general.

According to Dewes (1993), two main categories of knowledge systems can be distinguished - indigenous knowledge systems (IKS) and western knowledge systems (WKS). While western knowledge systems (WKS) are made universal through western education which is entrenched in many world cultures, indigenous knowledge systems (IKS) are confined to specific areas and are being suppressed in most parts of the world.

Moreover, IKS content and development in Africa are not adequately researched and documented. IK refers to traditional and local knowledge existing within and

developed around specific conditions of women and men indigenous to a particular geographical area in contrast with knowledge generated within the international system of universities, research institutes and private firms.

IK refers to the large body of knowledge and skills that have been developed outside the formal educational system.

In-Text Question

Western education makes western knowledge universal. True or False

In-Text Answer

True

8.3 Sources and Methods of Indigenous Knowledge Systems

Indigenous people constitute the source of indigenous knowledge systems. According to the International Labour Organization (ILO, 1989), indigenous communities consist of those people having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories or part of them.

At present, they form non-dominant sectors of society and are determined to preserve, develop, and transmit to future generations their ancestral territories and ethnic identity as the basis of their continued existence as peoples and in accordance with their cultural patterns, social institutions and legal systems.

Box 8.1 Indigenous communities

According to the International Labour Organization (ILO, 1989), indigenous communities consist of those people having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories or part of them.

The most significant source of Africa, indigenous knowledge (AIK) is Oral tradition. This includes the collective testimonies and recollections of the past inherited from earlier generations, and transmitted in various forms of verbal testimonies.

Orally transmitted information inherited from past generations may be shared in both structured and unstructured contexts. It constitutes a major resource and has been classified by many different scholars. Such classification of oral tradition includes formulae embedded in slogans, ceremonial or spiritually derived language, poetry, leadership lists of reigning monarchs, narratives or tales and commentaries.



Figure 8.4: Orally transmitted information (egungun ceremony)
Source: https://www.ondostate.gov.ng/new/webpix/egungun_festival.jpg

Narratives may be historical, instructive, artistic or personal and commentaries, legal or non-legal. It interesting to note that about 27 types of Yoruba poetry have been identified by one researcher including poetry for wedding ceremonies, for relaxation and entertainment, for funerals of well known personalities, and poetry for the 'Orisa' of wisdom, *ifa* (Olurode, 2007).

However, there are important ground rules for researchers into indigenous knowledge systems who utilize Oral tradition. At a preliminary stage, researchers must be fully sensitive to the status of the provider of information, his or her stake in the system and the various versions of the traditional explanation given.

Preliminary questions should be asked about the ethnic identity of the group or community associated with the orally shared information. There should be a clear understanding of whether or not the orally transmitted information is myth, legend, proverb, chant, praise song or of unidentified or unidentifiable origin.

The researcher should determine whether the information has relevance for researching genealogy, traditions of origin, migration patterns, settlement patterns, biography, spiritual and religious trends, medical techniques, food processing, textile, building, botanical or other methodologies, general lifestyle or otherwise.

Activity 8.1: Indigenous Knowledge systems

Time Allowed: 2hours

Do further reading on the indigenous knowledge system

Summary of Study Session 8

In study session 8, you have learnt that:

1. Indigenous Knowledge Systems (IKS) are the complex set of knowledge, skills and technologies existing and developed around specific conditions of populations and communities indigenous to a particular geographic area.
2. The temptation to compare scientific and traditional knowledge comes from collecting traditional knowledge without the contextual elements.
3. Indigenous people constitute the source of indigenous knowledge systems. According to the International Labour Organization (ILO, 1989), indigenous communities consist of those people having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories or part of them.
4. Indigenous people constitute a veritable source of indigenous knowledge systems and the most significant source of Africa Indigenous Knowledge (AIK) is oral tradition.

Self-Assessment Questions (SAQs) for Study Session 8

Now that you have completed this study session, you can assess how well you have achieved its Learning outcomes by answering the following questions. You can check your answers with the Notes on the Self-Assessment questions at the end of this study.

SAQ 8.1 (Testing Learning outcomes 8.1)

Explain “indigenous knowledge systems”

SAQ 8.2 (Testing Learning outcomes 8.2)

Compare Indigenous and Western Knowledge

SAQ 8.3 (Testing Learning outcomes 8.3)

What are the sources of indigenous knowledge systems?

Notes of Study Session 8

SAQ 8.1

Indigenous Knowledge Systems (IKS) refer to the complex set of knowledge, skills and technologies existing and developed around specific conditions of populations and communities indigenous to a particular geographic area.

