



**The Management and Preservation of
Indigenous Knowledge at Kwa-Khaya Lendaba
cultural village in Gauteng Province, South
Africa.**

K.S. Boikanyo



Orcid.org 0000-0003-4673-4926

Dissertation accepted in fulfilment of the requirements for
the degree *Master of Indigenous Knowledge Systems* at the
North-West University

Supervisor: Dr. M.T Koitsiwe

Co-supervisor: Mr. M.E Maditsi

Graduation ceremony: 21 May 2024

ABSTRACT

For many years, cultural villages have existed in Africa, primarily for tourist attraction and economic benefit. Many cultural villages deteriorate due to human activities, and these cultural villages, as well as the indigenous knowledge found in these cultural villages, are not adequately protected by the indigenous people. Indigenous knowledge has been recognized for its pivotal role as a strategic tool in the development of the lives of people in the world. Indigenous knowledge (IK) management and preservation are critical in academia. This thesis aimed to explore and document the indigenous knowledge and practices and knowledge management methods and tools used to preserve and manage IK at Kwa-Khaya Lendaba cultural village because this knowledge is lost due to oral transmission, lack of documentation, and the deterioration of his cultural villages.

The data was generated using face-to-face, in-depth interviews, focus group discussions, and the Knowledge Attitude and Perception (KAP) Likert scale, to know about the perception of the local people regarding IK, Cultural Villages, and knowledge management of IK in cultural villages. The data generated was analysed using thematic analysis to identify the IK practiced in the cultural villages and the knowledge management approaches that should be used to preserve and manage IK in the cultural villages and statistical package for the social sciences (SPSS) was used for quantitative data, to get descriptive data, to calculate and get percentages. The study's findings revealed that cultural villages play a vital role in the community and that cultural villages depict diverse cultures. However, the knowledge behind the Cultural Villages is not documented, preserved, and managed.

IK Activities that practiced at KKL cultural village demonstrated that there is a need to preserve and disseminate information to the local people. As a result, there is a need to document and disseminate this knowledge to local people, particularly to the youth, in schools. The communities need to be educated about the advantages of using knowledge management tools for preserving and managing their knowledge.

It has been concluded that the extent to which` IK is preserved in the cultural villages is poor and the best way to preserve, disseminate, and share indigenous knowledge by using Information and Communication Technology and libraries. The study's goal was to document Indigenous Knowledge found in Kwa-Khaya Lendaba cultural village and to investigate

various methods for preserving and managing IK. This is the first study conducted on IK at Kwa-Khaya Lendaba cultural village.

Therefore, this research study contributes to the advancement of knowledge on IK within the context of cultural villages. The study further contributes to new insight of the role that tourism can play in the preservation of IK, of which is often overlooked in scientific research.

Keywords: Indigenous Knowledge, Indigenous Knowledge Systems, Knowledge Management, Credo Mutwa, Cultural Village, cultural heritage; tangible and intangible heritage, preservation

DECLARATION



NWU Higher Degrees Administration

SOLEMN DECLARATION AND PERMISSION TO SUBMIT

1. Solemn declaration by student

I. **KGAKGAMATSO SUPRICE BOIKANYO**

declare herewith that the thesis/dissertation/mini-dissertation/article entitled (exactly as registered/approved title),

The Management and Preservation of Indigenous Knowledge at Kwa-Khaya Lendaba Cultural Village in Gauteng Province, South Africa

which I herewith submit to the North-West University is in compliance/partial compliance with the requirements set for the degree:

MASTER OF INDIGENOUS KNOWLEDGE SYSTEMS

is my own work, has been text-edited in accordance with the requirements and has not already been submitted to any other university.

LATE SUBMISSION: If a thesis/dissertation/mini-dissertation/article of a student is submitted after the deadline for submission, the period available for examination is limited. No guarantee can therefore be given that (should the examiner reports be positive) the degree will be conferred at the next applicable graduation ceremony. It may also imply that the student would have to re-register for the following academic year.

Ethics number:

NWU-01275-22-A9

ORCID:

0 0 0 0 - 0 0 0 3 - 4 6 7 3 - 4 9 2 8

Signature of Student

Kgakgamats
o Boikanyo

Digitally signed by
Kgagakgamats Boikanyo
Date: 2023.03.20
15:16:59 +02'00'

University Number

2 2 9 9 8 7 8 0

Signed on this 20 day of March of 2023

2. Permission to submit and solemn declaration by supervisor/promoter

The undersigned declares that the thesis/dissertation/mini-dissertation/article:

- ☒ complies with the A-rules and the technical requirements provided for in the Manual for Master's and Doctoral studies and in faculty rules;
- ☒ has been checked by me for plagiarism (by making use of Turnitin software for example) and a satisfactory report has been obtained;
- ☒ and that the work was language edited before submission for examination.

Faculty specific requirements as per A-rules: 1.3.2, 4.3.3, 4.2.4, 4.10.4, 5.3.2

- ☒ complies with regards to faculty rules on submission or acceptance by an accredited scientific journal;
- ☒ complies with regards to faculty rules on peer reviewed conference proceedings;
- ☒ the student is hereby granted permission to submit his/her article/mini-dissertation/ dissertation/thesis for examination.

Signatures of supervisor(s) and Promoter(s): (only compulsory in cases where there are co- or assistant- supervisor(s/promoters))

Motheo
Koitsiwe

Digitally signed by
Motheo Koitsiwe
Date: 2023.03.21
15:16:56 +02'00'

Mr
Mothusiotsile
Edwin Maditsi

Digitally signed by Mr. Mothusiotsile
Edwin Maditsi
Date: 2023.03.21 15:46:23 +02'00'

Assistant-Supervisor
Assistant-Promoter

DEDICATION

I dedicate my study to the late Sanusi Credo Vusamazulu Mutwa and his family. To appreciate the contribution, he did to society and Africa as a whole. In remembrance of his teachings, writings, and theories in the conservation of Indigenous Knowledge, culture, history, and African traditions and teachings. His legacy must live on.



ACKNOWLEDGEMENTS

This project would not have been a success if it was not for the following individuals who assisted me in achieving and completing this project. I would like to express my sincere gratitude to the following individuals who had an impact on my studies.

- I want to give thanks to God for providing me the strength, wisdom, and knowledge to complete this task, despite how challenging and difficult it was. I was ultimately successful because, according to his word, we can accomplish all things through Christ who empowers us.
- I want to express my sincere gratitude to my supervisors, Dr. M.T. Koitsiwe and Mr. M.E. Maditsi, for their guidance, assistance, and invaluable input as well as their words of support for me to finish my studies.
- I would also like to thank Prof. S.A. Materechera for his invaluable advice, contributions, and influence on my research expertise. Research is not for the faint of heart, and without you, I would not have gotten this far.
- I want to express my gratitude to the IKS Staff for their support, assistance, and feedback regarding the participants' contacts.
- I want to express my gratitude to Mr. Bongani Baloyi and Mr. Lebogang for their warm welcome, their teachings, and the support they provided for my academic endeavours. I gained a lot of knowledge from the discussions. They were very educational, and without them, and the rest of the participants I wouldn't have completed this project.
- My heartfelt gratitude to my mother for her words of encouragement, prayers, and frequent phone conversations to inquire about how my studies are going and whether I am progressing.
- I want to express my gratitude to my family for their unwavering support, words of encouragement, prayers, and constant calls.
- Thank you to Dr. S.K Bett from the department of geography and environmental science, North-West University for the outstanding map he did for my study area.
- Thank you to Prof ML Hove from the Faculty of Education, North-West University for the outstanding work he did for editing my thesis.
- My appreciation to the two fourth year students (Rea and Rhino) who accompanied me and assisted during data collection.

This study wouldn't be possible without the aid of the Department of Higher Education and Training (DHET) for Nurturing Scholars Program Scholarship (NESP) and the North-West University Master's Bursary.

Table of Contents

ABSTRACT.....	i
DECLARATION	iii
DEDICATION.....	iv
ACKNOWLEDGEMENTS	v
List of Figures.....	xi
List of Tables	xiii
List of Appendices	xiv
List of Abbreviations and Acronyms	xv
CHAPTER ONE	1
INTRODUCTION	1
1.1 Background	1
1.2 Motivation for study	3
1.3 Statement of the problem	4
1.4 Aim and objectives of the study	5
1.5 Research questions	5
1.6 Justification of the study.....	6
1.7 Chapter overview.....	6
1.8 Organisation of the study	6
CHAPTER TWO	8
LITERATURE REVIEW	8
2.1 Introduction	8
2.2 Definition of key terms and concepts	8
2.3 Conceptual framework	9
2.4 Theoretical Framework.....	11
2.5 Indigenous Knowledge and Knowledge Management	13
2.5.1 Indigenous knowledge and the importance of its documentation	13
2.5.2 Indigenous Knowledge practices found in cultural villages.	16
2.5.3 The importance of cultural villages and cultural heritage	17
2.5.4 Preservation and management of indigenous knowledge	19
2.5.5 The importance of libraries, ICTs, and databases for Knowledge management	21

2.5.6 The importance of Indigenous Knowledge policies in management and preservation of IK	22
2.6.7 Challenges of documenting Indigenous knowledge at cultural villages	24
CHAPTER THREE	26
METHODOLOGY	26
3.1 Introduction	26
3.2 The study area.....	26
3.3 Study paradigm, approach, and design	27
3.3.1 Paradigm	27
3.3.2 Research approach.....	27
3.3.3 Research Design	28
3.4 Target population	28
3.5 Sample size and sampling procedures	29
3.6 Data collection tools	30
3.7 Data collection methods	30
3.8 Data analysis	31
3.9 Validation, reliability, and trustworthiness of the study	32
3.9.1 Validation of the research tools.....	32
3.10 Ethical considerations	33
3. 11 The indigenous philosophical underpinnings of the study	34
3.11.1 Ontology.....	34
3.11.2 Axiology.....	34
3.11.3 Epistemology.....	35
3.11.4 Methodology.....	36
3.11.5 Culture and language	36
3.11.6 Worldview	37
3.11.7 Cosmology.....	38
3.12 Chapter Conclusion	38
CHAPTER FOUR.....	39
RESULT AND DATA ANALYSIS	39
4.1 Introduction	39

4.2 Demographic details of participants in the pilot study.....	39
4.3 Pilot Study results	39
4.4 Observation tool results.....	40
4.5 Demographic details of the participants.....	40
4.6 Results from thematic analysis	41
4.6.1 Theme one: The Background and history of Kwa-Khaya Lendaba cultural village	41
4.6.2 Theme two: The purpose of Kwa-Khaya Lendaba cultural village.....	47
4.6.3 Theme three: Indigenous Knowledge practices commonly practiced at KKL cultural village.	49
4.6.4 Theme four: Knowledge management tools and methods used in managing and preserving IK.	59
4.7 Demographic details of the participants for KAP Likert scale.....	63
4.7.1 Cultural villages play an important role in the lives of the community.....	64
4.7.2 The importance of IK in communities and the interest of participating in the preservation of IK.	65
4.7.3 The use of cultural village and cultural practices preserve knowledge.	66
4.7.4 The importance of preservation of Indigenous Knowledge at cultural villages	68
4.7.5 The contribution of the community in preservation of IK at cultural villages.....	69
4.7.6 The impact of cultural villages in educational system	70
4.7.7 The availability of IK in cultural village in the next year without preservation	71
4.8 Chapter Conclusion	72
CHAPTER FIVE	73
DISCUSSIONS, CONCLUSIONS AND RECOMMENDATIONS.....	73
5.1 Introduction	73
5.2 Discussion.....	73
5.2.1 Indigenous knowledge and practices found at Kwa-khaya Lendaba cultural village.	73
5.2.2 Knowledge management	74
5.3 Conclusions	76
5.4 Limitations of the study	77
5.5 Recommendations	78
References.....	79
APPENDICES	88

APPENDIX 1: ETHICAL CLEARANCE LETTER.....	88
APPENDIX 2: PERMISSION LETTER FROM IKS CENTRE.....	90
APPENDIX 3: INTERVIEW SCHEDULE.....	91
APPENDIX 4: FOCUS GROUP DISCUSSION GUIDE	93
APPENDIX 4: KAP LIKERT SCALE	95
APPENDIX 5: OBSERVATION GUIDE	97
APPENDIX 6: PRIOR INFORMED CONSENT	98

List of Figures

Figure 2.1: Conceptual framework

Figure 3.1: Kwa-Khaya Lendaba cultural village in Gauteng province, Soweto, at Central Western of Jabavu, Bochabela Street.

Figure 3.2 Six steps for the analysis of data.

Figure 4.1: The entrance into KKL cultural village, Home of the stories.

Figure 4.2: KKL cultural village and the vast trees surrounding.

Figure 4.3: The Oppenheimer tower.

Figure 4.4: The researcher and one participant, Mr Bongani in the vicinity of Mother Nature House.

Figure 4.5: God the father and God the child.

Figure 4.6: Mother Nature seating behind Lerato

Figure 4.7: The inside and outside of the fertility room.

Figure 4.8: Statue in the fertility room.

Figure 4.9 The hut that burnt down before South African lock down.

Figure 4.10: The phoenix.

Figure 4.11: Chief Ngungunyani, the cousin brother of Shaka who established the Shangaan tribe.

Figure 4.12: The role of cultural villages in communities.

Figure 4.13: The importance of IK in local communities.

Figure 4.14: Participants in the preservation of IK.

Figure 4.15: Cultural practices preserve IK.

Figure 4.16: Cultural villages preserve Indigenous Knowledge.

Figure 4.17: The participants view about the importance of preservation of IK at cultural village.

Figure 4.18: The contribution of the communities in preservation of IK at cultural villages.

Figure 4.19: The impact of cultural villages in education system.

Figure 4.20: The availability of IK at cultural villages in the future.

List of Tables

Table 4.1: Participants' names, codes, and age groups

Table 4.2: The results from KAP Likert Scale

List of Appendices

APPENDIX 1: Ethical Clearance

APPENDIX 2: Permission letter from the IKS Centre

APPENDIX 3: Interview schedule

APPENDIX 4: Focus Group Discussion Guide

APPENDIX 5: KAP Likert Scale

APPENDIX 6: Observation guide

APPENDIX 7: Informed consent

List of Abbreviations and Acronyms

CV	-Cultural Village
CVs	-Cultural villages
DST	-Department of Science and Technology
FGDs	-Focus Group Discussions
GP	- Gauteng Province
ICT	- Information and Communication Technology
IK	-Indigenous Knowledge
IKS	-Indigenous Knowledge Systems
KAP	- Knowledge Attitude and Perceptions
KKL	- Kwa-Khaya Lendaba
KM	-Knowledge Management
SA-IP	-South Africa-Intellectual Property Laws
SAHRA	-South African Heritage Resources Agency
SPSS	- Statistical Package for Social Sciences
UNEP	-United Nations Environment Programme
UNESCO	-United Nations Educational, Scientific and Cultural Organization

CHAPTER ONE

INTRODUCTION

1.1 Background

South Africa has a rich cultural diversity; it is a vibrant multicultural society comprising different ethnic groups with diverse traditions and customs. Tisdell (2005) contends that human perceptions of the living world are harmonized by their cultural understanding of what the living world entails, and the human impact on the environment is also influenced by this cultural understanding. Human activities in local communities lead to the deterioration of many cultural villages, which are not always adequately protected by the local population. The indigenous knowledge generated and espoused in the cultural villages is understood as a reflection of the cultural dynamics of society.

Zimu-Biyela (2006) argues that Indigenous Knowledge (IK) has gained momentum due to its importance in many parts of life, including poverty reduction, medical care, natural resource protection, decision-making and problem-solving at the local, national, and global levels. Indigenous knowledge (IK) also plays an important role as a strategic resource for development in the lives of most of the world's population and this resource has given it a boost. Indigenous knowledge is based on a specific location and set of experiences, created by the people who live in those spaces. It is passed down orally or through imitation and demonstration. Despite the oral transmission of such knowledge, most of the indigenous knowledge gets lost because of the introduction of foreign technologies and development concepts that promise short-term gains and solutions to problems but are incapable of sustaining them.

Indigenous knowledge is characteristically shared much more than other types of knowledge. As a result, it is sometimes referred to as "people's science" (Senanayake, 2006). Its distribution, however, remains segmented and socially clustered. It is usually asymmetrically distributed within a population, by gender and age and preserved through the memories of different individuals. Specialists in IK may exist by experience. Even if knowledge is preserved by sharing it with local people, it must be recorded for future use because knowledge cannot be preserved through a knowledge holder; when the knowledge holder dies, such knowledge dies with them (Senanayake, 2006).

The importance of Indigenous Knowledge Systems (IKS) in problem-solving is emphasized by Maila and Loubser (2003:277) when they define it as ‘that body of accumulated wisdom that has evolved from years of experience and trial-and-error problem-solving by groups of people working to meet the challenges they face in their local environments, drawing upon the resources they have at hand.’

Preservation of Indigenous Knowledge at cultural villages is important because these institutions are not only for tourist attractions but also of educational value. Cultural villages portray cultural life, and in many cases, these villages are spaces where certain people would ever encounter a specific culture or part of history. The culture itself and the employees of the cultural village possess various levels of IK (Mearns et al, 2006).

Bovana (2010) states that cultural villages are unique as they portray society and traditional history. Schutte (2003) cited in Bovana (2010: 33) contends that since the abolition of apartheid, the “cultural village” as a display of “authentic” ethnic life has become increasingly popular and that the “form the indigenous people take as tourist attractions is the cultural village which is within easy reach of the main tourist routes and holiday resorts.”

Cultural villages, whether in the form of theme parks or arts festivals where culture is displayed and performed, are not unique to South Africa but a worldwide phenomenon. Cultural tourism in the form of “cultural villages” is defined as an indigenous tourism that involves the indigenous people through their control and ownership of resources, be it cultural or ecological, and with their culture serving as the focal point of attraction (Bovana, 2010).

Sanusi Vusamazulu Credo Mutwa was a South African Sangoma (traditional healer), a writer, and an artist, and he was called controversial by experts on UFO-related theories. Born in 1921 in the South African province of Natal, Credo Mutwa grew up in a household that was religiously divided between his father's Roman Catholicism and his mother's adherence to African traditional religion. He was considered an expert on South African cultures and religions, especially on the AmaZulu people. Vusamazulu Credo Mutwa was one of the most controversial figures in South Africa's cultural firmament. Credo Mutwa tried to promote African cultures through his books, *Africa is my Witness* and *My People* and by building “cultural villages” for tourists. These villages were destroyed, and he was often accused of supporting apartheid and changing the African legacy into a show, especially by his fellow Africans, though one “cultural village” near Johannesburg has been turned into a tourist attraction and still exists today (Podolecka, 2018).

He was driven to preserve cultural heritage, history, and traditional knowledge and to promote the use of traditional medicine. In 1975 he established the Kwa-Khaya Lendaba cultural village which lies next to the Oppenheimer Tower in central western Jabavu in Soweto. He used his museum to articulate, pragmatically, the beliefs, traditions, and lifestyles of Africans long before the continent was scrambled and conquered.

During the 1980s, Credo Mutwa established a larger and more ambitious tourist attraction within the South African Bantustan of Bophuthatswana, an African nation that was not recognized by any other nation in the world, except by the apartheid regime in South Africa. At Lotlamoreng Dam Cultural Park, beginning in 1983, Mutwa supervised the construction of small adobe villages, each representing the traditional culture of one of South Africa's tribal African peoples. Traditional villages were built for Tswana, Zulu, Ndebele, Xhosa, and Southern Sotho groups. Around these displays, Mutwa erected clay statues of African deities, most prominently a twenty-foot-tall African goddess (Mutwa, 2002).

He then moved to North-West, where he initiated and worked on the Lotlamoreng Dam and cultural park project in Mafikeng. He sculpted statues and molded artefacts, each of them representing the Sotho, Tswana, Xhosa, and Zulu cultures. He later moved to Kuruman, Mogajaneng village, where he built the Temple of Peace in his home in Kuruman, on the outskirts of the Kalahari Desert. Therefore, the study focuses on Lotlamoreng cultural village for feasibility and depth in the analysis of IK systems.

1.2 Motivation for study

Indigenous knowledge of cultural villages is vital because these sites play a significant role in South Africa. The cultural villages carry the indigenous knowledge which must be preserved for sustainable use. Preservation of indigenous knowledge of these cultural villages ensures that the South African cultural practices and knowledge are perpetuated since local communities depend on their own culture, traditions, and its practices for their dynamic engagement with the environment.

This study recognizes that there are opportunities to preserve and promote Indigenous Knowledge of Credo Mutwa's cultural villages. However, the study recognizes that there are obstacles to the management and preservation of IK within the sites. As a result, the study strives to identify ways for the government sector to recognize the value of Credo Mutwa's cultural villages.

The study also recognizes the importance of local people's attitudes and perspectives, as much as it takes cognisance of the visitors, because visitors, whether domestic or international, are the ones who consume the cultural villages' history. The interplay between producers of IK and the consumers of such an ontology becomes therefore a focal point in this study.

Bovana (2010), states that a nation that does not spearhead the preservation of its cultural and heritage resources is doomed. These cultural and heritage resources are often intangible and comprise inherited culture such as tradition, performance, oral history, ritual, popular memory, and indigenous knowledge systems. The next generation is definitively denied the knowledge of the rich cultural and historical heritage of their forefathers if this knowledge is not preserved and promoted for sustainable use. The importance and significance of a nation's history are evidenced by the pronouncement once made by Sir Seretse Khama, the first president of Botswana, when he said: "A nation without a past is a lost nation. And people without a past is people without a soul."

The only way of preserving Indigenous knowledge (IK) at Kwa-Khaya Lendaba cultural village is to explore and document Indigenous Knowledge and its practices at the Credo Mutwa cultural village in the Gauteng Province. The findings of the study add to the existing literature on IK and Credo Mutwa's work.

1.3 Statement of the problem

Indigenous knowledge is lost due to a lack of documentation. As a consequence of this loss, cultures are diluted, and knowledge cannot be preserved. UNEP (2008) confirms that this is due to loss of knowledge over time because the knowledge is shared orally and not documented or published in the form of books or journals. The stark absence of research completed on Credo Mutwa's cultural villages suggest that such knowledge is not documented and could therefore get lost. When such knowledge is lost because of lack of preservation and documentation, then the younger generation cannot access the history, traditional, heritage, customs, and practices. Many cultural villages also are dilapidated and the IK behind these cultural villages is not documented, archived, and managed.

Zimu-Biyela (2016), states that Indigenous Knowledge (IK) is tacit and embedded in the mind of the holder. The preservation and continuity of IK has been affected by several factors like migration, urbanisation, limited or lack of social cohesion, death of the knowledge holder and limited or lack of documentation. Nzewi (2010), argues that certain aspects of the IKS might

have been lost through oral transmission, notwithstanding, the very crucial aspects of Africa's cultural heritage have been preserved.

According to Podolecka (2018), Credo Mutwa strove to promote his culture by producing books under the title *Africa is my witness* and *My people*, as well as constructing "cultural villages" for tourists. His ideas were destroyed, and he was accused of backing apartheid and altering African history, yet one of his cultural villages outside Johannesburg is now a tourist destination. Therefore, there is a need to explore and document the IK at KKL cultural village, one of Mutwa's crusades and achievements.

1.4 Aim and objectives of the study

The study aims to explore and document the management and preservation of Indigenous Knowledge (IK) at Kwa-Khaya Lendaba cultural village in Gauteng Province

❖ Objectives of the study

1. Documentation of Indigenous Knowledge and practices at Kwa-Khaya Lendaba cultural village (KKL).
2. Identify the Knowledge Management tools and methods used to manage and preserve Indigenous Knowledge at KKL cultural village.
3. Assess the challenges and opportunities of Indigenous Knowledge Management at Kwa-Khaya Lendaba cultural village.
4. Explore the Knowledge, Attitudes, and Perceptions of the local people and visitors towards the use of KKL cultural village and how this cultural village contributes to the lives of the people.

