

**AN INVESTIGATION INTO THE KNOWLEDGE AND ATTITUDES OF THE  
BATSWANA IN TAUNG (NORTH WEST PROVINCE) TOWARDS  
CONSERVATION OF INDIGENOUS HERITAGE RESOURCES**

**NAME OF STUDENT : KEABETSWE MAVIS RAKGWALE**

**STUDENT NUMBER : 1646758**

**COURSE CODE : IKS 895**

**SUPERVISOR : PROF H.O. KAYA**

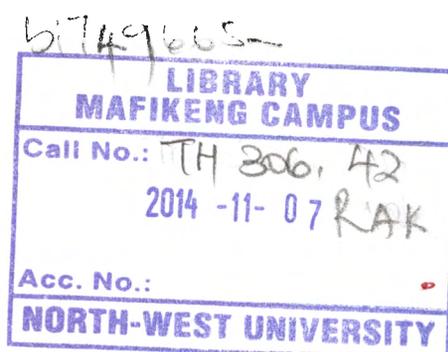


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**i. DECLARATION**

I **Keabetswe Mavis Rakgwale (1646758)** declare that this is my original work. It has not been submitted to any department in the North West University or any other university elsewhere.

*K.M. Rakgwale*

31-10-2006

ii.

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### ABSTRACT

The study investigated the knowledge and attitudes of the Batswana people in Taung (North West Province) towards conservation of indigenous heritage resources. The objectives of the study was to find out heritage resources found in Taung and their uses; methods used in the study area to conserve these resources; and the role that the North West Provincial Government plays in the conservation of these resources. The study revealed that there are different kinds of heritage resources in Taung such as the Taung skull, Blue pool, Kolong River, Dinkwaneng, Norlim quarry. Most of the community members in Taung knew about these resources and their values.

The study recommends the following: (i) IKS centres should be established in communities as knowledge development and management centers, where people can share information through performing arts, folklores and other forms of orality.

(ii) Young people should be involved in heritage conservation programmes so that they can know the value and importance of these resources and

protect them for future generations. This is due to the fact most of the times they are the ones that put these resources in danger by vandalizing them.

(iii) The government needs to put measures in place to conserve all indigenous heritage resources that are found in the study area, not only those that are found at the Taung skull site.

## **CHAPTER ONE**

### **INTRODUCTION**

#### **1.1 Background**

Heritage is a people's legacy from the past, what they lived with today, and what they will pass on to future generations. Both cultural and natural heritages are both irreplaceable sources of life and inspiration. Various countries in the world have built heritage by scheduling monuments of national importance and by listing historic buildings of special architectural or historic interest. Scheduled monuments, listed buildings, and buildings in conservation areas, are protected by legislation and consent is normally required before any alteration or development can take place.

The agency conserves properties in its care and provides financial assistance to private owners towards the costs of conserving and repairing outstanding monuments and buildings. Historic Scotland leads in researching issues relating to building conservation and in developing and promoting craft skills. The agency carries out specialized conservation work and is active in raising the standard of conservation practice among owners, trade and professional groups (UNESCO, 1992).

South Africa's heritage resources are vast, rich, diverse and interlinked. These have existed over millions of years. They manifest themselves in both tangible forms such as heritage objects, memorials and sites, intangible forms, popularly known as living heritage in our country, such as cultural tradition, oral history, performance, ritual, popular memory, skills and techniques, indigenous knowledge as well as holistic approach to nature, society and social relationships (Botha, 2005).

Since 1997 South Africa has had six sites inscribed by the World Heritage committee on to the world Heritage list. These include Robben Island, St Lucia Wetlands, ukhahlamba/Drakensberg National park, Maphungubwe, Sterkfontein Cradle of humankind and the Cape Floral Kingdom. The committee also accepted to add two extensions to the Sterkfontein site, namely Taung and Makapan's valley.

World heritage is common identity; the 780 sites on the World Heritage list are sources of inspiration and pride. These sites are examples of Heritage of outstanding universal value and belong to all the peoples of the world, irrespective on which territory they are situated in.

Taung in the North-West Province of South Africa is the southern earliest hominid fossil site, and has the greatest latitude of any hominid fossil site of the hominid to have been recovered from the infills of tufa caverns. It is one of the few early hominid sites for which the associated fauna an open savanna environment for an Australopithecine. The Taung skull site records an important stage in the emergence and evolution of humans and their close relatives, and as such, it has universal significance (SAHRA, 2005).

Taung has rich natural and cultural heritage resources that are worthy of conservation. Taung's rich historical contribution to a non-racial South Africa and indeed to the African continent has been largely ignored. Numerous cultures both past and present have contributed to that heritage and all have the right to be protected. Conservation of the cultural and natural heritage resources is in the interest of all South Africans, especially in Taung. Every individual, community and institutions have an obligation to ensure that significant elements of the cultural and natural heritage are not damaged or destroyed.

There is a need to protect heritage resources because our heritage is unique, precious and it cannot be renewed. Heritage resources have a lasting value in

their own right and provide evidence of the origins of the society. They are valuable, non renewable and irreplaceable and must be carefully managed and protected to ensure their survival (Brooks, 2003).

The management and protection of the heritage resources, access to better information is required. Scientists, provincial and municipal planners, decision makers, as well as private developers and consultants need to know where the known sites are, and what their protection status is. They must also know what to do when unknown heritage resources become evident during a land development project. Better data is needed for both short and long term planning of the utilization and preservation of the heritage resources (North West Environmental Management Series3, 2005).

