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EXPLORING INDIGENOUS KNOWLEDGE AND THEIR INFLUENCE ON MARKETABILITY OF ADIRE/KAMPALA IN ABEOKUTA, OGUN STATE

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ABSTRACT

This study explores the influence of indigenous knowledge on the marketability of Adire/Kampala in Abeokuta, Ogun State. The primary purpose is to identify prevalent indigenous knowledge practices among traders and assess their impact on the marketability of these traditional textiles. Utilizing a descriptive survey design, data were collected from 266 small and medium enterprises (SMEs) involved in Adire/Kampala trade through a structured questionnaire. The findings reveal that apprenticeship and formal training are the predominant methods of skill acquisition, underscoring the significance of mentorship in preserving traditional practices. Furthermore, the study identifies key factors promoting marketability, including the documentation and preservation of indigenous knowledge, effective cultural promotion, and recognition of the economic strength of Adire/Kampala at both state and national levels. Statistical analysis indicates a significant positive relationship between indigenous knowledge practices and marketability. In conclusion, the study highlights the critical role of indigenous knowledge in enhancing the marketability of Adire/Kampala. It recommends that stakeholders focus on improving access to business information, fostering global outreach, and engaging younger generations to ensure the sustainability of this culturally significant industry. Additionally, integrating modern educational approaches with traditional practices can further enhance skill acquisition and marketability.

Keywords: indigenous knowledge, marketability, Adire, Kampala, Abeokuta, and Nigeria.

Introduction

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. Generally speaking, the term indigenous knowledge is not confined to tribal groups or the original inhabitants of an area (Camacho

et al., 2016). 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. Indigenous knowledge has been defined 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 (Doyle et al., 2014).

It has been 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 (Opele, 2020). 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 (Olowookere et al., 2021). 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 (Akena, 2012). Different lyrics of songs are sung during festival periods and celebrations such as naming, wedding, house warming, chieftaincy titles and coronations (Dlamini, 2018). 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 (Ugwuoke et al., 2023). 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

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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.

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. 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. "Adire" is derived from the two stages involved in the process of producing the cloth; "adi" to tie, and "re" to dye (Olu-Owolabi et al., 2020). From this simplistic technique of tie-dye, other techniques such as: Adireoniko, 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 are traceable to Javanese batik, which at a time, African Prints production was aimed at imitating, in order to undercut Javanese market. 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. 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), 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 multi coloured 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. 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. 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, and by 1932 sales was estimated to be up to 500,000 wrappers. 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. These also qualify the Adire/Kampala as an indigenous knowledge to be guarded jealously and protected by property rights as well as knowledge sharing.

One major factor or rationale for the improvement of marketability of adire/kampala is based on the fundamental role of the 4ps of marketing (Marketing Mix or MM). Marketing mix theory is still used today to make important decisions that lead to the execution of a marketing plan. The long-time established indicators of marketing will be adopted by the researcher in this study. The popular 4ps of marketing are price, product, place and promotion. The strategies of price, product, place or distribution and promotion are necessary for an organization to strategically position themselves in any business environment (Opele et al., 2021). Hence, the marketability of goods and services of any organization becomes pretty easier amidst other considerations. An organization can make use of the 4ps in different ways either by cost differentiation or focused differentiation in order to be a market leader. Effective branding of organizational products and services can also help to attract potential customers and retain them. The quality of an organization's brand must be one which will

make their products desirable in the market and induce or stimulate positive buying behaviour of customers.

Marketability appears to be one of the major problems facing business organizations around the world. It is certain that without proper premiums placed on the activities involved in the buying and selling of goods, commodities and services of any country, the economic value of such nation will be at a low ebb (Awogbami, Opele & Lawal, 2020). Today, the performance of Nigerian marketing companies is predicated majorly based on some macro-environmental factors such as demographic, socio-cultural, legal, political, economic, technological, competitive and international factors identified some of the problems of marketing in Nigerian organizations to include lack of understanding of the Nigerian market. Many businesses are not familiar with the Nigerian market, which can lead to inefficient marketing strategies. The author identified other problems to include lack of market research, poor marketing mix, poor brand positioning and poor product development.

Authors (Uchenna et al., 2019) have also highlighted some of the problems of marketability to include lack of strategy, marketing and sales misalignment, marketing attribution challenges, leads that don't become customers and reduced budgets. Others are rising advertising costs and stakeholder buy-in for long-term efforts. On the other hand identified some of the most common challenges that marketing teams may face as recruiting talent, maintaining a sufficient budget, generating leads, finding the right tools and being risk-averse (Adeyeye et al., 2018). Others are moving into new markets, retaining customers and retaining and training staff. She however proffer some of the solutions to the problem of marketability such as set quantifiable goals, research the market and target audience, determine the strategic direction and develop brand messaging (Adewole & Opele, 2019). Other solutions include: pick marketing tactics and channels, define the budget and plan the timeline and document and analyze progress.

