

**Information and communication technology (ICT) and the  
preservation of African indigenous knowledge: A  
philosophical appraisal**

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**Abstract**

*Globalization is an important aspect of a modern man, and by extension a nation. With globalization comes a myriad of issues the transfer of culture, knowledge, technology etc. Africa as a people prior to the advent of colonialism had their own peculiar way of doing things; communal living, a high sense of morality, dutifulness, generosity, enriched culture etc. However, Africa prior to the advent of the Westerners did not have a proper way of documenting her rich traditions, African traditions and knowledge systems were stored and transmitted via oral traditions. The saying of the fore fathers that were transmitted from one generation to another are referred to as oral tradition. In the midst of these however, a lot of knowledge has been lost, since by oral transmission of knowledge, information is altered and even lost etc. Furthermore, when a people inter-relate with people of other cultures, they are most likely to borrow some of these peoples culture, and this can even affect their own former way of living. This is one of the demerits of globalization. Yet with globalization comes Information and Communication Technology (ICT), a blessing of international relation, which can be used by Africans to preserve her rich traditions, culture and knowledge. This paper thus shows how ICT can help preserve African indigenous knowledge, as it is being lost due to modernization of traditional communities. We shall carry out this study using a philosophical*



*analysis method. The paper shows that the corroboration of ICT with Indigenous Knowledge is essential in preserving and improving the African traditional knowledge.*

**Keywords:** African Traditions and Cultures, Information and Communication Technology (ICT), Indigenous Knowledge, Knowledge, Philosophy.

### **Introduction.**

Traditional knowledge is being lost in all parts of Africa, and this is caused by the modernization of traditional communities and the lack of proper documentation, which has affected the retention of African histories. History which "...is the study of society in time past... endeavours to explain the human phenomenon and experience, and in the process construct a body of knowledge about the past, present and future."<sup>1</sup> Without the capture and preservation of history, cultures may be lost, especially in the face of Western innovation and culture. The values and significance of Indigenous knowledge is being realized, therefore necessitating the urge to preserve it for future generations. It is for this reason that indigenous knowledge centres are being established globally, but particularly in Australia, Africa, Latin America and Asia. The essence of this preservation is to revitalize endangered cultures, improve the economic independence and sustainability of indigenous communities and to increase community base on involvement in planning and development. In recognition of the importance of indigenous knowledge and the need to preserve it, necessitate the employment of ICT for the role it can play in capturing, managing and dissemination of these knowledge.<sup>2</sup>

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<sup>1</sup> Francis Ogunmodede, *African Philosophy Down the Ages*, Ibadan: Hope Publication Ltd, p. 38, 2004.

<sup>2</sup>Jane Hunter "The Role of Information Technologies in Indigenous Knowledge Management"  
<https://www.researchgate.net/publication/43509392> Accessed 17<sup>th</sup> December 2019.

## Clarification of terms

### *What is knowledge?*

Knowledge is familiarity, awareness and understanding gained through experience or study. It also refers to facts, information and skills acquired by a person through a process of education.<sup>3</sup> Knowledge is both propositional and tactical; it is propositional (explicit) if it can be communicated in sentences; often formally and can be shared, it is tactical however, in that it is the knowledge of how to do something i.e. technical knowhow. Tacit knowledge is to a large degree subjective, thereby making it difficult to formalize and encode. Consequently, it is subject to change. Indigenous knowledge is an example of tacit knowledge, because like tactical knowledge, it is stored in people's mind and passed on by words-of-mouth, rather than in written form, thereby making it vulnerable to rapid change and even loss as witness in Africa, for when an elder dies, a whole library dies<sup>4</sup>. Explicit knowledge can easily be encoded, explained and understood. Some scholars however think that both propositional knowledge and tactical knowledge are interwoven. As far as the scope of knowledge is concerned, it is either indigenous and local or non-indigenous and international.

