

# Title

**The Role of Indigenous Knowledge in Rural Development Strategies, a Case of Mokgalwaneng Village North West Province**

LIBRARY	
MAFIKENG CAMPUS	
CALL NO.:	2021 -01- 0 6
ACC.NO.:	
NORTH-WEST UNIVERSITY	

**Monnaruri Zacharia Diratsagae**

**18003788**

Mini Dissertation submitted in partial fulfillment of the requirements for the degree Master of Arts in Indigenous Knowledge Systems, at North-West University

Supervisor: Dr Otsile Ntsoane  
November 2013

## **Acknowledgements**

First and foremost, I thank God and my ancestors for holding me firm and giving me courage, protection, wisdom, knowledge and all the support I needed to complete this study. I would like to thank my study leader, Dr Otsile Ntsoane, for his unrelenting guidance. He not only saved the ship from wreckage during heavy storms, but also remained a torch lamp to see the light at the end of the tunnel. Furthermore, I am very grateful to my father, Mr OE Diratsagae, my mother Mrs BG Diratsagae, and my brothers and sisters for their unconditional love, support and motivation throughout my academic journey through life. I also thank all the respondents to my questionnaires for their willingness to complete the questionnaires; without them, this research would not have been possible.

## **Declaration**

I, **Diratsgae Monnaruri Zacharia**, declare that this research report is my own work, except as indicated in the references and acknowledgements. It is submitted in partial fulfillment of the requirements for the degree Master of Arts in Indigenous Knowledge Systems the North West University, Mahikeng. It has not been submitted before for any degree or examination to this or any other university.

---

Diratsgae Monnaruri Zacharia

Signed at

On the 26<sup>th</sup> day of November 2013

## **Dedication**

I duly dedicate this study to all the Diratsagae families and relatives who passed before us; may your souls rest in peace.

## Abstract

The research investigated the role of IKS in Rural Development at Mokgalwaneng Village of Moses Kotane Municipality in the North-West Province of South Africa. It is generally agreed that rural development is about improving living standards and conditions of the low income residents in rural villages and contributing to sustainable development. The study was configured as a case study in a participatory research framework. The study found that communities have been deprived of information about their role in development processes. There is a strong need for awareness of the role of the communities and their indigenous knowledge systems in ensuring sustainable development. The study calls for the creation of participation research, acknowledgement of local knowledge and resilient systems that combat poverty, and create opportunities for cooperatives in rural business. This will enable locals to contribute to their own development plans.



The study suggests that different stakeholders, especially development agencies should be informed about IKS; this can be done through workshops, mass media etc., in this way they can be actively involved in its implementation. The incorporation of IKS in development initiatives will improve the level of community participation. Locals will have a sense of ownership of their own development, when their local knowledge is recognised as a significant component of development. The study recommends that a Comprehensive Rural Development Programme (CRDP) should be an integrated component of the existing integrated development plan (IDP). This is to ensure that coordination and recognition of prior knowledge including ways of knowing that local communities have tested are part of policy and implementing agencies.

# Table of Contents

<b>Acknowledgements .....</b>	<b>i</b>
<b>Declaration.....</b>	<b>ii</b>
<b>Dedication.....</b>	<b>iii</b>
<b>Abstract .....</b>	<b>iv</b>
<b>List of Tables .....</b>	<b>ix</b>
<b>CHAPTER ONE .....</b>	<b>1</b>
<b>INTRODUCTION TO THE STUDY .....</b>	<b>1</b>
<b>1.1 Background .....</b>	<b>1</b>
<b>1.2 Statement of the Problem .....</b>	<b>7</b>
<b>1.3 Rationale of the Study.....</b>	<b>8</b>
<b>1.4 Research Aim .....</b>	<b>9</b>
<b>1.5 Objectives of the Study.....</b>	<b>9</b>
<b>1.6 Hypothesis .....</b>	<b>9</b>
<b>CHAPTER TWO .....</b>	<b>10</b>
<b>METHODOLOGY.....</b>	<b>10</b>
<b>2.1 Introduction .....</b>	<b>10</b>
<b>2.2 Research Methodology .....</b>	<b>10</b>
<b>2.3 Description of Study Area .....</b>	<b>13</b>
<b>2.4 The Study Sample and Selection Procedures.....</b>	<b>14</b>
<b>2.5 Data Collection Techniques .....</b>	<b>15</b>

2.6	Data Analysis .....	16
2.7	Ethical Considerations.....	16
2.8	Organisation of Research findings.....	17
2.9	Chapter Summary.....	18
<b>CHAPTER THREE.....</b>		<b>19</b>
<b>LITERATURE REVIEW .....</b>		<b>19</b>
3.1	Introduction .....	19
3.2	Indigenous Knowledge .....	19
3.3	Rural Area .....	22
3.4	Rural Development.....	24
3.5	Indigenous Knowledge and Development .....	26
3.6	Rural Development and Indigenous Knowledge .....	28
3.7	Community Participation and its Significance in Development Projects .....	28
3.8	Chapter Summary.....	30
<b>CHAPTER FOUR.....</b>		<b>31</b>
<b>SOCIO - ECONOMIC AND DEMOGRAPHIC CHARACTERISTICS OF RESPONDENTS .....</b>		<b>31</b>
4.1	Introduction .....	31
4.2	Distribution of respondents according to Age and gender .....	31
4.3	Marital Status of Respondents.....	32
4.4	Educational Level.....	33

4.5	Religious Affiliation.....	34
4.6	Employment Status .....	35
4.7	Summary of Chapter .....	35
<b>CHAPTER FIVE.....</b>		<b>36</b>
<b>RURAL DEVELOPMENT AND INDIGENOUS KNOWLEDGE .....</b>		<b>36</b>
5.1	Introduction .....	36
5.2	Development Concern in Mokgalwaneng.....	36
5.3	Perceptions and attitudes towards Indigenous Knowledge .....	37
5.4	African Indigenous Economic Activities among the Community of Mokgalwaneng.....	39
5.5	Perception and Attitude of Respondent's on Rural Development and Community Participation .....	40
5.6	Role of Local community in Rural Development Programmes .....	42
5.7	Perception about IKS Policy among Local Government Officials.....	43
5.8	Mechanisms Used to Involve the Community in Development projects .....	44
5.9	Incorporating Indigenous Knowledge (IK) in Development initiatives .....	45
5.10	The Comprehensive Rural Development Programme (CRDP) as a Priority Plan of Government in Mokgalwaneng Village.....	46
5.11	Summary of a Chapter .....	47
<b>CHAPTER SIX.....</b>		<b>48</b>
<b>CONCLUSION AND RECOMMENDATION .....</b>		<b>48</b>
6.1	Introduction .....	48



6.2	General Implications of the Study.....	48
6.3	Conclusions.....	49
6.4	Recommendations .....	51



## List of Tables

Table 4-1: Percentage Age Distribution of Respondents .....	32
Table 4-2: Percentage Distribution of Marital Status of Respondents .....	33
Table 4-3: Percentage Distribution of Educational Attainment of Respondents .....	33
Table 4-4: Percentage Distribution of Respondents by Religious Affiliation .....	34
Table 4-5: Percentage Distribution of employment statues .....	35

# CHAPTER ONE

## INTRODUCTION TO THE STUDY

### 1.1 Background

Rural Development is regarded as an urgent concern in South Africa, dealing with the rectification of the inequities of the past, and encouraging the economic development of rural areas and, consequently, the country. South African rural societies remain among the most impoverished in the world; most people have no access to basic services such as education, land, housing, water, electricity, health services, employment etc. (Orford, 2004:10) Before South Africa's first democratic elections in April 1994, rural development policies were confined to targeting support for white commercial farmers and the continuing exploitation of the black labour force concentrated in the overcrowded rural Homelands - African ethnic reserves established under apartheid policies (Chikulo,2003).The poverty faced by rural areas in South Africa today can be understood to be the result of the way apartheid shaped access to economic opportunities and government services through rigidly enforced tenure, settlement and labour policies (Ramutsindela 2001).

Pieterse and Van Donk, (2002), statistically note that the majority of people, especially those in rural areas, are living in conditions of extreme poverty. While poverty is not primarily a rural issue, poverty rates are higher there (incidence 71.6%) along with risk of becoming and remaining poor compared to urban areas (May 1998). The South African economic context displays a high degree of inequality among its population. Statistics show that there is a wide gulf between grinding poverty and massive wealth (<http://www.statssa.gov.za>). According to Daniels (2001) the majority of rural African women are employed in casual agricultural labour, domestic work and the informal sector, where they are poorly paid and liable to job loss and abuse. African women constitute the bulk of victims of poverty in the country, with 71% living below the poverty line. Unemployment among rural African men is, on average, 45% while rural African women experience an unemployment rate of 62% (Daniels, 2001)

According to De Jongh, (2002) in 'Comparing the poor in urban and metropolitan areas', the rural poor suffer from higher unemployment rates, lower educational attainment, much lower access to services such as water and electricity, as well as lower access to productive resources. At the core of South Africa's development agenda is the eradication of poverty and inequality. The new democratic dispensation which began in 1994 was a controversial issue for the apartheid regime, after many years of oppression and racial discrimination experienced by black people (from 1948-1994). It is true that apartheid has left its imprint on the government systems which introduced laws and policies of separate development and, though spatial segregation, influx control and the policy of "own management".

One piece of legislation was the Group Areas Act of 1951 which restricted the permanent presence of Africans in urban area through the pass system, and reserved a visible municipality base for white areas by separating townships and industrial and commercial development. It is through this Act that the former self-governing states or Bantustans, and the TBVC states (Transkei, Bophuthatswana, Venda and Ciskei) were created and given their own administrations. This made it appear as though the traditional leaders were given powers over land allocation and development matters in areas with communally owned land, but they actually lacked real power. In fact, key decisions of development which affected local communities were taken by central government in true sense, the "own" local government structures established at that time were "designed to reinforce the policy of segregation and economic exclusion as none of them had resources to make any real difference to the quality of life of their constituencies" (Act No 41 of 1951)

This was not an easy challenge to deal with, especially for the new government that had to address many other challenges related to the overhauling of the whole apartheid system. Following the transition to democracy, South African Government acknowledges that a rural development strategy must address the special challenges

found in the farming areas and former homeland regions (Binns, 1998). Since the democratic government came into power in 1994, significant progress has been made towards poverty alleviation in this country. Policies were and still are formulated in an effort to provide solutions to the problem of poverty as experienced by the majority of people in South Africa - most of which are in the rural areas (Chikulo, 2003).

Policy frameworks such as the Reconstruction and Development Programme (RDP) were adopted. This policy framework is an integrated, coherent socio-economic working document of government which was designed to work out how best to deal with poverty and inequality in the South African context. Accordingly, RDP is an integrated programme, based on the people that will provide peace and security for all and build a nation. It links reconstruction and development and deepens democracy (RDP, 1994). Furthermore it mandates government to explore and build on the knowledge and strengths of the rural communities and improve on what worked in the past while introducing new approaches to rural development (RDP, 1994). According to the World Bank (1994) rural development is a strategy designed to improve the economic life of specific people. Central to any development is knowledge of the participants in taking initiatives that are to stimulate change and improve local conditions. Rural development on its own is about people's participation, and mobilization of physical and human resources to improve the livelihood of the rural people (Cox, 1997). The government has committed itself to the establishment of an integrated and sustainable rural development policy and clearly articulates the need to address the 'serious bottleneck' in terms of the "capacity to implement development programmes in rural areas" (RDP Whitepaper: 51).