1.5 Research questions

- Which Indigenous Knowledge practices are practiced at KKL cultural village?
- Which knowledge management tools and methods are used for managing and preserving Indigenous Knowledge at KKL?
- What are the challenges and prospects of managing and preserving the Indigenous knowledge at KKL cultural village?
- What are the attitudes and perceptions of the local people and visitors towards KKL cultural village and preservation of Indigenous Knowledge?

1.6 Justification of the study

Indigenous communities rely on indigenous knowledge, culture, and traditions for survival, making knowledge management and preservation critical. Preservation of Indigenous Knowledge in cultural villages is crucial for the future generations. Cultural villages depict African culture, including norms, values, beliefs, art, music, principles, and traditions, as well as indigenous groups' backgrounds, nationalities, and customs. The cultural villages are designed to preserve and promote culture and heritage in the world.

The purpose of the study is document and archive the functions of Credo Mutwa's knowledge archive that faces demise because there is no documentation or record information on his cultural villages. The study is timely as it strives to add value to Credo Mutwa's work, demonstrating the relevance of the preservation of IK for teaching and learning. The study assists in keeping Credo Mutwa's legacy alive. Mosimege cited in Mearns et al (2006), agrees that cultural villages could serve more than just educational purposes and being tourist centres if the knowledge is preserved for sustainable use in the future.

1.7 Chapter overview

This chapter provided definitions of IK and background to the study. The statement of the problem, rationale, aim and objectives and research questions were outlined in this initial chapter. The next chapter reviews literature relating to the study, definition of concepts and conceptual framework.

1.8 Organisation of the study

Chapter 1: The first chapter provides the background to the study, rationale, statement of the problem, the aims and objectives and terminates with a solid justification for such a study.

Chapter 2: The second chapter engages with recent and relevant review in line with the objectives of the study.

Chapter 3: The third chapter assesses the African Indigenous philosophical underpinning of the study.

Chapter 4: The fourth chapter presents the methodology which was applied and followed in the study.

Chapter 5: The fifth chapter is devoted to presentation of data and the analysis.

Chapter 6: The terminal chapter offers an overarching discussion of the findings; proffers conclusions derived from the study and ultimately submits recommendations emerging from the entire study.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

The previous chapter provided an overview of the background, aims, and objectives of the study. This chapter reviews the recent and relevant literature which is guided by the four objectives of the study which firstly seek to document Indigenous Knowledge and practices at Kwa-Khaya Lendaba cultural village, secondly, to explore the Knowledge Management tools in the preservation of indigenous Knowledge. The third objective is designed to identify the challenges and opportunities of Indigenous Knowledge Management at KKL cultural village and explore the knowledge, attitudes and perceptions of the local people and visitors towards the use of Kwa-Khaya Lendaba cultural villages and how this cultural village contributes to the lives of the people. The chapter also reviews previous work by other researchers and scholars based on the focus of this study. The literature review identifies gaps from previous research, consolidates the definitions of key terms and concepts used in the study. A robust review of literature allows for the development of the conceptual framework of the entire study, leading on to the theory that underpins the study.

2.2 Definition of key terms and concepts

2.2.1 Indigenous knowledge: Boven and Morohashi (2002) suggest that indigenous knowledge refers to a complete body of knowledge, recognising and maintaining the history of interaction with the natural environment.

2.2.2 Indigenous Knowledge Systems: Indigenous knowledge systems 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 (Noyoo, 2007).

2.2.3 Management: Hislop (2013: 56) defines Knowledge Management (KM) as “an umbrella term which refers to any deliberate efforts to manage the knowledge of an organisation’s workforce, which can be achieved via a wide range of methods including directly, through the use of particular types of ICT, or more indirectly through the management of social processes, the structuring of an organisation in particular ways or via the use of particular culture and people management practices.”

2.2.4 Knowledge Management: KM is a process of organising and allocating an organisation's collective wisdom to deliver the right information to the right people at the right time (Robbins, 2003).

2.2.5 Preservation: is the act of protecting something to prevent it from being damaged (Conway, 2010). Preservation of IK through specific techniques will enable communities to continue their culture and traditions by maintaining their knowledge alive (Mpofu and Miruka, 2009: 90).

2.2.6 Cultural heritage: Cultural heritage is an expression of a community's ways of life passed down from generation to generation, including customs, practices, places, objects, artistic expressions, and values. It is commonly expressed as either tangible or intangible cultural heritage (Brooks, 2002).

2.2.7 Culture consists of patterns, explicit and implicit, of and for behaviour acquired and communicated by symbols, constituting the distinctive achievements of human groups, including their embodiment in artefacts. The fundamental component of culture comprises traditional (i.e., historically derived and carefully chosen) ideas and especially their attached values. Culture systems can be considered as products of activity, on the other, as conditioning elements of future action (Adler, 1997).

2.2.7 Cultural village: This is defined as rural tourist destinations that typically include a homestead amplifying how people live, an arena for dance, music, and other live cultural performances, a restaurant, and a craft centre. These tourist destinations are located on or near established tourist routes in rural areas (Viljoen and Tlabela, 2007).

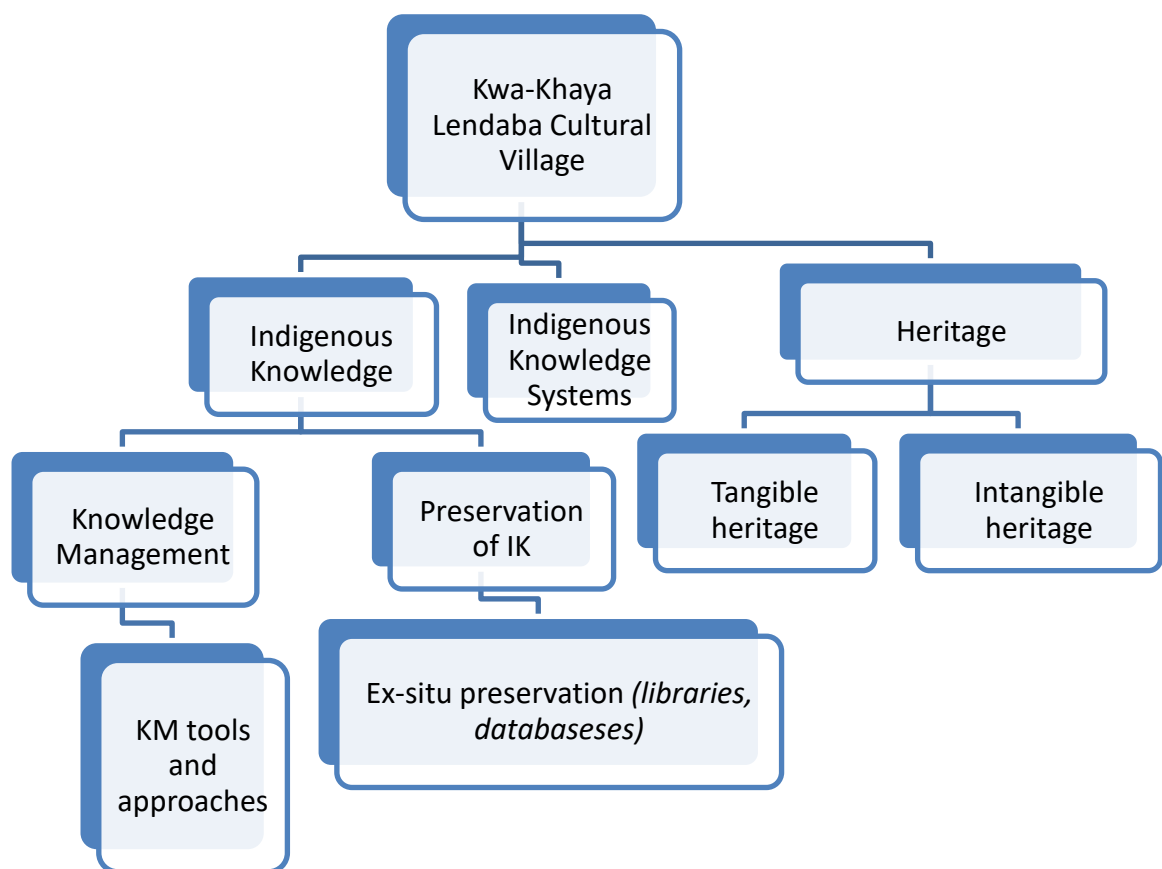
2.2.8 Heritage site: This is a historical site, a building, or an area of the unpolluted natural environment that is significant to the history of a country or region. Heritage sites refers to place that consist of tangible and intangible values such as methods of living and cosmic views passed down from forefathers and preserved for future generations. (Akoto et al, 2008).

2.3 Conceptual framework

Credo Mutwa was known as Sanusi or Sangoma, a writer, and he was considered an expert on South African cultures and religion, especially the AmaZulu. Credo Mutwa created and bequeathed cultural villages located in the provinces of South Africa. The study focuses on one cultural village which is in Gauteng in Soweto Jabavu which is called Kwa-Khaya Lendaba cultural village. Kwa-Khaya Lendaba is a cultural village situated in the heart of Soweto in the

western central part of Jabavu. Kwa-Khaya Lendaba means the “home of stories.” Indigenous knowledge of Credo Mutwa’s cultural villages must be preserved and managed for future use by the coming generations. Indigenous knowledge found in cultural villages is extremely important; it must be documented, preserved, and managed for future use. IK should be accessible to communities; IK should be shared and disseminated to people so that they can access it at any time and from any location. It is critical to manage indigenous knowledge so that it does not become extinct. Indigenous knowledge management tools aid in the preservation of knowledge. The indigenous people rely on culture and heritage for their roots and ways of life; hence heritage and culture are critically important to them. Cultural villages depict culture and heritage; there is tangible and intangible heritage in cultural villages. The indigenous knowledge found in cultural villages plays an important role in education, especially in the Indigenous Knowledge Systems curriculum, hence it is important to document IK found in cultural villages.

Figure 2.1: Conceptual framework



Conceptual Framework of the study

2.4 Theoretical Framework

The theories underpinning the study are the relatedness theory, grounded theory and Indigenous Wholistic theory. The relatedness theory was promulgated by Martin Karen in 2006. It addresses the relationship between the human being with the environment and land. Indigenous people recognize a spiritual connection with the environment or land (Chilisa, 2012) wherein the spiritual is “one’s internal sense of connection to the universe,” which may include one’s personal connection to a higher being, or humanity, or the environment. The research is mixed-method research, combining the qualitative and complemented by quantitative, so that the researcher generates empirical data based on the study.

Relatedness theory

The relatedness theory is relevant to this study because it generates important issues regarding the preservation of Indigenous Knowledge of cultural villages. Human beings and the land are inseparable; human beings depend on the environment because the land is the most essential resources to the lives of indigenous people.

Martin (2006) defines relatedness as the set of conditions, processes, and practices that occur amongst and between the creators and ancestors, the spirit, the filter, and the entities. Relatedness theory comprises three components, each with its own conditions. Ways of knowing require knowing one’s stories or relatedness, of who you are and where you come from. Thus, axiology is an integral and in-built feature of aboriginal knowledge, making the web a set of interconnected systems. Ways of knowing require living stories of relatedness, ensuring that the process and practices of daily living serve this relatedness. Human beings have a way of knowing and way of being and way of doing which is related to the environment in which they live.

The relatedness theory is appropriate and relates to this study because it speaks to the relation of the people with the environment. According to Chilisa (2012) the construction of knowledge must build and sustain humanity’s relationship with the land and environment. According to Wildwood (2003), it is important to explain that indigenous peoples across the globe share a profound sense of interconnectedness with the land, culture and ancestral soul.

The relatedness theory is used in this study because Credo Mutwa had a connection with the environment and the spirits. He was known as a Sanusi, or healer, and for his prophecies. His cultural villages have artefacts inspired by visions he had. Because indigenous people rely on

the land for survival and a sustainable livelihood, humans and the land are inextricably linked. Because of the IK that Credo Mutwa maintained with the land, environment, and humans, the relatedness theory is germane to the study. He had a strong sense of connection to the land, culture, and ancestors; hence the theory is relevant for this study.

Indigenous Wholistic Theory

Indigenous Wholistic theory was elaborated by Kathy Absolon in 2010. It encompasses the spiritual, emotional, mental, and body aspects of being. The past, present, and future are fully recognized. It is wholistic and multi-layered. The theory is relevant to this study because it looks at the whole person, not just their mental health but their emotions, physical, mental and spiritual aspects. The study examines the Indigenous Knowledge found at the KKL cultural village. Before understanding the cultural village, we need to grapple with an understanding of the progenitor of the cultural village. The study reflects on Credo Mutwa as a whole, looking at his teachings, the beliefs, the spiritual, psychological and emotional orientations that he held and furthered in the establishment of KKL. According to Absolon (2019), indigenous wholistic theory is rooted in the earth and derived from the teachings of the land, sun, water, sky, and all of creation. Credo Mutwa believed in the full preservation of African culture, religion, healing and IK practices.

The KKL cultural village depicts the history, diversity of cultures in South Africa, reality and the relationship Credo Mutwa had with the environment. The village is filled with mythical creatures, an array of sculptures including Zulu chiefs, African art, culture, folklore and architecture. The cultural village is spirit filled, it is kind spooky but a very interesting place for relaxing and reviving one's connectedness to the wholistic world.

The KKL cultural village is created based on the beliefs, traditions, culture, and prophecies that Credo Mutwa had. The village encompasses aspects of the late Credo Mutwa, the folklores, tales, ceremonies and rituals, artwork, paintings, and sculptures in which he found solace. He is recognised for his African indigenous teachings, religion, and extra-terrestrial encounters, as he had a strong connection with the natural environment and the spirit world.

2.5 Indigenous Knowledge and Knowledge Management

2.5.1 Indigenous knowledge and the importance of its documentation

Indigenous knowledge develops through millennia, according to Ntui and Ottong (2008), and so represents all of society's abilities and innovations, as well as a community's collective wisdom and resourcefulness. It is essential to document and disseminate Indigenous Knowledge. Documentation ensures that such knowledge is preserved in its entirety for posterity, while dissemination promotes access to the documented knowledge for planning and decision-making.

Documentation is one way of ensuring that Indigenous Knowledge is preserved for posterity, national growth, and long-term development. Access to relevant information is critical to a community's economic, political, and social well-being. There was little effort in the past in traditional communities to document traditional medicinal knowledge in its entirety. In the rare situations that raw documentation exists, it is frequently in the local populations' language (Adebayo et al, 2017).

It is equally important to document Indigenous Knowledge in a language that other groups can understand, otherwise it loses its specificity. Although the process of documenting Indigenous Knowledge is regarded as simple in theory, it may be time-consuming, costly, and frustrating. The relevance of documenting Indigenous Knowledge is to guarantee that communities are not deprived as a result, as the planet requires diversity in species and knowledge systems (Labelle, 1997).

Indigenous knowledge systems refer to the complex set of knowledge and technologies that exist and have been developed in response to the specific conditions of indigenous populations and communities in each geographic area. An indigenous knowledge system is a collection of societal systems represented by the totality of products, skills, technologies, and processes developed and adapted by traditional societies and produced, applied, practiced, and preserved over generations to ensure their long-term survival, sanity, and progress within their natural, social, and economic environments (Tharakan, 2017). A considerable component of knowledge is stored in individual memory. It could be stored either at the individual level or within a group or a set of people (Felin and Hesterly 2007). Some knowledge is stored in individuals within organisations.

The most important characteristic is that knowledge cannot be separated from humans because it is only through the human act of knowing and human cognitive processes that it can exist. Peschl (2004:7) explains "knowledge is applied, understood, and constructed by the cognitive system." Therefore, knowledge is very subjective and context-bound because it can only be formed and processed by humans.

The importance of utilising a knowledge artefact is to share and transfer knowledge (Holsapple & Joshi, 2001). According to Newman & Conrad (1999: 301), the activities and events that encompass knowledge are connected by the flow of knowledge artefacts. A medium that is utilized to represent understanding and meaning can be referred to as an artefact. Knowledge artefacts can take on a wide range of shapes and forms, from tangible things such as books, files, and photos to the intangible such as nodes and thoughts. Organisational artefacts accumulate a substantial quantity of knowledge over time as well. Knowledge is preserved through practices, management systems, or periodic patterns of communication.

A physical representation of knowledge is called a knowledge artefact. In addition, knowledge residing in a person's mind can be documented and controlled as an artefact. Any tangible record of knowledge can be regarded an artefact if it complies with these fundamental elements of knowledge management. However, despite the different forms of managing knowledge that are available, not much has been recorded regarding Credo Mutwa's cultural villages, and the knowledge embedded in the cultural villages.

Knowledge is embedded in procedures, rules, and norms that are developed through experience over time and guide future behaviour (Levitt and March, 1988). For example, fast-food franchises often store knowledge about how to produce high-quality products in routines (Argote & Ingram, 2000).

To assess the extent to which indigenous knowledge (IK) is used, it is necessary to research the many definitions of Indigenous Knowledge that exist, which are preserved at cultural villages in South Africa. Indigenous knowledge can be defined as a body of knowledge built up by a group of people through generations of living in close contact with nature (Johnson, 1992). Indigenous knowledge (IK) is, broadly speaking, the knowledge used by local people to make a living in a particular environment (Warren, 1991). Terms used in the field of sustainable development to designate this concept include indigenous technical knowledge,

traditional environmental knowledge, rural knowledge, local knowledge and farmer's or pastoralist's knowledge.

IK is, quite simply, the common sense, local ways of knowing and doing things that humans have developed over many generations in the diverse environments of the world' (O'Donoghue et al., 2004). However, the indigenous knowledge that is developed by the local people is not documented and preserved, it is only embossed in the minds of the beholder.

Mearns et al (2006), states that it is possible to assume that the term indigenous knowledge refers to indigenous peoples' knowledge. Indigenous peoples are thus described as the original occupiers or inhabitants of a certain land who have become marginalized because of colonial invaders who migrated there and are now politically dominant over them.

Indigenous knowledge is the sum of people's knowledge and abilities that enable them to get the most out of their natural environment in a certain geographic location. Much of this information and the people's capabilities were passed down from previous generations, but each new generation of men and women adapts and adds to this body of knowledge in response to changing circumstances and environmental conditions. To empower them with survival tactics, they pass on the body of knowledge intact to the next generation (Mearns et al, 2006).

With the tremendous environmental, social, economic, and political changes occurring in many locations inhabited by indigenous peoples, the risk of their IK being overwhelmed and lost forever is increasing. As a result of exposure to global and national influences, younger generations are developing distinct beliefs and lifestyles, and conventional communication networks are breaking down, meaning that elders are dying without passing on their expertise to the next generation. The very existence of indigenous peoples is threatened in some circumstances (Langhill, 1999). Therefore, it is important to document the IK for future generations to have access to it anytime and anywhere, because we live in modern times where technology is used to communicate and store information rather than sharing of knowledge orally and preserving it in one's mind.

Morris (2010:1) argues that IK is linked to humans who consciously and unconsciously interact with their environment and with each other using language and symbols. All human beings, whether in urban or rural areas, carry some elements of traditional knowledge with them.

Morris (2010) cautions that the argument that urban people might not be using their traditional knowledge in their day-to-day decision-making activities as rural people do, is not contested.

Researchers could assist the communities in preservation of IK by the undertaking the following steps: record and use IK; document IK so that both the scientific and local community have access to it and can utilize it in the formulation of sustainable development plans, to educate the community about the value of IK; record and share IK success stories in songs, plays, storytelling, videos and other traditional or modern means of communication. Researchers could equally encourage folks to be proud of their knowledge and help local communities in capturing and documenting their customs. Another contribution would be in empowering locals to document their IK by educating them as researchers, providing tools for documentation (such as computers and video equipment), and making IK accessible. An additional strategy would be in redistributing IK to the neighbourhood through newsletters, movies, books, and other media (Morris, 2010).

Sithole (2007: 118) argues that documenting IK ensures that communities are not disadvantaged because of the distinctive beliefs and folkways that shape their lives: Just as the world requires “genetic diversity of species,” it also requires “diversity of knowledge systems.” Indigenous communities get the respect they deserve by embracing indigenous knowledge and giving it a place on library shelves. Sithole also states that documenting IK is important because it proves that local communities are the owners of a complex and highly developed knowledge systems, and that documentation is an acceptable way to “validate and grant IK protection from bio piracy and other forms of abuse.” Bio piracy is the practice of outsiders plundering a community's IK for profit (Yunnus 2017).

Sithole (2007:118) adds that IK is disseminated through various family histories, taboos, symbols, myths and legends, rituals, and festivals, among other things. Indigenous knowledge is passed down through generations through word of mouth, implying the importance of documenting and preserving it for fear of losing it. However, this IK which is shared through rituals, symbols, stories and festivals it is not recorded and preserved so that it can be accessible to the local communities and undocumented knowledge becomes diluted over time.

2.5.2 Indigenous Knowledge practices found in cultural villages.

Cultural villages, in one way or another, depict cultural life, and in many instances, these villages are the only places where certain people will ever encounter a specific culture or part of history. IK practices offered at cultural villages are music, dancing, singing, tool making,

craft making, ritual and ceremonies. However, IK practices differ from one cultural village to the other (Mearns et al, 2006).

2.5.2.1 Folklores (tangible and intangible)

Tangible cultural heritage refers to physical artifacts created, maintained, and passed down through generations in a community. It encompasses artistic creations, built heritage such as buildings and monuments, and other physical or tangible manifestations of human ingenuity that have cultural importance in a society (UNESCO, 2003). KKL cultural village have tangible heritage like artefacts, like sculptures and building. Intangible heritage is in form of songs, music, and his teachings.

2.5.2.2 Traditional healing

Traditional healing practice is holistic and focuses on the individual's general well-being. It places the body, ego, and society within a dynamic equilibrium framework. The holistic method considers a person's ideals, passions, beliefs, social interactions, and spiritual orientation (Dalal, 2011). Traditional healing practices are most used in rural communities, local people use traditional medicine as their primary health before going for modern medicine.

The KKL cultural village is known for its traditional healing as credo Mutwa was a Sanusi, healer and a prophet. He is well known for his spiritual gifts and belief in traditional teaching, folklore, dance and healing.

2.5.3 The importance of cultural villages and cultural heritage

Cultural heritage has a significant role in society, particularly in cities that are home to millions of people from different cultures around the world (Rodgers and Van Oers, 2012). South Africa has a diverse cultural legacy that is frequently unprotected, untapped, and unrecognized (SAHRA, 2020). Apartheid's legacy was to ensure that the practice and promotion of diverse social groups' languages, performing arts, rituals, social practices, and indigenous knowledge remained unbalanced, and in some cases, was intentionally discouraged.

Over many years, South Africa's cultural landscape has included ethnic villages. Even before 1994, these villages mainly served to highlight the gap between various ethnic groups, which contributed to the perpetuation of stereotypes and differences between the various groups. Many of these villages were renovated after the birth of democracy in 1994 and used to demonstrate the cultural variety of South Africa (Mosimege, 2017).

Cultural villages are tourist destinations in rural areas that are typically located near an established tourist route and consist of a homestead to show the living arrangements, an arena for dance, music, and other live cultural displays, a restaurant, and a craft centre. In some cases, there are additional features such as a game enclosure, museum displays, historical video facilities, or a visit to a nearby "real" homestead (Hughes, 2003).