SAQ 8.2

According to Dewes (1993), two main categories of knowledge systems can be distinguished - indigenous knowledge systems (IKS) and western knowledge systems (WKS). While western knowledge systems (WKS) are made universal through western education which is entrenched in many world cultures, indigenous knowledge systems (IKS) are confined to specific areas and are being suppressed in most parts of the world.

SAQ 8.3

Indigenous people constitute the source of indigenous knowledge systems

The most significant source of Africa, indigenous knowledge (AIK) is Oral tradition.

This include the collective testimonies and recollections of the past inherited from earlier generations, and transmitted in various forms of verbal testimonies.

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Study Session 9: IKS Exchanges and Practices in Africa

Expected duration: 1 week or 2 contact hours

Introduction

The practices and exchanges of indigenous knowledge systems illustrate the use of indigenous knowledge in developing cost-effective and sustainable survival strategies for the general well being of the people.

In particular, indigenous practices can adapt in response to gradual changes in the social and natural environments, since the practices are closely interwoven with people's cultural values while the exchange of indigenous knowledge is basically a process of exchange of information from one community to another.

In this study, you will learn about the processes of exchange of indigenous knowledge within and between countries and Indigenous Knowledge Systems Practices in Africa

Learning Outcomes for Study Session 9

At the end of this study, you should be able to:

- 9.1 Explain the exchange of indigenous knowledge systems
- 9.2 Explain Indigenous Knowledge Systems Practices in Africa

9.1 Exchange of Indigenous Knowledge Systems

The integration of indigenous knowledge into the development process is essentially a process of exchange of information from one community to another. The process of exchange of IK within and between developing countries and between developing and industrial countries involves essentially six steps:

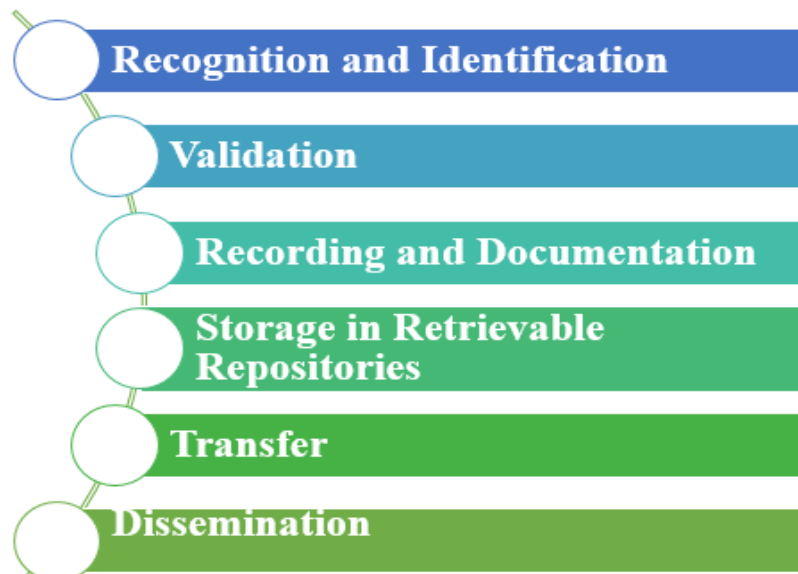


Figure 9.1: Steps of exchange process

1. Recognition and Identification

Some indigenous knowledge (IK) may be embedded in a mix of technologies or in cultural values, rendering them unrecognizable at first glance to the external observer. Thus, technical and social analysis may, therefore, be required to identify IK.

2. Validation

This involves an assessment of IK's significance and relevance (to solve problems), reliability (i.e., not being an accidental occurrence), functionality (how well does it work?), effectiveness and transferability.

3. Recording and Documentation

This is a major challenge because of the tacit nature of IK (it is typically exchanged through personal communication from master to apprentice, from parent to child, etc.). In some cases, modern tools could be used, while in other circumstances, it may be appropriate to rely on more traditional methods (e.g. taped narration, drawings).

4. Storage in Retrievable Repositories

Storage is not limited to text document or electronic format; it could also include tapes, films, storytelling, etc.

5. Transfer

This step goes beyond merely conveying the knowledge to the recipient; it also includes the testing of the knowledge in the new environment.

6. Dissemination

Dissemination to wider community adds the developmental dimension to the exchange of knowledge and could promote a wider and deeper impact of knowledge transfer.

In-Text Question

The following are steps of exchange process except

- a) Recognition and identification
- b) Transfer
- c) Retarding and documentation
- d) Determination of goals

In-Text Question

- d) Determination of goals

9.2 Indigenous Knowledge Systems Practices in Africa

Practices of indigenous knowledge refer to examples and cases that illustrate the use of indigenous knowledge in developing cost-effective and sustainable survival strategies for poverty alleviation and income generation, and for the general well being of the people.

