Reviewing the relevance of professional competence for documentation of indigenous knowledge resources in libraries in Lagos State, Nigeria

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Abstract
Libraries are an essential link in communication between the past, present, and future. Hence, it has become a place entrusted with the acquisition, organization, documentation, preservation, storage, retrieval and dissemination of information in whatever format it might appear. Traditionally, libraries have concentrated more on promoting a reading culture than documenting indigenous knowledge. Librarians are to provide mainly passive access to materials and resources and they have service priorities and resource strategies which work in favor of formal education to the exclusion of information on indigenous knowledge. This paper therefore focuses on how professional competence would enhance the documentation of the existing indigenous knowledge in libraries in Lagos State, Nigeria. It discusses the concept of Indigenous Knowledge (IK), documentation of IK, types of IK resources to be documented, concept of professional competence and relevance and professional competence in documentation of IK. It concludes with recommendations that can enhance the documentation of indigenous knowledge resources in libraries in Lagos State such as librarians and libraries should be at the forefront to document IK resources for posterity; libraries and information centers to provide permeable spaces for IK documentation; institutions to design facilitating policies in collaboration with ethnographers, anthropologists, botanists, zoologists, oral historians and other related professionals to collect, organize, document and disseminate IK.

Keyword: Documentation, indigenous knowledge, Lagos, Nigeria, professional competence

Introduction
The collection of written knowledge in some sort of repository is a practice as old as civilization itself. The name for the repository eventually became the library. The word library is a derivative of the Latin word liber meaning ‘book’. Tella (2007) defined the library as an organized collection of published and unpublished books and audiovisual materials with the aid of services of staff (Jinadu & Lazarus, 2010). The staff should be able to provide and interpret such materials as required to meet the information, research, educational and recreational needs of the users. Lor (2012) described the library as an agencies through which sources of information of accumulated knowledge and experiences are selected, acquired, organized, preserved and disseminated to those who need them. Libraries were established for the systematic collection, organization, preservation and dissemination of knowledge and information. Libraries are therefore devoted to application of theory and technology to the creation, selection, organization, management, preservation, dissemination, and utilization of collections of information in all formats (Greyling & Zulu, 2010). They considered the library as the main provider of access to different cultures, ideas and knowledge, informal learning, consulting, a meeting place for people/users from different communities. In other words, it facilitates social and cultural interaction between citizens with different backgrounds. Libraries are an essential link in communication between the past, present, and future. Hence, it has become a place entrusted with the acquisition, organization, documentation and preservation, storage, retrieval and dissemination of information in whatever
formats it might appear (Issa, Owoeye, & Awoyemi, 2018). Nakata and Langton (2005) asserted that by preserving the documents in a library, this knowledge can be made available to others so that they can benefit from it. Osunride and Adetunla (2017) opined that the central mission of a library is to collect, organize, preserve, document and provide access to knowledge and information. In fulfilling this mission, libraries preserve and document a valuable record of culture that can be passed down to succeeding generations, thus, indigenous knowledge. Whether the cultural record or indigenous knowledge is contained in books or in electronic formats, libraries ensure that the record is preserved, documented and made available for later use (Osunride & Adetunla, 2017).

Over centuries, indigenous people of Lagos State have learnt and practiced how to produce food and to survive in their environment. They have learnt and handed down their knowledge on varieties of crops to plant, when to sow and weed (Igeh, 2013). They also recognize which plants can be poisonous and which can be used as medicine to cure diseases or food and, at the same time, manage their environment in a sustainable and balanced manner. Such indigenous knowledge (IK) is often passed down through generations orally and seldom in any form of documentation. Mahalik and Mahapara (2010) asserted that when a knowledgeable or old person dies, a whole library disappears. This, in other words, illustrates the magnitude and importance of indigenous knowledge documentation in the libraries in Lagos State. Magni, (2016) opined that indigenous knowledge is based on social, physical and spiritual understandings which have informed the people’s survival and contributed to their sense of being in the world. Africa has a rich body of indigenous knowledge, which for many decades, has been handed down by word of mouth from generation to generation (Grey, 2014).

