



THE 3RD INTERNATIONAL CONFERENCE
ON
INFORMATION
AND KNOWLEDGE
MANAGEMENT

CONFERENCE
PROGRAMME

The Sarova Stanley, Nairobi • 2nd — 6th October 2023



African Population and
Health Research Center



Film Kenya...Capture Africa!



CONFERENCE COMMITTEE

CONFERENCE PLANNING COMMITTEE

- Prof. Peter Matu, Technical University of Kenya – Chairman
- Prof. Bonface Kihima, Technical University of Kenya – Member
- Prof. Benson Ateng', Technical University of Kenya – Member
- Dr. Evans Taracha, National Museums of Kenya / Natural Products Initiative – Member
- Dr. Daniel Ochiel, African Population and Health Research Center – Member
- Dr. Eric Nyanjom, Technical University of Kenya – Member
- Dr. Peris Kariuki, National Museums of Kenya / Natural Products Initiative – Member
- Dr. Lydia Muthuma, Technical University of Kenya – Member
- Dr. Julius Kirimi Sindi, African Population and Health Research Center – Member
- Dr. Ashah Owano, Technical University of Kenya – Member
- Ms Jessica Akinyi Onyango, Kenya Film Commission – Member

CONFERENCE SECRETARIAT

- Prof. Tom Kwanya, Technical University of Kenya – Head
- Erick Ogolla, Technical University of Kenya – Member
- Lucy Kibe, Technical University of Kenya – Member
- Angella Kogos, Technical University of Kenya – Member
- Hosea Chumba, Technical University of Kenya – Member
- Michael Okech, Technical University of Kenya – Member

PEER REVIEWERS

- Prof. Peter Matu, Technical University of Kenya
- Prof. Dennis Ocholla, University of Zululand
- Prof. Omwoyo Bosire Onyancha, University of South Africa
- Prof. Tom Kwanya, Technical University of Kenya
- Prof. Maurice Amutabi, Technical University of Kenya
- Prof. Bonface Kihima, Technical University of Kenya
- Prof. Benson Ateng', Technical University of Kenya
- Prof. Naomi Mwai, Technical University of Kenya
- Dr. Eric Nyanjom, Technical University of Kenya
- Dr. Lydia Muthuma, Technical University of Kenya
- Dr. Ashah Owano, Technical University of Kenya
- Dr. Julius Bosire, Technical University of Kenya
- Dr. Linnet Hamasi, Technical University of Kenya
- Dr. Grace Kamau, Technical University of Kenya
- Dr. Catherine Nandain, Technical University of Kenya
- Dr. Teresa Otieno, Technical University of Kenya

KEYNOTE SPEAKER(S)



Prof. Elizabeth Kiondo

Prof. Elizabeth Kiondo is a Prof. of Information Studies at the University of Dar es Salaam in Tanzania. During her career at the University of Dar es Salaam, Prof. Kiondo has held various administrative and leadership positions. She is an accomplished scholar who has published widely and attended several national and international conferences. She has also received numerous awards in recognition of her extensive research work and contribution in generating knowledge in her area of expertise. In 2007, she was appointed to head the UNESCO National Commission, the position she held for six years before proceeding to Paris, France to undertake the position of Deputy Permanent Representative of Tanzania to UNESCO. Prof. Kiondo has served in various Boards both within and outside Tanzania including Tanzania Broadcasting Corporation (TBC) and the Bill Gates Information Programme. Prof. Kiondo was appointed first Ambassador of Tanzania to the Republic of Turkey in December 2016, the position she held until October 2021. Currently, she is engaged in training, research and consulting work.



Prof. Peter Heisig

Prof. Peter Heisig has more than 32 years of experience in Knowledge Management in research and practice. He belongs to the Top-20 authors of the leading “Journal of Knowledge Management”. He has been an advisor for several European Fortune-500 companies on KM as well as public sector organizations. Peter has also contributed to the development of several standards in Knowledge Management. He is a recognized KM expert by the European Organisation for Standardisation (CEN) and has served on the KM Working Group of the European

Commission and the Asian Productivity Organization, Tokyo Japan. In 1990 Peter joined the Fraunhofer Institute for Production Systems and Design Technology (IPK) where he worked in applied research projects for national and international customers. In 1996 he was appointed to develop and direct the Fraunhofer Competence Centre Knowledge Management and by the end of 2004 he founded the eureka as a Spin-off from the Fraunhofer- Gesellschaft which

offers services within the field of knowledge and innovation. From 2007 to 2010 Peter worked at the Department of Engineering at the University of Cambridge (UK) to address the challenges of KM along the whole life cycle of complex products such as aircrafts and buildings. In summer 2010 Peter joined the Leeds University Business School where he continues his research in the area of Knowledge Management and research on Socio-Technical Systems Design. Over the last five years, Peter has collaborated with multi-national corporations to implement knowledge management on a global scale. Peter holds a Diploma in Social Sciences from Universität Göttingen (Germany). His PhD is in Engineering from the Technical University of Berlin (Germany) with a focus on “Integration of Knowledge Management into Business Processes”. Peter has consulted widely and worked with organizations such as ARLA FOODS, Maersk Oil, BOSCH GmbH, DaimlerChrysler AG among others. His main research interest rests on KM

GUEST SPEAKER



Professor Dennis Ocholla

Professor Dennis Ocholla graduated with a PhD in Library and Information Science in Kiev and Saint Petersburg/Leningrad in the former USSR in 1988. He is currently a Research Fellow at UNIZULU after retirement in 2022. He joined the University of Zululand as Professor (FP) and Head of the Department of Library and Information Science (1996-2014) and appointed Senior Professor at the University in 2006. He started his academic career at Moi University in Kenya, as a lecturer in 1988 and later Senior Lecturer and Head of the Department of Library and Information Studies before moving to the University of Botswana as a Visiting Scholar (1995-96). He has served the University of Zululand as Dean (1998-99), Vice Dean (2007-2011), Deputy Dean of Research and Internationalization (2014-2019), in the Faculty of Arts (now Humanities and Social Sciences). His research and teaching interest-where he has published and graduated many masters and PhDs- include- information seeking, KM and IKS, ICT4D/Human computer interaction-user interfaces, LISE, data science- bibliometric /informetrics, information practices-information seeking, information ethics, scholarly communication, and research methods. He serves/has served in the editorial and peer review boards of many local (RSA) (e.g., SAJLIS) and international journals (e.g., Library Management, Informetrics, LIBRI), conferences and research organizations/councils. He was the Editor -in- Chief of Inkanyiso: Journal of Humanities and Social Sciences (2009-2022) and before that, Editor -in- Chief of South African Journal of Libraries and Information Science (2002- 2008).He has received research awards including NRF [RSA] established researcher rating (until 2028). Some of his research publications can be accessed at-<https://scholar.google.com/citations?user=OJHFQG0AAAAJ&hl=en>

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THEME

Attaining Sustainable Development Goals through Indigenous Knowledge

SUB THEMES

1. Indigenous Languages and Communication
2. Indigenous Knowledge and Food Security
3. Indigenous Knowledge, Environmental Conservation and Climate Change
4. Traditional Medicine and Healthcare
5. Curation and Preservation of Indigenous Knowledge
6. Indigenous Knowledge and Intellectual Property Rights
7. Indigenous Arts, Music, Drama, Theatre and Societal Transformation
8. Indigenous knowledge and Gender Equality
9. Indigenous knowledge and Education
10. Indigenous Knowledge and Agriculture
11. Epistemology and Methodologies in Indigenous Knowledge Research
12. Indigenous Knowledge and Information Centres
13. Indigenous Knowledge and Human Settlement
14. Indigenous knowledge and Ethics
15. Indigenous Knowledge and Innovations
16. Indigenous Knowledge in Business Engineering
17. Documentation of Indigenous Knowledge
18. Indigenous Knowledge and Science

DAY 1: MONDAY 2 OCTOBER 2023- STUDENTS' FORUM:

Time	Activity	Facilitator
8.00am – 8.30am	Arrival and registration	Secretariat
8.30am – 8.45am	Introduction of delegates and invited guests	Prof. Tom Kwanya
8.45am – 9.15am	Welcoming and opening remarks	Prof. Peter Matu
9.15am –10.00am	Common mistakes postgraduate students make	Prof. Dorcas Yole
10.00am – 10.15am	Group photo	Secretariat
10.15am – 10.45am	Health Break	Secretariat
10.45am – 11.15pm	Nuggets for postgraduate research excellence	Prof. Bosire Onyancha
11.15am – 1.15pm	Presentation of posters	Students
1.15pm – 2.15pm	Lunch break	Secretariat
2.15pm – 3.30pm	Demonstration of posters	Students
3.30pm – 4.15pm	Question and answer panel discussion session on postgraduate studies experiences and challenges	Prof. Peter Heisig Prof. Odoch Pido
4.15pm – 4.45pm	Health Break	Secretariat
4.45pm – 5.00pm	Closing remarks and invitation to main conference	Secretariat

DAY 2: TUESDAY 3 OCTOBER 2023 — RESEARCH VISIBILITY ROUNDTABLE

Time	Activity	Presenter	Moderator	Rapporteur
8.00am – 8.15am	Registration and Welcome Coffee	Secretariat	Secretariat	Secretariat
8.15am – 8.30am	Opening remarks	DVC-RTD, TUK	Prof. Matu	Secretariat
8.30am – 8.45am	Official opening	Vice Chancellor, TUK	Daniel Ochiel	Patrick Amboka
8.45am – 9.00am	Address by APHRC Executive Director	APHRC Executive Director	Daniel Ochiel	Patrick Amboka
9.00am – 9.30am	Introduction to the Catalyze project and its mission	Evelyne Gitau	Gaye Agesa	Patrick Amboka
9.30am – 10.30am	Presentation of the Catalyze program strategy and activities	Daniel Ochiel	Gaye Agesa	Patrick Amboka
10.30am –10.45am	Feedback Session	Plenary	Gaye Agesa	Patrick Amboka
10.45am – 11.00am	Health Break	Secretariat	Secretariat	Secretariat
11.00am – 11.15am	The Research Readiness Score Survey Tool introduction	Kirimi Sindi	Leah	Patrick Amboka
11.15am – 11.30am	The Research Readiness Score Survey Tool DEMO	Hiram Kariuki	Leah	Patrick Amboka
11.30am – 11.45am	The Research Readiness Score Survey Tool data visualization capabilities, highlighting insights and capacity gaps	Daniel Kurui	Leah	Patrick Amboka
11.45am – 12.00am	Feedback Session	Marylene	Leah	Patrick Amboka
12.00pm – 12.15pm	Introduction to African Journal Visibility	Kirimi Sindi	Leah	Patrick Amboka

12.15pm – 12.45pm	Platform Live Test-Drive of the African Journal Visibility Platform	Daniel Kurui	Leah	Patrick Amboka
12.45pm – 1.00pm	Feedback Session	Marylene	Leah	Patrick Amboka
1.00pm – 2.00pm	Lunch Break	Lunch Break	Lunch Break	Patrick Amboka
2.00pm – 2.30pm	Introduction to GFGP initiative	Kevin	Marylene	Hiram
2.30pm – 3.00pm	Presentation and discussion of the Carta model for supporting doctoral studies and post-docs and early career researchers	Flora Karimi	Marylene	Hiram
3.00pm – 3.15pm	Feedback Session	Plenary	Marylene	Hiram
3.15pm – 4.15pm	Universities, Government, Private sector engagement model - panel discussion	Panelists	Marylene	Hiram
4.15pm – 5.00pm	Sustainable funding models - Panel discussions	Panelists	Marylene	Hiram
5.00pm	Closing Remarks and Invitation to the Main Conference	TUK Conference organizer	Marylene	Hiram

DAY 3: WEDNESDAY: 4 OCTOBER 2023-MAIN CONFERENCE

Time	Activity	Facilitator
8.00am – 8.15am	Arrival and registration	Secretariat
8.15am – 8.30am	Kenya National and EAC anthems	Prof. Peter Matu, Executive Dean, FSST, TUK
8.30am – 8.45am	Introduction of delegates and guests	Prof. Alfred Orina, DVC-RTD, TUK
8.45am – 9.15am	Opening remarks from partners	APHRC, KFC, NMK/NPI
9.15am – 9.30am	Welcoming remarks from TUK	Prof. Benedict Mutua, Vice-Chancellor, TUK
9.30am – 10.15am	Keynote address	Prof. Elizabeth Kiondo
10.15am – 10.45am	Official opening of conference	CS, Ministry of Tourism, Wildlife & Heritage
10.45am – 11.00am	Group photo	Secretariat
11.00am – 11.30am	Health Break	Secretariat
11.30am – 12.30pm	Natural Products Industry Initiative for Kenya: Allowing Indigenous Knowledge Systems Drive Market-oriented Innovations	Dr. Evans Taracha, NPI Coordinator
12.30pm – 1.15pm	Knowledge Management Essentials and Indigenous Knowledge: Reflections on the Discipline and Future Outlook	Prof. Peter Heisig
1.15pm – 2.15pm	Lunch break	Secretariat
2.15pm – 3.45pm	Panel discussion on film and indigenous knowledge	Kenya Film Commission
3.45pm – 4.45pm	CARTA Program and Evidence platform	APHRC
4.45pm – 5.00pm	Closing remarks	Prof. Peter Matu
5.00pm – 5.15pm	Health Break	Secretariat
4.15pm – 5.45pm	Nairobi Heritage Walk	Dr. Lydia Muthuma

DAY 4: THURSDAY 5 OCTOBER 2023- CONFERENCE PRESENTATIONS

Time	Activity	Facilitator	
8.00am – 8.15am	Arrival and registration	Secretariat	
8.15am – 8.30am	Announcements and housekeeping	Prof. Tom Kwanya	
8.30am – 9.30am	Towards Establishment of an Indigenous Knowledge Innovation Bank: The Kenyan Prototype Dr. Evans Taracha Ruth Adeka		
9.30am – 10.30am	SESSION A: INDIGENOUS LANGUAGES AND COMMUNICATION Prof. Peter M. Matu Lorna Mungai	SESSION B: INDIGENOUS KNOWLEDGE AND PRACTICES ON FOOD SECURITY Prof. Benson Ateng’ Bostone Ochieng’	SESSION C: INDIGENOUS KNOWLEDGE ON ENVIRONMENTAL CONSERVATION AND CLIMATE CHANGE Prof. Bonface Kihima Florence Weng’ua
	Ahijoku Lecture Series: Forum of Creating Awareness and Preservation of Indigenous Language in Southeast Nigeria - Julia Chinwe Oguedoihu ^{CLN}	Research productivity and trends on indigenous Kalenjin cuisines- Jennifer Barmosho, Tom Kwanya, Hesbon Nyagowa	The Role of Indigenous Knowledge on Plastic Waste Management and Green Marketing Practice in Nigeria - Prof. Aliyu Mamman; Musa Gambo K.K.
	Promoting indigenous languages: Code-Switching and code-mixing in political discourse in Dholuo- Damien Clement ABONG’O; Teresa Atieno Otieno; Ann Wafula	Adapting AI for better communication on food security: a case study of Kenya Women in Parliament (KEWOPA) – Larrissa Oдини	Potential Application of Traditional Rainmaking practices in western Kenya to confront the Effect of Climate Change - Bilha Omuhambe, Tom Kwanya, Ashah Owano
	An Analysis of Scientific and Technical Terminologies Used to Present Health Information in Indigenous Language Media: A Case Study of the Program “Penj Laktar” on Ramogi TV- Gladys A. Otieno	Role of Indigenous Knowledge on Dietary Foods for Enhancing Food Security in Kenya - Ashah Owano; Ruth Adeka	Application of indigenous knowledge to adapt and mitigate effects of climate change by farmers in ASALs in Kenya - John N. Gitau, Edith M. Gitau, Grace N. Kamau
	Multimodal constructions: WhatsApp memes and indigenous language use -Damien Clement Abong’o	Integrated Soil Fertility Management Practices Using Indigenous Farming Practices to Enhance Food Production in Makueni County - Daniel Otieno Adero; Naomi Mwai	Harnessing of indigenous knowledge systems in the conservation of bio-physical environment among selected Kenya communities Case study, National Environment Management Authority – Jackson Alunga
	Africa’s Lingua Franca and its Role in the Successful Implementation of the AfCFTA: A Case for Kiswahili as the African Commerce and Epistemological Language - Moorosi Leshoele	Commercialising Indigenous Pottery Industry to Support Economic Empowerment among Indigenous Akamba Women-Pascaline Ndila	Indigenous Knowledge and Climate Change: A Literature Review -Carolyne Nyaboke Musembe; James Onyango
10.30am – 11.00am	Health Break	Health Break	Health Break

Time	Activity		Facilitator
11.00am – 1.00pm	SESSION D: AFRICAN TRADITIONAL MEDICINE AND HEALTHCARE Dr. Musa Gambo Jackson Owiti	SESSION E: CURATION AND PRESERVATION OF INDIGENOUS KNOWLEDGE Prof. Peterson Dewah Villary Abok	SESSION F: INDIGENOUS KNOWLEDGE AND INTELLECTUAL PROPERTY RIGHTS Prof. Bosire Onyancha Erick Ogolla
	Exploring the nexus between drug abuse, drug terminologies and indigenous knowledge systems in Gweru, Zimbabwe - Vincent Jenjekwa	Library accessing indigenous knowledge for sustainable national development in south east - Julia Chinwe Oguedoihu ^{CLN}	Culture and Intellectual property; The challenges of ownership and commercialization of indigenous knowledge: A case study of the Maasai Intellectual property initiative, Kenya – Angella Kogos
	Fostering Traditional Medicine and Healthcare Amongst Kalenjin Community in Kenya - Hosea K. Chumba	Acquisition, Preservation and Accessibility of Indigenous Knowledge in University Libraries in South East, Nigeria- ILO, Promise Ifeoma; Madumere Chika; Iwundu Nkiruka	Stigmatization of Indigenous Knowledge in Kenya: Status and Interventions - Daniel Otieno Adero; Benard Abuki; Rachael Ndunge
	Traditional Family Planning Practices among the Kipsigis Community, Kericho County, Kenya - Janet Chepkoech, Hesbon O. Nyagowa, Ashah Owano	The curation of indigenous knowledge as a means of conserving cultural heritage in line with Sustainable Development Goal 11 - Daniel Rankadi Mosako; Villary Abok	A critique of the Intangible Cultural Heritage among the Isukha Community, Kakamega, Kenya - Elphas Muruli, Ashah Owano, Lilian Oyieke
	Indigenous knowledge and chronic disease management in sub-Saharan Africa - Dickens Wendo; Joseph Mwangi; Moses Ngeli	The Role of Libraries in Preserving and Promoting Accessibility to Indigenous Knowledge and Culture - Ibrahim Idi Ahmad	A Framework of Commercializing Indigenous Products in Kenya - Purity Kavuri Mutuku; Kentrone Ayilo
	Indigenous knowledge on herbal treatment of pediatric illnesses among the Luo community in Kenya - Rachel Adhiambo Otieno, Ashah Owano	Use of Information Communication Technologies in managing and preservation of Bukusu indigenous knowledge: Case of Sang'alo cultural centre, Bungoma, Kenya - Florence N. Weng'ua	Safeguarding Indigenous Technology: A Look at Indigenous Knowledge and Innovation in Kenyan Communities - Sally Chepchirchir; Rachel Kagoiya
	Use of traditional medicine in Elgeiyo Marakwet County, Kenya: a critical analysis - Moses Kiprono Bullut, Christine Cherono Tuitoek, Tom Kwanya	Preserving Indigenous Knowledge in Fourth Industrial Era: Addressing Critical Issues and Challenges Facing Library and Information Centres (LICs) in Developing Countries - Ifunanya V. Ubochi, Oyemike Victor Benson, Charis O. Onuoha, Ijeoma Dora Onyam	The legal framework for the commercialization of indigenous Knowledge in Kenya: Challenges and opportunities - Nakitare Joel Wekesa; Lydiah Nyaguthii Mureithi; Fredrick Otiike

Time	Activity		Facilitator
	Experiences Of Maternal Health Patients with Traditional Birth Attendants in Rural Kenya and Its Influences on Access to Skilled Facility- Alfred O. Akwala	Adoption and Domestication of Metadata Aggregation for Effective Information Retrieval Services in African Indigenous Libraries - Auwalu Dansale Yahaya	Indigenous African Science and Technology. Between Instabilities of Impression and Careful Revision - Patrick Maison Dikirr
	Re-discovering Traditional Medicinal Herbs Used by Kikuyu Community in Kiambu County, Kenya-Lorna Mungai	The decline of a worthwhile heritage: The role of university libraries in curating and preservation of indigenous knowledge - Rodney Malesi, Everlyn Anduvare	Indigenous Knowledge and intellectual property rights: a reasoned discussion - David Nguru; Wambui Njonge
	Indigenous Medical Repository System of The Luo Community - Ochieng Bostone	Strategies for disseminating indigenous knowledge in museums for sustainable development: a meta-analysis - Irene Ayako; Tom Kwanya; Naomi Mwai	Towards a framework for cultural recognition and intellectual property rights of dance and music traditions of Kenya's Luo community - Affine Susan Awuor and Ashah Owano
	Acquisition and transfer of indigenous maternal health knowledge among the Acholi tribe of Northern Uganda - Josephine A. Ataro	The Importance of Language in Curation and Preservation of Indigenous Knowledge in Kenya - Teresa Atieno Otieno; Ann Wafula; Damien Clement Abong'o	Making Up Maasai Culture: The Turtle Fakes - Donna Pido
1.00pm – 2.00pm	Lunch Break	Lunch Break	Lunch Break
2.00pm – 3.00pm	Reflections on Indigenous Knowledge Education in Library and Information Studies/Science Schools in Africa Prof. Dennis Ocholla Angella Kogos		
3.00pm – 4.00pm	SESSION G: INDIGENOUS ARTS, MUSIC, DRAMA, THEATRE AND SOCIETAL TRANSFORMATION Prof. Odoch Pido Janet Chepkoech	SESSION H: INDIGENOUS KNOWLEDGE AND GENDER EQUALITY Dr. Moorosi Leshoele Rachel Kagoiya	SESSION I: INDIGENOUS KNOWLEDGE AND EDUCATION Dr. Julius Bosire Affine Awuor
	Popularising traditional games and sports amongst the Luo youth – Michael Okech; Henry Hongo	Women Struggle to Succeed in the Face of Traditional Beliefs: The case of Suba Women - Judith Abongo, Ashah Owano	Role of Indigenous knowledge in formal education: A case study of the Teso Community - Nderitu James Ndegwa
	Utilization And Significance of Indigenous knowledge As an Art Form - Jacqueline Okeyo	The bumpy road to gender equality, women empowerment and girls' education in Malawi: Insights from Chichewa proverbs as wisdom of the people- Juliet C. Kamwendo	Promoting the Potentials of Participative management: A Catalyst for Regulating Indigenous Libraries in Africa - Hadiza Umar