Indigenous practices can generally adapt in response to gradual changes in the social and natural environments, since indigenous practices are closely interwoven with people's cultural values and passed down from generation to generation.

Some of the practices include: Postpartum maternal and child health care rites and observances among the Igbo of southeastern Nigeria. During a four-week period after birth called '*Omugwo*', the mother and the child are secluded and relieved from all other chores; they are cared for by the grandmother of the new born.

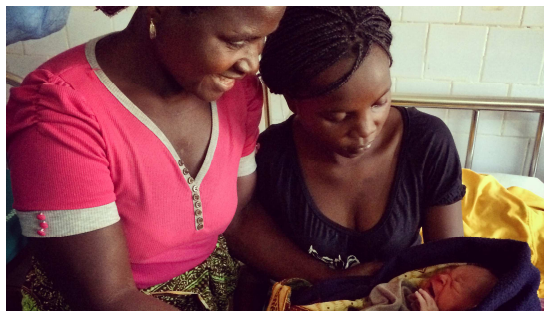


Figure 9.2: African practice of '*omugwo*'

Source: http://cdn1.pri.org/sites/default/files/story/images/Mozambique%20Photo%203_Instagram_0.JPG

The new mother is given a stimulating hot soup made with dried fish, meat, yams, plenty of pepper and a special herbal seasoning called '*Udah*' which makes the uterus contract and this helps in expelling blood clots. The diet helps to restore blood lost during childbirth, to restore energy, facilitate the healing of wounds and restores normal bodily functions and promotes lactation.

There is also the making and use of traps for fishing in wetland ecosystems in southeastern Nigeria. The practice is most common among the inhabitants who live

adjacent to the wetlands formed by the tributaries of the Idemili and Niger Rivers, which stretch for over 80km between Obosi and Siiala in southeastern Nigeria.

The practices reported here were observed in Oba, a town on the Ose River in Anambra State of Nigeria. Trap fishing from the Ose Rivers dates back many generations, certainly as far back as the 18th century.

Fishing is a year-round activity. Small trap fishing is usually done during the raining season, while big trap fishing is done during the dry season. The practice involves knowing how to make the right trap for the right season, and knowing where in the ecosystem to place the trap in order to catch the desired fish.



Figure 9.3: Fish trap

Source: https://upload.wikimedia.org/wikipedia/commons/c/cf/Fish_trap_-_Salampasu_-_Royal_Museum_for_Central_Africa_-_DSC06235.JPG

The materials for the trap are derived solely from the raffia palm. They consist of solid strands for the body of the trap and fibres for holding the strands in place. The strands are obtained from the midrib of the compound leaf (frond). Actual trap making involves twisting pairs of fibres over the raffia strands in a figure-eight fashion.

The practice in its entirety, from the making of the trap to the actual fishing, is an embodiment of indigenous knowledge. For instance, the collection of strands for making the trap frame requires knowledge of the quality of the plant.

The application of knowledge about earthworm secretions is definitely indigenous knowledge, as is the knowledge of how to hook the worm and attach it to the trap so that fish cannot steal the bait from outside without entering the trap. It is also indigenous knowledge that tells the fishermen that it is not the earthworm itself that attracts fish, but the chemicals which the worm secretes from its body.

The practice is embedded in the socio-cultural values of the people in the sense that some of the fish caught through trap fishing are required elements in certain traditional festivities in the community, including marriages.

Activity 9.1: Exchange of Indigenous Knowledge Systems in Africa**Time Allowed:** 2hours

Identify several indigenous practice in your vicinity

Summary of Study Session 9

In this study, you have learnt:

1. The process of exchange of indigenous knowledge within and between communities.
2. The indigenous practices among the Igbo people in Southeast Nigeria.
3. The Indigenous Knowledge Systems Practices in Africa
4. The Indigenous practices which can be said to be generally adopted in response to gradual changes in the social and natural environments, since indigenous practices are closely interwoven with people's cultural values and passed down from generation to generation.

Self-Assessment Questions (SAQs) for Study Session 9

Now that you have completed this study session, you can assess how well you have achieved its Learning outcomes by answering the following questions. You can check your answers with the Notes on the Self-Assessment questions at the end of this study.

SAQ 9.1 (Testing Learning outcomes 9.1)

Discuss the steps involved in the process of exchange of indigenous knowledge between communities.

SAQ 9.2 (Testing Learning outcomes 9.2)

Describe two indigenous practices prominent in your home town.