In a place such as Lagos State, Nigeria, IK has traditionally played a vital role in the area of agriculture, animal and human health, natural resource management, education and other economic and social activities (Ojoma & Onoyeyan 2015). According to Nnadozie (2013) indigenous knowledge has become an accepted term which includes the expressions, practices, beliefs, understandings, insights, and experiences of indigenous groups generated over centuries of profound interactions with a particular territory. According to Inter-Agency Support Group (IASG, 2014), indigenous knowledge is the innovations and practices of rural communities around the world. In addition, it is developed from experience gained over the centuries and adapted to the local culture and environment (Soh & Omah. 2012). IK represents generations of creative thoughts and actions within each individual community. As a result of this, it struggles with an ever-changing set of conditions and problems. IK is not confined to rural people; rather any community can possess indigenous knowledge, rural or urban, settled or nomadic, original inhabitants and migrants (Greyline, 2010).

According to the World Intellectual Property Organization (WIPO, 2011), documenting indigenous knowledge and traditional cultural expressions may serve the following five valuable purposes such as: safeguarding of cultural heritage; preservation for future generation; protection of secret and sacred records; use of traditional cultural knowledge; and databases research and development. In addition, it prevents its misappropriation through the erroneous granting of patents and provides positive protection enabling customary holders to benefit from their traditional and cultural knowledge in dealings with third parties. Traditionally,
Gift N. Lazarus, Vincent E. Unegbu, Roseline O. Opeke and James O, Wusu: Reviewing the relevance of professional competence for documentation of indigenous knowledge resources in libraries in Lagos State, Nigeria

librarians give little or no attention on IK documentation; however, libraries and information professionals can play an important role in assisting indigenous communities with the documentation and preservation of traditional knowledge through the provision of resources and expertise in collection, organization, storage and retrieval (Adebayo & Adeyemo, 2017). Therefore, librarians and libraries can facilitate documentation of IK to safeguard, preserve and prevent misuse and misappropriation of it. IK practitioners and library and information managers are therefore important professionals in local knowledge documentation for posterity.

Attitudes of library professionals towards documentation of indigenous knowledge such as being the initiator; having foresight; being responsible; competency; knowledgeable and motivated on documentation of IK seem not to be encouraging and may hinder the desired IK research, yet librarians see knowledge as an asset to be kept, retained, and sustained for the future (Magni, 2016). It has been observed that policy makers, typically, head librarians in Nigerian libraries and information centers especially in Lagos State seems not to have been fully involved in documentation of the existing IK in their various libraries (Adebayo & Adeyemo, 2017). This may be as a result of incompetence of the professional librarians for the documentation of IK in the library and information centers. The purpose of this work is therefore to review the relevance of professional competence of the librarians for documentation of indigenous knowledge in libraries in Lagos State, Nigeria.

Concept of indigenous knowledge
Knowledge implies everything that a person knows. Having knowledge is shown by the exhibition of an ability to perform a wide variety of verbal and nonverbal actions. According to Anaeto, Asiabaka, Nnadi, Aja, Ajaero, Ukpang and Ugwuoke (2013) indigenous knowledge is a formidable know-how, which is reducible to verbal instructions and has not been in the form of durable published records, owned by people in a community. Such knowledge is sometimes referred to as traditional or local knowledge systems. The concept of indigenous knowledge arises out of the term indigenous and has been defined in numerous ways (Mehta, Alter, Seneli and Maretzki, 2016) The concept of indigenous knowledge, according to Greyline (2010), has different connotations such as, traditional knowledge, local knowledge, community knowledge, rural people knowledge, farmer’s knowledge. Although the concept has different forms, the meaning appears to be synonymous. In order words, it is the traditional knowledge of the local community existing within and developed around the specific conditions of women and men indigenous to a particular geographical area.

