CHAPTER 1
THE CONSERVATION OF INDIGENOUS KNOWLEDGE

1. INTRODUCTION

“It is our duty to proceed from what is near to what is distant, from what is known to that which is less known, to gather the traditions from those who have reported them, to correct them as much as possible and to leave the rest as it is, in order to make our work help anyone who seeks truth and loves wisdom.”
Abu'l-Rayhan Muhamed al-Biruni, AD 973-1050 (Rice & Gibson 2001:154).

1.1 Background

Indigenous knowledge (IK) is often seen as achievements of the past, to be conserved in the present because it is becoming extinct under the impact of modern knowledge. Often, IK has the same attraction as pre-industrial artefacts, where conservation of what is left has become the focus rather than seeing the IK as a dynamic resource. IK is therefore not a past achievement in need of conservation for the present, but living local knowledge is a present condition for having a future (Rowling & Brouwers 1999:147).

In the past the conservation of IK has been through collection in gene banks, depositories and libraries. In recent times attention has been paid to local knowledge and procedures involved in using the IK rather than merely storing it. Wider use of IK requires that first there be recognition of its existence and validity as a knowledge system. Secondly indigenous peoples should be seen as equitable partners in all matters concerning access, integration and use of IK. All this must be done in an equitable manner to guarantee protection and benefit sharing (IUCN 1997).

In the light of this statement the primary objective of this study is to investigate ways of conserving IK to provide livelihoods and value-added opportunities to communities by making use of tourism initiatives. The term conservation has been used rather than the term preservation, because preservation is seen as the process of retaining
something in its present state and conservation is seen as protecting something from undesirable changes while continuous sustainable use takes place.

IK can be defined as:

"Local community-based systems of knowledge, which are unique to a given culture or society and have developed as that culture has evolved over many generations of inhabiting particular ecosystems. It is a general term which refers broadly to the collective knowledge of an indigenous people about relationships between people, habitat and nature. It encompasses knowledge commonly known within a community or a people, as well as knowledge known only to a shaman, to tribal elders, a lineage group, or a gender group" (IUCN 1997:46).

IK is based on experience, often tested over centuries of use, adapted to local culture and environment, dynamic and changing. IK is seen as endangered, as it is often transmitted by word of mouth, rather than in written form. It is therefore vulnerable to rapid change such as famine, war or even the changing lifestyles of the younger generation. IK can also be lost naturally with changing tools and technology. However, rapid development and changes in populations over the past decade have accelerated the loss of IK to the extent of endangering its survival completely.

The World Council of Indigenous Peoples defines indigenous peoples as follows:

"Indigenous peoples are such population groups who from ancient times have inhabited the lands where we live, who are aware of having a character of our own, with social traditions and means of expression that are linked to the country inherited from our ancestors, with a language of our own, and having certain essential and unique characteristics which confer upon us the strong conviction of belonging to a people, who have an identity in ourselves and should be thus regarded by others" (IUCN 1997:27).

A definition for indigenous peoples that has gained international acceptance reads as follows:

"Indigenous communities, peoples and nations are those which, having a historical continuity with pre-invasion and pre-colonial societies that have
developed on their territories, consider themselves distinct from other sectors of the societies now prevailing in those territories, or parts of them. They form at present non-dominant sectors of society and are determined to preserve, develop and transmit to future generations their ancestral territories, and their ethnic identity, as a basis of their continued existence as peoples in accordance with their own cultural patterns, social institutions and legal systems" (IUCN 1997:27).

