

Full Length Research

Influence of Indigenous Knowledge Practices and Use On Sustainability Of *Adire/Kampala* Business in Abeokuta, Ogun State, Nigeria

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The study investigate business in Abeokuta. Empirical studies exist in support of sustainability of Adire / Kampala. It also focus on mode adopted in indigenous knowledge practices. The study adopted descriptive design. The population comprises 414 trades of 3 major market in Abeokuta. A sample size of 414 was determined using total enumeration. A validated structured questionnaire was used for data collection content validity was done by subjection the questionnaire to reliability test among thirty trades chi-square was used to analyze. The finding revealed various level of sustainability with cultural sustainability having rank of ($x = 3.03$) indigenous knowledge practice through apprenticeship was ranked highest by mean score ($x = 3.11$). The study concluded that since the highest of sustainability of Adire / Kampala was through cultural sustainability as such indigenous knowledge should be sustained. The study also recommend Adire Kampala traders benefit and have better understanding of the value of indigenous knowledge that best sustain their business.

Keywords – *Adire/Kampala*, Indigeneousknowledge, Used business

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INTRODUCTION

The concept of sustainability emerged decades ago and has become a key topic for politicians, regulators, businesses and the media. The term has several meanings; to some, it is a strategy for maintaining and improving environmental conditions. Others view sustainability as a way to conserve resources and function more efficiently (Madiati, Munim, Schramm and Kumrer (2018). At the very highest level, sustainability is seen as those actions and activities that support economic, environmental and equity goals. Sustainability is the process of maintaining change in a balanced environment, in which the exploitation of resources, the direction of investments, the orientation of technological development and institutional change are

all in harmony and enhance both current and future potential to meet human needs and aspirations (Caradonna, 2014). Sustainability has also been defined through the following interconnected domains or pillars: environment, economic and social, which according to Capra (2015) is based on the principles of Systems Thinking. Systems thinking is based on fundamental principle that everything is interconnected because everything is reliant upon something else for survival.

The term 'sustainability' according to Madiati, Munim, Schramm and Kumrer (2018) should be viewed as humanity's target goal of human-ecosystem equilibrium (homeostasis). Despite the increased popularity of the use of the term "sustainability", the possibility that human societies will achieve sustainability has been, and continues to be questioned in the light of different forms of

degradation, overconsumption, population growth and societies' pursuit of unlimited economic growth in a closed system. Sustainability means to hold; maintain, support, or endure. Since the 1980s, sustainability has been used more in the sense of human sustainability on planet earth and this has resulted in the most widely quoted definition of sustainability as a part of the concept generated by Brundtland Commission of the United Nations on March 20, 1987. Sustainability as a concept relates more to every facet of human endeavour and more particularly in business.

In business, sustainability is often defined as managing the triple bottom line. The triple bottom line refers to the management of financial, social and environmental risks, obligations and opportunities (Magee, Scerri, James, Thom, Padgham, Hickmott, Deng & Cahill, 2013). These three impacts are sometimes referred to as profits, people and planet. A more robust definition according to Parris and Roberts (2003) is that business sustainability represents resiliency over time – businesses that can survive shocks because they are intimately connected to healthy economic, social and environmental systems. These businesses create economic value and contribute to healthy ecosystems and strong communities.

According to the World Council for Economic Development (2016), business sustainability requires firms to adhere to the principles of sustainable development. For industrial development to be sustainable, it must address important issues at the macro level, such as: economic efficiency (innovation, prosperity, productivity), social equity (poverty, community, health and wellness, human rights) and environmental accountability (climate change, land use, biodiversity). There are a number of best practices that foster business sustainability, and organisations move along the path from laggards to leaders. These practices include stakeholder engagement, environmental management systems, reporting and disclosure and life cycle analysis. Stakeholder engagement indicates that organisations can learn from customers, employees and their surrounding community (Laszlo & Zhexembeyeva, 2011). Engagement is not only about pushing out messages, but understanding opposition, finding common ground and involving stakeholders in joint decision-making. Reporting and disclosure implies that measurement and control are at the heart of instituting sustainable practices. Not only can organisations collect and collate the information, they can also be entirely transparent with outsiders. The Global Reporting Initiative (2016) is one of many examples of well-recognised reporting standards. Lastly, life cycle analysis suggested that those organisations wanting to take a large leap forward should systematically analyse the environmental and social impact of the products they use and produce through life cycle analysis, which measure more accurately impacts. Robert (2010)

asserted that firms that are sustainable have been shown to attract and retain employees more easily and experience less financial and reputation risk. These firms are also more innovative and adaptive to their environments, exploring all forms of knowledge at their disposal to give their organisations a leap.

