CHAPTER ONE

INDIGENOUS KNOWLEDGE SYSTEMS

1.1 INTRODUCTION
Society today is living in difficult times where the world institutes many changes. Societies see these changes as bringing progress to themselves, they are modern, civilized and westernized. This needs to change the community, especially young people and children need to go back to their roots for a more balanced outlook, which mixes the old and the new.

Hoppers (2002:189) says Indigenous knowledge and innovation systems must be sustained through active support of the societies that are keepers of this knowledge and these systems, their ways of life, their languages, their social organization and the environment in which they live.

Indigenous knowledge is regarded by many people as local knowledge that is unique to a given culture. It is the root of things; it balances various issues that are related to indigenous communities.

1.2 AIMS AND OBJECTIVES
The main objective is to examine how indigenous knowledge is transmitted to the new generation.
To unearth, protect and promote the African heritage.
To develop an indigenous knowledge system which supports and enhances a rich, cultural, artistic and traditional healing heritage.
To solicit indigenous knowledge from the elders because this knowledge is not written down.
To empower indigenous populations to build and improve their livelihood.
-To encourage people to know who they are by understanding where they come from.
1.3 JUSTIFICATION OF STUDY

All indigenous languages operate according to sets of cultural rules, which have a certain degree of internal consistency. Individuals who belong to different South African communities sometimes violate these cultural rules. Many young couples may practice sex before marriage. Some people do not respect death the same way as it was respected in the past. People dress in more fashionable way in contradiction to tradition.

Hoppers (2002:244) argues that English has become more than a language, it has become the language and all the other languages had to bow to it. Departments of indigenous languages at other tertiary institutions are closing down because learners do not want to study programmes that they think will not provide them with jobs.

The author believes that the society’s indigenous knowledge should move with the people. The overriding intent of this research is to develop communities that will practice and maintain their indigenous knowledge. Communities should develop a free relation both to their cultural heritage and their exogenous culture.

1.4 METHODOLOGICAL ORIENTATION

In this research the author intends to play the role of a participant. As an observer, the aim is for the author to make her known to the group that is to be studied and also to identify her research goal of finding out the way to make the indigenous knowledge known to the people. The nature of this research requires that field research is conducted, that there is a venture into the worlds of others to learn firsthand about their lives, how they talk and behave and satisfy the question of transmitting knowledge to the future generation.

Many people in the village of Ramotse have adopted a modern way of living and seem to forget their original way of doing things. The author is interested in
finding out about their feeling towards their culture. What are they doing about preserving it.

The author intends to reinvest the traditional knowledge in the lives of people. People have to balance their lives by interacting with the use of indigenous knowledge with modern knowledge. Ramotse is situated along the Eastern side of the old Warmbaths road, North of Hammanskraal. In the past the place was dominated mostly by the Ndebele people as it belongs to them, but currently it is a multicultural community.

After the author's having identified the site of her investigation, she contacted the headman at Ramotse village to obtain entry and permission to conduct a field study within the village. The author explained herself to the headman and disclosed her status. He gave the author permission for the investigation to be conducted among his people.

It was easy for the author to talk to the people because they knew who she was. Observers gave her the opportunity to talk to them and the majority became involved in the process and the participants accepted the researcher who was able to gain access to the subjects being observed because they trusted her.

The researcher cooperated during conversations and visited people who served her with whatever they ate, sometimes porridge and relish or mopani worms, in two different containers. They enjoyed eating large meals from one plate so the author joined in.

While eating, seated on the floor, women spoke a lot about the past, remembering how as young girls, they were not supposed to look straight in the boys’ eyes. The role as participant-observer was that of conscious and systematic sharing. It entails learning the people's language as they talk, their habits and their work patterns.
Data was collected by interviewing people, observing their behaviour, recording information as they talk, and also use of research journals where it was possible to read about communities, and reference books and textbooks. Semi-structured one-to-one interviews were also conducted which gave the author the opportunity to follow up on particular interesting avenues that emerged during the interviews.

1.5 DEFINITION OF CONCEPTS

Indigenous -to belong naturally
Transmission -to transfer information or knowledge from one situation to another.
Knowledge -a familiarity gained by experience.

Indigenous knowledge refers to the unique, traditional, local knowledge existing within and developed around the specific conditions of women and men indigenous to a particular geographic area. It is believed that indigenous people, in particular, people living off the land, have their own indigenous or local knowledge. They are still actively involved in some of the activities that are based on their knowledge.

Battiste (2000) says some researchers refer to indigenous knowledge as the collective heritage of indigenous peoples. They define heritage as "everything that belongs to the distinct identity of a people and which is theirs to share with other peoples". He goes on to say that the heritage of indigenous peoples is comprised of all objects, sites and knowledge of nature which has been transmitted from generation to generation. The knowledge is regarded as pertaining to a particular people or its territory. It includes artistic works.

Many people in the twenty-first century feel that some of the knowledge that was regarded by indigenous people as important has lost its status of importance. Others think that the knowledge should change to suit the present situation. There are those who believe that the tradition that after marriage the wife stays with the in-laws should change. The couple should make their own choice whether to stay at the home of the in-laws or to look for their own place. When a
person is sick, she or he should look for professional help by consulting health practitioners. Traditional medicines can be used in conjunction with other medicines.

1.6. LITERATURE REVIEW
The literature review aims to summarise the extent of the research in order to inform the reader of what is known about the subject and to familiarise the researcher with the latest developments in the area of research. The intention is to give a comprehensive review of previous research into specific topics in the report. For the in-depth understanding of indigenous knowledge, attention should be given to the literature study as it is felt that it has not been investigated enough.

Dube (1992) investigated the language attitudes in Soweto. Her area of investigation covers the place of indigenous languages in the community. Her debate aims to define the relationship between democracy and language policy. The study predicts the role of the indigenous languages in South Africa of tomorrow.

Moors (2000) examined the environmental knowledge of indigenous people locally and globally, is rooted in the natural world. People who live in the urban areas do away with traditional issues such as the slaughtering of the cattle at home at the time of the death of a family member.

Alio (2000) maintains that colonialists claim to have, through education, given African countries an open door to western civilization. They imposed a school system that excludes indigenous knowledge, created a gap between schools and the community and produced generations of school children uncertain about their future in an economically unstable country.

Doxtater (2001) uses indigenous foundation education principles, indigenous
learning methodology on critical, transformative and deliberative examination of indigenous knowledge reconfigure Tswana indigenous knowledge outside a western knowledge frame. Edge's (2002) research on the impact of colonization on indigenous knowledge and communities is also considered. A review of the philosophy and vision of indigenous knowledge as voiced by indigenous educators, scholars and elders is offered.

Charles (2001) conducted micro-level inquires in the transmission of religious and cultural knowledge that exists in one family, and attempted to illuminate the indigenous knowledge and local histories that challenge ongoing processes of conquest.

1.7. THE CONCEPT INDIGENOUS KNOWLEDGE SYSTEM

According to Battiste (2000:19) Indigenous Knowledge is different from the internal view of the ethnographic tradition in Eurocentric thought. The first problem in understanding Indigenous Knowledge from a Eurocentric point of view is that Indigenous Knowledge does not fit into the Eurocentric concept of culture. In contrast to the colonial tradition, most Indigenous scholars choose to view every way of life from two different but complimentary perspectives: first as a manifestation of a human knowledge, heritage and consciousness, and second as a mode of ecological order.

The second problem is that Indigenous Knowledge is not a uniform concept across all indigenous people; it is a diverse knowledge that is spread throughout different peoples in many layers.

Indigenous Knowledge is so much a part of the clan, band, or community, or even the individual, that it cannot be separated from the bearer to be codified into a definition. Those who have the knowledge use is routinely, perhaps every day, and because of this, it becomes something that is part of them and unidentifiable unless in a personal context. These personal cognitive maps are created by
humor, humility, tolerance, observation, experience, social interaction, and listening to the conversations and interrogations of the natural and spiritual worlds. This practical, personal and contextual aspect of Indigenous Knowledge makes it a sensitive subject of study, and discussing it out of context may be viewed as intrusive or insensitive.
CHAPTER 2

DEVELOPING A THEORETICAL FRAMEWORK

2.1. INTRODUCTION
This chapter offers a brief discussion of extensive variety of research methods which are currently in use. In this discussion attention will be given to field research. An attempt will also be made to reach an understanding of social research methods. The significance of finding methods which best suited to local situations when doing research is emphasised.

One of the determinants of the approach to be employed in this research is to answer questions that arise by the method that is applied; this means that the methods that are used will significantly affect the answers arrived at. The responses that are received from participants may have an influence on the choice of methods. It is common for researchers to use more than one method.

2.2 RESEARCH
Mouton (1988:15) defines research as a collaborative activity by means of which a given phenomenon in reality is studied in an objective manner, with a view of establishing a valid understanding of that phenomena. He further says that research refers to the process by means of which a system of this nature is established. It is seen as a specific way of conducting an investigation.

Allison (1996:04) contends that "research is a particular form of enquiry". Of course, any enquiry has to be enquiry into something. It is systematic enquiry which allows the research methods and the outcomes to be accessible to others.

Research should be understood as an assumption about the nature of the world and knowledge, an orientation towards knowledge and sets of procedures, techniques as instruments for gaining knowledge. A researcher aims to become
conversant with basic facts and to create a general picture of conditions.

The views of Babbie and Mouton (2001:72) are concurred with when they say, all empirical research conforms to a standard logic, which they call the ProDEC framework. "ProDEC refers to four elements that are standard in all forms of empirical research" research problem (Pro) research design (D) empirical evidence (E) and conclusion (C).

Research is regarded as a way of seeking information or knowledge about ourselves and the world around us. When a researcher wants to discover about the world, he goes out, make inquiries, and obtain new knowledge, use the new knowledge to solve problems.

The chapter also focuses on the research design selected for this particular research project. The research design, methods of data collection and data processing analysis techniques are described. Issues of validity and reliability as well as credibility and ethical considerations of research enquiry will be briefly addressed.

A researcher needs to consider whether the research skills used are suitable to the issues she is investigating. Her experience and understanding of everyday skills provide a ready route into thinking about the methods. Researchers go out to make contact with the external world and to have a direct observation of the world. Previous investigations often inspire new studies, it might be useful to repeat earlier studies with different groups of participants.

Research stems from problems encountered in the everyday life of a certain community. Leedy (1993:9) argues that the process of research begins with a problem, and ends with that problem resolved. Sometimes investigators do research as a result of their personal interest; here the relevance of the research to the broader community is to be considered.
2.3 RESEARCH METHODOLOGY

Methodology is the procedure and techniques used by people to formulate an interpretation in decision-making. It is what they hold to when explaining an issue. Methodology is used to obtain information that is relevant to various situational and environmental factors. De Vos (1998:77) suggests that research methodology is a term that simply means the way in which one solves problems, that is, the research process. It is a way of exposing the hidden meanings. He also states that methodology is a set of methods used to discover functions.