In 1995 the Ministry in the Office of the Presidency released the Rural Development Strategy as a discussion document that directly addresses issues of rural development. It is important to note that this discussion document was based on the RDP, one of whose goals is to help rural people set the priorities for development in their communities, and support their access to government and non-government funding in promoting local economic development. The document paves the way for the



introduction of the Rural Development Framework by the Department of Land Affairs in May 1997. This legal framework is one of the government's economic policies aimed at providing a vehicle for more efficient, speedy and accountable rural development with a view to poverty alleviation (<http://polity.org.za/html/govdocs/rdp/rural1.html>)

Chikulo, (2003) posits that to address the issues of how to involve rural inhabitants in decisions affecting their lives, rural people need good information, increased capacity to evaluate, and access to planning, implementation and monitoring support. It is on the basis of this that the South African government has identified rural development as a key priority of an attempt to deal effectively with rural poverty through the optimal use and management of natural resources and improve the standard of living in rural areas (Government of South Africa, 2009).

Various approaches have been implemented in an attempt to develop rural communities. Most of the approaches have been western oriented using top down strategies. Local communities are not actively involved in decision making. Most development practitioners have typically adopted centrally driven, top-down approaches, often failing to appreciate the skills, perceptions, knowledge and aspirations of those whom the programmes are designed to assist. All too frequently in the past, it has been assumed that development programmes implicitly embodied objectives of poverty reduction and that positive progress would be achieved through the process of 'trickle down' from richer to poorer regions and communities.

However, to date there have been many instances of such programmes failing to reach the poor, particularly those living in remoter rural areas (Easter, 1995). The most important part which tends to be neglected in rural development strategies is the role of Indigenous Knowledge Systems (IKS). According to Warren, (1991) Indigenous Knowledge is the local knowledge that is unique to a given culture or society. It is the basis for local level decision making in agriculture, healthcare, food preparation, education, natural-resource management, and a host of other activities in rural communities (ibid).

To better understand the complexity of rural development, and ensure that programmes respond to the needs of beneficiaries, knowledge such as Indigenous Knowledge systems can be utilised as key pillars to ensure that rural development does take place. The usefulness of this knowledge in development is its ability to utilise the local resources, local initiatives, and self-organized systems developed around human scale organizational units and self-reliance in which the community themselves are agents of transformation. Policy-makers continue to neglect the rich indigenous knowledge (IK) and its role in rural development. Rural communities have little or no access to economic assets as they are located in poverty-stricken areas lacking in basic infrastructure. They use indigenous knowledge (IK) to increase agricultural productivity, preserve and transfer culture and this knowledge from one generation to the other (Hart and Vorster, 2006).

Moreover they meet their basic needs through a variety of activities and resources such as subsistence production which relies on having access to common property resources and the state's provision of services. According to the 1998/99 World Development Report, knowledge, not capital, is the key to sustainable social and economic development. Building on local knowledge, the basic component of any country's knowledge system, is the first step to mobilize such capital (WDR, 1998/99).

Furthermore IKS contrasts with the international knowledge system generated by universities, research institutions and private firms. Indigenous knowledge is largely undocumented or unrecorded and predominantly tacit (Ngulube and Lwoga, 2007). According to the Human Development Report (1997), a quarter of the world's people remain in severe poverty and are underdeveloped and the majority of these reside in rural areas. Furthermore, social inequality, marginalization and discrimination still exclude many people (Nafzige, 1990). Therefore it was found that the indigenous knowledge systems (IKS) should become the most appropriate in developing rural areas particularly in Africa. The United Nations Conference on Environment and Development held in Rio de Janeiro Brazil in June 1992 unlocks the doors for indigenous people and their rights related to environment.

The conference recognized that indigenous people and their communities have a crucial role to play in managing, developing the environment and bringing sustainable development. The importance of indigenous people's traditional knowledge was acknowledged, where the international community committed itself to promoting, strengthening and protecting the rights, knowledge and practices of indigenous people ([www.ecologyandsociety.org](http://www.ecologyandsociety.org)). In South Africa, the use of indigenous knowledge systems (IKS) is neither tested nor sustained in the development agenda hence the formulation of its policy in 2004. However, it must be noted that policy only has meaning if it can change the life of the people on the ground. Indigenous knowledge systems have attracted the attention of many people across the globe.

The World Bank (1998) emphasises the community's Indigenous knowledge as a very rich resource in developing countries, as of vital importance in development; preserving cultural identities, bridging the past and the present, and transferring information required by various users including the public, researchers, tourists, students, policy makers and many more. Indigenous Knowledge provides the basis for problem-solving strategies for local communities, especially the poor. The basic component of any country's knowledge system is its indigenous knowledge, which encompasses the skills, experience and insights of people, applied to maintain or improve their livelihood (ibid).

Furthermore, Indigenous Knowledge continues to flourish and develop, though at a different pace, this development is dominated by the kind of exploitation that maximizes gains for the industrial world while limiting benefits for the originators of such knowledge. Indigenous knowledge has always had spiritual and utilitarian value to indigenous peoples, but only in the last few decades has its value for commercial uses also been recognized (Mqotsi 2002). Therefore the study intends to examine the role of indigenous knowledge systems in rural development with special reference to Mokgalwaneng village.



## 1.2 Statement of the Problem

According to Statistics South Africa (2001) in 2001, 43% of the population of South Africa (21 million people) was living in a rural area. Unemployment and poverty have been identified as major problems in rural areas in South Africa and rural areas are generally poor and underdeveloped. However, rural communities have knowledge, skills and available resources which are indigenous to their areas and can be utilized to make their life better. This indigenous knowledge and skills could be a potential driver for rural development. On other hand, lack of basic infrastructure such as roads, water and electricity that characterises many rural areas entrenches the problems of poverty and limits the potential of communities to engage in productive socio-economic activities. Furthermore, Indigenous Knowledge (IK) is arguably used at the local level by communities as the basis for making decisions pertaining to food security, human and animal health, education, natural resources management and other vital activities.

Rural development programmes allow those in a superior position to define development priorities and to determine when and to what extent those in subordinate positions can participate. Warren et al. (1995) point out that indigenous knowledge is a valuable national resource. It exists within an indigenous community and can be a source of pride and ownership in development (ibid). An understanding is required of Indigenous Knowledge and its role in community life from an integrated perspective that includes both spiritual and material aspects of a society as well as the complex relation between them (Goduka, 2012). At the same time, it is necessary to understand and to explore the potential contribution of Indigenous Knowledge to local development. Therefore, the study assesses the success of the Comprehensive Rural Development Programme (CRDP) as a government priority plan with special focus on Mokgalwaneng Village in the North West province of South Africa. In addition, the study intends to establish the role of the local community in rural development programmes and compiling a list of local indigenous economic activities in relation to rural development plan. The study further investigates indigenous strategies, practices and their contribution to sustainable rural development of Mokgalwaneng Village.

### 1.3 Rationale of the Study

The need for this study or inquiry is to provide a fresh perspective on the role of indigenous knowledge in rural development studies in view of the scanty body of knowledge in this respect. The Indigenous Knowledge Systems (IKS) Policy was adopted by the South African government in 2004, as a guide for the recognition, understanding, integration and promotion of South Africa's wealth of Indigenous Knowledge resources. Therefore the motivation to undertake this study is reinforced by the programme and the policy that looks at IKS and development. May (1998) observes that the challenges of rural development are immense but revitalization of the rural economy is the key to a better way of life for rural people. The rural community of Mokgalwaneng is vulnerable to food insecurity, joblessness, low wages, social injustice, poor infrastructure and other socio-economic and political factors.



The study is useful for the policy makers and development planners. Its integration with the science-based knowledge and its role in decision-making processes will be realized. For instance, countries such as Uganda and South Africa have already formulated National Indigenous Knowledge (IK) strategies and policies so as to reduce poverty, increase local participation in the development process and ease a transition to outside methods (Sibisi, 2004). The study will therefore be of significance in providing a framework to the policy makers on how to improve the management of Indigenous Knowledge (IK) in the local communities for improved rural development processes in selected communities. The research also intends to contribute positively to the knowledge and demonstrate an understanding of the role indigenous knowledge can play in developmental programmes. The Majority of rural dwellers depend on indigenous knowledge systems or local knowledge for their sustainable livelihood; hence the studies intend to bring some fresh insights into the debate regarding the role of Indigenous Knowledge systems in rural development. Building on indigenous knowledge for development will benefit development planning. The study intends to provide legitimate focus on the role Indigenous Knowledge Systems can play in stimulating further research in this area.

## **1.4 Research Aim**

The research aims to investigate the role of indigenous knowledge systems in Rural Development at Mokgalwaneng Village in Moses Kotane Municipality in the North-West Province of South Africa.

## **1.5 Objectives of the Study**

- To assess the success of the Comprehensive Rural Development Programme (CRDP) as a government priority plan in Mokgalwaneng Village
- To establish the role of the local community in rural development programmes.
- To compile a list of local indigenous economic activities in relation to rural development plan
- To investigate indigenous strategies, practices and their contribution to sustainable rural development in the study area

## **1.6 Hypothesis**

The study is based on the following hypothesis:

The utilisation of local knowledge and local natural resources in rural development helps and brings improvement to the quality of human life in rural areas.

## **CHAPTER TWO**

### **METHODOLOGY**

#### **2.1 Introduction**

Chapter One introduced the background, problem of statement, rationale, aims and objectives of the research. The present chapter describes the way in which the research project was conceived. The chapter opens with a discussion of the methodological approach. It then describes how the sample was selected. The chapter also gives an account of the methods and techniques that were used to collect analyse and interpret data. It also describes how issues of research ethics were treated. Issues of generalizability and validity conclude the chapter.

#### **2.2 Research Methodology**

The study combined qualitative and quantitative research approaches because there was the possibility that certain data collectable for this research possesses a numerical character which will require statistical clarity. When qualitative and quantitative methods are combined, one method is chosen as the primary means of evaluation while the other plays the subsidiary role of enhancement, elaboration, correspondence of results, and illustration and clarification of results from each method. This was done in order to increase the interpretability, meaningfulness and validity of constructs and inquiry results (Babbie, 1992). In other words the combination of both qualitative and quantitative research approaches makes it easier to have a comprehensive understanding of the problem. Qualitative research allows for empathetic research that aims for subjective understanding rather than control (Cooke and Kothari, 2001), which is what this study aims for.

The researcher used participatory and case study approach in order to have in-depth understanding of the role of indigenous knowledge systems in rural development.



Macaulay, (2007) defines participatory research as research working in partnership with those affected by the issue under study and is increasingly recognized as a highly effective method of adding relevance and value to development research. The equally important goals of participatory research are to undertake high quality research, benefit the community or group where the research takes place and develop applicable knowledge. This method of research differs from the basic and applied social science research in terms of people's involvement in the research process, integrating of action with research and practice-based nature of knowledge that is entailed. Participatory action minded researchers with technical backgrounds often get involved in this process, but mainly as facilitators (Kothari, 2004).

According to Benzing, (2004:296) participatory research is important in an indigenous knowledge investigation because the knowledge is community and culture-based. Therefore, the knowledge holders should be central to the whole research process to achieve the objectives of the study. This is based on the argument that in the participatory research paradigm, conventional research is perceived to be an "elitist model" that reduces the "subjects" of research of to "objects" of research. Furthermore the research intends to cover most aspects including the social-economic, and demographic characteristics of key informants were investigated from the perspective of the community rather than that of the researcher. The key informants were provided with the opportunity to express their views on the issues under investigation and their opinions were taken into account during the interpretation of the findings.

According to Bless and Higson-Smith (2000) the case study is a way of organising social data and looks at objects of the study as a whole case study. The case study research method provides a researcher with an opportunity to investigate a contemporary phenomenon within its real context, when the boundaries between phenomenon and context are not clearly evident, and in which multiple sources of evidence are used. It also involves an in-depth, longitudinal examination of single instances of events, collecting data, analysing information and reporting the results. A researcher using this method may gain a sharpened understanding of why the instance

happened the way it did and what might become important to look at more extensively in future research. Hence, case workers tend to record their observation in an impressionistic way, although they may pay attention to such aspects as personality, social relationship, and material condition, based on general personal experience, with little regulated attempt at classification with an integrated conceptual framework ( Flyvbjerg,2006).