Time	Activity	Facilitator	
	Indigenous Visual Art in Contemporary Kenya - Lydia Muthuma	The Impact of Globalization on Culture Among the Indigenous Women Entrepreneurs in Africa - Esther K. Mwiti	The Role of Indigenous Knowledge on Curriculum Development in Kenya; The Competence Based Curriculum - Erick Odhiambo Ogolla
	Memory And Nostalgia in Selected Dholuo Ohangla Music - Claudia Onsare; Peter Matu	LGBTQ - Sexual Tension of Sabaot Community in 21st Century on Historic Relevance - Benjamin Kemboi; Robert Borter	Collaborating with native language speakers in CBC Education in Kenya for Indigenous Languages' maintenance and preservation - Ann Wafula; Teresa Atieno Otieno; Damien Clement Abong'o
			Indigenization of Career Choice Trajectory in Uganda. Drawing from the Curriculum Dilemmas at the Education Transitional Levels – Anne Ampaire; Alice Merab Kagoda
			Historical Interventions on the Adolescents towards their Psychological Wellbeing based on a Socio-Cultural Approach in Uganda – Masitula Namugenyi
4.00pm – 4.15pm	Health Break	Health Break	Health Break
4.15pm – 5.15pm	SESSION J: INDIGENOUS KNOWLEDGE AND AGRICULTURE Prof. Aliyu Mamman Michael Okech	SESSION K: EPISTEMOLOGY AND METHODOLOGIES IN INDIGENOUS KNOWLEDGE RESEARCH Dr. Oyemike Benson Hosea Chumba	SESSION L: INDIGENOUS KNOWLEDGE AND SUSTAINABLE HUMAN SETTLEMENT Dr. Jacqueline Okeyo Damien Abong'o
	The role of indigenous knowledge in Agriculture: A Case Study of Kesses Sub County, Uasin Gishu County- Zipporah Rop; Alfred Masai	Leveraging Indigenous Knowledge for Sustainable Development in Sub-Saharan Africa Through Research - Lucy Kibe, Tom Kwanya, Hesbon Nyagowa, Benson Ateng'	Protection of the Luo settlement patterns as a form of cultural heritage at Thimlich Ohinga Archaeological site – Villary Abok
	Uncodified but Diffused: mainstreaming indigenous irrigation practices for sustainable agriculture in Kenya - Irene Adhiambo Oburu; Jairus Imbenzi Serede; Tom Kwanya	Intersections of indigenous knowledge and sustainable development goals: a systematic review based on bibliographic data - Omwoyo Bosire Onyancha	Risky Lessons: Vigodoro as the Space for Disbursement of Indigenous Knowledge - Asajile Mwakalinga
	Exploring indigenous climate change adaptation strategies for sustainable agricultural development in Kenya: Case study Kisumu County – Jackson Owiti	Publishing Trends on Indigenous Knowledge Research in Kenya: A bibliometric analysis - Joel Nakitare, Grace Kamau	Preserving indigenous knowledge in culture house and culture centres in Zimbabwe in the digital era - Josiline Chigwada; Patrick Ngulube; Peterson Dewah

Time	Activity	Facilitator	
	Akan Indigenous Farming and Sustainable Development Goals – Edwina Apaw; Yinshan Tang		
5.15pm – 6pm	Tour of exhibition stands	Tour of exhibition stands	Tour of exhibition stands
6.00pm – 9pm	Film Dinner Night	Film Dinner Night	Film Dinner Night

DAY 5: FRIDAY 6 OCTOBER 2023 - CONFERENCE PRESENTATIONS

Time	Activity	Facilitator	
8.00am – 8.15am	Arrival and registration	Secretariat	
8.15am – 8.30am	Announcements and housekeeping	Prof. Tom Kwanya	
8.30am – 9.30am	Harnessing Traditional Knowledge and Associated Genetic Resources Potential with Emerging Technology Dr. Benson Mburu Kinyagia James Nderitu		
9.30am – 10.30am	SESSION M: INDIGENOUS KNOWLEDGE AND LIBRARIES Dr. Josiline Chigwada Sally Chepchirchir	SESSION N: ETHICS IN INDIGENOUS KNOWLEDGE Dr. Vincent Jenjekwa Elphas Muruli	SESSION O: OPPORTUNITIES IN INDIGENOUS KNOWLEDGE Dr. Ashah Owano Jackson Alunga
	Strategies and Tools for Preserving Traditional Knowledge in Public Libraries - Azenath Ateka; Tom Kwanya	The Hongo Phenomenon: Exploring East African Indigenous Views on the Ethical and Un-Ethical - Donna Pido, Martin Khamala, Odoch Pido	Alternative dispute resolution through indigenous governance systems: a case of the Njuri Ncheke in Kenya - Aline Susan Awuor; Kinoti Dennis Mwaki; Tom Kwanya
	The Role of Public Libraries in The Preservation of Indigenous Knowledge of Artisans for Sustainable Development in Kano State, Nigeria - Hauwa Sani Ahmad	The Need for Ethical Consideration in Indigenous Knowledge Management in The Digital Age - Julius T. Tweve	The Role of Cultural Festivals in Enhancing Indigenous Knowledge for Sustainable Development in Kenya- Ashah Owano; Philemon Ochieng' Nyamanga
	Awareness, accessibility and preservation of indigenous knowledge for the sustainable development of public libraries in north western states of Nigeria - Hindatu Salisu Abubakar	African Ubuntu Philosophy and communication ethics in the era of disinformation - Julius Ombui Bosire	Assessing the web visibility and digital preservation of Indigenous knowledge by South African public museums - Nkosingiphile M Zungu; Neil D Evans
	Achieving sustainable development goals through curation and preservation of indigenous knowledge in academic libraries - Ilori Maria, Adesanya Olusegun, Imam Abayomi	Oppression as a Paradigmatic Component in East African Indigenous Knowledge - Donna Pido, Martin Khamala, Odoch Pido	Unexploited Opportunities and Challenges to Management of Indigenous Knowledge in Developing Countries - Blessing Ngozi OTI, Oyemike Victor BENSON, Ifunanya V. Ubochi
10.30am – 11.00am	Health Break	Health Break	Health Break

Time	Activity	Facilitator
11.0am – 12.00pm	CATALYZE Program Strategy African Population and Health Research Center	
12.00pm – 1.00pm	SESSION P: INDIGENOUS KNOWLEDGE AND BUSINESS Dr. Lydia Muthuma Larrissa Odini	SESSION Q: DOCUMENT INDIGENOUS KNOWLEDGE Prof. Peterson Dewah Irene Ayako
	Utilization and equitable share of benefits arising from Kenyan indigenous people and local communities' intellectual assets: opportunities and experiences- Mukonyi Kavaka	Local Communities Role in Integrating Indigenous Knowledge for Inclusive and Sustainable Development - Eric K. Kimalit
	Custodians of local communities in Kenya/local community structures; legal perspectives and practical experiences - Isaiah Moguche Nyaega	Documentation of Customary Laws of Tharaka for Legal Recognition of Sacred Natural Sites and Territories: A case of Society for Alternative Learning and Transformation (SALT) - Simon Mitambo
	Road map to commercialization of African leafy vegetables for nutrition, health and wealth in Kenya: A review - Patrick Maundu	A Review of the Indigenous Knowledge Training in the Counties 2018-2022 - Peris Kariuki
	The synergy between county governments and local communities in actualizing Access and Benefit sharing (ABS): The Kakamega County Technical Committee on ABS - Luke Otipu	The Influence of Indigenous Knowledge Among Pastoral Communities on Climate Change Adaptation Policies in Kajiado County, Kenya – Grace Ouma
1.00pm – 2.00pm	Lunch Break	Lunch Break
2.00pm – 3.00pm	Plenary: Conference evaluation and feedback	
3.00pm – 4.00pm	Closing remarks and issuance of certificates	
4.00pm – 5.00pm	Socialisation, tea and departure	

PLENARY
ADDRESSES

1. NATURAL PRODUCTS INDUSTRY INITIATIVE FOR KENYA: ALLOWING INDIGENOUS KNOWLEDGE SYSTEMS DRIVE MARKET-ORIENTED INNOVATIONS

Evans Taracha^a, Hassan Ahmed, Ruthbelah Makhanu & Sebastian Kithare

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Abstract

Natural products (NP) refer to substances produced by living organisms including plants, animals and microbes and possess a pharmacological or biological effect that can be harnessed for human benefit. In the last decade and half, there has been an exponential growth in the global interest in NP in the areas of food, medicine, dietary supplements, personal care, household care and organic fertilizers in response to consumers' preference for products that respect the environment and concerns for product safety. The global value of NP business is quite substantial (over \$513 billion) and is dominated by China, India, Brazil, Europe and North America, and more recently South Africa, owing to an enabling policy environment and targeted investment.

The use of NP is closely associated with indigenous knowledge (IK) and associated practices of the culture within which they are developed. Kenya prides in a rich cultural and natural heritage reflected in the enormous IK rooted in the diverse local communities as well as the vast biodiversity found within its borders. The development of the NP sub-sector is premised on the concept of allowing IK systems to drive market-oriented innovations in Kenya. This is envisaged to make IK and associated technologies part of the knowledge economy through their documentation and digitization as a strategic resource for national development. By adding value to our IK through application of science and business expertise, Kenya will be afforded a unique opportunity to mainstream this sub-sector as a new growth area of the economy which will contribute to wealth, job creation, double-digit GDP growth and improved livelihoods. This cross-sectoral and interdisciplinary agenda has been adopted as a new flagship project in *Kenya Vision 2030*, and an appropriate policy framework has been formulated. Progress towards initiating identified NP value chains and the implications for building dynamic partnerships which link IK and laboratory science to industry for development of marketable products are discussed.

2. HARNESSING TRADITIONAL KNOWLEDGE AND ASSOCIATED GENETIC RESOURCES POTENTIAL WITH EMERGING TECHNOLOGY

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Abstract

Researchers, academia, pharmaceutical and biotech companies continue to search for new and better drugs to treat old, new, and emerging diseases that continue to spread around the globe. Most of these companies have also realized that traditional knowledge has been employed to discover useful compounds found in genetic resources that indigenous and local communities have used for treating diseases and they can be used to develop more resilient and safer drugs. Though, the importance of traditional knowledge and the associated genetic resources to global health and economic livelihood of the indigenous and local communities is well recognized, the legal ownership of these genetic resources and control of the associated traditional knowledge is still very controversial. International discussions related to Traditional Knowledge began in the 1960s when countries in the Global South began calling for the recognition of the contributions of traditional cultural expressions. Advance in technology has complicated the situation further as global north capacity and capability of utilizing data stored in data banks to develop products without reference to the source countries and communities is becoming increasingly possible. This article undertakes to analyse the global, regional, and national effort to establish a legal and regulatory protection framework on traditional knowledge and the associated genetic resources and the opportunities and risk vailed by new and emerging technological tools.

Keywords: traditional knowledge; genetic resources; conventions; protocols; legal and regulatory frameworks; new and emerging technologies and what implications do they have for protecting traditional knowledge.

3. TOWARDS ESTABLISHMENT OF AN INDIGENOUS KNOWLEDGE INNOVATION BANK: THE KENYAN PROTOTYPE

Evans Taracha^a, Hassan Ahmed^a, Kavaka Mukonyi^b, Gilbert Busolo^c, Patrick Maundu^d, Priscillar Mutungi^b, Peris Kariuki^d, Benson Mburu^e, Staline Kibet^f, Dan Tanui^h, Isaiah Nyaega^g, Dennis Shilabukha^h, Ruthbelah Makhanu^a, Sebastian Kithare^a, John Nyakweba^a, Luke Otipo^k, John Ebenyo^l, Boniface Kyalo^m

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The Ministry of Tourism, Wildlife and Heritage through the Natural Products Industry (NPI) initiative, a Kenya Vision 2030 Flagship Project domiciled at the National Museums of Kenya, is piloting a government-funded indigenous knowledge (IK) documentation and digitization (DoDi) project. The IK DoDi project is being implemented through partnership with different stakeholders including state agencies, county governments and indigenous peoples and local communities. The project is part of the Government's efforts to implement Kenya's "Protection of Traditional Knowledge and Cultural Expressions Act 2016 (TK & CE Act 2016). The project seeks to cover all the 47 counties in line with the TK & CE Act 2016, but is being rolled out in phases. The overall goal of the DoDi Project is to advance protection, promotion and valorisation (value addition) of Kenya's indigenous knowledge intellectual assets all the communities in Kenya. An Indigenous Knowledge Management System (IKMS), that's is one of a kind in the country and perhaps even on the continent, has been designed and developed by Kenyan software engineers. The system comprises of data collection, protection, approval and access modules. The final product will be an Indigenous Knowledge Innovation Bank encompassing county digital registers interlinked to a national repository. This will serve as a platform for lawful access and utilization of the communities' indigenous knowledge intellectual assets through creativity and innovativeness to generate wealth, create jobs and improve the people's livelihoods. By providing legal certainty and clarity, the innovation bank platform will not only spur productive and sustainable utilization of the IK assets but also prevent their biopiracy and stem misappropriation of the communities' proprietary rights as was the case with the kyondo. The paper provides key highlights of the progress including experiences and key lessons learnt from the on-going deployment of the Indigenous Knowledge Management System in thirteen counties under phase I.

4. REFLECTIONS ON INDIGENOUS KNOWLEDGE EDUCATION IN LIBRARY AND INFORMATION SCIENCE SCHOOLS IN AFRICA

Dennis Ng'ong' Ocholla

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Abstract

Indigenous knowledge education is important for demystifying the marginalisation of Indigenous Knowledge (IK) and developing it into a formidable part of knowledge in general, and knowledge management in particular. The hype about the decolonising of curricula in Africa cannot occur without integrating IK into university curricular. In this paper, we explore indigenous knowledge education within LIS Schools in Africa to investigate whether IK education is necessary, who should offer IK and why, what (content) should be taught (and at what level), how long IK education should take and what the challenges and opportunities for IK education in LIS are. This interpretive and transformative research was accomplished through phenomenology from the authors perspective, a descriptive survey, content analysis of syllabus and email open-ended questionnaire posted to purposefully selected senior LIS academics from eastern, western, and southern African LIS Schools. Overwhelmingly, the study revealed that IK should be offered by more than one discipline because it is multidisciplinary, IK should be made available to students at all levels, and its content should be objective, and outcomes driven. The challenges and opportunities enumerated in this study could be potentially used to set the agenda for further research and professional engagement in the domain. The awareness of IK education, as a whole, within our institutions, is not readily available; therefore, it was not used to interrogate this study. Nonetheless, the study provides some considerations for IK education mapping and auditing within universities/LIS Schools and interrogates the indigenisation and decolonisation of higher education institutions in Africa.

Keyword: Education, Indigenous Knowledge, Library, Information Science

SESSION A:
INDIGENOUS
LANGUAGES AND
COMMUNICATION

5. AHIAJOKU LECTURE SERIES: FORUM OF CREATING AWARENESS AND PRESERVATION OF INDIGENOUS LANGUAGE IN SOUTHEAST NIGERIA

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Abstract

This paper seeks to investigate the contribution of Ahiajoku lecture series in creating awareness and preservation of indigenous language in southeast Nigeria. In this contemporary world, the need for indigenous languages for lifelong learning in any society is germane. The ability to communicate clearly is a key function for all people. The study was guided by five research questions. This study adopted web-based survey research design using google form questionnaire as the instrument for data collection. The total population of this study was 320 consisting one hundred and fifty (150) staff in the ministry of tourism, culture and creative arts, and one hundred and seventy (170) staff in the ministry of information and strategy from both study ministries. The entire population was adopted for sample size. Instrument for data collection was a web-based structured questionnaire designed on a four-point rating scale. A total of the 320 questionnaires were distributed and 200 responses were received. Data obtained from respondents were analyzed using mean (\bar{x}) scores of 2.50 midpoint. Findings of the study revealed that the southeast government has to make more moves to ensure that Ahiajoku annual lecture series affirm cultural potentials are properly harnessed and celebrated. Based on the findings, the study recommends that efforts should be put in place to have Ahiajoku institute in universities in Asia, Europe and America.

Keyword: Ahiajoku, awareness and preservation, indigenous language, southeast Nigeria

6. PROMOTING INDIGENOUS LANGUAGES: CODE-SWITCHING AND CODE-MIXING IN POLITICAL DISCOURSE IN DHOLUO

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Abstract

Kiswahili is the national language of the Republic of Kenya as stipulated by the Kenyan constitution. Both Kiswahili and English are stipulated as the official languages of the republic. As for the indigenous languages, the constitution states that the state shall promote and protect the diversity of languages of the people of Kenya. As a result, the vernacular radio stations promoting the use of indigenous languages have increased in number in Kenya. This chapter presents the findings of a study that was conducted to investigate the use of code-switching in vernacular radio stations specifically in the discussion of political issues. The chapter demonstrates how social representations influence the use of English and Kiswahili lexicon during discussions of political issues in indigenous languages in Kenya. The research was based on the markedness model and the social representations theory. Face to face interviews were conducted to collect data from respondents selected by a combination of purposive and snowballing techniques. The sample population included respondents from Kobong'o sub-location, Onjiko location in Kisumu County. A sample of a political discourse was also recorded from a vernacular radio station and analysed. It was found that the use of English lexicon is prevalent in the discussion of political issues in indigenous languages and that the attitude towards code-switching in indigenous languages was positive especially amongst literate respondents. The authors concluded that the insufficient indigenous lexicon in discussion of political issues is due to the lack of formal structures for teaching indigenous languages.

Key words: Communication, indigenous languages, code-switching, dholuo, social representations.

7. AN ANALYSIS OF SCIENTIFIC AND TECHNICAL TERMINOLOGIES USED TO PRESENT HEALTH INFORMATION IN INDIGENOUS LANGUAGE MEDIA: A CASE STUDY OF THE PROGRAM “PENJ LAKTAR” ON RAMOGI TV

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Abstract

The realisation of sustainable development goal 3: Health and well-being remains an elusive dream for most countries including Kenya. One of the barriers to its achievement in Kenya is inadequate access to health services (SDG status report, 2019). Indigenous language media have been touted as the best vehicle for communicating development matters as they are the most commonly spoken and understood by the most marginalized communities (Ondondo, 2020). However, inadequate scientific and technical terminology, can hinder effective communication (Adeyeye et. al, 2020), especially in matters health. This paper seeks to show how scientific and technical terminologies are presented on Ramogi TV, an indigenous language Television Station in Kenya which broadcasts in the dholuo language. It is a qualitative study, with a case study approach, focusing on the programme “Penj Laktar”. Data from 10 purposively selected episodes were collected through observation, coded, analysed and presented descriptively. Results showed that the use of English was predominant in reference to diseases and medical conditions. However, the presenter and visiting doctors also employed strategies to explain medical terminologies in dholuo. There was also evidence of terminological development and a commitment to language growth by the media house. Further studies on audience profiles and perspectives of the programme are recommended. Media houses should also collaborate with medical professionals to further develop medical terminologies.

Keywords: Indigenous language media, health communication, scientific and technical terminology

8. MULTIMODAL CONSTRUCTIONS: WHATSAPP MEMES AND INDIGENOUS LANGUAGE USE

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Abstract

The popularity of memes has extended to indigenous language use in social media networks to entertain and solicit response from viewers. In this chapter, a corpus of 100 memes with indigenous languages was analyzed in its multimodal quality to examine and explicate popular themes and to investigate how memes act as language learning tools for young people. This paper argues that memes are an effective way of promoting indigenous language learning and use within the current generation of young people often glued to their phones. The research was based on the theory of multimodality. Focus group discussions and face to face interviews were conducted to collect data from respondents selected by a combination of purposive and snowballing technics. The sample population included students from the Technical University of Kenya. The author concluded that the main focus of WhatsApp memes containing indigenous language was satire with social and cultural norms as their main theme. The findings are indicative of the popularity of memes with text-image combinations. These text- image memes had a positive reception to learners of indigenous languages as they provide context and incite curiosity amongst viewers.

Key words: Communication, indigenous languages, memes, social media, WhatsApp, multimodality.

9. AFRICA'S LINGUA FRANCA AND ITS ROLE IN THE SUCCESSFUL IMPLEMENTATION OF THE AfCFTA: A CASE FOR KISWAHILI AS THE AFRICAN COMMERCE AND EPISTEMOLOGICAL LANGUAGE

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The African Continental Free Trade Area (AfCFTA) is the largest free trade agreement in the world in terms of its membership and it has tremendous potential to uplift millions of Africans out of poverty through boosting of intra-Africa trade by ensuring that Africa has one gigantic market of over 1.3 billion people. For this to be achieved, this trade agreement must be implemented fast and to the latter. This paper therefore argues that, amongst others, use and adoption of an African indigenous language such as Kiswahili can play an important role in enabling Africans to trade with one another with ease and mutual trust. Adoption and use of this language as our lingua franca for commerce and teaching and learning also has the potential to harness innovation and creativity of Africans as this would be emanating from the age-old ingenuity of our forebears (in the form of IKS). The main argument made here is that language is both the reservoir and vessel for culture and Indigenous Knowledge Systems (IKS) and without its maximum exploitation, our societies will not industrialise and develop. Methodologically, qualitative semi open-ended interviews were conducted in Nairobi, Dar Es Salaam and South Africa to gauge experts' views on the utility of Kiswahili as a potential Pan African language. Pan Africanism and Afrocentricity are key theories deployed in giving shape to this study.