Cultural villages are entirely used as tourist destinations (Mosimege 2004), with international tourists being the primary target market (Hughes 2003). According to Koch and Massy (2001), as cited by Hughes (2003), some domestic tourists go on township tours and visit cultural villages as part of an ostensible learning experience about how other South Africans live, or to learn more about their own culture, but the real demand is from foreign visitors as part of all-inclusive tours. According to Mosimege (2004), cultural villages can serve more educational purposes than just being tourist destinations. The knowledge of Credo Mutwa should be preserved not only in in-situ but also in ex-situ preservation where it is available to anyone who needs to access the information and South African-Intellectual Property (SAIP) laws should be followed regarding the owner of the knowledge.

Cultural heritage can be classified into two main groups as tangible and intangible cultural heritage. In general, monuments, sites, movable artifacts are included in tangible cultural heritage. Intangible cultural heritage is not visible and takes forms such as language, tradition, custom, music, dance, etc. However, the concepts of tangible and intangible cultural heritage are interrelated. Socio-cultural, cultural heritage values have a connection to society, present and past (Zancheti et al., 2009).

Buildings, structures, townscapes, places or things of aesthetic value, graves and burial sites, places of recollection, historical settlements, and more are all examples of tangible heritage. (Steenkamp, 2021). As a result, it refers to tangible heritage, which might be moveable or immovable, natural or man-made. South Africa has a rich tangible heritage inherited from previous generations, as evidenced by its numerous museums, memorials, and monuments - buildings, statues, and archaeological heritage such as rock art engravings or paintings, as well as sacred places such as churches, mosques, temples, and graves - that highlight the nation's oppressive, divisive, and struggle-filled history. These visible forms of cultural heritage are inextricably linked to South Africa's rich history and abundance, and hence deserve to be preserved.

2.5.4 Preservation and management of indigenous knowledge

UNESCO (1994a) states that preservation involves a careful protection of natural or cultural resources, especially planned management of natural resources to prevent neglect, over-exploitation or even destruction. Davies et al (2012) observe that before 1994, preservation in South Africa dates back many centuries, long before European settlers arrived. The Sanqua people, who were among the earliest communities in southern Africa, had a unique symbiotic relationship with their environment, minimizing the impact of human settlement while exploiting the country's flora and fauna. Wildwood (2003) explains that the relationship between humans and the environment predates European settlers and does not begin now; as a result, indigenous peoples around the world share a profound sense of interconnectedness with the land, the culture, and the ancestral soul.

The preservation of IK is critical for local communities because they rely on it for survival. To preserve IK, two types are recommended: in-situ preservation and ex-situ preservation. Preservation is the process of preserving knowledge systems and organisational capabilities to protect and store perceptions, actions, and experiences from time to time and to allow for recall for future use. Knowledge preservation constantly battles against the passage of time and the emphasis on the present and future. Knowledge preservation includes the processes required to capture, understand, archive, retrieve, and protect explicit and tacit knowledge, as well as to maintain its accessibility and readability (Parangu & Salim, 2018).

The first stage of knowledge preservation is storing the identified, captured, and processed knowledge in robust and reliable devices to make it available for a long period. The second stage of knowledge preservation is handling the maintenance and updating of knowledge systems. Knowledge preservation necessitates the storage of information in a format that is easily accessible and reusable (Parangu & Salim, 2018).

Preservation is the act of preserving or protecting something to keep it from being damaged, or it can be defined as any action taken to prevent damage from occurring, such as storing documents in a suitable environment and packaging them properly. Preservation specialists in libraries, archives, and museums are united in their commitment to safeguarding culture's "stuff" in all forms and formats, including the built environment that houses the raw material of history and the evidence that feeds our memories (Conway, 2010).

In-situ preservation is defined as the preservation of knowledge in its original form, such as artefacts, as well as singing and dancing. The in-situ preservation method ensures the

management and preservation of IK while not removing it from the hands of the people. Preserving knowledge in-situ is important because there is an argument that knowledge associated with objects and traditional social activities such as dances has a high likelihood of being preserved for posterity, and it is also important for capacity building and socioeconomic development. However, in-situ preservation is not accessible by many people who need it, ex-situ preservation is important also for preservation and management of indigenous knowledge for accessibility (Mire 2007:67-69; Ngulube 2003:26). Agarwal (1995), for example, speaks of in-situ preservation, which is the preservation of IK by local communities for local communities. Ex-situ is preservation of IK outside the community. Most of communities use in-situ preservation because most the knowledge is transferred orally, is not documented, and preserved in libraries. For ex-situ preservation, the use of taxonomies, databases, thesauri, bibliographies, inventories, registers, and knowledge centres has been recommended (Ngulube 2002:96-98).

Knowledge plays an important role in preserving valuable heritage, learning new protocols, solving problems, creating core competences, and initiating new situations for both individuals and organisations. Managing knowledge has become a focus of study in the past few decades with theories, models and applications attempting to harness the power of knowledge to the benefit of individuals and organizations alike. To understand what knowledge management is, since management implies a set of activities and a framework designed to manage knowledge, the term itself must be defined and operationalised (Ngulube, 2002).

Knowledge Management in organizations is formed via unique patterns of interactions between people, technologies, and processes. People generate, share, apply knowledge and stimulate knowledge sharing. Procedure entails the methods to acquire, generate, arrange, share, and transfer knowledge. Technology involves the mechanisms that store and provide access to data bases, and knowledge generated by people in different locations (Ngulube, 2002).

According to Clarke and Rollo (2001), knowledge management is concerned with increasing the accessibility of tacit knowledge, which provides for an organization's collective knowledge. However, all three variables are necessary for successful knowledge management; people play an essential role in knowledge management. The whole KM depends on the willingness of people in sharing their knowledge. In this regard, trust is a necessary element for the willingness to share knowledge. Lack of trust disrupts the effort of KM.

It is more difficult to handle and manage Knowledge Management in large organisations where it becomes harder to keep trusted relationships (Serenko et al. 2007). Knowledge repositories are small but key elements of an overall strategy to manage knowledge as an asset. A repository is not a large database to satisfy freedom of information purposes. Rather, it houses organisational doctrine from which people can access critical, reasonably stable information. Repositories can complement other document and content management work, such as policy or procedures.

2.5.5 The importance of libraries, ICTs, and databases for Knowledge management

Nonaka et al (2000) defines Knowledge management as a process by which an organization creates, captures, stores, uses, and applies knowledge to support and improve its performance in a business environment. Sarkhel (2016) state that libraries should implement programmes to collect, preserve, manage, and disseminate IK resources and invite IK holders to tell their stories. Libraries can plan, gather, codify, organize, protect, use, control, and disseminate IK in an efficient and effective approach. A library with locally relevant content will encourage communities to use library services, particularly if they are given the opportunity to contribute to the development of the content.

Knowledge management in universities refers to the systematic strategy to capturing, structuring, managing, and disseminating knowledge throughout the university (Jumba et al, 2020) However, the rural impoverished who lack access to Information and communication technologies (ICT) and owning IK may find themselves marginalized once more (Sarkhel, 2016). ICT has significance in all areas of national life, including politics, economics, and social and cultural development. It is rapidly changing how people conduct business, obtain information and services, communicate with one another, and sharing ideas (Jumba et al, 2020).

Indigenous knowledge is a collection of profound, detailed, and shared beliefs and rules about physical resources, social norms, health, ecosystems, culture, and livelihood of people who interact with the environment in both rural and urban settings. It has served as the foundation for municipal decision making in agriculture, health care, and other fields (Warren, 1991).

According to Krubu and Osawaru (2010), information and communication technology (ICT) has introduced unprecedented changes and transformations to academic library and information services. Local communities should be included in the content making at the libraries, IK should be stored in university libraries so that students can easily access indigenous community knowledge. Libraries will be helpful with the use of ICTs in capturing,

preserving and managing vital information on natural resource management, rituals, proverbs, myths and ceremonies (Adam, 2017). However, capturing knowledge of proverbs, rituals, and ceremonies is challenging because some ceremonies cannot be coded, and others are deemed sacred.

The ICTs can be used to capture, store, and disseminate indigenous knowledge to safeguard traditional knowledge for future generations, generate easily accessible IK information systems and offer a platform for supporting for improved benefit from IK systems of the poor. The proper use of ICTs is required to promote the flow of IK and the incorporation of contemporary scientific and technological understandings into traditional knowledge. (Adam, 2017).

According to Vipinkumar et al (2013) the role of ICT has been increased from providing the networks to setting up of the origin of modernised technical programmes in the rural vicinity. Indigenous knowledge at the KKL cultural village must be conserved and managed through libraries which employ ICTs and other resources to disseminate and exchange knowledge with students and local communities. ICTs are required for properly handling IK at the KKL cultural village.

Adams (2017) stated that involving elders and communities in IK production and teaching children to understand and appreciate traditional knowledge, as well as encouraging the recognition of intellectual property principles to ensure the proper protection and use of indigenous knowledge and products derived from it. Documenting and preserving IK will aid in intellectual property, allowing knowledge holders to secure and own their knowledge using copyrights.

2.5.6 The importance of Indigenous Knowledge policies in management and preservation of IK

In South Africa, the need for IK management for socioeconomic development purposes has been recognized since 1994, when South Africa became a democratic country and implemented the IKS Policy in 2004, as well as other legislation and offices such as the National Indigenous Knowledge system Office (NIKSO) and National Recordal System (NRS) Office (Green, 2007 cited in Zimu-Biyela, 2016). The main IKS policy drivers in the South African context include the affirmation of African cultural values in the face of globalization, development of the services provided by IK holders and practitioners, contribution of indigenous knowledge to the economy and interfacing with other knowledge systems.

It is imperative that the community should be educated about the policies and legislation of protecting their knowledge. This knowledge resides in the South African IKS policy, IKS Bill and the South African Intellectual Property (SA-IP) laws. In addition, the SA-IP Laws (2008) have specific clauses that underline that protection of IK is critical as it has financial implications hence it must be protected from financial exploitation. The Department of Science and Technology (DST) launched the National Recordal System (NRS), which can be used to document all IK-related assets for African countries and particularly South Africa (DST 2013). This is accomplished by educating the rural communities about the South African Intellectual Property Laws.

IKS Policy (2004) focuses on the fundamentals of IK that are not accommodated in the NQF and it strives to explore current opportunities for the accreditation and certification of IK holders in the current National Qualification Framework (NQF), a Regulatory Policy Framework for the Accreditation and Certification of IK holders and practitioners (2015) – The framework establishes competence-based designations that could be applied to IK holders in their own right; focuses on recognition of indigenous knowledge disciplines of practice through experience. A competence-based accreditation and certification system within the NQF prescripts gives recognition to prior learning.

Indigenous Knowledge Systems (IKS) have attracted the attention of many people in both developed and developing countries. As policies and legislative frameworks are developed, the importance of both identifying and protecting indigenous knowledge receives increased attention from policy makers the world over.

Despite the clear association with heritage and cultural tradition, indigenous knowledge is very much at the cutting edge. For example, the problem of how to define ownership of intellectual property by a traditional community rather than by an individual or a company has exercised the finest legal minds and challenges the boldest policy makers.

IKS in South Africa, as well as practitioners of such systems, were marginalized, censored, and mocked during apartheid. This had a significant detrimental impact on the economy and society of South Africa, resulting in the social, cultural, and economic under-development of the vast majority of the country's people.

Oral forms of IK that are passed from generation to generation are under threat of extinction due to westernization and technological development. Mechanisms should be put in place to

retrieve and preserve oral forms of IK to contribute to national archive material. This could be done in collaboration with the Oral History Committee and the National Archives Project.

The Centres for IK focus their activities on preserving and using the local knowledge of indigenous people within the borders of South Africa, working closely with local communities, the IK practitioners and NGOs for development and promotion of IKS. The mandate is to collect, document, and disseminate information on various components of indigenous knowledge, to develop cost-effective and reliable methodologies for recording indigenous knowledge and to conduct training programmes and design materials on IK for development workers in IKS, practitioners and holders (DST, 2004).

In the face of globalization, this IKS policy is historic in that it affirms African cultural values. Its provisions are intended to affirm, recognize, protect, promote, and develop indigenous and local communities' indigenous knowledge for the purposes of economic growth and social development (DST, 2004).

2.6.7 Challenges of documenting Indigenous knowledge at cultural villages

Traditional knowledge also includes these communities' wisdom, information, and teachings. In many instances, this knowledge has been passed down orally from generation to generation. Most IK holders are elderly people, and recording and documenting IK from them is challenging due to long hours of interviews, and some IK is considered sacred and cannot be shared with anyone (Mawere, 2011).

Owiny et al (2014) stated although library services and materials are brought to these communities, many African libraries' poor infrastructure cannot pay the costs of digital libraries in preserving, managing, and sharing IK. However, the library services will play a vital role in the preservation and management of IK.

Indigenous Knowledge and practices are usually unwritten, relying on oral transmission and human memory. Most of the IK found in cultural villages are tacit knowledge, it is informal, subjective sometimes it is difficult to be shared or expressed by participants because it's affected by personal beliefs and values (Adebayo & Adeyemo, 2017). Indigenous knowledge at KKL cultural village is embedded in people's minds, exhibited through artifacts, and much is not documented in books. However, intensive research needs to be done by scholars who will be focusing on the preservation and management of Credo Mutwa's IK at his cultural village. Documenting of IK will be beneficial for future generation and the community at large.

2.7 Chapter Conclusion

The chapter gave an overview of the importance of indigenous knowledge and its documentation and the significance of IKM in cultural villages. It covered the challenges of preserving and managing IK at the cultural villages. It concludes that ICTs and Libraries play a vital role in the management and preservation of indigenous knowledge. There are several challenges which are associated with the preservation and promotion of indigenous knowledge world over and the knowledge of Credo Mutwa is no exception. This shows that there is a huge gap which lies in the promotion of this IK by cultural villages as this knowledge is vital for community and nation building. The IK Act no 6 of 2019 provides for the promotion, protection, management, and development of this IK since it is a social capital that can enhance development at local community level.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

The previous chapter provided the philosophical underpinning of the study. This chapter delimits the study area, the research methods and techniques used to implement the study. It clarifies how the research paradigm, research approach, research design, and methodology were selected and applied in the study. The study used the interpretivist paradigm, guided by snowball and purposive sampling techniques.

3.2 The study area

The study (Figure 3.1) was conducted in Gauteng Province in Soweto, Central Western Jabavu, Bochabela Street at Kwa-Khaya Lendaba cultural village. This is also known as Credo Mutwa cultural village. The estimated population of Jabavu is 45 198, females (51%) and males (49%). The district is dominated by isiZulu-speaking people (43%), and has Sesotho (25%), Setswana (8%), isiXhosa (8%), Sepedi (4%) and Xitsonga (4%) people (STATS SA, 2011). The cultural village has caretakers, tour guides, IK holders and indigenous historians who work there voluntarily. All the people working at KKL cultural village are both females and males.

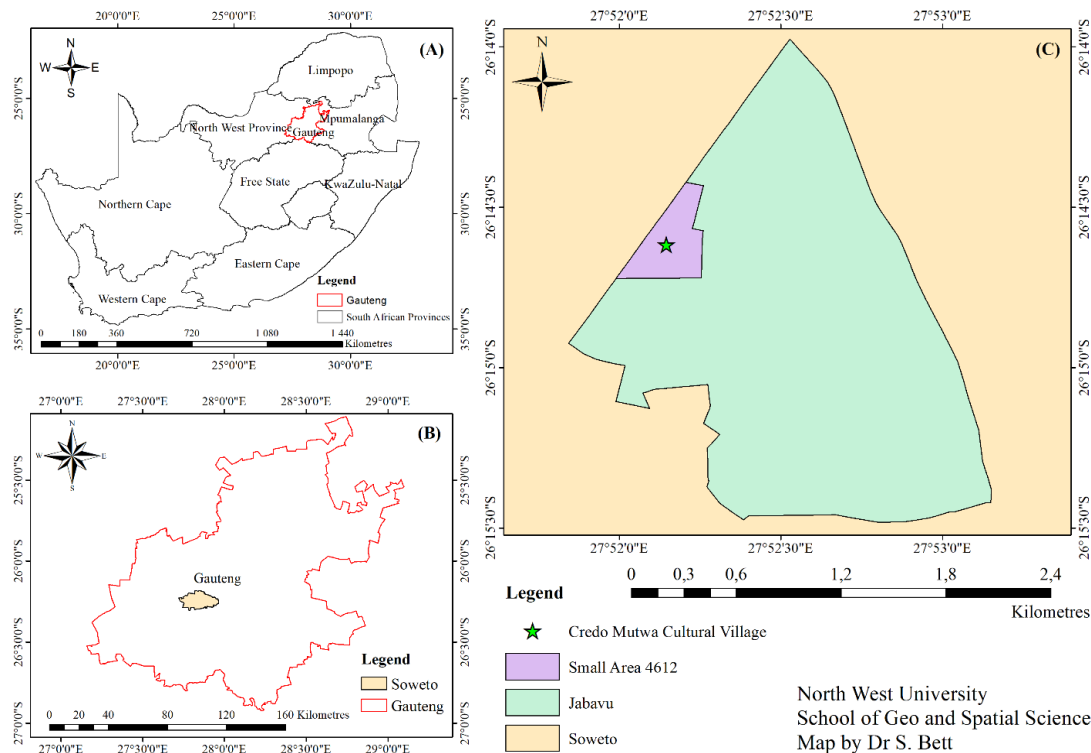


Figure 3.1: Kwa-Khaya Lendaba cultural village in Gauteng province, Soweto.

3.3 Study paradigm, approach, and design

3.3.1 Paradigm

The research study selected an interpretivist paradigm. According to Terreblanche and Durrheim (1999), the research process is divided into three major components: ontology, epistemology, and methodology. A research paradigm is a comprehensive system of interconnected practice and thought that defines the nature of inquiry along these three dimensions. The interpretivist differs from the positivists on assumptions about the nature of reality, what counts as knowledge and its sources, and the values they hold (TerreBlanche and Durrheim, 1999).

Participants, according to Creswell (2007:20), seek an understanding of the world in which they live. The interpretivist paradigm enabled the researcher to see the world through the participants' perceptions and experiences. Omona (2013), states that according to interpretivists, researchers should concentrate on understanding the interpretations that social actions have for the people being studied. The interpretivist seeks to learn how the subject interprets their life experiences.

3.3.2 Research approach

The study applied mixed method research. Mixed method research is an approach that collects, analyses, and integrates quantitative and qualitative data (Creswell, 2003). Quantitative research is based on the measurements of numbers or amount. On the other hand, qualitative research focuses on phenomena related to quality or kind. For instance, it is interested in investigating the reasons for human behaviour (Kothari, 2004). The purpose of this form of research is that both qualitative and quantitative research, in combination, provides a better understanding of a research problem or issue than either research approach alone. Qualitative and quantitative research involves calculation, numbers, survey, and interviews.

The study is more qualitative and less quantitative because the study seeks to identify and document the indigenous knowledge at KKL cultural village, to explore the traditions, customs and beliefs that influence the preservation of IK and to discover the attitude and perception local people have towards the cultural villages and the IK Management tools and preservation methods in the preservation and management of indigenous knowledge.

Thus, the research is qualitative and complemented by quantitative research methods because some questions are based on the quantifying the demographic characteristics of the respondents

and exploring the attitudes and perceptions of the people towards the use of cultural village using a Likert scale.

The purpose of employing mixed methods is for triangulation in qualitative research to increase the credibility and validity of the results. One of the most advantageous characteristics of conducting mixed method research is the possibility of triangulation, the use of several means such as methods and data sources. Cohen and Manion (2000) define triangulation to map out, or explain more fully, the depth and complexity of human behaviour by studying it from more than one perspective.

Triangulation allows opportunities for integration and verification of results that are derived from different research procedures. Complementarity "seeks to elaborate, improve, illustrate, and clarify the results of one method with the results of another" (Greene et al., 1989:259). Qualitative and quantitative research methods were used in this study because it assisted the researcher to explore and examine the knowledge and traditions of local people using cultural villages.

3.3.3 Research Design

Descriptive and exploratory research

This study is descriptive in that the data generated describes the events and then organizes, formulates, and illustrates (Glass & Hopkins, 1984). The descriptive research method is appropriate for describing the characteristics of a population being studied.

Descriptions of social behaviour is aimed at gaining a deep understanding of how individuals perceive and explain their surroundings (Jackson, 1995). Credo Mutwa interpreted his dreams through artefacts, explaining the experiences that individuals face. For example, the artefacts of King Khandakhulu and the diseases that attacked the community are repositied in the cultural village that Credo Mutwa established.

3.4 Target population

Snowball sampling was used for the target population. This is also referred to as network sampling, and it usually materialises when data collection has begun. Snowball sampling entails asking participants who have already been chosen for the study to identify new participants (Omona, 2013). This means that current participants in a study refer new subjects for recruitment for a research study.

The target population was both male and female from:

Youth 18-35years,

Adults 36-49years

Elders 50-65

Senior citizens 65+

Key informants were traditional healers, tour guides, Indigenous Knowledge Holders, indigenous historians, people working at Credo Mutwa's cultural villages. Ethics were followed when conducting research as none of the participants was coerced to participate in the study.

The age groups targeted were based on the understanding that these participants had the knowledge about the history, culture, traditions, and cultural village. The importance of objective one, two and three is to generate rich information about the IK practices, knowledge management and the challenges and opportunities of preserving and managing IK at KKL cultural village.

Objective four is based on KAP for the community to share their knowledge, observe their attitudes and share their perceptions regarding the use of Kwa-Khaya Lendaba cultural village and the knowledge and significance of the cultural village, how do they feel or think about the cultural village and how this knowledge can be preserved and managed.

3.5 Sample size and sampling procedures

Purposive sampling was used to get participants who met the criteria, which aims to locate rich information about the study. According to Parahoo (1997:232) purposive sampling is “a technique, where the researcher purposefully chooses who to include in the study based on their ability to provide required information.” The sample size was determined at the site, because some of the participants initially targeted withdrew from participating.

Criteria: Indigenous Knowledge Holders, Indigenous historians, tour guides and caretakers and people working at cultural village.

The sample size for objectives one, were two people for in-depth interview and objective two and three, focus group discussions with 5 participants in a group. The FGDs helped to validate the data from the face-to-face in-depth interviews.

3.6 Data collection tools

An in-depth interview guide containing open-ended and closed ended questions was used to collect data. Participant observation was taken into consideration, pictures were taken, and a recording tape was also used to get information when interviewing the participants. Field notes were taken during the interview. A short video recording was applied to capture the sculptures and buildings.

3.7 Data collection methods

3.7.1 In-depth interviews

Data was collected through in-depth interview guide containing open ended and close ended questions among the KKL cultural village workers, IK holder, traditional healer and Indigenous historians. The data was collected using both local language and English. The participants responded in Setswana, Sesotho, isizulu, English and Tsotsitaal. The interview guide consisted of two sections:

Section A: Demographic details of the respondents like name of the respondent, gender, and age.

Section B: Indigenous Knowledge practices and the history of the KKL cultural village.

Probing was used to discover more information on the subject studied. When we probe, we ask follow-up questions because we do not fully understand a response, the answers are incomplete, or we want more specific in-depth information.

Data was collected using focus group discussions using open-ended and closed questions, where interviewees answered questions freely and provided rich information. The focus group consisted of 5 participants: IK holder, IK historians, caretaker, tour guide. Morse (1994) recommends that in investigations aimed at understanding the core of experience, qualitative researchers should engage at least four people in focus groups. The questionnaire is divided into two sections.

Section A: Name of the participants

Section B: The Knowledge Management tools and methods used in the management and preservation of Indigenous Knowledge.

Quantitative data (Likert scale)

KAP questionnaire was used to collect data about the perceptions and attitudes of the participants, the questionnaire contained closed-ended questions. The Likert scale was used to represent the people's attitudes towards the use of cultural villages. Respondents were offered a choice of four pre-coded responses of strongly agree, agree, uncertain and disagree.