The knowledge and attitudes of community members regarding the existing indigenous, cultural heritage resources has been analyzed in different perspectives. According to Winston (1999:16), society consists of different individuals affiliated to various ethnic, social and other backgrounds. They also have different life experiences. Similarly, the experiences of youth in the society are not the same as those of adults. They are affected by western

values that might lead to neglecting their cultural heritage (Howard, 1998:26).

Indigenous heritage, culture and knowledge systems deserve to be respected and protected by authorities. Over millennia we have developed profound indigenous knowledge and cultural strategies to live on land and use natural resources highly valued, for example, the Hoodia plant, patented for Pfizer for obesity. Knowledge, skills, craftsmanship and artistic ability are internationally respected, yet are dismissed and disregarded by authorities like national parks authorities.

Parks as major repositories of biodiversity have a vital role to play in ensuring IKS is maintained and further developed. This can best be achieved by allowing indigenous people access to their ancestral land so that we can keep in contact with our traditions and culture and pass this on to future generations ([www.ipacc.org.za](http://www.ipacc.org.za)).

## **1.2 Statement of the Problem**

The study was based on the following research questions.

- What heritage resources are there in Taung?
- What are the uses of those heritage resources?
- What is the attitude of the Batswana in Taung towards heritage resources conservation?
- What mechanisms do they employ to conserve their heritage resources?
- What challenges do they encounter to conserve their heritage resources?
- What is the role of the North West provincial government in conserving indigenous heritage resources in Taung?

## **1.3 Rationale of the study**

“Our heritage celebrates our achievements and contributes to redressing past inequalities. It educates, it deepens our understanding of society and it promotes new and previously neglected research into our rich oral traditions and customs” (NHRA, 1999).

It is very important to conduct a study on the knowledge and attitude of the Batswana in Taung towards indigenous heritage resources conservation, because it will help the community to understand who they are and where they come from. It will also enlighten the community to see heritage resources as things of value, worth passing on from one generation to the other with this knowledge, the community will start embracing and conserving their heritage as it gives them identity.

#### **1.4 Aim of the study**

To investigate the knowledge and attitudes of the Batswana in Taung towards indigenous heritage resources conservation.

#### **1.5 Objectives of the study**

The study examined the following specific aspects:

- Existing heritage resources and their importance in Taung.
- The knowledge and attitudes of the Batswana in Taung towards conservation of indigenous heritage resources.
- The different structures and mechanisms used by the Batswana in Taung to conserve their heritage resources.

- The role played by the North West provincial government in conserving indigenous heritage resources.

## **1.6 Literature Review and Theoretical Perspectives**

### **1.6.1 Literature review**

Review of related literature is important because it provides the researcher with the knowledge of what other researchers have done about the various issues related to the research problem including identifying gaps in the existing literature.

### **Cultural heritage conservation**

In the discussion of cultural heritage conservation UNESCO (1995) shows that cultural heritage conservation is not only about preservation, continuation and management of cultural heritage resources but also the process of evolution and continuation of the community cultural context. The recognition of cultural diversity in several countries poses a direct challenge to the development of appropriate process for cultural representation.

Cultural democracy also means redressing the erosion of cultural and heritage self esteem leading to the breakdown of well-being and to alienation, in many ways, cultural heritage has become the focus for the exploration and articulation of the shared and contested meanings of cultural borders and subaltern histories across the world.

### **Cultural diversity**

Sullivan (1995) states that increasing attention is focused on heritage consciousness and the construction and deconstruction of cultural borderlands, projects exhibitions on cultural encounters, integration, dissent and resistance characterizing borderlife are being developed by cultural heritage institutions in several parts of the world, the framework for dealing with cultural diversity are an integral part of these ventures.

It is widely recognized that a range of cultural borders such as race, ethnicity, colour, gender, age, faith, regionalism, and language, intellectual and physical ability, can inform cultural diversity. Frameworks for dealing with authenticity should ensure the legitimization of diversity.

Cultural heritage should be regarded as dynamic and living value systems of layered significance central to the individual, community, national and global sense of cultural esteem and identities. The context of cultural heritage authenticity could be synchronic, referring to frameworks at a given period of time in history or the present, or the diachronic referring to a historical and continuing process over a period of time.

ICOMOS (1996) indicates that in several subaltern cultural groups such as indigenous societies of the world, the cultural center or the community heritage networks at once, bringing together the movable and immovable heritage resources, the tangible and intangible cultural elements.

### **Heritage diversity**

Clark (1995) argues that the holistic framework for understanding cultural heritage should consider integrated approaches to movable and immovable, tangible and intangible cultural heritage resources and center the people and their diversity including contemporary creativity, adaptability and hybridity of arts, culture and heritage. In addressing authenticity in relation to heritage diversity and cultural diversity, cultural heritage should be regarded as dynamic and living value systems of layered significance central to the

individual, community, national and global sense of cultural esteem and identities (Craik, 1995).

### **Living Heritage**

UNESCO (2002) shows that living heritage represents knowledge and information sustained through memory and transmitted orally or by practice from one generation to the next. This means by its nature it is a fragile resource often vulnerable and susceptible to dissipation if not adequately managed in a way consistent with its cultural value, essence and conservation needs. Heritage is irreplaceable, non-renewable and the need to conserve it for posterity is extremely important. The places and objects to which oral traditions are attached are associated with living heritage; such places and objects must be considered part of national estate.

