THE MANAGEMENT OF INDIGENOUS KNOWLEDGE IN SWAZILAND, WITH SPECIFIC REFERENCE TO THE SWAZILAND NATIONAL LIBRARY SERVICE (SNLS).

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A Mini-thesis submitted in partial fulfillment of the requirements for the degree of MAGISTER BIBLIOTHECOLOGIAE in the Department of Library and Information Science, University of the Western Cape.

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DECLARATION

I declare that THE MANAGEMENT OF INDIGENOUS KNOWLEDGE IN SWAZILAND, WITH SPECIFIC REFERENCE TO THE SWAZILAND NATIONAL LIBRARY SERVICE (SNLS) is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.
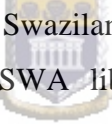
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ABSTRACT

Indigenous knowledge systems (IKSs) have made positive contributions in agriculture; health care; medicine; food preparation and preservation; land use; education and a host of other activities in rural communities as well as in urban ones (Warren, 1991:26). Yet hardly a day goes by when an elderly man or woman does not die with all the wealth of knowledge, which is then buried beyond recovery. Therefore, there is a need for institutions, which are in the business of information like libraries and/or information centers to manage (collect, document, organize, store, disseminate) the indigenous knowledge for potential contribution in present and future endeavours. Ngulube (2002: 96) rightly points out that the loss of IK will "impoverish society".

The main aim of the study was to explore the issue if indigenous knowledge within the library and information sector, specifically within the Swaziland National Library Service; investigate if IK is managed; determine how it can best be managed in order to contribute positively to the community; and identify ways to best manage it. This study adopted the qualitative research methodology using the triangulation method, which allows the use of different data collection techniques.

The study found that Swaziland National Library Service (SNLS) manages IK, but at a very low level. Lack of funds is one major issue that has been voiced as the biggest hindrance to Indigenous Knowledge Management and that Library and information professionals are not adequately trained to manage IK. The study also discovered that Library and information services in Swaziland are still very much book-based and very much westernized, such that only a select elite is catered for by the current services. Intellectual property rights are not dealt with, with respect to IK,

From the findings, this study recommends that Library and information professionals include indigenous knowledge in the existing collection development policies or must design collection development policies that include IK

KEYWORDS

- Swaziland
- Library
- Indigenous
- Knowledge
- Information
- Services
- Management
- Public
- Systems
- Community

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LIST OF ACRONYMS AND ABBREVIATIONS

CIKARD	Centre for Indigenous Knowledge for Agriculture and Rural Development
CIRAN	Centre for International Research and Advisory Networks
CSOPP	Civil Society Organisations and Participation Programme
CWIS	Centre for World Indigenous Studies
ESAMI	Eastern and Southern African Management Institute
GDP	Gross Domestic Product
HSRC	Human Sciences Research Council
ICT	Information and Communications Technology
IDM	Institute of Development Management
IDRC	International Development Research Centre
IFLA	International Federation of Library Associations and Institutions
IIRR	International Institute of Rural Reconstruction
IK	Indigenous Knowledge
IKM	Indigenous Knowledge Management
IKSs	Indigenous Knowledge Systems
ILO	International Labour Organisation
INRIK	Indonesian Resource Centre for Indigenous Knowledge
IPRs	Intellectual Property Rights
ISBN	International Standard Book Number
ISSN	International Standard Serial Number
KM	Knowledge Management
LIS	Library and Information Service
UN	United Nations
RDAP	Rural Development Agriculture Project
REPRIKA	Regional Programme for the promotion of Indigenous Knowledge in Asia
SADC	Southern African Development Community
SARCIK	South African Resource Centre for Indigenous Knowledge
SCOT	Swaziland College of Technology
SIMPA	Swaziland Institute of Management and Public Administration
SNLS	Swaziland National Library Services

SUNICAT	Swaziland Union Catalogue
UNISWA	University of Swaziland
WIPO	World Intellectual Property Organisation
ZIRCIK	Zimbabwe Resource Centre for Indigenous Knowledge

LIST OF SISWATI INDIGENOUS WORDS

Incwala   First fruit ceremony

Indlovukati   The queen mother

Ingwenyama   The King

Tinkhundla   Constituencies

Tintfombi   Maidens

Umbuso weSwatini   Kingdom of Swaziland

Umhlanga   Reed dance

Umtsimba   Traditional wedding

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CHAPTER 1

INTRODUCTION

1.1 Background to the problem

Generally, every piece of locally generated indigenous knowledge (IK) remains unrecorded/undocumented (Magara, 2002: 72), because much of this IK is preserved in people's minds. The human mind has a limited capacity, and "stored" information may be eroded by failing memories, and worse still, people die. Therefore, this indigenous knowledge (IK), which has generally been passed on from generation to generation orally is, as Ngulube (2002: 99) puts it, "an endangered species". Unless information professionals enable its management, that is, its collection, documentation, organization, preservation and dissemination, it is vulnerable to change or worse still, it could be lost forever.