Notes of Study Session 9**SAQ 9.1****1. Recognition and Identification**

Some indigenous knowledge (IK) may be embedded in a mix of technologies or in cultural values, rendering them unrecognizable at first glance to the external observer. Thus, technical and social analysis may, therefore, be required to identify IK.

2. Validation

This involves an assessment of IK's significance and relevance (to solve problems), reliability (i.e., not being an accidental occurrence), functionality (how well does it work?), effectiveness and transferability.

3. Recording and Documentation

This is a major challenge because of the tacit nature of IK (it is typically exchanged through personal communication from master to apprentice, from parent to child, etc.). In some cases, modern tools could be used, while in other circumstances, it may be appropriate to rely on more traditional methods (e.g. Taped narration, drawings).

4. Storage in Retrievable Repositories

Storage is not limited to text document or electronic format; it could also include tapes, films, storytelling, etc.

5. Transfer

This step goes beyond merely conveying the knowledge to the recipient; it also includes the testing of the knowledge in the new environment.

6. Dissemination

Dissemination to wider community adds the developmental dimension to the exchange of knowledge and could promote a wider and deeper impact of knowledge transfer.

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Study Session 10: Indigenous Knowledge Systems, ICT and Weather Forecasting

Expected duration: 1 week or 2 contact hours



Source: <http://www.weatherquestions.com/goes-east.jpg>

Introduction

The application of modern ICT to the direct exchange of indigenous knowledge within and between communities in Africa is still not common. The inability to use or employ ICTs to record, store, process most of the African Indigenous Knowledge Systems (AIKS) is a major setback in the implementation or application of AIKS.

The lack of modern tools (ICT) to transfer and exchange AIKS has made the dissemination of information on AIK very slow. However, if embraced, modern ICT could become a powerful enabler for the exchange of indigenous knowledge among African communities. In this study, you will learn about the role of ICT, weather in indigenous knowledge systems and the problems of indigenous knowledge systems.

Learning Outcomes for Study Session

At the end of this study, you should be able to:

- 10.1 Explain the role of ICT in indigenous knowledge systems

- 10.2 Discuss the role of Indigenous Knowledge in Weather Forecasting
- 10.3 Identify the problems of Indigenous Knowledge Systems

10.1 Role of ICT in Indigenous Knowledge Systems

In 1995, the South African Parliament introduced indigenous knowledge as a critical component of South Africa's Science and Technology system. A pilot project was undertaken to identify indigenous technologies.



Figure 10.1: South African Parliament

Source: <http://www.sabc.co.za/wps/wcm/connect/2259a7004e6bd1b48d3aff7da4cd6ad7/Parliament.jpg?MOD=AJPERES&CACHEID=2259a7004e6bd1b48d3aff7da4cd6ad7>

The use of modern ICT is still the exception rather than the rule in the direct exchange of indigenous knowledge within and between communities. As countries establish connectivity, modern ICT could become a powerful enabler for the exchange of IK. In the near future, however, more traditional and appropriate tools for dissemination could be used to facilitate the transfer and exchange of IK.

The following represents the kind of tools that could be used depending on the local circumstances and the degree of access and connectivity of a country and a community:

- Video and radio broadcasts in local languages could disseminate IK practices using story telling techniques especially in the rural areas.
- Telecentres could help make knowledge flow from the local communities' outward (indigenous practices) and from the global community inward (international practices). Telecentres are being introduced in several countries in Africa.
- Electronic networking would be most appropriate to establish exchanges among civil society groups and to link the various existing local IK centers in various countries.



Figure 10.2: Telecentre

Source:<http://siyacomputers.co.za/wp-content/uploads/2012/04/SiyaStudents-resized.jpg>

External support to build local capacity, including the dissemination of such tools among local communities could facilitate the process of IK exchange.

In-Text Question

_____ would be most appropriate to establish exchanges among civil society groups and to link the various existing local IK centers in various countries

- a) Electronic networking
- b) Tele centers
- c) Electronic mails
- d) Internet Spams

In-Text Answer

- a) Electronic networking

10.2 Indigenous Knowledge in Weather Forecasting

Local communities and farmers in Africa have developed intricate systems of gathering, predicting, interpreting and decision-making in relation to weather. A study in Nigeria, for example, shows that farmers are able to use knowledge of weather systems such as rainfall, thunderstorms, windstorms, harmattan and sunshine to prepare for future weather.

Indigenous methods of weather forecasting are known to complement farmers' planning activities in Nigeria. A similar study in Burkina Faso showed that farmers' forecasting knowledge encompasses shared and selective experiences. Elderly male farmers formulate hypotheses about seasonal rainfall by observing natural phenomena, while cultural and ritual specialists draw predictions from divination, visions or dreams.