The primary methodology of this study is qualitative. According to Babbie and Mouton (2010:270), a qualitative research methodology is focused on developing social phenomena. The qualitative approach methodology offers certain advantages to the researcher because it requires one-on-one interaction with the participants or in a focus group setting that allows one to understand the research topic at length and in terms of the kind and richness of information one can collect from the participants (Babbie and Mouton, 2010:270). According to Patton, (1990) qualitative research is a powerful methodology for data collection since the researcher collects data from the participants in their living environment or situation. Qualitative research offers participants the opportunity to examine the beliefs and attitudes underlying their actions or inactions; they are invited to consider alternative ways of believing and acting. As a naturalistic and multidisciplinary enquiry, qualitative research seeks to gain access to the meanings people attach to things they do or don't do since it is from these meanings that they construct their own personal views of realities. This study includes among other things obtaining the people's views about the capacity building programmes used to promote local knowledge in the rural development process, hence the selection of the qualitative approach.

Furthermore, the researcher selected the qualitative approach because it provided rich deep data from each interviewee, and this allowed the researcher to acquire a deeper and clearer understanding of the topic under study. The qualitative approach helps in getting the inside picture of how others see the world and is concerned with achieving a holistic understanding of feelings and a world-view. Qualitative research is conducted in a natural setting and involves a process of building a complex and holistic picture of the



phenomenon of interest (Neuman, 1997:73). In other words the qualitative process of inquiry has the goal of understanding a social or human problem from multiple perspectives.

Madge (1988) argues that Qualitative research uses logic; in practice it relies on informal wisdom that has developed from the experience of researchers. Qualitative researchers may use the survey study approach. It allows the researcher to gather a large amount of information which gives the researcher much deeper insights and details on the case being examined. Jick (1993) defines qualitative research as concerned with non-statistical methods of inquiry and analysis of social phenomena. It draws on an inductive process in which themes and categories emerge through analyses of data collected by such techniques as interviews, observation, videotape, and case studies. Interviews with key informants focus groups discussion and participant observation will form the core of data collection methods.

According to Elliott (2005), one of the key differences between qualitative and quantitative research is that while some qualitative approaches allow for a conception of the self as being socially constructed and constantly revised and negotiated, quantitative methods assume a more fixed and immutable identity with less room for ambiguity and change. While Qualitative research is an inquiry into an identified problem, based on testing a theory, measured with numbers, and analysed using statistical techniques, the goal of quantitative methods is to determine whether the predictive generalizations of a theory hold true (Babbie and Mouton 2010).

### **2.3 Description of Study Area**

The study was carried out at Mokgalwaneng village which is found within Moses Kotane Local Municipality which is part of Bojanala Platinum district municipality in the North West Province. Mokgalwaneng is situated 75Krn from Mogwase Township and 25 Krn west of Swartklip mines. Located within tribal land, operations are communal in nature. The study area is unique in the sense that it has been identified as a provincial priority for a rural development programme. The area is faced with numerous challenges such

as insufficient water for livestock and human consumption. Communities within this area source their livelihood from a variety of economic activities such as agriculture, mining, income generating projects, and old age pensions. The majority of community members are unemployed and survive on hand-to-mouth low wages from neighbouring towns. Community members farm communally and the agricultural area is encroached by the bush, thus impacting negatively on agricultural production. Optimal agricultural production is not realized. The total population of Mokgalwaneg according to Statistics South Africa (2001) was 5691 which states that 49% of the population is male and 51% female.

## **2.4 The Study Sample and Selection Procedures**

Merriam & Simpson (1995:19) define a sample as a “group of subjects chosen from a larger population with the aim of collecting information of this population as a whole”. In simple terms a sample is a subset from the accessible population being studied (Neuman, 2003). To follow up the standard research process, one of the major issues in sampling is to determine samples that best represent a population so as to allow for accurate generalization of results. Such a group is called a representative sample. The sample units are usually referred to as participants or informants. Stratified random sampling will be adopted for relevant data as it avoids any sample bias and giving every element in the population an equal chance to be selected. .

Furthermore because the study was qualitative in nature it enabled the researcher to understand human perceptions, attitudes and contexts which are the main justifications of qualitative research. Stratified random sampling procedure as a method according to Scott (2006) is used to divide a population into homogenous subgroups (strata). Each stratum is then sampled individually. The researcher may separately evaluate the sample results or may combine them to furnish an estimation of the characteristics of the total population.

The sample was stratified into 40 persons (20 male and 20 female) in order to provide an equal representation of each gender in the study. A number of key persons were



selected such as chiefs and local government officials and community members were interviewed and a questionnaire with open - ended and closed questions was distributed to develop broadly in - depth perspectives of the Indigenous Knowledge Systems in Rural Development.

## **2.5 Data Collection Techniques**

Data collection was based on secondary data such as policy documents, journals, government publications, books and individual perceptions. Taking into consideration the characteristics of the source of information the following method of data collection was used: a questionnaire with both open - ended, closed questions was developed. Open - ended questions were used to give the respondents their opinions and views without constraint; closed questions were used to collect demographic information of respondents such as age, gender marital status and educational level. Both qualitative and quantitative techniques were employed in the study. The combination of different data collection techniques increases the likelihood that the phenomenon of interest is being understood from the various viewpoints.



Qualitative data was collected through the interviews with key persons such as traditional leaders, community development workers and community elders. They were interviewed at all levels in the research process. This provided the researcher with in - depth qualitative information about the role of Indigenous Knowledge Systems in Rural Development. This approach is the traditional method used by social scientists for extracting community knowledge through well-placed individuals in the study community. It is part of the ethnographic approach often being used in situations where access to official records or data is weak or non- existent. Where records exist it is used as a means to gain further insights by questioning key people about a specific social problem (Bastien, 1997).

In support of qualitative data, quantitative data was collected through the administration of questionnaire with open and close - ended questions. Using both qualitative and quantitative research methods was significant for the study to ensure validity and reliability. McMillan and Schumacher (1993) state that reliability in qualitative research is addressed through study designs and data collection strategies, and refers to the consistency of the researcher's interactive style, data recording, data analysis, and interpretation of participant's responses from data.

## **2.6 Data Analysis**

Wide arrays of methods of data analysis are available in the social sciences. Quantitative methods are used when data have been collected in numbers, while qualitative data are used when data are in words and remain in words throughout the analysis. Therefore quantitative data from the field was analysed through demographic information using descriptive statistics and qualitative data from the interview and focus groups was analysed using content analysis such as opinion, attitude, priorities and perceptions of respondents about the role of Indigenous Knowledge systems in rural development.

## **2.7 Ethical Considerations**

According to Bassey (1995), a researcher needs to respect the origin of data and ensure the dignity and privacy of the respondent. In addition, Cohen, Manion and Marrison (2000) assert that a researcher needs to carefully consider confidentiality, anonymity, non-identifiability and non-traceability when conducting interviews. Given the scope, the research concentrated within, i.e. traditional, customary law and cultural values, the following aspects will be borne in mind during the entire research project.

- Cultural and gender sensitivity were observed through the investigation process
- Respondents were treated with respect and dignity, and information were treated with the utmost confidentiality

- The background and objectives of the research were explained to the respondents as were the significance of the research.
- Social values of the participating communities were taken in to consideration.
- Participation in research were voluntary for the respondents

## **2.8 Organisation of Research findings**

The study is organised as follows:

**Chapter One** presents the background, statement of problem the rationale, and objectives

**Chapter Two** presents the methodology of the study

**Chapter Three** provides a review of literature

**Chapter Four** presents the socio - economic and demographic characteristics of the respondents in the Mokgalwaneng Village.

**Chapter Five** presents findings of the study related to the role of indigenous knowledge in rural development.

**Chapter Six** provides the recommendations and conclusion of the study.

## **2.9 Chapter Summary**

The chapter discussed methodology and research design utilised for generation in-depth data required in the study. The main method of data collected were in -depth interviews, focus groups discussions and documents reviews

## **CHAPTER THREE**

### **LITERATURE REVIEW**

#### **3.1 Introduction**

Literature review is an important part of the research process. Its main purpose is to identify related issues to the research problem handled by other researchers and identify gaps in the existing literature. According to De Vos and Fouche (1998), the literature review aims at contributing towards a clear understanding of the nature of the problem that has been identified. Researchers need to have thorough background knowledge of the phenomenon under review in order to conduct research. Literature review provides substantially better insights into the dimensions and complexities of the problem. This chapter reviews various concepts and theories based on the literature which contains research previously conducted by various scholars or theorists.

#### **3.2 Indigenous Knowledge**

The concept 'Indigenous Knowledge' (IK) is used interchangeably by various researchers, and scholars to either refer to one of the following: traditional knowledge, indigenous knowledge, community knowledge, traditional ecological knowledge, local knowledge, traditional environmental knowledge, aboriginal tradition, cultural patrimony, folklore and cultural heritage (WIPO 2002) Endogenous Knowledge (Crossmans & Devisch, 2002; Ntsoane, 2002), African Indigenous Knowledge (Ntsoane, 2002). It is interesting to note that Ntsoane prefers to use the term African Indigenous Knowledge to narrow IKS to the African continent, probably to distinguish it from other non-African knowledge. Serote (1998:2), an established researcher in the field of IKS, sees knowledge as something that is owned by the community in whose customs, practices and traditions it is embedded. In the context of this study, knowledge encompasses a body of information that includes customs, practices and traditions of indigenous people. Therefore, indigenous knowledge and indigenous knowledge systems are used interchangeably to encompass all the above-mentioned terms. The term "indigenous



knowledge” has recently become a popular narrative in an academic arena (Ngulube and Lwoga, 2007). However defining Indigenous Knowledge (IK) does not provide a single definition of the concept. The concept has been differently defined by various scholars, depending on their specialities or focus of study. Indigenous Knowledge systems (IKS) refer to the complex set of knowledge and technologies existing and developed around specific conditions of populations and communities indigenous to a particular geographic area (Payle and Lobakeng, 2006). Indigenous knowledge (IK) can also develop within communities descended from populations that inhabited the country at the time of conquest or colonization (Durie, 2004).



These populations retain some or all of their own social, economic, cultural and political institutions (National Research Foundation 1991). According to Magoro and Masoga (2005), indigenous knowledge is concerned with many aspects of importance to local people as it is the wisdom held and shared by the people in their community and it is disseminated from generation to generation. Furthermore they posit that this knowledge is about medicines, the environment, farming systems, traditional recipes, systems of classification and anything important to the community (ibid). Obomsawin (2002), view indigenous knowledge as knowledge which represents the accumulated experience, wisdom and know-how unique to a given culture, society, or community. It stands apart as a distinctive body of knowledge, which has evolved over many generations in a particular ecosystem. It defines the social and natural environments, is based within its own philosophical and cognitive system, and includes first-hand working knowledge. Indigenous Knowledge (IK) is local knowledge that is unique to a given culture or society contrasted with international knowledge as generated through a global network of universities and research institutions (Warren *et al.* 1995).

Flavier *et al.* (1995) argue that Indigenous knowledge (IK) is important as it forms the information base for a society (such as knowledge in healthcare, agriculture, community rules, education, and customs, etc.) which facilitates communication and decision-making.