The sustainability of indigenous knowledge practices that foster progress, continuity and economic viability of *Adire/Kampala* business among the traders becomes an issue of genuine concern, considering the age long creativity and innovative ideas that have dominated the world of *Adire/Kampala* business. Notwithstanding the economic downturn of most African countries and industrial bedridden that greeted the nation Nigeria because of lack of some basic infrastructural facilities required to work by some industries such as stable electricity and security of their personnel, *Adire/Kampala* business has been seen to weather the heavy storm and has supported immeasurably both the home state (Ogun) economy as well as the national economy. This is due to its potential as one of the culturally viable clothing industry that has done well in the business of exportation to other nations of the world to showcase the beauty of African indigenous knowledge practices. The sustainability of *Adire/Kampala* business is highly desirable at this present state of joblessness among the teeming Nigerian youths because of its capability to engage hundreds of thousands of our youths who are roaming the streets for white collar jobs. Sustaining this business by giving it the necessary attention it requires by the managers of our economy will surely increase the current carrying capacity of *Adire/Kampala* business and further help project it among the vocations that could turn the fortunes of our teeming youths around.

Observing the cultural routine in a typical family to ensure the passage of the family business to the upcoming children for posterity serves to promote cultural sustainability. Since *Adire/Kampala* is showcased always to reflect the culture of the people, it also helps to engender cultural sustainability while the documentation of information on *Adire/Kampala* for future generation also seeks to enhance cultural sustainability. However, the researcher observed that the sustainability of *Adire/Kampala* in Abeokuta is dwindling. Ngulubeni (2002) stressed that the rapid change in the world of local communities has largely change in the counted for the lost indigenous knowledge, of which in this instance, *Adire/Kampala* (Lohdi and Mikylecky, 2017). To a very large extent, policies formulated by the government are supposed to protect the business of *Adire/Kampala* with a view to assisting the business to enjoy political sustainability. The government of the state takes pride in the business of *Adire/Kampala* as it is seen as the popular heritage of the indigenes. Unfortunately, the non-challant attitude of some political elites affects the posterity of *Adire/Kampala* business. The process of production of *Adire/Kampala* takes the form of modern technology and

helps to maintain technological sustainability while the application of modern technology keeps the business moving at par with competitors.

However, as far back as 2002, Ngulube stressed that the rapid change in the world of life of local communities has largely accounted for the loss of indigenous knowledge. Young generations underestimate the utility of Indigenous Knowledge (IK) system (Ulluwishewa, 1993 in Ugulube, 2002). Furthermore, Lodhi and Mikulecky (2017) stated that the management of IK is lacking. Considering these issues raised by these authors, it then means that the sustainability of IK is lacking, hence, the *Adire/Kampala* business is affected.

Furthermore, *Adire/Kampala* has in recent times been faced with a myriad of challenges which have further been heightened by the transliteration of Adire motifs into Ankara Kampala by textile mills. This textile as an indigenous knowledge has been faced with lack of willing apprentices to learn the trade due to Western education and the tedious nature of its production, a problem which has been further aggravated by the ready availability of factory produced alternatives. Rather than take the trouble of learning the art, this group merely engages in the sale of Ankara Kampala to make ends meet (Akena, 2012). Retailers in recent times have experienced disappointment from the producers who either fail in punctual delivery of commissioned works, or who occasionally engage in industrial actions to press in their demand for better remuneration for their creative efforts. With constant influx of foreign cultures, many in the society know next to nothing about the process of Adire production and its indigenous motifs. To these undiscerning ones, the factory-printed Ankara Kampala to them, is no different to the traditional handmade ones. Also, *Ankara/Kampala*s sold at almost half the price of the handmade Adire, and many are also of the opinion that Ankara Kampala, being factory produced will have a more durable colour fastness. These actions stated above put the sustainability of *Adire/Kampala* in Abeokuta, Ogun State.