Interest in IK is a fairly recent phenomenon and the world's concept of knowledge has always pertained to the western scientific way of gathering and disseminating information and knowledge. In the knowledge management discipline we speak of the era of knowledge economy and enterprises have recognised the strategic role that knowledge management plays within complex and dynamic business processes (Schwikkard & Du Toit 2004:104). Knowledge management involves the processing and handling of intellectual capital within and between organisations and communities, facilitating knowledge generation, sharing and reuse. In order to put knowledge into perspective it could be seen as follows: data that is relevant and has purpose only becomes knowledge through a transformation process whereby a specialist applies knowledge. It is recognised in enterprises that innovation is required in synergy with knowledge and this is only possible when the enterprise moves beyond existing mindsets and recognises the need of multidisciplinary knowledge (Murray & Rowan 2000:2). According to Schwartz as quoted by Bennett (1999:36) it took, by the middle of the 20th century, 20 years for the sum total of human knowledge to double. At present human knowledge doubles every five years and it is predicted that if this rate is maintained, human knowledge will double every 73 days. According to Kaniki and Mphahlele (2002:13) the world was alerted in 1969 by Ronald G. Havelock to the emergence of a new field within the scholarly community. This new field, the "science of knowledge utilisation" had two main social forces that facilitated its emergence. The first was the knowledge explosion, mentioned by Bennett above, that outstripped the retrieval capacity of a typical scholar. The second social force was the growing expectation of industry, government leaders and the general public that most of the storehouses of scientific knowledge had to be useful to society. This has brought about an increasing awareness and appreciation of knowledge production and utilisation for human
development, rather than mere knowledge production for the sake of production itself. Furthermore, the awareness includes the fact that if knowledge, data and information are used appropriately, they enhance productivity and human development. In 1992, Warren promoted IK by stating that it has value not only for the culture in which it evolves, but also for scientists and planners outside those cultures (Kaniki & Mphahlele 2002:14). The past 20 years has seen a mushrooming of centres to monitor, promote, manage and utilise IK around the world. However, because of the very nature of IK it has not been viewed in the business sense as capital and has been exclusive at times, susceptible to suspicion and open to abuse (Kaniki & Mphahlele 2002:15). Davenport and Prusak (1998:5) define knowledge as a:

"fluid mix of framed experience, values, contextual information and expert insight that provide the framework for evaluating and incorporating new experiences and information. It originates and is applied in the mind of the knower. In an organisation it often becomes embedded not only in documents or repositories but organisational routines, practices and norms".

Unlike data or information, knowledge is bound to a person, organisation or community, where it is constructed by individuals and represented by their beliefs. Nonaka (1991:97) identifies two types of knowledge, explicit knowledge and tacit knowledge. Explicit knowledge is formal, systematic, expressed in symbols and words and can be communicated easily through product specifications, scientific formulae or computer programs. Explicit knowledge can be recorded and stored in artefacts, and in printed, audiovisual and electronic formats. However, tacit knowledge is highly personal, informal, involves personal beliefs, values, intuition and insight. It is difficult to formalise tacit knowledge, which makes it difficult to communicate.

It becomes clear from this discussion that IK is mainly tacit knowledge because it is not generally recorded or written down, it is regarded as informal and unscientific, it is not easily codifiable, it is readily available and it is transferred by word of mouth (Kaniki & Mphahlele 2002:20-21). Clark (1999) mentions that two types of tacit knowledge exist, the technical dimension and the cognitive dimension. The technical dimension refers to the skills captured in the term "know-how". Over the years master
craftsmen have developed a wealth of knowledge and expertise through experience, but they could have difficulty in articulating the technical or scientific principles of what they know. Other aspects that resort under the technical tacit knowledge dimension are subjective personal insights, intuition, hunches and inspirations derived from bodily experience. The cognitive dimension of tacit knowledge consists of beliefs, perceptions, ideals, values, emotions and mental models ingrained in people to the extent that they take them for granted. Yet another dimension that is difficult to articulate, this dimension shapes the way we perceive the world around us.

Nonaka and Takeuchi developed a knowledge spiral (Figure 1.1) that shows the knowledge transfer from tacit to explicit knowledge (Frand & Hixon 1999). The process through which knowledge is transferred could be explained by using an experienced cook who knows intuitively how to create a new dish, based on years of experience. The cook tries to teach a novice by externalising the knowledge of food chemistry by using a recipe. The novice uses the recipe and compares it to other recipes and experiments with the dish, thereby internalising it. The new cook then passes his tacit knowledge on by sharing the recipe and technique with another cook, externalising the knowledge once again, in the fashion of a never-ending spiral.