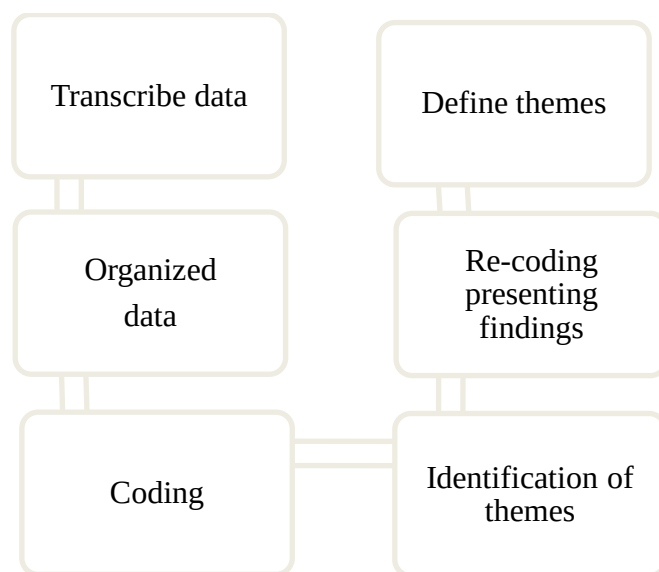
Telephonic interviews were made to reach out to participants and social media to get hold of some participants who have been to cultural villages.

3.8 Data analysis

Thematic analysis was used in this study as a qualitative data analysis procedure that requires reading through a data set (such as transcripts from in-depth interviews or focus group discussions) and identifying patterns in meaning within the data (Braun and Clarke, 2006).

Figure 3.2 below shows the steps in which the data was analysed. The data collected was transcribed and translated, after which it was organized by assigning a number or code to each interview, followed by a familiarisation process in which the researcher listened to tapes, read and re-read data to validate it. After becoming comfortable with the content, preliminary coding was completed, along with the identification of themes or developing of concepts, as well as re-coding to produce more clearly defined categories (Lacey and Luff, 2007).

Figure 3.2 Six steps followed in analysing data (Lacey and Luff, 2007)



The statistical package for social sciences (SPSS) was used to analyse quantitative data obtained for KAP Likert Scale. The descriptive data was recorded, coded, and captured in SPSS version 27 software, to calculate percentages and graphs were used to present data.

3.9 Validation, reliability, and trustworthiness of the study

3.9.1 Validation of the research tools

Validity in this context refers to the "appropriateness" of the instruments, procedures, and data. Whether the research question is valid for the desired outcome, the choice of methodology is appropriate for answering the research questions (Leung, 2015). The level to which an assessment tool measures what it was intended to test is known as its validity and trustworthiness ensures the credibility and reliability of the tools.

A pilot study was conducted in Lotlamoreng cultural village to confirm and validate the tools. Lotlamoreng cultural village is one of Credo Mutwa's cultural villages. The importance of conducting a pilot study was to validate the data collection tool and check if the tool elicited enough informative data. Two participants were interviewed. The results of the pilot study show that the questions are of relevance, even though the cultural village is dilapidated and isolated. This cultural village has several stories behind it. Adjustment was made to the tool to ensure the reliability and validity, by removing and adding some questions.

3.9.2 Trustworthiness of the study was confirmed using the following:

Language – The in-depth face-to-face interview and the FGDs were conducted in English and Setswana, and the participants responded in four different languages, namely isiZulu, Sesotho, Setswana and Tsotsitaal.

Triangulation - The data was triangulated using pictures, field notes, and voice records from the interview.

Member checking – Since the audio was not clear enough due to bad weather, the researcher went back to the participants to get clarity on the data collected, analysed and interpreted by the research to avoid falsification and misinterpretation.

3.10 Ethical considerations

The researcher protected research participants by developing trust with them, promoting the integrity of the research, guarding against misconduct and impropriety that might reflect on their organisation or institutions, and cope with new challenging problems (Creswell, 2009).

Permission: This research adhered to the ethical guidelines of the FNAS Research Committee. The researcher presented her proposal to the research committee and obtained a research ethics certificate. The researcher obtained ethical clearance from the Faculty of Natural and Agricultural Sciences Ethics Committee (FNASREC) in the North-West University, N W U - 0 1 2 7 5 - 2 2 - A 9

A letter from IKS centre was provided for data collection which contained the name of the researcher (student) the background, educational information, the supervisors, and the purpose of study.

Informed consent: Consent to collect data at KKL cultural village was sought telephonically. The participants were called and requested to participate in the study. The researcher explained the purpose of the research and why the research was conducted in the place. An appointment for interview was schedule by the researcher and the participants agreed based on their availability. Informed consent was granted. Participants had the right to participate willingly and to withdraw from participating without any consequence.

Confidentiality and anonymity: A non-disclosure clause was presented to the participants for confidentiality and anonymity. The participants did not sign the consent form, but they agreed verbally to record, take pictures, and disclose their names. The key participants (Mr. Bongani & Lebogang) agreed to appear and be mentioned in the study. Participants received each a token of appreciation for participating in the study.

Cultural protocol

The researcher adhered to the cultural protocol established in the cultural village. Protocol refers to values, cultural practices, customs, and norms that are important to a certain cultural group. Protocols are important in every culture because they teach people how to respect and treat others. The cultural village is a sacred place that must be respected, and it is understood that the maker of the cultural village laid a curse that anyone who desecrates the land would be cursed. Every researcher should honour the village by not littering and not peeing on the trees.

3. 11 The indigenous philosophical underpinnings of the study

Indigenous knowledge plays an important role in the articulation of indigenous research methodologies. Indigenous knowledge is embodied in languages, legends, folktales, stories, and cultural experiences of the formerly colonized and historically oppressed; it is symbolized in cultural artifacts such as sculpture, weaving, and painting and embodied in music, dance, rituals, and ceremonies such as weddings and worship. It is the source of literature that challenges stereotypes of postcolonial societies. Instead of relying on written literature, which is often scripted from Euro-American perspectives, the above sources assist in giving voice to postcolonial indigenous communities.

Indigenous knowledge-driven research methodologies enable reclamation of cultural or traditional heritage; a decolonization of the colonized mind and thought, protection against further colonization, exploitation, and appropriation of indigenous knowledge; and a validation of indigenous practices and worldviews.

3.11.1 Ontology

The interpretivists perceive reality as socially constructed (Creswell, 2009; Creswell & Clark, 2011; Mertens, 2010a) and that there are as many intangible realities as there are people constructing them. Reality is therefore mind-dependent and a personal or social construct. Local people believe in the indigenous knowledge found in their cultural villages, a way in which they try to make sense of the world around them. Reality is, in this sense, limited to context, space, time, and individuals or groups in each situation and cannot be generalized into one common reality. There are individual realities as well as group-shared realities. Of interest is how these assumptions about the nature of reality are built into the research process (Chilisa, 2005). This study is based on the reality that is socially constructed. Credo Mutwa believed in indigenous knowledge, spirituality, and nature. The realities regarding Credo Mutwa's cultural villages are the relationship he had with the environment, the connection between him and the ancestors (spirits), the dreams and the earth. Most communities' understanding of reality is influenced by their connection to the earth (*lefatshe*) and the spirits (*Badimo*) (Chilisa, 2005).

3.11.2 Axiology

Interpretivists assert that since reality is mind constructed, mind dependent, and knowledge subjective, social inquiry is in turn value-bound and value-laden. The researcher is inevitably influenced by the investigator's values, which inform the paradigm chosen for inquiry, the choice of methods to collect and analyse data, interpretation of the findings, and the way the

findings are reported. The researcher, therefore, admits the value-laden nature of the study and reports values and biases.

Values play a significant role in society. There are many values, ethics and principles that must be followed when a researcher conducts a study (Hart, 2010). Respect is the most important principle in dealing with the participants, their time, and their consent to participate while remaining anonymous. Respecting the sacred place of Kwa-Khaya Lendaba, the place is spirit filled, hence there are curses laid on whosoever defiles the land. Relationship is also one of the fundamental principles a researcher should follow in garnering a good relationship with the participants and understanding the researched.

Hart (2010) further explains that there are identified values that ought to be upheld and actions that reflect those values. The values a researcher should follow are:

1. A respect for individuals and community, which can be demonstrated by a researcher seeking and holding knowledge and being considerate of community and the diversity and unique nature that everyone brings to a community.
2. Reciprocity and responsibility, which can be demonstrated in ways a researcher would relate and act within a community, such as a researcher sharing and presenting ideas with the intent of supporting a community.
3. Respect and safety, which can be evident when the research participants are safe. This includes addressing confidentiality in a manner desired by the research participants.
4. Non-intrusive observation, where a researcher is quietly aware and watching without interfering with the individual and community processes.

3.11.3 Epistemology

Interpretivists believe that knowledge is subjective because it is socially constructed and mind dependent. Truth lies within the human experience. Statements on what is true and false are therefore culture-bound and historically and context dependent, although some may be universal. Within this context, communities' stories, belief systems, and claims of spiritual and earth connections should find space as legitimate knowledge. Often, however, even interpretivist research operates within the mode of a western historical and cultural-bound research frameworks and treats indigenous ways of knowing as "barriers to research or exotic customs with which researchers need to be familiar in order to carry out their work without causing offence" (Smith, 1999, p. 15). Indigenous Knowledge and cultural villages are

developed by human beings, through their actions, activities, and their experiences. Credo Mutwa believed in IK, spirituality, the connection between him and earth or environment.

3.11.4 Methodology

The goal of interpretive research is to gain an informed understanding of people's experiences. The study's purpose expresses the interpretivist's assumptions about human experiences. The research process is also influenced by assumptions about the multiplicity of realities. For example, research questions cannot be established prior to the start of the study but must evolve as the study progresses (Mertens, 2010a). In general, the research questions are open-ended, descriptive (Creswell, 2009).

Researchers must establish trust, rapport, and authentic communication patterns with the participants so that they capture the subtle differences and meanings from their voices (Denzin & Lincoln, 2005). Ethics is an important issue that the researcher addresses throughout the study. Data-gathering techniques are selected depending on the design, the nature of the respondents, and the research problem. They include interviews, observations, documents analysis, photographs, informal conversations, and artefacts. Postcolonial indigenous methodologies propose ethics protocols informed by the value systems of the people studied. These are value systems that encourage the incorporation of spirituality, respect for the researched, cooperation between researchers and the researched, and a holistic approach to problem-solving in the research process. The main argument from a postcolonial indigenous perspective is that knowledge production from the interpretive paradigm has been socially constructed using Euro-Western philosophies, cultures, and a long history of knowledge application and practice that excludes former colonized societies' worldviews and practices.

3.11.5 Culture and language

Culture and language are important in local communities. There are different languages and cultures portrayed at KKL cultural village, amongst them isiZulu, Setswana, Sesotho, and Arabic. The participants responded to the researcher in all these different languages, which is Sesotho, isiZulu, Setswana, English and Tsotsitaal. Language is important to the local communities, as this forms the social identity property relating to ethnic group one belongs to. Language is used for communication between people, between a researcher and the participants. In research, the researcher uses language that is understood by the participants and the community at large. Language expresses cultural patterns and structures, and thus affects human thinking, manners, and judgment (Chilisa, 2012). Chilisa further stated that Proverbs

and metaphorical sayings are some types of language used in traditional oral cultures that promote and validate a society's value systems. Messages are transmitted through proverbs and songs.

3.11.6 Worldview

Worldviews have been defined as mental lenses that are ingrained perspectives about the world (Olsen, Lodwick, & Dunlap, 1992). Worldviews are cognitive, perceptual, and affective maps that people continuously use to make sense of the social landscape and to find their ways to whatever goals they seek (Olsen, Lodwick, & Dunlap, 1992). They are developed throughout a person's lifetime through socialisation and social interaction.

Simpson (2000) outlined the principles of indigenous worldviews, that knowledge is holistic, cyclical, relational and reliant upon relationships and ties to living and non-living beings and objects. Indigenous knowledge, according to Maurial (1999) is "the peoples' intellectual and prudent history as a result of their interaction with nature in a shared land." Indigenous knowledge, according to De La Torre (2004) is the recognized knowledge of the indigenous people, their worldviews, traditions, and values that guide them. Castellano (2000) defined indigenous knowledge characteristics as being holistic, subjective, verbal, experimental, and transmitted through narrative or metaphorical language. Maurial (1999) identified three characteristics of Indigenous knowledge: local, holistic, and oral.

Indigenous knowledge, also referred as African knowledge in this context, is experiential knowledge based on a relational worldview and culture. Wholeness, community, and harmony are profoundly embedded in cultural ideals in the spirit of the African worldview. A person becomes human through others, and the primary task in the process of becoming a true person is to pursue both individual and collective harmony (Sarpong 2002).

Kwa-Khaya Lendaba cultural village is based on how Credo Mutwa viewed the world through his prophecies, and the interaction he had with nature and the land. The cultural village is home to prophetic sculptures. Indigenous worldviews, according to McKenzie and Morrisette (2003), developed because of the people's close connection with the environment. Credo Mutwa was a shaman who had a relationship with the environment. His spirituality meant that he understood the physical beyond the physical.

3.11.7 Cosmology

The study of the cosmos through astronomy and physics is known as cosmology. People create anthropological cosmologies, ideas about how the world works. Cosmology thus both influences and is defined and represented by culture (Campion, 2017). Campion further explains that culture is a historically transmitted pattern of meanings embodied in symbols, a system of inherited ideas expressed in symbolic forms through which men interact, transmit, and grow their knowledge of and attitudes toward life. Credo Mutwa was a Sanusi, a prophet, storyteller, an artist, and sculptor. He had a relationship with the environment and the spiritual realm, he was an IK holder who held deep knowledge about the traditions, rituals and ancestral spirits to guide and assist him.

According Akoto et al (2008), cosmic views are expressed in the way people lives their lives, through ancestral spirit, communication between human and the ancestors and healing, cultural activities like dance, festivals and rituals. Cosmic views can also be expressed through artefacts and sacred place. KKL cultural village have vast artefacts representing the beliefs and dreams of Credo Mutwa.

3.12 Chapter Conclusion

This chapter described the research methodology used to collect data. The interpretivism research paradigm was chosen for the study to gain deep knowledge about indigenous ontology, epistemology, and cosmology. The criteria for the study's target population were chosen, but some participants withdrew for various reasons. The chapter also discussed the methods and tools used to conduct research, as well as the data analysis adopted in the presentation of the research findings. The next chapter presents the results of the data collected at KKL cultural village. This chapter outlined and explained the study's underlying philosophy as well as how indigenous philosophies were used. The study is grounded in indigenous philosophy, the worldview of indigenous people, how people interact with their environment, and the realities of living. When undertaking a research project, it is crucial to consider cultural and linguistic factors as well as the ethics and protocols that a researcher must adhere to. The methodology, paradigm, and research methods used to perform the study were all described in the chapter that followed.

CHAPTER FOUR

RESULT AND DATA ANALYSIS

4.1 Introduction

The previous chapter provided a comprehensive discussion of research methods and approaches used in this research to collect and analyse data of the study, with supporting literature. This chapter presents the data obtained from face-to-face in-depth interview, focus group and questionnaire results. The study used mixed methods, which is qualitative complemented by quantitative. An in-depth interview guide was used to collect data. The qualitative data was analysed using thematic analysis while the quantitative data was assessed using Statistical Package for Social Sciences –SPSS.

4.2 Demographic details of participants in the pilot study

There were 2 male participants in the pilot study aged 30 and 38 years old. The two males are the caretakers found at the Lotlamoreng cultural village. The two participants were interviewed because Lotlamoreng is one of Credo Mutwa's cultural villages. Findings from the two were excluded from the main research as the study area is at KKL cultural village.

4.3 Pilot Study results

The pilot study was conducted in Lotlamoreng cultural village, situated near Molopo River, to assess if the tool elicited the required data. Credo Mutwa created a cultural tourist village in Lotlamoreng, Mafikeng, South Africa (known at that time as Bophuthatswana). Here, he oversaw the construction of a small cultural village, each section in the cultural village representing the traditional cultures of South Africa's major ethnic peoples. Lotlamoreng cultural village is one of the local tourism projects, which attracts domestic and international visitors. The village is unfortunately in disrepair. However, in all Credo Mutwa's cultural villages, Lotlamoreng cultural village is the place that holds significant memories, stories and indigenous knowledge; hence it is important to explore and document the Indigenous Knowledge and its practices for future use and for the legacy of Credo Mutwa to live on among the African people. Lotlamoreng cultural village is secluded, abandoned, and it is dilapidated. The tool was amended after the interview, only a few questions were amended.

4.4 Observation tool results

Tour observation

A tour was taken in the cultural village site. At the beginning of the tour, there was an introduction about the village, who started the village and the sculptures around the village. The village and the artefacts were clearly explained. The researcher observed the places where IK practices took place, the fertility room, the huts; Shaka's hut, the queen's hut, and the houses, and the gigantic sculptures around the village, including the Oppenheimer tower.

4.5 Demographic details of the participants

The researcher and the participants agreed that their identity would be protected, and their personal names not used in the study. Each participant was assigned a code to identify them (Table 4.1). Only two key participants agreed to use their personal names and even present their pictures in the study. This is one of the ethical issues considered to protect participants, their knowledge, and their identity. Table 5.1 shows the participants who were interviewed at the cultural village the Indigenous Knowledge holders, curators, caretakers, and tour guides of the cultural village, and they worked there full-time. They knew the history of the cultural village and Credo Mutwa and they had the information about the village. The participants are between the ages of 30 and 49 years old. In terms of religion, they are not Christian, but they believe in the supreme God who created the earth we walk in, and they are traditionally knowledgeable and firmly believe in their forefathers.

Table 4.1: Participant's names, codes, and age groups

Name of Participants	Code	Age Group
Mr. Bongani	Participant 1	40-45
Mr. Lebogang	Participant 2	45-50
Knowledge holder	Participant 3	45-55
Caretaker	Participant 4	30-35
Tour Guide	Participant 5	35-40

4.6 Results from thematic analysis

Data was analysed using thematic analysis that transcribed, organized, defined, coded, and identified themes. Four themes as well as five sub-themes were generated from this analysis.

4.6.1 Theme one: The Background and history of Kwa-Khaya Lendaba cultural village

4.6.1.1 *The background of Credo Mutwa, Kwa-Khaya Lendaba cultural village and its establishment*

Kwa-Khaya Lendaba is a cultural village found in Soweto in central Jabavu. It is also known as Credo Mutwa cultural village. It was created by well-known famous writer, artist, and traditional healer, also called a Sanusi. Credo Mutwa was known as Vusamazulu, which means "Zulu Awakener," after being chosen at his initiation, he was known as a Zulu shaman. He was recognized world-wide because of his extra-terrestrial encounters and personal beliefs. The late Sanusi was born on 21 July 1921 in Natal, South Africa. He was a storyteller, artist, and a sculptor. He created four cultural villages, the first one is in Soweto, Kwa-Khaya Lendaba cultural village, and moved to North-West in Mafikeng, which was then known as Bophuthatswana, to create a tourist attraction at Lotlamoreng cultural village. He then moved to Northern Cape in Kuruman, where he ran a hospice clinic with his wife Mme Virginia Mutwa. He also established an art and culture village at Shamwari in the Eastern Cape. He believed in the preservation of African cultures, customs, and ways of life.

The picture below shows the entrance to the Credo Mutwa cultural village.



Figure 4.1: The entrance of KKL cultural village

The KKL cultural village is an outdoor museum commemorating African culture, art and folklore. The cultural village has beautiful gigantic sculptures and other works of the artist. The cultural village was established in 1974 by Credo Mutwa after he obtained a piece of land at the Oppenheimer gardens next to the Oppenheimer tower and wall. His ideas were to create an African cultural village that would preserve cultural heritage and his own teachings. In the centre of the village is a circle where all the stories are told. According to participants, the establishment of KKL cultural village started after Credo Mutwa met Mr. Gilbert Briscoe. The CV demonstrate the traditional beliefs, teachings, rituals and his prophecies with sculptures and symbols to revive Africa's traditions and diversity of culture. According to the participants, Mkhulu Credo Mutwa met with Gilbert Briscoe who already knew Credo Mutwa as a writer of *Indaba my children*. Gilbert Briscoe wanted someone like Credo Mutwa, a creative mind and an architect.

Mr. Bongani explained:

Ntate Credo oile a kwalwa ke Gilbert Briscoe. Ne a sebetsela city of Johannesburg during those times, Ne a sebetsela city of Johannesburg during those times. So, for tourist attraction, u Gilbert Briscoe u sebezela City Parks, ga sebetsela City Parks, he had gore a batle motho otlo agang something e tlobang le bo tourist attraction, it were atlo tlhakanang le ntate Credo Mutwa. When he was building this, e ga bedi (2), go tsosa rona bo darkie la bo itwo, is to show makgoa how powerful is a black person.

[Credo Mutwa met with Gilbert Briscoe. Gilbert Briscoe was working at City Parks during those times, for tourist attraction Gilbert Briscoe built this for two reasons, which is to empower black people and to show the whites, the power of the black person.]

Mr Lebohang stated the cultural village is divided into four villages. The first village is called Kwa Dukuza representing the Nguni clan. Kwa-Khaya Lendaba is where they tell their African beliefs and perform rituals. Thaba Lesedi represents the Basotho clan and the other one is the Arab village which speaks about the Arabs. The Zulu village is next to the Basotho village. The Basotho village expresses a story of shepherds playing an African board game called *morababraba*, while guarding their livestock from leopards.

Morabaraba is a traditional board game which is played by two players in South Africa, Botswana, and Lesotho. The game is known by many names from different ethnic groups, in

Setswana, it is called *mmela*. Morabaraba is an indigenous game that is not only used for amusement, but to test an individual's memory and their mathematical skills such as identification, calculating, and accuracy. The morabaraba game also teaches skills such as counting fast, creative thinking, and balance. It is the most popular indigenous game amongst the African youth, and easily accessible to learn.

Mr Lebogang further explained that the cultural village is not just a mere museum or a tourist attraction; it is a holy place where African culture, religions and indigenous science are preserved and recorded in pictures, and sculpture forms.



Figure 4.2: The KKL cultural village surrounded by attractive and vast trees.

According to Participant 3, all the trees in the cultural village (Figure 4.2) are used for extracting herbal medicines. No fruit trees are planted in the village but only those trees which traditional healers harvest to cure patients. Traditional medicine involves traditional health practices, beliefs, approaches, techniques, compounding plants, preventing illnesses and diagnoses. Spiritual, emotional, and psychological healing are all part of traditional medicine. Spiritual therapies are necessary because modern health care cannot identify and diagnose illnesses beyond the physical level.

Participant 3 said:

Check the trees around this place, all the trees around this place garena sefate se se beyang di fruits, ga gona sefate se se refang dijo mo. Kaofela ga difate tse dileng mo ke tsa moriana. This is a botanical garden ga seyo sefate se se refang di fruits and gona le tsela ya go kgaola difate because, city parks key one e kgaolaang difate.

[The trees around Kwa-Khaya Lendaba cultural village, all these trees around the place, but none of them bear fruits, or provide us with food. All the trees found in the village are medicinal. This is a botanical garden, no fruits trees and there is a certain way to harvest the medicine from these trees, which is presently done by city parks.]

The participant went on to explain how trees are cut in certain ways. He asserted that trees must be respected and that humans should not urinate on them. He explained that the creator of heaven and earth is the tree of life, hence it is important to respect trees because the tree of life is the progenitor of all human beings, and the father to all animals including the birds and trees and nature. Nature is referred to in maternal terms, as a mother to all.