Furthermore, the researcher observed that the sustainability of *Adire/Kampala* in this study local is at risk.

Unemployment for the few Adire art workers and waning incentive for creativity are some of the fall out of the introduction of Ankara Kampala. The aforementioned setbacks experienced by *Adire/Kampala* traders may have negative effects on indigenous knowledge sharing among them (Akena, 2012).

Adire is indigenous knowledge which is home-grown and cultural knowledge of a specific society. Indigenous knowledge is a way of life, skills, experiences, culture, insight and values embraced by people in local community. Every society or community has her local knowledge which cuts across all aspects of human living on which livelihood and survival depend. These include but are not limited to health, fashion, food preparation,

education, agriculture, religion, festivals, recreation, norms and values, institutions, politics and technology. Indigenous Knowledge is closely linked to maintaining the long-standing traditions from ancestors and its transfer to other generations in different forms, hence, the term indigenous. Basu and Goswami (2015) opined that the term indigenous knowledge is not confined to tribal groups or the original inhabitants of an area. It is not confined to the rural people, rather, any community possessing indigenous knowledge-rural or urban, settled or nomadic, original inhabitants and migrants. Indigenous knowledge is referred to, not only the knowledge of the indigenous people but also the intellectual property of other communities. Mabawonku (2012) defined indigenous knowledge as those ways of life that are often intertwined with the family, religion, nature, land and the wisdom gained through generations of observing and teaching. Ntui and Ottong (2014) stressed that indigenous knowledge develops over centuries; therefore, it represents all skills and innovations of people, and embodies the collective wisdom and resourcefulness of a community. However, documentation and dissemination of indigenous knowledge is very essential. Documentation sees to preservation of such knowledge in its complete raw form for posterity while dissemination focuses on encouraging access to the documented knowledge for planning and decision making.

Indigenous knowledge practices are engaged by the locales through apprenticeship. Different vocations and trades that are indigenous in nature are preserved for the posterity through the apprenticeship of such trades and vocations. Examples of such trades are goldsmith and blacksmith. The goldsmith practices the act of refining and polishing of gold using indigenous knowledge while the blacksmith engages in the production of farm implements and other iron-based equipment such as hoe, cutlass, rake, shovel, digger, garden fork, etc. Indigenous knowledge is also practiced through different types of songs the locales and indigenous people engage in during their festivals and celebrations of various types. Different lyrics of songs are sung during festival periods and celebrations such as naming, wedding, house warming, chieftaincy titles and coronations. Different dance steps learnt through the act are practiced to match with these songs. There are usually popularly accepted indigenous music among the locales and indigenous people that thrills them during such festivals, occasions and celebrations. Folklores and story-telling also takes place in the early part of the night especially using the moonlight. Some of the tell tales are fictional stories and meant to teach morals and educate among other lessons. On-the-job training is encouraged among the knowledgeable elders of the family who expose their family members to the art, trade or craft that the family is known for and this could either be from the father's or mother's side. It is believed that early exposure of such

family members especially their children or wards would help to sustain such business so that when the elderly members of the family are old and dead, such business would continue to thrive. Indigenous knowledge as a knowledge that the local communities in Yorubaland have accumulated over generations was developed over the years in the making of local tie and dye textile now popularly referred to as Adire.