Cultural heritage tends to be understood to mean archives, pieces of art, places of worship and monuments. But there is also an immaterial cultural heritage: languages, music and dance, festivities, rituals and traditional craftsmanship and local community knowledge systems.

In utilizing cultural heritage resources it should be noted that the heritage of indigenous peoples is not merely a collection of objects, stories and ceremonies, but a complete knowledge systems with its own concepts of epistemology, philosophy, scientific and logical validity (Battiste and Henderson, 2000). The utilization of the indigenous cultural heritage resources in teaching of endogenous knowledge is a form of cultural restoration of the colonized. According to Serote (2000) it is a legacy that they continuously churn out and set in motion for their benefit of the world. Such a loss of dignity, identity and the reclamation of the indigenous voices can be restored by utilizing the cultural heritage resources as a form of democracy and freedom.

Cultural heritage is important for the identity of a society. In times of need, songs, texts and works of art can be a beacon of hope and comfort. African Indigenous knowledge systems have sustained community livelihoods for centuries and still provide an important strategy for sustainable development today. Cultural heritage reinforces the cultural and historical self-awareness. Monuments and art treasures make a shared past visible and therefore strengthen the cultural ties between different communities and countries.

African countries are now looking up to their unique rich cultural heritage including African indigenous knowledge systems (IKS) to counter the impact of the social and cultural dimensions of globalization. Emeagwali (2004) defines globalizations as the ability of people, ideas, goods, services and technology to move from country to country including their associated global impacts. Schultz (2000) emphasizes that although the concept that has taken root across much of the world, in essence, it is a phenomenon that seems to be based on the success of transnational corporations to promote a "new economic order" in search of maximum profit. Its tentacles reach far and wide; have been more visible in terms of trade and the information highway controlled by these corporations (Rafkin, 2000).

### **Incorporating Cultural and Natural Heritage Resources as Educational Material.**

Orwell (2000) states that Indigenous people construct their teaching around the belief that at certain places there is sacred ambiance that does empower human consciousness and spirituality. For most of human stories, nature was teeming with power, with life and with an infinitely valuable order. These aspects of the experience of nature seemed to archaic indigenous men and women without a question of represent infinite powers of reality and of

value resonant in and working through the entities and forces of nature that both surrounded and appeared within indigenous men and women.

As found out, the San as indigenous people had much of what was thus apprehended as ‘ sacred’ and hence dealt with by the means of archaic religious rites, sacrifices, myths and obligations still appears in a modern society. According to Konare (1993) nature now appears as one-dimensional, and hence nature is for us reduced from source and ground of our being to a level below us; to a means, to a system of objects to be examined, manipulated and used to a warehouse of goods needed by us.

Cultural heritage resources related to indigenous people have a potential to unlock new knowledge and understanding of our world. By incorporating natural and cultural heritage resources into teaching and research it will be a contribution to freedom and democracy in education. Indigenous people should benefit from any educational opportunity designed to meet their basic learning needs. It is important to include such tools as literacy, oral expression, folklore and innumeracy for problem solving (Orwell, 2000).

Hooks (1994) adds that, the unspoken laws are the silence that was made to indigenous voices. It should be noted that from using symbols and sites that are based on the cultural landscape of the “Europeans” that students from marginalized groups enter the classrooms within institutions where their voices have been neither heard nor welcomed. They are not allowed to use ‘authority of experience’ from their communities. It is the intention of this model on utilization of cultural heritage resources to bring those ‘authority of experience, to the fore and the center of knowledge production. It is when examples and memories of the past events are related to the indigenous people’s history, ecology, environment and knowledge that a rebirth of the endogenous can be realized. The renaissance of the indigenous knowledge systems.

### **African Cultural Heritage as an Instrument of Global Exchange for Africa**

Heritage managers and conservationists in Africa are, however, optimistic that the continent can use cultural heritage resources and associated knowledge systems as instruments for international influence and the springboard for joining the mainstream of global exchange. United Nations Development Programme (1999) adds that African countries need not

necessarily be disadvantaged by the unfolding globalization process if they adopt developmental policies that are rooted in their own cultural heritage and knowledge systems. They need to develop their own models of development that are affordable to the local communities and appropriate to their cultural environmental conditions. African governments need to take cultural heritage seriously as one of the domain in which they can remain competitive in the Globalizing world and contribute to “universal civilization”.

Furthermore, African countries should make use of their cultural heritage institutions and resources including knowledge systems to address global problems facing their societies today. For instance, they can tap on African traditional medicines and associated knowledge systems to fight against epidemics such as HIV/AIDS, which devastate their local communities. Nutritionists are urging Africans to eat more of the available indigenous foods instead of expensive, genetically modified foodstuffs imported from western countries. African indigenous foodstuffs have proved to be healthy, nutritious and accessible. There are also increasing initiatives among African scholars to document best practices in various communities, which demonstrate science and technology including mathematics in science and

technology systems. These could provide appropriate and relevant learning and teaching materials for African school children. This is due to the acknowledgement and realization among educators and policy makers that western-based teaching processes and strategies including materials are not appropriate for the scientific and technological development of African children.

Similarly, Chambers (1997) states that with western societies finding spiritual emptiness in materialism, African religion and culture stand a better chance to offer alternatives to address rising corruption, crime and violence. African culture is renowned for its ethical and moral awareness, which is embedded, in different indigenous languages, myths, folklore and national heritage. The challenge is how African countries can take the advantages of the forces of globalization such as the development of new telecommunication technologies to promote their cultural heritage including indigenous knowledge systems for sustainable community livelihoods. There is also a pressing need for African countries to increase their national wealth through their cultural heritage comparative advantage.