Warren (1991:1) asserts that developmental projects cannot offer sustainable solutions to local problems without integrating indigenous knowledge (IK). Therefore, since the professional business of librarians and/or information professionals is to transfer information from where it is held to where it is needed (Feather, 1996: viii), libraries and/ or information centers are one of the rightful places to manage IK and librarians and/or the information professionals, Raseroka (2002: 10) asserts, "ought to empower communities by giving the IKSs a voice through its management".

It is with this view in mind that this study advocated the management of indigenous knowledge (IK). Indigenous knowledge needs to be adapted and

utilized if communities are to prosper. Libraries/information centers should be torchbearers in this cause since they exist to provide communities with necessary and relevant information. As depositories, collectors, organizers, distributors and mediators of information, libraries and/or information centres should play an important role to those who want to use indigenous knowledge and other sources of information. Over and above, in Dick's (1995: 100) words "the library and information service is concerned with human beings and their need to know", so it is their duty to make sure that all people get required information.

1.2. Statement of the problem

Indigenous knowledge is an extremely valuable resource, which is sadly diminishing at an alarming rate. There is an urgent need to map it before it is irretrievably lost, because hardly a day goes by when an elderly or knowledgeable person does not die with all the wealth of knowledge, which is then buried beyond recovery. As Onyango (2002: 250) notes: "large quantities of knowledge and expertise are disappearing into oblivion, leaving humanity in danger of losing its past and perhaps jeopardizing its future as well". He further points out that this enormous throve of invaluable knowledge and wisdom is stored in the memories of elders, healers, midwives, farmers, and many more. This largely undocumented knowledge base is humanity's lifeline. If these bearers of indigenous knowledge die, they will die with all the information, knowledge and wisdom, which could have been saved and passed on to others.

What needs to be noted is that managing IK could help " reduce poverty, reduce environmental degradation, enhance equity" and lead to sustainable development

as well as increased local participation in the development process (Warren & McKiernan, 1995: 426). It has been argued the world over that one of the many causes of underdevelopment in developing countries, and in particular in Africa, as Yumba (2002: 238) points out, is the lack of reliable and timely information and data to support development plans. Therefore, it is worth heeding Warren's (1991: 1) observation that development projects cannot offer sustainable solutions to local problems without integrating indigenous knowledge. Likewise, Bronkesha, Warren & Werner (1980: 7-8) point out that to ignore people's indigenous knowledge is almost to ensure failure in development.

The assumption of this study is that people in Swaziland, especially in the rural areas, (who represent more than 70% of the population) and the illiterate are not catered for by the Swaziland National Library service (SNLS). These people need survival information, for example information on farming, health etc. Libraries full of imported ideas in books alone cannot fill this gap, but provision of local and relevant information such as IK is necessary. And the problem upon which this study is based is the observation that indigenous knowledge or locally produced knowledge has been marginalized in the management of information resources, and the realization that there is a dire need for the management of indigenous knowledge in Swaziland, especially by the SNLS, which as mentioned in its functions' statement, was established to meet the information needs of the people of the Kingdom of Swaziland and, which is an institution in the business of informing people.

The Civil Society Organisations and Participation Programme (2001) asserts that some 80% of the world's population depend on Indigenous knowledge to meet their medical needs, and at least half rely on systems and crops for food supplies. The Swazi nation is predominantly rural and places great emphasis on traditionalism and conservative values. From Muswazi's (2001) study, it can be concluded that Swaziland has an immense quantity of IK dealing with almost every aspect of daily life: food production, preparation and preservation; rites of passage; agriculture, leadership; medicinal plants and their use. Therefore, this kind of information needs to be managed for present and future generations, because its abundance would be of no significance if it is not properly harnessed and released.

One of the recommendations made at a meeting organised by the World Intellectual Property Organisation (WIPO) in 2000, in Chiangrai, Thailand was for governments to identify, catalogue, record and document traditional knowledge, including expressions of folklore, held by countries, communities and peoples (World Intellectual Property Organisation, 2000), and SNLS as a WIPO affiliate has the obligation to manage IK.

1.3. Aims and objectives of the study

The aim of the study was to explore the issue if indigenous knowledge within SNLS, investigate if IK is managed and determine how it can best be managed in order to contribute positively to the community.