The origin of Adire, the pattern-dyed cloth of the Yoruba of Southwestern Nigeria, though hazy, spans many centuries. The history of the art is traceable to indigo dyeing of old faded cloths, and yarns meant for weaving. The prototype Adire was done on Kijipa, the women hand-woven fabric of the people (Akpata, 1971). "Adire" is derived from the two stages involved in the process of producing the cloth; "adi" to tie, and "re" to dye (Wolff, 2011). From this simplistic technique of tie-dye, other techniques such as: Adire oniko, Adire Alabere, Adire Eleko, Batik, Direct Application, Discharge Dyeing and Factory-printed Adire known as Ankara Kampala have since evolved. "Ankara Kampala", is a coinage of two names; Ankara and Kampala, and does not involve immersion into the dye bath like the first five techniques, though it is capable of producing all the designs obtainable from them. Ankara, also known in the West as "African Prints" (because of its popularity among Africans, Americans and European blacks who identify with Africa as their roots), is the Yoruba generic name for all factory-printed textiles made majorly for West and Central African market. Its origin and development is traceable to Javanese batik, which at a time, African Prints production was aimed at imitating, in order to undercut Javanese market (Bickford, 1997). This accounts for the early imported Ankara being referred to as Java by the Yoruba. Trade is a major avenue in the cross current and transmigration of textile. But apart from traders in textiles, returnee soldiers, missionaries, explorers, colonial officers, African and European Merchants were agents of cross-pollination of African Prints. This set of people with European designers researched and interpreted the taste of their African clients (Steiner, 1985). It is probable that the earliest African prints were brought from Ghana (one of the earliest British colonies), by Ogbomoso traders who were responsible for taking Adire to the Gold Coast (Ghana) (Surdarkasa, 1970), in order to satisfy the great demand for Adire within and beyond Yoruba land between 1900 and 1920. Ankara therefore could be the bastardized pronunciation of the country's capital, Accra.

The "Kampala" in the coinage 'Adire Kampala' is traceable to the Adire of the Yoruba which originally was dyed indigo. A multicoloured variants of the cloth became popular in the 1960s and its popularity at the time coincided with the Kampala Peace Conference which was held in Kampala, Uganda during the Nigerian Civil War (Wolff, 2011). Hence it was dubbed Kampala, a term which has now become a generic name in the contemporary times for all pattern-dyed cloth,

Adire. Adire both in its production and as a product, falls within the purview and has the characteristics of what is regarded as Traditional Knowledge (TK) or Indigenous Knowledge (IK). Adire like such similar knowledge is a knowledge system embedded in the cultural traditions of the South Western region and it is an art tradition that distinguishes the occupants of this region, the Yoruba, from other people. Through the Adire indigenous knowledge, the traditional technologies of indigo dye extraction, and multifarious techniques of cloth patterning has been developed by the people. Indigenous knowledge is therefore a cumulative and holistic body of knowledge, practices, know-how, developed by the people based on myths, proverbs, legends, folklore, interaction and observation of their environment through which a glimpse of their philosophical and religious worldview can be gleaned.

Economically, the indigenous knowledge of Adire is crucial for the sustainability and survival of its practitioners. For instance, in 1926, 25% of the population of Abeokuta, a Yoruba town in Southwestern Nigeria were involved in Adire production, with 80% of the cloth trade in the town by 1933 being Adire (Records of Egba Council, 1942). It is also on record that at the climax of its commercial vibrancy in the 1920s, two thousand wrappers were being sold to Senegalese merchants in a day (Bayfield, 1993), and by 1932 sales was estimated to be up to 500,000 wrappers (Egba Administrative Bulletin, 1932). Therefore, considering the historical value of *Adire/Kampala* business particularly in Abeokuta metropolis, its acclaimed thriving and economic value in a way of providing job for the teeming populace of this notable town, the sustainability of *Adire/Kampala* business becomes very crucial.

Statement of the Problem

Sustainability has been the bane of businesses in the global economy, since both small, medium and large scale businesses are all prone to fail if necessary checks are not put in place. The attention of business managers around the world has been shifted to the issue of sustainability of businesses and the *Adire/Kampala* business is not left out in this struggle. Local businesses are especially at the risk of fading out in recent time, as the researcher has observed that Adire/Kampala business is dwindling. Moreover, Lodhi and Mikulecku (2017) noted that management of indigenous knowledge is lacking, hence *Adire/Kampala* is one. In recent time *Adire/Kampala* has faced myriad challenges which have further been heightened by the transliteration of Adire motifs into *Ankara Kampala* by textile mills. This textile as an indigenous knowledge has been faced with lack of willing apprentices to learn the trade due to Western education and the tedious nature of its production, a problem which has been further aggravated by the ready

availability of factory produced alternatives.