Figure 10.3: A farmer's weather forecasting

Source: <http://allafrica.com/download/pic/main/main/csiid/00160075:9c6179e4981569218bcc30133d27cc15:arc614x376:w614:us1.jpg>

The most widely relied-upon indicators are the timing intensity and duration of cold temperatures during the early part of the dry season (November to January). Other forecasting indicators include the timing of fruiting by certain local trees, the water level in streams and ponds, and the nesting behavior in rubbish heaps outside compound walls.

In-Text Question

Indigenous methods of weather forecasting include:

- a) The timing intensity and duration of cold temperatures during the early part of the dry season
- b) The timing of fruiting by certain local trees
- c) The timing of harmattan pregnancy
- d) The water level in streams and ponds

In-Text Answer

- a) The timing of harmattan pregnancy

10.3 Problems of Indigenous Knowledge Systems

Indigenous people and their knowledge systems have been marginalized mainly because of the craze for modernity and globalization. The distinct culture of indigenous people and their identity, their economic activities, religious beliefs, notions, and traditional ways of managing natural resources are often regarded as backward and superstitious. They are considered to be absolutely incompatible with modern society and development.

The oral and rural nature of IKS in Africa has made them largely invisible to the development community and global science. Indigenous knowledge has often been

dismissed as unsystematic and incapable of meeting rapid economic growth needs of modern world.

Historically, modern societies have regarded indigenous people and tradition as less progressive, and as a result many groups of indigenous peoples, especially their younger generations, are influenced to devalue their native cultures and to adopt new lifestyles and technologies.



Figure 10.4: *Young indigenous people adopting new lifestyles and technologies*
Source: <http://www.jeuneafrique.com/medias/2010/12/15/015122010171316000000mxit.jpg>

Consequently, IKS have not to a very long extent been captured and stored in a systematic way and are therefore endangered with extinction. The lust for modernity and new technologies are threatening the loss of a great store of knowledge held by native people.

A good number of indigenous group in Africa and elsewhere in the world have suffered from long-term discrimination, inequity and exclusion from planning and execution of development programmes and projects. The main reason for IK not been captured and stored in a systematic way is that it is handed down orally from generation to generation.

Some indigenous knowledge cannot be codified and recorded, and hence cannot be exchanged across communities and cultures. Even some IK being unique to and part of a particular culture of a people, transferring it would render it irrelevant, inappropriate or even harmful.

In-Text Question

The oral and rural nature of IKS in Africa has made them largely invisible to the development community and global science. True or False

In-Text Answer

True

The inability to use or employ ICTs to record, store, process most of the African indigenous knowledge systems (AIKS) is a major setback in the implementation or application of AIKS. The lack of modern tools (ICT) to transfer and exchange AIKS has made the dissemination of information on AIK very slow.

Activity 10.1: Indigenous Knowledge Systems, ICT and Weather

Time Allowed: 2hours

Discuss the role of ICT in Indigenous Knowledge Systems in your area with your colleagues

Summary for Study Session 10

In this study, you have learnt that:

- 1) ICT tools that can be used to facilitate the transfer and exchange of indigenous knowledge among African communities. These include video and radio broadcasts in local languages, telecentres and electronic networking.
- 2) IK can be used in weather forecasting.
- 3) Indigenous methods of weather forecasting are known to complement farmers' planning activities in Nigeria.
- 4) Indigenous people and their knowledge systems have been marginalized mainly because of the craze for modernity and globalization.
- 5) The main reason for IK not been captured and stored in a systematic way is that it is handed down orally from generation to generation.

Self-Assessment Questions (SAQs) for Study Session 10

Now that you have completed this study session, you can assess how well you have achieved its Learning outcomes by answering the following questions. You can check your answers with the Notes on the Self-Assessment questions at the end of this study.

SAQ 10.1 (Testing Learning outcomes 10.1)

Explain the Role of ICT in Indigenous Knowledge Systems

SAQ 10.2 (Testing Learning outcomes 10.2)

Discuss the use of indigenous knowledge in weather forecasting

SAQ 10.3 (Testing Learning outcomes 10.3)

Discuss the problems confronting the survival of indigenous knowledge systems in Africa.

Notes of Study Session 10

SAQ 10.1

As countries establish connectivity, modern ICT could become a powerful enabler for the exchange of IK. In the near future, however, more traditional and appropriate tools for dissemination could be used to facilitate the transfer and exchange of IK.