African scholars and heritage managers should push to make sustainable utilization of indigenous knowledge systems the next global agenda after information technology. They need to maintain a delicate balance by thinking globally in an era when science and technology have shortened distance and united cultures, while at the same time stimulating the development of national and local agendas in relations to cultural and indigenous knowledge systems policies. This is a reaction to the fear among African heritage managers of being culturally “submerged” that even UNESCO’s intervention has been of little help. UNESCO (2001) launched the Universal Declaration on Cultural Diversity that seeks to encourage states to renounce the theory that globalization will inevitably lead to the clash of cultures and civilizations.

### **The Fate of African Intangible Cultural Heritage**

There is a growing concern among African scholars and heritage managers that the increasing importance of market economics in the globalization equation means less government appropriation for the cultural sector. This is due to the fact that culture is not seen as a direct money-spinner and is thus a low priority in times of economic challenges. The most affected among these cultural resources are intangible cultural heritage resources.

The Convention for the Safeguarding of Intangible Cultural Heritage (2000) defines intangible cultural heritage as the practices, representations, expressions, as well as the knowledge and skills, which communities, groups and, in some cases, individuals recognize as part of their cultural heritage. It is sometimes called living cultural heritage

Barak (2002) indicates that the intangible cultural heritage is transmitted from generation to generation, and is constantly recreated by communities and groups, in response to their environment, their interaction with nature, and their historical conditions of existence. It provides people with a sense of identity and continuity, and its safeguarding promotes, sustains, and develops cultural diversity and human creativity.

The challenge to these resources takes into consideration fact that the African cultural heritage is affected mainly at the level of language, entertainment (music, films, publications), and clothing with the youth being the main target and victims. Oluoch (2004) notes that particularly under threat is the intangible cultural heritage such as folklore, music and dance, indigenous skills and technologies including the meaning a community derives from them

### **1.6.2. Theoretical Perspectives**

Hewison (1995) expressed critically about the shallow definition of heritage. “There should be choice provided in what can be regarded as heritage since not everything is good for prosperity or warrants protection from destruction and against theft or natural disaster”. In support of the above, Ntsoane (2005) adds that “every community has its conservation ways embedded in their culture; they are responsible for first to protect those ethos from and within their culture. Ethos that say “safe this” give the interpretation which is to be informed by a cultural background. Protection of heritage resources is a philosophy issue and should therefore consider philosophy as guidance and the base for decision making

Aldridge’s (1989) view: the heritage resource significance is what makes the practice of interpretation worthwhile, that, the interpretation is for whichever audience comes from the interpreter, and that to display a thing of significance to the public attempting to communicate some of its values is irresponsible if not immoral. Whenever a site is left without signs and notes it remains only known to the previous knower and the new one should relay on information to be provided whichever way.

Cognitive imperialism is a means by which whole groups of people have been denied existence and have had their wealth confiscated a system that denies people their language, culture and frame of reference. This system imposes one world view on people who otherwise have their own worldview.

Indigenous people see their heritage as a complete knowledge system with its own concept of epistemology, philosophy, language, scientific and logical validity that needs protection from Eurocentric exploitation (Ntsoane, 2005).

Battiste (2000) adds that protection and recognition of indigenous cultural heritage, like cultural diversity is a benefit to all humanity. United Nations states that: every element of an indigenous people's heritage has traditional owners, which may be the whole people, a particular family or clan, an association or society, or individuals who have been specially taught or initiated to be its custodians.

## **1.7 Hypotheses**

- There are many indigenous heritage resources in Taung that need to be conserved.
- Batswana in Taung use indigenous heritage resources for different reasons.
- The Batswana in Taung have different knowledge and attitudes towards indigenous heritage conservation.
- There are different mechanisms used by the Batswana in Taung to protect and conserve their indigenous heritage resources.
- The Batswana in Taung encounter various challenges in their efforts to conserve heritage resources.
- The North West provincial government plays an important role to help the Batswana in Taung to conserve their heritage resource.

## **1.8 Significance of the study**

The research findings will help the study community and the government with better understanding of the knowledge and the attitude of the Batswana in Taung towards indigenous heritage resources conservation. It will also contribute knowledge to students of IKS and Conservation, Tourism and

Sustainable Development in indigenous heritage resources conservation because heritage resources have tourist attraction on its own.

### **1.9 Methodology**

This was a survey study of the knowledge and attitude of the Batswana people in Taung towards the importance of indigenous heritage resources conservation. The survey study approach is a joint production of a researcher and the respondent. Mishler, (1994) states that respondents are active participants whose insights, feelings and cooperation are essential parts of the discussion process. The survey method used a case study approach with special reference to Batswana people in Taung to provide the researcher with a deeper understanding of the research problem in the specific study area. This is due to the fact that the researcher is directly involved with those being studied and immersed in a natural setting.

Madge, (1988) adds that case workers tend to record their observation in an impressionistic way, although they may pay attention to such aspects as personality, social relationships, material conditions of family life and neighborhood conditions, their descriptions are subjective, based on general personal experiences, with little regulated attempt at classification within an

integrated conceptual framework. On the other hand, because of the unstructured and individually conceived nature of survey studies, they can possess more richness and evocative quality than the schedule. Survey studies are often revealing documents (Webb, 1992).