Furthermore they view Indigenous information systems as dynamic, and continually influenced by internal creativity and experimentation as well as by contact with external systems. Ntsoane (2002) views IKS as a knowledge base for western science. He argues that: African Indigenous Knowledge and its related technologies play a pivotal role in the development of scientific knowledge more in the western societies than among the people who own this knowledge. This happens through “many forms of international agreements including the Intellectual Property Rights, General Agreement on Trade and Tariffs, etc.”(ibid).Antiweiler (1987) cited in Durie (2004) defines indigenous knowledge as the culturally integrated knowledge or knowledge of small, marginal and non-western groups. He argues that such knowledge is gained through the socialisation processes that occur within traditional family structures. Sillitoe et al, (2005) suggests that indigenous knowledge has no clear definition, but it involves interpretations of the world that have been generated by indigenous people over the course of human history

According to the 1998/99 World Development Report, knowledge, not capital, is the key to sustainable social and economic development. Building on local knowledge, the basic component of any country's knowledge system, is the first step to mobilize such capital. Dei (2002) conceptualised indigenous knowledge as a body of knowledge associated with the long term occupancy of a certain place and is shaped by the traditional norms and social values of a given society. An extension of the functions of Indigenous Knowledge can be expressed through its importance. The World Bank (2004) highlights the importance of Indigenous Knowledge as follows: “Indigenous knowledge provides the basis for problem-solving strategies for local communities, especially the poor; it represents an important component of global knowledge on development issues. Indigenous Knowledge is an underutilized resource in the development process. Learning from Indigenous Knowledge, by investigating first what local communities know and have, can improve understanding of local conditions; provide a productive context for activities designed to help the communities; understanding Indigenous Knowledge can increase responsiveness to clients; adapting international practices to



the local setting can help improve the impact and sustainability of development assistance; sharing Indigenous Knowledge within and across communities can help enhance cross-cultural understanding and promote the cultural dimension of development and most importantly, investing in the exchange of Indigenous Knowledge and its integration into the assistance programmes of the World Bank and its development partners can help to reduce poverty". According to Harji et al., (2002) this knowledge is normally manifested through local practice, belief systems, myths, sayings and folktales among others that are built up from historical events. It is its historical nature that has it so interwoven into a society's way of life that its way of enforcement is usually by fearful threats. In this case indigenous knowledge has been marginalised in development projects and education systems as it was seen as non-scientific and not engaging in formal education.

### **3.3 Rural Area**

The concept 'rural' is clouded with controversy and disagreement when it comes to defining it (Clout 1993). There are various definitions of what properties would constitute an area as rural. Statistics South Africa (1996) defines a rural area as, an area with the lowest levels of services and the greatest average distance to the nearest service point as compared to town and city centres and includes large scale farming. According to the Rural Development Framework (FDR), rural is defined as the sparsely populated area in which people farm or depend on natural resources, including the villages and small towns scattered across these areas. (large settlements without an economic base excepts for transfer payments) are also included in the definition of rural (South Africa,1997). According to the World Health Organisation's definition, the distinction between rural and urban is based on two main elements: the profile of the settlement (population density and availability of economic structures) and accessibility from urban areas.

Avila *et al.* (2005) define rural areas as those settlements of less than ten thousand persons and the rural space as dominated by farms, forests, water, mountains or deserts. The main economic activity in such areas is agriculture. Based on all these



definitions, rural areas are defined in this study as those areas which are not urban in nature. However the definition of rural and urban has varies from one scholar to the other depending on the context of particular study. The Department of Constitutional Development (1998) states that there is no simple categorisation of settlement types and the definition of "urban" and "rural" is hotly debated. However, it describes the urban core as formal city and town, including the former white municipality and township areas. What characterises these areas is the high density with generally 10 dwelling unit per hectare and high levels economic activity and consequently land values (Department of Constitutional Development, 1998). Moore (1998) notes that "rural" and "urban" have a wide variety of implicit and overlapping references. Furthermore he asserts that these terms relate to one or more of the following sets of differences: "ecology or landscape, density of human population, patterns of economic activity especially where rural is equated with agriculture and urban with non-agriculture, economic functions in the geographer's sense (Central places and all that), and characteristic patterns of human interaction" (Moore, 1998).

There are two main characteristics of people who live in rural areas according to Rahman and Geissler (2000). First, rural people usually live on farmsteads or in groups of houses containing a few thousand people, separated by farmland, pasture, trees or scrubland. Second, the majority of rural people spend most of their time on farms. Rahman and Geissler (2000) opined that farmers on rain-fed farms, small-holders farmers, pastoralists, fishermen, wage labourers landless, indigenous people, female-headed households, displaced people, and, across all categories - women, are some of the rural people that are the most affected by poverty. Others include those who live in remote areas, have higher child/adult ratios, work in insecure and low-income jobs and belong to ethnic minorities. The incidence of poverty is particularly high among indigenous populations; of the world's 250 million indigenous people. Most rural poor are smallholder farmers who live in low-fertility regions and are dependent on uncertain rainfall. Their survival depends on subsistence crops, and sometimes; on livestock, said Rahman and Geissler (2000).

However Khaya (2004) classifies the following five types of areas i.e. commercial farming areas, rural 'communal' areas, urban areas and peri-urban areas from the South African Context. The commercial farming areas comprise large farms with most people working on the farms, and small towns, which are increasing in size with ex-farm workers but poor economic conditions. The rural communal areas consist of former homelands or Bantustans with an artificially high population density, and people living on micro or small markets and where traditional authorities are still important. In these areas formal markets are weak with a major decline in remaining remittances, pensions and home gardens. The urban areas comprise the formal parts of the former urban settlement; hence the peri-urban areas have parts of former homelands close to major centres or areas of informal settlement adjusted to major urban centres, many which have been formalised (ibid).

### **3.4 Rural Development**

According to the World Bank (1994) rural development is a strategy designed to improve the economic life of specific group of people - rural people. Todaro (2000) views rural development as multi-dimensional, encompassing improved provision of services, enhanced opportunities for income generation and local economic development, improved physical infrastructure, social cohesion and physical security within rural communities, active representation in local political processes, and effective provision for the vulnerable. Similarly the South African Rural Development Framework (1997) defines rural development as helping rural people set priorities in their own communities through effective and democratic bodies by providing the local capacity, investment in basic infrastructure and social services.

Theron et al (2010) posit rural development as improving living standards of the masses of low income residents in rural villages and making the process of their development self-sustaining. Furthermore they point out two goals of rural development as creating greater equality in resource use in rural areas, especially through better security of tenure, restitution and reform programmes, and farmer support to all producers. Another goal of rural development is viewed as helping rural people set the priorities for

development in their communities, and supporting their access to government funding in promoting local economic development.

Rural development is a process of helping rural people to set the priorities in their own communities through effective and democratic bodies, by providing the local capacity, investment in basic infrastructure and social services. This could be achieved when communities are called to a meeting to express their views, especially rural communities. The poorer groups of the community must also be reached so that they express their views and tell if that particular development project will contribute positively to their socio - economic condition (Uphoff and Norman, 1991).

David Mosse (2005) refers to rural development as the process of change in rural societies, not all of which involve action or not only involving action by government. Private sector, enterprises, NGOs and the community can also bring about rural development. Rural development is a process of structural changes in the increasingly complex economic, social, cultural technological and environmental rural background (*ibid*). Its main aims are to improve standards of living and quality of life in an equitable, sustainable and effective way. In order to achieve such objectives, it is crucial that all social groups in rural areas participate actively. Rational use and management of indigenous natural resource, economic capacities and human capital need to be ensured. Rural development policies should valorise and make effective use of specific indigenous and potentially competitive advantages, diversify employment options and enhance enterprise and other evaluations of development mechanisms should include policy decision-making at international levels (World Bank, 1996).

Rural development in this context is thus much broader than poverty alleviation through social programmes and transfers. It involves extending the benefits of development to the poorest among those who seek a livelihood in rural areas. The groups include small



scale farmers, tenants and the landless. In this way rural development is seen as a process with social, political, as well as economic administrative dimensions.

### **3.5 Indigenous Knowledge and Development**

One may ask the question is there any linkage between Indigenous Knowledge and development? If yes, then it is appropriate to question the primary value of IK and its contribution to development. Firstly we need to understand what development is and the significant of Indigenous Knowledge in development. According to Davids et al (2005), in their view development refers to a process by which members of society increase their resources to produce sustainable and justly distributed improvement in their quality of life consistent with their own aspirations. Todaro (1997) associates the following objectives with development

- To increase the availability and widen the distribution of basic life sustaining goods such as food, shelter, health and protection.
- To raise standards of higher income, more jobs, better education and greater attention to cultural and humanistic values.
- To expand of the range of economic and social choices available to individuals and nations by freeing them from servitude and dependence.



Development therefore is a process by which some system, place, object or person is changed from one state into another. Furthermore Development is "both a physical reality and a state of mind in which society has secured the means for obtaining a better life" (Todaro and Smith 2006: 22).

Hountoundji (2004:553) suggests that an important step towards correcting Africa's scientific dependence, and bringing its indigenous knowledge to the service of its development, is to integrate indigerious knowledge systems "into the mainstream of on-going research...."

In many cases local knowledge is left out of the planning and policy-making process; the results are that the development is either less successful or, in some cases,

unsuccessful. Blaser *et al.* (2004) point out that there is a relationship between indigenous knowledge and development. They say indigenous projects should never be pursued in a vacuum; they can only be pursued amidst other projects. If the relations between different projects were more or less equal, the broad cultural value and the visions of both indigenous peoples and developers would each find common ground. Pidatala & Khan (2003) observe that projects, which have ignored local and indigenous knowledge systems during planning and execution, have failed.

Makhetha (1996) thinks that the incorporation of indigenous knowledge into development may be achieved through people's participation in project planning and implementation and active integration of indigenous with scientific knowledge in order to capitalize on their potential complementarities. It is always agreed that active integration has received inadequate attention. There is no way that development can be sustainable unless grassroots people are properly involved, based on their values, culture, traditions, attitudes and indigenous knowledge (Owuor, 2007). Peshoane, (1994) points out that Indigenous Knowledge cannot be defined without defining the context in which it exists. Battiste, (2000) notes that it is vital that indigenous peoples have a direct role in developing and defining projects related to them.

However Ntsoane, (2002) correctly states that indigenous knowledge systems have been exploited in developing countries over centuries by western capital through colonialism and currently via globalisation which tends to undermine self-rule, organisation, and innovation of indigenous communities. World Bank, (1998) notes that "Knowledge and not capital is the key to sustainable and economic development" and indigenous knowledge is one type of knowledge. Indigenous knowledge was first formally recognised as invaluable to Sustainable Development at the Rio Conference entitled *Our Common Future* in 1987. And now, indigenous knowledge is most effectively used in development projects as a source of innovative solutions because of its perspective of being intensely local and long term (Huysamen, 2003). In the above context the question of community ownership of development projects and their contribution to indigenous knowledge are at centre stage of contemporary development

paradigms. Chamber (1996), noted that when people participate and own development they become innovative in producing more knowledge and generate more appropriate solutions that uplift their lives.

### **3.6 Rural Development and Indigenous Knowledge**

Dependency theorists argue that development in urban areas occurs at the expense of rural areas. The basic needs approach attaches importance to the provision of services addressing basic concerns such as health, education, clean drinking water and sanitation (Mohr et al., 2008). Indigenous knowledge has been defined differently by different scholars (Suminguit, 2005). Societies worldwide have always developed extensive and useful sets of knowledge which have been driven by local environments in which people live and which guide them to survive within those environments (Nakashima Prott and Bridgerwater, 2000)

A recommendation by the World Conference on Science (1992) is that cosmopolitan or Western knowledge, and indigenous knowledge should be integrated in interdisciplinary projects dealing with links between culture, environment and development, and that rural communities and other relevant players should be involved in these projects (Warren, 1992). According to Titilola (1990), development professionals consider indigenous knowledge as an invaluable and under-utilized knowledge reservoir, which presents rural communities with a powerful asset. Also note, that development activities that work with and through indigenous knowledge and organizational structures have several important advantages over projects that operate outside them.

### **3.7 Community Participation and its Significance in Development Projects**

Rural community development programmes across the world have adopted participatory approaches by involving local communities particularly in rural areas.