Ngulube, Dube and Mhlongo (2015) opined that indigenous knowledge is a multifaceted, dynamic, and eclectic know-how that is spiritually, culturally, economically, socially and politically embedded in a unique local geographical context. To Mposhi, Manuyeruke and Hamauswa (2013), it is the body of knowledge held by people who are not regarded as developed as far as modern science and civilization is concerned World Health Organization (WHO, 2002) defined IK as health practices, approaches, knowledge and beliefs incorporating plant, animal and mineral based medicines, spiritual therapies, manual techniques and exercises, applied singly or in combination to treat, diagnose and prevent illnesses or maintain well-being. Mehta, Alter, Seneli and Maretzki (2016) defined indigenous knowledge as a local knowledge aggregated by communities over
Gift N. Lazarus, Vincent E. Unegbu, Roseline O. Opeke and James O. Wusu: Reviewing the relevance of professional competence for documentation of indigenous knowledge resources in libraries in Lagos State, Nigeria

generations reflecting many years of experimentation and innovation in all aspects of life.

Soh and Omar (2012) posited that indigenous knowledge is a composition but holistic set of know-how, expertise, and skills derived from different sources. Indigenous knowledge as put forward by Makinde and Shorunke (2013), is a knowledge that an indigenous community accumulates over generations of living in a particular environment. This implies that the knowledge was generated, developed and used by certain people in a certain area and not limited to indigenous peoples. According to Anaeto, Asiabaka, Nnadi, Aja, Ajaero, Ukpang and Ugwuoke (2013), it is a body of knowledge built up by a group of people through generation of living in close contact with nature and such evolves in the local environment and adapted to the requirement and conditions of local people. Asiabaka (2009) in his own point of view sees indigenous knowledge as the knowledge used by local people to make a living in a particular environment, evolves in situations and constantly growing to meet new conditions. Anaeto et al (2013) also referred to indigenous knowledge as the knowledge possessed by the inhabitants of an area. They further described the local knowledge as that which any people have lived with in an area for a long period. Emeagwali and Dei (2014) offered a comprehensive definition of indigenous knowledge as the cumulative body of strategies, practices, techniques, tools, intellectual resources, explanations, beliefs and values accumulated over time in a particular locality, without the interference and impositions of external hegemonic forces. Indigenous knowledge refers to the particular values, beliefs, rituals, traditions and environmental relationships that exist in a rural community.

IK as, pointed by Adesiji, Komolafe and Ibrahim (2014), is a means of transmitting specific human elements from generation to generation. It is central to Africa’s development in all ramifications and manifest in all peoples and cultures across the world. It therefore encapsulates what the people consider as right or wrong thereby indicating what is important or otherwise to them (Das Gupta & Saha, 2009). This means an expression of what a people’s preferences are. As forwarded by Turner (2014) IK are ideals we had that give significance and meaning to our lives and hence underpin our beliefs, influencing the decision we make, the actions we take and the life we lead. Nnadozie et al (2015) in their explanation of IK, pointed out that every known community holds human life as sacred and that is why murder and suicide amongst its members are seen as anathema.

Nnadozie (2013) noted that there are sayings that are peculiar to every indigenous community and this is expressed through songs, idioms, parables, proverbs, folklores, anecdotes, poems and other verbal expressions. The ways of life of a people manifest in their behavioral pattern. It is made up of such things as dialect and custom which uses certain formulae, codes or signs which are understood by members. Human communities hold different ceremonies to mark some events like marriage, naming, wrestling and harvest of crops (Obi, 2010). Ngulube, Dube and Mhlongo (2015) opined that IK constitutes a unique source of information and livelihood for indigenous communities in specific geographic regions. Largely communicated orally, IK serves as the basis for communication, decision-making and teaching in the indigenous communities where it is embedded. The transmission of IK is inseparable from community cultural practices. As such, this transmission is vibrant, constantly influenced by inner creativity and experimentation as well as by contact with
Gift N. Lazarus, Vincent E. Unegbu, Roseline O. Opeke and James O, Wusu: Reviewing the relevance of professional competence for documentation of indigenous knowledge resources in libraries in Lagos State, Nigeria

external systems (Flavier, de Jesus, Navarro & Warren, 1995).