Keywords: Kiswahili language, Lingua franca, AfCFTA, Pan Africanism, development, culture, Indigenous Knowledge

SESSION B:
INDIGENOUS
KNOWLEDGE AND
PRACTICES ON FOOD
SECURITY

10. RESEARCH PRODUCTIVITY AND TRENDS ON INDIGENOUS KALENJIN CUISINES

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Abstract

Scholarly research is one of the factors influencing the promotion, uptake and perpetuation of indigenous knowledge. Research products contribute to theoretical development, policy formulation and practical use of indigenous knowledge. The higher the relevant research productivity, the greater the influence on indigenous knowledge. This paper analyses the productivity trends, quantity, quality and visibility of research output on indigenous Kalenjin cuisines in Kenya. This study will be conducted through bibliometrics. Relevant search terms will be used to retrieve research publications on Kalenjin cuisines. Data will be collected from Google Scholar using Harzing's Publish or Perish software. The collected data will be cleaned, analysed and visualized using VOSviewer which was developed by Nees Jan van Eck and Ludo Waltman from Leiden University, Netherlands. The study is expected to reveal the research productivity trends. Specifically, it will reveal the quantity, quality and visibility of research output on indigenous Kalenjin cuisines in Kenya. It will also identify the most commonly researched themes and the most prolific authors of the research. The findings of the study will also reveal the nature of research collaboration exhibited by researchers on the subject. The findings of this study may be used by government agencies, especially county governments, to encourage the use of indigenous cuisines in the community. This effort is likely to enhance food security and general wellbeing of the community.

Keywords: Indigenous cuisines, Kalenjin, digital content, bibliometrics, Kenya

11. ADOPTING ARTIFICIAL INTELLIGENCE FOR BETTER COMMUNICATION IN FOOD SECURITY: A CASE STUDY OF KENYA WOMEN IN PARLIAMENT (KEWOPA)

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Abstract

The use of Artificial intelligence (AI) by communication professionals can play a significant role in the communication of food security through the enablement of efficient, effective, and targeted communication strategies. Despite the numerous benefits that come with this technology, women parliamentarians in Kenya are grappling on how best to communicate with their audiences on matters food security. The country which consists of a rapidly growing population has been faced by considerable challenges towards the attainment of sustainable food security strategies. The aim of the study was to understand how AI may support the Kenya Women in Parliament's (KEWOPA) efforts in the communication of food security. The study was informed by the social learning theory which opines that people learn by observing and interacting with others. As a result, it directed the study to establish how KEWOPA may learn and implement new communication strategies for long-term food security. The study adopted qualitative research methodology thus a case study of KEWOPA. Purposive sampling was used to select participants who specifically handle the communication facet. A combination of in-depth interviews, document analysis and observation were used to collect data. The qualitative data was analysed thematically in accordance with the study's research questions so as to identify important themes, patterns, and trends. Overall, the findings demonstrate the transformative possibilities in the use of AI-driven communication strategies for food security advocacy through providing more targeted, efficient, and accurate information to stakeholders and policymakers.

Key words: Artificial Intelligence, food security, sustainability, Kenya Women Parliamentarians, communication, Indigenous agricultural development.

12. THE ROLE OF INDIGENOUS KNOWLEDGE ON DIETARY FOODS IN ENHANCING FOOD SECURITY IN KENYA

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Abstract

Indigenous foods are associated with local people's cultures which have been in existence for centuries. They are a manifestation of man's long interaction with the environment, which led to discoveries and selection of useful resources such as food. Indigenous foods consist of a variety of crops and animals domesticated or gathered from wild habitats. They comprise of vegetables, fruits, roots and tubers, cereals, edible fungi, edible birds, edible insects, honey, exudates, eggs, among others. These foods are a source of nutrients during lean periods when no other foods are available. They are diverse, associated with local people's taste and adapted to local climate. Studies have shown that people learn their culture through consumption of traditional foods.

Efforts by the Government of Kenya through local institutions to revitalize production and use have been ongoing for the last 25 years. Kenya Resource Centre for Indigenous Knowledge based at the National Museums of Kenya has been involved in the revitalization of traditional foods through Indigenous foods Programme and African leafy vegetables Programme. Activities such as establishment of community seedbanks, seed multiplication/demonstration garden, and resource centers have been ongoing. However, diverse factors impede production and use of these foods among them negative attitude, inaccessibility, old fashioned, poor man's food among others (Mbhenyane, 2017). In November 2019, Kenya's population stood at 47,564,300 people. The population faces food insecurity due to climate change and diverse societies leading to the abandonment of traditional methods of conserving food species and their habitats, resulting in genetic erosion. The use and transfer of indigenous knowledge to the young generation remains weak due to the rate at which elders who hold this knowledge are dying. Similarly, the use of indigenous knowledge and its transmission is weak owing to the negative attitude of the young generation towards the consumption of indigenous foods who prefer to consume fast foods such as the French fries. There is also reduced dietary diversity due to genetic erosion of indigenous foods and destruction of habitats. This paper was designed as exploratory research to investigate the role of indigenous knowledge on dietary foods in enhancing food security in Kenya. The objective was to establish the role of indigenous knowledge in identification and use of these foods in enhancing food security in Kenya towards achieving agenda 1 & 2 of the sustainable development goals; and challenges facing the use of indigenous dietary foods in Kenya and make recommendations for their value addition. The study purposefully selected participants of age 60 and above, who were active women consumers of indigenous foods. Data collection was through interviews with 28 respondents identified through snowballing; and reviews of previous related studies on indigenous foods. The data was thematically analysed and integrated with literature review findings. The study findings indicate that the use of indigenous knowledge on indigenous foods was mostly acquired from mothers, grandmothers and relatives. The knowledge was acquired through individual experience of eating indigenous foods at home over time. In addition, the study found that indigenous knowledge was used in the identification and selection of indigenous foods by communities to enhance food security. Finally, the findings indicate that the use of indigenous foods enhances food security as they are readily available, nutrition and health status and thus, improve livelihoods hence reduce poverty levels.

Keywords: Dietary foods, Food culture, Food security, Indigenous foods, Indigenous knowledge, Kenya

13. INTEGRATED SOIL FERTILITY MANAGEMENT PRACTICES USING INDIGENOUS FARMING PRACTICES TO ENHANCE FOOD PRODUCTION IN AMONG SMALLHOLDER FARMERS

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Abstract

The use of Integrated Soil Fertility Management (ISFM) practices is important for improving farmer productivity, contributing to increased food production, and alleviating poverty. However, the use of ISFM has been so low in several African countries in Africa, Kenya included. Fortunately for farmers in Makueni County, the use of indigenous farming practices promoted as part of ISFM practices, has proven very effective in enhancing agricultural productivity. The study was conducted in Makueni County to investigate ISFM's use of indigenous farming practices by smallholder farmers to enhance food production. Specifically, the study sought to identify indigenous farming practices utilized by farmers, identify the benefits farmers accrued through the use of indigenous farming practices, and establish the challenges affecting the effective use of indigenous farming practices. Using diffusion of innovations theory as the theoretical framework, the study investigated this topic by employing a qualitative survey research design. Questionnaires were used to collect data from 368 respondents sampled from two Makueni wards; Muvau and Kathonzweni. Data collected were analysed using SPSS version 19.0. The study established that the use of indigenous farming practices, such as farm yard manure, crop rotation, animal manure, mixed farming, inorganic fertilizer, and cereal-legume rotation has led to significant production increases for maize, sorghum, cowpeas, and pigeon peas. The study re-affirms that indigenous knowledge practices play a critical role in enhancing farmer productivity. The study recommends that technology developers, government, and development partners should sensitize farmers on using their long-held traditional and indigenous farming practices as a sure way to fight food insecurity and poverty.

Keywords: Indigenous Knowledge, food security, integrated soil fertility management, improving farmer productivity, farming technologies

14. COMMERCIALISING INDIGENOUS POTTERY INDUSTRY TO SUPPORT ECONOMIC EMPOWERMENT AMONG INDIGENOUS AKAMBA WOMEN

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Abstract

Commercialising is introducing products or services to the market for profit making. Pottery was an indigenous industry that supported the social, cultural, and economic activities of precolonial societies. For some reasons, such as colonization, pottery industries waned in most indigenous societies. The Akamba community, which is a subset of Bantu communities, practiced pottery as one of their economic activities in the precolonial period. Today, the community has a significant number of women who engage in unpaid domestic labor and live in abject poverty. The study was conducted to identify the economic potentials of the indigenous pottery industry and identify strategies to commercialise the industry and convert it into an economic hub for indigenous Akamba women. The study was a survey that used non-probability sampling techniques to select the sample. Questionnaires were used to gather data that was analysed descriptively with the help of the Statistical Package for the Social Sciences (SPSS). A regression analysis was conducted to test the study hypothesis. Findings of the study indicated that the pottery industry has economic potential in ukambani, and thus commercialising the industry would lead to economic empowerment of the indigenous Akamba women. If the aforementioned findings are actualized, the society will achieve SDG No. 5, which seeks to empower women economically and give them financial independence.

Keywords: Pottery industry, economic empowerment, Commercialisation, gender empowerment, financial independence

SESSION C:
INDIGENOUS
KNOWLEDGE ON
ENVIRONMENTAL
CONSERVATION AND
CLIMATE CHANGE

15. THE ROLE OF INDIGENOUS KNOWLEDGE ON PLASTIC WASTE MANAGEMENT AND GREEN MARKETING PRACTICE IN NIGERIA

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Abstract

The problem of plastic waste in Nigeria is a cause for serious concern. This is usually caused by the indiscriminate disposal of plastic and other wastes which blocks gutters, drainages and other water channels systems. Indigenous environmental knowledge plays an important role in shaping the attitude of people towards addressing these environmental challenges in order to have a cleaner and greener environment. To this end, this study attempts to explain how indigenous environmental knowledge can be applied to improve plastic waste management through green marketing operation. It seeks to discuss the relevance of indigenous knowledge in waste management. The study uses qualitative research design through descriptive content analysis. Thus, the paper is essentially literature based. Relevant and related contents of some text's books, Journals, periodicals and online sources were selected, reviewed, analysed and synthesized with a view to draw useful conclusions. The outcome of this work reveals that the application of indigenous knowledge through green marketing practice serves both as preventive and curative mechanism against environmental pollution. Consequently, it is recommended that a law needs to be enacted on plastic pollution prohibition and management so as to regulate all matters relating to plastic and other wastes in Nigeria. Related to this is the need to establish functional waste management institutions with appropriate responsibilities for enforcing or implementing those laws and policies at various levels aimed at reusing, reducing and recycling plastic waste in the country using appropriate indigenous knowledge and practice.

Key words: Indigenous Knowledge, Pollution, Plastic Waste, Green Marketing, Waste Management

16. INDIGENOUS RAINMAKING PRACTICES AND THEIR IMPACT ON CLIMATE CHANGE IN WESTERN KENYA

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Abstract

The purpose of this paper is to explore the indigenous rainmaking practices in Western Kenya and assess their potential impact on climate change in the region. The specific objectives of the paper are to analyse the prevalence, evidence, seriousness, and effects of climate change in Western Kenya; local community's response to the effects of climate change in Western Kenya; how the indigenous rainmaking practices can be used to mitigate the consequences of climate change; and strategies which can be used to mainstream indigenous rainmaking practices in building climate change resilience in line with the Sustainable Development Goals (SDGs), Vision 2030 and the "Big 4" Agenda in Kenya. The study used a qualitative research approach. Data was collected using interviews with indigenous rainmakers and scientific weather experts in Western Kenya. Data was analysed qualitatively using ATLAS.ti. The study revealed that the climate of Western Kenya has drastically changed. This has affected the rainy seasons. The locals have responded by planting drought-resistant crops that can withstand the changes, and planting trees to boost rainfall. Indigenous rainmaking practices such as making of rain, prevention of rain, and prediction of rain are used by rainmakers to enhance climate change adaptation and mitigation in the region. It is evident from the findings that traditional rainmaking practices can contribute to food security, improved manufacturing through the provision of raw materials, healthy livelihoods, social security, and increased employment through sustainable agriculture. To maximise this potential, there is a need to mainstream traditional rainmaking practices in the national response to climate change through documenting, popularising and validating the practice.

Keywords: Indigenous knowledge, traditional ecological knowledge, Nganyi clan, global warming, traditions

17. APPLICATION OF INDIGENOUS KNOWLEDGE TO MITIGATE EFFECTS OF CLIMATE CHANGE BY FARMERS IN ASALS IN KENYA: KIAMATHAGA LOCATION IN KIENI CONSTITUENCY, NYERI COUNTY

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Abstract

The study focused on the application of indigenous knowledge by farmers in order to mitigate effects of climate change. It was guided by five objectives namely: To identify indigenous knowledge and practices; to examine how farmers apply indigenous knowledge and practices; to assess challenges faced by farmers; to explore potential opportunities for enhancing application of indigenous knowledge and to generate recommendations for policies and interventions. The findings of the study will benefit farmers and policy makers in farm management and overcoming adverse challenges of climate change. Random sampling was applied in the study and sample size of 50 smallholder farmers were used for data collection using questionnaires. The data collected was thematically analysed. The findings of the study reviewed that agroforestry using windbreaks and shelterbelts and the use of organic manure were indigenous farming practices majorly (100% response) applied in farms. Other indigenous practices applied include diversification of crops majorly (100%) maize and beans; terracing to conserve both water and soil nutrients; mulching was also applied majorly (71%) using fresh cut materials; water harvesting and intercropping. Observation was majorly used for weather forecasts by either observing the speed and direction of wind and behaviour of different animals. Indigenous knowledge was majorly (100%) transferred using word of mouth. The challenge of climate change, long duration of maturity, hard labour, unavailability of seeds, and loss of crops affected application of indigenous farming practices by farmers.

18. HARNESSING OF INDIGENOUS KNOWLEDGE SYSTEMS IN THE CONSERVATION OF BIO-PHYSICAL ENVIRONMENT AMONG SELECTED KENYA COMMUNITIES CASE STUDY, NATIONAL ENVIRONMENT MANAGEMENT AUTHORITY

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Abstract

Kenyan communities have numerous means of conserving their biophysical environment, not as a matter of global warming but as a means to being in harmony with their surrounding environment from which they gain their livelihoods. Numerous researchers (Gathogo Julius, 2012), (Koskey, Philip Kipsang) have documented of the different indigenous environmental knowledge systems amongst Kenyan communities. These scattered indigenous knowledge conservation systems should be stored in a central repository to serve as a central means of accessing indigenous knowledge. Thus, the various indigenous knowledge systems can be enhanced through National environmental Management Authority, by having a central repository to consolidate local indigenous knowledge systems. A qualitative case study research design will be the method carry out the study. Data will be gathered purposively from selected personnel at National Environmental Management Authority who are familiar with subject at hand. Content analysis will be applied in the analysis of the interview data. The study aims at proposing a repository that can be a single source of reference to researchers and policy makers on issues dealing with indigenous conservation knowledge systems within Kenya. By having such knowledge accessible through a central point, it enhances the ability of researchers to rely more on indigenous knowledge based on offering solutions. The study is original in that it is advocating for the concept of consolidating indigenous knowledge and the systems through a national agency.

Keywords: Bio-physical, indigenous knowledge, Kenya, conservation, repository.

19. INTEGRATING INDIGENOUS KNOWLEDGE IN CLIMATE CHANGE ADAPTATION STRATEGIES: A LITERATURE REVIEW

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Abstract

Climate change poses a significant and unprecedented challenge to ecosystems, societies, and economies worldwide. Amidst this complex issue, Indigenous communities possess a wealth of traditional knowledge and practices that offer valuable insights for climate change adaptation. This paper critically examines the intersection of climate change and Indigenous knowledge, focusing on the potential for integrating traditional wisdom into contemporary strategies for climate change adaptation, particularly in areas where indigenous communities are particularly vulnerable to climate change impacts. By systematically analyzing a diverse range of scholarly works, this review thematically synthesizes the findings that underscore the importance of incorporating indigenous knowledge into climate change adaptation frameworks with a focus on how indigenous people around the world are using their traditional knowledge to address the challenges posed by climate change, while highlighting limitations and proposing solutions to enhance adaptation and mitigation of climate change. The paper not only highlights the unique perspectives Indigenous communities hold regarding their environments but also underscores the need for respectful collaboration and knowledge exchange between Indigenous and scientific communities. The study ultimately contributes to a deeper understanding of how Indigenous knowledge can enhance the resilience of societies in the face of climate change while fostering cultural diversity and sustainability.

Keywords: Indigenous knowledge, Indigenous communities, Climate change adaptation.

SESSION D: AFRICAN
TRADITIONAL
MEDICINE AND
HEALTHCARE

20. EXPLORING THE NEXUS BETWEEN DRUG ABUSE, DRUG TERMINOLOGIES AND INDIGENOUS KNOWLEDGE SYSTEMS IN GWERU, ZIMBABWE

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Abstract

This study explored the relationship between drug abuse, indigenous knowledge systems, and the language of popular culture in the city of Gweru, Zimbabwe. Drug and substance abuse has recently increased to acute levels in Zimbabwe threatening the productive economic well-being of the country and jeopardizing future prospects of sustainable economic development. This is because the youth, who are the backbone of the future are sinking into intoxication, addiction, and mental illness. The study hopes to suggest possible interventions based on African indigenous knowledge systems to curb the problem. In-depth interviews, observation, document analysis, and focus group discussions are the data generation methods used while semiotics provides the theoretical underpinnings of the study. The findings indicate that there is a connection between drug abuse and drug terminologies coming out of popular culture. It emerged that those involved in peddling or abusing drugs and toxic substances often use secretive communication where indigenous knowledge systems including languages are oftentimes ignored or bastardised and packaged in the idiom of popular culture to bait youth and anyone else towards dangerous drugs and substances. From the findings, it could be concluded that the use of certain terminologies is an indicator of the covert operations of drug rings. The study recommends tackling the root causes of drug and substance abuse, namely, the breakdown of the social moral fabric and unemployment. Also, a robust network of rehabilitation anchored on African indigenous knowledge systems should be implemented.

Key words: Drugs, drug abuse, language, addiction, indigenous knowledge systems, popular culture.

21. INDIGENOUS MEDICAL REPOSITORY SYSTEM OF THE LUO COMMUNITY: A PROTOTYPE

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Abstract

The Indigenous Medical Repository System of the Luo community is the focus of this paper. The Luo people have a long history of using traditional medical practices, and this system is an important aspect of their cultural heritage. The study aims to develop a traditional medical repository for the Luo community in Kenya, capturing the types of medicines used, the roles of traditional healers, and the methods used to transmit this knowledge from one generation to the next. To gather data, the researcher conducted interviews with members of the Luo community, including traditional healers and herbalists. The researcher also reviewed existing literature on the subject, including historical accounts of the Luo people and their medical practices.

The findings of the study reveal a rich and diverse medical history within the Luo community. The traditional medicines used by the Luo people are largely plant-based, and the knowledge of their medicinal properties is passed down across generations. Traditional healers play a critical role in the Indigenous Medical Repository System, as they are responsible for diagnosing and treating illnesses using traditional methods. They also serve as custodians of the knowledge associated with these practices. The study highlights the importance of preserving and promoting traditional medicine practices and knowledge within the Luo community. The findings suggest that there is a need for further research in this field, particularly in areas such as the efficacy of traditional medicines and the potential for integrating traditional medicine with modern healthcare practices. The Indigenous Medical Repository System of the Luo community is a valuable cultural asset that should be preserved and celebrated. This study provides insights into the system's inner workings and offers a foundation for future research and understanding of traditional medicine practices within the Luo community.

Keywords: Indigenous Medical Repository System, Luo community, Traditional medicine practices, Types of medicines

22. EVALUATING EFFICACY OF TRADITIONAL FAMILY PLANNING PRACTICES AMONG THE KIPSIGIS COMMUNITY IN KERICHO COUNTY, KENYA

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Abstract

Kipsigis is one of the eight communities among the Kalenjin tribe. Traditional family planning is embedded within the Kalenjin culture and has been well known for its effectiveness and numerous benefits in planning families. This study sought to evaluate efficacy of traditional family planning practices among the Kipsigis Community in Kericho County, Kenya. The objectives of the study were to: establish existing sources of indigenous knowledge on family planning practices, establish the methods of disseminating indigenous knowledge on family planning practices, explore the benefits and demerits of traditional family planning practices, establish the level of adoption of western methods of family planning among the Kipsigis Community and assess perception of elders on the differential efficacy between the traditional family planning practices among the Kipsigis and the Western methods in terms of safety and predictability of outcome. The study used multi-site case design that was both quantitative and qualitative to facilitate in-depth investigation and comparison of the themes from three sub-counties of Kericho County namely, Ainamoi, Belgut and Sigowet. The sub-counties were selected due to their rich traditions in ways of living. A total of three village elders were interviewed in each sub-county and questionnaires were administered to 90 knowledgeable elderly women and men equally distributed between the three sub-counties. These participants were identified using snowballing until a saturation point was reached. Qualitative data were analysed using content analysis while quantitative data were analysed using Excel. The study revealed that the community are exposed to the traditional family planning methods from many sources in everyday life and the teaching come from respected elderly people in the community. As a result, the belief on efficacy of traditional family planning methods is stronger than that of modern approaches which members of the society perceive as having some side effects and the access to modern methods require visits to certain centres which is time consuming and have certain cost implication.