According to List (1985) community participation is normally connected with the active involvement of the broad mass of the people. These people must be disadvantaged groups which are there for formulation, implementation and monitoring of policies, programmes and projects aimed at the achievement of clearly defined objectives and targets of development. To better address the complexity of rural development, and ensure that programmes respond to the need of beneficiaries, Cleavers (2004) suggests that development approaches such as participatory development approaches emerge as key pillars to ensure that rural development indeed takes place. The essence of participatory development is its ability to recognize that the rural poor are the agents of transformation. Community participation is very important in rural development in order for the community to be encouraged to participate

Kemp (1996) notes that there are three rationales for citizen participation: firstly, one can participate to promote dignity and self-sufficiency within them. Secondly, development projects tap the energies and resource of individual citizens within the community. Lastly community participation provides a source of special insight, knowledge, and experience which contribute to the soundness of a community solution. According to Buccus et al (2007) community participation serves as an advantage because it facilitates social change as compared to external expert stances where projects are being implemented without any consent of beneficiaries. They further emphasise that stakeholders generate and internalise during the participatory planning and implementation of rural community development projects. Wade (1989) states, that community participation in rural development in rural community can serve as checks and balances of political activities. This means that it ensures a democratic society.

Furthermore the issue of participation or the lack of it is forcing its way onto national and international agendas (Reynolds and Healy). True development will have to be communal in nature. In other words it means people should bring their hands and knowledge together in the process of development so developments reflect the entire society. Cullen (1996) points out that development is primarily concerned with building collective organisational and evolving structures that are capable of increasing people's capacity to control their lives and handle community problems. According to the World

Bank (1996) participation is an act through which various stakeholders influence and share control over development initiative decisions and resources that affect their livelihoods. Community participation adds economic value through efforts of volunteers (Burns et al, 2004). Lele (1975), cited by Khan (2006), has reviewed the African rural community development projects and found out that community participation has been an important and a positive component in assuring successful delivery of rural projects.

Furthermore Lele (1975) as cited by Khan (2006) emphasise that participation in planning and in implementation of rural development programmes can develop the notion of self-reliance among the rural communities which is very important for accelerated rural community development

### **3.8 Chapter Summary**

In this chapter an attempt was made to briefly discuss the literature on indigenous knowledge, Rural Area, Rural Development and Community Development, and Community Participation and its significant in development projects. It seems that successful Rural Development requires the effective harnessing and rationalising Indigenous Knowledge Systems in order to appreciate their value instead of unconditionally making them subordinate to scientific knowledge. The possibilities of attaining rural development via integrations of indigenous Knowledge into contemporary development initiatives were explored.



## **CHAPTER FOUR**

### **SOCIO - ECONOMIC AND DEMOGRAPHIC CHARACTERISTICS OF RESPONDENTS**

#### **4.1 Introduction**

This chapter examines the social and demographic characteristics of the respondents in the study community. Variables such as gender, age, marital status, educational level, religion and occupational status were used to describe the respondents on the various issues of research problem. Data was collected in accordance with the methodology described in chapter one.

#### **4.2 Distribution of respondents according to Age and gender**

Certain types of knowledge are age specific. The study involved various age groups for a comprehensive understanding of the research problem. Elders in the community are organic intellectuals who have wisdom and a wide range of indigenous knowledge. All the respondents have indicated their age group which the researcher developed into four age categories. The first is below 35 years. The second reaches from 35 to 45 years, third reaches from 45 to 55 years and the fourth is 55 and over. Furthermore gender was also considered as playing a pivotal role in the practice of household responsibilities especially among the indigenous communities.

**Table 4-1: Percentage Age Distribution of Respondents**

Age	Gender		No of Respondents	Percentage
	F	M		
20- 35	7	6	13	32.5
35 – 45	3	1	4	10
45 – 55	4	6	10	25
55- and above	6	7	13	32.5
<b>Total</b>	<b>20</b>	<b>20</b>	<b>40</b>	<b>100</b>

Table 4.1 indicates that 13 (32.5%) of the respondents were between the age of 20-35 while the same percentage of respondents were aged 55 and above. This suggests that both age groups were equally represented and those respondents at the age of 55 and above would have had exposure informally or formally, to indigenous knowledge. Elder members of the community were preferred because they would have accumulated knowledge and experiences over time which makes them custodians of indigenous knowledge. Those respondents aged 20-45 also played a pivotal role in the study because young people are generally believed to be the important resources and assets for the development of their communities. Furthermore the table indicates 4(10%) of the respondents were between the age 35- 45 and 10 (25%) were between the age 45 and 55. With regards to gender, table 4.1 describes that both genders were equally represented in the study



**4.3 Marital Status of Respondents**

Marital status in this study is significant in the sense that it seems to be influenced by the prevailing social economic environment. According to Haralambos (1985) the marital relationship is likely to be jeopardized by low income particularly because husbands are the breadwinners. The marital status of people varied between single, married, separate, divorced and widowed. Table 3.2 below shows the marital status of the respondents.

**Table 4-2: Percentage Distribution of Marital Status of Respondents**

<b>Marital status</b>	<b>Number</b>	<b>Percentage (%)</b>
Single	14	35
Married	22	55
Separated	-	-
Divorced	2	5
Widowed	2	5
<b>Total</b>	<b>40</b>	<b>100</b>

Table 4.2 indicates that 14 (35%) of respondents were single and 22(55%) were married while 2 (5%) were widowed. Interviews and group discussions revealed that marriage plays a essential role in the study area, where married people gained more respect than singles. The data suggest that the majority of respondents were married.

#### **4.4 Educational Level**

The respondents were asked to indicate their level of education through questionnaires. Three options were given as follows; primary, secondary, and tertiary. Education is an important tool in the impacting of knowledge and skill that enable individuals to function as an economic change agent in their societies (Todaro, 1997).

**Table 4-3: Percentage Distribution of Educational Attainment of Respondents**

<b>Education Levels</b>	<b>Number</b>	<b>Percentage</b>
Primary	15	37.5
Secondary	19	47.5
Tertiary	6	15
None of the above	-	

<b>Total</b>	<b>40</b>	<b>100</b>
--------------	-----------	------------

The levels of educational achievements of the respondents also varied. The table 4.3 shows the education level of respondents. From the sample collected it appears that 15 (37.5%) respondents had attained primary education. The majority of respondents had secondary level education represented by 19 (47.5%), and 6 (15%) of respondents have a post matriculation qualification.

#### 4.5 Religious Affiliation

The religious affiliations of respondents were taken into consideration. Religion as a social phenomenon plays a significant role in the behavior of an individual or society.

**Table 4-4: Percentage Distribution of Respondents by Religious Affiliation**

<b>Religions</b>	<b>Number</b>	<b>Percentage</b>
Christian	25	62.5
African	15	37.5
Islam	-	-
Others		
<b>Total</b>	<b>40</b>	<b>100</b>

Table 4.4 shows that most of the respondents were Christians, accounting for 25 (62.5%) of the sample. This indicates that from the sample collected, Christianity is the predominant religion. 15 (37.5%) of respondents believe in African religion, however the respondents elucidate that even though most people believe in Christianity they tend to combine Christianity and African religion which includes taboos and myths. For example the transporting of salt from one household to another at night is considered a taboo. On the other hand the respondents indicated that they still believe in traditional healers, African traditional medicine and believe in ancestors even though the Christian principles condemn that as unholy.



#### 4.6 Employment Status

Employment plays a critical role in determining the participation of communities in development projects and in household income hence the study had to consider the employment status of respondents

**Table 4-5: Percentage Distribution of employment statuses**

	Gender		Percentage (%)
	F	M	
Employed	7	9	40
Unemployed	6	5	27.5
Not economically active	7	6	32.5
<b>Total</b>	<b>20</b>	<b>20</b>	<b>100</b>

Table 4.5 above represents the employment status of the respondents. It can be observed that 16 (40%) of the respondents were employed and 13 (32.5%) are not economically active; most are pensioners who depend on state pensions and support large families where the majority are grand children .At the same time, 11(27.5%) of respondents were unemployed. This shows that the majority of the respondents were employed.

#### 4.7 Summary of Chapter

The chapter makes a brief analysis of age, gender, marital status, educational levels, religious affiliation and employment status of the respondents in the area of the study.

## **CHAPTER FIVE**

### **RURAL DEVELOPMENT AND INDIGENOUS KNOWLEDGE**

#### **5.1 Introduction**

This chapter presents findings of the study in an attempt to provide grounds for verifying the reality, challenges, strengths and concerns related to the role of indigenous knowledge in rural development. It attempts to establish general information regarding respondents' attitude, beliefs and perception towards indigenous knowledge, community participation and rural development.

#### **5.2 Development Concern in Mokgalwaneng**

Respondents were presented with a series of questions about village development, their role in development projects as well their belief systems. This was done to establish the kind of information, attitudes and perceptions that the respondents have on issues of development and the connection between indigenous knowledge, belief systems and the way respondents utilize this knowledge for development initiatives. Data collected show that the development concerns for Mokgalwaneng are defined with the 'modern' approach to development. The respondents informed the researcher about village development, their role as well as belief systems that exist in their community which were presented through focus group interviews.

The respondents emphasized that the development challenges facing Mokgalwaneng, which are a priority for the community are water, high mast lights, and recreational facilities for youth, upgrading the poor road that connects their village with the nearest town and the electrification of some households. The respondents indicated that the municipality had failed to provide them with water and had rather installed high mast lights, which had not worked since installation.

The respondents were asked how they learned about the above mentioned development concerns. A majority of the respondents said that they obtained information during community meetings which are called by local traditional leaders. Furthermore Communities are informed through notices on shop windows, announcements during funerals, and at schools.

### **5.3 Perceptions and attitudes towards Indigenous Knowledge**

The respondents were asked to define indigenous knowledge from their own worldview. This was done to establish whether there is a shared concern of what is defined as indigenous knowledge. The communal meanings that came from respondents were that *"indigenous knowledge is our culture" (Kengwao!)*. Some respondents went further, explaining that this culture was transferred from their elders to the current generation. As they defined it; *'it is the wisdom from our great grandfathers, the knowledge which they gave us by teaching us facts of life from their life experiences' (... kitso ya tlolego le botshelo e re rutilweng ke borraetsho mogololwagolwane)* while others view it as a variety of knowledge which they learned in families at the earlier ages and continue to learn it as they grow up.

From the above statements the respondents seem to agree on the principle and essential structures of indigenous knowledge as defined by scholars such as Warren, (1991) and Magoro and Masoga (2005) which also form the basis of the contemporary work. According to the respondents especially the elders, indigenous knowledge encompasses the traditional values, norms and other principles which form the history of humanity among Africans. It is very interesting to find out that definitions and interpretation of indigenous knowledge from the respondents are not limited only to those found in academic literature.

Furthermore the researcher investigated how indigenous knowledge is transferred to the younger generation. The study reveals children are taught this knowledge at a

young age by elders in their families. Although proverbs, myths, taboo are static, they have the meaning of passing on shared cultural knowledge through generations. The study found out that the people's attitude towards myth especially among the young respondents is shifting; taboos and myths are rejected by the younger generation while the elders embrace it as part of the tradition. On the other hand the respondents were asked whether their culture uses proverbs, taboos and myths. The study reveals that they are still prevalent today. The following were identified during the focus group discussion as modes that have been used to teach children this knowledge in the past. Myths (*maele*), folk songs (*dipina*), praise poems (*maboko*), folk-tales (*dinanane/mainaane*), riddles (*ditlamalakwane*) and proverbs (*diane*).