### *Indigenous knowledge*

Indigenous Knowledge (IK) may be defined as the cumulative body of strategies, practices, techniques, tools, intellectual resources, explanations, beliefs, and values accumulated over time in a particular locality, without the interference and impositions of external hegemonic forces. Indigenous Knowledge Systems are not confined to the material sphere, but often interconnected with spiritual and nonmaterial realms of

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<sup>3</sup>[https://www.academia.edu/28801810/The\\_Problem\\_of\\_Knowledge\\_and\\_Knowledge\\_Production\\_in\\_Africa](https://www.academia.edu/28801810/The_Problem_of_Knowledge_and_Knowledge_Production_in_Africa) Accessed 29<sup>th</sup> December, 2019 p 23

<sup>4</sup> The Role of ICT in Preserving Traditional Knowledge Anil Kumar Jharotia [https://www.academia.edu/11384065/TITLE\\_THE\\_ROLE\\_OF\\_ICT\\_IN\\_PRESERVING\\_TRADITIONAL\\_KNOWLEDGE\\_THE\\_ROLE\\_OF\\_ICT\\_IN\\_PRESERVING\\_TRADITIONAL\\_KNOWLEDGE](https://www.academia.edu/11384065/TITLE_THE_ROLE_OF_ICT_IN_PRESERVING_TRADITIONAL_KNOWLEDGE_THE_ROLE_OF_ICT_IN_PRESERVING_TRADITIONAL_KNOWLEDGE) Accessed 22<sup>nd</sup> December, 2019.

existence.<sup>5</sup> Again, IK means the knowledge that an indigenous (local) community accumulates overtime, it is based on the social, physical and spiritual understanding that has informed a peoples survival and contributed to their sense of being in the world. IK refers to a local knowledge that is unique to a given society or culture.<sup>6</sup> It is this knowledge that aids the community in making decision on medication, agriculture, natural resource management, education, defines etc. Knowledge and knowledge production happens to be culture and local specific. This is because people view life, events, and phenomena as they perceive it. This is verifiable in the different interpretation given to certain things by different people from different culture. Practically, the African ontological believe system is different from the Western ontological believe system and it is important to note that IK is not static, nor are we engaged in an exercise of romanticization.<sup>7</sup>

### **Information and communication technology (ICT)**

The acronym can be viewed from two approaches; information and communication technology, and information, communication and technology. There is difference between these two. First to say that the acronym is information and communication technology means that one can take them to be; information technology or communication technology, and not information or communication standing alone without technology. However, if we take the second, information, communication and technology, it means we can have these three terms stand independently.<sup>8</sup> But for the purpose of this discourse, we shall adopt the first which is information and communication technology. Thus information and communication technology can be seen as an extensional term for information and technology (IT) that stresses the role of unified communications and the integration of telecommunications such as telephone lines and wireless

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<sup>5</sup> Gloria Emeagwali, George J. Sefa Dei, *African Indigenous Knowledge And The Disciplines*, Netherlands: Sense Publishers, 2014, P 1

<sup>6</sup> Ibid p 32

<sup>7</sup> Gloria Emeagwali, George J. Sefa Dei, P 1

<sup>8</sup> Michalsons "What is ICT? What is the Meaning or Definition of ICT?" <https://www.michalsons.com/blog/what-is-ict/2525> Accessed 22<sup>nd</sup> December, 2019.

signals and computers, like wise necessary enterprise software, middleware, storage, and audio-visual systems, that enable users to access, store, transmit, and manipulate information.

ICT include telecommunications technologies such as telephony, cable, satellite and radio, as well as digital technologies, such as computers, information networks and software, Personal Computers, Digital camera, Scanner, Smartphone, Calculator, Smartphone, CD, DVD, Pen drive, Microchip, Cloud, Internet, Teleconference, Video conferencing, Mobile technology, e-mail, Cell phone.<sup>9</sup>