Hence, Indigenous Knowledge practices provide the basis for problem-solving for local communities and especially for the indigenous people trading in local productions such as *Adire/Kampala*. It represents vital component of global knowledge on developmental issues, it is also a primary source of information that is useful in the developmental process. It also enhances cross-cultural understanding and it promotes the cultural dimension of development. The current problems of migration, lack of interest, governments' apartheid and globalization are some of the challenges militating against the sustainability of *Adire/Kampala* business in Nigeria.

Adire/Kampala has also in recent times been faced with a myriad of challenges which have further been heightened by the transliteration of Adire motifs into *Ankara/Kampala* by textile mills. This textile as an indigenous knowledge has been faced with lack of willing apprentices to learn the trade due to Western education and the tedious nature of its production, a problem which has been further aggravated by the ready availability of factory produced alternatives. Rather than take the trouble of learning the art, this group merely engages in the sale of Ankara Kampala to make ends meet (Akena, 2012). Retailers in recent times have experienced disappointment from the producers who either fail in punctual delivery of commissioned works, or who occasionally engage in industrial actions to press in their demand for better remuneration for their creative efforts. With constant influx of foreign cultures, many in the society know next to nothing about the process of Adire production and its indigenous motifs. To these undiscerning ones, the factory-printed Ankara Kampala to them, is no different to the traditional handmade ones. Also, Ankara Kampala is sold at almost half the price of the handmade Adire, and many are also of the opinion that Ankara Kampala, being factory produced will have a more durable colour fastness. As a result of all the

foregoing, the producers and retailers of Adire have in recent times become reticent to researchers whom they believe only come to photograph their designs, only for them to see bales of factory produced version flooding the market few weeks afterwards. Unemployment for the few Adire art workers and waning incentive for creativity are some of the fall out of the introduction of Ankara Kampala.

Many authors have studied *Adire/Kampala* business from various perspectives but in view of this, this study examined the influence of indigenous knowledge practices and use on sustainability of *Adire/Kampala* business in Abeokuta, Ogun State, Nigeria.

Objective of the Study

The main objective of this study is to investigate the influence of indigenous knowledge practices, knowledge sharing and use on sustainability of *Adire/Kampala* business in Abeokuta, Ogun State, Nigeria. The specific objectives are to:

1. establish the level of sustainability of *Adire/Kampala* business in Abeokuta, Ogun State;
2. find out how indigenous knowledge is practiced among *Adire/Kampala* traders in Abeokuta, Ogun State

Research Questions

The following research questions are answered in this study;

1. What is the level of *Adire/Adire/Kampala* business sustainability in Abeokuta, Ogun State?
2. How is indigenous knowledge practiced among the traders of *Adire/Kampala* business in Abeokuta, Ogun State?

METHODOLOGY

The research design adopted for this study is descriptive design of the survey type. The target population for this study comprised the traders from three major markets in Abeokuta metropolis in Ogun State. All the traders from Asero, Itoku and Kemta Odutolu markets in Abeokuta were involved in this study. The total population of Adire/Kampala traders involved in this study is 414 (*Adire/Kampala* Traders Association, 2019). Total enumeration technique was used in this study. The instrument that was used to collect data for the study is the questionnaire. A total number of 414 copies of the questionnaire were administered to the respondents. International Business Machine Statistical Package for Social Sciences (IBMSPPSS) was used to analyse the data.

DATA ANALYSIS, RESULTS AND DISCUSSION OF FINDINGS

Research question one: What is the level of sustainability of *Adire/Kampala* business in Abeokuta, Ogun State?