Mouton (1998:16) defines research methodology as "a study of the research process in all its broadness and complexity, the various methods, and techniques that are employed, the rationale that underlies the use of such methods, the limitations of each technique, the role of assumptions and presuppositions in selecting methods and techniques".

Methodologically applied rules and procedures upon which research is based, the rules and procedures are constantly improved. The prescribed methodology that is applied facilitates communication. Cross and Brody (1998:19) agree by saying the context in which collection of data took place should be clearly spelled out.

Methodology can be interpreted as having a more general and philosophical meaning. It can be applied at the level of either family or approaches.

2.4 RESEARCH METHOD

Mark (1988:225) prefers the term method when discussing the way a researcher goes about developing rich insights. The researcher dives beneath the surface level of different forms of knowledges. Neuman (2000:10) avers, a method refers to the ideas, techniques and approaches that the community uses. Method can relate to the tools of data collections, or what we refer to as techniques, such as
interviews and questionnaires.

2.5 TYPES OF RESEARCH METHODS
There is much confusion about the meaning of the terms "qualitative" and "quantitative" research, in the following paragraphs a clear comparison of the two types of research will be given. Quantitative research may be described as the approach to research in the social sciences that is formalized and more explicitly controlled. In terms of the methods used, it is relatively close to the physical sciences. It deals mostly with the measurement of numbers. Qualitative research refers to those approaches in which procedures are not strictly formalised. More philosophical mode of operation is adopted. Is not controlled, It deals with people's lives and natural phenomena.

Quantitative research is based on positivism, which takes scientific explanation to be nomothetic. Its aim is to control human behaviour. Cresswell (1988:1) define quantitative research as an inquiry into a human problem based on testing a theory composed of variables, measured with numbers.

Qualitative research stems from an anti-positivism approach, holistic in nature, aims to understand social life rather than explanation, naturalistic observation rather than controlled measurement. It is a loose collection of approaches to inquire and relies on verbal visual and auditory data. Qualitative and quantitative forms of research are not mutually exclusive. A qualitative research is as valid and useful as quantitative research.

In some instances a quantitative researcher is forced to give a numeric explanation of his findings as a cause of some effects. He is sometimes forced to use words to explain his numeric explanation.
2.6 QUALITATIVE RESEARCH

The main purpose of this section is to discuss the field of qualitative research, to outline the characteristics and to interpret the real world from the perspective of the subjects of the research. Researchers are interested in people’s experiences and how to derive the information from the people.

The purpose of conducting a qualitative study is to provide findings. A qualitative research focuses on understanding the meaning events have for persons being studied. It is also concerned with human behaviour and how individuals derive meaning from their interactions. A qualitative method will be used to understand the ways in which different individuals make sense of their lives and to describe these meanings.

When a researcher asks people what they know and how they learned what they know, members of the community describe different educational techniques that include experiential learning, observation, copying from other people in the community by using language. A qualitative research examines people’s words and actions as experienced by the participants.

Qualitative researchers are concerned with understanding rather than explanation. It is concerned with non-statistical methods. Researchers often find this method easy to use. Researchers attempts to gain a first hand, holistic understanding of phenomena through accumulated knowledge acquired during an interview. A researcher uses methods such as participant observation and unstructured interviewing to acquire an in-depth knowledge and to guide further study.

The emphasis is on improved understanding of human behaviour and experiences. Qualitative methodology includes direct observation, participation observation and open-ended interviewing. A researcher who employs this method must have patience and have the ability to talk to people of a variety of
characters. At times a researcher comes across stubborn characters that do not cooperate well. As a researcher one has to be polite.

Qualitative research may be classified as primary interactive field research. Within these classifications there are many styles of inquiry. Qualitative researchers collect data by interacting with selected persons in their settings and by obtaining relevant documents. They enter a situation and talk to individuals to acquire information.

A field researcher is a naturalistic inquirer into a situation to discover the natural flow of events and processes and how participants interpret them. He is concerned with understanding the social phenomenon from the participant's perspective. Researchers analyse the many contexts of the participants' experience and narrate participant's feelings, beliefs, ideas, thoughts and actions to understand the phenomena.

Qualitative research is based on a naturalistic phenomenological philosophy that views reality as interacting and a shared social experience interpreted by individuals.

De Vos (1998:79) supports what is said above by saying that the qualitative research stems from an anti-positivistic, interpretative approach, is idiographic and thus holistic in nature and aims mainly to understand social life and the meaning that people attach to everyday life. Field researchers believe that events can be understood adequately only if they are seen in context, therefore they immerse themselves in the settings. Those who are studied speak for themselves and provide their perspectives in words and actions.

This qualifies qualitative research as an interactive process in which persons studied teach the researcher about their lives. The researchers enjoy
interviewing people as they strive to understand the meaning of events and interactions to ordinary people in specific situations.

When researchers interview people, they allow them to use their natural language in order to come to a genuine understanding of their world, the research design is flexible and unique, and there are no fixed steps that have to be followed.

The researcher is concerned with collecting and analyzing information in as many forms as possible. Researcher favours the method of empirical observation because they need to study actual cases of human behaviour if they are to be in a position to reflect on the human condition with more meaning and clarity.

Researchers attempt to understand behaviour and institutions by getting to know the persons involved and their values, rituals, symbols, beliefs and emotions. Allison (1996:70) states that a qualitative form of research is sometimes sufficient to give all the information needed. When the participant conveys the knowledge of this whole experience to the researcher, he covers all the information that she has.

Qualitative approaches are those in which the procedure is not strictly formalised, and the scope is undefined. Data sources are determined by the information richness of the settings, types of observations are modified to enrich understanding. Research is mostly done on unknown societies. Interactive data collection strategies are used primarily in the study of past.

Qualitative designs are non experimental, data consists of words in the form of rich verbal descriptions rather than numbers. The aim of qualitative techniques that can be used to provide verbal descriptions is to capture the richness and complexity of behaviour that occurs in natural settings from the participants' perspective. Once collected, data is analyzed inductively to generate findings.
Qualitative researchers believe that human actions are strongly influenced by settings in which they occur. Those who work within this tradition assert that the social scientists cannot understand human behaviour without understanding the framework within which the subjects interpret their thoughts, feelings and actions. The researcher becomes immersed in the situation present in the phenomenon being studied. He is marked by criticism of the quality of the data obtained, and the problems encountered.

The research is more concerned with understanding the social phenomena from the participant's perspective. This occurs through the researchers' participation in the life of those actors in a research role with participants in the past social events. In this research qualitative methods are used to help the researcher to be flexible throughout the process of research. The researcher is going to interact with participants in their context and come up with the solution to the problem. She is going to attempt acquire an in-depth knowledge about the perceptions of the participants.

2.7 TYPES OF QUALITATIVE RESEARCH

Qualitative research is designed to understand processes where the researcher and participants are involved. Mouton (1988 42) distinguishes between three basic types of studies: exploratory, descriptive, and explanatory studies.

2.7.1. EXPLORATORY RESEARCH

The purpose of exploratory research is to gain a broad understanding of a situation, phenomenon, community or person. Exploratory research aims at undertaking a preliminary investigation before a more structural study of the phenomenon. It also aims to determine priorities for future research.

The studies involve the use of in-depth interviews. A researcher should be willing to examine new ideas and suggestions and to be open to new stimuli. Case studies and surveys are recommended as alternatives of exploratory and
exploratory research may be conducted through the following methods:

- A review of the social science.
- A survey of people who have had practical experience of a phenomenon to be studied.
- A analysis of insight stimulating examples.

2.7.2. DESCRIPTIVE RESEARCH

The purpose of descriptive studies is to describe, in detail, a set of circumstances. It is used to set factual hypotheses or statements that do not relate to two or more variables but expresses facts about the world. The descriptive method emphasizes the in-depth description of a specific individual, situation, group, tribe or organization.

Allison (1996:14) says descriptive research sets out to seek accurate and adequate descriptions of activities, objects, processes and persons. The purpose of descriptive studies is to describe that which exists as accurately as possible. Examples of descriptive studies are the following:

- An in-depth description of a specific individual or group.
- A description of the frequency with which a certain characteristic occurs in a sample.
- A statistical summary which entails systematic classification of variables.
- Correlation studies.

The descriptive method is used in the two paradigms of research, namely quantitative and qualitative paradigms. The descriptive studies collect accurate information or data on the domain of the phenomena which are under investigation.

Descriptive research is not only concerned with fact-gathering but also with
identifying and predicting relationships in and between variables.

2.7.3. EXPLANATORY RESEARCH
Explanatory research is practiced when an explanation is sought for the relationship between variables. When one uses this research method one acquires a deeper understanding of the relationships between variables. Explanatory research starts off with a question to be answered or a problem to be solved. It also aims to indicate causality between variables or events. This means that correctional studies are taken a step further and the direction of the relationship is also indicated.

The main objective of the explanatory theory is to attempt to explain a given phenomenon in terms of specific causes. Requirements for a valid causal explanation are as follows:

- That a demonstratable relationship exists between the phenomena or, stated differently,
- That there is a specific sequence of cause and effect.
- That a specific phenomenon is the real cause.
- Explanatory research is concerned with explaining social happenings.
- It asks why and tries to find the answer to a problem.

2.8. FIELD RESEARCH
Field research is regarded as a significant strategy of data collection that deals with actions of people in natural situations that occur in their day to day lives. The field worker takes the risk of entering the world of others to learn first hand information about their lives, which may include their problems, sorrows and happiness.

The researcher also observes people's culture. Nachmias (1996:281) says field research is a way of empathizing with and understanding the subjective meaning
of the people being studied.

The field researcher should understand the real lives of peoples she is researching; know what their lives mean to them, the significance of living in that culture. The researcher should respect the situation she finds herself in during her research period.

Mouton (1988:209) supports this by saying that the researcher becomes immersed in the setting, and continues saying field work is undertaken in the setting by approaching officials, assumed to be knowledgeable through continuous exposure to situations and by becoming personally acquainted with concrete features of and procedures at the setting. Researchers cannot and should not try to exclude themselves from the research process but should rather accept that their perspective and values influence the research. All researchers bring their own histories, values and social contexts into the research process. Researchers influence the process by the specific questions they ask.

2.8.1 THE THEORY OF FIELD RESEARCH

Field researchers apply two kinds of theories during their interviews, namely the analytical induction theory and the grounded theory. Nachmias (1996:295) says theory building in analytical induction consists of "...finding and delineating relationships between categories of observations".

With Analytical induction, a researcher formulates a tentative hypothesis explaining the phenomenon observed. Researchers collect data and attempt to develop a grounded theory. According to Creswell (1998:24) a researcher in this type of study generates an abstract from analytical schema of a phenomenon that is a theory that explains some action, interaction or process.

Strauss and Corbin (1990:23) further comment that a grounded theory "is discovered, and provisionally verified through systematic data pertaining to that
phenomenon”. Grounded theory links participant’s perceptions to social science and suggests new concepts about humans in general rather than linking the findings to educational events. It is based on education rather than deduction.

According to Nachmias (1996:284) while in the field, a researcher “continually asks questions as to fit, relevance, and workability about the emerging categories and relationships between them. During the interview, issues that are relevant to the area of study will emerge”.