**Documentation of indigenous knowledge**

Documentation is one of the means of preserving indigenous knowledge for posterity, national growth and sustainable development. The idea of documenting IK is not a new one. Ngulube (2002) observed that missionaries and colonial district officers collected information on customary patterns of land tenure, livestock and traditional beliefs and rites. Sithole (2007) argued that documenting IK will help ensure that communities are not disadvantaged because of the unique beliefs and folkways that pattern their lives just as the world needs genetic diversity of species; it needs diversity of knowledge systems. By embracing indigenous knowledge and affording it a space on the library shelves, for example, indigenous communities are granted the respect they deserve. IK is mainly tacit, embedded in the practices and experiences of its holders (Magni, 2016). This knowledge is exchanged through personal communication and demonstration from teacher to apprentice and from parent to child. Magni (2016) added that IK is disseminated through various family histories, taboos, symbols, myths and legends, rituals, festivals and so on. Indigenous knowledge is passed down through generations by word of mouth, which suggests the importance of documenting and preserving it for fear of it being lost. Although IK is mainly transferred by word of mouth, its value in the form of practices associated with herbs, livestock, farming and so on is gaining importance world-wide. It makes increasing sense to document this information and give indigenous people due recognition for their work. Various authors note examples of success and failure in attempts to document IK.

Ngulube (2002) highlighted the success of a project to document the natural and supernatural healing practices of the Fulani pastoralists in the north-west province of Cameroon. Sithole (2007) discussed Zimbabwe’s National Library and Documentation Services Act of 1986, and its failure to make any meaningful impact on everyday practice in terms of documenting indigenous knowledge. This Act, he stated, exists on paper but has nothing to show in terms of library development, most likely because of poor infrastructure. An initiative regarding IK in Durban has begun with the Ulwazi Program (Ulwazi Program n.d.), which in partnership with the eThewikini Municipal Library seeks to document the indigenous knowledge of local communities in the greater Durban area. The result is a storehouse of mainly African culture with a few entries on Indian culture. The rationale behind the Ulwazi program was to draw the rural areas of the municipality into the information society by providing much needed digital skills for recording relevant oral knowledge that might otherwise be lost. The library provided support, training, and data collection for the project. The technology used was open source software and the social media (Greyling & Zulu, 2010).

IK can be repackaged through proper documentation of oral and other indigenous practices which may be obtained from the custodians of such knowledge. Indigenous Knowledge does not flow on its own accord; it needs owners or originators with the vision motivation to create, adapt or exchange it. Acquisition of Indigenous Knowledge in this information age requires the use of software to facilitate an effective process (Adam, 2007). However, Raseroka (2002) stated that there is no specific software designed for Indigenous Knowledge. Some attempts have made by different projects to set of open source software tools to enable
indigenous communities to protect their unique cultures and knowledge through digitization.

Indigenous communities have had their methods and tools of managing and preserving IK like oral tradition, apprenticeship, artifacts, spirituality, food and seed drying systems; agricultural management technologies like perm culture and folklores (Stevens 2008). But the challenge is that traditional IK preservation and documentation methods have been disregarded and not sufficiently diffused like the modern methods. Many IK scholars advocate for the need of balancing the diffusion of both traditional and modern methods of IK documentation, management and preservation (Chisita, 2011 & Stevens, 2008). Further IK proponents are of the view that preserving IK in its original form through in-situ preservation strategies like oral tradition, artifacts, folklores and rituals is critical as it helps IK to remain embedded in the minds of knowledge holders and also within their communities (Chisita, 2011).

**Type of indigenous knowledge resources for documentation**

While the issue of how to deal with indigenous knowledge from an information management perspective is often discussed by focusing on knowledge organizational tools thus, the question of how the gathering and the type of indigenous knowledge to be documented becomes an issue (Stevens 2008). Sarkhel (2016) listed the indigenous knowledge resources to be documented thus: information on agricultural production; resources on beliefs and traditional religion; information on health healers/traditional medicine; information on education; resources on food and technology fermentation; information on environmental resources and resources on communication, storytelling and music.