### **African indigenous knowledge and the traditional and cultural values of the Africans**

“African philosophy is the birth bed of African cultural identity, while African culture itself is the birth bed of African philosophy”<sup>10</sup> Such that when we talk about the African culture, we are invariably talking about the philosophy of the Africans, for no philosophical import is devoid of culture, for people view event and life in general from their cultural background, and their culture reflects their philosophy. African Tradition is expressed through different art forms, such as music, dance, art, sculpture and beadwork. These traditions are deeply ingrained into the whole of African culture.<sup>11</sup> The African culture is the way of life of the African people in their attempt to meet the challenge of living in their environment, which gives order and meaning to their social, political, economic, aesthetic and religious norms thus distinguishing them from people of other continents. Culture shapes the perception of self and the interaction between people and their environment. It explains habits such as why

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<sup>9</sup> Silas Magawi “ICTs\_used\_in\_Indigenous\_Knowledge.pdf”  
<https://www.academia.edu/38169035/> Accessed 22<sup>nd</sup> December, 2019

<sup>10</sup> Munyaradzi Mawere & Tapuwa R. Mubaya, *African Philosophy and Thought Systems: A Search for a Culture and Philosophy of Belonging*, Yaoundé: LangatRPCIG, 2016, P. 54

<sup>11</sup> Victoria Falls Guide “African Traditions”  
<https://www.victoriafalls-guide.net/african-traditions.html> 22<sup>nd</sup> December, 2019.

people respect old age, have many children, take care of their children, work hard, take to polygyny, and support male dominance.<sup>12</sup> Culture generally is the way of life of a people, and this way of life is usually different from other people's way of life.

This amount to why there are different people with different cultures. Culture is the patterned way of life shared by a particular group of people that claim to share a single origin or descent. Culture is passed from one generation to another. When a child is born, he or she is born in to a culture and as the child grows he learns the culture of his people as he socialize with them, he watches how the elders does things, how the various festivals are celebrated, how a king is grown, or a chieftaincy title is conferred, he observes how rituals are carried out, how people are buried, such that one may be tempted to say that culture is not taught but caught. There is no one person without a culture, since all grew up or mix with a group of people. Culture embraces a wide range of human phenomena, material achievements, norms, beliefs, feelings, manners, morals and so on.<sup>13</sup>

Africa as a continent is inhabited by various ethnic nationalities that have different languages, modes of dressing, eating, dancing and even greeting habits. However, though difference abound in the various African nationalities, there is however some traits that is evidential that is a common believe that unifies them and distinct them from other peoples of the world. Culture has its material and non-material aspects. The material aspect is what is concrete like in artefacts and crafts, while the non-material aspect of culture entails those norms and mores which influence the lives of a people. Therefore, belief about good, bad, norms, taboos is appropriate examples of non-material culture.<sup>14</sup> While these are valuable aspects of culture, it is imperative to note that culture is dynamic i.e. it is not static, but evolving.

Having looked at the concept and meaning of culture which is an embodiment of different values with all of them closely related to each other. Let us now look at some cultural values in Africa.

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<sup>12</sup>Toyin Falola, *The Power Of African Cultures*, United States: The University of Rochester Press, 2003, p 50

<sup>13</sup> Ibid

<sup>14</sup> Ibid

### 1. Social Values

Social values can simply be seen as those beliefs and practices that are practiced by any particular society. It is difficult to ostracize social values particularly in African from religious, moral and political values. The validity of this is shown in the religious activities that accompany many social activities especially festivals, which mostly begin with or end with sacrifices to the gods. Take for instance the new yam festival, celebrated in Nigeria particularly by the Ibo's, sacrifice follows such festivals. This festival is deemed necessary and fitting and it is a time of home coming where loved ones celebrate with one another.<sup>15</sup>

### 2. Moral Values

This is an essential aspect of the African that they cherish to a great deal. It is forbidden in the traditional African society to have sexual intercourse with someone else's wife, it is a taboo. Stealing is another thing that is very much frowned at in the African society, such that if a person is accused of stealing, he or she is made to swear before a shrine or take an oath, to show his or her innocence. There are cases where a soothsayer is conducted who by special means can prove if the accused has actually stolen or not. Respect is another thing in the African continent that is so treasured, such that a respectful child is a good child, while a disrespectful child is a bad child.