Table 1. Level of *Adire/Kampala* Business sustainability in Abeokuta

s/n	Indigenous knowledge sustainability	Very High	High	Low	Very Low	\bar{x}	S.D
1	Cultural sustainability (Weighted mean = 2.98) ; The routine in my family to pass the family business to my children for posterity is to a cultural sustainability	22 5.3%	385 93.0%	3 0.7%	4 1.0%	3.03	0.314
2	<i>Adire/Kampala</i> is showcased always to reflect the people is to a cultural sustainability	43 10.4%	338 81.6%	13 3.1%	20 4.8%	2.98	0.573
3	The documentation of information on <i>Adire/Kampala</i> for future generation is to a cultural sustainability	65 15.7%	281 67.9%	41 9.9%	27 6.5%	2.93	0.716
4	Political Sustainability (Weighted mean = 2.81) ; Policies established by the government protects the business of <i>Adire/Kampala</i> to a political sustainability	18 4.3%	333 80.4%	51 12.3%	12 2.9%	2.86	0.514
5	The government of the state takes pride in the business of <i>Adire/Kampala</i> to a political sustainability	16 3.9%	329 79.5%	56 13.5%	13 3.1%	2.84	0.524
6	Political sustainability; Non-challant attitude of the political elite affects the posterity of <i>Adire/Kampala</i> to a political sustainability	22 5.3%	286 69.1%	82 19.8%	24 5.8%	2.74	0.645
7	Technological sustainability (Weighted mean = 2.72) ; The process of production of <i>Adire/Kampala</i> takes the form of modern technology to a technological sustainability	58 14.0%	240 58.0%	77 18.6%	39 9.4%	2.77	0.806
8	The application of modern technology keeps the business going to a technological sustainability	44 10.6%	245 59.2%	86 20.8%	39 9.4%	2.71	0.780
9	With or without modern technology, the business will foster to a technological sustainability	37 8.9%	250 60.4%	85 20.5%	42 10.1%	2.68	0.775
Overall Weighted Mean = 2.84							

Table 1 shows the measures of the level of sustainability of *Adire/Kampala* business in Abeokuta, Ogun State. Cultural sustainability ranked highest by the mean score rating with the grand mean rating of 2.98 and was followed by political sustainability and technological sustainability with the grand mean of 2.81 and 2.72 respectively. This was affirmed by the respondents who said that the routine in their family is to pass the family business to their children for posterity (\bar{x} =3.03) and was followed by political sustainability when the respondents affirmed that policies established by the government protects the business of *Adire/Kampala* sustainability (\bar{x} =2.86) and technological sustainability (\bar{x} =2.77) since the process of production of *Adire/Kampala* takes the form of modern technology. The inference drawn from this finding was that the highest level of sustainability of *Adire/Kampala* business in Abeokuta was through cultural sustainability.

Table 2. Test of Norm showing the level of sustainability of *Adire/Kampala* business in Abeokuta, Ogun State

Interval	Mean index	Level of sustainability	Frequency	Percentage %
1-18		Low	-	-
19-36	25.5290	High	414	100.0

Table 2 shows the percentage level of sustainability of *Adire/Kampala* business in Abeokuta. None of the traders indicated low level of sustainability, and 100.0% (n=414) had a high level of sustainability. Therefore, there is a high level of sustainability of *Adire/Kampala* business in Abeokuta, Ogun State, Nigeria.

In order to ascertain the level of sustainability of *Adire/Kampala* business in Abeokuta, the test of norm was conducted. There are 9 items in the scale that was used to measure sustainability of *Adire/Kampala* business; the 9 items were multiplied with the four measures which gives a score of 36. The division of 36 by 2 (High, and Low) equals 18. Thus, 0-18 indicates that the level of sustainability is low, and the scale within 19-36 signifies that the sustainability level of the respondents is high. The overall mean score is 25.53 which falls between the scales "19-36" and indicates that the level of sustainability of *Adire/Kampala* business is high.

Research question two: How is indigenous knowledge practiced among *Adire/Kampala* traders in Abeokuta, Ogun State?

Table 3. Indigenous knowledge practices among *Adire/Kampala* traders in Abeokuta

s/n	Indigenous knowledge Practical	SA	A	D	SD	\bar{x}	S.D
1	I practice through apprenticeship	54 13.0%	354 85.5%	3 0.7%	3 0.7%	3.11	0.394
2	I practice through observation	53 12.8%	313 75.6%	36 8.7%	12 2.9%	2.98	0.576
3	I practice on the job	93 22.5%	240 58.0%	57 13.8%	24 5.8%	2.97	0.771
4	I practice through instructions	44 10.6%	328 79.2%	6 1.4%	36 8.7%	2.92	0.680
5	I practice through story telling	69 16.7%	276 66.7%	33 8.0%	36 8.7%	2.91	0.767
Weighted Mean = 2.98							

Table 3 shows how indigenous knowledge are being practiced among *Adire/Kampala* traders in Abeokuta, Ogun State. "I practice through apprenticeship" (\bar{x} =3.11) was ranked highest by mean score rating as the main indigenous knowledge practice, and was followed by "I practice through observation" (\bar{x} =2.98), "I practice on the job" (\bar{x} =2.97), "I practice through instructions" (\bar{x} =2.92), and "I practice through story telling" (\bar{x} =2.91) respectively. Hence, *Adire/Kampala* traders indigenous knowledge practice include apprenticeship, observation, and on the job practices.