A combination of both qualitative and quantitative approaches was used in order to have a comprehensive understanding of the problem. Quantitative research is usually described as using reconstructed logic. This makes it easier to define and learn from books or formal instruction. Qualitative researchers describe the technical research procedure they use (e.g. systematic random sample). The procedure is shared, explicit method.

Qualitative research uses more of logic in practice. It relies on the informal wisdom that has developed from the experiences of researches. Qualitative researchers may use a survey study approach. The researcher might gather a large amount of information on one or few cases, go into greater depth, and get more details on the cases being examined (Madge, 1988).

### **1.9.1 Scope of the Study**

The study concentrated on the Batswana people in Taung because the researcher originates from this ethnic group and Taung area. This provided her with an opportunity to have an intimate interaction with the various sources of information because she is conversant with the cultural values of the area including the local language. It also helped her to reduce research costs in terms of accommodation and other costs which she would have incurred if she went to new cultural environment.

### **1.9.2 Subjects**

The following were the sources of information for the study:

- Key informants such as officials of the Department of Arts and Culture and South African Heritage Resource Agency, tribal chiefs, elders and other community leaders. These were consulted because of their wide knowledge on local community heritage resources and related issues relevant to the research problem.
- A stratified random sample of 15 women and 15 men in the study area was used to provide an equal representation of both gender sections in the study sample. Aaron (1994) adds that when informants are strategically sampled to represent specific categories of perspective

and this stratum is crossed with stratum of categories of units of analysis.

Moreover the virtues of using stratified random sample informants in case studies are that they think in terms of the organization as a whole as well as various settings within it, they can be used to keep researchers in continuous contact with the setting, and, assuming certain levels of motivations and articulateness, small numbers of them can be used repeatedly to gather data about a broad range of events (Van Maanen, 1990).

Stratified sampling is a method of sampling that ensures that certain key categories of people will be included in the sample in a known and predetermined proportion. The population is first divided into different groups on the basis of known parameters such as sex or age, and stratified samples are then drawn from within each group (Buckingham, 2004).

- Various secondary sources relevant to the research problem and study area. These included archival material and past research documents.

## **1.9.2 Data Collection Methods**

The following data collection methods were used:

- A combination of structured and semi-structured interviews for key-persons. This method is proved to be useful for the aim of the dissertation as the people interviewed gave unexpected information and provides deeper answers and a wider range of data. Structured interviews with open ended questions make data analysis simpler than structured ones with closed ended question (Long, 19970).
- Focus Group discussions were conducted with groups of about 5 to 10 randomly selected men and women to obtain different views from them in one sitting. The method is particularly useful for exploring people's knowledge and experiences and can be used to examine not only what people think and why they think that way.

Focus group discussion is particularly appropriate when the interviewer has a series of open ended questions and wishes to encourage research participants to explore the issues of importance to them (Morgan & Kruger, 1993).

Patton (1990) comments that focus group interviews are used for eliciting data from a small group of people on a specific topic. Furthermore, Bogdan and Biklin (1992) postulate that focus group interviews are a useful way of gaining insight about what to pursue in individual interviews. Kruger (1997) agrees that the focus group interviews present a natural setting which is similar to a real life situation where participants influence each other.

Bless and Higson Smith (2000) states the following advantages of using focus groups- the participants are able to discuss the issue in question with each other, focus group provides an opportunity for participants to learn from each other, and that one person's idea may set off a whole string of related thoughts and ideas in another person.

Many African cultures make constant use of small groups which are described as a lekgotla or indaba (discussion group) to address concerns with the community. For this reason the group focus method of data collection may turn out to be extremely comfortable for many people within African cultures and may be the method of choice for them.

- A Questionnaire with both closed and open ended questions to collect data from the stratified random sample. Open-ended questions provided the respondents with the opportunity to express their views. Whereas closed ended questions were used to collect demographic data of the respondents such as sex, place of origin, educational levels etc.

A questionnaire has been designed as a tool to enable valid and reliable collection of information in accordance with the purpose of this study; questionnaires will be used as a research tool to convert information given by respondents directly into data. This approach makes it possible to measure what a person knows; his dislikes and his attitudes are (Marshall, 1989).

A questionnaire is one of the instruments a researcher utilize to collect data quickly and relatively inexpensive. One needs to appreciate the fact that questionnaires help overcome barriers by knowing the information which respondents have in mind, which is converted to data. This method makes it possible to measure the kind of information in which likes, dislikes, knowledge and attitudes are

based. Questionnaires could be effectively used to discover biographical information such as what took place in the past and what happens at present (Tuckman, 1988).

Tuckman (1988) adds that a questionnaire may be considered as a formalized interview proxy. Administration is easier as it is construed in terms of the number of respondents being interviewed at a time. In addition, this method provides an opportunity to explain to respondents the purpose of the study.

Legotlo (1996) argues that one must take into cognizance some of the disadvantages it could cause in the process of data collection, analysis and interpretation of data. For example, depending on the mode of administration, conducting survey using questionnaire could deprive the researcher an opportunity to observe non-verbal cues. It also limits the kind of answers that could be obtained. Sometimes the respondents do not complete the questionnaire, and further, the ambiguity of the question may not elicit accurate responses.

Completion of a lengthy questionnaire causes discouragement amongst the respondents due to the time and effort involved. Some subjects may not provide accurate answers due to their perceptions, ideas and inadequacy in words. Respondents who are reluctant to divulge information may ignore certain questions. Many people do not give thoughtful consideration to questionnaires: they fill the forms carelessly or report what they assumed took place. Respondents tailor their replies to confirm their bias, to please the researcher or to conform to socially accepted patterns (Van Dalan, 1989).