Chisenga (2002: 19) points out that the management of information resources is the responsibility of information professionals and therefore SNLS professionals have a critical role to play in ensuring that IK is properly harnessed, processed and released.

Communities and their members hold different types of knowledge, which may be accessible to all (Kaniki & Mpahlele, 2002: 6). However, in order for the knowledge contained in a community to be effective and applied for the benefit of all, it must be shared. Therefore the main objectives of the study were to:

- Find out if the SNLS does manage Indigenous knowledge, as (SNLS) mentions collection, preservation and dissemination of its information as one of its aims;

- Determine and establish ways in which SNLS, in collaboration with different stake holders can manage IK efficiently;

- Determine how modern techniques Information and Communications Technology (ICT) could be effectively applied in the management of Indigenous knowledge;

- Ascertain if the management of IK (if not already done) is and can be of significance to SNLS;

- Find out how SNLS can work hand in hand with bearers of IK for its better management;

- Make sure that SNLS becomes fully aware of the practical value and relevance of IK to development;

- Determine how best SNLS can collaborate with various stakeholders in the management of IK;

- Make SNLS aware of the importance of IK.

1.4 Research questions

The study attempted to provide answers to the following questions:

- Is SNLS aware of IK and its importance;

- Since IK is in danger of becoming extinct, what is SNLS, as a bastion for knowledge doing to alleviate the situation or does SNLS manage (collect, document, organize, store, disseminate) IK;

- How does SNLS manage (collect, document, organize, store, disseminate) IK;

- What problems does SNLS encounter in the management of IK;

- Are adequate staff, systems, funds, and other sources available for undertaking the task, that is, management of IK;

- Does SNLS have a collection development policy that includes IK;

- How does SNLS deal with intellectual property rights with respect to IK;

- How does SNLS market the value, relevance and importance of IK;

- People in rural areas, especially the illiterate, use and rely on IKSs in their day-to-day lives, what does SNLS do to ensure that people get required information;

- Does the library collection and services meet the needs of the active and potential users;

- Does SNLS work with institutions similar to it;

- Does SNLS play her role as a development agent?

1.5. Definitions of terms

The purpose of this section is to define and clarify the terms according to how they are used in the study.

1.5.1 Indigenous knowledge

Indigenous knowledge (IK) is the knowledge that people in a given community developed over time, and continue to develop. It is based on experience; often tested over centuries of use; adapted to local culture and environment and is dynamic and changing. It is not confined to rural people. Rather, any community possesses indigenous knowledge, rural or urban, settled or nomadic, original inhabitants and migrants. IK is more than just technologies and practices. It includes information; practices; technologies; beliefs; tools; materials; experimentation; biological resources; human resources; education and communication (International Institute of Rural Reconstruction, 1996).

1.5.2 Indigenous knowledge management

IKM "encompasses the [collection], codification, organization, transfer, linking, sharing, application, preservation and [dissemination] of knowledge on indigenous community livelihoods and ecosystems, for sustainable development (Muswazi, 2001: 250).

1.5.3 Information

Information is a collection of facts or messages, which have some meaning for the person receiving them. It can also be defined as communicated knowledge (Behrens; Olen & Machet, 1999: 3).

1.5.4 Knowledge

Facts or messages which, have meaning for you and which you have taken into your own framework. It can also be said that knowledge is internalized or activated information (Behrens; Olen & Machet, 1999: 3).

1.5.5 Information management

Information Management describes the means by which an organisation efficiently and effectively plans, collects, organises, uses, controls, disseminates and disposes of its information, and through which it ensures that the value of that information is identified and exploited to the fullest extent (Will, 2003).

1.5.6 Knowledge management

Knowledge management is the discipline dedicated to more deliberate means of people creating and sharing data, information and knowledge and understanding in a social context, to make the right decisions and take the right actions (Federal Chief Information Officers' Council, 2002).

1.5.7 Public library

A public library is a library or library system that provides unrestricted access to library resources and services free-of-charge to all the residents of a given community, district, or geographic region, supported wholly or in part by public funds (Reitz, 2002).

1.5.8 National library

A national library is a library designated and funded by a national government to serve the nation by maintaining a comprehensive collection of the published and unpublished literary output of the nation as a whole, including publications of the government itself (Reitz, 2002).

1.5.9 Branch library

A branch library is an auxiliary service outlet in a library system, housed in a facility separate from the central library, which has at least a basic collection of materials, a regular staff, and established hours, with a budget and policies determined by the central library (Reitz, 2002).