### 3. Religious Values

The African life is permeated by religion, you cannot separate religion from the Africans, for all most everything done in the African soil has some religious elements in it; farming, cooking, sickness, misfortune, etc. are traced to spiritual issues. This is what prompted the white men to describe Africans as; "...incurably religious people."<sup>16</sup> Africans belief in the existence of

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<sup>15</sup>[http://www.scielo.org.za/scielo.php?script=sci\\_arttext&pid=S1561-40182015000200006](http://www.scielo.org.za/scielo.php?script=sci_arttext&pid=S1561-40182015000200006)

<sup>16</sup> Emmanuel Chukwudi (ed.), *Post-Colonial African Philosophy*, Britain: Blackwell Publishers Inc., 1999, p 27

a Supreme Being who is approached through intermediaries i.e. the deities. Africans believe in the existence of good and bad spirits and also believe in life after death. The Africans worship their gods and make sacrifices to them on specific days, going on to show the value place on these gods. There are even days where no one goes to farm, no one is buried, no marriage is conducted, because these days have been dedicated to the gods, and so they are sacred days.

#### **4. Community life**

One thing that differentiates the Africans from the Europeans is communal living. This is not to say that the Europeans do not live communally, but in Africa, it takes a different undertone. A child is raised by the entire society, such that a child can be disciplined where ever he or she has gone to play and has done something wrong. There is also this sharing of things amongst Africans, where a better to do individual share with others who do not have. There is no gain in saying that most African wise sayings are own communally (ethno philosophy), though they must have orientated from an individual, but over time it has become a community saying, such is the African way of life.

#### **Philosophy and african indigenous knowledge**

Philosophy is drawn from a particular cultural orientation. There is no philosophy without some elements of culture from where it is rooted. Invariably, cultural identity emanates from the general philosophy of a society where it is drawn. This is why we stated earlier that "African philosophy is the birth bed of African cultural identity while African culture itself is the birth bed of African philosophy."<sup>17</sup> This means that the baseline of cultural identity of a particular people is their philosophy of life. It can therefore be noted that there is a relational network between culture and philosophy vis-à-vis cultural identity.

A major challenge occur as to what meaning to attach to the adjective "African" when spoken of as "African philosophy" as it

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<sup>17</sup>MunyaradziMawere&Tapuwa R. Mubaya, *African Philosophy and Thought Systems: A Search for a Culture and Philosophy of Belonging*, Cameroon: LangaRPCIG, 2016, P 188



concerns establishing a unique African order of knowledge. For some, an intellectual work is African if it is produced or promoted in African, a kind of geographical criteria. Others regard a work as African if it directs its attention to issues concerning the theoretical or conceptual underpinnings of African culture, what is called cultural criteria.<sup>18</sup> Furthermore, a major dispute in African philosophy has been whether discipline are defined entirely by the theoretical structures of their contents such as the abstract and universal character of concepts in philosophy, or whether they are equally influenced by external conditions which account for their acceptability within the schemes they serve.<sup>19</sup>

When we point our touch light on philosophy within the African context, two opinions abound. First, is the view which differentiates African philosophy from traditional African world views. Universalist African philosophers do not agree with the fact that African world view should be equated to African philosophy, because they emphasis reason as a universal human phenomenon.<sup>20</sup> There are other African philosophers who maintain that traditional African world views constitute an authentic African philosophy. They insist on a definition of philosophy that is broad enough to accommodate these world views.<sup>21</sup> While we say all of these, we do not intend to neglect the fact that the existence of philosophy that is peculiar to African has been a debate that has wangled on.<sup>22</sup> In attempting to define Africa and philosophy simultaneously, there are those who feel that no definition can adequately embrace both term and so attention should be geared towards the extent to which African philosophy can be employed in the service of the struggle and destiny of Africans, rather than finding ways to ascertain if the

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<sup>18</sup> Ibid

<sup>19</sup> Masolo, D. A. *Philosophy and Indigenous Knowledge: An African Perspective. Africa Today*, vol. 50, no. 2, Indian: Indiana University Press, 2003 p. 1

<sup>20</sup> Philip Higgsa "Towards an indigenous African epistemology of community in education research"  
<https://www.sciencedirect.com/science/article/pii/S1877042810003873> Accessed 17<sup>th</sup> December 2019.