2.8.2. PARTICIPANT OBSERVATION

Participant observation is closely related to field research. Researchers attempt to become a member of the group that they wish to study. They want to investigate the life and interests of the group and at the same time become a participant in the group.

The researchers hide the real purpose of their presence by themselves becoming participants. They join the group under investigation as one of its members, sharing all activities. The researcher gets the opportunity to experience the feelings of the real world of participants by being in the same situation with them.

Participant observation is a typical qualitative approach to data. De Vos (1998:280) defines participant observation as "a qualitative research procedure that studies the natural and everyday setup in a particular community or situation".

During participation the investigator attempts to be an emotionally engaged participant and dispassionate observer at the same time. In the observation of participation the researcher becomes part of the situation but at the same time nothing should be changed in that situation.

Participant observation is anti-positivistic as the procedure does not aim at
measuring in numbers. The focus is on the everyday and natural experiences of the respondents. For qualitative researchers, it is only by getting close to their subjects and becoming an insider that they can view the world as a participant in that setting.

Participant observers become part of the lives and daily routine of the respondents. During observation they use the open-ended and naturalistic approach, they must take a passive role and at the same time show interest in the informant.

Bruyn (1962) says participation observation is undertaken by the researcher in the setting to observe the everyday actions and interaction of the participants. It is based on the assumption that understanding of the inner perspectives of actors can only be achieved by actively participating in the subject's world and gaining insight by means of introspection.

Being an observer implies that investigators and their objectives are known to those who are being observed. Researchers derive their notions from the formulation of the research problem. Although free narration by the subjects is encouraged, such narration must be guided.

2.8.3. COMPLETE PARTICIPANTS

Researchers as complete participants become actively involved in the daily situation of respondents, but they are wholly concealed. The researcher tries to become a member of the group without the people realizing her intentions. In complete participation the researcher interacts with the observed. Becoming an insider allows a deeper insight into the research problem. The investigator enjoys the confidence of participants and does not stand out as an outsider but achieves the most objective experiences of the group. It may be dangerous to enter into the world of others unannounced.
Smit et al (1996:52) cautions against “disturbing and changing the natural situation of the participants”. The presence of the researcher causes changes in the group. Relying on strangers in a group can also unsettle a group.

2.8.4. SELECTING A RESEARCH TOPIC
Field research guides curious researchers to choose a research topic for investigation. Researchers are influenced by personal interest to select the topic they want to research. They may want to know more about the family history and its ethnic background. The beginning of the new era the new South Africa, prompted this researcher to become interested in her origins. The South African constitution allows people to be proud of them and to respect their culture. An individual's tradition should be one's priority.

The author's inquiring mind and curiosity led her to select a topic on indigenous knowledge and how to transmit it to the people. The aim of this investigation is to explore the topic. This will help to address questions about information needed to guide practice in the lives of the new generation. It appears that very little research has been done on this topic.

2.8.5 SELECTING A SITE AND GAINING ACCESS
It is important to gain permission to enter the field that has been decided on. Let people on the ground know what the project seeks to achieve. Consult people who will be directly involved with the project research.

Rubin and Babbie (1997:382) say respondents might sometimes feel flattered by the researcher's decision to involve them in the projects. Treat leaders and community members with respect to obtain their permission readily. Prior knowledge is valuable in order to be able to foresee possible problems that might crop up during the investigation. Very often, the selection of a topic is influenced by concerns that are related to the researcher's personal background.
In selecting a research field, the characteristics of the setup should be studied carefully in order to ascertain the best field for the study such as the attitude of the community towards outside researchers, the manner in which permission is granted should also be given attention. In selecting a site, the researcher should look for a research field that is easily accessible, co-operation with participants should be easily achieved, the researcher should also be able to move about freely. The required information should be easily obtainable.

Researchers should select a site which is in relation to the research problem that has been formulated. Spradley (1980) agrees by saying researchers should select sites where they can move around as members of the group. This study is done in Ramotse, a village in Hammanskraal in the North West. The village consists of people of different cultural groups but the majority of the people have adopted the western way of life.

Most of the people seem to have lost their traditional way of doing things. The researcher trusts that the elderly people that are to be interview will help her discover the relevant information about their tradition. People living in the area are basically Ndebele speaking. To gain access to the community the author visited the headman of the village, explained what she intended to investigate. The headman met with his kinsmen and the request was accepted.

The author explained to them the importance of knowing one's tradition and origins. The author arranged for an interview with some elderly people who understood their origins and also conversed about the origins of the village, their traditional beliefs and the language that they speak. At the end of the conversation, permission was requested to conduct the research.

2.8.6. ESTABLISHING RELATIONS WITH MEMBERS
Establishing social relations with members of the group being studied shows how significant the aspect of fieldwork is. The observer earns respect from
participants through politeness and gains their trust. During the interview a researcher endeavors to assume a non argumentative, supportive and sympathetically understanding attitude. A researcher should create a warm and accepting atmosphere.

Neuman (2000:360) says relationships should be built on mutual trust, co-operation and the knowledge that the relationship will be terminated at some stage when the inquiry has been completed. To win the people's trust and to gain their confidence, the author talked to them about her life history and that she was from the Batswana clan of Bakgatla ba Mosetlha.

The researcher explained her interest in their culture and that she wanted to work with them and their children. She was completely honest about her intentions. The people co-operated very well and one old lady said "...It is a good thing that the constitution allow people to enjoy their culture". The author stressed the importance of being honest with each other, which she believed they would reciprocate. She explained to them that as a researcher she was bound to ethics of research amongst which were confidentiality, respect, courtesy and integrity. She explained what this meant for them all.

The openness that she displayed to the participants was intended to encourage them to follow suit. The advantage of her openness was to allow the relationship to be based on honesty and trust. She made it clear that whatever information they gave her would not be used to condemn or judge their actions. During the time when participants communicate their attitude and feelings, the author encouraged them to lead the interview. The group knows her identity; they understand the role that she plays in the field. They know they are safe with her.

Nachmias (1996:288) suggests that the observer should understand the jargon used by the particular group. For an observer to understand the lifestyle of the observed, it is recommended that she should start the research by participating
in the activities of the observed. The investigator will find it easier to adopt a variety of roles. Throughout the interview people were positive and they were willing to participate. They provided the author with relevant information that she needed. She spoke to a group of elders several times, mixing groups of different ages. She participated in the observation.

Elderly people were flattered by the fact that she chose to interview them, they even made jokes about how difficult it was for them to choose marriage partners. Young mothers were not sure whether they preferred the cultural way of life or the modern way of life. Others enjoyed both cultural and western ways of living. Most men liked both the traditional way of living and the modern way of life, but they showed concern about the coming generations. They were worried whether the new generation would cope with the fast, westernized lifestyle.

In conducting the interviews the researcher took into consideration the following skills. She attempted to avoid asking leading questions, which would influence the participant in answering questions and ask for clarification when there was ambiguity. She listened to participants carefully. She respected all participants and their way of life. In her interview she concentrated on the subject matter to make sure, she understood it. She listened to what the participants were saying and was conscious of time, the participant's energy levels and non-verbal communication.

When one wants to establish a good relationship with the observed, one needs to be on the same level with the members of the group. The researcher should not be superior to the participants. The questions that were used were open ended as she tried to allow the participants to elaborate so that they could give complete answers. All the time the participants were focused and she asked for complete details and examples as they were related to experiences.
2.8.7 LEAVING THE FIELD

Leaving the field can be difficult, depending on the agreement the observer and
observed reached when the study began. The kind of social relationship that
developed in the field can also spoil the situation. The researcher might feel
disturbed; there might be a feeling, that these new companions are going to be
missed. The researcher should withdraw from the community in a gradual
manner.

Before she left the village she realised how welcoming the people were, she had
to leave them on a good note in order to be permitted to perform future projects
in the same community. She thanked the headman and other community
members for everything that they had done for her.

To make what had been said to her by her participant meaningful to the readers
she had to analyze the data. She attempted to discover why indigenous
knowledge is sometimes less important to people. Her intention was to
understand phrases used by her participants so that the data might speak for
itself. In that way she could articulate the intended meaning of some words.

She put together the themes that were dominant, arranged them coherently and
presented them in a meaningful description. Analyzing data is a process of
dissecting field notes. An overview of the responses received during interviews
will be presented in chapter three.
CHAPTER THREE

INDIGENOUS VALUES

3.1. INTRODUCTION

The purpose of this chapter is to discuss the values of indigenous knowledge. Focus will also be on how the knowledge benefits people. Respondents' views will also be looked at. When one evaluates different cultures, one recognises the importance of the values of a given culture to the people who live within it. The turn of the century subjected cultural values to change, more and more changes in the global village now challenge the stability of the value of knowledge. An analogy drawn between the present situation and the experience of previous knowledge, may be helpful in aiding us to understanding of the urgency of the present quest for values.

According to Battiste (2000) the false dichotomy allowed the colonisers to rationalise their disregard of indigenous human rights, it projected indigenous peoples into the past, created the vanishing-race theory and allowed colonial legal systems to ignore indigenous human and treaty rights.

Indigenous knowledge has gained prominence in black communities, and most indigenous people believe that indigenous values by which people live under the whole structure of their culture. Civilization that has caught up with the people, should also be considered. It should also be remembered that the situation being faced at presently has certain values that benefit life. Such values and goals are to be maintained and be employed in conjunction with past knowledge.

Mwamwenda (1995) states that there is an urgent need to keep abreast of new developments in the world as well as to retain those values that contribute to the uniqueness of Africans.
3.2 VALUES

Values imply the importance of something. Things become so important that they are useful and necessary to everyday life. Young adults need to know these values as they are believed to help in building and shaping other people's character. Due to the increased recognition of the equally important role that knowledge can and should play in the development of the community, owners of the knowledge have the responsibility to protect it. Hoppers (1999:77) agrees by saying communities "develop and protect all services of knowledge and put them to use for the benefit of all".

The significance of the value of knowledge lies in the belief that communities need to improve their livelihood by utilising the knowledge of their elders. While the majority of people in different communities value the knowledge of the elders, others feel strongly about the erosion of traditional values and beliefs and give preference to imported ideas.

Hoppers (2002:26) states that people have to face reality and look deep into the facts in such a way that they understand both the traditional and the modern, and make use of both for their survival today. The value of indigenous knowledge can be seen in solving agricultural and environmental problems. Warren (1992) indicates that indigenous knowledge has values not only for the culture in which it evolves, but also for scientists and planners outside the culture.

3.3 INDIGENOUS VALUES

The elders have developed indigenous knowledge whose importance must be recognised and sustained. Though the knowledge is transferred by word of mouth, owners of the knowledge should take it seriously and respect its values. Indigenous values are reflected in some poetry, proverbs and tales which are of great help within communities where language was never written. Their values form the basis of modern poetry.
Many people think indigenous values are reflected in relationships that people establish with places and the environment, and with all the things with which they share the land namely animals and plants. When children participate in ceremonial rituals, and other traditional ceremonies, they have a chance of learning indigenous values. They start to realise the value of communal living. They should also be aware that indigenous values change due to contact with other people.