Figure 1.1 The knowledge spiral by Nonaka and Takeuchi 1995 (Frand & Hixon 1999)
The knowledge management approach that Kaniki and Mphahlele (2002:24) suggest for use in the field of IK is the cultural/behavioural approach. This approach emphasizes innovation and creativity. The introduction of new ways of doing things and of new experiences that force communities to adopt a holistic view of their relationships with the environment, influence community and organisational culture further. Kaniki and Mphahlele (2002:33) further suggest that the knowledge management principles that should be applied to IK and that would be relevant for this study are knowledge audits to determine the structure of the knowledge in the community, as well as gaining access and identification of ownership.

Before the problem statement can be discussed it is necessary to define cultural tourism. Cultural tourism is defined by Richards (1996:24) as the movement of people to cultural attractions away from their normal places of residence with the intention to gather new information and experiences to satisfy cultural needs. Holloway (1999:178) reports that cultural tourism is one of the fastest-growing areas of tourism and that the popularising of culture through the media has had an influence on this growth. Films such as Four Weddings and a Funeral, Field of Dreams, Braveheart, Crocodile Dundee and Bridges of Madison County, among others, all played a part in drawing more tourists to the various locations of filming. Cultural tourism is further defined by Keyser (2002:261) as the segment of the tourism industry that places special emphasis on cultural attractions. According to Keyser (2002:262) cultural attractions can be varied and may include performances such as those staged in the theatres of London and Broadway, art galleries such as the Louvre in Paris, museums and orchestral performances. In less developed areas cultural attractions usually include traditional social and religious practices, handicraft and cultural performances such as traditional dancing performances, festivals and ceremonies, e.g. the Umhlanga Reed Dance in Swaziland. Keyser (2002:262) identifies two types of cultural tourism, heritage tourism and ethnic tourism. Heritage tourism is based on nostalgia for the past and the desire to experience diverse cultural landscapes and forms. Cultural heritage can be seen as tangible and intangible heritage. Examples of tangible heritage are historical sites such as museums, monuments, mills, factories and other visual remains of periods in the past. Intangible heritage are the IK of a culture. Ethnic tourism involves travel focussed on learning more about different cultures. Ethnic tourism is an increasingly
popular activity in South Africa and involves travel to learn, study and become involved with a group of people that differ in custom, habits, lifestyle and tradition (Keyser 2002:263). Cultural villages would be an example of ethnic tourism, but also hold elements of heritage tourism when for example reflecting on the life of King Shaka of the Zulu nation as experienced at Shakaland.

1.2 Problem statement

The IK of a country's natural and socio-economic environment is seen as essential for sustainable development, as it can help community development, environmental conservation and the sustainable use of natural resources. Local communities can also use their knowledge to stimulate investment and encourage private sector development and economic growth. Because rapid modernisation threatens the survival of IK, it has to be conserved in an economically viable way, in order for local communities to see the purpose of conserving when they receive an economic incentive. However, intellectual property is not protected adequately through legislation and international agreements, resulting in the possible exploitation of valuable IK by others without giving the benefit to the local communities involved.

This study will conduct a knowledge audit at cultural villages in South Africa in order to determine the extent of IK conservation at cultural villages.

The research problem can therefore be divided into the following sub-problems:

- Define IK in a South African context.
- Provide a classification of IK.
- Identify the use of IK at cultural villages.
- Distinguish between advantages, disadvantages and threats associated with cultural villages as an example of cultural tourism.
- Conduct a census of cultural villages in South Africa.
- Evaluate the extent to which IK is used in the identified cultural villages according to the classification.
- Measure the extent of IK conservation at cultural villages.
1.3 Purpose of the study