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 (Kinnear & Sutherland, 2000). 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

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(Ogun) economy as well as the national economy.

This is due to its potential as one of the culturally viable clothing industries 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 marketability 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 which is at its low ebb and further help project it among the vocations that could turn the fortunes of our teeming youths around.

Objective

1. Find out the prevailing indigenous knowledge practices among Adire/Kampala traders in Abeokuta, Ogun State;
2. Investigating the factors that promote the marketability of Adire/Kampala business among the traders in Abeokuta, Ogun State?
3. Establish the influence of indigenous knowledge practices on marketability of Adire/Kampala in Ogun State.

Research Questions

1. What are the prevailing indigenous knowledge practices among Adire/Kampala traders in Abeokuta, Ogun State?
2. What are the factors that promote the marketability of Adire/Kampala business among the traders in Abeokuta, Ogun State?

Hypotheses

The following null hypotheses will be tested in the study and will be measured at 0.05 level of significance:

Ho_1. Indigenous knowledge practices will not significantly influence marketability of Adire/Kampala in Abeokuta.

Methodology

This study utilizes a descriptive survey design to assess the marketability, entrepreneurial skills, and indigenous knowledge practices of Adire/Kampala traders in Abeokuta, Ogun State. The target population consists of 532 small and medium enterprises (SMEs) in the Adire/Kampala trade within the Odeda and Abeokuta South local government areas. A sample size of 266

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traders was determined through multi-stage sampling, which involved purposively selecting two local governments known for their Adire/Kampala businesses and subsequently identifying 22 relevant markets. Data were collected using a structured questionnaire titled "Indigenous Knowledge Practices, Entrepreneurial Skills, and Marketability of Adire/Kampala Questionnaire." The instrument comprises demographic information, an Indigenous Knowledge Practices Scale (IKPS) with 22 items, and an Entrepreneurial Skills Scale (ESS) also containing 22 items. The items are measured on a modified 4-point Likert scale ranging from Strongly Agree to Strongly Disagree. Face validity was established through expert review, and a pilot study involving 40 respondents was conducted to refine the questionnaire. The researcher and two trained assistants administered the questionnaires in person over nine weeks, ensuring adequate engagement and support for participants, particularly those with low literacy levels. This approach facilitated thorough data collection and completion of all sections of the questionnaire. Quantitative data were analyzed using descriptive statistics, including frequency counts, percentages, and means, to address the research questions. For hypothesis testing, multiple regression analysis assessed the influence of entrepreneurial skills and indigenous knowledge practices on the marketability of Adire/Kampala, utilizing the Statistical Package for Social Sciences (IBM SPSS) version 29 for all statistical analyses.

Results

Table 1: Demographical characteristics of Adire/Kampala producers in the study

Variables	Labels	Frequency	Percentage
Sex	Male	85	32.0
	Female	181	68.0
Age	15-20 years	26	9.8
	21-25 years	38	14.3
	26-30 years	41	15.4
	31-40 years	45	16.9
	41-50 years	40	15.0
	51 years and above	76	28.0
Educational qualification	Primary school certificate	34	12.8
	SSCE	42	15.8
	OND	60	22.6
	HND	26	9.8
	B.Sc.	28	10.5
	M.Sc.	22	8.3
	PhD	13	4.9
	None of the above	41	15.4

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Table 1 outlines the demographic characteristics of Adire/Kampala producers in Abeokuta. It reveals a significant gender disparity, with 68% of producers being female, indicating a strong female presence in this sector, likely influenced by cultural and economic factors. The age distribution shows a diverse range, but the highest percentage (28%) is among individuals aged 51 and above, suggesting that older artisans, with their experience, play a crucial role in the industry. Regarding educational qualifications, there is a broad spectrum, with the largest group holding an Ordinary National Diploma (22.6%). Notably, 15.4% of respondents reported having no formal education, indicating a reliance on apprenticeship and practical learning rather than formal schooling. The low percentages of higher education holders (M.Sc. at 8.3% and PhD at 4.9%) suggest that advanced degrees are not essential for participation in this craft, which primarily values hands-on skills and traditional knowledge.

Research question one: What are the prevailing indigenous knowledge practices among Adire/Kampala traders in two LGs in Abeokuta, Ogun State?