Elders believe that the consumption of natural foods, that is the trend where people revert to traditional staple foods like mabele, fresh fruit and vegetables, rather than fried foods, is healthier. Indigenous knowledge is still operational and efficient. Many people respect their cultures and value them. During the magadi ceremony (traditional wedding), the bride and the bridegroom wear traditional outfits to honour the traditional occasion.

3.3.1 LOVE OF ONE’S LANGUAGE

Language is the primary means of communication for human beings. It is a tool by which children acquire cultural knowledge. They learn politeness, cultural values and what is appropriate behaviour through the use of language. For a language to be effective, it has to have standard meanings that are known and recognised by its users. Wardhaugh (1986:218) says the culture of a people finds reflection in the language they employ: because they value certain things and do them in a certain way, they come to use their language in ways that reflect what they value and what they do.

There are eleven indigenous languages in South Africa, different communities are expected to respect each others language together with their own. Communities should love and understand the value of their languages. In the past, in individual families, elders would tell stories after supper and recite proverbs based on the customs of their particular ethnic group. This would allow them to communicate cultural ideas and symbolic meanings. Language is important to its owners. At
school children should learn through the language they know best. Nkomo (2000:5) advocates the use of the mother tongue as the main medium of instruction, a foreign language should be gradually introduced.

The following are a selection of respondents:

- "I appreciate it a lot when children are taught all their subjects at school in English but I feel that at home they should communicate in their home language".
- "Children should be taught in their mother tongue when still in the early years of school and as they progress through school, English can then become the language of instruction".
- "As parents, we must make our children aware of the significance of our indigenous languages, try to outline the value of our indigenous languages to them".
- "English is an international language, all learners are expected to know it, it is the state's duty to make sure that even at our community schools, there are best teachers who can teach our children good English".
- "Children should be given the reason to love their own language".
- "Parents should teach their children the language of respect".

Many people in communities support the idea that their children should be conversant with their home language. Other indigenous languages can be added to their language for the sake of knowing it. Children should understand that other people's languages are also important. Knowing them will give them a chance to communicate with people of other races because they interact on a daily basis.

3.4. CULTURE

Culture is something that all human beings learn. The particular mode of life each culture represents carries validity only to the members of the community that lives in accordance with it. Cultural lessons are learnt so well that the knowledge moulds the learner.
Each culture is characteristic of a particular people. It comprises only those products of man's activity that have become part of his adaptation. The possession of culture distinguishes humans from animal species.

It is believed that culture regulates the conduct of the individual, but it does not determine his every act. In most cases, the society's cultural behaviour is assigned to it. Hoppers (2002:60) states that the way people think and act is a result of their socialization, they are shaped by the way they were brought up, and they are products of their culture. Culture is regarded by many people as a significant factor in forming an individual's personality. The child learns cultural rules from parents and from other members of the community.

Youth start to understand the value of cultural knowledge as they learn, they become motivated and start to act according to the values. Some join gospel choirs or groups that sing traditional songs as a sign of adaptation to the knowledge.

Voster et al. (2000:51) believe that indigenous knowledge forms part of culture. It focuses on the ways people make sense of what they do. The knowledge can be reflected in the form of the beliefs of a community based on its culture. In communities where written language is not developed, poetic forms are of great help. Elders recite poems which are based on cultural activities. Proverbs also reflect things that are important to its community.

Wardhaugh (1986:217) states that a community's culture consists of whatever one has to know or believe in order to operate in a manner acceptable to its members. Culture is the way of life of people including their behaviour and their ideas. Different cultural groups in communities express their practices in customary laws, beliefs, environmental ethics and values. For instance to celebrate a wedding ceremony or a funeral rite, an animal is slaughtered in the
yard, rather than at an abattoir to inform or to request the ancestors’ approval of the feast.

Human beings in traditional communities can do a great deal with resources in their environment. In some traditional communities women use cowdung to decorate the walls and floors of their houses. Some still use dry wood to make a fire. People in the indigenous communities plant different crops in the same field, for instance mealies, sorghum and beans. Cattle is used as currency of exchange between two families. During ceremonies and feasts, women dig holes to make ovens for baking.

Other cultures practise a custom where after marriage the wife and children are incorporated into the man’s family with the belief that, when the children become older, their bond with their grandparents will be strong. After the birth of a child, elders choose a name for the child. They can name the child after someone in the family or the name can be given for its relevance to a given situation.

The patterns and regulations of culture do not remain the same in an unchanging fashion. They change through time. Changes may be brought about as a result of changes in environmental context and through contact with other cultures. Many people in communities are ready and willing to accept those changes that they perceive as useful. Changes in fashion for example, dress codes, change in lifestyle. So women treated as housewives have also taken a turn in the fashion world. Most people in the past did not see the importance of schooling but nowadays, schooling is given a priority.

Respondents’ views on culture:

- "We need to look at traditional rules carefully, select those that are valuable and preserve them".
- "I feel some of the laws are too heavy for me, our parents need to understand that we change with time".
• "I do not like the idea that the wife and children stay with the in-laws, they must have their own house".
• "The in-laws are better-off when they stay far from their son's family".
• "It will be better if the parents of the child name their children".
• "Others say they do not have a problem about who gives the child the name, as long as it is a good name".
• "Communities should retain values such as the value to respect each other, respect towards each other's language and also to respect other cultures".

The possession of culture distinguishes humans from animal. People acquire knowledge of cultural values and the ability to apply cultural skills. Some people think that everything that man does is derived from his culture. They believe that a person's character is shaped by her or his culture. This supplies the reason to encourage children to take the knowledge of culture seriously.

3.4.1 THE VALUE OF GRANDPARENTS
Grandparents are very useful to indigenous communities. Most of them play a central role in rearing of and caring for their grandchildren. During the day when people are at work, grandparents remain at home and are able to look after the children. There is a common practise in black communities that, in a marriage situation, children belong to the father's family. Grandparents have a duty to educate grandchildren about the values of the knowledge from the past.

Some grandparents become breadwinners. They use their pension payout to cater for the needs of the family. Sometimes they pay for their grandchildren at school. They are very protective of their grandchildren. The influence of grandparents has changed. They are today no longer of central importance in the lives of their grandchildren. They often live far from their children and grandchildren.
Many grandparents are more financially independent than before. They have homes and live happily where they are. Some do not even get to see their grandchildren. Other grandparents are career driven, therefore have less time to spend with their grandchildren.

**Respondents’ comments follow:**

- "I am happy that my father is still alive, he buys everything for me and for my children".
- "My mother stays with my children when I am out looking for a job, she gives them food, buys them clothing".
- "I am living with my grandmother together with her other children, she pays for the house and maintains us well".
- "My grandmother does not allow us to be disrespectful, she encourages us to be good towards other people".
- "I think old people get angry easily, my grandfather always wants to see me studying. He becomes happy when I play near my home".
- "After marriage I moved out of my home to start life. When things go wrong I always consult my grandparents for different opinions".

Many people in communities give grandparents great respect because of the part they play in their families. In most unemployed families, grandparents form a pillar of strength, they use their grants to maintain their families. They even go to the extent of financing their grandchildren at school.

**3.4.2. ELDERS**

Growing old is a natural process, it is the responsibility of the community to make the last years of the elders's life fulfilling. After the death of the elders, their memories remain with many people even though their role in the community has ended. In a fast moving community, some people think the skills and experiences of the old are redundant whereas to others their experiences are valuable. The elders made an important difference in the past.
Kaniki (2001:5) confirms the above by indicating that the elders would recite proverbs by using language which is different from the everyday language. "ngwana yo o sa reetseng molao wa batsadi, o tla reetsa wa manong". (children who do not listen and obey to the rules and laws of the community, will get lost.)

The elderly value their homes and are very attached to them. Their homes are part of their personal history and identity. Traditions and memories are associated with their homes. They want to be buried close to their ancestors. In the past, older women played a role in becoming midwives during childbirth. This has changed with time. There are doctors and trained midwives who are responsible for delivering babies. Elders remain at home with the sick whilst other members of the family are at work. They apply their knowledge in nursing them.

The situation of the elderly has changed. Elders who are left alone without anyone to look after them, can live in old age homes. Although their first experience in an old age home is traumatic, they have to adjust to become familiar with it. The elderly are encouraged to lead active, independent and healthy lives. They are given free treatment at clinics. At times elders find themselves helpless and defenceless. Sometimes they become easy targets for criminals. Louw (1998:647) states that there is widespread concern about the vulnerability of elderly citizens to crime.

Respondents’ views are as follows:

- "Elders are important to our communities, we need to respect them, and look after them".
- "I am not sure about the role that the elders play in our community, maybe it is because I am still young".
- "My parents never told us about the elders, I know about people that I meet in town, they are good people".
Many people in the community respect us, when we visit offices with long queues they take us to the front".

"When problems are encountered in our village, we get an invitation to the Chief's kraal to look into the problem and to give advice".

The value of the elders is needed by many people when difficult decisions are to be made. When traditional issues such as negotiations for magadi, rituals and funeral arrangements are made, elders are consulted for advice.

3.4.3 FAMILY LIFE

Many elders in the community respect and recognise the idea of extended families. An extended family is made up of not only the immediate members of the family but also other relatives such as aunts, uncles, grandparents, cousins, nephews and nieces who may or may not live under the same roof. In black communities a family does not only comprise the mother, father, siblings, together with their extended family, the whole clan becomes one's relations. The whole community is a family unit. For the children to know their family, adults should visit regularly to reinforce and confirm relationships.

Every member of the family makes her or his contribution towards the survival of the family. An aunt or uncle may take the responsibility of paying fees for children if the biological parents are financially unable to do so.

Views from respondents follow:

- "We are a big family and we are many in the house, I wish we can have another house".
- "I contribute only when I have money, most of the time my brother buys everything".
- "I am not earning a lot but I am happy that the family survives".
3.4.4. MUSIC AND DANCE

When the community studies music and dance, it studies a tradition that is transmitted orally and by action. Music and dance are taught and learned without written notational system. Individuals find expression in performances. Most of the songs are of local origin, and singers rely on their leader to teach them the words and melody. Most of these songs are sung at weddings and funerals. The community enjoys it when they sing or dance and others ullulate as a sign of appreciation. They also thank their ancestors.

Rosman et al. (1998:284) say there is a great range of ritual and ceremonial settings in which music and dance play important roles. Birth, initiation weddings and funerals are typical occasions for music and dance.

Music sung at funerals convey the emotions of grief and sadness and soothe the emotions of the bereaved. Music at weddings convey message to both the bride and bridegroom about what marriage means.

Respondents’ views are as follows:

- "I admire traditional ceremonies when traditional dancers sing and dance, no matter which culture they belong to".
- "Traditional dance is full of rhythm".
- "At funerals, if you are grieving for a loved one, and people sing, you feel consoled".
- "Traditional weddings with traditional music and dance performances signify a black man's originality".
- "I also enjoy choral music when choristers sing and dance".