However there was concern amongst the research participants, especially among the elders, that children coming from Christian backgrounds which do not value African cultures and practices, such as the Seventh Day Adventist (SDA) and, Apostolic Faith Mission (AFM), as examples of religions within Mokgalwaneng community which might not appreciate or readily accept the use of traditional knowledge systems and the associated teaching and learning methods. It was additionally pointed out that some of the children, because of their religious backgrounds, are not allowed to learn about certain indigenous knowledge system concepts such as traditional medicines and herbs, rituals, totems and ceremonies. It is against this background that children might also not be comfortable with traditional teaching and learning methods such as traditional games, folklore, proverbs, and ceremonial processes, all of which are unfortunately quite an important part of indigenous knowledge systems.



The respondents who were elders argued that the above mentioned modes of teaching indigenous knowledge used to carry a lot of meaning, even to guide traditional leadership (*Magosi/ Dikgosi*), motivate and promote the spirit of humanity (*Ubuntu*) among society. However some of the respondents raised a concern about the decreasing interest of youth in valuing indigenous knowledge. This might be caused by modern technology which the current youth are exposed to and the type of education



they receive in our schools. This brings a new culture of questioning and has resulted in diverse attitudes toward the old-style foundation of knowledge and wisdom.

The researcher asked the respondents whether indigenous knowledge is still important in the current way of life. The majority agreed that it remained vital and important as part of culture. It also emerged that whilst most people might think that indigenous knowledge is out-dated and less valuable, the Mokgalwaneng community still have a high regard for indigenous knowledge systems. It came out clearly that the people of Mokgalwaneng might be supportive of the possibility of incorporating indigenous knowledge into the Mokgalwaneng development programme.

#### **5.4 African Indigenous Economic Activities among the Community of Mokgalwaneng**

The respondents were asked through a questionnaire to indicate the different forms of IKS economic activities. The sample questions (closed and open ended) posed to the informants in order to achieve the study objectives were the following:

- What types of business activities are you doing?
- Where did you learn the skills for establishing and running your business?
- What is your own understanding of successful business activity?

The study revealed that the highest proportion of respondents have established most of their businesses themselves while some have inherited them from their parents. The study has discovered the following IKS types of economic activities: sorghum beer brewing, bread/cakes baking and indigenous vegetable selling. It is important to note that most people who are actively involved are women. The study wanted to establish the respondent understanding of success in business. They elaborated this by indicating that their business enables them to make ends meet, such as paying school fees, health expenses and other social needs for their families. In other words, they do business in order to provide an income for themselves and their family. What is

interesting is that the respondents informed the researcher that young people show interest in learning business and production skills such as beer brewing. This is a clear indication of knowledge transfer which could be utilised for sustainable rural development.

The respondents were asked about the encounters in their business activities. The highest proportion of respondents indicated that a rural setting did not impact the availability of suppliers, social networks, or training programmes. Demand related to household responsibilities and Capital constraint was identified as the most challenging factor. On the whole, a majority of respondents felt that the overall impact of a rural setting on a business was either moderately or highly positive. Respondents were asked to identify the factors which they felt led to the success of rural businesses. The respondents considered three factors as the most important to the success of these businesses were hard work, drive/passion, and prior experience.

### **5.5 Perception and Attitude of Respondent's on Rural Development and Community Participation**

The respondents were asked to define rural development from their own world view. According to interviews conducted and data from group discussions, the respondents seem to have a common understanding and definition of the concepts. The findings of the study indicate that there are different perceptions and understandings about community participation amongst community members at Mokgalwaneng. Intellectuals, people with little education and those that participated in development activities had a better understanding of community participation than people at grass roots level. Rural development, according to their understanding, is a process where local people can not only create more jobs, income and infrastructure, but also help their community become primarily better able to manage change.

Respondents acknowledged the importance of community participation in decisions affecting their communities. Respondents stated that community participation is the

process whereby community members are part of decision-making processes in development programmes or projects, which the community would like to see being put into practice. Theron (2005) agrees that community participation means the process of empowering people by developing their skills and abilities so that they can negotiate with the rural development system and can make their own decisions in terms of development needs and priorities.



During the group discussion one of respondents noted:

*"Ditswetso di tsewa boeng jwa rona. Re ya dikopanong fela goitsisiwe ka ditswetsotse di tserweng, gona le go kopiwa go latlela tware legonyana pele tswetso di katsewa... mo ma bakeng a mantsi baobana le lemorago la dipolotiki barediwa go feta batho fela baikgatolosiwa".*

*"Decisions are made on our behalf. We attend these meetings only to see decisions being announced to us, rather than asked to make inputs before decisions are taken... in most cases, only people with political backgrounds are listened to. Ordinary people's inputs are ignored".*

Respondents noted a lack of co-operation between the traditional leadership and the local ward councillors, both of whom seem to misunderstand their various roles and functions. As noted from the interviews, there is still a sense of a lack of ownership in terms of local government policies due to constraints on effective participation, such as lack of resources to attend meetings, lack of awareness on the importance of participation, feelings of suspicion, and perceptions of being seen as rubber stamps to decisions already made somewhere else.

However in spite of a degree of satisfaction with service delivery, respondents felt that they are not adequately involved in decision-making, and there is a perception that development plans are finalised without consulting the community. There are also perceptions that community inputs into the process are not considered. Respondents also suggested that the ineffectiveness of ward committees and officials such as Ward Councillors contributed to the perception that institutional structures created at local government level to promote participation were merely there to 'rubber stamp' programmes already decided on at another level in the state bureaucracy.



Burkey (1992:56) revealed that participation of the rural poor in their own development has been measured as a key factor in the success of projects. The findings indicate that there are mixed feelings and understandings about participation amongst the people who were part of the focus group. Literate people have a better understanding of participation than people at grassroots level. The understanding of community participation by community members in Mokgalwaneng is reflected by the following common responses:

*“Kenagana gore gotsakarolo ke go akaretsa baagi momananeng a alebeletseng go fetola seemo sabotshelo go baagibotle”*

*“I think participation is the involvement of community members in activities which seek to improve the standard of living of the entire community.”*

*“Kegonna le lefoko gabaagimo go tseeng ditswetsong le go tsa karolo modipakanyetso tsa ditlabololo ga dinna gone”*

*“Is an input by the community in decision making and planning process when there is developmental activity taking place.”*

The above quotations indicate that most community members in Mokgalwaneng understand what participation is all about. However, according to respondents it is not being practically implemented. This implies that there is a need to explain more to the community about its participation in the development process, project sustainability and service provision. They emphasise that community members have a problem of working together, although participation is still essential, because only when the whole community participates, can the goals of the community be achieved. The community can only develop when people work together.

## **5.6 Role of Local community in Rural Development Programmes**

The study revealed that community involvement is critical to the sustainability of community projects and programmes implemented in communities. Nempumbuluni,( 2011: 99) posits that community involvement is the key that ensures understanding of the needs of the people and making decisions that will meet those needs in the best



possible way. The respondents were asked if they participate in development projects taking place in their community. A majority of respondents indicated that they do not participate in community development. Only few have admitted that they do participate though they were not happy with the processes that are used to involve them. A majority of respondents who indicated that they do not participate in community development stated that political interference and conflict of interest are also pertinent constraints. Nekwaya (2007) agrees that various stakeholders, including politicians, may use community participation as a platform to further their own agendas. They also reported that lack of knowledge is the other reason that prevents them from participating in projects.

In addressing challenges facing community projects the majority of respondents argued that the government does not attend to and resolve project challenges. Respondents noted with concern that government officials do not usually visit community projects to monitor and evaluate progress. Municipal officials who participated in this study indicated their role in community based projects as giving advice and assisting projects in mobilizing funds. Those who participate most in community development are employed with extended public works and the community development workers programme, and they are not satisfied with the work environment. The respondents claimed that they had never been empowered in the development procedures and project processes. Furthermore respondents indicated that they had been employed during the implementation stage of the projects. However they believe their contribution added value and they benefit from community projects as they are able to make ends meet. They view their participation as helpful to them to share positive ideas with their peers and alleviate poverty and crime in the area.

## **5.7 Perception about IKS Policy among Local Government Officials**

The adoption of the indigenous knowledge systems policy by the government of South Africa in 2004 is testimony to its significance in development. This policy is an important document that seeks to facilitate a better understanding of the historical and cultural context and worth of indigenous and local communities. It brings together key drivers;

those catalysts for development and economic viability of holders and practitioners of IKS. What is more important about this policy is that it responds to the changing environment, and through it indigenous and local communities and individuals can share equitably in the social and economic opportunities of South Africa.

It is from this base that the researcher wanted to establish the knowledge and perception of communities especially the officials who are involved with various development policies. From the interviews conducted with the local government officials of Moses Kotane local municipality in which the area of study is situated, it emerges that most of them are not aware of IKS Policy. However very few official respondents indicated that they had heard of the policy on various mass media especially on Radio and noted that they have never thought this policy could be incorporated in development plans. The respondents note with concern that a lot needs to be done and suggested the following: Creating awareness about the IKS policy by educating the public, including government officials, through various media such as newspaper, TV, Radio etc. Furthermore they indicated that the elders and Traditional leadership should be the foundation of promoting IKS activities in the communities. The respondents acknowledge that every stakeholder including government and other development agencies should be involved in promoting and incorporating IKS into development programmes.



### **5.8 Mechanisms Used to Involve the Community in Development projects**

Local government has an important developmental role to play in support of the national development agenda of the newly democratic state. Regardless of the political and ideological nature of the state, it is a critical sphere of government due to its closeness to the people of the country compared to the national and provincial spheres. The Municipal Systems Act, 117 of 2000 stated all municipalities should build appropriate mechanisms, processes and procedures that would allow capacity building of local communities by involving them in the affairs of the municipality. From the funding, the nature and type of projects undertaken in accordance with the Integrated Development Plan (IDP) of Moses Kotane Local Municipality the extent of the involvement of local community was determined.

Participation by the local community in the affairs of the municipality can take place through political structures which have been set according to the Municipal Systems Act, 117 of 2000. In accordance with this statement the directorate of communications of the Moses Kotane Local Municipality (under which the area of study falls) informed the researcher that the municipality has formed forum structures within the municipality to look at issues that affect the general public and the poor in particular. The role of councillors was highlighted as they form an important link between the community and the municipality, and they form the communication channel to secure development. The municipality should therefore know what the people think of councillors' activities. Most of the respondents revealed that they do not know how municipal councillors operate, and they were of the opinion that councillors did not offer the best service to the community. The question is whether the councillors are doing enough to engage the people in developmental activities?

However, many community respondents claim not to be involved in decision making. Community respondents have a feeling that some people are favoured at the expense of others. Lack of knowledge about the IDP by respondents suggests that public participation in the IDP issues is minimal and does not conform to the broader IDP Objectives. Based on the observation during this research and from the interviews, it is clear that many members of communities do not understand how the municipality works. Some officials claim that people expect to see too much development within a very short period. It is important for a municipality to know whether its community structures are in place and whether they function efficiently. It is important for a municipality that members of its communities attend meetings for successful development to take place.

## **5.9 Incorporating Indigenous Knowledge (IK) in Development initiatives**

According to De Guchteneireet *al.* (2004:6), indigenous knowledge is embedded in the community. They further suggest that IK can be used as cost-effective and sustainable strategies, to help poor people in their daily struggle for survival. According to Sambo



and Munyenembe (1999:88) historically, rural communities have acquired detailed knowledge, skills, practices and strategies based on their interaction with the local environment over long periods of time. Therefore the researcher had to find out from the municipal officials whether indigenous knowledge is being incorporated in development initiatives or is taken into recognition when development plans unfold.

From the data collected by the researcher there was nothing in place that shows the intention of the municipality to incorporate indigenous knowledge into development initiatives especially in the rural areas such as Mokgalwana. The respondents suggest that incorporating Indigenous Knowledge will be a difficult thing to do as this knowledge is not documented. The study suggests that the municipality should strengthen the strategies used to involve communities in development initiatives. This will help in identifying those local knowledge systems which have the potential to drive development projects, or develop ways of incorporating indigenous knowledge into the western oriented development initiatives. When communities are part of decision making, which is not the case in this study, communities have the potential to suggest indigenous development strategies which can assist in the implementation process.