<sup>21</sup> Ibid

<sup>22</sup> Munyaradzi Mawere & Tapuwa R. Mubaya, P 58

views fit into existing labels. Africa perhaps owing to its level of development at this point, wants philosophy to contribute towards the political, economic, ethical and general upliftment of the people. Thus Africans do philosophy in a sense to address social issues, while the West do philosophy for the sake of perfecting philosophical discourse for its own sake. Thus philosophy in Africa is expected to be pragmatic and to render a service.<sup>23</sup> Philosophy and African indigenous knowledge then is the knowledge born out of painstaking thinking that is truly African i.e. lacking the influence of Western ideals, and indeed this knowledge abound in African way of live, agriculture, cooking, defence, medications etc. It is for this reason that no one or region can enclose philosophical thought.<sup>24</sup>

### **Ict and philosophy**

Philosophy of ICT refers to the influence brought about by this new technology. The inclusiveness given to the name ICT indicates the significant shift in both the technology itself and our perception about it. Majority of those who use name “Information and Communication Technology” for this new technology does so because it covers a wide range of spheres in which the technology plays a crucial role.<sup>25</sup>

### **Elements responsible for the loss of African indigenous knowledge**

Many factors abound as to the reason why African indigenous knowledge is being lost; we shall herein discuss some of them briefly.

#### **1. Colonization**

What can be more befitting to begin this section than to mention that the coming of the white man to Africa for this purpose (colonization) is the chief reason why African

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<sup>23</sup> Ibid

<sup>24</sup> Williams Aso, *Rudiments of Philosophy for Undergraduates*, Benin: Fropiel International Ltd, 2018, p 17

<sup>25</sup> Nicholas Kipkurui Kiget “Is it time for the Philosophy of ICT?” [https://www.academia.edu/12244232/Is\\_it\\_time\\_for\\_Philosophy\\_of\\_IC](https://www.academia.edu/12244232/Is_it_time_for_Philosophy_of_IC) TAccessed 28<sup>th</sup> December 2019.

indigenous knowledge is lost and still evaporating. Maduakolam captures this well when he says of colonialism as "...unfortunate European betrayal of humanity, naturality and divinity"<sup>26</sup>. While off course Africans have benefitted from the white man's coming, it has never the less hampered the Africans.

## 2. Lack of Documentation

Africa as a continent does not have writing as her culture; Africans preserved their knowledge through drawing, song, wise sayings, stories, folktales etc. Thus these knowledge were not properly codified anyway for anyone to lay hands on. Such that when an elder dies he dies with all the wealth of knowledge he has.<sup>27</sup> African indigenous knowledge is transmitted by words of mouth. This method of transmitting and preserving knowledge is not ideal, because in the process information are lost and adulterated.

## 3. Destruction of Natural Environment

There are times when events unfold that result in the destruction of natural environment which then disturbs the indigenous and local communities encompassing traditional lifestyles which are the main holders of the African traditional knowledge. When these events happen the communities tend to decline in population as a result of the poverty which such natural disasters must have caused.<sup>28</sup>

## 4. Young People

Some young people no longer feel proud of their cultural heritage and way of life, considering it to be old-fashioned, and thus have little incentive to be recipients of the traditional knowledge held by the elders.<sup>29</sup> Due to decades of

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<sup>26</sup>MaduakolamOsugwu, *Contemporary History of African Philosophy*, Imo: Snap Press Ltd, P. 174, 1999.

<sup>27</sup> Ibid

<sup>28</sup> Anil Kumar Jharotia "The Role of ICT in Preserving Traditional Knowledge"

[https://www.academia.edu/11384065/TITLE\\_THE\\_ROLE\\_OF\\_ICT\\_IN\\_PRESERVING\\_TRADITIONAL\\_KNOWLEDGE\\_THE\\_ROLE\\_OF\\_ICT\\_IN\\_PRESERVING\\_TRADITIONAL\\_KNOWLEDGE](https://www.academia.edu/11384065/TITLE_THE_ROLE_OF_ICT_IN_PRESERVING_TRADITIONAL_KNOWLEDGE_THE_ROLE_OF_ICT_IN_PRESERVING_TRADITIONAL_KNOWLEDGE) Accessed 22nd December, 2019.