Music is used as a mechanism of symbolising culture. The style of singing and dancing identifies the type of culture. When groups sing and dance, they value their talents and become proud when audiences admire their performances.
3.4.5 RITUALS

Spiro (1996:97) asserts that a ritual is "an institution comprising a set of religious or magical actions. These are designed to obtain protection against the influence of the supernatural". A ritual has the effect of strengthening kinship ties.

The value in this form of ritual is that it represents people's belief. A sacrifice with the killing of an animal has a symbolic value. An animal is a gift to the supernatural to request for assistance to realise your wishes. Beer and snuff are placed in a private area (the place is called legwama), fresh blood from the slaughtered animal is also poured into this place. This action is done to symbolize the recognition of the ancestors as members of the group.

Hoppers (2002:58) states that for rituals to be effective, dances and other cultic acts are performed to give form and potency to the ritual. Battiste (2000) believes that the researcher may know the name of a herbal cure and understand how it is used, but without a ceremony and ritual songs, chants, prayers, and relationships cannot achieve the same effect.

Some of the responses are as follows:

- "I am an African, I believe in my culture, if my life does not go well I visit a traditional healer. If he advices me to perform a particular ritual, I take his advice".
- "When I am sick I visit a traditional healer, if things do not get back to normal, I visit the prophet for another opinion".
- "Rituals are part of a black man's culture, I cannot ignore tradition. I have never been to a traditional healer or experienced a problem in my life, but if at some stage things go wrong, chances are that I will visit a traditional doctor or a prophet".

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• "My feeling is that when a person visits a traditional healer, after a certain period she realises that her condition does not improve, she must also consult a medical doctor in case something is seriously wrong".

• "I do not have a problem with slaughtering a cow at a funeral but people can still buy meat from the butchery".

Communities know which practices are more common in their culture. For this reason, when ancestor-rituals are held, the nature of the sacrifice and the occasion on which it is made are determined by custom. If children understand the value of holding a ritual and the reason for the sacrifice, their lives will be without questions.

3.4.6 CEREMONIES
In the past ceremonies were held when praying for rain with the purpose of indicating the basic attitude of people towards their ancestors. Nowadays there are ceremonies such as graduation ceremonies where people thank their ancestors for making them achieve their goals. (certificates and degrees.)

The following are respondents’ views:
• "Ritual ceremonies help us to fulfil the desire to celebrate our cultural needs".

• "When I celebrate thanksgiving without holding a ceremony, I doubt that my ancestors will acknowledge it".

• "When different groups sing at ceremonies, I enjoy it".

• "Ceremonies bring families together. When we get together, we have an opportunity to know other members of the family".

Ceremonial rituals are performed with dignity, people come together in joy, sometimes in sadness, to commemorate past events or celebrate new ones. Communities, whether religious or ethnic, reaffirm their identity. This becomes
an important event for small communities to preserve their culture.

3.4.7 COMMUNAL LIFE
Communal life means that a group of people who reside in a specific locality, carry numerous activities out jointly. They work together for the benefit of all members. As they carry out these activities, they learn to value, respect and trust one another, and come to the conclusion that, their success as a community depends on whether or not each one of them is making her or his due contribution.

The early form of communal life was practised in black communities where people would come together to do a job as a group. This was done out of love and people enjoyed it. Munguti (1989:13) asserts that by community members offering themselves for manual work, many implementors of programmes have reported high levels of participation.

This indicates how advantageous it is for a group of people to work together, two hands are better than one. Involvement in communal actions gives the community an opportunity to be united and to develop working relations.

During communal activities such as hoeing or praying for rain, men would gather at the Chief's kraal together with the headman, and the medicine man. They would chant work songs accompanied by activities to increase the effectives of their rituals.

Tutu in Fair Streak (1996) stated that a person can be a person only through other people. Communities work together as a team, they place high value on human worth within the community.

"Diphiri" (men who dig graves in communities) usually eat together from a big dish after the funeral. This is a kind of a communal practice in african communities.
This is to show that diphiri respect and love their culture. Smith (1999) take the communal eating together of God and man in the sacrifice to signify the bond of kinship between them.

**This is what the respondents say:**

- "We usually gather at our school when schools reopens to clean the school yard".
- "I think communal squatting is giving the poor a chance to have homes".
- "Our society should join hands and help the poor, give love where it is needed".
- "Men are doing a good job in small communities by helping in the graveyard".
- "When we work together as a community, it is an expression of collectiveness, for the benefit of all members of the community and a mutual recognition of each other’s human value".
- "I believe the community achieve more collectively than when one works alone".
- "Community-based organisations like burial societies, and social clubs play a role in meeting the challenges of community poverty for those who cannot afford to bury their families".

Communal living gives the community the opportunity to love each other without realising it. Many people volunteer generously to help other community members. This kind of love is needed in our lives. Children should be given the same love that we as parents would like them to have. They will be able to treat others with love. A person who has love can leave and socialise with others easily.

3.5 **DIVISION OF LABOUR**

Indigenous communities are societies that develop in territories. For most of the time of their existence on earth, human beings subsisted by means of hunting. Men went out to hunt, women remained with the children. From those early times
it has become a common practice that men always look for work and women do not work outside the family. At home women do all the housework, men do not do any housework. The community feels that things that happened in the past were relevant at the time, they need to change to suit the fast moving modern life.

Particular spatial areas are associated with either men or women. Because women were usually associated with mothering and the home, they were also associated with the domestic realm and men were associated with the public realm. Language sometimes reflect the division between males and females. In many communities men are expected to use language effectively in debate and argumentation with other men. Women are often silent.

The following comments came from the respondents:

- "Men should help their wives, they must look after their kids when their wives are busy with the other household work".
- "I can take care of the children, I do not prefer men to look after the children".
- "The government should change the curriculum where in school books, girls are pictured wearing aprons and boys are pictured in more and authoritative roles. Also, subjects like home-economics are usually for girls and boys do woodwork".
- "Politics and power should be given to women and they should be trusted"

"I cannot imagine myself scrubbing the floors and washing all the dishes in the kitchen" says one old man.

"I do go to the kitchen, but I somehow feel I do not belong there".

"When children grow up, parents encourage the division of labour by instilling the idea that boys should not sweep the floors, their work is in the garden".

The laws that were used in the past are gradually fading away. Women were regarded by many people as second to men. Nowadays things have hanged, most women are seen as equal to men. Women are given the opportunity to take
senior positions at their work places. They are consulted by their partners when planning home based issues.

3.6. HAVE THESE VALUES CHANGED TODAY ?

3.6.1. SINGLE PARENTHOOD
A single parent family is one in which a woman and her children, or a man and his children live alone. Although most single parents are women, an increasing number of men are receiving custody of their children. As in other parts of the world, single parent families are increasingly becoming a reality in communities. Many people think the reason for this might be an increase in the number of unmarried mothers, and of women who are separated from their husbands.

Some single parents experience loneliness, others are fortunate because they form part of an extended family. Those that work far from their homes are concerned that they do not spend enough time with their children.

The improved social and economic conditions such as Reconstruction and Development Programme homes and social grants make it possible for single parents to survive without partners. The way in which single parents perceive their singlehood role influences their coping behaviour.

The value of being single is gradually changing, there are more career opportunities for women. The attitude towards single women is improving. Craig (1996) indicates this by saying it is believed that single people are different or that they are loosers who would actually have liked to marry, but for some reason could not find a partner.

There is a number of women who do not want to marry. The reason for the increase in singleless is related to more career opportunities for women. Stein (1989) says a single lifestyle provides opportunities for growth and self-
actualisation that is the development of the individual's potential without being bound to another person.

Some single elderly persons enjoy an active and happy late adulthood particularly those that are in good health. Others seem to be satisfied with their independent lifestyle. Berger (1994) says the reason for their happy life could be that since they have spent their lives without a spouse, they have built an alternative social network which provides companionship and support.

Some single women are living a flamboyant and exciting lifestyle. The community now views single parents in a positive way as compared to the past. They understand that at times singlehood happen not by choice.

3.6.2. THE VALUE OF CHILDREN
As in all cultures it is also in the African culture that men and women are expected to have children. The birth of a child is highly valued, the belief is that children will look after their parents during old age. Many people, take parenthood as a social role. Children should be born because they are taken as the natural outcome of a happy marriage. Motherhood is considered as an integral part of the female gender's role.

When children grow up, parents share their values and expectations with them by talking to them and attempting to bring them in line with their expectations. They learn cultural values and norms that will influence their future life. Children help parents with their daily chores which also helps to reinforce cultural values. Turner and Helms (1995) state that children are regarded as security for the old age; they also provide companionship. In the African community, men are expected to pass on the agnatic name to their children.
The following quotes were retrieved from respondents:

- "We must guide our children, show them the right way so as to prepare them for the future".
- "We must transmit the knowledge that we have to our children to make them aware of its significance".
- "Some parents in our communities cannot read and write, children help them in such instances".
- "Children help us with household chores, we send them to shops, they cook, they clean the house and surroundings and do many other things when we are committed".
- "Some children stay with elders whilst their parents work in cities".

Having children should be highly valued. It is seen by many people as a gift from God. Children are useful to parents, they help parents in their daily chores. Parents send them to do what they cannot do.

3.6.3 MARRIAGE

The acceptance of the institution of marriage marks a change in status for a man and a woman. When the young man feels it is time for him to start a family, he talks to his parents about it. His parents inform other members of the family, they make arrangements with the woman's family, and negotiations start.

Nowadays marriages in the black communities is a result of love between two young people who decide to get married. In the past parents arranged for their children to get married and chose their partners. In marriage, indigenous people expect their children to follow normal traditional procedures where uncles take "magadi" to the wife's parents. The wife is incorporated into the household of her husband's kinsmen.
Despite the variety of choices available regarding lifestyle, marriage still remains a respected institution and most people still choose marriage above any other lifestyle. In many cultures, the choice of a life partner lies with the individual himself. The man chooses a woman because of the way he feels about her.

Partners usually choose someone who lives close to them and from a similar background. When a couple decides to get married, they usually look at whether they have similar values, beliefs and attitudes. Older couples who have been married for a long period of time, have more time for each other because attention shifts gradually from raising children. Many couples believe that their marriages improve through the years.

Society has different views on the issue of marriage as indicated by respondents:

- "I usually hear people talk about problems that are caused by their inlaws, I have been married for ten years, I have never experienced that problem, my inlaws are like my parents".
- "My parents did not have a problem when I told them about the girl that I wanted to marry".
- "I want to marry, my parents do not like my fiance because she comes from a bad family background".
- "In marriage, couples should try to understand each other, be committed to each other so that their marriage can work".
- "I respect couples who stay in a marriage until death separate them because they tolerate each other".
- "When I get married, I do not want to be incorporated into the household of my of my husband, I would like to have my own house".

Most of the author’s respondents were positive about marriage, they think people who are married are lucky and should respect their marriages. Others envy married life because they have never experienced that kind of life.
3.7. CHILDLESSNESS

In the past, if a woman was barren, her reproductive duty would be taken over by her sister or any female who agrees to become the second wife. Childless women are given names such as "moopa "(a women who do not have children.) Childless parents are always alone at home, unless they are given a child to foster. At times one feels lonely when one is alone at home. Children do silly and amusing things in the home.