Keywords: Family planning, indigenous knowledge, Kipsigis, Traditional family planning practices

23. APPLICATION OF TRADITIONAL MEDICINE TO MITIGATE DISEASES AND AILMENTS IN ELGEIYO MARAKWET COUNTY, KENYA

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Abstract

There is an upsurge in the demand for herbal and traditional remedies for various ailments amongst communities in Kenya and internationally. The upsurge has been necessitated by the high cost of conventional modern medicine, inadequacies in public health service delivery and the ineffectiveness of conventional medicines. The purpose of this study was to investigate the application of traditional medicine to manage diseases and ailments amongst the natives of Elgeiyo Marakwet county in Kenya. The specific objectives of the study were to identify and document traditional herbs which grow in the Kerio Valley; explore indigenous knowledge used by the natives to administer the traditional herbs in palliative care and treatment of diseases and ailments; and propose a framework for the preservation of indigenous knowledge for future generations. The study employed correlation analysis through literature review to collect data on traditional medicine and application of indigenous knowledge in administering the traditional medicine in Kerio valley and other parts of the country. The originality of this paper is reflected on the context, methodology, and the subject under study. The study has documented traditional herbs of medicinal value in Kerio, Elgeiyo Marakwet County, and consolidated the application of indigenous knowledge, about their existence, use and awareness of their availability.

Keywords: Indigenous knowledge, herbal medicine, traditional medicine, Kerio Valley, Elgeiyo Marakwet, Kenya.

24. INDIGENOUS KNOWLEDGE AND CHRONIC DISEASE MANAGEMENT IN SUB-SAHARAN AFRICA

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Abstract

Traditionally, before the advent of modern medicine, the African communities treated and managed their illnesses through natural remedies, which worked effectively. Modern medicine was also born from traditional medicine. However, today, chronic diseases present a new challenge to the field of medicine, many people are plagued with chronic illnesses that become more persistent over time. Modern medicine has not been effective in treating and managing chronic illnesses. However, traditional medicine presents an opportunity to manage chronic conditions, especially in sub-Saharan Africa, where the costs of modern medicine are unaffordable to the majority. There have been efforts to include traditional medicine as a critical aspect of the health care delivery system in sub-Saharan Africa. However, traditional medicine is embedded in indigenous knowledge, hence the need for proper indigenous knowledge to advance traditional medicine in modern healthcare practices. Indigenous knowledge systems and culturally anchored, community-based health interventions are sources of health-sustaining lifeways, revitalizing traditional foundations of health and informing new, protective behaviors. However, many health promotion programs implemented in Indigenous communities are adaptations of evidence-based programs originally developed for non-Indigenous people and, thus, are not grounded in Indigenous frameworks. This paper will seek to determine the role of indigenous knowledge in managing chronic disease in Sub-Saharan Africa. The study will be carried out through a secondary review of the literature. Literature will be searched in academic journal databases. The results will be presented in a narrative review.

Key words: Indigenous Knowledge; Knowledge Management; Chronic Disease Management; Disease Management; Sub-Saharan Africa.

25. INDIGENOUS KNOWLEDGE ON HERBAL TREATMENT OF PEDIATRIC ILLNESSES AMONG THE LUO COMMUNITY IN KENYA

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Abstract

This study investigates the role of indigenous knowledge in herbal treatment of paediatric illnesses among the Luo community in Kenya. The study includes paediatric ailments that plague the neighbourhoods for which the community has a remedy. Most people are unaware of these herbal remedies, yet, when used properly, they are more effective than conventional medicine. However, the use of traditional medicine arises when modern medicine fails to effectively treat paediatric illness. The objectives of this study are to establish the traditional herbal medicine used to control and cure common paediatric illnesses to reduce mortality rate among the Luo community in Kenya. The study will employ qualitative research design where snowballing technique will be used to collect data. The targeted populations are the traditional herbalists, young mothers with infants and toddlers purposefully selected to yield a sample of participants. Qualitative data for this study will be collected through structured interviews with herbalists. Qualitative data analysis will be used for the study by grouping them into themes followed by a description of patterns. The findings will help create awareness of the consensual essence of Luo herbal medicine; promote research that incorporates indigenous knowledge into scientific research to enhance the development of paediatric medicines for paediatric illness. The findings will help prevent and reduce mortality rate of children among the Luo community, and the same can be adopted by the Kenyan government through the ministry of health.

Keywords: Herbal treatment, Indigenous knowledge, Luo community, Traditional medicine, Paediatric illnesses

26. RE-DISCOVERING TRADITIONAL MEDICINAL HERBS USED BY KIKUYU COMMUNITY IN KIAMBU COUNTY, KENYA

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Abstract

Africa is known for being rich in culture, whose various parts include traditional knowledge, and traditional medicinal herbs among others. The knowledge on traditional medicinal herbs was held by the indigenous people who could identify and differentiate the herbs in the area which they shared orally with the next generations. Due to the tacit nature of this knowledge and the use of oral communication at the time, it became harder to discover knowledge, and not easily shared. Therefore, created a need for documentation of this knowledge. Additionally, with the coming of Christianity and Westernisation this knowledge was ignored in the transition as they would not co-exist together, and correlate since for most Kenyan communities the traditional healing was not a standalone, it was coupled with traditional religion. The objectives were to identify factors affecting traditional medicinal herbs and the role of government in the traditional medicinal herb's initiative of the Kikuyu community, Kiambu county. Qualitative data was collected through interviews from a purposely selected population of 40 participants, focusing on adults above the age of 65 years. Data was analysed through thematic grouping. The findings of this study indicates that there is capability for identification of various traditional medicinal herbs which helped in the documentation of the traditional medicinal herb's knowledge. This research identified and documented 34 traditional medicinal herbs from the Kikuyu community in Kihara Ward Kiambu County; perception change of medical doctors, the government and general public on traditional medicinal herbs. The documentation can help in the preservation of this knowledge for the next generations; and the utilisation of this knowledge for research on medicinal drugs as a source of revenue for the country. The results of this study can be populated into a national database which can then be used in the making of a system which will help Kenyans to easily access traditional medicinal herbs knowledge.

Keywords: Herbal medicine, Indigenous knowledge, Traditional medicinal herbs, Kikuyu community, Kiambu county, Kenya

27. ACQUISITION AND TRANSFER OF INDIGENOUS MATERNAL HEALTH KNOWLEDGE AMONG THE ACHOLI TRIBE OF NORTHERN UGANDA

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Abstract

Maternal Mortality Ratio (MMR) remains a global threat especially amongst women living in rural areas and poorer communities in developing countries. Several preventive and curative options have been fronted, most especially informed by biomedical evidences. In Uganda formal responses to worsening maternal health morbidity and mortality situations have not been wholly successful. This study investigated the use of Indigenous maternal health (IMH) practices in Acholi region, as one of the cultural avenues being exploited as an alternative healthcare. Three methods of data collection were employed; Focus Group Discussions, interviews and document review. The findings of the study revealed that the insufficient quality care during pregnancy and childbirth in formal health system, have forced rural Acholi mothers to resort to IMH practices during ante-natal and postpartum periods. Also, the conflict between the Lord's Resistance Army a local rebel faction and government of Uganda from 1986 to 2007 distorted the avenue for informal education or cultural setup such as the "wan goo" (fireplace) of the region. Most participants indicated that they acquired and transferred IMH practices through apprenticeship of family line. The policy intentions by stakeholders to strengthen the role of IMH care is being hampered by insufficient documentation on this alternative cultural approach; The study recommends the documentation of IMH practices and incorporation of the good practices into formal health systems.

28. NURTURING TRADITIONAL MEDICINE AND HEALTHCARE AMONGST KALENJIN COMMUNITY IN KENYA

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Abstract

Traditional medicine is the sum total of the knowledge, skills, and practices based on the theories, beliefs, and experiences developed within various societies before the era of modern medicine. According to the World Health Organization, up to 80% of the population in some African countries relies on traditional medicine for their primary healthcare needs (World Health Organization, 2008). It is also known as indigenous or folk medicine and when adopted outside of its traditional culture, it is often called alternative medicine. Kalenjin community just like other communities in Kenya has for a long time leveraged traditional medicine and healthcare, majorly practiced by elder generations - in diagnosis, prevention, improvement and treatment of illnesses which include; cough and colds, gastric ulcers, tonsillitis, among others. However, nurturing traditional medicine and healthcare amongst the Nandi sub-tribe of the Kalenjin community still remains a challenge. The purpose of this study was to unravel the strategies that may be utilised to nurture traditional medicine and healthcare amongst the Kalenjin community in Kenya. This was achieved through the following specific research objectives: to examine the traditional medicine and healthcare knowledge sharing strategies employed by the Kalenjin community; to examine the challenges associated with traditional medicine knowledge sharing amongst the Kalenjin community and finally to establish the recommended interventions that seeks to promote Kalenjin traditional medicine and healthcare knowledge sharing. The study employed a descriptive research approach where snowballing sampling was employed in conducting interviews with traditional medical practitioners. The findings reveal that some of the strategies utilised to share knowledge on TM amongst the Kalenjin community includes; oral tradition, apprenticeship strategy and mentorship to the interested persons, family knowledge transfer, traditional medicine practitioners' engagement and the community-based participatory research. The challenges facing traditional medicine and healthcare knowledge sharing amongst the Kalenjin community includes: changing sociocultural dynamics and modernization, unwillingness to share the knowledge, limited availability and access to sources of TM, dishonesty practitioners, insufficient resources, funding, and dedicated institutions for traditional medicine education, lack of intellectual property rights, among others. The findings of this study may inform policy and practice in the area of TM in developing countries.

Key words: Medicine, Traditional medicine, indigenous knowledge, Knowledge sharing

29. INFLUENCE OF TRADITIONAL BIRTH ATTENDANTS' ABSENCE ON MATERNAL HEALTH OUTCOME IN RURAL AREAS

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Abstract

Developing countries are faced with an acute shortage of skilled health care providers. Traditional Birth Attendants (TBAs) are the first point of call for many pregnant women in most developing countries, assisting them during pregnancy, labour and birth, and in the postpartum period. However, the government of Kenya banned the activities TBAs in 2007 claiming that some of the patients develop complications during delivery and hence require obstetric care which can only be performed in a well-equipped health facility. TBAs have also been accused of encouraging the transmission of HIV from the mothers to the new borns by the way they handle deliveries. The TBAs were advised not to assist pregnant women deliver but instead refer them to health centres or retired midwives. Although the government addressed the issue of Traditional Birth Attendants by having their roles taken over by what is now referred to as Community Health Volunteers (CHVs); a group of people comprising retired nurses who live within the communities they provide services in and have been given the mandate to communicate health-related messages to expectant mothers and encourage them to visit health facilities for both antenatal and postnatal health services. TBAs are highly regarded by their communities and even maternal-child health patients who visit the health facilities end up paying a visit to them. Kruske & Barclay (2004) claim that approximately half of all births in developing countries are attended to by traditional birth attendants (TBAs), and it has been suggested that in rural areas, as many as 95 per cent of women are attended to by TBAs. Kaingu, Oduma and Kanui (2011) say that traditional birth attendants (TBAs) are important community own-resource persons who are routinely consulted by pregnant women throughout the course of gestation, especially in rural parts of developing countries. They further add that inadequate health care coverage, long distances to health facilities and cultural beliefs are some of the factors that have kept TBAs in business (p. 1). This study seeks to explore the status of maternal health care in rural areas in Kenya after the government banned their services. It will be guided by the following objectives; determine the effect of TBAs ban on maternal health care in rural areas, identify the different types of services offered by TBAs and establish the nature of knowledge possessed by TBAs. This study will be guided by the critical theory tradition. The theory involves the application of principles or values in order to make judgments for the purpose of bringing about positive change (Littlejohn, 1992, p. 238). The Theory begins with identifying a specific organization of people whose needs are not satisfied within the concurrent system and who are willing and able to put research findings in practice. The data will be collected through in-depth interviews with key informants from the Traditional Birth Attendants and skilled maternal health care providers. Thematic analysis will be used to analyse the qualitative data. Banning of TBAs has both positive and negative results.

SESSION E: CURATION
AND PRESERVATION
OF INDIGENOUS
KNOWLEDGE

30. ACCESSING INDIGENOUS KNOWLEDGE FOR SUSTAINABLE NATIONAL DEVELOPMENT IN TWO SELECTED PUBLIC LIBRARIES IN SOUTH EAST NIGERIA

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Abstract

The dynamism in the activities of organizations has called for transformation to help and create development solutions that are culturally acceptable to society in decision making for sustainable national development. The study sought to investigate accessing indigenous knowledge for sustainable national development in two selected public libraries in southeast Nigeria. The study was guided by four research questions. This study adopted web-based survey research design using google form questionnaire as the instrument for data collection. The total population of this study was 226 library staff from Anambra state library board and Imo state library board both from south-east Nigeria. The researcher adopted the entire population as sample size. Instrument for data collection was a web based structured questionnaire designed on a four –point rating scale. A total of 226 copies of the questionnaire were distributed and 208 responses were received. Data collected were analyzed using mean(x) scores (using 2.50 midpoint) based on the research questions and presented in tables. The result of the analysis showed that public libraries identified the need and, as it plays an important role for accessing indigenous knowledge, help to disseminate information to the community's users to participate more actively to the sustainable national development. Based on the findings, the study recommended among other things that public libraries should ensure efforts toward strengthening the recognition of indigenous knowledge to the sustainable national development.

Keywords: Library staff, Indigenous knowledge, sustainable, national development, and Institutions.

31. STRATEGIES FOR DISSEMINATING INDIGENOUS KNOWLEDGE IN MUSEUMS FOR SUSTAINABLE DEVELOPMENT: A META-ANALYSIS

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Abstract

Indigenous knowledge serves as the foundation for solving the local problems that indigenous communities experience. Therefore, it is a significant source of practical knowledge that promotes sustainable development. Museums, the world over, have rich collections of indigenous knowledge dispersed across their branches. The potential of this valuable knowledge to contribute to the realisation of global development agenda, exemplified by the Sustainable Development Goals, is dependent on the effectiveness of its dissemination. Disseminating indigenous knowledge in museums not only helps preserve and celebrate cultural diversity but also promotes sustainable practices and encourages the recognition of indigenous rights and contributions to global well-being. It can foster respect for traditional knowledge and practices, ultimately contributing to a more sustainable and inclusive world. Specifically, this knowledge can contribute to the efforts towards meeting sustainable development goals on promoting the quality of education (4.7), life on land (15.6), public-private partnerships (17.17), zero hunger (2.5), life below water (14.2), and responsive climate action (13.3), among others. This study explores the strategies museums have employed to disseminate the indigenous knowledge they hold to support sustainable development in their jurisdictions. It specifically seeks to identify the categories of indigenous knowledge available at the museums; determine the user communities expected to access the indigenous knowledge; ascertain the strategies currently used to disseminate indigenous knowledge to the user communities; assess the challenges hampering effective dissemination of indigenous knowledge in museums; and identify best practices and strategies for disseminating indigenous knowledge held by museums. This study was conducted using a systematic literature review. Data was collected from scholarly materials on the subject retrieved from Google Scholar using Harzing's Publish or Perish software application. The data is visualised using VOSviewer.

Keywords: Indigenous knowledge, museums, indigenous communities, knowledge dissemination, sustainable development

32. THE CURATION OF INDIGENOUS KNOWLEDGE FOR CONSERVING CULTURAL HERITAGE TOWARDS SUSTAINABLE DEVELOPMENT GOALS

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Abstract

Curation of indigenous knowledge (IK) links to the United Nations' (UN) Sustainable Development Goals. IK has recently gained importance as a topic and component of knowledge management (KM). Although IK processes have been undermined for centuries, libraries, archives and museums (LAM) have gotten greater attention, and as a result in-depth research has not been conducted on IK or its collection curation, intellectual property (IP), conservation efforts, marketing strategies or promotion. The Sustainable Development Goals (SDGs), which were created in accordance with the UN's 2030 resolution that addresses indigenous people and recognizes the importance of their knowledge archives for advancing the continuity of heritages, are essential and make references to IK practices. This paper discusses the value of IK, using empirical research and thematic literature review under qualitative research method in the context of SDG11. It examines the creation of inclusive, resilient and safe human settlements and cities, where residents receive equal opportunity to become contributing members of society. SDG11's target 11.4 aims to tackle the curation and preservation of IK, while bolstering efforts to safeguard the planet's cultural and natural heritage assets. This target's indicator 11.4.1 is based on the level of per capita expenditures by governments on the conservation, marketing and protection of all natural and cultural resources, utilising public and private funding. Based on findings from a comprehensive analysis of survey questions collected from participants, the curation and conservation of IK can contribute to resilience and preservation of settlements as part of societal pride in accordance with SDG11.

Key words: Conservation; Documentation; Curation; Indigenous knowledge; Conservation Process; Sustainable Development Goals; Knowledge management; Digital Technology

33. THE ROLE OF PUBLIC LIBRARIES IN PRESERVING AND PROMOTING ACCESSIBILITY TO INDIGENOUS KNOWLEDGE AND CULTURE

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Abstract

This study is premised on the unarguable relevance of Public Libraries. Public Libraries serve as the nucleus of and for development, and are crucial in preserving and promoting accessibility to indigenous knowledge and cultures. They are essential considering the roles they play in proposing, acquiring, preserving, and disseminating resources and services to users. Resources and services are recognized as crucial factors because they have a significant impact on how individuals decide to access knowledge and information for their survival. A major difference between the developed World and third World economies are based on availability, accessibility and utilization of resources and services. A good number of developmental projects that have failed can be traced to the number of resources and services available to achieve the objectives. The specific objectives of this study are to determine the role of libraries in preserving Indigenous knowledge and culture, explore the role of public libraries in promoting Indigenous knowledge and culture, and examine how libraries create access to indigenous knowledge and culture. Since the purpose of this study is not to test a hypothesis or verify theory but rather to explore the role of public libraries in preserving and promoting accessibility to indigenous knowledge and culture, a quantitative approach is appropriate for achieving such goals. The result highlights some of the challenges that public libraries and their librarians face, especially where poor budgetary allocation and implementation, lack of proper documentation, poor reading culture, unstable power supply and the issue of illiteracy are present.

Keywords: Role of Public Libraries, Preservation, Promoting Accessibility, Indigenous, Knowledge, Culture

34. ADOPTION AND DOMESTICATION OF METADATA AGGREGATION FOR EFFECTIVE INFORMATION RETRIEVAL SERVICES IN AFRICAN INDIGENOUS LIBRARIES

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Abstract

It appears that majority of library users in African environments experience unusual difficulties in access to their desired information for academic and or research activities. Ideally, users of the library should be able to discover through one-search, what information is freely available from a variety of library collection rather than having to search for each collection separately (Tennent, 2001), but unfortunately even now, the present information retrieval systems in our libraries appear to be very slow, tedious and sometimes not user friendly, hence may not be able to answer such users expectations. There already exist a major agreement of the research community that the use of metadata is the adequate solution to promote more efficient and accurate retrieval services in libraries making it possible the integration and information exchange amongst heterogeneous information sources. This paper therefore, is an attempt to explore on the relevance of adoption of metadata aggregation practices as a panacea for effective information retrieval among indigenous library users in Africa. The paper also explains the concept of metadata, benefits of Metadata to Libraries, Indigenous Knowledge and Libraries, the Need for Metadata Application in African Libraries. It further reviews the significance of Metadata in Libraries and the Need for Domestication of Metadata aggregation. The paper further identifies potentials through which metadata aggregation in libraries can contribute for effective Information Retrieval Services. The paper then concludes that Improved access to and preservation of priceless knowledge from various African cultures will result from the adoption and domestication of metadata aggregation for efficient information retrieval services in African indigenous libraries.

Keywords: Metadata aggregation, Knowledge Retrieval, Indigenous Libraries, Africa

35. USE OF INFORMATION COMMUNICATION TECHNOLOGIES IN MANAGING AND PRESERVATION OF BUKUSU INDIGENOUS KNOWLEDGE: CASE OF SANG'ALO CULTURAL CENTRE, BUNGOMA, KENYA

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Abstract

Information Communication Technology has a significant role on knowledge management initiatives. It provides channels for knowledge acquisition, storage, sharing, dissemination and reuse in a faster and efficient way. Indigenous Knowledge is the local knowledge held in people's minds or memories which is unique to a given society or culture. Like any other knowledge, IK needs to be managed and preserved to enable other people to use the same knowledge. IK is in danger of being lost in case the holder dies or losses memory if not documented and preserved. Management of IK is important in communities because it rekindles endangered cultures and improves economic and social independence. This study investigated the extent to which ICTs have been used to manage and preserve the indigenous knowledge of the Bukusu community, examined the ICT tools used in managing and preservation of indigenous Knowledge, identified challenges hindering the use of ICTs in managing and preservation of IK and proposed strategies for improvement. The author collected both primary and secondary data using interviews with key informants and content analysis of relevant literature. The results indicate that Information Communication Technology (ICT) has a positive effect on IK management and preservation; however, there are challenges that need to be addressed which includes; inadequate infrastructure, inadequate funding and lack of pertinent skills. The findings of the study may be used by other communities to manage and preserve their indigenous knowledge.

Keywords: ICTs, Management, Preservation, indigenous Knowledge, Bukusu, Bungoma, Kenya

36. PRESERVING INDIGENOUS KNOWLEDGE IN FOURTH INDUSTRIAL ERA: ADDRESSING CRITICAL ISSUES AND CHALLENGES FACING LIBRARY AND INFORMATION CENTRES IN DEVELOPING COUNTRIES

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Purpose: The aim of the paper is to examine critical issues and challenges to the preservation of indigenous knowledge in fourth industrial revolution with references to developing countries. **Methodology:** the extensive literature review approach was used in drawing inferences upon which conclusion were drawn for the study. **Finding:** the various issues and challenges to preservation of indigenous knowledge by libraries and information centers in the fourth industrial revolution era were identified. These include lack of well-defined policy on preservation of indigenous knowledge, the nature and format of indigenous knowledge, difficulty in curating and preserving indigenous knowledge, low level of ICT penetration in African libraries, lack of skilled information professionals to manage indigenous knowledge, and high cost of preserving indigenous knowledge etc. Recommendations were made in line with the identified challenges and issues.

Keywords: Developing Countries, Fourth Industrial Era, Indigenous Knowledge, Information Centers, Libraries, Preservation.