<sup>29</sup> Ibid

colonialism, cultural imperialism and the power of multinational pharmaceutical industry, traditional healers and traditional medicines have been marginalized and their value to communities underplayed. This is vividly seen in the jettisoning of African medications for preference of the Western medicine, even though there are cases where the African herbal medication has proven more effective than the Westerners. Sometimes the complaint is that it is fetish, bitter, unhygienic, etc.

### 5. Effect of Globalization

"Globalization is the direct consequence of the expansion of European culture across the planet via settlement, colonization and cultural mimesis."<sup>30</sup> While globalization is argued by some to be helpful to developing nations, it has never the less instilled fear of the unknown, uncertainty and sometimes terror as some people feel that their cultures are being supplanted and replaced with foreign values and philosophies, thereby necessitating the argument that globalization is a means to submerge other cultures into the Western culture and make the Western culture as a yard stick for accessing a culture as being up to standard. Thus when Africans see what is going on in other parts of the world and measure it with the African's, if the African way does not measure up to what they see on television, read on the internet and so on, it is abrogated. Verifiably is the drastic change in the ways young Africans (and sadly even some who are purported to be advance in age) dress, dance and speak. Thus young people who ought to be instrumental in preserving and "...promoting the African culture have become hardened acolytes and promoters of Western culture."<sup>31</sup>

### 6. Educational System

Our educational system is also a contributor to the loss of African indigenous knowledge. The academy is "the epicentre of colonial hegemony, indoctrination, and mental

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<sup>30</sup>MunyaradziMawere&Tapuwa R. Mubaya, African Philosophy and ThoughtSystems: A Search for a Culture and Philosophy of Belonging, Cameroon: Langaa RPCIG, 2016, P 200

<sup>31</sup> Ibid p 203

colonization...."<sup>32</sup> This is so as African students and researchers are taught with Western curricula and are guided by Western agenda and background. Such that what African students hear and are indeed taught in school are the Western thought and ways of doing things, as though Africans does not have their own. There is no gain in saying that these Western educational system which now fill our educational system at one time or the other present the African view as backward, or even non existential, little wonder why African philosophy was denied to have even existed that it had to require series of debate to establish its existence (The Great Debate).

### 7. The Urge to Feel Western

Some Africans want to feel Western in all they do as shown in the way they dress, eat, speak, dance etc. We can say that a time will come when many minor African languages will become dead languages like Latin. Though local languages are taught in schools, it is indeed some schools in certain locality, and it is also pertinent to note that students are prohibited from speaking their local language in schools. Our conviction of this is in the fact that some young people do not know how to speak their local language and African indigenous knowledge is embedded in these languages. There is no gain in saying that not all local words have a proper replacement in the English language. Thus, if this generation finds it difficult to speak their local language, how will they teach it to their children?

### ICT and the preservation of African indigenous knowledge

Information and communication technologies play major roles in improving the availability of indigenous knowledge; this therefore is a veritable means to avoid the loss of indigenous knowledge. Can ICT be fittingly used to preserve the African culture? As presented in the book entitled *Post-Colonial African Philosophy* as edited by Emmanuel Chukwudi, it is postulated there that science, technology and their practical use is a feature

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<sup>32</sup> Gloria Emeagwali, George J. Sefa Dei, P 1

or product of culture.<sup>33</sup> While ICT is a Western endeavour, African still has some scientific elements however given away too soon. But yes the Western ICT can be fittingly used in the African context; such is one of the advantages of colonization. This ICT includes telecommunications technologies such as telephony, cable, satellite and radio, as well as digital technologies, such as computers, information networks and software.<sup>34</sup> With these, various CD's are being produced to serve as a means to teach people about the African indigenous knowledge.