There are some couples who make conscious decisions not to have children. These couples are bound to their careers, they want to maintain the intimacy of their marriage without the demands of a family. Other childless women prefer the freedom to travel and move around without being bound by anything. These women are judged on the basis of their professions. These type of child-free couples are in the minority in African communities.

Preston-Whyte (1993) says many women would like to marry, but if it does not happen, their lives may take another direction. Some couples remain childless because of infertility problems. They consult gynaecologists for help, and others consult traditional doctors.

Respondents views follow:

- "I wish I could have children when I am married".
- "We are still looking for help, maybe one day we will get the answer".
- "My husband does not show any negative attitude towards me. We live a happy life even if it sometimes hurts to think that we do not have children".
- "We went through fertility tests, we found out that we could not have children of our own. We are looking forward to adopting a child".
- "It hurts when one sees mothers of one's age holding babies, you ask yourself many questions".
Childlessness is an experience that could happen to anyone. When people grow up, they dream of having babies one day. When babies do not come, they become worried. Many people start questioning themselves.

3.8 STIGMATIZATION
Louw et al. (1998:57) indicates that being childless is a tragedy. Some childless women feel empty when they hear such remarks. Some men become unsettled and start to complain when children are not born.

Respondents voice the following views:

- "To be childless is very painful, you always feel as if you have done something wrong".
- "Those people who criticise childless parents, do not know how hard it is to know that you cannot have children".
- "Childlessness can happen to anyone, It does not happen because you have done something wrong".

People are beginning to realise that they do not choose whether to have children or not. They understand that childlessness can happen to anyone. Other couples choose to adopt children.

3.9 POLYGAMY
Polygamy is a form of marriage in which a man marries more than one wife on separate occasions without annulling prevailing marriages. All women are provided with the necessary material means. The wives of a polygamists are often unequal in rank:

Wives respect each other and they also show loyalty to their husband by making sure that he is happy. Each wife has her own hut where she stays with her children consider themselves as one family. In a polygamous marriage, when a man wants to marry another wife, he consult the first wife, if she approves, she
will go and marry the wife and bring her to the family household.

**Respondents expressed these thoughts:**

- "Our husband consulted us before marrying a younger wife".
- "Do you love each other even though you share a husband? "I would not say we like each other, we are just civil to each other, for his sake".
- "The reason I am still in this marriage is because I grew up with him, I cannot imagine my life without him in it even if we are not close, just knowing that he is still my husband gives me a sense of belonging." "Men believe that sexual relationships sooner or later become dull, therefore they want to have more than one partner". "I feel neglected, I think my partner spends more time with the first wife than with me".
- "Talking about sex life, my man has lost interest in being intimate with me as I am much older now".

### 3.10. HOMOSEXUAL MARRIAGES

There is an increasing public lifestyle of gays and lesbians today and they challenge traditional views on the definition of marriage and family. Gay and lesbian couples who see themselves as equivalent to heterosexual couples wish to marry and to live a normal life.

Homosexuality brought a significant change in the black communities. Most people who struggle to find their identity end up regarding themselves as homosexuals. They do not feel comfortable as heterosexuals. Kronemeyer (1980:7) states that homosexuality is neither inherited nor the result of some glandular disturbance or the scrambling of genes or chromosomes. It is a feeling that a person has.

The community is beginning to understand homosexuality, some people think there is hope that homosexuality will be recognised. Others have mix feelings about it. Sukhraj (2004) states: "...In South Africa, it will probably take a year for
the legislation to be changed to allow a same-sex couple to be married by a magistrate or marriage officer”.

Respondents view homosexuality differently:

- "Homosexuals are people like us, I accept them the way they are”.
- "I think the feeling of homosexuality is real, so homosexuals should be given a chance to live life the way they prefer it"
- An old lady said, "I have never heard of a homosexual before”.

3.11. LOVE

Love is a warm feeling between people who understand each other and keep each other happy. Love between people of different sexes is characterised by an emotional attraction to another person. It creates a feeling of excitement and implies exchange of feelings. Some people think lovers make love each time when they meet. Lovers can, however, meet and discuss other things. The ideal love relationship would be one in which passion, intimacy, and commitment are present.

Respondents’ views are as follows:

- "Most people in our societies view men as heads of the family. This deprives woman the opportunity to prove themselves”.
- "At times, other men move out of a relationship because the wife is sick or she looks old”.
- "Some cultures do not restrict men to one women, A Tswana proverb says, monna ke selepe o tsamaya a rema (a woman should not worry when her partner goes out with another woman, he is like an axe that chops any wood.) I feel this practice is unfair to us women”.
- "The practice by the elders that when a man has passed away, his male family members were expected to look after the family, gives me a problem.”
In a marriage situation, two people should love each other, when there is no love, peace will not prevail.

When two people love each other they marry and form a family. In marriage people are expected to treat each other with love. They should learn to understand, tolerate and respect each other.

3.12. BOTHO (HUMANITY)

Botho is an act of showing love, care and acceptance of understanding a situation that someone faces, that is, if a person is in grief, those who comfort him and express their sympathy. It is also a sign of showing respect and a feeling of good conduct to people, the way one behaves towards people. Facial expression that accommodates people when one talks and the manner in which a person communicates shows botho.

Botho is a feeling that originates from birth. It comes from the inner-self. If a person gives to the poor, she shows compassion with other people. African tribal tradition is based on botho.

According to Moki in Streak (1996) botho is the generosity and friendliness found in Africa. Visitors from overseas always find people here very warm and receptive. Many people in our community are generous, they donate food and clothing to the poor people in the community. The elite extend their hands by erecting community churches and schools. This act is out of good faith.

In Streak (1996) Mandela indicates that it is necessary to treat each other as glorious originals. If it is done, intolerance, oppression and revenge would be out of the question. The community needs to understand that all people belong together and that together it is possible to save our country. The community has to inculcate a sense of caring in the hearts of people. They should like to conserve their environment. Children should be taught to care for their surroundings and to
respect other creatures.

Humanity encompasses one's family and people in the community. Caring for all people in the community will instill a sense of togetherness. If an elderly man needs help, he must always be given such help. Grown-ups, must try to show the value of humanity to their children. It is well known that some young blacks are exposed to the concept of humanity by the older generation, they agree to go to the shops when elders send them. In schools, free feeding schemes are introduced, community members are given money to supply children with food. Children are also given books free, this is done to help the children from deprived poor communities.

The culture in which blacks grow up encourages people in communities to practise botho, which reflects a more encompassing attitude to life. The spirit of brotherhood should prevail.

### 3.13. CONCLUSION

The majority of the people that the researcher spoke to were positive during the interview. Their responses were good and there was no problem in talking to people of different ages. It was more difficult for the younger group to understand the value of indigenous knowledge. The culture in which we grew up as blacks encourages communities to have botho, it reflects more encompassing attitude to life. The spirit of brotherhood should prevail.

The possessions of culture distinguishes humans from animals species. People acquire knowledge of cultural values and the ability to apply cultural skills. Some people think that everything that men does is derived from her culture. Her culture is characterised by a particular people. It comprise only products of man’s activity that have become part of his adaptation.
CHAPTER FOUR

TRANSMISSION OF INDIGENOUS KNOWLEDGE TODAY

4.1 INTRODUCTION
The discussion that follows is based on the recovery of lost knowledge practices and development thereof. Transmitting indigenous knowledge to the future generations is a challenge to the community and it is necessary to support each other when transmitting it.

Some individuals in local communities distinguish themselves as informal creators of knowledge because they do not refer from any source. They have to transmit the created knowledge by word of mouth. Man has developed from being a primitive hunter and food gatherer. His contribution would have been nothing if the new knowledge he obtained had not been infused into the social groups of which he was a part.

Some people in communities feel it is important to secure and transmit cultural knowledge to children. The growing generation will make their own choice whether to accept and use the knowledge received.

Local communities think they have a storehouse of knowledge, but are worried about the way knowledge is valued by certain people. They believe that if people's knowledge is used in conjunction with scientific and technological knowledge, life will be balanced. Most traditional people think that people are products of their culture. They believe that an individual is shaped by the way she or he is brought up.

Hoppers (2000:60) contends that a culture based on violence and confrontation will breed violence and confrontation, a culture that emphasizes respect will breed respect. Indigenous people cherish their knowledge in such a way that
they pity those people who do not know their past. They support the idea that the new generation should know their roots, and understand where they come from. They want to retain and transmit their knowledge to those who do not have it.

4.2 LOCATING INDIGENOUS KNOWLEDGE

Important roles that indigenous knowledge plays in the community include what is left behind from the past. The past that the new generation needs to inherit begins at home; it is part of history that is left by our elders. The most accessible history is exemplified by the objects that are in use. It is found in food, music, dance and games that are played and have been played in the communities. Interaction with other people in the community makes a change to life.

Some of the policies in our country's constitution form part of indigenous culture; while others constitute values which form basis of the communities. Indigenous knowledge sometimes guides life when there is a need. Guma (1967) asserts that "a people's past is its spiritual heritage, and as such, it should not only be nursed and nurtured, but preserved and jealously guarded for all times". This is because of the stability that it provides, for without it, a nation is like a tree without roots, liable to be blown over by the gentlest of breezes.

Humans should respect their land and other creatures with which the land is shared. Abrahams (2004) says indigenous knowledge systems of the Khoekhoe considered the natural world people live in, the plants, animals and people of the world as one holistic system that cannot be owned by individuals. Most of the medicines and food consumed is derived from plants and animals. Plants and animals depend on the natural world for their survival. For humans to maintain good health, the world needs respect.
4.2.1 RELATIONSHIP WITH PEOPLE
A community's heritage is found in the language that is used. Language is the means by which most aspects of a culture are learned and communicated. Language allows many people to communicate cultural ideas from one generation to the next and to create new cultural ideas. Children learn language from people around them, those who care for them and with whom they interact. At the same time they learn social roles, cultural values and appropriate behaviour in their culture.

Human behaviour is mostly governed by cultural rules that people learn. People of all languages are supposed to operate according to this set of rules. These rules can also change over time. Ochs (1988:5) says those caring for children provide explicit instructions to children on how to speak and what to say in a range of recurring situations and events.

Some people believe songs form an integral part of the traditional heritage. They are aware that these songs are of local origin, but they enjoy singing them. People in communities like to sing at weddings, at parties and at other ceremonies. They sing because it is music that they have always heard, it is the music they have been acculturated.

Some songs express deep emotional feelings, whilst others are sung purely for fun. At parties and ceremonies people sing and dance and as learn the values of their traditional music.

4.2.2. RELATIONSHIPS WITH OTHER LIVING BEINGS AND SPIRITS
Rituals are usually designed to obtain protection against the influence of the supernatural. After the ritual has been held, some people believe they will be rewarded with good health and prosperity. Schapera (1984:61) asserts that even Christians often practice rites although they are well aware that the prayers are addressed to the ancestors. This is an indication that many people still practice
rites.