Participant 3 added:

A wena watle o leboge lefatshe? O tsoga o rapela badimo ba osa ba boneng, o re kea leboga ntate. A gona le lesatsi le o lebogang lefatshe whatever you eat wherever gore o tsamaya kae, o robala kae, o kile wa leboga? Have you ever noticed gore lefatshe le ya phela? Ga go phela letlapa, lefatshe la phela, di minerals tse o di tsentseng, di tswa mo lefatsheng, you are whatever you are because of lefatshe.

[Have you ever acknowledged the earth? You wake up and praise the father and your ancestors whom you cannot see. Every meal you take, every place you go, and every place you sleep

should be an opportunity to thank the earth. Have you ever observed how alive the earth is? If the stone is living, so is the earth; the minerals you are wearing came from this earth, and you are who you are because of it.]

Mr Bongani added:

Your nature comes out of the father, the father tree of life.

He further argued that there is no portrait of God. It is a blasphemy when someone comes and shows you a portrait of God. There is no portrait of God anywhere in the cultural village because God is a spirit. He stated that one can travel the whole world and would never find God's portrait. Africans believe in ancestral spirits, which explains why we have "Badimo" instead of a singular god. It should start within the individuals first before calling the almighty God. The lessons learnt here include that reckoning to start calling your mothers and fathers ancestors.

Participant 4 said:

Masangoma le Dingaka ba sebedisa moriana go fodisa malwetsi a mangata ka go tsaya di tree bark o di hlakantsa le di herbs go dira melemo ya setso. Melomo eya ditllhare e bohlokwa thata mo kasi. Traditional medicine kgotsa traditional health care ke ntho ya ntlha e sebedisiwang ke batho ba kasi go fodisa malwetsi pele baya ko di hospital.

[Most Sangoma and healers use indigenous medicine to cure diseases and illnesses by collecting tree bark and herbs, which are mixed to create traditional medicine. The medicinal plants are valuable to the entire community. Traditional medicine or traditional health care is primary health care service that the indigenous people opt for the treatment of illnesses instead of going to hospitals.]

Participants 3 alluded that Traditional Health Practitioners (THPs) should be allowed to practice in hospitals so that patients can choose who to treat them, because in most cases doctors cannot diagnose sickness that is unseen, and they cannot heal mental, physical, and spiritual attacks. THPs play a crucial role in the health care system and traditional medicine is often the most accessible and affordable treatment.



Figure 4.3: The Oppenheimer tower.

The Oppenheimer tower (Figure 4.3) was built in the Oppenheimer Garden in Soweto which is surrounded by a diverse range of vast trees. It was built in honour of Sir Ernest Oppenheimer after the contributions he made to the people of Soweto.

Participants 5 said:

Sir Ernest Oppenheimer because oile a tsamaya a ilo buisana le di cooperation tsa di mine gore guys la bona se ba aga Soweto and etla slow let's donate, by this donation e re e ntshang, retlo re miner da government iyoba lease, we will have a lease re miner without paying. Then ba ntsha di three million pounds, ka this three million pounds kega establishment ya Soweto e qala e agiwa ka bonako ba thusa government. Then batho ba mo central western Jabavu ba aga this tower, this tower was to honour Sir Ernest Oppenheimer gore bathusitse a bahlali ba se Soweto.

[Sir Ernest Oppenheimer went to talk with the mine cooperation to donate money for the establishment of Soweto, the donation would be as a lease, mining without paying. The three million pounds was contributed to establish Soweto and help the government. Then the people

of central western Jabavu built a tower. This tower was built to honour Sir Ernest Oppenheimer for helping the residents of Soweto.]

The Oppenheimer tower and wall attracted people from all over the world and locally.

Mr Bongani said:

Ga ba fetsa go aga tower le wall it's when Soweto started go ba le tourist attraction it started go batla batho ba overseas, homely whites. Soweto people ba ibiza ekasi thina we understand it's a biggest hostel ever since iyaba khona. Thina abantu a ba mnyama we were not allowed kuthi siyi gibe le tower e si akhile.

[After the building of the tower and it subsequently became a tourist attraction, that is when Kwa-Khaya Lendaba cultural village was established to attract more tourists from overseas, mostly the white. Soweto people called it *ekasi* meaning local, it was the biggest hostel that existed and black people were not allowed to climb the tower that they have built.]

4.6.2 Theme two: The purpose of Kwa-Khaya Lendaba cultural village

The participants were asked about the purpose of the KKL cultural village and the reason behind the establishment of the village.

Participant 3 stated:

Morago ga cultural village enngwe le enngwe there is a purpose and mission. Ke go preserva culture because go botlhokwa go sireletsa kitso ena for abazayo e muva. This place ke plake ya go boloka our art, culture, kitso rona ya setso, e tswang mo bagolong ba rona, through di tiro, ditumelo, botho le meletlo. Batho ba nka knowledge e go iphedisa and to solve their problems.

[Behind every cultural village there is a purpose, mission, and vision. Preservation of culture is vital for future generations and as such, cultural villages are spaces to preserve art, culture and indigenous knowledge that has been generated by elders through experiences, beliefs, and values. Locals gather knowledge for indigenous communities' survival, growth and for problem-solving.]

Credo Mutwa's work

Mr. Lebogang asserted that the KKL cultural village was created to display Mkhulu Vusamazulu Credo Mutwa's skills, work, and creativity. The purpose was to preserve Credo Mutwa's teachings as well as African culture and art. The cultural village highlights various cultures as well as the prophetic sculptures he created. The cultural village's knowledge is intended to inform about the value of art and culture in the community as well as the significance of knowing African identity. The abiding interest is to educate black children about their strengths, the value of an African education, Africa's history, and the importance of going back to our roots.

Job opportunities

Participant 4 stated that the establishment of the KKL cultural village assisted in creating job opportunities for black people, to alleviate hunger and to have sustainable livelihood. KKL was used as the basis for problem solving strategy for the local people, especially the poor. It was used to uplift local people and to teach them how powerful black children could become if they are determined to reach such heights. Credo Mutwa taught people artwork, how to paint, moulding sculptures and building houses using recycled material.

Institution of learning

Kwa-Khaya Lendaba is used as an institution of learning about people's cultures and knowing their roots. Credo Mutwa's work focused on preserving African knowledge for future generations and to preserve African cultural roots, so that the future generation cannot be misled and lose that sense of belonging.

Mr Lebogang explained:

We created a programme for school kids to visit the cultural village to come and learn ka Kitso ya setso, but the government does not want to help, because they don't want ngwana o o montsho a rutege.

[We created a programme for school learners to visit the cultural village to come and learn about the Indigenous Knowledge, but the government does not want to assist because they don't want a black child to be educated.]

Tourist attraction

The people who visit the cultural villages are mostly tourists, white and black. The individuals who have read the books of Credo Mutwa also show a keen interest in the KKL. The spiritually gifted are reported to have an interest in the cultural village. Most people who visit the village are *dingaka*, also known as traditional healers, learners from schools nearby, and tourists including those visitors from overseas who were the first people to climb the Oppenheimer tower after the tower was built in 1963 (Participant 5, 19 May 2022).

4.6.3 Theme three: Indigenous Knowledge practices commonly practiced at KKL cultural village.

Indigenous knowledge practices are local knowledge developed over centuries through experiment mostly passed down from one generation to another through spoken forms. IK practices at KKL cultural villages are midwifery, traditional healing (traditional medicine), craft skills, painting, art, music and ceremonies, dance, stories, and teachings.

Traditional medicine serves as the first primary health care before going to the doctors. Most indigenous people prefer traditional medicine before consulting modern health practitioners.



Figure 4.4: The researcher and one of the participants, Mr Bongani. Beside us is the Mother Nature House.

The Mother Nature house (Figure 4.4) is also called *Danana* which means prison, and it is used for conflict resolution between women in the community. If two women in the village are

fighting or not getting along, they are locked in the room until they solve their dispute. The logic is that African women were not brought in this universe to fight each other but to build peaceful homes and maintain respectful relationships.

Reconciliation remains one of the best mechanisms used by local people to maintain peace. Reconciliation is a process of healing relationships and maintaining mutual respect for living together in harmony and building a healthy, stable, and strong solid relationships. This is all designed to create equality not just among women, but among men also.

Mr Bongani explained what the mother house is:

Ntate Credo ga aga this place, o e agile a sebedisa udoti. He recycled most of the things he used. That's why this place is called "danana" the mother nature house. Ga o sheba danana ke language ya ko kasi e ne e sebedisiwa ke bo madala, it's in tsotsitaal. Danana is danyane meaning prison. O sebedisitse, ga oka sheba monyako o ke monyako wa se jele. Monyako le di window ga ole moteng o ka setswe, you will never go outside when you are inside. Ra go kenya ka daar ra key you will never go out. Ko godimo ke roof ya cement, like o agile jaaka style sa AmaNdebele.

[When Credo Mutwa constructed KKL cultural village he used rubbish to build this place. He recycled most of the things he used. The house in Figure 5.4 is called “Danana” the mother of room house. “Danana” is the language, which was used locally, by grandfathers which is Tsotsitaal. “Danana” is “Danyane” which means prison. The door is like the jail doors, when you are kept inside and the door and the windows are closed, you cannot go outside because even the roofing is made of cement and the style used to build the house it is like the AmaNdebele.]

He further explained that women and children have a crucial role in society, which is why the KKL Cultural Village has a building called *Danayane* that is used to create harmony among women in the community. Women are the ones who build their homes and society, whereas men are the protectors of their homes.



Figure 4.5: The sculpture called God the father and God the child.

The picture above (Figure 4.5) is called *Nkulunkulu* meaning God. Nkulunkulu has four faces and an eagle on top. The faces on the statue represent an African, a San, a Chinese and a European, which is known as Mvelingangi, who is the sun god of Africa. Africans worship one spirit and one God, who is the creator of heaven and the earth.



Figure 4.6: Mother Nature seating behind Lerato who spreads love in nature.

In the community, mothers and children play a vital role. Men are created to be protectors of their houses, while mothers build them. Ma, also known as Nomkhubulwane and represented by the statue (Figure 4.6), holding two boys, and holding a spear which was the first weapon given to African men to protect the motherland. It is believed to have been the first person to set foot on earth because mothers are like land, they produce. Hence there is a Sotho idiom that says “*Mmangwana o tshwara thipa ka bohaleng*” meaning the mother of a child holds the dagger on the sharper edge.

Participant 4 said:

We must understand that gare ga mosadi go matha energy e nngwe, power enngwe, o powerful motho wa mosadi, ntshwantse oitse le gore Christianity eya ma Roma, etlileng mo, a ma Christianity ba maroma ba rapela mang? Mary Magdalene. Why? Ne le khubama le rapela? Part ya bone ibitswa khuba re rapele? You will never enter a zulu hut o emelese. Tshwantse o khubame, o rapele. Why o khubama? It is because you are paying homage to the earth. lefatshe rele bitsa eng rona ma afrika “mother earth”

[We need to understand that a woman is powerful; there is power and energy within her. You should also be aware that as Roman Christians, who do they pray to? Mary Magdalene is a Christian saint. Why? What was the point of kneeling and praying? What was the significance of the phrase "kneel and pray"? for example you could not enter a Zulu hut while upright; you had to kneel and pray. Why are you kneeling? To pay homage to the earth. As Africans, we refer to the planet as "mother earth."]

Participant 4 added:

Ga o mosadi ka dijara tsa gago, o mosadi because s what you can do. The more you have like, let's say matswele (breast) a magolo ka setebele ba se bitsa, Ndebele, nde-bele meaning letswele le le telle. Letswele le le telle lena le mosebetsi guys. Why those nipples di shebile kotlase, it's where you will understand why bo Modjadji ele dikgosi tsa pula, ele di rain queens.

[You are a lady not because of your age, but because of what you can do. The greater your breast size, for example, in isiNdebele it is referred to as *nde-bele*, which means lengthy breast. A lengthy breast serves its own function. There's a reason those nipples are facing down; it's where you will realize why Queen Modjadji were rain monarchs.]

Participant 3 added:

Di nipples mosebetsi wa tsone is to detect water underneath ga gona le drought, go monate go nna motho wa mosadi o namabele, that's why ka setso sa rona ne re sena le ntho tse di bidiwang di "Bra" because ibele lakho kumele li ehle kuthi mase ku Lungile o bua gore metsi a mo kae. That's why ka setso sa rona ne go satsenye bra.

[The function of the nipple was to detect water beneath the ground during a drought; it is wonderful to be a woman with breasts, which is why, according to our tradition, back in the day, we did not have things called bras because a woman's breast should face down so that it can detect where water is. That is why, historically, we did not wear undergarments.]



Figure 4.7: The inside and outside of the fertility room.

Fertility is the ability to become pregnant and give birth to a child and a labour room is where a woman stays to give birth. (Figure 4.7) is a place where women are kept during pregnancy, for antenatal treatment and other illnesses relating to the womb.

Participants 5 mentioned that the round shape represents women. It is used in honouring a womb, a woman. Participant 4 added that according to what they are taught, the first person to walk on this earth is Ma, Nomkhubulwane. She was ordered to come to earth to cultivate the earth because the earth was rocky.

Mr Bongani added:

Akere la di tseba di hut tsa Amazulu di jwang, ke e round so, e fitlhe ko fatshe, e nne le monyako o monnyane. Why was it round? Ne ele ntho ene ke batla go go bontsha yone, amaZulu ga ne ba aga di ding ne ba honor'a motho wa mosadi, ntlo tse ke motho wa mosadi ga shebile ko godimo, a robetse a shebile ko godimo, a imile, that's why ka se Zulu bare ukhulelwe.

[When the Zulu people were building their huts, they made them into a round shape, the hut was small even reaching on the floor. Why was it round? That's what I wanted to show you that when Zulu people were building their huts, it was to honour a woman. This hut looks like

a pregnant woman lying on their back facing up. That's why in isiZulu they say *ukhulelwe*, meaning she is pregnant.]

Both the mother and child were protected in the labour room. Men were not permitted to see their infants. This practice is still used currently, where the father must wait for weeks to see his infant. The child is only visited by the father's parents to determine if the child truly belongs to the clan and to deliver gifts to the mother and child as welcome gifts (Mr Bongani, 19 May 2022).

According to Participant 3, sexual activity is like a marriage between two individuals. Therefore, it is crucial to be cautious about who your spirit and body interact with. Sexual activity entails sharing who you are with another partner; you carry each other wherever you go, and having multiple partners entails having more than one marriage, which is referred to as soul ties.



Figure 4.8: The statue found in the labour room.

The picture below (Figure 4.9) shows Mr Bongani showing the researcher where the burnt hut was. He stated that the hut symbolizes a woman, sleeping with her back facing upwards.



Figure 4.9: The hut that burnt down before South African lockdown in 2020.

He further explained that women are not supposed to cook when they are on their periods because it causes impurities. Hence, most restaurants hire male chefs to cook because most indigenous people do not allow people on their menstrual circle to cook.

The pictures below (Figure 4.10) show the eagle head and the body of the lion.



Figure 4.10: The phoenix, the head of the eagle and the body of a lion

Mr Lebohang explained that the phoenix sculpture represents protection. The eagle head represents the sky ruler, and the lion represents the ground ruler. Both the animals exude an aura of majesty.

Mr Bongani further explained that such things like phoenix (head of eagle and lion) exist. He made examples about the aliens and mermaids, how people believe that such things are just myths and never existed. Ntate Credo Mutwa claims he had an encounter with aliens; hence the cultural village has some sculptures of mystical creatures.

Participant 3 mentioned that there are animals that we walk with wherever we go. Every ethnic group have its own totem. The participant further explained that there is a reason why as Africans we wear animal skins because our surnames have animals attached to them and those animals provide the wisdom through which we understand the world.

Mr Bongani further explained:

Phoofolo e tlhalefile, do you teach a dog gore ga e tlhakana le another dog they should mate, but me and you, we are taught. Ke sa rutiwa gore wena you are she, nkase bone gore you are my opposite nna human being. Ga le ya metsing le rutwa ke eng?

[Animals are wise, because they are not taught how to mate with each other, but human beings are taught. As humans we are still taught how to identify a she and he, and how to recognise each other. When you go to initiation, who teaches you in the water?]

Mr Bongani believes that animals are higher than human because animals are not taught how to mate and produce young ones, whereas human beings are taught such things. He made an example of people who go to initiation schools; they are not taught only human beings, but there are other living beings that teach them.

Mr Bongani asked:

Ga le ya metsing le rutwa ke eng? Ke bo mang ba tsamayang mo ba kwale re sa kgona le hoba bona, ka mmona motho oo tshwantse ba nkise kae kae bailo ntlhapisa bailo nketsang, otherwise ke a swa.

[He repeated the question again asking who teaches individuals when they are initiated in the water? What are the things that can walk on earth, but we cannot see or recognize or see them? Once you see the person you are told to go see traditional healers to wash away the bad luck unless the person dies.]

He further explained that:

Meaning gore mo lefatsheng re phela le ntho tse ngata. Ntate credo wa ditseba ntho tse go buiwang ka tsone, tse goteng ke di aliens, because he was once abducted by aliens. Gona le batho ko di movie ba di bua gore nga thathwa ama aliens because wena ke ntho e sekeng wa e bona, utlwa batho ba ntse ba e pata ba batla go bua ka tsone, bare it's a myth.

[we leave with so many creatures in this world. Credo Mutwa was familiar with the aliens that everyone speaks about because he was abducted by them. In movies, people always talk about being abducted by aliens. As an individual, you have never seen aliens but have always heard people attempting to talk about aliens and hide the fact that aliens exist, and they said it is a myth.]



Figure 4.11: Chief Ngungunyani, the cousin brother of Shaka who established the Shangaan group

The sculpture above (Figure 4.11) is one the artefacts Mkhulu Mutwa made. The entrance is guarded by two busts of Chief Ngungunyani of the Tsonga and one of King Shaka, the Zulu king.

4.6.4 Theme four: Knowledge management tools and methods used in managing and preserving IK.

4.6.4.1 Knowledge management methods or approaches used to preserve IK in the cultural village.

Indigenous knowledge in the cultural village is preserved in the minds of the visitors and through pictures and recordings. Most of the indigenous communities have their own methods and tools of preserving indigenous knowledge. The following are the methods the participants mentioned:

Oral tradition

Oral tradition refers to the information or knowledge that is transmitted orally from one generation to the other. This transmission of knowledge is done through speech, traditional medicine, ancestral utterances, dance, proverbs, songs, and poetry. Oral traditions are used to teach morals, values of a culture and the importance of identity, knowing and belonging to a certain ethnic group. They are part of life among Africans, the way of sharing their knowledge, cultural heritage, history, and beliefs, and as Africans we all believe in the supreme God the creator (Mr Lebogang, 19 May 2022)

Apprenticeship

Apprenticeship is an arrangement in which someone learns under another person to paint, sculpture, and do art. Mkhulu Credo Mutwa was a sculptor and a painter; he moulded sculptures and painted them. All the sculptures in his cultural village were made by him. He taught local people how to paint, mould sculptures and how to make art. Most of the indigenous knowledge at KKL cultural village is stored in artefacts; behind every artefact there is a meaning and purpose, and it is also stored in the memory of the people.

Mr. Bongani summed this in the following evaluative statement:

He worked with ordinary folks, only general workers, mare ntho a go rutang yone o tlo feletsa o e tseba, ene o e feleletsa o e master'a ntho eo, even though ne osa tsebe otlotswa o tseba go penta, o tseba to do as almost he can do. You must understand gore ga tshwane le nna le wena, ga rutwa ke only human beings to do what he did.

[In this excerpt, we understand that he (Mkhulu Mutwa) worked together with ordinary people, mostly general workers. As an apprentice, whatever he taught, the apprentice ended up knowing and mastering how to paint, even though they did not know how to do it, you will end up doing what he can do. We must understand that he was not only taught by human beings to do what he did.]

The participants emphasized that Credo Mutwa was a great teacher, a true conservationist who believed in preserving African cultures and ways of life through teaching and practices.

Ceremonies

Ceremonies are used in preserving indigenous knowledge at cultural villages. Ceremonies that were observed included training and initiation ceremony and childbirth. Credo Mutwa was a Sanusi, and he trained many traditional healers known as “*amathwasana*” (Participant 3, 19 May 2023).

4.6.4.2 Challenges and opportunities of Indigenous Knowledge Management at Kwa-Khaya Lendaba cultural village

The challenge of preserving and managing IK at cultural villages is that the knowledge is orally shared and is embedded in the memories of people. It is not documented, and it can be easily forgotten. The challenge is that most of the knowledge is tacit knowledge, experiences, personal beliefs, personal encounters, extra-terrestrial encounters, teachings, and values of Credo Mutwa, which was presented in the form of sculptures and not writing. However, some tacit knowledge can be recorded and documented and easily accessed by researchers and the libraries for preservation.

There are therefore extensive opportunities of documenting, recording, and preserving IK at Kwa-Khaya Lendaba cultural village. Libraries could be extended in the versions of recordings and transcriptions here such that students can easily access IK found at KKL cultural village.

4.6.4.3 Knowledge Management methods for managing and preserving Indigenous Knowledge in KKL cultural village.

Indigenous Knowledge is shared orally. Mr Bongani specified that the best methods for the management and preservation of indigenous knowledge found at cultural villages is at schools, through libraries at the intuitions where student can access such information. Information at the libraries is easily accessible. Since there are challenges with internet access, the libraries could be a surrogate space for the people resident in the communities.

Mr Bongani posed several pertinent questions:

*What are we taught at schools, us as blacks? What do we know about ourselves?
We are taught nothing. If etloba such a place, museum that is used go bua le
rona batho about this things etlo re khabata.*

[What are we taught in schools as young black students? What do we know about ourselves? Our roots? We are taught nothing about our history. If cultural villages or museums are used

to communicate with people about things like culture and history, otherwise it is going to destroy us.]

The participant further explained that the only way to preserve knowledge found at Kwa-Khaya Lendaba is to educate y people about the importance of the cultural village, more especially those around the cultural village. Mr Bongani insisted that most of the cultural villages of Credo Mutwa collapsed, the only remaining one is the one at Kuruman because it is situated in his home. It is where the sculptures have not been removed and remained the way they were constructed.

Lotlamoeng cultural village is the most dilapidated of the villages, yet it is supposed to be the exemplar of all the cultural villages. Credo Mutwa's book *Indaba my children*, is like Genesis in the bible, meaning the beginnings of a black child. When reading *Indaba my children*, one should read the book through the spiritual eyes not the other eyes, because the narrative tends to be confusing as well as contradictory.

4.6.4.4 When and how did you acquire the knowledge about KKL cultural village?

The participants explained that they have acquired knowledge about the cultural village over a period close to a decade. They explained that they do not stay far from the cultural village, and for a year they have been working voluntarily at the cultural village. Mr Bongani stated that he had questions regarding Christianity and wanting to know more about God at the beginning of his affiliation with KKL. He went to different religious churches, including Hindu. After all these encounters, he discovered that Africa was indeed the origin of all narratives speaking to the authenticity of voice and being embodied in Credo Mutwa.

Mr Bongani said:

I am a science student vandag ke ntswembu ka history. [I am a science student and that's why I'm good with history.]

The participants emphasized that most of the knowledge in the world is also shared and preserved through cartoons. Cartoons teach content we should learn about, things that existed and still exist in the world. For example, like aliens we see on television, myths and personages such as mermaids coalesce into representations of the spiritual world that interacts with the physical universe. Cartoons could therefore be as educational as any other media. Young children could be exposed to such media, not just for the fun of entertainment but for lifelong

education. As a black child it is important to know about African history, one's ancestors and consequently the tropes of identity.

4.7 Demographic details of the participants for KAP Likert scale

The KAP Likert Scale had 40 participants, both male, and female, with 22 males (55%) and 18 females (45%). The 40 participants were chosen for the study because they had previously visited cultural villages, museums, and heritage sites and understand indigenous knowledge. The age group range from 18-35 (48%) youth, youth adults 36-49 (36%) and adults 50-65 (16%). Snowballing was used to select who would participate in the study. Most (20%) of the participants had tertiary level of education. They included Indigenous historians (15%), secondary (15%) high school (30%) and IK holders (20%).