Information on agricultural production: Indigenous knowledge facilitates agricultures and its practices in Nigeria. Ilo (n.d) posited that with indigenous knowledge, communities are able to decide the most appropriate time to clear the bush for farming. This implies that farmers are able to determine the best periods for land clearing and other preparations required before planting of crops. They also engage in indigenous methods of weeding, pest control and the use of household measure to enrich the soil. Bamigboye and Kuponiyi (2010) describe indigenous agricultural practices in the cultivation of rice in Ekiti, South-West of Nigeria where rice farmers engage in indigenous knowledge under land preparation and management is bush slashing without burning, bush fallows, shifting cultivation, use of hoe and cutlass for weeding. Particular species of cocoyam, when harvested, are cooked, peeled and sundried. In the course of the year, it is ground with mortar, soaked in hot water, tied in wet plantain leaves, cooked and eaten with fresh palm oil and vegetable. It is preserved to serve as a relief between planting and next harvesting season.

Resources on beliefs and traditional religion: Indigenous people do not separate religion from their day to day life activities because from a traditionalist perspective life is anchored on maintaining a harmony between the living, the ancestral spirits and God who are the guardians of the community. Azoro, et al (2002) postulated that there are a variety of traditional religious functions which celebrate good harvest. For example, there are festivals such as the Zamgboto festival in Badagry Local Government Area in Lagos State, the Egugun festival, Eyo festival among others which are being celebrated. These traditions still remain intact in the form of oral traditions commonly held by chiefs and spirit mediums whereby they believe
that the relationship between the living, the dead and God was intertwining the natural world and the human world and spiritual world are closely related. This traditional knowledge is not documented but it exists in the community and it is passed on from one generation to another orally. It is the knowledge that has helped to sustain the lives of the rural people.

Information on health healers/traditional medicine: Health healers/traditional medicine have been the dominant aspect of indigenous knowledge. It includes diverse health practices and approaches, knowledge and benefits that incorporate plants, animals and other mineral-based medicines, spiritual therapies, manual techniques. It also includes exercise applied singularly or in combination for the maintenance of wellbeing as well as to treat, diagnose or prevent illness (WHO, 2002). Meanwhile, traditional healing works hand in hand with traditional medicine. Morris (2010) defined a traditional healer as any person who is endowed with the knowledge and skills to maintain the health needs of the people of the community using divination, medicinal herbs, symbolic rituals and psychotherapy. The traditional healers prescribe medicines that are prepared using animal plants, herbs, water, alcohol, roots, leaves and bark of trees available in their community. Traditional medicine presupposes the use of plants, herbs, roots or their combination for the treatment of all their ailments.

Information on education: Over many generations, indigenous people have constructed their own ways of looking at and relating to the world, and to each other. Their traditional education processes were carefully crafted around observing natural processes, adapting models of survival, obtaining sustenance from the plant and animal world and using natural materials to make their tools and implements. Cajete (2000) noted that all of these were made understandable through demonstration and observation accompanied by thoughtful stories in which the lessons were embedded. Rural communities believe so much in imparting what is worth-while to the younger generation through imitation. Traditional beliefs and lifestyles as well as other aspects of their cultures are passed onto the younger generations. Overmas (2010) opined that children were taught through modeling and storytelling, education was conducted in a way that was integrated with daily life and emphasized relationship. In addition, elders and grandparents were responsible for the education of children while the parents were engaged in subsistence activities. Libraries in higher and tertiary education have a critical role to play as the engine that drive the natural processes by which members acquire knowledge skills and attitudes and appropriate to their local life.

Resources on food and technology fermentation: The library provides various types of services and resources exist in the form of multimedia technology in the form of full text databases and bibliographic database, experts' databases, photographic and research information relating to various aspects of urban agriculture (Chisita, 2011). Urban agriculture refers to the domestication of plants and animals for food and other uses within parameters of urban and peri-urban areas, and related activities such as the production and delivery of inputs, and the processing and marketing of products. Many indigenous communities in developing countries depend on a combination of activities to meet their daily needs and this practice constitutes the livelihood strategies (Matthews-Njoku &Nwaogwugwu, 2014). These strategies comprise the capabilities, assets and activities required for means of living such as farming, hunting, fishing, trading, carpentry and masonry. Also, agriculture had remained the bedrock of the rural community’s occupation especially among indigenous people.