A totem is symbolically linked with a clan and is often connected with the origin of the group. Group members perform ritual acts in respect of their totem. The Bakgatla in Makapanstad venerate their totem as sacred, they usually greet each other using the word "kgabo" (ape) because it is their totemic animal. Males are called kgabo to emphasize their custom.

People who belong to the same clan reside together and are sometimes believed to have a special relationship to the clan totem. To them totems symbolize togetherness. Members perform their ceremonies co-operatively to reinforce the communal bonds of the clan. Traditional names are given to children to strengthen the family tradition in which a child will grow up. Children are often named after someone in the family as a symbol to extend the family name to last forever.

People who are related by kinship to one another constitute a family. A person is a member of a family by birth or can be included in the family group through adoption or marriage. Being human is only possible through relationships with others, through being embedded in communities such as families, neighbours, clan and religious groups. Humans are only human through their relations with other humans.

Human groups that conform to the same cultural rules consider themselves as family. Myburg (1981:38) avers that cultural rules assign individuals to at least certain groups in which membership is permanent and immutable. In most black communities people are encouraged to be friendly, to treat each other with respect. Schapera (1938:45) agrees by saying relatives are expected to be friendly, and hospitable, and to help one another at work, with gifts of food, clothing, and in times of trouble.
The culture in which people serve visitors with tea is still practiced. It is human to offer a cup of tea even if the visitor is not hungry. It is a way of welcoming visitors. A funeral can be a powerful expression of someone's life. One does not need an invitation to go to a funeral or memorial service. People attend the funeral to pay their last respect to someone who has died. It is the custom within the black culture to grieve with the bereaved family.

It is human to greet a person before you talk to her or him. Many people find it strange to make a conversation without first greeting them. They feel free to talk when they are greeted. Elders feel strongly about greetings and encourage children to maintain this custom.

In her story, Abrahams (2004) said that the violent slaughter of human beings does not show mutual respect for one another, it further maintains that what is today called human rights, namely the principle that everyone deserves respect, security and freedom, simply by virtue of being alive, is a central philosophy of life. The belief in the effect of words and actions is fading away. In some communities ritual actions are still visible; they are accompanied by the uttering of spells. If a misfortune in the form of "dikgaba" (to hold a grudge against someone) troubles a person, that person has to perform a ritual to make peace with the ancestors.

Some people believe culture comprises products of man's activity that have become part of his collective adaptation within the context of a people. These aspects were carefully collected and developed through the ages. Higgs (2003:27) suggests that "whatever comes out of Africa is African; a re-discovering and promotion of traditional African world-views that may have strong religious overtones; a strong oral tradition invoking the importance of sagacity".
4.2.3 RELATIONSHIPS WITH PEOPLE'S ECOSYSTEM

The knowledge and skills possessed by people who belong to a particular geographic area enables them to benefit from their environment. Indigenous knowledge is practiced in farming and agriculture. It becomes easy to practice intercropping where they plant different crops in the same field, for instance, beans, maize, sorghum and pumpkin.

Mopani worms are eaten in many parts of the country. They are harvested during specific seasons. Morogo is also cultivated and eaten by many black communities in the country. Wood, clay, beads and other materials are used to decorate utility products, a combination of soil and cow dung is used to decorate walls and floors in traditional mud homes.

Traditional methods of education are practiced through initiation schools. The youth learn about the connectivity of the environment and humanity. Cultural festivals are organized to entertain through dance, song and drama.

Van Niekerk (2002:43) says that the environment will become a place to grow indigenous plants and herbs to assist traditional healers in their task of healing with herbs as well as to serve as a communal farm for food production for local communities.

It is known that indigenous knowledge is derived from communal experience, from environmental observation, from other sources of information received and from everything that is seen and done in daily life. People are forced by their circumstances to respect the environment in which they live, to respect the people that they live with and the animals and plants with which they share the world.

Human beings are cultural beings; they share a number of cultural features. They survive by consuming plants in the form of herbs, grains and vegetables, and...
interact with animals by eating them, using them as means of transport and clothing.

Knowledge that flows from all sources needs strategic revisiting to empower children who are faced with a western way of doing things. The core self that exist within a person can help her adapt to the changing world. The future generation is faced with the challenge of developing a world order of decent humanity and being able to deal with the issue of loosing their origin.

A way has to be found of solving general problems of imbalances caused when certain people are involved in drugs, abuse children sexually, commit crime and kill others. There is a need for people to understand the nature of transformation in the current era. It affects the traditional order of knowledge and current forms of western culture.

4.3. TRANSMISSION OF INDIGENOUS KNOWLEDGE

In order for indigenous knowledge to be acquired in its natural setting, it should be transmitted through writing and orally. Efforts should concentrate on recording oral traditions that are concerned with archives, museums and history. Individuals never become aware of their entire culture. Some find it difficult to adapt to cultural rules. It becomes a problem to transmit knowledge to their children.

4.3.1. TRANSMISSION THROUGH ORAL TRADITION

Indigenous knowledge is mostly orally communicated, intact from the bearer of the tradition to a new bearer. In most communities the information culturally defined as important is passed on orally. Okpewho (1992:3) states that oral literature is delivered by word of mouth, and has turned out to be a very useful concept for those scholars interested in examining the cultural relationships between those who can read and write and those who cannot.
Sienaert (1994:196) says "oral tradition is a body of information that belongs to a particular group of people". For many people who have a sense of the past, but have no control over it, oral tradition; represent an attempt to catch the elusive yesterday and yesteryear. In some cultures, special individuals become responsible for oral tradition. The knowledge received at initiation schools is given to initiates by responsible people at the school.

Language is used to transmit knowledge. When children learn the language from parents and caregivers, they also learn cultural values and what is appropriate behaviour in their culture. This is confirmed by Dyubhele in: Sienaert (1994:143) when saying, it is "...an art of communication that may be used to warn, correct or educate."

Parents use language to teach their children morals, religious and spiritual values. They also learn how to behave towards authority and to handle interpersonal relationships. Some people believe culture is a significant factor in forming an individual's personality. They ensure its stability and continuity by transmitting it from one generation to the next. The new generation uses the knowledge they gained through language to invent new knowledge that they describe.

Producers of indigenous knowledge should be confident about what they transmit, as children need to know why they have to study unfamiliar knowledge. They have to make sense of it especially in this changing world. Battiste (2000) suggests five legal corollaries to ensure the maintenance of knowledge;

- every individual human and non-human bears the responsibilities for the maintenance of their relationship.
- knowledge must be transmitted personally to an apprentice who has been spiritually prepared to accept those burdens and to bear power with humility.
• knowledge is transmitted among kin, because it has to do with the responsibilities of a particular lineage or clan to its territory.
• knowledge may sometimes be shared with visitors in the territory, so that they can travel safely and subsist from local resources.
• misuse of knowledge can be catastrophic, not only for the individual abuser, but for the people, the territory and the world.

In the black community, poetry is used as an expression of feeling and sentiment towards another person. In poetry, a person's past forms its spiritual heritage and as such it should be preserved and jealously guarded for all times. This knowledge should be given to children.

Guma (1967:1) says "poetry is a survival of an indefinite past from which it was handed down from generation to generation by word of mouth". Nowadays poetry is recited in a highly developed art. In the past people survived through hard work, they lived by hunting animals, others ploughed fields. The value of hard work is that it pays and the new generation should be shown this.

Kaniki (2001:4) contends that traditionally communities work together as a team. He continues "If a person is found to be in dire straits, but not simply because of laziness or lack of effort, the chief would call communal labour". The purpose of communal life is to emphasize communal values and to inculcate these values in the upcoming young. Young boys and girls play together in the street and they enjoy this form of communal activity.

It is useful to imagine a mass of traditions that each generation grows into and through. Young girls learn the same rhythms, sing when jumping rope, from their grandmothers, and young boys learn the same marble games and terminology used by their grandfathers. Tradition can be transmitted through play. It is impossible to avoid receiving and transmitting it.
Children's play reflects the general characteristics of the culture in which they are brought up. Parents structure children's play by teaching them specific games. Through play parents can teach children specific behaviour patterns. This kind of involvement enhances the emotional development of the child. Some children do not learn games from their grandparents. Their peers are also socialization agents because in play situations when they play, pre-scholars have the opportunity to learn various role behaviours. They play; preschoolers have the opportunity to learn various role behaviours.

Plug et al. (1997) asserts that socialisation is a process by which the child learns to conform to the moral standards, role expectations and requirements for acceptable behaviour of her or his particular community and culture. Many games require the use of intellectual skill, for example board games like morabaraba, a game of stones where a player drops stones in consecutive holes. The aim is to have many stones in one hole. Mmela is a game where two players move icons around the board to form a line, a player wins when three icons are in a line.

People in communities are concerned about the state of traditional games that children no longer play. They think they have made few attempts to record the games, they are also afraid of losing their oral tradition. Parents are expected to transmit common-sense knowledge to their children to maintain the smooth running of the family. When the younger generation does unacceptable things, the community feels disgraced. Thompson et al (1971:28) says that the younger generations are often reminded common-sense by their elders. Common-sense is applied to solve daily problems.

Many people in communities use herbs and plants as well as animal products for the treatment of diseases, and they feel that knowledge about this should be integrated into modern communities so that their children will have access to it. Kaniki (2001:4) states that herbs collected in the wild are key sources of
traditional African medicine, both general and specific plants are used for various health conditions, for example the African potato is considered a useful tuber for controlling high blood pressure.

Kaniki goes on to say that bearers of modern knowledge sometimes have no choice but to refer to the practitioners of traditional knowledge as an alternative to the hospitals. Many people believe that if the community can hold on to the humanity that the elders transmit, people can live their lives without fear of being killed, or fear of starving. Battiste (2000) says "sustainable relationship between humans and the natural world must enable us to manage our livelihoods by controlling humans while sustaining and nourishing the complexity and stability of humans of diverse ecologies".

People in communities should assist the new generation to respect the kinship-group of which they form part. They should know its composition. The procedure which is followed in marriage should be made known to the children. They should know that there are negotiations made between the family groups concerned before the marriage celebrations. There are also rules that need to be followed when a person has passed away. These rules include laws and taboos. They should be communicated to the children. Children need to know these rules.

Many people communicate with their ancestors and the dead in different ways. They believe that their success and happiness is partly dependent on how they please their ancestors. Children should be told about these beliefs. Children should also be taught to honour and obey their elders; the respect for one's elders is extended beyond one's family and kin to the community as a whole.

4.3.2 SYMBOLIC TRANSMISSION

Every effort should be made to capture and preserve Africa's indigenous knowledge that can be documented and shared. The community should concentrate on documenting good practices that can be transferred across
cultures and communities. Nkhata (2000:22) states that there is a need for an alternative approach to the capturing, organization and dissemination of indigenous information in order to preserve its originality and authenticity.

The community also feels that mapping knowledge is also important, and they think the environment will become non-existent by the time the mapping process comes to an end. Other indigenous people in communities are known to express themselves through art. They are influenced by their environment. They decorate products from wood, clay, beads and other materials.