Table 4.2: Results from KAP Likert Scale

Questions	STRONGLY AGREE	AGREE	UNCERTAIN	DISAGREE
1. Do cultural villages play an important role in the lives of the community?	85%	10%	5%	-
2. Is Indigenous Knowledge important to the community?	80%	50%	5%	-
3. Are you interested in taking part in preservation of Indigenous Knowledge?	70%	15%	10%	5%
4. Do cultural practices preserve Indigenous Knowledge?	65%	20%	5 %	10%
5. Does the use of cultural village preserve Indigenous Knowledge?	50%	40%	-	10%
6. Is preservation of Indigenous Knowledge at cultural villages important?	80%	20%	-	-
7. Does the community help in preserving the Indigenous Knowledge of the cultural village(s)?	10%	40%	15%	45%
8. Are you content that cultural villages exist?	80%	20%	-	-
9. Do cultural villages make an impact in education system?	70%	20%	5%	5%
10. Do you think Indigenous knowledge of cultural villages could be available in the next years without preservation?	-		10%	90%

The researcher established that the KAP score for the preservation and management of IK was very high, indicating that it is essential to preserve and manage IK at cultural villages because these settings serve an educational purpose by educating students about their cultures and other topics that are not covered in the prescribed classroom curriculum.

4.7.1 Cultural villages play an important role in the lives of the community.

Figure 4.12 shows the responses of the participants. The participants were asked if cultural villages play an important role in the lives of the community.

Most participants (85%) were convinced that cultural villages are important to communities. It provides people with an identity and a sense of belonging. They indicated that cultural villages are not just for tourist attraction, but they are institutions of learning, where learners usually visit the cultural village to be educated about culture, language, and the knowledge archived in the cultural village, 10% of the participants agreed that they do make a minor impact and that much needs to be done to take cultural villages as an institution of learning, not just learning but also keeping records of what is taught, and 5% of the participants are uncertain about the role cultural villages' play in our society.

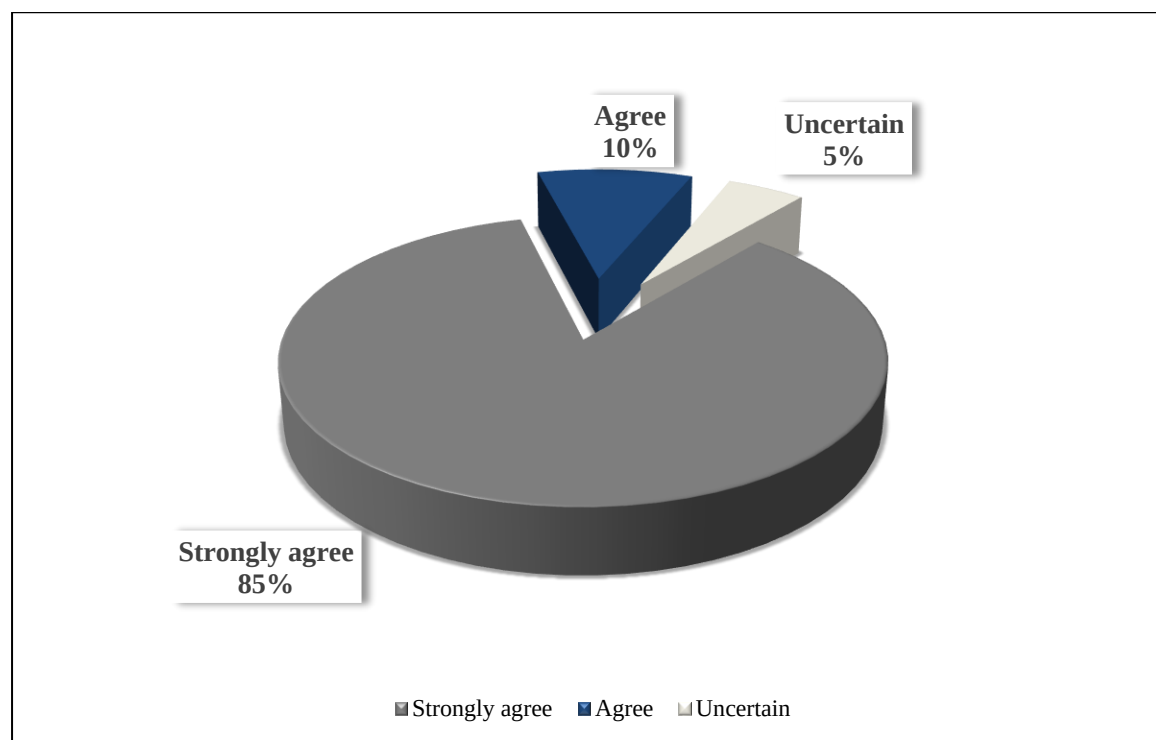


Figure 4.12: The role of cultural villages in communities

4.7.2 The importance of IK in communities and the interest of participating in the preservation of IK.

Figure 4.13 displays the responses of the participants. The participants were asked if IK is important in the community.

The 80% of the participants said that IK is significant to the community because it has assisted parents, grandparents, and even ancestors in finding sustainable means of subsistence over many centuries. 15% of participants agreed that IK is important even though it is not acknowledged, and 5% said they were uncertain because most communities, especially the youth, have drifted away from their roots and value modern knowledge more than Indigenous Knowledge considering it as outdated.

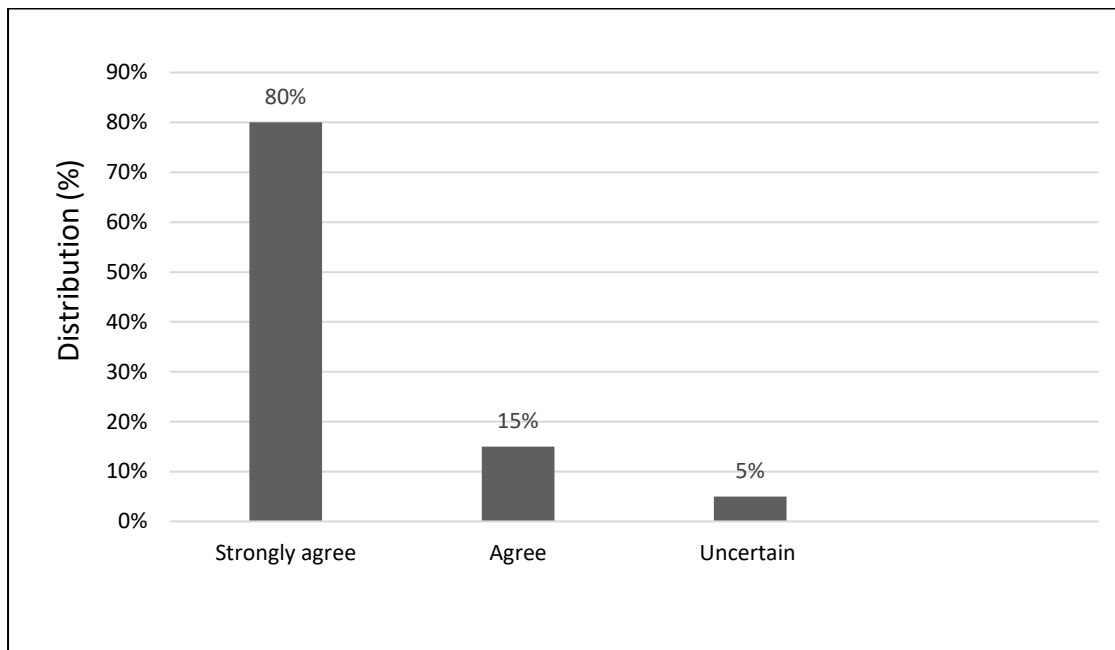


Figure 4.13: The importance of IK in local communities

Figure 4.14 below shows the responses of the participants. The participants were asked if they had interest in taking part in the preservation of IK.

The 70% of the participants strongly submitted a willingness to take part in preservation of IK at cultural villages as long as the opportunity arises. The 15% of participants were willing to assist in preservation of the IK at cultural villages even though most of the cultural villages are privately owned and the owners have a prerogative to appoint their own employees. The 10% of the participants are uncertain about taking part in preservation of IK because preserving and

managing IK is time-consuming process which sometimes is impossible without the necessary tools. The 5% of the participants had no interest in preservation of IK at the CV because some cultural villages are privately owned, and the participants cannot intervene unless hired to do the job.

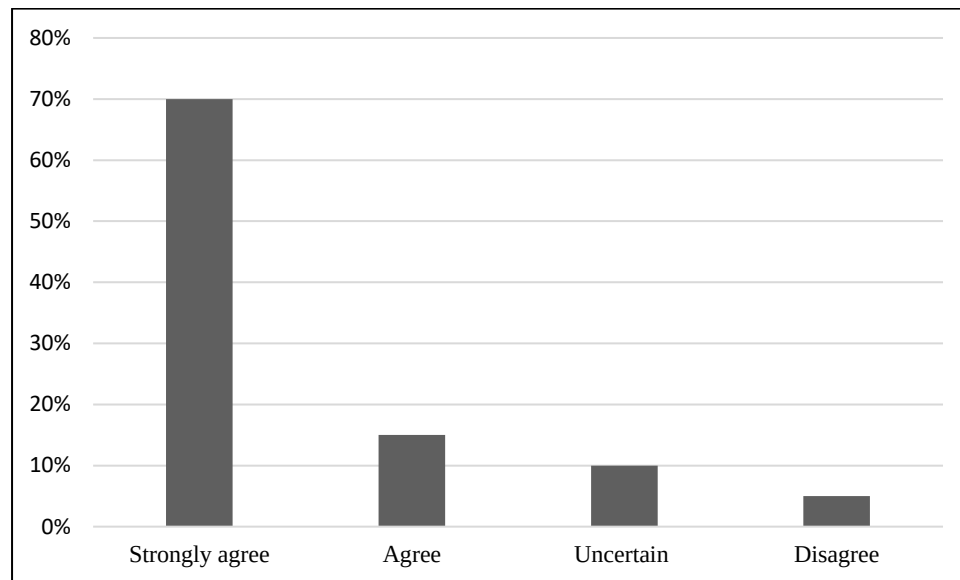


Figure 4.14: Participants with interest in the preservation of IK

4.7.3 The use of cultural village and cultural practices preserve knowledge.

Figure 4.15 below shows the results of the participants on the use of cultural practices. The participants were asked if the use of cultural practices preserve the indigenous knowledge found in cultural villages.

The 65% of the participants agreed that cultural practices do preserve IK because it was passed orally, through songs, folklore, beadwork, painting, sculptures, and dances. Most of the indigenous knowledge practices reside in human minds, even though sometimes the knowledge is forgotten if not documented. The 20% of the participants agreed that cultural practices do preserve IK, however some practices are not shared amongst certain individuals because of their sacredness. The 10% of the participants disagreed that cultural practices preserve IK, because most of the practices are sacred, not shared with everyone and if people with the knowledge die without recording or writing, the knowledge is lost. The 5% of the participants are uncertain of how cultural practices preserve IK because most of the people are not interested in culture itself and it remains in the minds of humans and mostly elders.

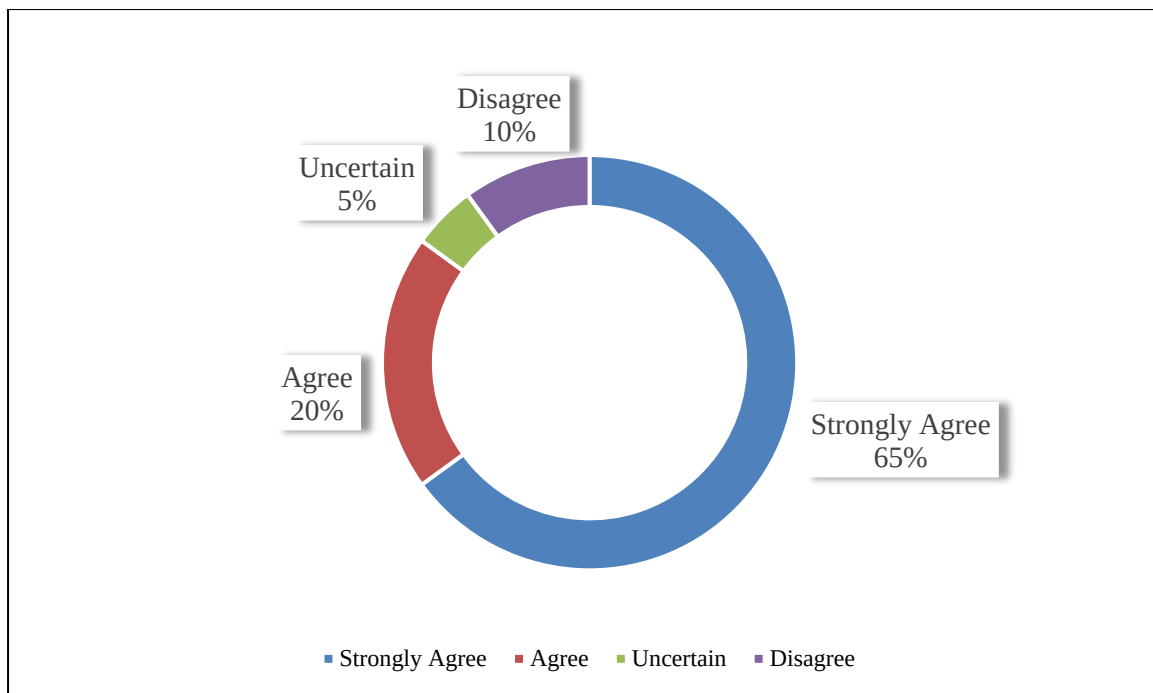


Figure 4.15: Do cultural practices preserve IK.

The Figure 4.16 below displays the responses of the participants. The participants were asked if the use of cultural villages preserves the indigenous knowledge found in cultural villages.

The 50% of the participants strongly agree that cultural villages preserve IK through sculptures, art, paintings, building and songs. The 40% of the participants consented that the use of cultural villages does not preserve IK completely, and the information needs to be recorded. The 10% of the participants disagreed because the use of cultural villages does not preserve the IK completely due to the dilapidation of these cultural villages. Unless the IK is documented there is no assurance that the IK could be preserved for future use.

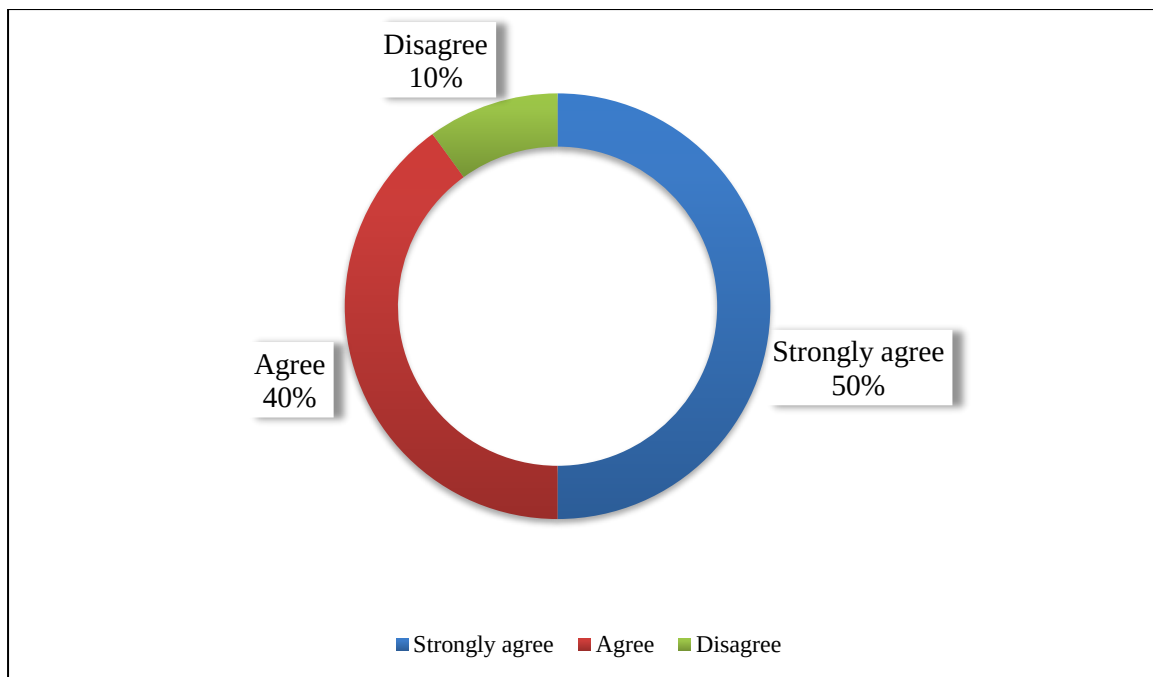


Figure 4.16: Does the use of cultural villages preserve Indigenous Knowledge

4.7.4 The importance of preservation of Indigenous Knowledge at cultural villages

The Figure 4.17 shows the responses of the participants who were asked if preservation of IK at cultural villages is important. The 80% of the participants agree that IK at the cultural villages should be preserved for future use. They stated that CVs play an important role in education as people learn about their African knowledge and culture in cultural villages. The 20% of the participants agreed, though stating that, as much as it is important, nothing is done about preserving the IK as only the media preserves the knowledge through photos and video and not much is written.

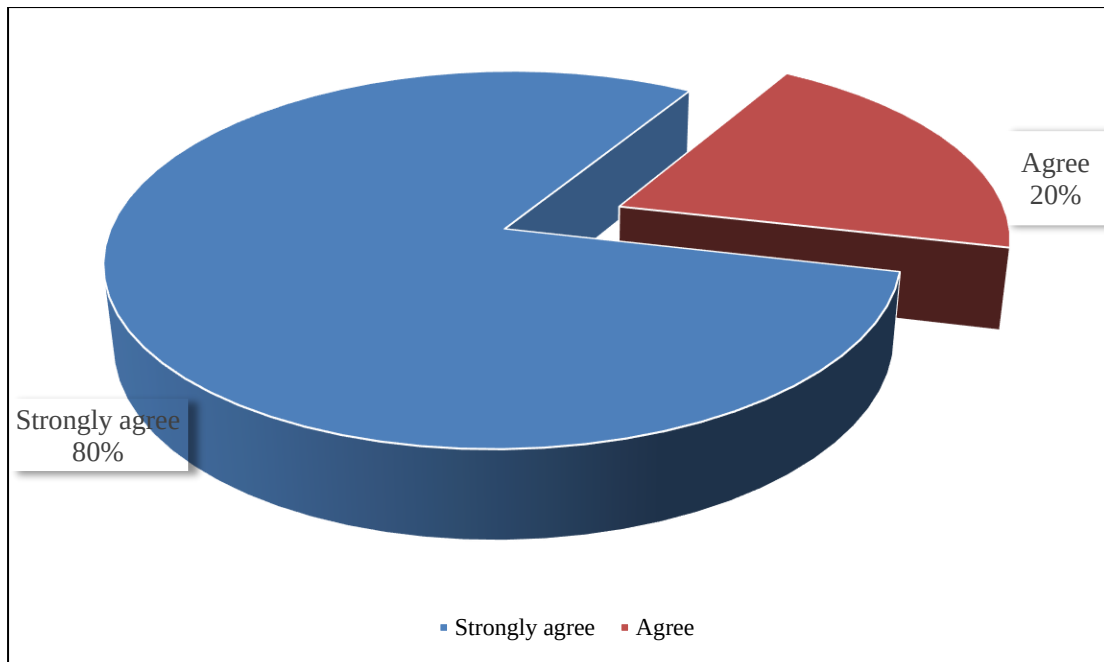


Figure 4.17: The participants’ views about the importance of preservation of IK at cultural villages

4.7.5 The contribution of the community in preservation of IK at cultural villages

Figure 4.18 below shows the responses of the participants who were asked if the communities help in the preservation and management of IK, especially those who live around or near the cultural villages. They were also asked to state if they are satisfied with the cultural villages that do exist.

The 45% of the participants disagree that the communities help with the preservation of IK at cultural villages, indicating that most cultural villages are privately owned, and protected by the owners. The community can only help in terms of research and documentation of the knowledge. 40% agreed, stating that they help through writing academic papers and media and social platforms. 15% are not sure about the contribution of the community in preserving the IK in cultural villages because this is undertaken by caretakers. 10% strongly agree that the communities do help a little, but they need to be educated about the importance of CVs in the society. The 80% of the participants are content that cultural villages exist because they discover and learn about new things, especially the culture of other ethnic groups. The 20% agreed that they are happy that CVs exist, they are important for leisure, to get fresh air from nature and to be revived.

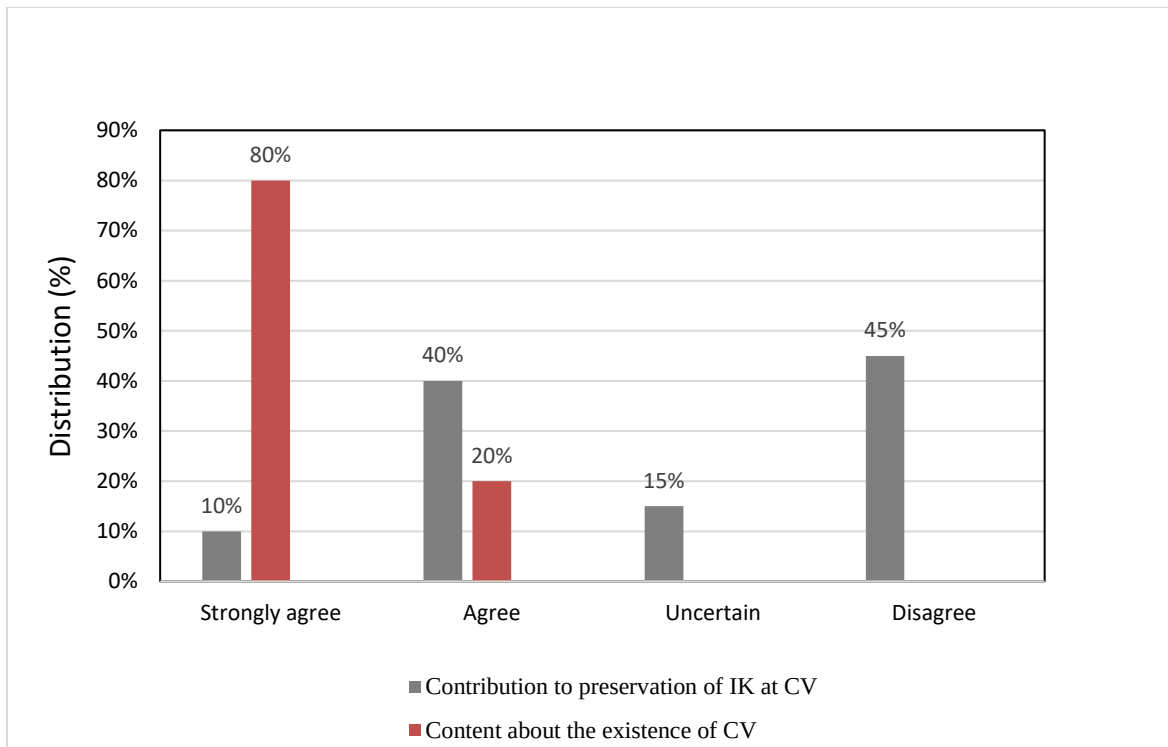


Figure 4.18: The contribution of the communities in preservation of IK at cultural villages

4.7.6 The impact of cultural villages in educational system

Figure 4.19 below shows the results on the question whether cultural villages make an impact in education system.