Table 2: Prevailing Indigenous knowledge practices

Indigenous Knowledge Practices	SA	A	D	SD	$\bar{x}$	S.D.
I practice through apprenticeship	10	246	9	1	3.00	0.295
	3.8%	92.5%	3.4%	0.4%		
I practice through formal trainings	11	242	13		2.99	0.301
	4.1%	91.0%	4.9%	%		
I practice through story telling	32	188	45	1	2.94	0.550
	12.0%	70.7%	16.9%	0.4%		
I practice through on-the-job trainings	45	131	86	4	2.82	0.722
	16.9%	49.2%	32.3%	1.5%		
I practice through instructions	38	140	87	1	2.81	0.671
	14.3%	52.6%	32.7%	0.4%		

Table 2 details the indigenous knowledge practices prevalent among Adire/Kampala traders. The findings indicate that apprenticeship (mean = 3.00) and formal training (mean = 2.99) are the most common methods used for skill acquisition, highlighting the importance of hands-on experience and structured training in the learning process. Over 90% of traders acquire their skills through these traditional methods, emphasizing the significance of mentorship in the production of Adire/Kampala. Storytelling also plays a vital role in knowledge transfer, with 70.7% of respondents acknowledging its contribution to their learning (mean = 2.94). However, on-the-job training (mean = 2.82) and instruction-based learning (mean = 2.81) are

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less emphasized, suggesting that while structured learning exists, the dominant practice remains direct skill transmission through observation and practice. The results underscore the need to preserve these indigenous knowledge systems while integrating modern educational approaches to enhance skill acquisition.

Research question two: What are the factors that promote the marketability of Adire/Kampala business among the traders in two LGs in Abeokuta, Ogun State?

Table 3: Factors promoting marketability of Adire/Kampala business among traders

Factors that promote Adire/Kampala Business	SA	A	D	SD	$\bar{x}$	S.D.
Documentation of IK on Adire/Kampala in conformity with current technological structures promote Adire/Kampala business	6 2.3%	257 96.6%	3 1.1%	-	3.01	0.184
Preserving IK on Adire/Kampala for posterity promote Adire/Kampala business	17 6.4%	246 92.5%	3 1.1%	-	3.05	0.270
Dexterous management of IK on Adire/Kampala in promoting culture promote Adire/Kampala business	16 6.0%	242 91.0%	6 2.3%	2 0.8%	3.02	0.336
Recognition of economic strength of Adire/Kampala at both state and national level promote Adire/Kampala business.	23 8.6%	218 82.0%	25 9.4%	-	2.99	0.426
Easy access to business information promotes Adire/Kampala business	22 8.3%	189 71.1%	53 19.9%	2 0.8%	2.87	0.544
Self-esteem on the business promote Adire/Kampala business	26 9.8%	178 66.9%	61 22.9%	1 0.4%	2.86	0.569
Personal development of the business promotes Adire/Kampala business	20 7.5%	172 64.7%	71 26.7%	3 1.1%	2.79	0.585
Internationalising the business of Adire/Kampala as an export good promote Adire/Kampala business.	16 6.0%	152 57.1%	96 36.1%	2 0.8%	2.68	0.594
Constant communication with the younger generation on Adire/Kampala with a view to preserving our heritage promote Adire/Kampala business	14 5.3%	163 61.3%	84 31.6%	5 1.9%	2.70	0.595

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Table 3 identifies factors that promote the marketability of Adire/Kampala business among traders. The findings highlight the critical role of indigenous knowledge (IK) documentation and preservation in driving market expansion. The highest-rated factor is the preservation of IK for posterity (mean = 3.05), indicating that traders recognize the importance of maintaining traditional knowledge to sustain the industry.

Similarly, the documentation of IK in line with technological advancements (mean = 3.01) reflects the traders' awareness that modernizing traditional practices can enhance their appeal in contemporary markets. Effective management of IK to promote culture (mean = 3.02) also received high scores, reinforcing the belief that cultural promotion can boost the visibility and desirability of Adire/Kampala. Additionally, the recognition of Adire/Kampala's economic strength at state and national levels (mean = 2.99) signifies that government support and official endorsements significantly enhance marketability. Conversely, factors related to business accessibility (mean = 2.87), self-esteem (mean = 2.86), and internationalization (mean = 2.68) scored lower, indicating areas that require further development to improve marketability.

Hypothesis one: Indigenous knowledge practices will not significantly influence marketability of Adire/Kampala in two LG sin Abeokuta.

Table 4: Pearson Product Moment Correlation (PPMC) showing the relationship between indigenous knowledge practices and marketability of Adire/Kampala

Variables	Mean	Std. Dev.	n	r	p-value	Remarks
Marketability of Adire/Kampala	46.4343	4.17688				
			266	.277*	.001	Sig.
Indigenous knowledge practices	14.5564	1.77153				

* Correlation is significant at the 0.05 level (2-tailed).