37. ACQUISITION, PRESERVATION AND ACCESSIBILITY OF INDIGENOUS KNOWLEDGE IN UNIVERSITY LIBRARIES IN SOUTH EAST, NIGERIA

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Abstract

In recent past, indigenous knowledge (IK) has become a global term because people from different cultures have indigenous knowledge and skills that are unique to them. Such knowledge and skills could be innovations as well as sources of livelihood. The IK is an age long knowledge which has been passed on from generation to generation. However, the knowledge of these skills is fast fading away owing to the death of practitioners. The inability to acquire, preserve and access this knowledge by future generation is gradually becoming an illusion. There are compendiums of indigenous knowledge that have had land breaking impacts in several places but without much attention accorded to them. Indigenous knowledge of Africans is yet to have a place in Nigerian University Libraries, particularly in South East, Nigeria. This study was undertaken to examine the different indigenous knowledge available in Nigeria; ascertain the methods of acquisition, preservation and accessibility of indigenous knowledge in Nigerian University Libraries; and identify the challenges of acquisition, preservation and accessibility of indigenous knowledge in University Libraries in South East, Nigeria.

Keywords: Acquisition, Preservation, Accessibility, indigenous knowledge, University Libraries

38. THE DECLINE OF A WORTHWHILE HERITAGE: THE ROLE OF UNIVERSITY LIBRARIES IN CURATING AND PRESERVATION OF INDIGENOUS KNOWLEDGE

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Abstract

Literature indicates the pivotal role of indigenous knowledge (IK) in various societies, cultures, and nation-building. In many societies, IK is the basis for agriculture, environmental conservation, education, and many other activities. Local knowledge is frequently misunderstood because it is an ingrained part of a culture's lifeways; indigenous knowledge is part experience, part custom, religion, community laws, and the attitudes of a society that concerns their lives and the lives of other living things. Similarly, most of the IK disappears due to the intrusion of rapid automation and development concepts that promise short-term gains or solutions to problems without being capable of sustaining them. Consequently, increased chances of many societies losing critical knowledge owing to the inability of many to curate and preserve IK. It is on this premise that university libraries can play a key role in preserving this knowledge. This paper assesses university libraries in Kenya regarding their readiness of supporting the curation of IK; explores the tools and software available; and proposes a framework for the preservation and curation of IK through university libraries. The quantitative research methodology will be adopted and data will be collected through an online survey that will be sent to university librarians in Kenya.

Key Words: Indigenous knowledge; Indigenous Knowledge preservation; University libraries

39. THE IMPORTANCE OF INDIGENOUS LANGUAGE IN THE CURATION AND PRESERVATION OF INDIGENOUS KNOWLEDGE

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Abstract

Indigenous knowledge is the unique knowledge confined to a particular culture or society. It is also known as local knowledge, folk knowledge, people's knowledge, traditional wisdom or traditional science. Language is a key element in all aspects of life. It is one of the most fundamental ways in which different communities in the world strengthen their community wellbeing, reaffirm their sense of belonging, express their culture, and the place of their communities in the society as alluded by SDG 11. Communities across the world have experienced loss of their indigenous knowledge due to the absence of indigenous language for identity purposes. The objective of this research is therefore to examine the importance of language, more so, the indigenous language in the curation and preservation of indigenous knowledge. A qualitative study using structured interviews with 2 museum curators and 10 native speakers was carried out. The practical impact of the study is a proposal of ways in which indigenous languages can be used to preserve indigenous knowledge. The findings of this study pave the road towards integrative policies that recognise more explicitly the inseparable links between indigenous language and cultural heritage. These findings also intend to further show that curation and preservation of indigenous knowledge largely depend on an indigenous language. The conclusion is that the use of indigenous languages in curating and preserving Indigenous knowledge across the world can help to meet the broader objectives of the society, for instance by passing knowledge from one generation to the other.

Keywords: Curation, Preservation, Indigenous Knowledge, indigenous language

SESSION F:
INDIGENOUS
KNOWLEDGE AND
INTELLECTUAL
PROPERTY RIGHTS

40. INDIGENOUS KNOWLEDGE AND INTELLECTUAL PROPERTY RESEARCH IN AFRICA: A BIBLIOMETRIC STUDY

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Abstract

Indigenous knowledge is often embedded in the culture of a community, making it difficult to secure. It is not explicit recorded information, but rather a way of life. Despite its tacit nature, indigenous knowledge can be exploited for financial value, however when this happens it often does not benefit the community from which it is derived. Consequently, there is need to protect the rights of the communities as bearers of the culture through the adoption of intellectual property rights. Africa as a continent is rich with traditional knowledge and has been over the years exploited by the more developed countries for this recourse, there is scarcity of information about the use of Intellectual property rights to protect indigenous knowledge in the continent. This paper therefore reviews literature about intellectual property and indigenous knowledge on the continent to identify the quantity of research in the area, the emergent themes that have been studied and the visibility and quality of research on the same. The paper is a bibliometric study that reviews data from relevant publications pulled from google scholar using Harzing's 'Publish or Perish' software and dating from 1990 to 2023. The data was then analysed and presented using Microsoft excel and VOS viewer. The findings of the study show that there are 153 publications on Intellectual property and indigenous knowledge in Africa a majority of which were journal articles, there was also little collaboration among authors with majority of the publications having a single author. The main themes emerging from the publications include intellectual property rights and cultural identity, traditional medicine and Eco-prospecting and development and international intellectual property conventions. The study recommends more collaboration between researchers and policy makers to ensure uptake of research and impact through policy change.

Keywords: Commercialisation, Traditional Knowledge, Indigenous Knowledge, Intellectual Property rights

41. STIGMATIZATION OF INDIGENOUS KNOWLEDGE IN KENYA FOR SUSTAINABLE DEVELOPMENT: STATUS AND INTERVENTIONS

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Abstract

Indigenous knowledge (IK) is the local knowledge that is unique to a culture or society. IK has tremendous prospects in enhancing the survival and stability of indigenous communities by providing great knowledge in health, agriculture, food preparation, education, natural resource management, and a host of other activities, especially in rural settings by respecting the local cultures and practices necessary for the attainment of SDGs 3 and 12. However, despite these benefits of IK to individuals, and communities, research evidence shows that IK is highly stigmatized, neglected, and suppressed in Kenya leading to decisions that do not respond to the societal needs. This paper investigates the current status of the stigmatization of IK in Kenya while also examining the interventions to curb the stigma. The study specifically investigates the types of IK in Kenya, the existing perceptions of indigenous knowledge in Kenya; the reasons for the stigmatization of indigenous knowledge in Kenya; examines the implications of indigenous knowledge stigmatization; and investigates if there are initiatives in place to address the stigmatization of indigenous knowledge by the national government, county governments, and concerned state and private organizations. Primary data was collected through focus group discussions and key informant interviews. Secondary data was collected through content analysis of literature on IK in Kenya.

Keywords: Indigenous Knowledge, Kenya, Knowledge Management, Stigmatization

42. A REVIEW OF INTANGIBLE CULTURAL HERITAGE ELEMENTS OF ISUKUTI ARTEFACT AND RITUAL AMONG THE ISUKHA COMMUNITY, KAKAMEGA, KENYA

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Abstract

Intangible Cultural Heritage (ICH) is a priceless indigenous knowledge treasure globally and its full use has cultural and economic value as espoused in Sustainable Development Goals. Intangible cultural heritage is fragile and requires urgent safeguarding, yet its transmission remains neglected in countries such as Kenya. ICH plays a pivotal socioeconomic development role in SDG4, SDG8 and SDG 15. ICH manifests itself through oral traditions, expressions and language, performing arts, social practices, cultural spaces, rituals and festive events, knowledge and practices about nature and traditional craftsmanship. There is a growing concern that the young generation is slowly being engulfed by modernism and abandoning what they perceive as boring community culture and traditions. In Kenya, understanding communities' cultural practices has potential to create harmony through intercultural dialogue as laid in SDG11. This paper is a review of the existing of documentation on ICH of Isukuti artifact and ritual in Isukha Community, Kakamega and its invaluable linkages to SDGs. The objectives are to: establish enactments of Isukuti rituals and artefacts as intangible cultural heritage; identify challenges of Isukuti Rituals and Artefacts as cultural elements among the Isukha community of Western Kenya. The study adopted a descriptive qualitative approach and Content analysis focused on Isukuti rituals and artefacts as ICH and review of empirical literature for the phenomenon. National policy on culture and heritage need to mainstream culture in education and have inclusive societies to ensure that culture is a driver and enabler of economic development processes. Protection and promotion of traditional knowledge and cultural expression framework to effect Articles 11, 40, and 69 (1) c of the 2010 Constitution. Analysis of national inventory on ICH and 2018 and 2023 UNESCO periodic reports pointed out gaps. This will be mitigated by linking Isukuti artefact and ritual elements to SDGs; 4, 8, 11 and 15 at local, county and national levels for sustainable development. This will go a long way to instil lifeblood into resultant knowledge. The study found resilience of ICH element Isukuti ritual and high correlation between Isukuti artefact materials and SDG 15: life on land against highlighted challenges.

Key words: Intangible Cultural Heritage, Sustainable Development, Isukuti, Kakamega, Kenya

43. THE ETHICAL AND LEGAL ISSUES IN MANAGING INDIGENOUS KNOWLEDGE IN KENYA

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Abstract

Indigenous knowledge (IK) is unique to nations, societies or communities of people living in a particular geographical area. It is communally owned and passed down from one generation to the next. This knowledge is rich and plays a big role in addressing contemporary challenges like, Climate change, diseases, food security, conflict resolutions and many others. The immense economic and intrinsic value attached to IK has necessitated a lot of commercialization interest of IK. Many commercial entities, academic and cultural institutions are now involved in the harvesting, managing, preservation and sharing of IK. In the wake of Commercialization of IK there is need to ensure that the host communities are not disadvantaged. Consequently, there is need to ensure that the custodians of IK (the community) are economically compensated and recognized by those who intend to use it. The practioners of the IK should operate in a defined ethical and legal framework. This paper aims to study ethical and legal issues that arise as a result of collection and use of indigenous knowledge in Kenya with the aim of proposing a framework that can guide IK managers. The study will be done through reviews of the existing literature and legal instruments that guides IK in Kenya.

Key Words: Indigenous Knowledge, Ethics, Legal issues, Knowledge management

44. INDIGENOUS KNOWLEDGE AND INTELLECTUAL PROPERTY RIGHTS: A REASONED DISCUSSION

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Abstract

This research paper reviews the current relationship between indigenous knowledge and intellectual property rights. It explores what some have described as ‘an uneasy relationship’ between indigenous knowledge and intellectual property rights protection and utilization especially in regard to ownership – community vs individual ownership -, access and benefit sharing. It also presents some notable cases of success and failure in the relationship. The paper delves into current efforts and deliberations at the global, regional and national levels towards solving the challenges observed in the past, in the said relationship, towards presenting a better framework for the utilization of intellectual property rights in indigenous knowledge protection and utilization. The paper concludes by applying the observations made to present reasoned recommendations that will allow for the embracing of intellectual property rights in indigenous knowledge protection and utilization for sustainable development. This research paper borrows extensively from publicly available resources which are presented in the references section as accessed online during its development.

45. TOWARDS A FRAMEWORK FOR CULTURAL RECOGNITION AND INTELLECTUAL PROPERTY RIGHTS ON OHANGLA DANCE AND MUSIC TRADITIONS OF THE LUO COMMUNITY IN KENYA

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Abstract

Cultural understanding involves recognizing and appreciating the wide range of cultural customs, beliefs, and values that exist within a community. In Kenya, multiple legal frameworks safeguard the intellectual property rights of dance and music traditions, but the community expression of culture deemed fundamental to these traditions is only partially safeguarded. A holistic approach that acknowledges, honors, and protects these customs is needed. Some cultural heritage of the Luo community in Kenya lacks cultural recognition and intellectual property rights. Their traditions are subject to exploitation, appropriation, and distortion, creating social and economic inequalities. The purpose of this study is to propose recommendations that will help preserve the dance and music traditions of the Luo community in Kenya, while resolving inequalities. The paper explores the historical and cultural relevance of the two cultural practices, emphasizing their importance in community identity and contributing towards the achievement of the Sustainable Development Goal 2 (SDG 2). The study employed qualitative research design. Data was collected through reviews of current literature and document analysis of legal legislation, policies, and regulations. The data was thematically analysed. The findings underscored the significance of recognizing and protecting the cultural heritage embedded in the dance and music traditions in Kenya, shed light on the intricate dynamics surrounding the cultural recognition, and intellectual property rights of dance and music traditions in Kenya, highlighted the challenges of rightful recognition, preservation and protection of cultural heritage in the face of globalization and increasing cultural appropriation and the need of culturally sensitive regulations that recognize the specifics of traditional cultural expressions. The proposed recommendations can serve as a model for safeguarding and conserving the dance and music traditions of other Kenyan communities, Africa and the rest of the world, who experience comparable challenges. It will also assist in the elimination of inequities. The study findings add to a wider discussion on Sustainable Development Goals, cultural rights, and intellectual property rights in dance and music as traditional performing art forms, particularly in Africa and other developing areas.

Keywords: Cultural recognition, Dance and music traditions, Intellectual property right, Kenya, Luo, Sustainable Development Goals

46. MAINSTREAMING DIGITAL PLATFORMS IN CURATING INDIGENOUS KNOWLEDGE FOR SUSTAINABLE DEVELOPMENT IN KENYA

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Abstract

The rapid progress of technology and the evolution of digital platforms presents a significant opportunity for custodians of indigenous knowledge (IK) to utilise digital spaces to enhance IK for the purpose of promoting sustainable development in Kenya. IK refers to skills, systems, and practices developed and used by indigenous people over generations to sustain livelihoods, manage their natural resources and preserve the community's cultural heritage. Safeguarding IK in Kenya involves recognising, respecting, and protecting the traditional knowledge of local communities for posterity. Unfortunately, indigenous communities in Kenya continue to be ignored and forgotten in the policy. Therefore, implementing the Sustainable Development Goals (SDGs) should include protecting IK. The objectives of this paper are to: (i) describe the digital platforms currently being used in Kenya to curate IK; (ii) analyse the effectiveness of these platforms in preserving and disseminating IK; and (iii) propose recommendations that policymakers could consider for integrating digital platforms in curating IK and the implementation of SDGs in Kenya. The study employed a mixed-methods approach, combining qualitative and quantitative data collection methods. Quantitative data was collected through bibliometrics analysis while qualitative data was collected by the use of a systematic literature review. Data was collected from Google Scholar using Harzing's "Publish or Perish" software and analysed using Microsoft Excel, Notepad, and VOSviewer and presented using tables, graphs, and figures. The findings of this study would be useful in providing recommendations to inform policymakers on the importance of using digital platforms to curate IK for the promotion of SDGs in Kenya.

Keywords: Innovation, community-led development, human rights, emerging trends.

47. A FRAMEWORK FOR COMMERCIALIZING INDIGENOUS PRODUCTS IN KENYA

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Abstract

Commercialization of indigenous products can help combat negative effects of pandemics such as COVID-19, natural disasters and man-made disasters such as war. It will also support the achievement of sustainable development goals, especially the first target on reducing poverty. Kenya has a rich bouquet of indigenous culture and products. However, it has particularly not maximized the potential of its indigenous products for socioeconomic development. Therefore, there is need for a framework for commercializing its indigenous products such as cuisines, grains, fruits, vegetables, livestock as well as indigenous cultural heritage, including languages, stories, song, art, dance, hunting methods, rituals and customs. An appropriate commercialization framework will eliminate imitations and middle men who tend to benefit more from indigenous products than their primary producers who are mostly found in the rural areas, semi urban or informal settlements. The framework will not only expose Kenya's potential globally but also attract partners, create employment opportunities and boost Kenya's economic development. This paper seeks to develop a framework of commercializing indigenous products both locally and internationally as a means of contributing to poverty reduction in the country. The main objective of this study was to develop a framework of commercializing indigenous products in Kenya. The Researchers referred to previous researches to develop the framework hoping that more researchers shall develop an interest to further the subject.

Keywords: Framework, commercialization, indigenous products, cultural heritage, poverty reduction, SDG

48. INDIGENOUS AFRICAN SCIENCE AND TECHNOLOGY: BETWEEN INSTABILITIES OF IMPRESSION AND CAREFUL REVISION

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Abstract

Major paradigm shifts in indigenous African science and technology were and still are rare. Much of what was and still is in indigenous African science and technology is mostly too stable, with minor tweaking, here and there, but without moments of dramatic eureka transitions—as witnessed in path taken by Euro-western science and technology. The question that then lingers, and which frames the ensuing debate — in this paper— is: what exactly lies at the heart of the near and periodic absence of paradigm shifts in indigenous African science and technology?

Key words: indigenous Africa, science, technology, paradigm shifts

49. MAKING UP MAASAI CULTURE: THE TURLE FAKES

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Abstract

This paper is about the creation of a product line of pseudo-Maasai artifacts that were designed to promote some of the standard mythologies about African culture while making money for its inventors, two Americans and a Kenyan of British origin. The perpetrators concocted a story about the mystical use of mysterious objects by the Laibons (medico-religious practitioners). They hired craftspeople to make the objects from contraband animal parts while they made up and promoted stories of their great age and importance. They recruited various foreigners and Maasai alike to help them in their promotion and managed to convince a number of museum professionals, art dealers and collectors to accept them. In 1992 they published a book (Turle 1992) which was damned in a 1994 review (Pido, 1994). In 1997, following joint raids and arrests by the Kenya Wildlife Service and the American Fish and Wildlife Service, those who had revealed the objects as phonies assumed that the perpetrators had been shut down. Recently it has come to light that not only has the production and trade continued since 1997, but it has taken on a life of its own as many Maasai themselves have taken them up as a lucrative art form. This has contributed the near extinction of the Maasai giraffe and several other species. The author recounts the history of these fakes and comments on their position in the art world and the economy.

Key words: Maasai art, fakery, entrepreneurship, cultural disrespect, misrepresentation

SESSION G:
INDIGENOUS
ARTS, MUSIC,
DRAMA, THEATRE
AND SOCIETAL
TRANSFORMATION

50. POPULARISING TRADITIONAL GAMES AND SPORTS AMONGST THE LUO YOUTH

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Abstract

For a traditional community to be productive and competitive, traditional games and sports were part and parcel of the indigenous communities. Just like the case was for other forms of indigenous knowledge, traditional games were unique to specific communities. With globalisation, indigenous communities have embraced exotic games thereby pushing traditional games to oblivion. The study aims to popularize the traditional games and sports which existed among the Luo youth to still be realized as important as before to their contemporary community. The study will identify traditional games and sports among the Luo community in Kenya; analyse the socioeconomic benefits of traditional games to the youth; investigate the level of acceptance of the games among the youth; examine the factors which influence the acceptance of traditional games among the youth; and recommend strategies to popularise traditional games amongst the Luo youth. The target population for the study will be 30 respondents drawn from Kisumu, Homa Bay and Migori counties predominantly inhabited by the Luo community using purposive sampling. The study will use qualitative survey to collect data from community and youth leaders from the said county governments. Key informant interviews will also be conducted with departments of sports and culture in the three county governments. The data will be analysed and reported using descriptive statistics. The findings of the study will be expected to reveal the popularity of traditional games and sports amongst the Luo youth in Kenya. The findings of the study may be used to provide a list of traditional games and sports played by the Luo; articulate the socioeconomic benefits of traditional games and sports specifically to the youth; reveal the perceptions and level of acceptance of traditional games and sports by the youth; unravel the factors which influence acceptance of traditional games and sports as well as how to popularise the games amongst the youth.

Keywords – Indigenous games, traditional games, indigenous knowledge, infotainment, Luo, Kenya.

51. UTILIZATION AND SIGNIFICANCE OF INDIGENOUS KNOWLEDGE AS AN ART FORM

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Abstract

Kenya is notable for its diverse cultures. However, this diversity may have been undervalued when it came to application of indigenous knowledge as a form of artistic expression. From that observation this excerpt sought to highlight the significance of indigenous knowledge of some African communities as an artistic form of communication, expression, innovation and aesthetics. The objective of this study therefore, is not only to highlight the significance of indigenous knowledge in art but also to showcase how these expressions can be innovatively adopted in modern day living for both functional and economic sustenance. A descriptive research design was the ideal data collection method because it provided context on the relevant data by discussing its origin, its significance and implementation whereby qualitative analysis was presented as findings. Secondary data was sourced from The National Museum of Kenya, The African Heritage and The National Archives (all in Nairobi) as these institutions contain information on indigenous knowledge of some Kenyan communities while primary data was collected using questionnaires. The sample population consisted of entrepreneurs in the creative industry as they influence market trends and their consumers. Data was presented using qualitative analysis. Findings confirmed the above argument and the overall recommendation is to encourage creativity by promoting the extensive advancement of indigenous knowledge as a viable product.

Keywords: Indigenous Knowledge (IK), art form, creativity, expression, material culture

52. INDIGENOUS ART; PAINTINGS IN THE LODWAR CATHEDRAL

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Abstract

By focusing on a body of art that was produced for an indigenous community, this paper offers a critique of the binary approach between indigenous knowledge and Western worldviews. Western knowledge relies on established laws through the application of the scientific method to phenomena (2018, Maluleka et al.) while indigenous or African traditional knowledge comprises understandings, skills and philosophies developed by societies with long histories of interaction with their natural surroundings (2022, UNESCO LINKS). The unsustainability of a structural binary opposition that contrasts one knowledge system to the other, is the subject of this paper. And, the chosen illustration is a collection of religious art, the Stations of the Cross in the Lodwar Cathedral, Kenya. The paintings were executed in response to the 1995 synod of African Bishops. They depict present day Turkana subjects re-living Jesus Christ's 2000-year-old narrative. Critical questions are posed for the reader: should we consider the paintings indigenous or Western? Subsequently, how archive them –within or without the local indigenous knowledge systems?