#### **1.9.4 Data analysis**

The data was both qualitative and quantitative. Qualitative data such as feelings, attitudes, and opinions of the respondents was analyzed on the basis of content and quantitative data was subjected to descriptive statistical analysis.

Dey (1993) describes data analysis as a process of resolving data into its constituent components, to reveal its characteristic elements and structure. Without analysis we would have to rely entirely on impression and intuitions about the data as a whole.

Furthermore, Lewin (1998) adds that description lays the basis for analysis, but analysis also lays the basis for further description. Through analysis, we can obtain a fresh view of our data. We can progress from initial description, through the process of breaking data down into bits and seeing how these bits interconnect, to a new account based on our reconceptualization of the data.

### **1.10 Limitations of the study**

The researcher encountered problems such as, respondents not co-operating by not answering some of the questions. Not all questionnaires were returned. Some of them did not honour appointments.

Questionnaires have been chosen as the first part of the methodology as it is easier to get information in bulk. These questionnaires were a way of comparing the different kinds of conservation and involvement of the population in the management of heritage resources.

Even if it was easier to get information from questionnaires, most of the time, the answers stayed limited, because people did not reply by writing very long answers.

Moreover, interviews were needed to understand the point of view of different stakeholders of the heritage resources. These interviews were also an opportunity to get more precise and detailed answers, as a qualitative work about a particular heritage resource. Due to the location of heritage resources, it was not possible to run interviews in several sites. Therefore only some has been studied in more detail.

### **1.11 Ethical considerations**

The researcher took into consideration the cultural values of the society, such as not asking questions that the respondents do not want to be asked.

She ensured that the feelings of the respondents were not harmed while carrying out the study. The researcher ensured that participation is voluntary and the information provided by the respondents is kept confidential.

### **Organization of final report**

**Chapter one** is the introduction. It includes the background, aim/objectives and methodology of the study;

**Chapter Two** looks at the socio-economic and demographic details of the respondents;

**Chapter Three** examines the indigenous heritage resources that are there in Taung and their uses;

**Chapter four** examines the different mechanisms employed by the Batswana in Taung to conserve their heritage resources and the role the North West provincial government and other organizations play in conserving indigenous heritage resources.

**Chapters five** is the conclusion and recommendations from the study.

## CHAPTER TWO

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

In order to describe the characteristics of the respondents who participated in the study the researcher examined their socio-economic and demographic characteristics in terms of age distribution, ethnic affiliation, educational levels and occupational status of the respondents will be analyzed to show the percentage of the people who knows the importance of heritage resource conservation in Taung.

### 2.1. Age Distribution

**Table 2.1: Percentage Age Distribution of the Respondents**

<b>AGE GROUP</b>	<b>MALE</b>	<b>FEMALE</b>
25-30	24%	15%
31-40	18%	31%
41-49	12%	15%
50+	46%	39%
<b>TOTAL</b>	<b>100%</b>	<b>100%</b>

Table 2.1 shows that 46% of male respondents and 39% of female respondents were the elders, which shows that elders are the ones who have wide knowledge on conservation of indigenous heritage resources, as they are the custodians of indigenous knowledge.

The findings shown in Table 2.1 indicate that 24% of the male respondents were in the age group 25-30, 18% were in age group 31-40, 12% were between 41-49 and 46% of the respondents were above 50 years. Whereas 15% of the female respondents were between 25-30, 31% between 31-40, 15% between 41-49 and 39% above 50 years.

## **2.2. Ethnic Affiliation**

The researcher took into consideration the ethnic affiliation of the respondents as it was importance to know which ethnic group in Taung knew the importance of conservation on indigenous heritage resources. The majority (100%) of the respondents in the study area were Batswana indigenous to the area.

### 2.3. Educational Level

The researcher wanted to find out the educational levels of the respondents as part of describing their socio- economic characteristics. The findings are shown in Table 2.3.

**Table 2.3: Percentage Distribution of Educational Levels of the Respondents.**

<b>EDUCATIONAL LEVEL</b>	<b>MALE</b>	<b>FEMALE</b>
Informal	34%	24%
Primary	24%	15%
Secondary	18%	38%
Tertiary	24%	23%
<b>TOTAL</b>	<b>100%</b>	<b>100%</b>

### 2.4 Occupational Status

Employment is the biggest problem facing the communities of Taung. The study wanted to establish the occupational status of the respondents. The findings are shown in Table 2.4

**Table 2.4: Percentage Distribution of Occupational Status of the Respondents.**

<b>OCCUPATIONAL STATUS</b>	<b>MALE</b>	<b>FEMALE</b>
Unemployed	41%	38%
Domestic worker	12%	23%
Pensioner	35%	31%
Other	12%	8%
<b>TOTAL</b>	<b>100%</b>	<b>100%</b>

Table 2.4. indicates that 41% of the male respondents are unemployed with 12% domestic workers and 35% of pensioners with 12% of those with other occupations, while 38% of females were unemployed, 23% domestic and 31% pensioners, 8% with other occupations.

## **CHAPTER THREE**

### **INDIGENOUS HERITAGE RESOURCES IN TAUNG**

The study was interested in establishing the heritage resources found in the Taung area in order to establish their uses and the attitudes of the community members towards their conservation. The uses of these heritage resources are presented under each heritage resource named.