According to Martin and Hails (1996), indigenous peoples inhabit 20 percent of the planet. They live mostly on the remaining significant areas of high natural value on earth. Their knowledge and cultures, that constitute their social and livelihood systems, are closely attuned to the natural laws that operate within natural ecosystems. The industrialised society in which we currently live carries heavy responsibility for the destruction of indigenous peoples nature-attuned cultures. Through unsustainable use of natural resources, population expansion and the global economy, IK becomes highly vulnerable. A further threat to indigenous people and their knowledge is the fact that they live on the 20 percent of the planet that is regarded as the "new frontiers" by tourists, with their constant need to visit wild and unspoiled areas. According to McCool and Moisey (2001:2) tourism has become a global financial power that has achieved a planetary presence unequalled by many other economic sectors. Naturally this growth in the tourism industry has a tremendous impact not only on the natural environment, but also on the social and cultural resource base on which tourism depends (Dawson 2001:41). Tourism literature therefore suggests that social, environmental and economic conditions should be taken into consideration, along with the capacity to sustain the above-mentioned conditions and the tourism experience or opportunities over time (Ceballos-Lascuráin 1996; Eagles & Nilsen 1997). Wight (1993:6) mentions that all stakeholders in tourism should promote moral and ethical responsibilities and behaviour towards the natural and cultural environment. However, the mere presence of tourists in areas of high natural value threatens the conservation of IK. First and foremost IK should be conserved because it can be put to good use in development practices, through its use in cost-effective and sustainable strategies that may help poor people in their daily struggle for survival (MOST & CIRAN 2003). By conserving the IK of South Africa, the best solutions to development and problem-solving strategies can be adopted, understanding and communication within the cultural diversity can be established, and the status of IK as an under-utilised resource can be changed. IK represents the successful ways in which people have dealt with their environments in the past (Puffer 2003), which serves to encourage participation in the future. It is essential to recognise IK in the South African context as an important component of the larger body of knowledge as "[k]nowledge matters"
- understanding how people and societies acquire and use knowledge is essential to improving people's lives, especially the lives of the poorest” (The World Bank 1998). Tourism, as the global financial power that it has become, can act as a stimulus to alleviate poverty and simultaneously stimulate recognition, utilisation and exchange of IK.

1.4 Research methodology

This research was conducted by doing literature reviews of IK and the classification of IK. A literature review was also conducted to identify the cultural villages in South Africa as well the advantages, disadvantages and threats to cultural tourism. A knowledge management tool, namely a knowledge audit, was used to determine IK at cultural villages. Part of the knowledge audit was to conduct a census of the cultural villages by using a telephonic interview survey as well as interviewing employees and visitors during selected case studies using a personal interview survey. The steps used during the knowledge audit are subsequently discussed, followed by the advantages and disadvantages of the various surveying techniques. This section is concluded by a discussion of research suggestions when working with IK by Grenier (1998).

1.4.1 The knowledge audit

According to Gloet (2002:310) there is no shortage of definitions of knowledge management. Gloet (2002:310) refers firstly to a definition by Beckman (1999) in which knowledge management is defined as the formalisation of and access to experience, knowledge and expertise that create new capabilities, enable superior performance, encourage innovation and enhance customer value. Gloet (2002:310) also refers to a definition by Coleman (1999) stating that knowledge management is seen as an umbrella term for a wide variety of interdependent and interlocking functions, which include knowledge creation, knowledge valuation and metrics, knowledge mapping and indexing, knowledge transport, storage and distribution, as well as knowledge sharing. Lastly Gloet (2002:310) refers to a definition by Hibbard (1997) describing knowledge management as the process of capturing a company’s collective experience, whether it resides in databases, on paper or in people’s heads, and subsequently distributing it to wherever it has the biggest payoff. From this last
definition it is obvious that knowledge is intangible, often implicit and difficult to identify and control. Companies and various organisations have employed various tools that have enabled them to “map” the knowledge they have and be more proactive in the transfer process. One of the tools that knowledge managers use to “map” the knowledge in an organisation is knowledge audits.