The 70% of the participants strongly agree that cultural villages have an impact in the educational system, indicating that the CV serves an institution of learning; art, painting, music, dance, ethno-mathematics etc. 20% of the participants concur that CV make an impact in education even though is not vastly recognised. 5% of the participants are uncertain because CVs are used for leisure and not for educational purpose, however they argued that the government needs to initiate programmes for learners who visit CVs more often for learning. 5% of the participants disagreed, arguing that there is no difference made by CVs in the education system and they exist only for economic benefit.

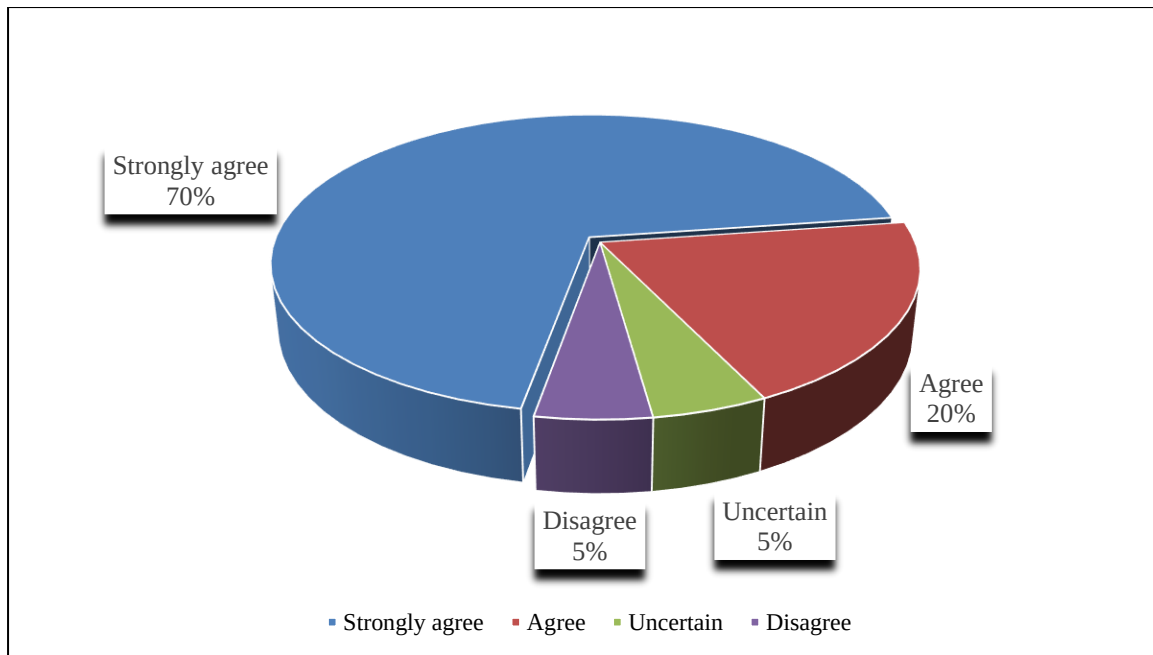


Figure 4.19: The impact of cultural villages in formal education system

4.7.7 The availability of IK in cultural village in the next year without preservation

Figure 4.20 shows the responses of the participants when asked if the indigenous knowledge at the cultural villages would be available in the coming years without preservation.

The participants were asked if IK at cultural villages would be available in the coming years without preservation, 90% of the participants disagreed, arguing that without documentation, preservation and management of IK, the knowledge could get lost, and the future generations may not have access to knowledge. So, it is imperative to document IK found in cultural villages so that it can be available in future. 10% of the participants indicated that they are not certain if the information would be available without proper documentation, especially when it is stored in the minds of the people.

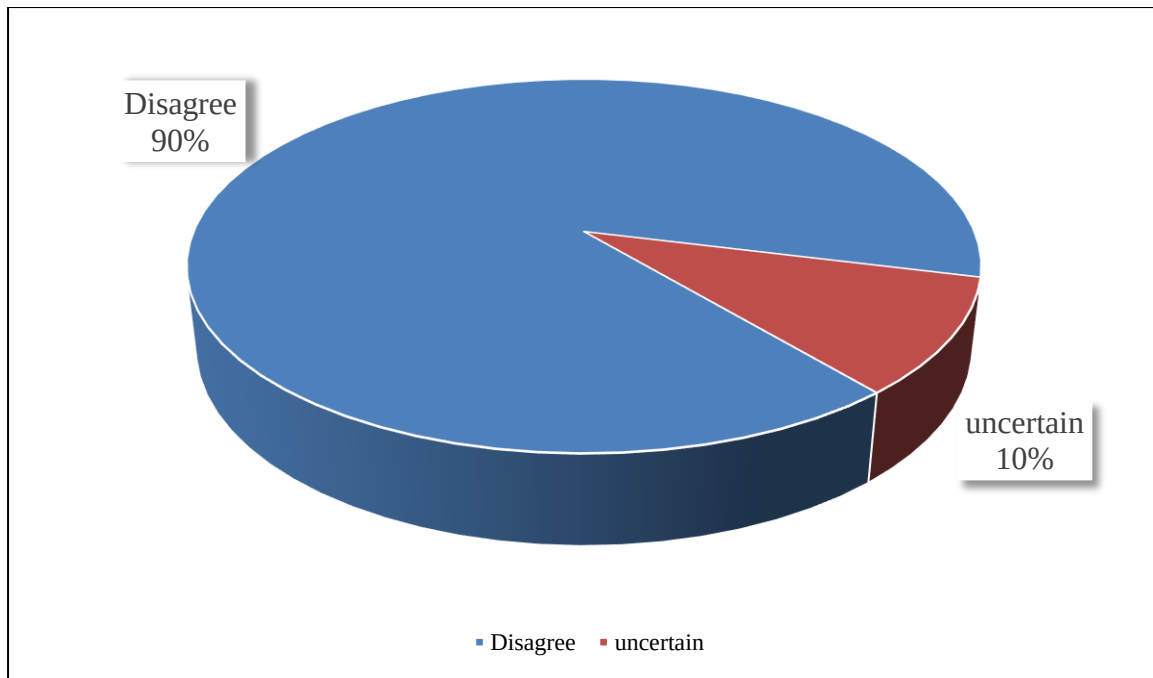


Figure 4.20: The availability of IK at cultural villages in the coming decades without preservation

4.8 Chapter Conclusion

The results of the study show that there are indigenous knowledge practices found in KKL cultural village. However, the IK needs to be documented, preserved, and managed for future generations. Without such documentation of IK, the knowledge could be extinct because most of Credo Mutwa's cultural villages are isolated and dilapidated, hence it is imperative for IK to be preserved and managed. There are challenges and opportunities of preserving and managing IK for sustainable livelihoods. The results of the KAP Likert scale show that the attitudes local people have towards the use of the cultural village is positive and they acknowledge that CVs have impact in our communities. The people's perceptions show that indigenous knowledge found at CVs should be incorporated into the South African education systems because cultural villages portray culture, art, and creativity and these are spaces for learning. The following chapter discusses the results and proffers recommendations for future and related studies.

CHAPTER FIVE

DISCUSSIONS, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

The previous chapter presented data collected for the study. The study established that there is a need to document indigenous knowledge and its practices and to generate knowledge management tools and methods that could be used to preserve and manage IK at Credo Mutwa's cultural villages. The study established that Indigenous Knowledge found in Credo Mutwa's CVs is not documented and most of the cultural villages are dilapidated. Even though the knowledge is still available, it is imperative that researchers should conduct studies to document the IK at the cultural villages for preservation and management through libraries and ICTs. This would also add to the scholarly knowledge existing on Credo Mutwa's work.

5.2 Discussion

5.2.1 Indigenous knowledge and practices found at Kwa-khaya Lendaba cultural village.

In South Africa, cultural villages have been used to display and preserve a diversity of cultures (Mokoena, 2020). KKL cultural village is one of the South African cultural villages used to portray African cultures, which include the Arab culture. There are IK practices that are found in the cultural villages which are part of the cultural village and important to the body of knowledge. However, Indigenous Knowledge (IK) and practices are usually unwritten, relying on oral transmission and human memory (Adebayo & Adeyemo, 2017).

Most of the indigenous knowledge found in KKL cultural villages is documented through pictures, recordings, and videos. The knowledge found at KKL cultural village is mostly tacit and embedded knowledge. Tacit knowledge is the knowledge that is gained from experience, practices, and values. Often, this resides in the minds of the practitioners or knowledge holders. Embedded knowledge is knowledge that has been embedded in mechanisms, brands, culture, practices, artifacts, or frameworks (Horvath 2000; Gamble & Blackwell 2001).

Tacit knowledge at Kwa-Khaya Lendaba cultural village has been learnt through apprenticeship, working closely with the mentor to learn art, painting, building, and making sculptures. This has also been accomplished through observation, practices, and imitations. Mr Bongani stated that as a learner, whatever Credo Mutwa taught you will end up knowing, even mastering the work. The knowledge was acquired through experience, belief, and personal

encounters by Credo Mutwa. Tacit knowledge could be made explicit knowledge, meaning it can be codified and accessed by the local people and for future use.

When a knowledgeable or elderly person dies, a whole library burns down (Manning, 2001), demonstrating the magnitude and significance of indigenous knowledge held by the older generations. Hence it is important to research and document indigenous knowledge from the elderly people or from those who have gained the knowledge from them. IK practices at KKL cultural village include the art of midwifery. Birth is a ceremony in many indigenous cultures to welcome new life into the world, recognizing the transition from the spiritual to the physical world (Skye, 2010).

Pregnant indigenous women have traditionally played an important role in "carrying the spirit," and the community came together to honour the spirit by "investing in the mother's well-being." Prenatal care is viewed as a community endeavour because the pregnant mother is considered an intermediary between the spiritual and physical worlds. Furthermore, cultural practices surrounding birth, such as ceremonies for welcoming and celebrating new life, as well as the sharing traditional knowledge and teachings, aided in the establishment of strong community roots for the mother and new-born by promoting healthy lifestyles and a sense of belonging for the family (Anderson, 2011).

Although Mkhulu was a Sangoma, healing was one of the IK practices presented at the KKL cultural village. Many visitors to the cultural village are traditional healers as that is where it all began. Giant trees that are utilized for medicine are all over the village. Traditional healers extract medicines from medicinal plants like herbs and tree bark to treat illnesses and disorders.

Conflict resolution amongst women was one of the IK practices found at KKL cultural village because women play a crucial role in society. Traditionally, women have always been at the centre of peace processes, from peace-making to peacebuilding and even sometimes, preventive diplomacy, across different pre-colonial African societies (Isike and Uzodike, 2011). Women are commonly associated with the mother land because, just like the land, they produce life (Felix, 2012).

5.2.2 Knowledge management

The type of preservation strategies used at KKL cultural village is in-situ preservation, where knowledge is preserved through oral traditions and practices. It is important to use both in-situ and ex-situ preservation to preserve IK at cultural villages. Ex-situ preservation is through

ICTs in libraries, which is the IKM method that is needed to preserve and manage the IK found at KKL cultural village. Indigenous Knowledge management entails a set of interconnected activities involving the identification, collection, documentation, organization, preservation, transfer, linking, application, dissemination and sharing of knowledge on indigenous community livelihoods and ecological systems, for sustainable development (Muswazi, 2001; Mabawonku, 2002).

A library, preferably a public library, is a great partner in the Indigenous Knowledge Management system due to its stable position within the community and within the governmental structures. Libraries are essential to the regional infrastructure for information and knowledge; hence they must be active in providing access to IK (Sarkhel, 2016).

However, irrespective of the fact that IK is becoming a crucial tool in the planning and management of sustainable development projects, library and information professionals have not been at the forefront of managing these spaces. Acquiring, organizing, and preserving recorded and codified knowledge generated by researchers, labs and research institutions has been the foundation of the dominant information management approach (Ngulube, 2002).

Youth of today have developed various values and lifestyles because they are exposed to global and national influences, and traditional communication networks are failing, resulting in elders dying without passing on their knowledge to these children. In some cases, indigenous peoples' very existence is under threat (Langhill, 1999). KKL cultural village employs storytelling to pass down IK found in the cultural village; it has also developed programmes for learners to visit and community elders share their knowledge through storytelling.

Indigenous knowledge is transmitted from generation to generation. The same community, together with the family, which includes parents, grandparents, and older siblings, is responsible for transmitting skills and values to the individual. Sometimes this happens through word of mouth (Warren, 1991), for instance, in the use of storytelling, myths narration (van der Ploeg, 1989, in Sillitoe, 1998), metaphors (Marika et al., 2009), or songs (Battiste, 2002). This explains why the preservation of indigenous languages is vital to the survival of indigenous knowledge; and sometimes it happens by traditions learned through informed experiences and practical demonstrations, such as rituals and ceremonies (Sillitoe, 1998) or symbols and artworks (Battiste, 2002). Experiential learning, therefore, plays an essential part in the transmission of indigenous knowledge, which also allows indigenous peoples to adapt to changes over time (Bates, 2009). As Maurial (2002) points out, oral and experiential traditions

are ways for indigenous peoples to foster relationships not only among humans but also between humans and nature, maintaining in this way indigenous well-being.

The South African tourist authorities have recognised the importance of this market as it is not only one of the main reasons international tourists visit the country but a way of exchanging cultures with other countries (George, 2001).

The contributions of Africa and her people to history and civilisation are prominently excluded from official education textbooks, and many people are unaware of them (Ngara 2007). It is important that IK should be preserved and integrated into the existing knowledge management systems for the benefit of society. The recording of IK is nothing new. For instance, missionaries and colonial district officers collected information on customary patterns of land tenure, crop and livestock ownership and traditional beliefs and rites, to mention a few.

5.3 Conclusions

Cultural villages are crucial to local communities. Most indigenous people continue to hold African knowledge, religion, and culture in high regard. The local people have reawakened, and they recognize the value of African traditions and knowledge. The main purpose of university libraries is to support research, teaching and learning in universities. Information and communication technologies (ICTs) play a vital part in the growth of academic libraries and to access digitalised information.

African teachings, religion, art, and culture are among the most important aspects of a cultural village because they help indigenous people re-awaken from their colonized minds and break free from mental bondage and slavery, while also preserving Africa's past. Additionally, the purpose is to assist Indigenous People in understanding their identity, values, customs, and culture, as well as to recognize and comprehend their sense of belonging.

African religion and teachings need to be included in school curricula so that students can receive both formal and informal education that could assist them in understanding their culture's origins, values, and traditions. The data collected and analysed illustrated that the knowledge and teachings of Credo Mutwa live inside the people who have lived closed to them, but much is not written in the form of books or documents. Most of the information regarding his cultural villages is found in form of videos, pictures, and internet. Henceforth, it is important that the IK of KKL cultural village should be recorded, preserved, and managed through indigenous knowledge management tools for the benefit of society. The recording of IK is

nothing new it has existed over many years. The knowledge behind all the cultural villages needs to be recorded, documented, and managed for future generations. The recorded knowledge could contribute to the educational system in South Africa and beyond.

Participants in the study indicated that CVs are important in local communities. They display diversity of cultures and art. They are institutions for communities to learn about African knowledge, which is not taught in the classroom. Majority of the participants revealed that it vital that IK of cultural villages should be preserved through IK management systems and ICTs to avoid loss of knowledge. The study also confirmed that awareness is needed to educate people about the importance of cultural villages, especially those around the cultural villages. This would help in maintaining them and understanding them as institutions of learning and not only as tourist attractions.

The study verified the challenges and prospects of preserving and managing knowledge at KKL cultural village. The knowledge is shared orally, and it is preserved through the collective memory of the people, and not in a written form, which makes the knowledge exposed to distortion and disruption. However, the opportunities are that the knowledge is still available and shared amongst local people and there is information available in the form of videos, pictures and audios of the late Credo Mutwa and his cultural villages.

The study further established that the extent to which IKS are preserved at cultural villages is poor and the best place to preserve and manage IK is through libraries at the institution, through ICTs and databases so that the information can be accessible to the students at universities world-wide.

5.4 Limitations of the study

1. There were challenges in finding participants in the pilot study because the Lotlamoreng Cultural Village is isolated and dilapidated.
2. Due to their unavailability and remote location, two participants withdrew from the research.

5.5 Recommendations

The study makes the following recommendations, based on what it established on the CVs and the possibilities of archiving and documenting IK. There is a need to document the IK at all Credo Mutwa's cultural villages through extensive research.

1. The Department of Sport, Art and Culture should contribute to the enhancement of social and cultural life by bringing individuals and communities together, as well as to the preservation and management of IK at Credo Mutwa's cultural villages.
2. The Department of Education should include indigenous knowledge in the curriculum so that communities, particularly youth, can be fully equipped. Indigenous knowledge is mostly shared orally from generation to generation; therefore, it is critical that IK be documented, and a partnership formed between Indigenous knowledge holders, schools, and institutions for knowledge dissemination and sharing.
3. Universities should initiate training programmes or workshops to provide knowledge holders with work experience or a formal qualification, as well as grant recognition of prior learning such that knowledge holders are accredited to participate in teaching and learning.
4. The relevance of cultural villages should be made known to the communities, with a focus on the youth, as these villages act as a place where people can learn about Indigenous knowledge, including the history, art, and culture contained in CVs.
5. There is an urgent need to preserve and manage cultural heritage that is both moveable and immovable, such that it is recommended to generate and develop policies and practices.
6. South Africa's government and residents must protect this the sacred sites as well as heritage to hearken to the indictment of Mkhulu Credo Mutwa who used to say, *"A country that speaks against its heritage, is a dead country."*
7. The documentation of cultural practices, ritual, customs, and values should be a focal progressive step in aligning the ideals of scholarship with the precarity of IK archiving and documenting that was at the core of this study.
8. Stakeholders need to support the reconstruction of the cultural village to keep it alive, for tourist attraction and sustainable livelihood.

References

- ADAM, L., 2007, April. Information and communication technologies, knowledge management and indigenous knowledge: Implications to livelihood of communities in Ethiopia. In *a Workshop on" The Role of ICT in Preserving and Disseminating Indigenous Knowledge"*, Addis Ababa.
- ADEBAYO, J.O AND ADEYEMO, A. A., "Documentation and dissemination of Indigenous Knowledge by library personnel in selected research institutes in Nigeria" (2017). *Library Philosophy and Practice* (e-journal). 1628.
<https://digitalcommons.unl.edu/libphilprac/1628>
- ADLER, N. (1997). *International Dimensions of Organisational Behaviour*. 3rd ed. Ohio: South-Western College Publishing.
- AGRAWAL, A. 1995. Dismantling the divide between indigenous and scientific knowledge. *Development and Change*, 26(3):1-40.
- AKOTO, R., PIÉSOLD, K. AND DENVER, C., 2008. Indigenous cosmology of cultural heritage for impact assessment. In *IAIA08 Conference Proceedings: The Art and Science of Impact Assessment*.
- AMADIUME, I., 1997. *Re-inventing Africa: Matriarchy, religion, and culture*. London, Zed Books.
- ANDERSON K. *Life stages and native women*. Winnipeg: University of Manitoba
- BATES, P. (2009). Learning and Inuit knowledge in Nunavut, Canada. In UNESCO. (2009). *Learning and Knowing in Indigenous Societies Today*. 95-105. Paris: UNESCO.
- BATTISTE, M. (2002). Indigenous knowledge and pedagogy in First Nations education: A literature review with recommendations. Ottawa: Apamuwek Institute.
- BOVANA, S.V., 2010. *Cultural villages, inherited tradition and 'African culture': a case study of Mgwali cultural village in the Eastern Cape* (Doctoral dissertation, University of Fort Hare)
- BOVEN, K. & MOROHASHI, J. (2002). *Best practices using indigenous knowledge*. The Hague and Paris: Nuffic and UNESCO/MOST.

- BRAUN, V. & CLARKE V., (2006) Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3:2, 77-101.
- BROOKS, G., 2002. The ICOMOS International Cultural Tourism Charter: Linking cultural heritage conservation to the celebration of cultural diversity.
- CAMPION, N., 2017. *The importance of cosmology in culture: Contexts and consequences*. Intech Open.
- CASTELLANO, M. B. (2000). Updating Aboriginal traditions of knowledge. In G. J. S. Dei, B. L. Hall, & D. G. Rosenberg (Eds.), *Indigenous knowledges in global contexts*. Toronto, Ontario, Canada: University of Toronto Press.
- CHARMAZ, K. (2006). *Constructing grounded theory*. Thousand Oaks, CA: Sage
- CHILISA, B. (2012) *Indigenous research methodologies*. University of Botswana: SAGE
- COHEN, L., & MANION, L. (2000). *Research methods in education*. Routledge. (5th edition).
- CLARKE, T. AND ROLLO, C., 2001. Corporate initiatives in knowledge management. *Education+ Training*, 43(4/5), pp.206-214.
- CONWAY, P, (2010). Preservation in the age of google digitalization, digital preservation, and dilemmas. *The Library Quarterly: Information, Community, Policy*, 80(1), 61-79.
- CRESWELL, J., (2003). *Research design Qualitative, Quantitative and Mixed Methods Approaches*. 2nd edition: SAGE Publication
- CRESWELL, J., 2009. *Research design: quantitative, qualitative, and mixed method approaches*. Los Angeles: SAGE.
- DALAL, A.K., 2011. Folk wisdom and traditional healing practices: Some lessons for modern psychotherapies. *Foundations of Indian psychology*, 2, pp.21-35.
- DAVIES, J., POULSEN, L., SCHULTE-HERBRÜGGEN, B., MACKINNON, K., CRAWHALL, N., HENWOOD, W.D., DUDLEY, N., SMITH, J. AND GUDKA, M. (2012) *Conserving Dryland Biodiversity*. Gordon Ararat.

- DE LA TORRE, J. (2004). In the trenches: A critical look at the isolation of American Indian political practices in the nonempirical social science of political science. *Indigenizing the academy: Transforming scholarship and transforming communities*, pp.174-190.
- DEPARTMENT OF SCIENCE AND TECHNOLOGY (DST). 2004. Indigenous Knowledge Systems: A policy framework. Pretoria.
- DICK, B. (2005). Grounded theory: A thumbnail sketch. [Online] Available at <http://www.scu.edu.au/schools/gcm/ar/arp/grounded.html>
- EICHELBERGER, R.T. (1989). *Disciplined inquiry: Understanding and doing educational research*. New York: Longman.
- FELIN, T. AND HESTERLY, W.S., 2007. The knowledge-based view, nested heterogeneity, and new value creation: Philosophical considerations on the locus of knowledge. *Academy of management review*, 32(1), pp.195-218.
- FÉLIX, G.A.C., 2012. Reflexiones sobre el buen vivir o vivir bien (suma qamaña; sumak kawsay, balu wala). *Temas de Nuestra América Revista de Estudios Latinoamericanos*, pp.185-196.
- GEORGE, R. 2001. *Marketing South African tourism and hospitality*. Cape Town. Oxford.
- GLASS, G.V & HOPKINS, K.D. (1984). *Statistical methods in education and psychology*, 2nd Edition. Englewood Cliffs, NJ: Prentice-Hall
- GREENE, J. C., CARACELLI, V. J., & GRAHAM, W. F. (1989). Toward a conceptual framework for mixed-method evaluation designs. *Educational Evaluation and Policy Analysis*, 11(3), 255–274.
- HART, M.A. 2010. Indigenous worldviews, knowledge, and research: The development of an indigenous research paradigm. *Journal of Indigenous Voices in Social Work*, 1(1):1-16.
- HISLOP, D. (2013). *Knowledge management in organisations: A critical introduction*. 3rd Ed. UK: Oxford University Press.
- HORVATH, J.A., 2000. Working with Tacit Knowledge. W: JW Cortada, JA Woods (eds), *The Knowledge Management Yearbook 2000-2001* (s. 34-51).