The following represents the kind of tools that could be used depending on the local circumstances and the degree of access and connectivity of a country and a community:

- Video and radio broadcasts in local languages could disseminate IK practices using story telling techniques especially in the rural areas.
- Telecentres could help make knowledge flow from the local communities' outward (indigenous practices) and from the global community inward (international practices). Telecentres are being introduced in several countries in Africa.
- Electronic networking would be most appropriate to establish exchanges among civil society groups and to link the various existing local IK centers in various countries.

SAQ10.2

Local communities and farmers in Africa have developed intricate systems of gathering, predicting, interpreting and decision-making in relation to weather. A study in Nigeria, for example, shows that farmers are able to use knowledge of weather systems such as rainfall, thunderstorms, windstorms, harmattan and sunshine to prepare for future weather.

Indigenous methods of weather forecasting are known to complement farmers' planning activities in Nigeria. A similar study in Burkina Faso showed that farmers' forecasting knowledge encompasses shared and selective experiences. Elderly male farmers formulate hypotheses about seasonal rainfall by observing natural phenomena, while cultural and ritual specialists draw predictions from divination, visions or dreams.

SAQ 10.3

The distinct culture of indigenous people and their identity, their economic activities, religious beliefs, notions, and traditional ways of managing natural resources are often regarded as backward and superstitious. They are considered to be absolutely incompatible with modern society and development.

The oral and rural nature of IKS in Africa has made them largely invisible to the development community and global science. Indigenous knowledge has often been dismissed as unsystematic and incapable of meeting rapid economic growth needs of modern world.

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Study Session 11: Traditional Knowledge

Expected duration: 1 week or 2 contact hours



Source:http://www.nab.vu/sites/all/files/field/image/tradition_and_agriculture_discussion.jpg

Introduction

The previous sessions have exposed to indigenous knowledge. Now our focus will be on traditional knowledge also known as TK. Traditional knowledge (TK) refers to the long-standing traditions and practices of regional, indigenous, or local communities. It also encompasses the wisdom, knowledge, and teachings of these communities. In most cases, it is orally transmitted from person to person across generations and sometimes expressed through stories, legends, folklore, rituals, and songs.

Learning Outcomes for Study Session 11

At the end of the study, you should be able to:

- 11.1. Explain “traditional knowledge”
- 11.2. Give one characteristic of traditional knowledge

11.1 Traditional Knowledge

Traditional knowledge (TK), indigenous knowledge (IK), traditional environmental knowledge (TEK) and local knowledge generally refer to the long-standing traditions and practices of some regional, indigenous, or local communities. Traditional knowledge also encompasses the wisdom, knowledge, and teachings of these communities.

In many cases, traditional knowledge has been orally passed for generations from person to person. Some forms of traditional knowledge are expressed through stories, legends, folklore, rituals, songs, and even laws. Other forms of traditional knowledge are expressed through different means.

Most indigenous people have traditional songs, stories, legends, dreams, methods and practices as means of transmitting specific human elements of traditional knowledge. Sometimes it is preserved in artifacts handed from father to son or mother to daughter.



Figure 11.1: African myth artefact

Source: http://www.mythencyclopedia.com/images/mlw_0001_0004_0_img0198.jpg

In indigenous knowledge systems, there is usually no real separation between secular and sacred knowledge and practice - they are one and the same. In virtually all of these systems, knowledge is transmitted directly from individual to individual.

In-Text Question

The following are forms of traditional knowledge except _____

- a) Stories
- b) Legends
- c) Movies
- d) Folklore

In-Text Answer

- c) Movies

11.2 Characteristics of Traditional knowledge

Traditional knowledge has been defined as "a cumulative body of knowledge, know-how, practices and representations maintained and developed by peoples with extended histories of interaction with the natural environment.

These sophisticated sets of understandings, interpretations and meanings are part and parcel of a cultural complex that encompasses language, naming and classification systems, resource use practices, ritual, spirituality and worldview."

Traditional knowledge typically distinguishes one community from another. For some communities, traditional knowledge takes on a personal and spiritual meaning. Traditional knowledge can also reflect a community's interests. Some communities depend on their traditional knowledge for survival.

This is particularly true of traditional environmental knowledge (TEK), which refers to a "particular form of place-based knowledge of the diversity and interactions among plant and animal species, landforms, watercourses, and other qualities of the biophysical environment in a given place".

An example of a society with a wealth of TEK is the South American Kayapo people, who have developed an extensive classification system of ecological zones of the Amazonian tropical savannah (i.e., campo / cerrado) to better manage the land.



Figure 11.2 : South American Kayapo people

Source: https://i2.wp.com/www.dw.com/image/0,,18716657_401,00.jpg

Indigenous and local communities often do not have strong traditions of ownership over knowledge that resembles the modern forms of private ownership. Many have clear traditions of custodianship over knowledge, and customary law may guide who may use different kinds of knowledge at particular times and places, and obligations that accompany the use of knowledge.