With these various aspects of ICT, the African indigenous knowledge can be very well preserved, as ICT can be used to the following and more:

1. Capture, store and disseminate Traditional Knowledge so that traditional knowledge is preserved for future generation. With ICT traditional knowledge can be recorded and once it has been recorded, it is storable, thus eliminating the sad reality that if an elder dies an entire library also dies with him and from there it can be disseminated around easily and quickly.
2. Make traditional knowledge very easy to access. With the use of computers and the internet whatever has been posted to the internet is very easy to access by anyone who is interested in such information. By that the need to go source for elders who have this knowledge in their head is eliminated, as one can now get this information from the comfort of one's apartment.
3. Promote integration of Traditional Knowledge into formal and non-formal training and education
4. Promote cost-effective dissemination of indigenous knowledge

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<sup>33</sup> Emmanuel Chukwudi, *Post-Colonial African Philosophy*, Britain: Blackwell Publishers Inc., p. 22, 1997.

<sup>34</sup> Anil Kumar Jharotia "The Role of ICT in Preserving Traditional Knowledge"  
[https://www.academia.edu/11384065/TITLE\\_THE\\_ROLE\\_OF\\_ICT\\_IN\\_PRESERVING\\_TRADITIONAL\\_KNOWLEDGE\\_THE\\_ROLE\\_OF\\_ICT\\_IN\\_PRESERVING\\_TRADITIONAL\\_KNOWLEDGE](https://www.academia.edu/11384065/TITLE_THE_ROLE_OF_ICT_IN_PRESERVING_TRADITIONAL_KNOWLEDGE_THE_ROLE_OF_ICT_IN_PRESERVING_TRADITIONAL_KNOWLEDGE) Accessed 22<sup>nd</sup> December, 2019.

5. Provide a platform for advocating for improved benefits from the use of indigenous knowledge systems.<sup>35</sup>

### Evaluation

African indigenous knowledge needs to be preserved in face of Western culture. In this work, we have shown that though the indigenous African knowledge is being lost due to various factors as highlighted above; with ICT it can still be preserved. There is therefore need for Africans to embrace what is theirs and not be ashamed of it, for indeed it is something to be proud of. No people are without a culture, and no people can fully transform itself into another culture. There is therefore no need neglecting one's culture and then adopt another culture entirely. What ought to be the case is a situation when a particular culture is barbaric, or dehumanizing and unreasonable. What globalization should enable people to do then is to purify their culture, and not to abandon their culture, for if we attempt this, we will be people without an identity. Yet, no matter the rain, the spots of the leopard cannot be washed away. For it is its identity in the midst of other like animals, so is the culture of Africa and indeed every culture.

### CONCLUSION

From the foregoing, we have been able to clarify terms like knowledge, African indigenous knowledge, Internet and communication technology and philosophy. We identified in an elaborate way, elements that contribute, in no small measure to the loss of indigenous knowledge and cultural value systems. We were also able to show how ICT can help in the preservation of African Indigenous knowledge. In this work, we have been able to show that the corroboration of ICT with Indigenous Knowledge is essential in preserving and improving the exchange of traditional knowledge and values. It goes beyond the realm of oral tradition to written tradition, which is transferred through print and electronic media. It helps to make this body of knowledge go

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<sup>35</sup>Silas Magawi, "ICTs\_used\_in\_Indigenous\_Knowledge.pdf"  
<https://www.academia.edu/38169035/> Accessed 22<sup>nd</sup> December, 2019

beyond the confines of the continent to global recognition and application. This recognition is paramount to genuine exchange of knowledge, which can be beneficial to epistemic certainty in both Western and African knowledge systems. African students and scholars should, therefore, recognise and embrace these multifaceted benefits that ICT bring, and see it as an opportunity not just to preserve the African culture and traditions, but also to see it as an avenue to showcase, inform the world of the rich traditional inherent in African knowledge systems and values. This also helps in purifying the pool of knowledge in both knowledge systems, such that those that are edifying and useful are retained, while the ones that are retrogressive in content and application are jettisoned.

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