Kaniki (2001:5) says the Ndebeles in the North of South Africa and Zimbabwe use clay to decorate pots which convey particular massages. Many people are concerned about the recovery and development of indigenous knowledge. They feel that the best way to address this problem is to make people aware of this knowledge and its value. People in many communities seem to understand the importance of the knowledge. If every individual could have the responsibility to share the knowledge with whoever she or he is with, knowledge will spread easily.

Knowing one’s origin may result in people contributing to acknowledging the dignity of people by respecting the notion of specific cultures and people of different races.

This is a multicultural society where communities speak different indigenous languages. Many parents feel their children should respect those languages and they can even learn how to speak them. Parents would prefer that their children should learn their own home languages best. Their own language might provide children with a direct and powerful way of understanding their roots. It can also provide children with deep cognitive bonds with aspects of the knowledge.
When children live without knowing their culture, elders fear that they might forget about their cultures and end up not knowing where they come from. In the home environment, where the family, the neighbours and community are in direct contact with the child, she or he will have many language models.

As children grow, they explore their environment, older siblings guide them, they are socialized within the community behavioural patterns and community conformed norms. Life in the present era seems to be complicated when children spend most of their lives with friends from different cultural groups. They must understand that other cultures are also important.

Children need to know that one does not adopt other people's culture, one lives with it still holding on to one's own culture. Interaction takes place in good faith.

### 4.4 PROTECTING INDIGENOUS KNOWLEDGE

Most indigenous people fear that the introduction of changes from the industrialized world will have a profound effect on their cultures. They are nevertheless willing to accept those changes and perceive them as useful. Many still want to retain their identity by holding on to their traditional and customary life. They want to protect what they believe to be cultural values of their origin.

This belief is based on what Myburg (1981:38) says when indicating that cultural rules assign individuals to at least certain groups in which membership is permanent and immutable. Those indigenous people who want to protect their origins think being human is only possible through relationships with others, through being embedded in communities such as families, clans and religious groups.

The value of grandparenting is still respected by many people in the black communities. In extended families grandparents still play an important role. They stay with grandchildren when the single parents of their grandchildren go to work.
In some instances grandparents and grandchildren live together without the presence of the parents.

Louw et al. (1998) say that older persons form an integral part of their society. They are willing to help when there is a need. They do all the chores in their house when parents are not home. In the past certain tasks were allocated to men and others were given to women. Nowadays the community has come to accept women as well as men in all roles.

Rosman et al. (1998:144) indicates that women have moved into occupations like law and medicine, formally occupied by men. Political offices are available to both men and women. Contact with civilization has both modified the traditional pattern and introduced some new kinds of differentiation. Daughters now share in the inheritance of their parents estates. There is an incest taboo that pertains to members not to marry within the families in which they are born and brought up.

Schapera (1984:42) indicates that widows are now free to marry outside their family. Children should be encouraged to respect this knowledge. According to the black culture, men remain members of the clan into which they are born throughout their entire lives and they are never incorporated into the clans of their wives. After marriage, wives are incorporated into the family of their spouses.

Nuclear families live in a separate residence; it serves the purpose of procreation. The family maintains its duties to enforce disciplinary action when there is a need. Many people in black communities still practice a way of living in which people share a room during the night. The communal way of living is relevant because people's houses are small.
Most of the people who live in squatter camps share taps; others use the only pit toilet that is available. They are fine with the way things are because of their humanity. People who are related by kinship to one another constitute a family.

In some of our communities older siblings are like substitute parents from a young age. They take care of infants under the supervision of adults. As children grow older, they play an active role in the community. Their developing skills and abilities enable them to socialize. Socializations will form an integral part of the child's social development.

Many people support the idea that indigenous knowledge should be protected as it is the only way that people in communities can identify themselves and be able to differentiate themselves from other cultures. Most of the people want to reinforce mechanisms that will protect their knowledge from disappearing. They wish to see the new generation practicing traditional custom.

Hoppers (1998:77) says that Indigenous peoples are the guardians of their customary knowledge and have a right to control the dissemination of that knowledge. The emphasis on protecting indigenous knowledge becomes an important step because indigenous knowledge is taken by many people as a source of an African identity. Knowledge should belong to all community members, they should all be encouraged to regard it as their property and understand its value. People in communities think that Individuals do not hold knowledge for themselves, they hold it for the benefit of the whole group.

They have the responsibility to share it with the group. Indigenous people encourage other people to realize that the identity of shared knowledge is important. The principle of botho focuses on the interdependency of people within the community. In other words, if one's identity is linked to one's role in the community, nobody can be overlooked with regard to livelihood. Humanity gives people the latitude to live freely with the community.
It is important to create space for African knowledge, know how it works and to understand why people need it in their lives. If people understand this, they will be able to have bonds with it.

Other people in communities regard their culture as inferior to Western cultures. They adopt other cultures. This encourages people from other cultures to undermine certain cultures. The destiny of each racial group is to offer its distinct knowledge and if they have protected it, its origins will survive. Changes will be affected on some parts of knowledge.

Negative experiences in everyday life of Africans which is characterized by poverty, suffering and lack of dignity emerge from melding a European tradition with African tradition. Within the philosophy of education, they suggest that emphasis should be on oral traditions, customs and history. People cannot see a clear meaning of philosophy of education if they do not know its values.

Those who have the knowledge should give it to those who need it. Many people support this statement and add that the community should protect the knowledge. If the knowledge is lost it will feel as if the people are lost, as they will not have any references.

Culture-based programmes should be developed to establish a working relationship between indigenous knowledge ideas and the current western ideas. For the community to be able to respond to the need for indigenous knowledge, it should sustain active support for the keepers of the knowledge.

Knowledge is held by people who are responsible for its storage to transport it and to transmit its cultural content. People are also responsible for keeping it safe and taking care that it is used properly. People who do not know their language, will ultimately resort to any language that people around them use.
People should make it their duty to protect their indigenous knowledge.

4.5 PRESERVING INDIGENOUS KNOWLEDGE
Indigenous knowledge forms an important part of the heritage. Efforts should be made to capture and preserve it so that it can be documented and shared. Communities should concentrate on documenting good practices that benefit all people. The inclusion of indigenous elements in the educational system is an attempt also to include African cultures. If this achieved it will give communities the opportunity to preserve its originality and authenticity.

The community should learn to reconcile both the African culture and the western culture, to keep abreast of western developments and to retain indigenous values.

Many people believe historic preservation does not have a value but it has a multitude of values. Historical events unfold when a person communicates or does something.

4.6 CONCLUSION
The primary aim of this chapter was to analyze the nature of knowledge used, and to indicate some of the issues inherent in enhancing a better understanding of the indigenous culture. As people share and use knowledge, the categories of required knowledge will change according to individual needs. A plan to rediscover ways of knowing is intended to empower people to become more self-confident and independent.

Indigenous knowledge gave birth to the present precious insight that living beings are adhering to. The knowledge has been so successful that life on earth is becoming balanced. If anything happens and destroys the knowledge; things on earth will fall apart. The next chapter will summarize the researcher’s intention.
CHAPTER FIVE

5.1. LOOKING BACK
In this discussion the author looks back and reflects on problems that have been identified. What has been achieved will be used to see whether the envisioned goal has been reached. Concluding remarks will round off the dissertation. The significance of researching indigenous knowledge will be drawn from the questions, as well as the analysis of the responses from the interviewees.

The first chapter gave a brief explanation of the objective of this research project namely the community aims to develop a generation that will have good relations with their cultural heritage and their culture. They also want to maintain their indigenous knowledge. The discussion also outlines research methods. Field research gives researchers the opportunity to collect data by interacting with different people. The value of indigenous knowledge was examined. These values are perceived as important.

Transmission of indigenous knowledge forms an important part of this research project. Traditional people believe that as products of a culture, they need to retain the knowledge so that it is transmitted to those who do not have it.

5.2 PROBLEMS ENCOUNTERED
When people were interviewed, it was established that there were different attitudes concerning the study. Many people are positive about the value of indigenous knowledge and its transmission. There are those people who find it hard to cope with the idea of indigenous knowledge. The problem is that South Africa is a diverse and multicultural country with people from different cultures. Many people are influenced by the western way of life and they sometimes find themselves tempted to adopt its way of doing things and they end up forgetting their own culture.
One of the problems that bothers the community is the stigma that is attached to childless couples. In most cases childless women are blamed for not having children but their partners are not held responsible.

5.3 FINDINGS
Most of the people that were interviewed have both positive and negative attitudes towards the transmission of indigenous knowledge; others feel that the transmission would serve the country well. Those who feel good about knowledge transmission say it is time that the knowledge is recognized and valued. They have a high regard for the knowledge.

It is difficult for people who want to discuss knowledge and its values because of the era that they find themselves in. Mixing two different cultures constitutes a problem for them. Another finding is that, a generation without much background support from home finds some of the cultural rules outdated and impossible to practice. They end up adopting other cultures that they believe are good for them. The other point to note is that some parents suggest that indigenous languages should be taught at schools. They say that indigenous language should also be taught at white schools to give learners who attend school at these schools an opportunity to know this language.

In the interviews, it was found that there are some white communities who wish to know indigenous knowledge. Indigenous languages should not be restricted to certain uses only; they should be used for a variety of purposes such as in hospitals and in court. The questions explored the community's perception of the involvement of the youth in some of the decision making processes. The example that is given is the case of changing dress code and the daily life practices.
The next finding is that the youth are not happy about the way the community treats them. They think the community despises them about something they have not been taught. The youth thinks the community blames them for incorrect behaviour such as being disrespectful to their parents, moving in with their partners before marriage, to be engaging in love affairs at an early age.

5.4 RECOMMENDATIONS
The recent survey confirmed that there are many areas in which indigenous knowledge needs attention if it is to be re-established and accepted by all communities. A point is made in the research supporting the idea that protecting and transmission of indigenous knowledge can contribute to a dignified and respectful community.

Communities should seek ways to encourage parents to be involved in the promotion of their origins. They should try to provide guidelines to regulate the behaviour of children so that a purposeful environment may be established. Parents should also ensure that communities have pride in their culture. Furthermore communities should have faith in their customs, this will encourage them to respect who they are.

Acknowledgement of one's past might be the only proof through which many people express their identity. Communities have to ensure that indigenous values as well as how they are practiced, are passed from generation to generation. Efforts have to be made to establish what the attitudes of some people are in practicing their culture. Communities feel that indigenous knowledge should be transmitted so that it is viable to its inhabitants.

5.5 POSSIBLE FUTURE RESEARCH STUDY
During the course of the investigation the researchers became aware of areas of concern regarding the application of some cultural rules. Many of these areas of concern were highlighted in the study, but require in depth research. The
following themes should be considered for future research:

The attitude of people in other areas of indigenous language.
Present ways of life compared to the past ways of life.
Types of marriages that are polygamy, remaining single and life style such as homosexuality.

In this study it was found that indigenous knowledge is not accorded the status it deserves, it is undermined, instead preference is given to other languages.
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