#### **3.1 Indigenous Heritage Resources in Taung**

The following section present the different types of heritage resources found in Taung, different uses of these heritage resources are explained after each heritage resource.

##### **3.1.1 The Taung skull**

The Taung fossil site is situated in within the abandoned Buxton Limeworks, which was an extensive limestone quarry where the Thabasikwa River drops over the escarpment edge. The Buxton limeworks are 17km west of the town of Taung, which is situated on the floor of the valley of the Harts River. The Taung town is about 100km north of Kimberly (in the Northern Cape) and 220 km south of Mmabatho, capital of North West province. The site is on

state owned land, which falls under the influence of the local Batlhaping Tribal Authority.

It was at these limestone diggings in 1924 that the lime encrusted skull of a child, belonging to the early hominid, was discovered and taken to Professor Raymond Dart. This skull was named by Dart “Australopithecus Africanus”, meaning the “Southern ape of Africa”.

The researcher met one of the Buxton School governing body member, Ms Mokgadi. She said the site provides learners with an opportunity to learn more about geography and extension to classroom activities, she also proposed that the museum should be put on the site to stimulate learner’s interest on heritage resources.

Ms Serape represented the sewing project on the skull site; she informed the researcher that they started working on the site since 1995, sewing traditional attires. She stated that they have identified a place on the site on which they should display and sell their products to the tourists.

The researcher got the opportunity to interview Mr. Moswana who is a chairperson of the Buxton monument site; he stated that they wish to build a monument next to the graveside of all the workers who died on the site. He also said that they wish to make AME church and the demolished family houses on the site as part of the tourist area within the site.

Mr. Mabote, a member of the Buxton Batswana craft group which is operating on the site, (they are making cultural products from wood), wish that a village be built within the site for showcasing the Batswana culture to the tourists

### **3.1.2 Blue pool**

Mr. Kgasa, a traditional healer and a cattle farmer pointed that they use the site to perform rituals in the Blue pool (the pool get its water from the constant stream of clear water which streams from the limestone cliffs) and that they use it for cattle grazing and water drinking. He also wished that the area be renamed to its original name Xabasikwa, which is a Khoikhoi name of the inhabitants of the area.

### **3.1.3 The Norlim Quarry**

The Norlim quarry at Buxton is surrounded by fairly densely populated dispersed rural settlements. The quarry is situated on the pathway between Tamasikwa village and Buxton, the site is used for a variety of purposes and some are: livestock grazing, collection and chopping of trees for fuel wood, it is used by traditional healers and other community members for collection of traditional medicinal plants, the community also use the area as an entertainment venue, like picnic venue.

### **3.1.4 Kgotla of the Batlaping ba ga phuduhutswana.**

It is the tribal meeting place of chief Mankuroane. It has been in continuous use for a very long time since 19<sup>th</sup> century. It is situated at the Chief's Court village in Taung. The engraving of Tholo (Buck), the totem of the Batlhaping Ba Ga Phuduhutswana is found in this place.

### **3.1.5 Kolong River**

The Kolong River is the largest river found in Taung. When the people of Taung first came to this place, it was during the time of the tribal war (Difaqane). They were forcibly removed from their places and they then settled near the Kolong River. By then Kolong River had lots of fish and

they ate the fish to sustain themselves. They settled there and called themselves Batlhaping. This river was also used as a source of water for their crops and animals.

### **3.1.6 Taung**

One of the chief advisors, Mr. Senwedi believe that the name Taung is very important to the community at large because, Taung meaning “the place of the lion” was named after Tau (lion), the chief of the Bataung people. It was here that he made his head quarters during the 18<sup>th</sup> century.

### **3.1.7 Dinkgwaneng**

It is located a short distance from the town near the village of Manthestad, it I there were you’ll find some excellent examples of san art. The elders regard the site as sacred, as a place of ancestors and as place from where people can trace their beginning. They relate differently to the level of spirituality found amongst the rock engravings. As for the youth, all they know is that, they are rocks that are visited by members of government and by religious grouping from far and near.

92% of the respondents added that apart from sites that are there in Taung there are number of living heritage values that are still practiced, traditional healing is still highly practiced and most people believe in it. They still believe in Bogwera and Bojale (initiation schools) because they believe that it is their culture and no one is going to shift their minds from that, they believe that these schools are important for boys and girls because that's where they are taught respect and most of responsibilities. There are many traditional dance groups and also old graveyards that they believe are their heritage sites, they use these gravesites to visit their ancestors and to perform rituals.

### **3. 2 Conservation of the Heritage Resources**

Most of the people in Taung are aware of their heritage and they intend to keep it for a long time to come. 62% of the respondents that live near the Taung Heritage Site believe that animals need to be excluded from the site because of the risk of trampling on the powder lime and end up injured, but access should be arranged to key watering points.

Access to Blue Pool weir for livestock use is done by arrangement in times of drought, under the control of herders. Likewise, the collection of

medicinal plants within the site is only allowed when there is someone who works there to monitor so that it can be kept within sustainable limits and also ritual performance use of the Blue Pool water is allowed by arrangement.