In the first place knowledge audits allow for better understanding of the process that brought the knowledge into existence. In the second place they act as a tool for evaluating knowledge transfer before it occurs and lastly they enable transfer assessment while and after it occurs (Dinur 1999:6). Strictly speaking a knowledge audit identifies from within the masses of information the knowledge requirements of a professional group or organisation to enable implementation of an appropriately tailored knowledge management strategy (De Lusignan et al 2005:69). According to De Lusignan et al (2005:69) there are usually two elements to a knowledge audit: firstly an examination of what sources of data, information and knowledge are available and how they are used, and secondly the identification of perceptions of unmet needs. It should be kept in mind that knowledge audits are tailor-made to meet the needs of the institution for which they are intended. Various authors have suggested steps that could be used in conducting knowledge audits. Desouza and Awazu (2004) suggest that a knowledge audit should be systematic and holistic. They see the key issue in conducting a knowledge audit as the identification of knowledge assets as well as the identification of knowledge asset creators, owners, hoarders, distributors and users. They say that once knowledge assets are identified, understanding of the governing dynamics of how they are used must follow. This is done by conducting a thorough analysis of the various organisational actors that interact with the given knowledge assets. Desouza and Awazu (2004) see the last component of the knowledge audit as linking the knowledge assets to the overall mission, competitive strategies and core capabilities of the organisation.

Tong (2005:5) identifies ten steps towards effective knowledge audits. These ten steps are implemented as a knowledge audit to determine the extent of IK conservation at cultural villages in South Africa. Tong says that in step one the knowledge manager should be smart about how the knowledge audit is introduced. Because audits have a negative connotation it should rather be called assessment,
review or inventory. In all questionnaires and interviews that were conducted for this research, reference was only made to the purpose of identifying the extent of IK at cultural villages and the process was not called an audit. The second step involves being clear about the purpose. The purpose of the knowledge audit is to assess the knowledge that is needed, who needs it and how it is used to advance the knowledge strategy. In order to assess this, it is important to know where the knowledge is. The type of IK that could be expected at each cultural village was firstly identified from activities listed in marketing material (Chapter 2). Telephonic interviews followed to verify the listed activities (Chapter 4). Lastly case studies were conducted to observe the activities and determine the extent of IK conservation through these activities by using employee and visitor interviews (Chapter 5). The third step suggests staying focussed. Tong says it is easy to become carried away and before an audit becomes too big it is better to divide it into two assessments rather than to lose focus of the original scope of the audit. To ensure that the audit did not become too big, only telephonic interviews were conducted for all the cultural villages in South Africa and employee and visitor interviews were limited to six case studies. The fourth step is to determine the approach and get alignment. Some audits are general and holistic and others are made up of parts. This audit was conducted as parts of a bigger whole. In the fifth step it is pointed out that there is no set formula and each audit will differ according to the organisation’s specific needs. Step six suggests that the proper scope is followed. A broad sweeping assessment should be followed by focussing on select parts based on the findings of the broad sweeping assessment. The broad sweeping assessment refers to the telephonic interviews and the employee and visitor questionnaires focussed on selected parts. In step seven, approach is seen as crucial. Knowledge audits can focus on what an institution has, what it uses and what it needs. Step eight requests that the knowledge manager makes sure that the audit design and the organisation’s culture are consistent. This was done by following the research approach of Grenier (1998) as discussed in paragraph 1.4.3. Step nine proposes that the right partners should be picked suggesting that the knowledge manager aligns with the owner of the process that is being audited. Telephonic interviews were conducted as far as possible with the general manager, owner or CEO of the cultural village. In some cases these top management officials referred the researcher to the cultural manager or advisor who knew the cultural product best. All contact made with the cultural villages that were visited as cases studies took
place via the top management. Step ten says that for knowledge to be valuable, it must be useable by those responsible to produce results. Relevant research findings were communicated to the top management of the cultural villages in reports so that the top management would be in a position to use the findings of the knowledge audit in order to improve their contribution in terms of IK conservation.