Concept of professional competence
David, Johnson, Ehrlinger and Kruger (2013) emphasizing that professional
competences are gained as a result of an acquisition of the disciplines cycle content of subject’s training, undergoing professional practice and fulfillment of the course and graduate qualification works by the staff. Professional competences promote the acquisition of professional activity and further professional improvement. In the content of documentation of indigenous knowledge, the librarians’ competence should include: educational qualification, understanding the source of IK, ability to locate IK resources, possession of knowledge of IK documentation, Information and Communication Technology (ICT) skills. Professional competencies are human behaviors (skills) that lead to successful performance in the organization. These competencies are essential to knowledge management practices. It is important to note that librarians and other information professionals in the organization could contribute to the knowledge roles and responsibilities by having the right competencies and skills.

Choo (2000) suggested that information professionals need to understand what knowledge is, what the nature and structure of organization knowledge is and what distinguishes it from other forms of knowledge. In this way information professionals will have to change and develop in a way that will affect their new roles and responsibilities. Raju, Rao, Rao and Simhachalam (2016) asserted that appropriate education and training in indigenous knowledge are essential components of the process of documenting IK resources in the libraries. To this end, library and information schools, practitioners and professional associations need to work together to formulate strategies to equip librarians with appropriate competencies, knowledge and skills. Mulder (2017) opined that professional competencies relate to the information professionals’ knowledge of information resources, access, technology, management and the ability to use this knowledge as a basis for providing the highest quality information service while in personal competencies they must be able to communicate effectively by presenting ideas clearly, negotiate confidently and persuasively. Professional competence profile involves defining the educational procedures through which an adequate level of competency can be achieved as well as defining the methods and procedures for its evaluation. In theory, competencies are commonly defined as a combination of knowledge, skills and attitudes. According to Ngulube (2003) librarians are affected by different skills, personalities, social background and qualities of understanding, motivation, beliefs and the system of ethical values and interests. They are the result and the outcome of learning, as well as practical skills, work activities related mainly to performing in the work environment.

Relevance of professional competence in documentation of indigenous knowledge
The importance attached to professional competence in the libraries in Lagos State, Nigeria is the only plausible reason for management and ability to use indigenous knowledge as a basis for providing the highest quality information service in the libraries (Igeh, 2013). This implies its influence, relevance and increasing interest by scholars of diverse background in the libraries in Lagos State. Chancellor (2017) asserted that professional librarians are skilled in developing, curating, managing, and evaluating data and information resources designed to meet the needs of the communities they serve. The librarians work demands knowledge of sources that are published and unpublished, commercially-available and freely-available, current and retrospective, and in all formats and media. In other words, competencies in this area encompasses...
knowledge and skills in the theory and principles of information organization, understanding users, proficiency in methods and systems for organizing and documenting information and intelligent use of technologies.

Mulder (2017) asserted that competence as a state of being able or generic capability is a necessary requirement to perform the set of characteristics which enable performance. In many different types of library, the current level of skills and knowledge especially technical skills are using current technology which naturally has an effect on overall competitiveness. No wonder Jordan (2011) identified two types of competencies for librarians such as professional competencies which relate to knowledge in the areas of information resources access, technology, management and research and the ability to use these areas of knowledge to provide library and information services. The other type he said that it comprises personal competencies which represent a set of skills, attitudes and values that enable librarians to work effectively, good communicators, continuing learning throughout their career and demonstrate the value added nature of their contributions in order to survive in the new world of work.