Table 4 presents the results of the Pearson Product Moment Correlation analysis, examining the relationship between indigenous knowledge practices and the marketability of Adire/Kampala. The analysis shows a statistically significant relationship ($r = .277$, $p < .05$) between these variables, indicating that indigenous knowledge practices positively influence the marketability of Adire/Kampala. Consequently, the null hypothesis is rejected, affirming that the effective use of indigenous knowledge practices enhances the marketability of these products in the study area.

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Discussion

The demographic analysis in reveals crucial insights into the composition of Adire/Kampala producers in Abeokuta. A significant majority, 68%, are female, indicating that women play a dominant role in this sector. This gender disparity may be attributed to cultural and economic factors that encourage female participation in traditional crafts. The age distribution shows a notable presence of older artisans, particularly those aged 51 and above (28%). This suggests that experience and craftsmanship are valuable assets in the production process, as older producers likely possess extensive knowledge and skills acquired over years of practice. This demographic distribution are in consonants with the findings of similar studies (Adewole & Opele, 2019) Educational qualifications vary widely among producers, with the largest group holding an Ordinary National Diploma (22.6%). However, a concerning 15.4% lack formal education, which may reflect barriers to educational access or a preference for apprenticeship-based skill acquisition. The low representation of higher education holders (M.Sc. at 8.3% and PhD at 4.9%) indicates that formal academic credentials are not prerequisites for involvement in Adire/Kampala production. Instead, the focus remains on practical skills and traditional knowledge handed down through generations.

The findings indicate that apprenticeship (mean = 3.00) and formal training (mean = 2.99) are the primary avenues for learning the craft, with over 90% of traders relying on these methods. This underscores the significance of hands-on experience and structured mentorship in preserving the craft and ensuring its transmission to future generations. Storytelling also emerges as a vital component of knowledge transfer, with 70.7% of respondents acknowledging its role in their learning process (mean = 2.94). This practice not only enriches the cultural context of Adire/Kampala production but also reinforces community ties through shared narratives (Phan et al., 2020). In contrast, on-the-job training (mean = 2.82) and instruction-based learning (mean = 2.81) are less emphasized, suggesting that while formal education exists, direct observation and practical experience remain the dominant modes of skill acquisition. The results highlight the importance of integrating modern educational approaches with traditional practices to enhance skill development in Adire/Kampala production.

The preservation of indigenous knowledge (mean = 3.05) is recognized as a crucial driver for market expansion, indicating that traders understand the importance of maintaining traditional practices to sustain their industry (Opele & Tomori, 2024). Furthermore, documentation of indigenous knowledge in alignment with technological advancements (mean = 3.01) demonstrates traders' awareness of the need to modernize traditional practices to appeal to contemporary markets. Effective

management of indigenous knowledge to promote cultural visibility (mean = 3.02) is also highlighted, emphasizing that cultural promotion plays a significant role in increasing the desirability of Adire/Kampala. Additionally, the economic recognition of Adire/Kampala at state and national levels (mean = 2.99) suggests that government support and official endorsements are vital for enhancing marketability (Lwoga & Ngulube, 2007). On the other hand, factors such as easy access to business information (mean = 2.87), self-esteem (mean = 2.86), and internationalization (mean = 2.68) received lower scores, indicating areas that require further development. This suggests that while cultural preservation and government support are paramount, improving access to resources, expanding global reach, and encouraging youth involvement are equally important for ensuring long-term sustainability in the market (Opele, & Okunoye, 2019).

The Pearson Product Moment Correlation analysis reveal a statistically significant relationship ($r = .277$, $p < .05$) between indigenous knowledge practices and the marketability of Adire/Kampala. This indicates that effective utilization of indigenous knowledge practices positively influences the marketability of these products. The rejection of the null hypothesis confirms that strengthening indigenous knowledge systems can enhance the economic viability of Adire/Kampala businesses. This claim agrees with the finding of Fagbami et al, (2021) who examined knowledge-sharing practices of Ogunpa Market, Ibadan, Oyo State Traders.

Conclusion

The study further revealed that while cultural preservation and government support are crucial for marketability, improving access to business information, global reach, and youth involvement are equally important to ensure long-term sustainability. It was concluded based on the findings from the study that indigenous knowledge practices significantly influenced marketability of Adire/Kampala in the study. Entrepreneurial skills significantly influenced marketability of Adire/Kampala in the study. The joint contribution of the independent variables to the dependent variable was significant. The relative contribution of the independent variables was significant and could independently predict marketability of Adire/Kampala in the study.

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