- HUGHES, H., 2003, December. What is remembered and what forgotten: a decade of redefining culture and heritage for tourism in South Africa. In *Conference on Developing Cultural Tourism, University of Nottingham, Nottingham, UK* (pp. 470-479).
- HOLSAPPLE, C. W., & JOSHI, K. D. (2001). Organizational knowledge resources. *Decision Support Systems*, **31** (1), 39– 54
- ISIKE, C. AND UZODIKE, U.O., (2011). Towards an indigenous model of conflict resolution: Reinventing women's roles as traditional peacebuilders in neo-colonial Africa. *African Journal on Conflict Resolution*, 11(2), pp.32-58.
- JACKSON, W. (1995). *Methods: Doing Social Research*. Prentice Hall: Toronto.
- JOHNSON, M. (1992). *Lore: Capturing Traditional Environmental Knowledge*. IDRC: Ottawa, Canada.
- JUMBA, H., BUNDI, D. AND JOHN, J., 2020. Use of ICTs in Knowledge Management for Enhanced Institutional Sustainability. *Regional Journal of Information and Knowledge Management*, 5(1), pp.1-17.
- KOTHARI, C.R., (2004). *Research methodology: Methods and techniques*. New Delhi: Vikas publications
- KRUBU, D.E. AND OSAWARU, K.E., 2011. The impact of information and communication technology (ICT) in Nigerian university libraries. *Library philosophy and Practice*, 2011(583), pp.1-19.
- LABELLE, H. (1997). Presidential address, Canadian International Development Agency at the plenary session on Global Knowledge and Local Culture of the International Global Knowledge 1997 Conference, Toronto.
- LACEY, A. AND LUFF, D., 2007. The NIHR RDS for the East Midlands/Yorkshire & the Humber. *Qualitative Research Analysis, UK*.
- LANGHILL, S. (1999). A resource kit for sustainable development research in Dryland Africa: people, land, and waste program initiative. IDRC.
- MABAWONKU, I.M., 2002. The systematic management of indigenous knowledge: a review of oral information projects in a library school. *Proceedings of the SCECSAL*.

- MAILA, M., & LOUBSER, C. (2003). Emancipatory Indigenous Knowledge Systems Implications for Environmental Education in South Africa. *South African Journal of Education*, 23, 276-280.
- MARIKA, R., YUNUPINGU, Y., MARIKA-MUNUNGGIRITJ, R. AND MULLER, S., 2009. Leaching the poison—the importance of process and partnership in working with Yolngu. *Journal of Rural Studies*, 25(4), pp.404-413.
- MANNING, R.W. (2001). Introduction. In: McIlwaine, J. and Whiffrin, J. Eds. *Collecting and safeguarding the oral traditions: an international conference*. Munchen: K.G. Saur; p. viii.
- MARTIN, P. Y., & TURNER, B. A. (1986). Grounded Theory and Organizational Research. *The Journal of Applied Behavioural Science*, 22(2), 141.
- MARTIN, K., 2006. *Please knock before you enter: An investigation of how rainforest Aboriginal people regulate outsiders and the implications for western research and researchers* (Doctoral dissertation, James Cook University).
- MAURIAL, M. (2002). Indigenous knowledge and schooling: A continuum between conflict and dialogue. In Semali, L. M., & Kincheloe, J. L. (Eds). *What is indigenous knowledge? Voices from the academy*. New York: Routledge.
- MAWERE, M., 2011. Ethical quandaries in spiritual healing and herbal medicine: A critical analysis of the morality of traditional medicine advertising in southern African urban societies. *Pan African Medical Journal*, 10.
- MEARNS, M.A., DU TOIT, A.S.A. AND MUKUKA, G., 2006. Conservation of indigenous knowledge at cultural villages: An exploratory study. *Mousaion*, 24(1), pp.23-50.
- MOHAMED, A.M., 2003. The role of Somali women in the search for peace. *Women and peace in Africa: Case studies on traditional conflict resolution practice*.
- MOKOENA, L.G. (2020). Cultural tourism: cultural presentation at the Basotho Cultural Village, Free State, South Africa. *Journal of Tourism and Cultural Change*, 8(4), 470-490.
- MORSE, J.M. (1994). Designing funded qualitative research. In N.K. Denzin & Y.S. Lincoln (eds.), *Handbook of qualitative research* (pp.220-235). Thousand Oaks, CA: Sage.

- MOSIMEGE, M. 2004. Mathematical knowledge and its use in daily activities of workers at South African cultural villages. Paper presented at the 10th International Congress on Mathematical Education. Copenhagen, Denmark.
- MOSIMEGE, M., 2017. Indigenous mathematical knowledge at South African cultural villages: Opportunities for integration in mathematics classrooms. *Retrieved on, 21*, pp.457-462.
- MPOFU, D. AND MIRUKA, C.O., 2009. Indigenous Knowledge Management Transfer Systems across generations in Zimbabwe: IKS in other contexts. *INDILINGA African Journal of Indigenous Knowledge Systems*, 8(1), pp.85-94.
- MUSWAZI, P. (2001). Indigenous knowledge management in Swaziland: Perspectives. *Information Development*, 17(4), p.250-255.
- NEWMAN, B.D. AND CONRAD, K.W., 2000, October. A Framework for Characterizing Knowledge Management Methods, Practices, and Technologies. In *PAKM*.
- NGARA, C., 2007. 'African ways of knowing and pedagogy revisited.' *Journal of Contemporary Issues in Education* 2(2), 7–20.
- NGONGO-MBEDE, V., 2003. The traditional mediation of conflicts by women in Cameroon. In: UNESCO 2003
- NGULUBE, P. 2002. Managing and preserving indigenous knowledge in the knowledge management era: challenges and opportunities for information professionals. *Information Development*, 18(2):95–102.
- NGULUBE, P. 2003. Using the SECI knowledge management model and other tools to communicate and manage tacit indigenous knowledge. *Innovation* (27):21-29.
- NOYOO, N., 2007. Indigenous knowledge systems and their relevance for sustainable development: A case of Southern Africa. *Tribes and Tribals*, 1, pp.167-172.
- NZEWI, O.E.S., 2010. *The use of performance composition on African music instruments for effective classroom music education in Africa* (Doctoral dissertation, University of Pretoria).
- O'DONOGHUE, R., M. MTSHALI, M., NELUVHALANI, E AND NQCOZA, K. 2004. IK today: Indigenous ways of knowing. CD ROM produced by Rhodes University

- Environmental Education Unit. Howick: Environmental Education Association of Southern Africa.
- OLSEN, M. E., LODWICK, D. G., & DUNLAP, R. E. (1992). *Viewing the world ecologically*. San Francisco: Westview Press.
- OMONA, J., 2013. Sampling in qualitative research: Improving the quality of research outcomes in higher education. *Makerere Journal of Higher Education*, 4(2), pp.169-185.
- OWINY, S.A., MEHTA, K. AND MARETZKI, A.N., 2014. The use of social media technologies to create, preserve, and disseminate indigenous knowledge and skills to communities in East Africa. *International journal of communication*, 8, p.14.
- PARAHOO, K., (1997). *Nursing research: principles, process, and issues*. London: MacMillan press.
- PARANGU, R.N.A. AND SALIM, T.A., 2018. INDIGENOUS KNOWLEDGE PRESERVATION OF ORAL LITERATURE HAHIWANG IN WEST LAMPUNG. *PEOPLE: International Journal of Social Sciences*, 4(2), pp.1221-1232.
- PESCHL, M.F., 2004. Structures and diversity in everyday knowledge: From reality to cognition, knowledge and back. *Organising knowledge: Methods and case studies*, pp.3-27.
- PODOLECKA, A. 2018. Vusamazulu Credo Mutwa – Sangoma, African sage, fraud or a New Age shaman? University of Warsaw 2018.
- PEREIRA RODERS, A. AND VAN OERS, R., 2012. Guidance on heritage impact assessments: Learning from its application on World Heritage site management. *Journal of Cultural Heritage Management and Sustainable Development*, 2(2), pp.104-114.
- ROBBINS, S.P. (2003), *Organizational Behavior*. Upper Saddle River, New Jersey: Pearson Education, Prentice Hall.
- SARPONG, P., (2002). *Peoples differ: An approach to inculturation in evangelization*, Sub Saharan Publishers.
- SENANAYAKE, S.G.J.N (2006). Indigenous knowledge as a key to sustainable development. *Journal of Agricultural Sciences – Sri Lanka* DOI: 10.4038/jas. v2i1.8117

- SERENKO, A., BONTIS, N., AND HARDIE, T., 2007. Organizational size and knowledge flow: A proposed theoretical link. *Journal of Intellectual Capital*, 8 (4), 610–627.
- SILLITOE, P. (1998). The development of indigenous knowledge: A new applied anthropology. *Current Anthropology*, 39(2), 223-252
- SIMPSON, L. (2000). Anishinaabe ways of knowing. In J. Oakes, R. Riew, S. Koolage, L. Simpson, & N. Schuster (Eds.), *Aboriginal health, identity and resources* (pp. 165-185). Winnipeg, Manitoba, Canada: Native Studies Press.
- SITHOLE, J. 2007. The challenges faced by African libraries and information centres in documenting and preserving indigenous knowledge. *IFLA Journal*, 33(2):117–123.
- SKYE A. 2010. “Aboriginal midwifery: A model for change. *Journal of Aboriginal Health*. 6(1)
- STRAUSS, A., & CORBIN, J. (1990). *Basics of qualitative research: Grounded theory procedures and techniques* (1st Ed.). Newbury Park, CA: Sage.
- SPACEY, J. (2020). 20 Examples of a Knowledge Artifact. Simplicable, May 21.
<https://simplicable.com/en/knowledge-artifact>
- STRAUSS, A., & CORBIN, J. (1998). Basics of qualitative research techniques: *Grounded theory procedures and techniques* (2nd Ed.). Newbury Park, CA: Sage.
- TERRE BLANCHE, M. & KELLY, K. 1999. Interpretive methods. In M. Terre Blanche & K. Durrheim, Eds. *Research in practice: Applied methods for the social sciences*. Cape Town, South Africa: University of Cape Town Press.
- Tharakan, J., 2017. Indigenous knowledge systems for appropriate technology development. *Indigenous People*, 123, pp.123-134.
- TISDELL, C.A. 2005. *Economics of environmental conservation*. 2nd edition, pp.30-52
- UNESCO (2003) Convention for the safeguarding of the intangible Cultural Heritage. Paris: UNESCO
- UNITED NATIONS ENVIRONMENT PROGRAMME (2008) Indigenous Knowledge in Disaster Management in Africa. Nairobi, Kenya.
- VILJOEN, J. AND TLABELA, K., 2007. *Rural tourism in South Africa: trends and challenges*. HSCR.
- VIPINKUMAR, V.P., ATHIRA, P.V. AND MINI, K.G., 2013. Role of ICT in Knowledge Management.

- WARREN, D.M. 1991. Using Indigenous Knowledge for Agricultural Development. *World Bank Discussion Paper* 127. Washington, D.C.
- WILDWOOD, C., (2003). *Mood Enhancing PLANTS*: Bloomsbury publishing plc. (UK)
- YUNNUS, F., (2017). Preservation of indigenous knowledge (IK) by public libraries in Westcliff, Chatsworth, Durban. (Dissertation-Masters).
- ZANCHETI S.M., FERREIRA HIDAKA L.T., RIBEIRO C., AGUIAR B., (2009), “Judgement and Validation in The Burra Charter Process: Introducing Feedback in Assessing the Cultural Significance of Heritage Sites”, *City & Time*,4 (2): 5. Retrieved from <http://www.ct.ceci-br.org>, 17 June 2017
- ZIMU-BIYELA, A.N. Z, (2016). The management and preservation of Indigenous Knowledge in Dlangubo village in Kwazulu-Natal, South Africa: University of South Africa. (Thesis-PhD).

APPENDICES

APPENDIX 1: ETHICAL CLEARANCE LETTER



Private Bag X1290, Potchefstroom
South Africa 2520
Tel: 018 299-1111/2222
Fax: 018 299-4910
Web: <http://www.nwu.ac.za>
Senate Committee for Research Ethics
Tel: 018 299-4849
Email: nkosinathi.machine@nwu.ac.za

ETHICS APPROVAL LETTER OF STUDY

Based on approval by the **Faculty of Natural and Agricultural Sciences Ethics Committee (FNAS-REC)**, the Faculty of Natural and Agricultural Sciences Ethics Committee hereby **approves** your study as indicated below. This implies that the North-West University Senate Committee for Research Ethics (NWU-SCRE) grants its permission that, provided the special conditions specified below are met and pending any other authorisation that may be necessary, the study may be initiated, using the ethics number below.

Study title: The management and promotion of Letlamoreng Cultural village, North West Province															
Study Leader/Supervisor: Dr M Koitsiwe															
Student: KS Boikanyo															
Ethics number:	N	W	U	-	0	1	2	7	5	-	2	2	-	A	9
	Institution				Study Number						Year			Status	
<u>Status:</u> S = Submission; R = Re-Submission; P = Provisional Authorisation; A = Authorisation															
Application type: Single				Risk Category:				Minimal							
Commencement date: 25/06/2022															
Expiry date: 30/08/2023															
Approval of the study is initially provided for a year, after which continuation of the study is dependent on receipt and review of the annual (or as otherwise stipulated) monitoring report and the concomitant issuing of a letter of continuation.															

Special in process conditions of the research for approval (if applicable):

- The following documentation are archived by FNASREC and should be complete and kept up to date:
 - Research proposal
 - Signed approval from the scientific committee indicating the proposed risk category
- All researchers involved in the study should submit signed NWU code of conduct statements annually.
- All researchers of low risk studies should submit proof of relevant ethics training every two years.
- All researchers that take part in activities that pose a safety and security threat to the researchers or the environment should submit a risk assessment form annually.
- All research involving human interaction should follow best ethical practise and keep documents as proof. This includes informed consent, questionnaires, incorporation of risk-benefit, and responsible data management.
- Any research at governmental or private institutions, permission must still be obtained from relevant authorities and provided to the FNASREC. Ethics approval is required BEFORE approval can be obtained from these authorities.

General conditions:

While this ethics approval is subject to all declarations, undertakings and agreements incorporated and signed in the application form, the following general terms and conditions will apply:

- *The study leader/supervisor (principal investigator)/researcher must report in the prescribed format to the FNASREC:*
 - *annually (or as otherwise requested) on the monitoring of the study, whereby a letter of continuation will be provided, and upon completion of the study; and*
 - *without any delay in case of any adverse event or incident (or any matter that interrupts sound ethical principles) during the course of the study.*
- *The approval applies strictly to the proposal as stipulated in the application form. Should any amendments to the proposal be deemed necessary during the course of the study, the study leader/researcher must apply for approval of these amendments at the FNASREC, prior to implementation. Should there be any deviations from the study proposal without the necessary approval of such amendments, the ethics approval is immediately and automatically forfeited.*
- *Annually a number of studies may be randomly selected for an external audit.*
- *The date of approval indicates the first date that the study may be started.*
- *In the interest of ethical responsibility, the NWU-SCRE and FNASREC reserves the right to:*
 - *request access to any information or data at any time during the course or after completion of the study;*
 - *to ask further questions, seek additional information, require further modification or monitor the conduct of your research or the informed consent process;*
 - *withdraw or postpone approval if:*
 - * *any unethical principles or practices of the study are revealed or suspected;*
 - * *it becomes apparent that any relevant information was withheld from the FNASREC or that information has been false or misrepresented;*
 - * *submission of the annual (or otherwise stipulated) monitoring report, the required amendments, or reporting of adverse events or incidents was not done in a timely manner and accurately; and / or*
 - * *new institutional rules, national legislation or international conventions deem it.*
- *FNAS-REC can be contacted for further information or any report templates via Roelof.Burger@nwu.ac.za 018 299 4269*

The FNASREC would like to remain at your service as scientist and researcher, and wishes you well with your study. Please do not hesitate to contact the FNASREC or the NWU-SCRE for any further enquiries or requests for assistance.

Yours sincerely,



Prof Roelof Burger
Chairperson Faculty of Natural and Agricultural Sciences Ethics Committee (FNASREC)

APPENDIX 2: PERMISSION LETTER FROM IKS CENTRE



MEMO

To: Mr Bongani Baloyi Moboza
From: Dr Motheo Koitsiwe
Date: 18 May 2022
Subject: Permission/introductory letter to conduct research

This is to confirm that Miss Kgakgamatso Boikanyo (NWU# 22998780) is registered for a Master of Indigenous Knowledge Systems (MIKS) degree in the Faculty of Natural and Agricultural Sciences (FNAS) at the North West University (NWU) within the Indigenous Knowledge Systems (IKS) Centre.

Her proposed research title:

"The management and preservation of indigenous knowledge at Kwa-Khaya Lendaba Cultural village in Gauteng Province, South Africa"

Was approved by the Research Scientific Committee and the IKS Centre for implementation in 2022. The student is ready to commence with the study within the community mentioned above and the IKS Centre would like to introduce them to you. Any assistance that you give them to enable them to implement the study will be greatly appreciated.

Feel free to contact me or the co-supervisor Mr Maditsi (Otsile.Maditsi@nwu.ac.za / 0603937116) for further clarification that may be needed.

I hope this letter shall receive a warm welcome
Kind regards

Dr Motheo Koitsiwe

A handwritten signature in black ink, appearing to read 'M. Koitsiwe', enclosed within a large, loopy oval.

IKS Centre Director
018 389 2157/ 0810441358

MAPIKENG CAMPUS
Private Bag X2046 Mmabatho South Africa 2735 Tel: (018) 389-2111 • Fax: (018) 392 5775

APPENDIX 3: INTERVIEW SCHEDULE

Interview guide

SECTION A: DEMOGRAPHIC DATA OF RESPONDENTS

1. Name and Surname:

--

2. Gender

Male		Female	
------	--	--------	--

3. Age

18-35		36-50	
50-65		65 and above	

4. Home Language

--

5. Educational level

Primary	
Secondary	
High	
Tertiary	
IK Holder	

SECTION B: THE INDIGENOUS KNOWLEDGE AT KWA-KHAYA LENDABA CULTURAL VILLAGE, SOWETO, GAUTENG PROVINCE

1. Who is Vusamazulu Credo Mutwa?
2. When was the Kwa-Khaya Lendaba cultural village established?
3. Who visit the cultural village regularly?
4. How did this cultural village begin?
5. Which culture is portrayed in the cultural village?
6. What is the history of the cultural village?
7. What are IK practices commonly practiced in the Kwa-Khaya Lendaba cultural village?
8. When and how did you acquire the knowledge about the cultural village?
9. Which knowledge management tools and methods are used to manage and preserve IK?
10. Which Knowledge Management tools will be best to manage and preserve knowledge for future use?
11. Where do you think is the best place to preserve IK?
12. What should be done to preserve the indigenous knowledge of Credo Mutwa's cultural villages?
13. How can these information or IK be preserved and disseminated to the future generations and community at large?

Thank you for your co-operation.

APPENDIX 4: FOCUS GROUP DISCUSSION GUIDE
Questionnaire for Focus Group Discussions

SECTION A: DEMOGRAPHIC DATA OF RESPONDENTS

Name and Surname	Gender
1.	
2.	
3.	
4.	
5.	

SECTION B: CHALLENGES AND PROSPECTS OF INDIGENOUS KNOWLEDGE MANAGEMENT AT KWA-KHAYA LENDABA CULTURAL VILLAGE

1. What is the history of the cultural village?
2. Which material was used to construct the village?
3. What is the role of traditions, customs, beliefs, and cultural rights in preservation of IK?
4. How are the traditions, customs and beliefs used in preservation of IK?
5. Which culture is portrayed in the cultural village?
6. What influenced the creation of the sculptures /artefacts in the cultural village?
7. Which tools can you recommend for Indigenous Knowledge management at cultural villages? Why?
8. Where do you think is best place to preserve Indigenous Knowledge?
9. What should be done to preserve the indigenous knowledge of credo Mutwa cultural villages?
10. What are the challenges and opportunities did you face in managing and preserving Indigenous Knowledge?

Thank you for your co-operation.

APPENDIX 4: KAP LIKERT SCALE

KAP and Likert scale Questionnaire

To explore the Knowledge, Attitude, and Perception of the local people and visitors have regarding the use of cultural villages.

SECTION A: DEMOGRAPHIC DATA OF RESPONDENTS

1. Name & Surname:

--

2. Gender

Male		Female	
------	--	--------	--

3. Age

18-35		36-49	
50-64		65 and above	

4. Educational level

Primary	
Secondary	
High	
Tertiary	
IK holder	

Section B: The Knowledge, Attitude and Perceptions towards the use of cultural villages and preservation of IK

Please tick the most appropriate number for each statement which suit your response.

Likert scale from: Strongly agree -1 Agree -2 Uncertain-3 Disagree -4

Questions	STRONGLY AGREE	AGREE	UNCERTAIN	DISAGREE
1. Do cultural villages play an important role in the lives of the community?				
2. Is IK important to the community?				
3. Are you interested in taking part in preservation of Indigenous Knowledge?				
4. Does cultural practices preserve Indigenous Knowledge?				
5. Does the use of cultural village preserve Indigenous Knowledge?				
6. Is preservation of Indigenous Knowledge at cultural villages important?				
7. Does the community help in preserving the IK of the cultural village(s)?				
8. Are you content that cultural village exist?				
9. Does cultural villages make an impact in education system?				
10. Do you think Indigenous Knowledge of cultural village will be available in the next years without preservation?				

Thank you for your co-operation.

APPENDIX 5: OBSERVATION GUIDE

Observation Guide

Non- Participation Observation		
Location: Date:		
Body language	Tone of voices	Sculptures/Stones/Building
To see how people use their eyes, hands, heads, and bodies to express their ideas, agreement, or disagreement	To pay attention to voice tones when emphasizing ideas or disagreement	To see the size of the artefacts
To pay attention to facial expressions when questions are asked	The way in which questions answered	To observe the material used to make those artefacts
To observe the size of the sizes of the sculptures and the expression of the participant when describing them.	observe the colour painted on the Sculptures	

APPENDIX 6: PRIOR INFORMED CONSENT



Prior Informed Consent Form

TITLE OF THE RESEARCH STUDY: The Management and Preservation of Indigenous Knowledge at Kwa-Khaya Lendaba cultural village in Gauteng Province, South Africa.

Supervisor: Dr. M. Koitsiwe

Contact number: 018 3892157

Email address: motheo.koitsiwe@nwu.ac.za

Student Name: Kgakgamatso Boikanyo

Student Number: 22998780

Ethic reference number:

Email address: boikanyo.ks@gmail.com

Contact details: 0732742368/ 0679728076

You are hereby requested to participate in a research study that is for my master's degree in Indigenous Knowledge Systems (IKS) at the North-West University (Mafikeng Campus). The purpose of the study is presented please read carefully to understand the reason for the study to be conducted. Participants have the right to know what the study is about and what the participant must do. The researcher will explain the purpose of the research and answer question about any part you do not understand.

The participant has the right to freely volunteer to be part of the study without duty or obligation and is free to withdraw from the study at any time. You are free to contact my supervisor regarding the study.

This document serves as an agreement between the researcher, traditional leaders and council, knowledge holders, that the identification and documentation of Indigenous Knowledge (IK) is important for protection and management thereof. It is a process which will be handled in care and foresight and that the **researcher:**

1. Will not disclose IK unless there has been a clear decision agreement between the traditional leaders, knowledge holders and the community.
2. Will only disclose the information for the agreed purpose which is for study.
3. Will protect confidentiality of traditional leaders, knowledge holders and the community by not disclosing their names unless there is an agreement to do so.
4. Will not use the Indigenous Knowledge information for commercial purpose.

Participant's signature: _____ **Date:** _____

Researcher's signature: _____ **Date:**