1.4.2 Advantages and disadvantages of surveying techniques

It was decided to use telephonic interviews to conduct a census of cultural villages in South Africa. The advantage of the telephonic interview for this purpose is that the best practices of both the personal interview and mail survey are combined (Sheskin 1985:22-24). The advantages of the telephonic interview survey are as follows:

- The researcher has control over which member of the organisation is interviewed.
- Open-ended questions can be asked more efficiently, although recording the answers quickly enough so that the respondent does not listen to a “dead” telephone for too long is problematic.
- Interviewers can follow skip patterns on questionnaires more effectively than when self-administered questionnaires are filled in by the respondents.
- Non-response to questions is likely to be lower than for a personal interview and much lower than for a mail survey.
- The time needed to complete a telephonic survey is relatively short.
- Visually impaired or illiterate respondents can participate in telephonic interviews.
- The personal appearance of the interviewer is not an issue in a telephonic survey, although question-reading manners can still influence answers.
- Telephone surveys are significantly less expensive than personal interview surveys.

There are three disadvantages to telephonic surveys:

- One has to have a telephone to be included in the survey. This disadvantage was definitely an issue for some remote rural cultural villages to be included in the census. It can also be noted from Appendix A that some identified cultural villages were left out of the census because of unlisted contact details.
- It is often difficult to find the correct respondent. For Simunye Cultural Village some detail was omitted because after numerous attempts to speak to the general manager failed, the interview was conducted with the receptionist, who did not have all the answers to the questions (see paragraph 4.2.10).
- Respondents often have trouble following a question with more than four choices and it is nearly impossible to expect respondents to select the three most important items from a list of ten options.

The employee and visitor questionnaires were dealt with as personal interview surveys. It involved a face-to-face interview with the respondents and had the dual advantage of yielding the highest response rate of any survey mechanism, as well as permitting the use of a rather lengthy survey instrument (Sheskin 1985:15-19). Ten significant advantages can be identified:

- Respondents who are visually impaired, illiterate or not fluent in the language of the interviewer may be included in the interviews.
- Interviewers can explain the meanings of words that might otherwise be misunderstood.
- Respondents cannot see ahead to other questions on the interview form.
- Respondents cannot see sensitive questions at the end of a questionnaire before answering the remainder of the questionnaire.
- The answer to one question can be used as part of the next question, whereas cumbersome wording would have to be used on a self-administered form.
- The amount of missing information and “don’t know” is much less than for a self-administered form.
- One has control over the selection of the respondents. In self-administered surveys the intended respondent might not be the one completing the form.
- Open-ended questions are much more likely to elicit a response.
- Only in personal interviews can respondents successfully answer questions based on photographs or drawings.
- Additional information via observations about respondents permits some judgement of the effect of non-response to questions.
There are also some disadvantages associated with personal interview surveys, namely:

- The interviewer-interviewee situation is contrived. The interviewer’s appearance, behaviour, socio-economic characteristics and question-reading style will affect respondents.
- Personal interview surveys are highly labour-intensive and therefore expensive.
- Some respondents are unreachable owing to limited entry into places such as high-rise buildings and private areas.
- Often interviewers have to travel large distances because of the spatial distribution of respondents.
- Personal interview surveys take longer to complete than telephonic surveys.
- Personal interviews may be impossible to complete when the survey population is widely dispersed.
- A significant problem can arise if interviewers, translators or interpreters are not totally trustworthy (refer to the initial interviews with the employees at Kwabhekithunga in paragraph 5.5).
- Personal interviews can be seen as highly intrusive because the interviewer enters the work or private domain of the respondent and sensitive questions are often asked.

The interviewing techniques discussed above were all used while keeping portions of the suggestions of participatory rural appraisal in mind.

1.4.3 Suggestions when researching IK

Grenier (1998:41) reports that researchers working with indigenous communities used quantitative surveys and often did not communicate the results back to the people who had shared their knowledge. The consequences were found to be impractical, ineffective and culturally unacceptable management decisions. On the other hand, extensive survey research often took a long time. Rapid and participatory research approaches were developed to overcome the above-mentioned limitations. Aspects of rapid and participatory research approaches were applied as research methodology in this study.
Rapid rural appraisal (RRA), which was implemented to aid outsiders to understand community conditions quickly, combines methods from various disciplines to yield relevant data. There are three key principles that guide RRA investigations:

- **Progressive learning** – researchers make no attempt to know all the questions ahead of time. This allows for programme changes as learning accumulates.
- **Rapid learning** – researchers use triangulation to validate or refute findings quickly (refer to the issue of traditional clothing at Lesedi Cultural Village as discussed in paragraph 5.4.2.3.)
- **Multidisciplinary learning** – a range of disciplines, local informants and knowledge is brought together.