The other heritage resources that are found outside the Taung heritage site are also looked after because the community themselves put measures in place in order to make sure that the children do not vandalize the places. They also encourage and educate the children about the importance of their heritage resources through Mmabana cultural centers because that's where you will find locally produced arts and crafts. The center also promotes traditional music and many artistic disciplines, through numerous practical workshops and exhibitions

### **3.3. Knowledge and attitudes of the community members towards conservation of indigenous heritage resources.**

The above issues indicate that the community of Taung has a wide knowledge and a positive attitude towards conservation of their indigenous heritage resources. At first some people were not aware of the importance of

Indigenous heritage and the value behind it, but after some explanation provided by the researcher, they began to understand the importance and value of their heritage.

## CHAPTER FOUR

### THE ROLE OF THE NORTH WEST PROVINCIAL GOVERNMENT AND OTHER ORGANISATIONS IN CONSERVATION OF INDIGENOUS HERITAGE RESOURCES

This chapter examines the role of the government and other stakeholders on helping the people of Taung to conserve their indigenous heritage resources. If indigenous heritage resources are important, then the government needs to help the people to know and see the value of those heritage resources by helping them to conserve and protect their heritage.

Interview with Ms Serape who represent the sewing project on the skull site indicated that they are funded by ESKOM, Transnet, Social Development and the Department of education- ABET sector. She said, the CSIR has put money aside to pay for all the renovations that need to be done in the building that they have identified to display and sell their products.

The Department of Economic Development and Tourism and the North West Parks and Tourism has established a framework for tourism growth

and development and sets out a management system for tourism in the Taung skull fossil site.

The South African Heritage Resources Agency (SAHRA) is being responsible for protection of the Taung skull site in order to protect it. The Department of Water Affairs and Forestry also work with SAHRA in protection of the site.

The PPC (pty) Limited also contributed to conservation and development of the Taung Skull Site as they are proud to be one of the companies that mined the limestone in the area.

The Greater Taung Local Municipality are stimulating local small enterprises to undertake management and income generating functions in respect of the site. The municipality together with the Department of Roads and public works ensured that the quality of the road to the skull site is maintained.

## **4.2 PROBLEMS ENCOUNTERED BY THE COMMUNITY TO CONSERVE THEIR INDIGENOUS HERITAGE RESOURCES**

82% of the youth respondents complain that there are lots of consultants and researchers who are coming to the area, promise them lot of opportunities and disappear without any progress and false promises. They also made a request that they should be considered when developments take place in their area.

90% of the respondents are concerned that the government only care about the heritage resources that are found on the skull site and other heritage resources are not given the recognition they deserve. They believe that the indigenous heritage resources that are not found at the skull site are neglected, that the important resource like Kolang river is not even fenced, and that pose a danger in the children and their domestic animals, despite the fact that they try to keep the children and the animals away from the river, they sometimes go there and end up drowning to the deepest end of the river.

They also pointed that government should not impose on their traditional affairs, like traditional schools, they say that the government like to be on

their case in times of initiation schools by saying the measures that are in place in these schools are not hygienic and claiming that people are not cared for in the schools and end up dying even when there are no death cases reported, they say if the government can just stay away and leave them do what they have been doing since way back, then their cultural heritage will survive.

## CHAPTER FIVE

The following conclusion and recommendations can be made about the knowledge and attitudes of the Batswana in Taung towards and conservation of indigenous heritage resources.

### **5.1 Conclusion**

Heritage resources have to be managed and conserved if they are to retain those particular aspects that create a unique significance.

For this to happen there has to be an understanding of the heritage resources value, the processes that threaten or sustain them and that can be put in place to conserve and manage them.

There must be subject that teaches about the importance of indigenous heritage resources and conservation from primary schools so that young people can learn and grow up with the knowledge of the importance of heritage resources from the early age.

It is important to conserve indigenous heritage to help us build a stronger future. By protecting heritage resources we can affirm and celebrate these

resources and their achievement and deepen our understanding of our society.

## **5.2 Recommendations**

The following recommendations can be made about the knowledge and attitudes of the Batswana in Taung towards conservation of indigenous heritage resources.

- Community participation in the conservation of indigenous heritage resources is imperative, involving people in heritage resources conservation increases the efficiency of conservation and raises awareness of the importance of the past for people facing rapid changes in their environment and values.
- By involving the community in conservation of heritage resources will help the planners and developers gain better understanding of local knowledge and experience. Community perspective of heritage management should be respected.

- Memorial institutions need to be created within social institutions as knowledge development centers where people can share information through performing arts, folklores and different forms of orality.
- Young people need to be involved in heritage conservation so that they can know the value and importance of heritage resources because, most of the times they are the ones that put these resources in danger by vandalizing them.
- The government needs to put measures in place to conserve all indigenous heritage resources that are found in the study area, not only those that are found at the Taung skull site.

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# HOUSEHOLD QUESTIONNAIRE

## SECTION A

### GENDER

Female	
Male	

### AGE GROUP

25-30	
31-40	
41-49	
50+	

### ETHNIC GROUP

Tswana	
Pedi	
Sotho	
zulu	
Xhosa	

Any other, specify

### EDUCATIONA LEVEL

Informal	
Primary	
Secondary	
Tertiary	

Any other, specify

### OCCUPATIONAL LEVEL

Unemployed	
Domestic	
Pensioner	
Any other, specify	

## SECTION B

What indigenous heritage resources are there in your community?

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What is the use of these indigenous heritage resources?

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Do you think these heritage resources are important to the community?

Yes\No, explain.

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What do the people in this community do to protect these indigenous heritage resources?

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What do you use to conserve your indigenous heritage resources?

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What problems do you encounter to conserve your indigenous heritage resources?

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What role does the North West provincial government and other organisations play to help you conserve your indigenous heritage resources?

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