#### **5.10 The Comprehensive Rural Development Programme (CRDP) as a Priority Plan of Government in Mokgalwaneng Village**

One of the objectives of the study was to assess the success of the Comprehensive Rural Development Programme (CRDP) as a government priority plan in Mokgalwaneng Village. From the observation there is evidence of development change in the form of schools, clinics, fencing, roads, community halls, piped water and extension of rural electrification taking place at Mokgalwaneng. But some projects have collapsed since being implemented. One key principle espoused by government in the name of rural development is to enable people to adapt their own knowledge to the changing world around them. The design and delivery of the project does not create space for this. Integration, as understood by planners seems to refer to the participation of many role players as part of a development package.

In this study integration seems as if it has nothing to do with the critical need to exploit local knowledge and local practices, an approach that could facilitate learning. It was



surprising to find out that the local municipality within which the Mokgalwaneng village falls were not compelled from the beginning to align their integrated development plan (IDP) in order to include some of the targeted projects. The study reveals that neither local nor district municipalities are given the space to play a central role in the CRDP programme which is required by law to engage communities in designing the integrated development plan (RSA 2011).

Turning to local communities, it was learned that the programme fails to actively engage people to take control of their own development - one of the ultimate goals of the Comprehensive Rural Development Programme (CRDP). Community participation is not in practice part of this triangular model. The government is still stuck in a paradigm of "developing the people" resulting in a situation where the community has no space to engage in its own progress. While the framework talks of the CRDP as community-driven, there is little on the ground to support this claim. From the data collected there is no indication that shows the ability of government to incorporate local knowledge, practices and already established indigenous livelihoods in generating a progressive platform for continuity into which additional inputs would be integrated. The study reveals that Tribal authorities were not very involved in issues affecting their communities. The CRDP fails to create conditions that facilitate communities gradually taking full responsibility for their own development.

### **5.11 Summary of a Chapter**

The chapter discusses finding of the study on the role of Indigenous Knowledge in rural development. It looks at attitudes, perceptions and concern of respondents with regard to rural development, community participation and Indigenous knowledge systems (IKS) Policy, the role and mechanisms used to involve the communities in development initiatives. The study has observed that despite the adoption of Indigenous knowledge systems (IKS) Policy by South Africa government of in 2004, the utilization of indigenous knowledge in development projects is facing extinction as stakeholders are not aware of it. As a consequence this significant policy falls out when planning and implementation of Comprehensive Rural Development programme occurs.

## **CHAPTER SIX**

### **CONCLUSION AND RECOMMENDATION**

#### **6.1 Introduction**

In this chapter a discussion of the findings of the empirical study will be presented. The general implications of the study research will receive attention. The chapter will be concluded by formulating the outcomes of the study and the recommendations on the aspects that should receive attention, based on the findings of the study in order to address the problems relating to the role of indigenous knowledge in rural development strategies.

#### **6.2 General Implications of the Study**

The background to the study and the statement of the problem were introduced in chapter one. Chapter one also outlined the objectives of the study, which played a critical role in this study, as they were the guiding principles for the planning of the study. Furthermore, the significance of the study, the statement of the hypothesis, and the organisation of the study were introduced and the research methodology was presented in chapter two. The rationale behind the methodology employed, the advantages and the disadvantages of case study, the questionnaire as a research tool, population sampling and data analysis were explained in the same chapter.

Chapter three dealt with the literature review. Its main purpose was to identify related issues to the research problem handled by other researchers and identify gaps in the existing literature related to research problems. Chapter four dealt with the socio- and demographic characteristics of the respondents in the study community. Variables such as gender, age marital status, educational level, and religion and occupation status were used to describe the respondents. Data was collected in accordance with the methodology described in chapter two.

Chapter four presented findings of the study which provided grounds for verifying the reality, challenges, strengths and concerns related to the role of indigenous knowledge in rural development. It established general information regarding the respondents' attitude, beliefs and perception towards indigenous knowledge, community participation and rural development. The various concerns in Mokgalwaneng which were defined with the modern approach to development. With regard to attitudes and perceptions of respondents towards indigenous knowledge, the study found that the people's attitude towards myth, especially among the young respondents, is shifting, taboos and myths are rejected by young generation while the elders embrace it as part of the tradition. Respondents noted a lack of co-operation between the traditional leadership and the local ward councillors, both of whom seem to misunderstand their various roles and functions.

From this chapter it emerges that communities have good knowledge about community participation and rural development. However respondents feel excluded from making decisions in development that affects them - rather decisions are made on their behalf. Political interference and conflict of interest was also identified as pertinent constraints to participate in rural development programmes. The study has revealed that municipal officials have no ideas or knowledge on IKS policy. The Local Government Municipal Structures Act, Act 117 of 2000 was referred to in depth since this Act encourages community participation through various established committees that serve as platforms for deliberations. The paramount idea was to put into perspective the advantages that can be derived from community participation at local level.

### **6.3 Conclusions**

The conclusion will show whether the purpose of the study has been met. It will show whether the study succeeded in achieving what it initially purported to.. The role of indigenous knowledge could be understood within the framework of both past and contemporary cultures. The study reveals that whereas there are some people who value indigenous knowledge and its role, and see it as carrying fundamental cultural



value and collective tribal identity, there is a significant number of people especially the youth and some officials who do not necessarily place great value on indigenous knowledge. As a result indigenous knowledge seems not to have the meaning it ought to possess for its survival and integrity and its possible contribution to deeper developmental issues especial in rural areas.

Through the programme, the government has been able to have a considerable impact on the provision of basic services and support infrastructures to Mokgalwaneng community. However the programme fails to create conditions that gradually facilitate communities into taking full responsibility for their own development. Furthermore when communities have no control over decisions made on their behalf, they become overwhelmed with developments that are not in tune with their environment and philosophy of life. There is then a lack of ownership of developments in their area and promotion of the dependency syndrome.

The findings of the study showed clearly that the views, feelings and opinions of the community should be heard and implemented by development structures in ensuring public involvement. The findings indicated that there was a lack of community participation in development process. Decisions pertaining to community development are taken by only municipality officials, without the involvement of community members. It can be concluded that the current decision making process does not allow the community an opportunity to inform development. A holistic approach to development at the local, provincial and national levels should be followed to tackle the challenges of community participation. At the same time there should be continual enhancement of the recognition and promotion of the community's wealth of indigenous knowledge. It is concluded that the Moses Kotane local municipality should create an enabling environment for participation and this should include addressing the factors influencing community participation as well as the capacity gaps within the community in order to achieve effective community participation.



## 6.4 Recommendations

The study makes the following recommendations which local planners, provincial government policy makers and independent development agencies should consider when working in rural areas:



- There is generally agreement that rural development is about improving living standards and the social, economic and cultural status of the low earners in rural areas and thereby leads to sustainable development.
- The study found that members of the public need to be involved at an early stage in programmes if they are to participate effectively. This allows them to influence developments affecting them. Information should also be provided to the public on a regular basis to project government policy and development plans that affect rural areas.
- The study suggests that more focus should be placed on the role indigenous knowledge plays in development initiatives for the rural communities.
- The study suggests the need for awareness on the role of indigenous knowledge systems in ensuring community participation and sustainable development. The study proposes the promotion of participation and acknowledgement of local knowledge as resilient systems that combat poverty.
- The study suggests that different stakeholders, especially development agencies, should be informed about the IKS policy through workshops, mass media etc. so they can be actively involved in its implementation.
- The other observation from the study is that incorporation of IKS in development plans will improve the level of community participation in the development agenda. Locals will have a sense of ownership of their own development, when their local knowledge is recognised as a significant component of development.
- The study recommends that the Comprehensive Rural Development Programme (CRDP) should be an integral component of the existing Integrated Development Plan (IDP) so that the government can realise democratic participation and coordinate its projects at the levels of society.

## Bibliography

- Avila, M., Gasperini, L. & Atchoarena, D. 2005. Skills Development for Rural people: a renewed challenge (Background paper). *Working Group for International Co-operation in Skills Development organized in collaboration with Food and Agriculture Organisation (FAO) of UN and IIEP/UNESCO and hosted by FAO*, Rome: 11-12 November 2005.
- Babbie, E. and Mouton, J. (2001). *The Practice of Social Research*. Published by Oxford University Press.
- Bassey, M. 1995. *Case Study Research in Educational Settings*. Buckingham: Open University Press.
- Battiste, M. and Henderson J.Y, 2000: *Protecting Indigenous Knowledge and Heritage*, Purish Publishing Ltd, Saskatoon, Canada.
- Binns, T. (1998). Geography and development in the "new" South Africa. *Geography*, 83 (1), 3-14.
- Blaser, M., Feit H.A. and Mcrae, G. 2004. *In The Way of Development: Indigenous Peoples, Life Projects and Globalization*. London: Zed Books Ltd
- Bless C. and Higson-Smith, C. 1995. *Fundamentals of Social Research: An African*
- Boston: Allyn and Bacon. *Notes*, 63. [Online]. <http://www.worldbank.org/afr/ik/iknt63.pdf>
- Britz, J.J. & Lor, P.J. 2003. A moral reflection on the information flow from North to South: an African perspective.
- Bulletin, X(2), April.
- Burkey, S. (1993). *People First: Guide to Self-Reliant Participatory Rural development*. New Jersey: Zed Books.
- Chamber, R. 1996 *Rural Development: Putting the last first*, Longman London
- Chikulo, B.C. 2003. Development Policy in South Africa: A Review. *DPMN*
- Cox, S (1997) 'Community Participation in rural water supply and grass roots Development' *Journal of Development Studies*, 40 (2):1-29.

- Crossman, P., &Devisch, R. (2002). Endogenous Knowledge in Anthropological perspective. In C. A. Odora Hopper (ed.). *Indigenous Knowledge and the Integration of Knowledge Systems*. Claremont, Cape Town: New Africa Books,
- Cullen (1996). *The development gap*. McGraw Hill, Washington DC
- Daniels, G. 2001. *Rural women to Fight for their Land*. Mail and Guardian, 5 June
- Davids, I., Theron, F., and Maphunye, K.J. 2005. Participatory Development in South Africa. A Development Management Perspective. Pretoria: Van Schaik Publishers.
- De Guchteneire,P. &Krukkert, I. & Von Liebenstein, G. 2004. Best practices on Indigenous Knowledge. [Web:] <http://www.unesco.org/most/bpikpub.htm>
- De Jongh, M. 2002. No Fixed Abode: the Poorest of the Poor and Elusiveldentities in Rural South Africa. *Journal of Southern African Studies*, 28(2):44 460, June.
- Dei, G. J., Hall, B. L., and Rosenberg, D. G. (Eds). (2000). *Indigenous Knowledge in Global contexts; Multiple Readings of Our World*. London: University of Toronto.
- Durie, M. (2004). *Exploring the Interface between Science and Indigenous knowledge*. New Zealand: Massey University
- Ellen, R. and Harris, H (1996). Concepts of Indigenous Environmental knowledge in Scientific and Development Studies literature - A Critical Assessment; draft paper East-West Environmental Linkages Network Workshop 3, Canterbury 1998/99 World development Report: Knowledge for Development.
- Eradication: Concept Paper prepared for Sedibeng Centre for Organisational Effectiveness. [Web.] (<http://www.sedibe.com/concepts.>)
- Government of South Africa, 2009, *Together Doing More: Medium Term Strategic Framework: A Framework to guide Government's Programme in the Electoral mandate Period*, downloaded from:[http://www.thepresidency.gov.za/docs/pcca/planning/mtsf\\_july09.pdf](http://www.thepresidency.gov.za/docs/pcca/planning/mtsf_july09.pdf)
- Goduka, N. (2012). Re-Discovering Indigenous Knowledge - *ulwazi lwemveli* for Strengthening Sustainable Livelihood Opportunities within Rural Contexts in the Eastern Cape Province :Indilinga African Journal of Indigenous Knowledge Systems , Volume 11 , (1): 1-19