In participatory rural appraisal (PRA) techniques for learning about rural life and conditions are employed in order to learn from, with and by rural people. It was suggested in personal communication that the emic approach borrowed from the field of ethnology be applied to the practical research collection portion of this study\(^1\). The emic perspective is concerned with how phenomena are perceived and interpreted within a culture, i.e. the point of view of the members of the culture are respected and accepted. Two of the three key principles of the PRA as identified by Grenier (1998:42) were followed when research was conducted during the case studies:

- **Correct behaviour and attitudes** – the researcher must be flexible, creative, respectful and willing to listen to and be taught by the indigenous community.
- **Multiple methods** – the use of numerous research techniques enables the indigenous people to investigate, analyse and present their knowledge using familiar terms and materials, and the researcher gains more complete understanding of the peoples’ knowledge.

Some PRA techniques (Grenier 1998: 58) that were considered in this study are:

- **Direct observation** – the daily routine of the cultural role players at the cultural villages were observed to quantify and qualify the extent of IK contained in the various activities.

\(^1\) Personal communication with Prof M. de Jongh, Head of Department of Anthropology and Archeology at the University of South Africa (15 April 2004).
• Do it yourself – where possible the researcher participated in the activities to gain understanding of the skill and strength required for these activities.
• Daily activities profile – the researcher could explore and compare the daily activity patterns of men, women, youth and elders.
• Semi-structured interviewing – besides the structured interviews the researcher conducted informal and conversational interviews with various employees, gaining further insight into the opinions, value systems and beliefs of these individuals.
• Futures possible – employees were asked what changes could be suggested to improve the cultural village products if no time and financial constraints had to be considered.
• Short questionnaires – issue-specific questionnaires can be useful in the research process.
• Field report writing – key findings were recorded before leaving the village.
• Self-correcting field notes – field notes helped the researcher remain focussed on what had been done, what was learnt through the exercise and what needed to be done.
• Intriguing practices and beliefs – indigenous practices and beliefs were noted, even if they were based on myth and superstition.

The considerations below are regarded as paramount (Grenier 1998:32-34) and were recognised when conducting the interview processes. Firstly, interviews are best conducted in a place where the respondent is most comfortable, usually in a familiar setting relevant to the topic. All employee interviews were conducted in a place selected by the respondent inside the cultural village setting. Secondly, questions produce more information when they are split into various components.

The employee questionnaire contained several questions that differed slightly from one another, but still focussed on the same issue. It was found that the more specific the question was the more information was provided. Thirdly, group interviews were avoided, seeing that the correct gender and age ratios could not be combined at the cultural villages. The interview questions were also focussed on individual experiences, opinions and suggestions. Lastly, special care was taken in interviewing
women. Because women are generally excluded from the process of problem analysis, planning and decision-making (Grenier 1998:39), they are often inclined not to express opinions on issues outside their daily routines. Women that were interviewed were specifically identified to be uninhibited in expressing themselves.

The research methodology for this research borrowed research frameworks from RRA and PRA, although this study cannot be regarded as pure in respect of these approaches. To summarise, the research is conducted as a knowledge audit, making use of two types of surveying techniques, namely telephonic interviews and personal interviews, incorporating facets of rapid and participatory rural approaches.

The chapter layout of this research is as follows:

Chapter 2
Classify and categorise IK in a South African context.

Chapter 3
Conduct a census of cultural villages in South Africa.

Chapter 4
Report on the results obtained from the census of cultural villages in South Africa.

Chapter 5
Report on the research results from selected case study visits.

Chapter 6
Conclude with a comparative study of case studies, best practices, recommendations, synthesis and conclusions.