From their perspective, misappropriation and misuse of knowledge may be offensive to traditions, and may have spiritual and physical repercussions in their cosmological systems. Subsequently, indigenous and local communities argue that others' use of their traditional knowledge warrants respect and sensitivity.

Critics of "traditional knowledge", however, maintain that such demands for "respect" are really an attempt to prevent unsubstantiated beliefs from being subjected to the same scrutiny as other knowledge claims.

This has particular significance for environmental management because the spiritual component of "traditional knowledge" can be used to justify any activity, including the unsustainable harvesting of resources.

In-Text Question

Traditional knowledge may not necessarily reflect a community's interests. True or False

In-Text Answer

False

11.3 How do Native people define traditional knowledge?

Native people define knowledge in the following ways:

- It is practical common sense based on teachings and experiences passed on from generation to generation.
- It involves knowing the country. It covers knowledge of the environment - snow, ice, weather, resources - and the relationships between things.
- It is holistic. It cannot be compartmentalized and cannot be separated from the people who hold it. It is rooted in the spiritual health, culture and language of the people. It is a way of life.
- Traditional knowledge is an authority system. It sets out the rules governing the use of resources - respect, an obligation to share. It is dynamic, cumulative and stable. It is truth.
- Traditional knowledge is a way of life - wisdom is using traditional knowledge in good ways. It is using the heart and the head together. It comes from the spirit in order to survive.
- It gives credibility to the people.

In-Text Question

The following are definitions of traditional knowledge by native people except

-
- a) It gives credibility to the people
 - b) It is a way of life
 - c) It is the tool of the rich
 - d) It is holistic

In-Text Answer

- c.) It is the tool of the rich

11.4 Roles of women and children in the transmission of traditional knowledge

Traditional knowledge that is held by women needs special consideration for a number of reasons. Native women, as the primary harvesters of medicinal plants, seed stocks and small game, are keepers of the knowledge about significant spheres of biodiversity in their own right, and as such, are the only ones able to identify the environmental indicators of ecological health in those spheres.

Perhaps even more central in importance is the fact that women share with men the responsibility for stewardship of values in their societies. They feel a keen responsibility to future generations for action undertaken today that affect the world in which we all live and for their descendants. It is women, for the most part, who transmit to the next generation these values as part of their stewardship role. Their multi-generational perspective must be taken into account.



Figure 11.3 : Native women and children

Source: https://neartosudafrica.files.wordpress.com/2012/09/south-african-children_0-preview2.jpg

11.5 Traditional and non-traditional knowledge

Many Natives hold traditional knowledge handed down to them from previous generations through oral tradition. This traditional knowledge is the cornerstone of Native cultural identity and survival as a people. Some aspects of traditional knowledge are common and shared throughout the Arctic. Other aspects are more localized and specific to certain communities, families and even individuals.

However, Native knowledge is not just traditional. Natives also possess knowledge that does not have its origin in traditional lifestyles, spirituality, philosophy, social relations, customs, cultural values, etc.

In other words, Natives have obtained an extensive body of non-traditional knowledge through direct exposure (e.g. cultural interaction and formal schooling) and indirect exposure (e.g. television and other media) to non-Native values, attitudes, ways of thinking, philosophies, institutions, etc.



Figure 11.4: Indirect exposure through television

Source: http://borgenproject.org/wp-content/uploads/Television_In_Africa.jpg

Together, these two sources of knowledge, traditional and nontraditional, articulate to produce a frame of understanding and validation that give meaning to the world around them.

In fact, it can be argued that all Native knowledge, traditional and otherwise, is contemporary. It has given meaning from a frame of reference that is continually being updated and revised. Viewing native knowledge as traditional and static invites denial of the relevance and efficacy of the application of Native knowledge to contemporary issues and problems.

In other words, Natives sometimes feel that the use of traditional knowledge to denote all that they know imposes a way of life on them that is shackled to the past and does not allow them to change

Conclusion

In conclusion, the culture and knowledge systems of indigenous people and their institutions provide useful frameworks, ideas, guiding principles, procedures and practices that can serve as a foundation for effective endogenous development options for restoring social, economic, and environment resilience in many parts of Africa and the developing world in general.

It is therefore essential that traditional knowledge systems in the continent should not be subsumed by the domination of cultures that notoriously foster inequality and materialism

Recommendations

Despite the serious erosion of IKS over the decades in many communities in Africa, they are still relevant and appropriate for promoting sustainable development of the

continent. AIKS have much to offer policymakers, environmental managers, administrators, and stakeholders in the development of African information system and dissemination of knowledge in the region.