According to the assertion of Mulder (2017), librarians are not libraries, and libraries are not librarians. This is an important premise which means that the skill set offered by librarians does not always match the library’s skills requirements, and it means that the librarian’s competencies may be, and are, useful in areas beyond the library sector. Nevertheless, most librarians do work in libraries; which makes it meaningful to discuss the skills and competencies of librarians in the light of the development of libraries. A positive workplace atmosphere amongst colleagues is essential for training and development of relevant skills and competencies at work. On the professional competence in library and information centers, Mulder (2012) enumerated the following: information needs; conversation of traditional services into web based; building print and non-print collection; communication skills; interpersonal skills; presentation skills; leadership skills; writing skills and Marketing skills. Hashim, Haliza and Mokhtar (2012) highlighted the professional competencies of librarians as specialized subject knowledge appropriate to the business of the organization or client; develops and manages convenient, accessible and cost-effective information services; provides excellent instruction and support for users; possesses information needs and designs and markets value-added information services to meet identified needs; uses appropriate information technology to acquire, organize and disseminate information.

According to Lor (2012), complete involvement with local communities is regarded as critical towards contributing to the development and documentation of IK. Not only does involvement enable librarians to identify potential user needs, but they would also be in a position to identify authentic IK holders who can contribute to knowledge creation and making the library relevant to local communities (Kargbo, 2005). The level and extent of community involvement is another important factor because it relates to the issue of empowerment. If communities have no access to relevant and appropriate information, they cannot participate fully in aspects that affect their lives. Appropriate knowledge and skills of the professional librarians enhances and influences documentation of IK. Indigenous Knowledge is represented in library collections, but often professional librarians make no attempt to put them into a cultural context. In support of intellectual
freedom, librarians skillfully catalogue, digitize and display information so that the public can access it. Nevertheless, indigenous claims for greater documentation of IK and cultural material lie albeit perhaps only superficially at right angles to some of the core competence of libraries. Other information services, such as freedom of speech, intellectual freedom, diffusion of knowledge, research and learning, access to information, and preservation of cultural heritage (Wendland, 2008).

To make documentation of IK a reality in libraries in Lagos State, there is so much competence professional librarians can do in the overall management of IK. The public library, for instance, has been an appropriate anchor partner in IK related programs because of the stability of its position both within the community and within the government structure through which it is established (Greyling & Zulu, 2009). As part of social services, it is well positioned to ensure free and equal access to information and knowledge. Apart from the core skills of librarianship, information and communication technologies as pointed by Nonthacumjane (2011) are important tools in indigenous knowledge activities, thus, it is reasonable to expect that librarians should be conversant with ICTs in documentation of indigenous knowledge and develop proficiency in using communication and information technologies to organize and document indigenous knowledge and information resources for access. Ngulube (2012) asserted that librarians have the final word in what gets to be on the library shelves and this in most instances may be at the expense of indigenous language materials. In line with this, professional librarians apply the principles and best practices of information organization; become cognizant of the approaches for understanding user needs and the need to focus on users as we organize information; understand standards and methods for controlling and managing information resources (Lor, 2012).

Conclusion
Librarians and libraries can facilitate documentation of IK to safeguard, preserve and prevent misuse and misappropriation of it. IK practitioners and library and information managers are therefore important professionals in local knowledge documentation for posterity. The following are recommended in the light of this paper:

1. Libraries and information centers should provide permeable spaces that allow the following activities to take place: freedom of speech, intellectual freedom, and diffusion of knowledge, research and learning, access to information, preservation and documentation of cultural heritage and many more.

2. Institutions would need to design facilitative policies for IK resources in collaboration with ethnographers, anthropologists, botanists, zoologists, oral historians and other related professionals to collect, organize, document and disseminate IK.

3. Librarians should nurture an enthusiasm for developing their institutions as centers of cultural activity, especially those engaged in the public, national and academic library services.

4. Indigenous knowledge faces extinction unless it is properly preserved and documented. It is important responsibilities to develop documentation of indigenous knowledge resources in library and information centers through the competencies of the professional librarians. Professional competencies are
related to knowledge in the areas of information resources documentation, technology, management and research and the ability to use these areas of knowledge to provide library and information services. Getting involved in documenting and recording information related to indigenous knowledge will afford the opportunity to widen the scope of professional work whilst enhancing career prospects. This in turn will give libraries a greater potential to achieve their educational and information roles than conventional single-function institutions.

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