53. MEMORY AND NOSTALGIA IN SELECTED DHOLUO *OHANGLA* MUSIC

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Abstract

Human beings have always embraced indigenous music to both express and bear various realities of life. Dholuo *Ohangla* musicians are not exempt. *Ohangla* music is a continuation of indigenous Kenyan orature that has bequeathed the world a rich cultural cache of personal and public memories. *Ohangla* musicians are modern-day prophets, witnesses, and custodians of our national memories and national identity. *Ohangla* musicians have turned their lyrics into sites of memory and nostalgia. Using musical discourse and critical discourse analysis, this paper will thus explore how Dholuo *Ohangla* musicians have woven memory, and nostalgia as positive aesthetics in their lyrics to commemorate, memorialize, and restore Kenyan national memories and national identity. It will investigate how they lace their individual identities which are highly wrought with pain, joys, triumphs, and losses into their lyrics against a wider backdrop of social, cultural, and political developments in Kenya. Nostalgia and memory are now well-established subjects of inquiry but have not received adequate attention from Kenyan scholars, especially through the lens of national identity and development. This paper wants to remedy this because while nostalgia often cushions human beings from collapsing under the weight of their lived-in experiences, memory is a weapon of autobiographical storytelling that reconstructs and interprets the past to move into the future- empowered.

Keywords: Memory, Melancholy, Nostalgia, Music, Kenya.

SESSION H:
INDIGENOUS
KNOWLEDGE AND
GENDER EQUALITY

54. WOMEN STRUGGLE TO SUCCEED IN THE FACE OF TRADITIONAL BELIEFS: THE CASE OF SUBA WOMEN

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Abstract

This study investigated Suba women's struggle and various efforts that uphold their success in society. Sustainable Development Goal 5 aims to ensure that there is an end to discrimination against women and girls everywhere and for empowering them. The study divides Suba women into two economic blocks; the lower and higher socioeconomic statuses regarding Indigenous Knowledge on agriculture, food security, safeguarding environment, and education, which has made Suba women strong. The targeted women population was 127,404, comprising 64,406 (Suba North) and 62,998 (Suba South) constituencies. A qualitative research approach was adopted and purposively sampled 40 information-oriented women aged 30-45 years. The purpose of the study was to establish the influence of Suba women's indigenous knowledge on success and their selfless efforts in uplifting the general society. The objectives were to develop the role of indigenous knowledge on women's success; find out the impact of indigenous knowledge on women empowerment, and determine the influence of traditional culture and practices on food security, aesthetics, and environmental conservation. Data was collected using questionnaires and interviews and was analysed thematically. The findings show that women use indigenous knowledge to ensure their success in food security, environmental conservation, and aesthetics. The struggle of women in the awakening of traditional beliefs has assured societal equity based on conventional rules, responsible care on girl child is dictated by their importance in the traditional setup, and literacy empowerment. The study concludes that women are transformative figures in society. This study is original in terms of subject matter and scope. It highlights the struggle Suba women go through to succeed and suggests that women get empowered through proper equity in education that equips them with skills that can help them cope with drifting beliefs from traditional to the modern way of life.

Keywords: Suba Women, Women empowerment, Women struggle, Traditional beliefs, Indigenous knowledge

55. THE IMPACT OF GLOBALIZATION ON CULTURE AMONG THE INDIGENOUS WOMEN ENTREPRENEURS IN AFRICA

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Abstract

The concept of globalization has attracted intensive debate across disciplines. The debate has often taken divergent views and positions on the phenomenon of globalization especially on the meaning and the theoretical tools that are best to understand it. The pace of social change and transformation worldwide seems to have quickened dramatically in one or so decades, with implications on many dimensions of social life and human culture. The impact of globalization on the indigenous entrepreneurial culture among women in Africa and its resultant effects is of major concern in this study. Indigenous populations throughout the world suffer from chronic poverty, lower education levels, and poor health. In Kenya, just like the rest of Africa, women have mostly been involved in household activities, subsistence farming, and small-scale trades. However, due to globalization that has led to liberalization and opening of the world, women's roles that have always had a traditional outlook have been interfered with, resulting to greater contribution in sustainable development agenda. The challenges of resource mobilization are reducing as globalization impacts on resource mobilization factors. This paper suggests that there is a distinguishable kind of activity appropriately called indigenous entrepreneurship and explores how the culture of women entrepreneurs has been changed by globalization. The resource-based theory, modernization theory and dependency theory have been used. Descriptive analysis and interpretive approach were used to analyse data. The target population of the study consists of the small-scale women entrepreneurs. Data was gathered from secondary sources. The study concluded that globalization contributed positively and negatively to the indigenous women enterprises. It has provided immense opportunities for profitability and establishment of new enterprises, creation of jobs, raising standards of living. It has also enabled women to socially interact and form welfare groups that help in sourcing credit facilities.

56. THE BUMPY ROAD TO GENDER EQUALITY, WOMEN EMPOWERMENT AND GIRLS' EDUCATION IN MALAWI: INSIGHTS FROM CHICHEWA PROVERBS AS WISDOM OF THE PEOPLE

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Abstract

Africa is a continent well known for its rich oral tradition and proverbs are one of the most used oral traditions. In recent times however, it has been documented globally through many empirical studies on how African proverbs are a hindrance and an obstacle to the realization of Sustainable Development Goal (SDG)5 which talks of gender equality and women empowerment. Proverbs have been used in facilitating the transmission of knowledge, beliefs, values and traditions from generation to generation. In Malawi, proverbs are used as a socialization tool in various occasions. Although there are benefits derived from the proverbs as a cultural indigenous knowledge system, proverbs have been at the center of construction of masculinity and femininity gender identities of what it means to be a woman or a man. This is a qualitative paper critically analyze the connotations embedded in Chichewa proverbs and how it impacts on gender equality, women empowerment, and girls' education in Malawi. The paper utilizes Judith Butler Performativity and Critical Discourse Analysis (CDA) frameworks to unpack the type of wisdom is embedded in Chichewa proverbs. The paper relied heavily on documentary evidence Chakanza's (2001) proverb compendium with the title "The wisdom of the people: 2000 Chinyanja proverbs," twenty-one (21) gendered proverbs were sourced. The data yielded shows that to a certain extent that Chichewa proverbs have a potential of reinforcing and perpetuate stereotypical ideological beliefs that portray men as superior, men as leaders by birth and owners of intellect. On the other hand, women are portrayed as inferior, less intelligent, people who cannot lead, irrational and even worse being portrayed as gossipers and evil. Chichewa proverbs have a self-fulfilling power which utilize to assert the patriarchal authority on societal traditions which in turn affects women and girls and realization of (SDG) 5 as well as the Education for All (EFA) that African societies aspire for to close the gender gap. Since the proverbs cannot be erased from the society, the paper recommends that the negative and counterproductive proverbs should be used in gender activism to teach against gender inequalities. Teachers need to be equipped with gender skills so that they teach in a gender sensitive manner. Because the country is deeply entrenched in patriarchal ideologies, an on-going gender awareness is required in schools and society at larger to keep on equality issues and change of attitude towards women and girls. Finally, the governments need to improve on social policies in support of girl education which in turn yield into gender equality, women empowerment and improved representation of women in various sectors as well as role models.

Key words: Malawi, proverbs, equality, women empowerment, girl education

57. LGBTQ: SEXUAL TENSION OF SABAOT COMMUNITY IN 21ST CENTURY ON HISTORIC RELEVANCE

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Abstract

The Sabaot community is an ethnic group that lives in the Mount Elgon region of Kenya and Uganda. Like many other communities, the Sabaot have had to grapple with changing social and cultural norms in the 21st century. One area where this has been particularly challenging is around issues of sexuality and sexual tension. Historically, the Sabaot community has been known for its conservative values and strict moral codes around sexual behaviour. However, in recent years, there has been a noticeable shift towards more liberal attitudes and behaviours, particularly among the younger generation. This has led to a tension between those who uphold traditional values and those who embrace more modern attitudes towards sexuality. Some see this tension as a threat to the community's cultural heritage and fear that it may lead to a breakdown in social cohesion. However, others argue that this tension is a natural part of cultural evolution and that it can ultimately lead to greater understanding and acceptance. They believe that by engaging in open and honest dialogue about sexuality, the Sabaot community can move towards a more inclusive and progressive future. In examining the sexual tension within the Sabaot community, it is important to consider the historical context in which these attitudes and values developed. By understanding the roots of these cultural norms, it may be possible to find a way to bridge the gap between tradition and modernity. Overall, the sexual tension within the Sabaot community reflects broader debates around the role of tradition in a rapidly changing world and its views on lesbian, gay, bisexual, and transgender (LGBTQ). While it may be challenging to reconcile these competing values, it is important to engage in a constructive and respectful dialogue in order to move towards a more inclusive and tolerant society.

SESSION I:
INDIGENOUS
KNOWLEDGE AND
EDUCATION

58. ROLE OF INDIGENOUS KNOWLEDGE IN FORMAL EDUCATION; A CASE STUDY OF THE TESO COMMUNITY

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Abstract

The success of any education system depends on its aims and content. Indigenous African education has its base on the immediate environment, real and imaginary from which many things are learnt from the ecosystem. Before Independence, the missionaries introduced western education in Kenya which eventually started the process of eroding the already enriched traditional education that was inherent in all the cultural settings of communities. It first got some resistance, but with time, most communities embraced it fully shunning away many cultural practices, and settings. This then provided avenues to learn many facets of knowledge. How then, can the current formal education be enriched by indigenous knowledge (IK)? This study sought to investigate the Teso cultural practices that can enhance formal education and how they may be incorporated into learning. The study used structural interviews with four village elders and ten head teachers from public and private secondary schools who were purposively sampled. Ethnography interpretive design was used, where for some time, the researcher lived among the Teso community taking part in cultural events. Data was then analyzed thematically using statistical software. Failure by the current curriculum to address how cultural practices can be embraced in pedagogy, lack of creativity among education stakeholders, and westernization are among the challenges noted for failure to incorporate IK in formal education. The development of an education policy on IK, appreciation of culture, and readiness to share knowledge are key to making this a success.

Key words: Indigenous African education, Cultural festivals, Indigenous Knowledge, Teso Community Pedagogy

59. THE ROLE OF INDIGENOUS KNOWLEDGE ON CURRICULUM DEVELOPMENT IN KENYA: THE COMPETENCE BASED CURRICULUM

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Abstract

Since Kenya got independence, there has been a continuous search for a curriculum that can create self-actualization and innovativeness on citizens who can contribute to national development. Indigenous Knowledge forms a good basis for learning in classrooms and can enable learners to easily connect what they acquire with real life experiences. This leads to self-realization, creativity and innovativeness, and societal transformation across many sectors, fields and disciplines as required by the new competency-based curricula (CBC). Despite having specific requirements in the Kenyan Constitution and policies on Kenyan education sector, the development, integration and implementation of IK in the Kenyan curricula still remains a major concern. The curriculum developed for learning in Kenya is mainly dictated by the values of the country's colony despite it having a rich background of Indigenous Knowledge (IK). As such there is a major concern towards the influence of "western" education towards IK. The Kenya Institute of Curriculum Development (KICD) and the Text Book Publishers in Kenya are very important stakeholders in the integration of IK in the Kenyan education system. This study, therefore, seeks to determine the extent to which IK is integrated in the CBC; to find out the areas of IK covered by the educational publishers of CBC books; to evaluate the challenges of integrating IK on the CBC; and to recommend solutions for the same. The study will be a mixed method study, using a case study. The respondents will be drawn from both KICD and educational publishers based on purposive sampling. Data will be collected through a semi-structured questionnaire, and personal semi-structured interviews. The data obtained is expected to provide an insight into the role of IK in education in Kenya and its benefit to society. The study will contribute to the recognition of the value, place and position of IK in the school curriculum. It aims towards realizing and utilizing indigenous ways of knowing and transforming and preserving the content, practice and content of African traditions in today's society. It will also inform policy makers on the need to include IK in school curriculum and the Kenyan education sector.

Keywords: Indigenous Knowledge, Competency Based Curriculum, Education, Kenya.

60. PROMOTING THE POTENTIALS OF PARTICIPATIVE MANAGEMENT: A CATALYST FOR REGULATING INDIGENOUS LIBRARIES IN AFRICA

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Abstract

This paper highlights modern societies to rethink on the need to integrate Potentials of Participative management in the regulation of indigenous libraries as a catalyst for Effective information services. Information needed to actualize this paper was gathered from secondary sources of data which were obtained from textbooks, journal articles, conference papers, online sources etc. The paper also highlights the contribution of user participation in management, recognizing both the need and right of users to be involved. Among other things, concepts of user's participation, library productivity, policy-making, effect of non-participation and Challenges associated with users' participation in the policy making particularly in African indigenous libraries were briefly highlighted. The paper concludes that regulating libraries with the aid of modern management practices in Post Covid-19 era represents initiative that helps to build new opportunities for achieving effective information services especially in developing countries.

Keywords: Participative management, indigenous libraries, Africa

61. COLLABORATING WITH NATIVE LANGUAGE SPEAKERS IN CBC EDUCATION IN KENYA FOR MAINTENANCE AND PRESERVATION INDIGENOUS LANGUAGES.

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Abstract

The CBC curriculum for early Education proposes collaborative learning through considered use of s Language experts to reinforce Mother Tongue Instruction as well Indigenous Languages Maintenance and preservation. Unfortunately, the voluntary collaboration between teachers and resource Persons is haphazard and lacking in guidelines for replication and mass diffusion of Indigenous Knowledge born thereof. The study was carried out Preprimary and Lower Primary schools of South Kulisiru ward in Bungoma County, where lubukusu mother tongue is used as Language of instruction. The purpose of the study was to investigate how use of Resource Persons in the CBC Education can be harmonized for content development in Indigenous Languages? A combination of interview and open-ended questionnaires research instrument were used to collect data from the teachers as well as from Resource Persons. The authors concluded that integration of Resource Persons in mainstream human Resource management as well as harmonized role assignment would eventually produce instructional materials to gap the huge lack of reading texts in indigenous languages in Kenya.

62. HISTORICAL INTERVENTIONS ON THE ADOLESCENTS TOWARDS THEIR PSYCHOLOGICAL WELLBEING BASED ON A SOCIO-CULTURAL APPROACH IN THE UGANDA

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Abstract

Globalization has extended the boundaries of cities and the increase in adolescents' population who stay and study there. As a period of rapid change and challenges, adolescence exposes adolescents to a wide variety of psychosocial demands. In Uganda like in many other African countries adolescents in the different regions belong to very vulnerable social categories and are very exposed to risks including forced migration, violence of all kinds, rape and sexual abuse, genital mutilation, and others. Such risks leave many wondering whether adolescents in the region can be psychologically fine. Another question relates to how they were kept well psychologically in the past traditional setting. This study investigated how adolescents in the traditional communities managed to remain psychologically fine. In the study, I adopted a trans-disciplinary participatory research approach where qualitative data was collected from 32 adolescents 11–20-year-olds and 24 elders from four regions in Uganda namely Central region (Bulange Mengo) and six (6) adults in each Focus Group Discussion from different regions in Uganda using interviews, drawings, photovoice, focused group discussions and participants data validation workshop methods.

Key Words: Psychological Wellbeing, Historical and Positive Psychological Interventions, Adolescents in Central Uganda and Social Cultural Perspective

63. INDIGENIZATION OF CAREER CHOICE TRAJECTORY IN UGANDA. DRAWING FROM THE CURRICULUM DILEMMAS AT THE EDUCATION TRANSITIONAL LEVELS

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Abstract

This paper show cases the need for indigenizing modern education to reflect on the local context so that the graduates fit within their environments. The paper argues that an indigenous knowledge production stand to offer practical values, attitudes and direction for our learning institutions career training agenda. The study was conducted in central region of Uganda drawing from 106 students' experiences at education transitional levels. Using purposive sampling, 30 students were selected from the ordinary level, 30 advanced, and 46 university level final years. The findings reveal that the elitist education curriculum continue to present serious problems and challenges to students. The findings further indicate a general myth that everything indigenous is inferior and for this reason, most students aspire for university degrees regardless of whether it would finally be fulfilling. The findings stressed that students who drop out along their career pathway are considered to be academic misfits. Yet more, there is exclusion based on financial aspect. Finally, the findings showed that majority of students only read to pass the exams. Owing to this, the study calls for the integration of sociocultural knowledges and context specific approaches in the education curriculum. This will enable students graduate with environmental relevant expertise.

Keywords: Career Choice, Curriculum Dilemmas, Indigenous Knowledge, Education Transitional Levels

SESSION J:
INDIGENOUS
KNOWLEDGE AND
AGRICULTURE

64. THE ROLE OF INDIGENOUS KNOWLEDGE IN AGRICULTURE: A CASE STUDY OF KESSES SUB COUNTY, UASIN GISHU COUNTY.

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Abstract

Kenya has a rich diversity of indigenous knowledge systems, which have been passed down from generation to generation. This knowledge includes traditional agricultural practices, crop and livestock management, soil and water conservation, pest and disease management and seed saving and selection, amongst others. The rationale of the study was to investigate the role of indigenous knowledge in agriculture, with a case study of Kesses Sub County, Uasin Gishu County. The objectives are to: identify indigenous knowledge practices of farmers in agricultural production for food society; investigate use of indigenous knowledge by farmers at Kesses Sub County and identify the benefits and limitations of indigenous knowledge to sustainable agriculture. A mixed method approach was adopted using interviews and structured questionnaires to collect data. The study findings revealed that despite the advent of modern farming methods, majority of the farmers in Kesses Sub County continue to embrace indigenous knowledge in farming such as in mulching/using organic manure, use of non-tillage pests and diseases control, managing soil fertility, controlling pests and diseases, controlling weeds, soil preparation, planting materials, harvesting and storage of indigenous root crops and animals. The study concludes that indigenous knowledge is still widely used but most of it is not documented. Thus, the study recommends that indigenous knowledge be recorded for posterity, indigenous knowledge should be researched upon further, be thoroughly documented and made freely available.

Keywords: Indigenous knowledge, Agriculture

65. UNCODIFIED BUT DIFFUSED: MAINSTREAMING INDIGENOUS IRRIGATION PRACTICES FOR SUSTAINABLE AGRICULTURE IN KENYA

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Abstract

Attaining food security is a crucial element of Kenya's Vision 2030 and the sustainable development goals. Indeed, one of Kenya's Vision 2030's key targets is to reclaim land for irrigation and to enhance capacity, build resilience and response to climate change of the communities as a means of increasing food security for all Kenyans. The second SDG target aims to achieve zero hunger, achieve food security, improve nutrition, and promote sustainable agriculture. Similar targets have been set by the Kenya Kwanza government elected into office in 2022. To reduce reliance on rain-fed agriculture and improve agricultural productivity, Kenya has embarked on ambitious irrigation programmes. These are geared towards supporting sustainable food production. Despite these efforts, a number of irrigation projects under these programmes either have missed their targets or have been abandoned. Some of the reasons for the lack of resilience of irrigation projects in Kenya relate to technological challenges, lack of relevant skills among farmers, costly infrastructure and poor uptake among rural communities. This paper explores the possible use of traditional irrigation methods, which are sustainable, relevant, and cost effective to promote better food production through irrigation. Despite the significant contribution of these practices to agricultural productivity, they remain largely uncodified and underutilized. The paper examines current irrigation practices in terms of application, suitability and impact on sustainable food production. The challenges affecting irrigation projects are also analysed. Strategies to mitigate the challenges by mainstreaming traditional irrigation practices are proposed for consideration by the Government of Kenya and its agencies. Data for this study was collected through key informant interviews and questionnaires with stakeholders in the irrigation sector including staff of the National Irrigation Authority and farmers. The findings of the study are expected to inform irrigation policy and practice by harnessing traditional practices.

Keywords: Food security, irrigation, zero hunger, agriculture, indigenous knowledge, traditional irrigation, Kenya

66. EXPLORING INDIGENOUS CLIMATE CHANGE ADAPTATION STRATEGIES FOR SUSTAINABLE AGRICULTURAL DEVELOPMENT IN KENYA: CASE STUDY KISUMU COUNTY

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Abstract

Climate change is an urgent and pressing issue that requires immediate action. Indigenous communities in Kenya have been adapting to climate change for centuries, developing unique and effective strategies to cope with the changing climate. However, these traditional practices have largely been overlooked in climate change adaptation policies and programs. This study aims to explore the integration of indigenous knowledge practices for climate change adaptation in agriculture in Kenya. The specific objectives will be to identify traditional practices related to crop diversification, water harvesting, and soil conservation; identify challenges Kisumu County farmers face due to climate change; and recommend strategies to farmers to adapt to climate change in Kisumu County. The study will adopt a qualitative research approach, using semi-structured interviews and focus group discussions to gather data from indigenous farmers and community leaders in Kisumu County. The findings are expected to reveal traditional practices related to crop diversification, water harvesting, and soil conservation; techniques to increase resilience to climate variability, while water harvesting practices; soil conservation practices; and identify challenges Kisumu County farmers face due to climate change.

Keywords: Indigenous Knowledge, Climate Change, Sustainable agricultural development

67. AKAN INDIGENOUS FARMING AND SUSTAINABLE DEVELOPMENT GOALS

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Abstract

The Indigenous Akan of West Africa are expert farmers in local and export crops. Some of their products such as cocoa, cashew, pineapple, and yam are in high demand internationally. Using indigenous methods, they produce quality products that meet demand and preserve the land. What can these farmers contribute to the sustainable development goals? The study interviewed Akan Indigenous farmers about their social background, indigenous education, business operations and practices. The study also interviewed Akan indigenous knowledge keepers from the Royal House of Ashanti. Manuscripts of early European researchers were also sourced. The study found a holistic approach to living on the land that contributed to the sustainable development goals. Farmers earned a good income, had zero debt, used natural pest control, diversified crops, provided year-round food, good training and job opportunities for male and females and land preservation. Increasing the number of Akan indigenous farmers can contribute towards meeting the sustainable development goals of poverty reduction, zero hunger, health and wellbeing, good education, gender equality, economic growth, sustainable production and consumption and life on the land. Historically the Akan indigenous farmer has made these contributions.