1. Indigenous knowledge practices in Nigeria for instance should be adapted in response to gradual changes in the social and natural environments, since indigenous practices are closely interwoven with people's cultural values and passed down from generation to generation.
2. Direct communication models in IKS should be refined through official government policies and legislations in African countries to help preserve value skills, technologies, artifacts and problem solving strategies among the local communities, especially the poor.
3. Learning from IK can improve understanding of local conditions; therefore concerted efforts should be made by information managers to understand IK which can increase responsiveness to clients by building on local experiences, judgments and practices to impact development programme and make them cost-effective in delivery.
4. Indigenous approaches to development should be improved upon by information practitioners to create a sense of ownership that may have a longer lasting impact on relations between the local population and the local administration, giving the former a means of monitoring the actions of the latter.
5. Since IK can provide a building block for the empowerment of the poor, governments and her institutions should explore the role of IKS in helping to share direct communication within and across communities. The development community can learn a lot about the local conditions that affect those communities.
6. Other African countries should emulate South Africa who has set up a committee to identify indigenous technologies, and therefore put in place a national policy which would seek to protect and promote indigenous knowledge and technology so as to ease the burden of exchanging indigenous practices among communities.

Activity 11.1: Traditional knowledge**Time Allowed:** 2hours

Read about traditional songs, stories, legends, dreams and discover the myths surrounding them

Summary for Study Session 11

In study session 11, you have learnt that:

1. The concept of traditional knowledge (TK)
2. The characteristics of traditional knowledge and the role of women and children in the transmission of this knowledge.
3. Traditional knowledge systems in Africa should not be subsumed by the domination of cultures that notoriously foster inequality and materialism
4. Indigenous and local communities often do not have strong traditions of ownership over knowledge that resembles the modern forms of private ownership.

Self-Assessment Questions (SAQs) for Study Session 11

Now that you have completed this study session, you can assess how well you have achieved its Learning outcomes by answering the following questions. You can check your answers with the Notes on the Self-Assessment questions at the end of this study.

SAQ 11.1 (Testing Learning outcomes 11.1)

Give two alternative definitions of traditional knowledge

SAQ 11.2 (Testing Learning outcomes 11.2)

Define traditional environmental knowledge

SAQ 11.3 (Testing Learning outcomes 11.3)

Explain how native people define traditional knowledge

SAQ 11.4 (Testing Learning outcomes 11.4)

Discuss the roles of women and children in the transmission of traditional knowledge in Africa.

SAQ 11.5 (Testing Learning outcomes 11.5)

Distinguish between traditional and non-traditional knowledge

Notes of Study Session 11**SAQ 11.1**

Traditional knowledge has been defined as "a cumulative body of knowledge, know-how, practices and representations maintained and developed by peoples with extended histories of interaction with the natural environment.

It is practical common sense based on teachings and experiences passed on from generation to generation.

SAQ 11.2

Traditional environmental knowledge (TEK), which refers to a "particular form of place-based knowledge of the diversity and interactions among plant and animal species, landforms, watercourses, and other qualities of the biophysical environment in a given place".

SAQ 11.3

Native people define knowledge in the following ways:

- It is practical common sense based on teachings and experiences passed on from generation to generation.
- It involves knowing the country. It covers knowledge of the environment - snow, ice, weather, resources - and the relationships between things.
- It is holistic. It cannot be compartmentalized and cannot be separated from the people who hold it. It is rooted in the spiritual health, culture and language of the people. It is a way of life.
- Traditional knowledge is an authority system. It sets out the rules governing the use of resources - respect, an obligation to share. It is dynamic, cumulative and stable. It is truth.

SAQ 11.4

Traditional knowledge that is held by women needs special consideration for a number of reasons. Native women, as the primary harvesters of medicinal plants, seed stocks and small game, are keepers of the knowledge about significant spheres of biodiversity in their own right, and as such, are the only ones able to identify the environmental indicators of ecological health in those spheres.

SAQ 11.5

Many Natives hold traditional knowledge handed down to them from previous generations through oral tradition. This traditional knowledge is the cornerstone of Native cultural identity and survival as a people. Some aspects of traditional knowledge are common and shared throughout the Arctic. Other aspects are more localized and specific to certain communities, families and even individuals.

Natives have obtained an extensive body of non-traditional knowledge through direct exposure (e.g. cultural interaction and formal schooling) and indirect exposure (e.g. television and other media) to non-Native values, attitudes, ways of thinking, philosophies, institutions, etc.

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