The inference drawn from this finding was that indigenous knowledge are being practiced in Abeokuta through apprenticeship, observation and story-telling.

Discussion of Findings

This study investigated the influence of indigenous knowledge practices, knowledge sharing and use on sustainability of *Adire/Kampala* business in Abeokuta, Ogun State, Nigeria. Thus, this section presents results from six research questions and four hypotheses tested in the study.

The findings of research question one of the study revealed that the highest level of sustainability of *Adire/Kampala* business in Abeokuta was through cultural sustainability. This finding corroborates that of

Elabor-Idemudia (2002) who argued that despite all the challenges hindering the older generations from effectively passing on their indigenous ways of life to the young, elders are still determined to somehow navigate through the changing lifestyles to ensure that the younger generations are aware of their cultural roots and indigenous ways of life. Elabor-Idemudia (2002) asserted that community elders have the role of educating the younger generation about their indigenous ways of life and to conscientise them to understand that embracing their heritage does not mean ignorance or backwardness. She continues to argue that indigenousness provides avenues for creativity, as well as cultural sources of power that African men, women, and children should reclaim and reconstitute for the benefit of their respective societies and communities.

Research question two of the study also found that indigenous knowledge are being practiced in Abeokuta through apprenticeship, observation and story-telling. This finding is in line with the writings of Wolf (2011) and Records of Egba Council (1942) where it was recorded that *Adire* both in its production and as a product, falls within the purview and has the characteristics of what is regarded as traditional knowledge (TK) or indigenous knowledge (IK). *Adire* like such similar knowledge is a knowledge system embedded in the cultural traditions of the South Western region and it is an art tradition that distinguishes the occupants of this region, the Yoruba,

from other people. Through the Adireindigenous knowledge, the traditional technologies of indigo dye extraction, and multifarious techniques of cloth patterning has been developed by the people. Indigenous knowledge is therefore a cumulative and holistic body of knowledge, practices, know-how, developed by the people based on myths, proverbs, legends, folklore, interaction and observation of their environment through which a glimpse of their philosophical and religious worldview can be gleaned. Economically, the indigenous knowledge of Adire is crucial for the sustainability and survival of its practitioners.

However, Akena (2012) noted that *Adire/Kampala* has also in recent times been faced with a myriad of challenges such as lack of willing apprentices to learn the trade due to Western education and the tedious nature of its production, a problem which has been further aggravated by the ready availability of factory produced alternatives. Rather than take the trouble of learning the art, this group merely engages in the sale of Ankara Kampala to make ends meet (Akena, 2012). Retailers in recent times have experienced disappointment from the producers who either fail in punctual delivery of commissioned works, or who occasionally engage in industrial actions to press in their demand for better remuneration for their creative efforts.

CONCLUSION

This study also shows that major factors that promote sustainability of *Adire/Kampala* include preserving of IK on *Adire/Kampala* for posterity, documentation of IK, and easy access to business information while the major constraints to sustainability of *Adire/Kampala* business in the study include rural to urban migration, lack of gainful employment, western educational system, family dislocation, and emergence of international markets. The findings from the study shows that indigenous knowledge practices enhanced sustainability of *Adire/Kampala* business.

RECOMMENDATIONS

The following recommendations are made based on the findings of this study:

1. Since the highest level of sustainability of *Adire/Kampala* business in Abeokuta was through cultural sustainability, the indigenous knowledge that formed the basis for *Adire/Kampala* should be sustained.
2. Propagation of indigenous knowledge particularly in the area of locally produced materials such as *Adire/Kampala* through apprenticeship, observation and story-telling should be encouraged.

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