Keywords: Akan, indigenous, farmer, sustainability, development

SESSION K:
EPISTEMOLOGY AND
METHODOLOGIES
IN INDIGENOUS
KNOWLEDGE
RESEARCH

68. LEVERAGING INDIGENOUS KNOWLEDGE FOR SUSTAINABLE DEVELOPMENT IN SUB-SAHARAN AFRICA THROUGH RESEARCH

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Abstract

Indigenous knowledge (IK) comprises practices and skills that have been developed over time by local communities and are exclusive to them. IK is crucial for fostering social, economic, and environmental aspects that have an impact on a particular region since it is deeply embedded in the local context. This makes IK essential in the attainment of sustainable development goals. This paper explores how to leverage the role of IK in promoting sustainable development goals in Sub-Saharan Africa through research. The specific objectives of the study will be to explore the perception of IK and its potential for sustainable development in Sub-Saharan Africa; examine the informetric patterns on IK and its application on various aspects of sustainable development in Sub-Saharan Africa; determine the factors influencing the use of IK for sustainable development in Sub-Saharan Africa, and propose strategies for overcoming the challenges affecting the use of IK for sustainable development in Sub-Saharan Africa. The study will adopt a mixed methods research approach using a meta-analysis to review existing literature on indigenous knowledge in Sub-Saharan Africa. Quantitative data will be collected through a bibliometrics analysis while a systematic literature review will be used to collect qualitative data. Data will be collected from Google Scholar using Harzing's "Publish or Perish" software and analysed using Microsoft Excel, Notepad, VOSviewer, and Atlas.ti and presented using tables, graphs, and figures. The findings of the study will highlight how research can be used to leverage the role of IK in promoting sustainable development goals in Sub-Saharan Africa. The findings can be used by policymakers and governments in Africa to harness the power of IK to promote the attainment of sustainable development goals.

Keywords: Informetrics, bibliometrics, indigenous knowledge, sustainable development, meta-analysis

69. PUBLISHING TRENDS ON INDIGENOUS KNOWLEDGE RESEARCH IN KENYA (2000 – 2023): A BIBLIOMETRIC ANALYSIS USING HARZING'S PUBLISH OR PERISH (POP) SOFTWARE

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Abstract

Indigenous knowledge plays a critical role in Kenya's socioeconomic development. Consequently, there has recently been greater appreciation and scholarly discourse on indigenous knowledge in Kenya and beyond, making it a popular and quickly expanding area of research. Despite the discourse on the subject, no updated study has been conducted to map the publishing trends and research orientations on Indigenous knowledge in Kenya. This paper sought to establish and describe the pattern of research production and publications in indigenous Knowledge in Kenya to provide a basis for future research. The study used a quantitative research design and a bibliographic analysis to examine the metrics of indigenous knowledge publications in Kenya as indexed by Google Scholar. The data for the study was retrieved by searching keywords search of "Indigenous Knowledge" or "traditional knowledge" using Harzing's Publish or Perish (POP) software. This search obtained 114 articles relevant to keywords published from 2000 to 2013. The data revealed that Indigenous Knowledge research witnessed an irregular increase year after year. The results provide benchmarking data that can be used to drive future research, collaborations, and initiatives aimed at utilising the rich knowledge systems entrenched in Indigenous cultures for the good of society and the advancement of knowledge.

Key Words: Bibliometrics, indigenous Knowledge, Traditional Knowledge, *Informetrics*, Kenya

70. INTERSECTIONS OF INDIGENOUS KNOWLEDGE AND SUSTAINABLE DEVELOPMENT GOALS: A SYSTEMATIC REVIEW BASED ON BIBLIOGRAPHIC DATA

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Abstract

The role that IK plays in harnessing sustainable development cannot be overemphasized. For a long time, IK and IK systems have played a key role in empowering communities to transform themselves to meet their cultural, environmental and economic aspirations, hence their link to the sustainable development goals (SDGs), whose main mission is to end poverty, protect the planet and ensure that by 2030 all people enjoy peace and prosperity. Indigenous knowledge (IK) is hereby used to represent all the competing labels, namely traditional knowledge and local knowledge, among others, without any prejudice to any other label used to describe the knowledge of local and indigenous communities. The current study uses informetric methods to explore the intersections between IK and SDGs. The relevant data for the study was obtained from several sources including SciVal, due to its capability to link papers to different SDGs. The search for relevant publications that were analysed to answer the research questions was identified using 19 Topic Names that contained any of the most commonly used labels of IK. Data were analysed using Microsoft Excel to examine the trend of the publication of IK papers linked to SDGs, the subject and/or topics covered in the publications, and the countries which publish the IK SDG-linked papers. Preliminary findings reveal that despite some of the SDGs recognizing indigenous people as being pertinent in the United Nations' mission to make the world a better place, IK or its related labels are not among the keywords or phrases used to link papers to SDGs. Further results indicate that whereas the number of SDG-linked papers has continued to increase over time, that of IK has witnessed mixed growth patterns. In addition, the study revealed the IK papers linked to SDGs were domiciled in the following grouped topics: Scanning Transmission Electron Microscopy; Indigenous Knowledge; Science Education (n = 1038); Nunavut; Traditional Ecological Knowledge; Climate Change (n = 799) and Ethnobotany; Traditional Knowledge; Medicinal Plant (n = 626). An analysis of the key phrases reveals a wide scope of IK application in the realization of sustainable development goals. We conclude that the exclusion of IK-associated keywords from the keywords that are used to link papers to SDGs has continued to marginalise IK thereby limiting its critical role in sustainable development.

Keywords: Indigenous knowledge; traditional knowledge; sustainable development goals; sustainable development; research; informetrics

SESSION L:
INDIGENOUS
KNOWLEDGE AND
SUSTAINABLE HUMAN
SETTLEMENT

71. PROTECTION OF THE LUO SETTLEMENT PATTERNS AS A FORM OF CULTURAL HERITAGE AT THIMLICH OHINGA ARCHAEOLOGICAL SITE

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Abstract

The evidence of an indigenous cultural tradition is manifested in human behavior and artefacts. The former, in such a case, being tacit knowledge, which forms much of the indigenous knowledge available and the latter explicit. Indigenous cultural tradition is also deeply rooted in social structures which affect how members of a society relate. Thimlich Ohinga, one of the UNESCO heritage sites, provides an exceptional testimony to the settlement traditions and the social structure of the Luo. It protects a rich tradition which is predominantly tacit but of high value. Given its uniqueness and rich tradition, the study therefore sought to unearth details of the protection of the Luo settlement patterns and cultural heritage. The research objectives included: Assessing the significance of the Luo settlement patterns as a form of cultural heritage at Thimlich Ohinga Archaeological site; Establishing mechanisms employed in protecting Luo settlement patterns as a form of cultural heritage at Thimlich Ohinga Archaeological site; and Identifying challenges faced in the protection of Luo settlement patterns as a form of cultural heritage at Thimlich Ohinga Archaeological site. This study adopted a descriptive qualitative design with face-to-face interviews with stakeholders to establish that as much as there are efforts to protect Luo settlement patterns at Thimlich Ohinga, there is still much that can be done to improve its state; whereby inadequate financial allocation made it challenging to undertake all the activities that enhance the protection of the site.

Keywords: Protection, Settlement patterns, Indigenous knowledge, Luo, cultural heritage, Thimlich Ohinga

72. PRESERVING INDIGENOUS KNOWLEDGE IN CULTURE HOUSES AND CENTERS IN ZIMBABWE IN THE DIGITAL ERA

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Abstract

The study was conducted to understand the strategies being used to preserve indigenous knowledge in the face of technological challenges and globalisation. The authors sought to determine the importance of culture houses and centres and ascertain their web presence and awareness of indigenous data governance principles among information professionals. Qualitative research using multiple case studies was done to examine the preservation of indigenous knowledge in culture houses and centres in Zimbabwe in the digital era. A web content analysis was done to identify the culture houses in Zimbabwe. Four culture houses were purposively selected for this study. Interviews were conducted with the participants and/or administrators of the selected culture houses who were available on the day of the visit. Observation was also done by visiting these four culture houses. The findings showed that most of the culture houses do not have a web presence but are showcased as tourist attractions, and IK is preserved in the form of artifacts, displays, and exhibitions. Some of the administrators are aware of the FAIR and CARE principles for preserving IK in the digital era, and the participants just provide the services that they are supposed to offer without knowledge of the indigenous data governance principles. This study helps in the promotion of cultural tourism and the empowerment of indigenous communities. This helps to enhance access to such knowledge, leading to the achievement of sustainable development goals 1, 4, and 16. This would provide practical recommendations and insights for policy development and implementation at organisational and national levels. The originality lies in its combination of a specific geographical focus, the integration of digital technologies, and a practical approach centred around culture houses and centres.

Keywords: CARE principles, Culture centres, Culture houses, FAIR principles, Indigenous data governance principles, Indigenous knowledge preservation.

73. RISKY LESSONS: VIGODORO AS THE SPACE FOR ENACTMENT OF INDIGENOUS KNOWLEDGE

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Abstract

Amidst the Zaramo tribe in Dares salaam-Tanzania, social-cultural events have always played a vital role in transferring and creating indigenous knowledge, with Vigodoro being a prominent tool for this purpose. For years, this event has served as an alternative space for indigenous education, creative expression, therapy, and recreation, allowing the tribe to preserve its cultural heritage and pass it down to the younger generation. However, despite the rich cultural significance of Vigodoro, it has been criticized and condemned by scholars, religious groups, and even the Tanzanian government. They have labelled it as disorderly, immoral, and a source of societal disruption and irresponsibility. As a result, Vigodoro has faced opposition from the government, including being banned. In this paper, I aim to explore the crucial role that Vigodoro plays in creating and transferring indigenous knowledge. I believe that understanding the significance of such cultural spaces is critical for individuals to appreciate them fully and harness their potential to promote sustainable development. Through this study, I hope to shed light on the positive impact of Vigodoro and encourage the preservation of indigenous knowledge and practices for future generations to come.

SESSION M:
INDIGENOUS
KNOWLEDGE AND
LIBRARIES

74. THE ROLE OF PUBLIC LIBRARIES IN THE PRESERVATION OF INDIGENOUS KNOWLEDGE OF ARTISANS FOR SUSTAINABLE DEVELOPMENT IN KANO STATE, NIGERIA

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Abstract

The preservation of indigenous knowledge of artisans is very important especially now that new technologies have emerged. The preservation of IK of these communities is important. As such, it should be given due considerations by public libraries in Nigeria taking into cognizance little literature on them which when properly harnessed could greatly help in sustainable development. Nigeria is blessed with artisans such as those in tannery industries like leather processing; arts and craft like mat making; cloth weaving; wood and calabash carving; tie and dye; pottery; among others. The paper adopted a quantitative research methodology and questionnaire was used as the major instrument for the data collection. The artisans particularly the local tanners served as the respondent's group for the study. A sample of sixty (60) respondents was selected randomly from the total population of the registered local tanners with the Kano State Ministry of Commerce. So, sixty (60) copies of the questionnaire were distributed to the respondents out of which 56 copies were filled and returned given a response rate of 93% which was found adequate for the study. The findings of the study revealed that the majority of the respondents acquired the IK of tannery from family sources and on-the-job training; the means of transmission of IK was through oral transmission as indicated by the majority of the respondents. The challenges associated with the preservation of IK were inadequate education; lack of interest among the new generations; and unfamiliarity with the libraries as preservation centres among others. The paper concludes that the local tanners in Kano State were not familiar with the role of public libraries in the preservation of IK as such recommendations and suggestions on how the public libraries could preserve the knowledge for sustainable development in Nigeria were provided.

Keywords: Preservation, Indigenous Knowledge, Artisans, Public Libraries, Sustainable Development, Kano State and Nigeria

75. AWARENESS, ACCESSIBILITY AND PRESERVATION OF INDIGENOUS KNOWLEDGE FOR THE SUSTAINABLE DEVELOPMENT OF PUBLIC LIBRARIES IN NORTH WESTERN STATES OF NIGERIA.

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Abstract

The study examined into the preservation of indigenous knowledge (IK) for the sustainable development of public libraries in the North Western States of Nigeria (NWSN). The objectives of the study were to examine the level of awareness, access and preservation of IK as well as the challenges associated with the preservation of IK. The study employed the qualitative research methodology using interview as the data collection instrument. The population of the study was the seven (7) executive directors from the seven (7) public libraries in the NWSN were purposively selected based on their positions and the data was analyzed using the narrative based qualitative data analysis. The findings of the study reveal that public libraries in the NWSN are not aware of IK, do not have access and do not practice its preservation. It also revealed that; inadequate fund, lack of awareness, training and motivation were the major challenges associated with the preservation of IK. The study concludes that the NWSN is blessed with different IK but it is hapless to note that these libraries do not have access to IK and do not engage into the practice of preserving IK despite its importance, thus, the need for these libraries to make effort to ensure that its practice is ensured for the sustainable development of the public libraries in the NWSN. The study recommends that; librarians should be enlightened, trained, motivated and establish policies on the need for the preservation of IK for the sustainable development of public Libraries in the NWSN.

Keywords: Awareness, Access, Preservation, Indigenous Knowledge, Public Libraries, North Western State, Nigeria

76. ACADEMIC LIBRARY IN ACHIEVING SUSTAINABLE DEVELOPMENT GOALS THROUGH CURATION AND PRESERVATION OF INDIGENOUS KNOWLEDGE

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Abstract

This study examines the role of academic library in achieving sustainable development goals through curation and preservation of indigenous knowledge. Indigenous knowledge (IK) is the knowledge which exists among the people in a given community and its beneficial towards sustainable development cannot be over-emphasized because of its importance in every society. Hence this study focused on the role of library through curation and preservation of indigenous knowledge which can promote the development of the society via the provision of effective and reliable information that can aid society growth through economical sustainability, environmental sustainability, and social sustainability. This study concludes that the role of academic library in provision of accurate, relevant, and easy access information to the users can enhance sustainable development goal in a developing society. The study further stated that IK are important, hence Librarians should engage in curation of this information while the content owners still live in order not to lose such important knowledge that can improve the development of the society. Hence the study recommends that the library management should engage on curation of these IK and preserves it for users to access and reuse to enhance the attainment of sustainable development in the society.

Keywords: Academic Library, Sustainable, Development, Goals, Curation, Preservation, Indigenous Knowledge

77. STRATEGIES AND TOOLS FOR PRESERVING TRADITIONAL KNOWLEDGE IN PUBLIC LIBRARIES

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Abstract

Libraries, especially public libraries, are established with the aim of meeting the information needs of their immediate community. Alongside meeting the information needs of their constituents, libraries, just like archives and museums, are viewed as repositories of indigenous experience, knowledge and history. The International Federation of Library Associations and Institutions (IFLA) recognizes the potential for libraries to get involved in traditional knowledge preservation and access. IFLA has challenged libraries to take a leading role in collecting, preserving, and disseminating traditional knowledge; publicizing its value; raising awareness on its protection; and involving elders and communities in its production and teaching. This level of involvement stands to position libraries as key players in the transmission of cultural values and practices from one generation to another. The purpose of this paper is to explore and discuss modern strategies and tools that public libraries, specifically, the Kenya National Library Service (KNLS), can employ in capturing and documenting traditional knowledge from local communities for its posterity and availability. To accomplish this purpose, this study will be guided by four specific objectives to identify how KNLS libraries capture and preserve traditional knowledge; establish how KNLS libraries make traditional knowledge accessible; explore the challenges KNLS librarians encounter in the preservation and promotion of traditional knowledge; and propose present-day strategies and tools that can enhance the capture and preservation of traditional knowledge. Using a qualitative research approach, primary data will be collected through interviews with KNLS librarians who carry out indigenous knowledge related activities. The data collected will be thematically analyzed. Additional data will be collected through in-depth desk-top review of relevant literature emanating from other parts of the world. Study findings may be used by libraries and librarians, in public libraries and beyond, to establish modernized initiatives geared towards the preservation and promotion of traditional knowledge.

Keywords: Traditional knowledge; Kenya National Library Service; Modern preservation and promotion

SESSION N: ETHICS
IN INDIGENOUS
KNOWLEDGE

78. THE *HONGO* PHENOMENON: EXPLORING EAST AFRICAN INDIGENOUS VIEWS ON THE ETHICAL AND UN-ETHICAL

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Abstract

In this paper the authors aim to explore indigenous East African views on the concept of 'ethics' in the context of the phenomenon called 'Hongo'. Our research problematizes the definition of ethics generated from within Euro-culture and we argue that it does not consider non-western, non-European cultures, views or beliefs. By using a self-study methodology that involves participant observation and examining the recorded history of Hongo, we seek to elucidate the concept and practice of Hongo. We find that the concept of Hongo partially overlaps with the non-African concepts of bribery but also includes well intentioned, socially excellent gift giving in the appropriate circumstances. Thus, the view of Hongo as bribery connected to corruption tells only a fraction of the story and can prevent full understanding of Hongo.

Apart from the above exploration, the authors hope to provide a more nuanced understanding of the concept of ethics in East Africa and the role of Hongo in facilitating courteous social relations and survival strategies. It also aims to contribute to the ongoing discourse on corruption and ethics in African societies by presenting an alternative perspective that considers the unique historical, cultural, and lived contexts of the authors. The findings of this study can inform the development of policies and practices that promote cultural sensitivity and respect for indigenous knowledge in the pursuit of ethical behavior in East African societies. Furthermore, our study will explore the potential of technology, such as blockchain, in mitigating corruption in East African societies.

Key words: gift giving, bribery, ethics, gratuity.

79. THE NEED FOR ETHICAL CONSIDERATION IN INDIGENOUS KNOWLEDGE MANAGEMENT IN THE DIGITAL AGE

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Abstract

Adherence to ethical practices among professionals all over the world is vital in order to enhance service delivery. Information professionals in Tanzania are working in different places by following guidelines and other procedures as per organization policy or acts. The aim of this paper is to establish the need for information professionals dealing with indigenous knowledge to adhere to ethical practices in information delivery. The advancement of ICTs has caused several impacts to both information providers and users. The paper will review different literature and documented important information on the need for the adherence to ethical practices among information professionals in the digital age. The main reference of the review will base on worldwide sources, however specific research papers done in Tanzania in relation to this topic under study mainly will be referred to. The paper critically will discuss the need for ethical adherence, features of adherence to ethical practices, importance of adherence to ethical practices and the mechanisms to enforce adherence to ethical practices. The author is in the opinion that indigenous knowledge management experts in Tanzania need to be equipped with basics of ethics and conduct in order to improve day to day operations in this digital society.

Key words: Ethics in indigenous knowledge

80. AFRICAN UBUNTU PHILOSOPHY AND ITS POTENTIAL IMPACT ON VIRTUE-CENTRED ETHICS FOR COMMUNICATION AND JOURNALISM IN THE ERA OF DISINFORMATION

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Abstract

Ethics and morality are key components of human life. Communication through various channels requires high ethical standards for decision-making when confronted with conflicting situations. In the internet age, the scope and diversity of publishers – both professionals and amateurs – has exponentially grown. Globally, disinformation and misinformation characterise news and information in both traditional and social media. The basis of this paper is to evaluate the Ubuntu African philosophy and its potential contribution to the formulation of a theory of communication ethics that reflect African indigenous knowledge. African indigenous knowledge refers to that knowledge which is integral to the culture, natural or innate to the continent's foundations of life. The paper reflects on Aristotelian ethical theory of virtue, which he glosses as 'activity of soul exhibiting excellence, in a complete life'. This paper highlights how Ubuntu philosophy can contribute to virtue-based journalistic and communication ethics with the view of informing communicators to build an ethical character and promote ethical conduct in both their professional and personal lives. In so doing, the paper first provides an overview of Ubuntu African philosophy and thereafter discusses the basic tenets of Aristotle's virtue ethics in relation to the work of journalists and other communicators. The paper is guided by the following questions: What are the virtues that are embedded in Ubuntu philosophy? How can these virtues inform ethics in communication and journalism? What are the principles that guide virtue-based ethics? How can Ubuntu philosophy contribute to virtue-based communication and journalistic ethics? The research uses qualitative approach with textual analysis and interviews methods. The theory of ethnomethodology informed the study, with its contention of studying communities and their behaviours. Data was thematically organised and analysed for interpretation and recommendations. The outcome of this paper informs that virtues in African indigenous knowledge can inform communication virtues and alleviate the problem of disinformation, misinformation and lies with their potential and ultimate harms.

Key words: Ubuntu, communication, virtue ethics, disinformation, misinformation

81. OPPRESSION AS A PARADIGMATIC COMPONENT IN EAST AFRICAN INDIGENOUS KNOWLEDGE

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Abstract

This article is an exploration aimed at bringing general attention to the universal human phenomenon of oppression as it is expressed in East African indigenous cultures and knowledge. We cannot hope to take on the enormity of oppression as a problem; neither can we even begin to encompass, recount or analyze the enormous literature about it. We can, however, take our biology into account and examine our own experiences at the personal and institutional levels. We recount some history but focus on telling some enlightening stories from our own lives while offering our analyses and some suggestions for solutions. Our stories ultimately focus on the design of systems, activities and products. Throughout, we assume that we are not the only ones who recognize oppression for what it is and who believe that, as a species, we must keep trying to neutralize and eliminate it.

Keyword: Oppression, Indigenous knowledge, East Africa

SESSION O:
OPPORTUNITIES
IN INDIGENOUS
KNOWLEDGE

82. ASSESSING THE WEB VISIBILITY AND DIGITAL PRESERVATION OF INDIGENOUS KNOWLEDGE BY SOUTH AFRICAN PUBLIC MUSEUMS

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Abstract

In South Africa the Department of Arts and Culture Sport and Recreation partially funds museums together with public and private partnerships to promote and preserve the country's rich and varied cultural heritage. Access to these important information sources has been historically through physical contact with artifacts and collections, while other museums have now delivered digital collections through virtual exhibitions. The popularity of accessing and communicating digital information via the web have persuaded many information service providers to invest in resources, technology, and organizational structures to successfully achieve digital preservation projects (McGovern, 2014). The purpose of this study was to quantify digital preservation of IK collections through South African public museum websites. The objectives of the study were to: analyze web visibility; review user friendliness; review interactive functions, and analyze social media links on public museum websites. To gain these insights, a quantitative research methodology, along with a deductive research approach was adopted. A quantitative content analysis and survey was applied across all South African museum websites to capture and request the primary and secondary data. The preliminary results reveal that some public museums have digital IK collections both on and off their websites that vary in design features. It is recommended that various resources, technology, and organizational structures are needed to digitally preserve museum collections. It is concluded that a central IK database and website is needed and linked to all online information services in South Africa.