- Hirji, R., Johnson, P., Maro, P., and MatizaChiuta, T. (Eds). (2002). Defining and Mainstreaming Environmental Sustainability: *In Water Resources Management in Southern Africa*. Harare: SADC, IUCN, World Bank.
- Huysamen, R. 2003. Indigenous knowledge systems: Relevance and Function in SA Organisations. *HR Future*,
- Kothari, C.R 2004. *Qualitative Techniques*. New Delhi. Vikas Publication
- List, F (1985). *Popular Participation in planning for basic needs*. Blackmore Press, Great Britain.
- May, J (editor) 1998. Poverty and Inequality in South Africa, Summary report ([www.Polity.org.za](http://www.Polity.org.za)).
- M.D. Magoro and M. Masoga. 2005. Aspects Of Indigenous Knowledge And
- Macaulay, A.C. 2007. Promoting Participatory Research by Family Physicians, *annals of family Medicine* 5,6; 557-560
- Machooka S.M. 1984, *People's participation in development in black Africa*, Cameroon institute for pan Africa pour le development.
- Merriam, S.B. & Simpon, E.L. 1995. Qualitative research and the case study applications in Education. San Francisco: Josse and Bass.
- Mohr, P., Fourie, L. and Associates. (2008). *Economics for South African Students, (4th ed)*. Pretoria: Van Schaik.
- Mouton, J. 2001. How to Succeed in your Master's and Doctoral Studies. S South African Guide and Resource Book. Pretoria : Van Schaik.
- Nafziger, E.W. 1990, *The Economics of developing countries*, New Jersey, Prentice Hall
- Neuman, W.L. 2003. *Social Research Methods: Qualitative and Quantitative approaches*. .
- Ntsoane, O. (2002). Endogenisation of Education in South Africa; African Indigenous Knowledge, the base for future world solutions: A scientific exploration. *Presentation at the parallel event "Linking traditional and scientific knowledge for sustainable development". World Summit on Sustainable Development*.
- Obomsawin, R. 2002. Indigenous Knowledge and Sustainable Development. [Online] Available: [http://www.acdi-cida.gc.ca/cida\\_ind.nsf](http://www.acdi-cida.gc.ca/cida_ind.nsf).





- Odora Hoppers, C. (2002) *Indigenous Knowledge Systems and the Integration of Knowledge Systems: Towards a Philosophy of Articulation*. New Africa Books: South Africa.
- Orford, M. 2004. *Rural voice. The Social Change Assistance trust (Scat) 1984-2004. Working in South Africa*. South Africa: David Publishers.
- Owuor, J.A. (2007). Integrating African Indigenous Knowledge in Kenya's Formal Education System: The Potential for Sustainable Development, *Journal of Contemporary Issues in Education*, 2(2): 21-37 Perspective. Kenwyn: Juta & Co Ltd.
- Peshoane, I. (1994) What is the practical importance of indigenous systems for community resources management in Lesotho? Paper presented in a regional Workshop on *Indigenous Knowledge Systems and Natural Resources Management in Southern Africa: 20-22 April 1994*.
- Pidatala, K & Khan, A.R. 2003. Women and IK: a South-South perspective. *IK*
- Pieterse, E. & Van Donk, M. 2002. Capacity Building for Poverty
- Protection In Small-Scale Farming Systems: A Challenge For Advancement Indilinga African Journal Of Indigenous Knowledge Systems Vol 4 (2)
- Rahman, A. & Geissler, G. 2000. 2000/2001 Rural poverty report fact sheet (IFAD). <http://www.ifad.org/medialpac/rpr/.htm>
- Ramutsindela M, 2001, *Unfrozen Ground: South Africa's contested spaces*, Ashgate Publishing Limited, Australia
- Reynolds and Healy. (1993). *Public participation as the performance of nature*. Black Well publishers, California
- Robins, S 2003. Whose Modernity's and Land Claims after Apartheid. *Development and Change* 34 (2) :265-285
- Sarantakos, S. 1994. *Social Research*. Hampshire: Macmillan
- Scott, J. 2006. *Sociology: the key concepts*, Routledge publishers. New York, USA
- Serote M W 1998. *Initiatives for protection of rights of holders of traditional Knowledge, Indigenous peoples and local communities*. Available at [http://www.ompi.org/eng/meetings/1998/indip/rt98\\_4c.html](http://www.ompi.org/eng/meetings/1998/indip/rt98_4c.html)
- Sillitoe, P. et al. (2005). *Indigenous Knowledge inquiries: A Methodologies manual for development*. The University Press, Dhaka, Bangladesh.

- Swanepoel, H (1998) *Community Development: putting plans into action*. Jo goodwill, Cape Town
- Todaro, M.P.2000, *Economic development*, London, Longman
- Urban Bias, Dependence, and Economic Stagnation in Noncore Nations Bruce London and David A. Smith *American Sociological Review* , Vol. 53, No. 3 (Jun., 1988), pp. 454-463 Published by: American Sociological Association Article Stable URL: <http://www.jstor.org/stable/2095652>
- Uphoff, Norman.(1991). *Putting people first: Sociological Variables In Rural Development*. Oxford University Press, New York
- Warren, D.M. 1991. *Using indigenous knowledge in Agricultural development*;
- Warren,M.D., Slikkerver, L.J. and Brokensha, D. 1995. *The Cultural Dimension of Development. Indigenous Knowledge Systems*. London: Intermediate Technology Publications.
- *World Bank discussion paper No. 127*. Washington DC: The World Bank.
- World Bank. 1998. *Indigenous Knowledge for Development: a Framework for Development*. Knowledge and Learning Centre, Africa Region, World Bank. [Online]. Retrieved from: <http://worldbank.org/afr/ik/ikrept.pdf>.
- World Intellectual Property Organization (WIPO) 2006. *Republic of South Africa: indigenous knowledge systems policy. Paper read at the Intergovernmental Committee on Intellectual Property and Genetic Resources, Traditional Knowledge and Folklore, Ninth Session Geneva, April 24 to 28, 2006*. [Online].[http://www.wipo.int/edocs/mdocs/tk/en/wipo\\_grtkf\\_ic\\_9/wipo\\_grtkf\\_ic\\_9\\_11.pdf](http://www.wipo.int/edocs/mdocs/tk/en/wipo_grtkf_ic_9/wipo_grtkf_ic_9_11.pdf)
- [www.ecologyandsociety.org](http://www.ecologyandsociety.org)
- Yin, R. 1994. *Case study Research: Design and Methods*, second edition, Newburg park, CA. Sage.

## Annexure A

### QUESTIONNAIRE AND INTERVIEW GUIDE

The purpose of this questionnaire is to gather information on the role of indigenous knowledge systems in Rural Development at Mokgalwane Village of Moses Kotane Municipality in the North West Province of South Africa.

#### A. Background Information

1. Gender/Bong

Male/Monna  female/Mosadi

2. Age/ Digwagatsa gago

3. Marital status/ Seemo sa Lenyalo

Single/ Kenosi  Widowed/ tlhokafaletswe

Separated/ kgaogane  Married/ Kenyetswe

4. Highest Educational Qualifications/ Seemosa dithutego

None  Primary education  certificate

Secondary education  Tertiary

5. What is your ethnic group? O motlhobomang?

6. Religious/ Tumedi

Christian  Muslim  Jewish

Others.....

#### B. General Questions

7. What is the major source of income in your household? /Lo fitlhelela letseno jaang molapeng?

Employed / kea dira  Not employed/ Gake dire

Self-employed/ Moipereki

Others (specify)/tsedingwe  tsesisa  kaiwang  fagodiimo

tlhalosa.....

8. What are general development concerns in your village?/Ka kakaretso ke ditlhabololo difetse di gotswenyang mo motseng wa gaeno?

.....  
.....

9. How do you learn about such development concerns?/Oitsi jaang ka ditlhabololotse di go tshenyang tse?

.....  
.....  
.....

**C. Indigenous Knowledge System /Kitsoyasetso**

10. According to your own perspective what is indigenous knowledge systems?/Go ya ka wena kitso ya setso keeng?

.....  
.....

11. Do average members of your community have access to this knowledge?/A bontsijwa baagi fano bafitlhelela kitso ee?

Yes/ Ee  No/ Nyaa

(i) If yes, how? Fa e le ee, jaang?

.....  
.....  
.....

12. How are children taught this knowledge?/A bana barutwa kitso ee?

.....  
.....

(i) Where are they taught such knowledge?

Ba rutwa kae kitso eno?

.....  
.....



13. What is the role of proverbs, Myths etc. in your tradition?/Meila, diane, jalojalo dina le boleng bofeng mo setsong salona?

.....  
.....

14. Do you believe that indigenous knowledge is still important in the current ways of life, why? /A o dumela gore kitsoyasetso e santseena le boleng mobotshelong jwa segompiano?

.....  
.....

15. What types of business activities are you doing?/kemo futawa kgweboyo o gwebang kaona?

.....  
.....

16. Where do you learn the skills for establishing and running your business?/o ithuta kae maatlhale a go simolola le go tsamaisa kgwebo?

.....  
.....

17. What is your own understanding of successful business activity?/O tloganyang ka gwebo e atlegang/atlhegileng?

.....  
.....

**D. Rural Development and Community participation /Kitsoyasetso le go tsakarolo ga baagi**

18. What does rural development mean to you? /Tlhaboloya metseselegae e ragoreng goya kawena?

.....  
.....  
.....

19. What is your main understanding of participation?/ Go tsakarolo o go tthaloganya jaang?

.....  
.....  
.....

20. Do you participate in the developments projects take place in your community?/Aotsakarolo modiporojekeng tthabolotse di diragalang momotsingwa gaeno?

(i) Yes /Ee  No/Nyaa

21. If yes, what contribution do you provide?/Fakarabo e le eeseabesagagokeng?

.....  
.....  
.....

22. Do you think your contributions add value to the project?/Ao gopola gore go tsakarologagago moporojekeng gona le boleng?

.....  
.....

23. At what level does involvement of the community in development programmes take place?

- i. I Planning process
- ii. Decision making process
- iii. Operation (Implementation) process
- iv. Not at all

24. What benefits do you derive from developments projects? / O ongwelwa kgotsa o ngwetswe jang modiporojekeng tthabolotse?

.....  
.....  
.....

**Questions to be answered by officials only**

25. Do you know or have any idea about the IKS Policy?/ A oitsi kgotsa onale mogopolo mongwe kaPolisi ya ketso yasetso (IKS Policy)?

26. (i) Yes /Ee  No/Nyaa

27. If yes explain what does it mean to you? / Fakara boele Eetlhalosa gore e raya goring mo go wena?

.....  
.....  
.....

28. What mechanisms were/are used to involve community in development projects? / Ke mekgwa efe e dirisiwang/e dirisitweng go a karetsa morafe mo diprojekeng tlhabolotse?

.....  
.....  
.....

29. What skills/ capacity do people require to participate in community development projects? /KeDitlhokego/ maitemogelo afe a tlhokegang mo mothong go tsakarolo motlhabolong seshaba?

.....  
.....  
.....

30. Does the indigenous knowledge being incorporated help development initiatives?/A kitsoyasetso e tsenyelediwa modikakanyong Ditlhabolo.

(i) Yes /Ee  No/Nyaa

31. If yes, how is it incorporated?/Fa karabo ele ee seno se dirwajang?

.....

32. If the answer is No at question 23 explain why?/fakara boele Nyaamo Potso 23 tlhalosa gore goreng?.....