Keywords: Web visibility, digital preservation, indigenous knowledge, public museums, information services, South Africa.

83. ALTERNATIVE DISPUTE RESOLUTION THROUGH INDIGENOUS GOVERNANCE SYSTEMS AMONG THE AMERU THROUGH THE NJURI NCHEKE IN KENYA

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Abstract

Alternative dispute resolution through indigenous governance involves using traditional governance structures, practices, and values of indigenous communities to resolve disputes. The traditional systems of governance have been in use for centuries, and are recognized as effective and just. Indigenous governance approaches differ from one community to another and are often seen to be more culturally appropriate and respectful of traditional values and practices with an emphasis on community involvement and empowerment. Despite the existence of alternative dispute resolution methods in Kenya, there is still a limited understanding of how to utilize them through indigenous governance systems to address disputes in a culturally appropriate and effective manner. Meanwhile, the formal justice system continues to be overwhelmed and inaccessible to many people, particularly those in rural areas. The Njuri Ncheke, one of the oldest and most respected indigenous governance systems in the Meru community of Kenya, has been resolving disputes for centuries using traditional governance structures and practices. However, with the growing influence of Western legal systems and the erosion of traditional values and practices, there are concerns about the effectiveness and suitability of these indigenous systems in promoting access to justice and resolving disputes in the modern era. This study explores the use of alternative dispute resolution through the Njuri Ncheke governance system as a means of promoting access to justice and resolving disputes. A qualitative research design was employed, with data being collected from the Njuri Ncheke, and purposively selected members of the Meru community, through interviews. The resulting qualitative data was analyzed thematically. The findings of the study reveal that the Njuri Ncheke uses an elaborate dispute resolution approach which entails negotiation, mediation, arbitration, and conciliation. Reported disputes are heard and determined in public within days. The approach is affordable since the Njuri Ncheke does not formally charge the disputants. The findings of this study may contribute to a better understanding of Njuri Ncheke's role and effectiveness in resolving disputes through their indigenous governance systems.

Keywords: Alternative dispute resolution, indigenous knowledge, Ameru, Njuri Ncheke, indigenous governance, Kenya

84. THE ROLE OF CULTURAL FESTIVALS IN ENHANCING INDIGENOUS KNOWLEDGE FOR SUSTAINABLE DEVELOPMENT IN KENYA

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Abstract

Culture plays a pivotal role in development as captured in Kenya's 2010 Constitution and Vision 2030. These two documents recognize culture as the foundation of the nation, and a critical enabler of socio-economic, political and cultural development. Kenya recognizes community cultural festivals as treasures for cultural exchange and promoters of local tourism. Festivals harness and exhibit knowledge and skills which are beneficial to the consumers, allowing them to appreciate diversity and encourage tolerance. Indigenous knowledge is therefore fundamental to a country's quest for sustainable development particularly for imparting skills, environmental knowledge and creativity in the society. Indigenous people use festive moments for sharing their cherished ideals and accomplishments. Traditional knowledge, beliefs, arts, language and other forms of cultural expression that are handed down orally through generations are generally at risk of perpetual loss owing to death of the knowledge-bearer and neglect. This paper employed qualitative ethnographic approach to investigate the centrality of cultural festivals to the country's sustainable socio-economic development. The objectives were to: determine the extent to which festivals promote indigenous knowledge for sustainable development; challenges facing community cultural festivals and how to enhance indigenous knowledge in development. Data was collected through participant observation to provide insights on behaviour and key informant interviews for information about people during the cultural festival, and document analysis for background information. Results indicate that festivals are effective vehicles for showcasing indigenous culture, creating awareness, education and lifelong learning, entertainment and promoting heritage tourism. Cultural festivals build social capital by developing community resources. Their success is judged not simply on profit and loss alone; they provide a forum for community cohesion and celebration, while enhancing cultural knowledge. The paper is justified by the fact that little research has been undertaken to explain how cultural festivals generate social-economic benefits to host communities. The researchers emphasize that cultural festivals provide platforms for sharing indigenous knowledge and allow promotion of heritage for positive returns and renewal.

Key words: Indigenous knowledge, Cultural festivals, Sustainable Development, Kenya

85. UNTAPPED PROSPECTS AND CHALLENGES TO INDIGENOUS KNOWLEDGE MANAGEMENT IN DEVELOPING COUNTRIES

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Abstract

The paper examined the management of indigenous knowledge in developing countries with emphasis on the unexploited opportunities and challenges. It highlighted the justification for indigenous knowledge management systems and the place of libraries and information centres in the management of indigenous knowledge. The unexploited opportunities inherent in managing indigenous knowledge in developing countries and the implications for stakeholders in library and information services were well articulated. The challenges to indigenous knowledge management were identified in the paper to include non-existence of indigenous knowledge management policy (IKMP), low level of partnership drive among libraries, non-uniformity in format and content of indigenous knowledge, funding, lack of access to ICTs, lack of indigenous people with indigenous expertise and hoarding of knowledge.

Keywords: Developing Countries, Indigenous Knowledge, Information Centre, Libraries, Management

SESSION P:
INDIGENOUS
KNOWLEDGE AND
BUSINESS

86. UTILIZATION AND EQUITABLE SHARE OF BENEFITS ARISING FROM KENYAN INDIGENOUS PEOPLE AND LOCAL COMMUNITIES' INTELLECTUAL ASSETS: OPPORTUNITIES AND EXPERIENCES.

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Abstract

Indigenous people and local communities' (IPLC) intellectual assets contribute widely to various sectors such as agriculture, climate change and industries. The IPLC intellectual assets are widely accessed, utilized and inform and form part of various products value chain arising from genetic resources and cultural expressions. Regardless of the wide utilization, their significance, contribution to national development not well realized. This is partly due to lack of effective legal framework, compliance mechanism and means of showing impacts and benefits arising from the accessed and utilized indigenous knowledge intellectual assets. This paper examines and demonstrates how the various types and potential of intellectual assets of the country's indigenous people and local communities are being accessed and used in various sectors. The existing legal framework, gaps and key challenges. Key actors ranging from the local communities themselves, private sector, policy makers, regulators, research institutions and academia were analyzed, including efforts being put in place at various levels. The paper provides, experiences and lessons learned on selected IPLC intellectual assets utilization, including key recommendation and conclusions.

87. ROAD MAP TO COMMERCIALIZATION OF AFRICAN LEAFY VEGETABLES FOR NUTRITION, HEALTH AND WEALTH IN KENYA: A REVIEW

¹Patrick Maundu, ¹Ruth Adeka, ¹Josephine Kyaa, ¹Sebastian Kathare, ¹Peris Kariuki, ²Patrick Kavagi, Evans Taracha

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Abstract

Indigenous and local communities in Kenya have a set of African leafy vegetables (ALV) regarded as indigenous or traditional rich in many micronutrients crucial for health and nutrition security. Cumulatively, Kenya has over 210 edible plants whose leaves are used as vegetables. Approximately 91% of these are collected from the wild while 7.1% are cultivated but also collected from the wild while the remaining 1.9% is mainly cultivated. Prior to about 1995, this huge diversity of vegetables and the knowledge that is associated with it including selection, cultivation, recipes among others, had come under great threat. Consumption of ALVs had been stigmatized, often being associated with poverty and 'not modern' - a vestige of the colonial and post-colonial legacy. The diversity of leafy vegetables in diet had narrowed considerably to three vegetables -cabbage, kale (*sukuma wiki*) and Swiss chard (*spinach*). Research on African Indigenous vegetables at the National Museums of Kenya (NMK) began in earnest in 1989 with the start of the Indigenous Food Plants Programme (IFPP - 1989 to 1992). Since then, different initiatives have been undertaken to market ALVs in an effort to increase production and demand. The African Leafy Vegetable Programme, (1996-2006) documented indigenous knowledge associated with ALVs, their genetic diversity and created market linkages between farmers and markets. Over the last five years, the Natural Products Initiative (NPI), a Vision 2030 programme based at the National Museums of Kenya has taken the ALV initiative a step further. It has been working with County Governments, building the capacity of farmer groups in ALV growing for household nutrition and the market. Farmers have been trained in agri-business, nutrition and cookery; and supported with start-up certified ALV seeds. This paper provides an account of commercializing underutilized ALVs in various counties in Kenya, citing elements that have made the programme a success.

88. THE SYNERGY BETWEEN COUNTY GOVERNMENTS AND LOCAL COMMUNITIES IN ACTUALIZING ACCESS AND BENEFIT SHARING (ABS): THE KAKAMEGA COUNTY TECHNICAL COMMITTEE ON ABS

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Abstract

The Nagoya Protocol on access and benefits sharing (ABS) places local communities at the center of the management of their traditional knowledge and genetic resources which are regarded as their cultural assets. Communities have inalienable rights to these resources and must ensure that they are conserved, preserved, protected and utilized in a sustainable manner. This thinking is reinforced by other international and regional instruments such as World Intellectual Property Organization intergovernmental committee (WIPO-IGC) that aims at developing legal instruments for purposes of protecting local communities' traditional knowledge, cultural expressions as well as genetic resources. The Swakopmund Protocol on the Protection of Traditional Knowledge and Expressions of Folklore is a regional instrument established for purposes of protecting peculiar traditional knowledge and ensuring that communities that hold this knowledge share in the benefits that accrue from its access and utilization. In spite of the existence of these legal instruments that confer rights to local communities over their cultural assets, the obligations of states/counties vis 'a' vis local communities often remain unattained at the local community level. In the Kenyan context, the Protection of Traditional Knowledge and Cultural Expressions Act of 2016 has attempted to spell out the roles of various players such as the national government the county government and the local community in ensuring that the communities' cultural assets are protected and accessed in a manner that sustainability and accrues benefits to the communities. The County Government of Kakamega has made deliberate effort in constituting the county technical committee on access and benefits sharing with a wide range of terms of reference that includes assisting the community establish their governance and legal structures build their capacity to conserve their resources and negotiate for benefits upon access, and to fully participate in decision making based on prior informed consent (PIC) before access is granted.

89. CUSTODIANS OF LOCAL COMMUNITIES IN KENYA/LOCAL COMMUNITY STRUCTURES; LEGAL PERSPECTIVES AND PRACTICAL EXPERIENCES

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Abstract

The value of indigenous knowledge/traditional knowledge and cultural expressions (IK/TK & CE) of the various Kenyan communities cannot be overemphasized. Accessing this indigenous knowledge/traditional knowledge and cultural expressions requires prior informed consent from the concerned communities. Whereas there is general appreciation and understanding on who a community is, there has been a thorny issue as regards who are the duly recognized representatives/custodians of such community for purposes of giving consent for access to the community's IK/TK and CE. With the modern forms of governance in Kenya, most organized traditional community structures have disintegrated leaving a gap in identifying proper custodians of the local communities. This paper analyses legal perspectives and practical experiences in Kenya as regards identifying the proper custodians of local communities/proper community structures. It defines who the community is, and who is authorized to give consent on behalf of such community. Based on practical experiences, the paper also outlines some challenges likely to be encountered while identifying such community structures, and gives recommendations meant to streamline the sector by policy makers.

SESSION Q:
DOCUMENT
INDIGENOUS
KNOWLEDGE

90. LOCAL COMMUNITIES ROLE IN INTEGRATING INDIGENOUS KNOWLEDGE FOR INCLUSIVE AND SUSTAINABLE DEVELOPMENT

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Abstract

Indigenous knowledge (IK) is the traditional wisdom and practices passed down through generations. Indigenous people and local communities (IPLCs) play a crucial role in integrating IK into development initiatives, leading to more holistic, culturally sensitive, and environmentally sustainable outcomes. Significance of indigenous knowledge systems is well recognized by local communities, as well as the skills and knowledge that indigenous peoples have accumulated over the course of many generations in fields including agriculture, management and benefit sharing of natural resources, medicine, as well as the preservation of the environment. It's crucial to create strong relationships and collaborate with IPLC which includes enlisting their participation and input from the outset in initiatives to promote development such as the National Products Initiative (NPI). To promote such relationships there is need for strong community governance structures to serve as a bridge between indigenous communities, and the other partners through these platforms. Cultural sensitivity among all parties participating in development initiatives can be encouraged by local populations. This includes bringing the relevant cultural practices, values, and beliefs of indigenous populations to the attention of project planners, government entities, and non-governmental actors alike. Actors must support and promote, preservation and documentation of indigenous knowledge, facilitate capacity-building initiatives, advocate for indigenous rights, and adopt sustainable practices in development projects. They should also take an active role in monitoring and evaluating projects to ensure they align with indigenous values and knowledge systems. In a nutshell, this approach would eventually contribute to more equitable and lasting development outcomes.

91. DOCUMENTATION OF CUSTOMARY LAWS OF THARAKA FOR LEGAL RECOGNITION OF SACRED NATURAL SITES AND TERRITORIES. A CASE OF SOCIETY FOR ALTERNATIVE LEARNING AND TRANSFORMATION (SALT)

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Abstract

Sacred Natural Sites and Territories (SNS&T) are known widely as places of ecological, cultural and spiritual importance. Scientific studies such as the Intergovernmental Platform on Biodiversity and Ecosystem Services (IPBES) highlight the function of SNS&T as critical biodiversity areas for insect pollinators, for supporting the recovery of threatened species, for regulation of air quality, for freshwater, and for contributing positively to the resilience of the dry land ecosystems to the climate effects of drought. SNS& are increasingly becoming threatened by economic development projects such as mining, tourism and dams. Their destruction will have a major effect on water sources, thus compromising the capacity of the community and ecosystems to deal with the effects of climate change and other disasters risks. Internationally, the understanding and recognition of the intrinsic values of SNS&T and their related customary governance systems have been gathering pace over the last 40 years. And although Kenya's national legislation does not explicitly recognise SNS&T, nor their customary governance systems, a number of statutory and constitutional provisions can be cited as legal basis for their protection. The 2010 Constitution recognises community land including community forests, shrines and ancestral lands and affirms the right of communities to practise their culture. In 2022, Tharaka community accompanied by SALT, started a process of documenting their customary for recognition of SNS&T in their own rights and terms.

92. REVIEW OF THE INDIGENOUS KNOWLEDGE TRAINING IN THE COUNTIES 2018-2022.

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Abstract

The Natural Product Industry Initiative (NPI) has been involved in building/strengthening capacities of County government and local communities on indigenous knowledge (IK) documentation and preservation in the last six years. The objectives of the training were; create awareness on the huge potential for harnessing IK assets, sensitize on the need to document and utilize before they are lost. The training has jointly been organized by national, county and local communities. taking cognizant of the important role each of these groups play in line with the provision's of 2010 constitution and Traditional Knowledge and Cultural Expression Act 2016. So far over 550 county officials and local community members have been trained in 41 counties. The paper provides the rationale for the training, need assessment, mode of delivery and how the same has evolved over time. Setting county priorities assets for where county priorities overlapped significantly, order of priority varied. Key priorities include indigenous foods, traditional medicine, traditional technologies and heritage sites. Leadership and governance were rather a surprise priority. The IK trainings revealed that IK covers all aspects of life and its relevance in the 21st Century cannot be gainsaid. The training has provided a platform for counties to exchange ideas, build networks, collaborate in trans-county resources conservation as well as identify new streams of capital assets for economic empowerment at community, county and even national level. Additionally, IK training has elevated the Department of Culture at the County level and had significantly been allocated more resources at County Integrated Development Plan (CIDP). It can only get better.

93. THE INFLUENCE OF INDIGENOUS KNOWLEDGE AMONG PASTORAL COMMUNITIES ON CLIMATE CHANGE ADAPTATION POLICIES IN KAJIADO COUNTY, KENYA.

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Abstract

This study investigates the profound impact of indigenous knowledge (IK) within pastoral communities on the development of climate change adaptation policies in Kenya. It aims to shed light on how pastoralists' traditional insights are harnessed and perceived by society and policymakers and, subsequently, how these perceptions shape climate adaptation strategies. Using a descriptive research design, the study employs the Social Construction of Target Groups (SCTG) Framework to analyze the social constructions of pastoralist communities in Kenya. These communities are classified into four categories: Modern Rich, Traditional Rich, Traditional Poor, and Modern Poor pastoralists. Each group's reliance on IK for climate adaptation is assessed, leading to differential policy recommendations. The Modern Rich pastoralists, with their positive social construction and political influence, receive favorable policies aimed at capacity-building and incentivizing climate-resilient practices. In contrast, Traditional Rich pastoralists, despite negative social perceptions, continue to wield political power and may benefit from discreet policy exemptions. Traditional Poor pastoralists, seen positively but with limited political power, receive empowering policies from the government and private sector to enhance their resilience through micro-enterprises and sustainable practices. In contrast, Modern Poor pastoralists, facing negative perceptions and weak political influence, are likely to bear the brunt of burdensome policies. However, they may benefit from policies encouraging formal employment, manual labor, and the sale of cultural artifacts. This study reveals the intricate interplay between social constructions, political power, and policy design within pastoral communities' adaptation to climate change. By unpacking these dynamics, it provides valuable insights into how indigenous knowledge can be leveraged effectively in shaping climate adaptation policies in Kenya.

Keywords: Climate Change, pastoralists, social constructions, political power, adaptation

SESSION R:
INDIGENOUS
KNOWLEDGE AND
SCIENCE

94. TRANSLATING INDIGENOUS KNOWLEDGE ON HERBAL REMEDIES INTO MEDICAL PRODUCTS FOR RESPIRATORY DISEASES IN MUTUALLY BENEFICIAL VALUE ADDITION PLATFORMS: LEARNING FROM COVID-19 EXPERIENCE AND BEYOND

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Abstract

Indigenous knowledge on herbal remedies is widespread among communities and has been passed from generations to generations. This information has been beneficial in managing health conditions for years. Although value addition for this knowledge and associated genetic resources has led to development and commercialization of biopharmaceuticals, in most cases, the local communities have not benefited from their value-added knowledge due to lack of structured access and benefit sharing (ABS) agreements to aid the process. Fortunately, the Nagoya protocol now provides for a platform through development of both prior informed consent (PIC) and mutually agreed terms (MAT) as mitigation strategies for royalty sharing for users (researchers) and providers (communities and governments) of indigenous knowledge and associated genetic resources. Government funding through the Natural Products Industry Program is supporting the evaluation of the successes and challenges of accessing indigenous knowledge of herbal remedies for the treatment of COVID-19 and other respiratory diseases from 11 Kenyan communities for scientific validation in non-human primates (NHPs). A total of 95 herbals were accessed for scientific validation in non-human primates from 11 communities for COVID-19 and other respiratory diseases. In line with Nagoya protocol, 11 PIC/MAT documents were negotiated successfully and signed for access of indigenous knowledge and associated genetic resources. The challenges encountered were lack of trust by the providers due to previous experiences and lack of capacity on ABS. Access of genetic resources should be done through organized community platforms under the Nagoya protocol. Additionally, County governments should establish ABS technical committees to help in capacity building of the communities. Finally, more emphasis should be placed on scientific validation of herbal remedies using NHP models to determine safety, efficacy and dosage.

95. INITIATION AND HEALTH EDUCATION: THE FEASIBILITY OF MESSAGE DELIVERY THROUGH A TRADITIONAL CULTURAL CHANNEL

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Abstract

This article contains historical, and cultural information that remains very relevant today as social scientists study the processes by which people deal with health challenges and plan for the future. The article also documents the presence of dual agendas among the collaborators and the community. While providing a great deal of important information it also stands as a cautionary tale for any and all planners of health and other interventions. The article is based on the final Report on *Abasegi*: Initiation Sponsors' Education Project, Contract Number 5180-z-43-04 Effective December 1, 1998 through April 30 2000 that **was** submitted to the The Futures Group, HAPAC Project on April 30, 2000. Its late publication is connected to the life spans and public knowledge of two of the collaborators who, over time, have become neutralized.

96. A STUDY TO PROVIDE PROOF-OF-CONCEPT ON THE POTENTIAL OF *ABRUS PRECATORIUS* SEED AS A NATURAL CONTRACEPTIVE IN THE OLIVE BABOON (*PAPIO ANUBIS*) MODEL

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Abstract

Over-growing population is one of the major threats in the low- and middle-income countries, facing new challenges, with its inevitable consequences on all aspects of development. Therefore, there is an urgent need to control population explosion, and to ensure better health for one and all. In this regard, the World Health Organisation and other health actors have put great notice on the search for a safe form of contraception which will be cheap and more socially acceptable. Family planning has been promoted through several methods of contraception, but due to serious adverse effects produced by synthetic steroidal contraceptives, great attention has now been focused on indigenous plants with anti-fertility properties for possible contraceptive effect. Evaluation of herbs for anti-fertility effects has been in progress worldwide for several decades to identify effective and safe substances for control of population explosion. Very little is known about many of the herbs in terms of their effectiveness and safety particularly in the context of long-term use. In recent face-to-face interviews with women from the Kenyan Coast, who use *Abrus precatorius* seed, locally known as *Mturi turi*, as a natural contraceptive, intriguing revelations were disclosed. Cases of complete prevention of conception following oral administration of the seed were reported. The present study aims at providing scientific data to validate this ethno-botanical knowledge and practice of the use of *A. precatorius* (*Mturi turi*) as a natural contraceptive in the Olive baboon (*Papio anubis*) model. If the proof-of-concept is obtained, the results of this study will lead to further studies to elucidate the active principle(s) and mode of action which should lay ground for human trials.

97. A PORTUGUESE SOLDIER IN KONDOA, TANZANIA

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Abstract

Among the thousands of figurative images painted on rock surfaces in the Kondoa Hills of Tanzania, one stands out as different from the rest. Using The Afro-Portuguese Ivories, Benin Bronzes, visual images and historical texts, the author argues that this figure probably represents a Portuguese soldier of the 16th century painted by an African. Dating this single, isolated figure sheds light only on its own date and does not offer clues to the dates of other works in the Kondoa corpus. Its identification as a Portuguese soldier is tentative even though the data marshalled to make that identification extensive and very persuasive.

Keywords: Rock Art, interpretation, Tanzania, fashion history, Afro-Portuguese art, Portuguese in East Africa