1.5.10 Intellectual property rights (IPRs)

Intellectual property rights are legal rights that can attach to information emanating from the mind of a person if it can be applied to making a product that is made distinctive and useful by that information (Posey & Dutfield, 1996: 230).

1.6. Significance of the study

Indigenous knowledge has in the past been suppressed, or at best ignored or neglected by mainstream western science (Britz & Lor 2003: 169) Thus, as a result it is a fairly new subject, and consequently, very little has been written on the management of IK. There are several reasons that support the significance of this study. First of all, there is little research that has been done on the management of indigenous knowledge within the library and information science

field. Ngulube (2002) and Muswazi (2001) are some of the few studies that have been done within the Library and information field. It is also expected that besides the recommendation that will be put forward, this study will contribute immensely to the body of the existing knowledge of IK management especially in the library and information sector.

1.7. Scope of the study

Cosijn *et al* (2002:94) point out that recently there have been several efforts made to collect IK. Therefore this study will set out to find out and determine if SNLS does manage this invaluable resource and how best it can be managed. This study is based on literature available on indigenous knowledge and in the areas of management of information and knowledge. It is not the focus of this study to identify bearers/holders of IK, but to find out if SNLS, as a bastion and gatekeeper for knowledge, manages IK and to identify ways, which this elusive resource can best be harnessed and released.

1.8 Limitations of the study

It is apposite to mention some of the limitations of the study and these limitations ought to be taken into consideration when interpreting the outcomes of the research.

Like other studies in the social sciences, the terrain of library and information science research is fraught with a host of unpredictable circumstances. For instance, the time chosen for data collection coincided with the SCECSAL

conference that was held in Uganda. Hence, some of the selected participants had to leave for the conference.

The existing literature on indigenous knowledge management within the Library and Information Science sector is insufficient. The current literature on IK is predominately located within the health, anthropology and history sector. IK studies done, approached the subject from a "use" perspective and most of them were theoretical.

The sample of the study was limited as it focused on the managers of the different libraries as a result, there were eighteen participants. It is suggested that further research could be conducted in the same area and could include users and potential users. Nevertheless, to draw from the findings, this exploratory study provided some useful insight on the management of IK in Swaziland.

1.9. Division of chapters

The complete report consists of six chapters. In Chapter one the background of the problem has been discussed and the need for such a study outlined. This was obtained from the literature, which has already been published on the subject (IK). Terms that may confuse the reader have been defined. Significance, limitations and scope of the study have also been given in this chapter.

Chapter two presents the literature reviewed in order to ascertain what has been researched and reported on IK. Chapter three focuses on the Swaziland National Library Services. Chapter four is devoted to the research methodology employed.

Chapter five is the presentation and interpretation of the collected data. Lastly,

chapter six presents the conclusion and the recommendations.

CHAPTER 2

THEORETICAL DISCUSSION ON INDIGENOUS KNOWLEDGE:

LITERATURE REVIEW

2.1 Introduction

This chapter reviews the relevant and existing literature on indigenous knowledge systems. This literature review has attempted to consolidate the ideas contained in literature on indigenous knowledge and indigenous knowledge management. It examines closely the nature of indigenous knowledge and its management. A number of studies on indigenous knowledge has been conducted, however, the literature contains limited information regarding the management of indigenous knowledge, as an information source, especially in the library and information science (LIS) sector. This could be due to the fact that in the past as noted by Mutula (2002: 130), the scientific community looked down upon indigenous knowledge and doubted its reliability, and scientists tended to dismiss traditional knowledge as subjective, anecdotal and unscientific.

2.2 Indigenous knowledge (IK)

2.2.1 Introduction

Indigenous knowledge is unique to a particular culture and society. It is the knowledge a community possesses, and experiences generated over a long period of time by people living in that community or communities, and is usually passed on from generation to generation, through word of mouth. It is applied in many areas including agriculture, health, education, home management, etc. This knowledge according to Huysamen (2003: 46) has tremendous value for efforts

related to sustainable development, medical research, governance and civil society and many other things.

Warren (1991: 43) also defines indigenous knowledge as knowledge that is unique to a given culture or society. He further states that IK contrasts with international knowledge systems generated by universities, research institutions and private firms. It is the bases for local-level decision-making in agriculture, health care, food preparation, education, natural resource management, and a host of other activities, especially in rural communities.

Obomsawin (2002) has defined indigenous knowledge as follows:

> *Indigenous knowledge represents the accumulated experience, wisdom and know-how unique to a given culture, society, and/or community. It stands apart as a distinctive body of knowledge, which has evolved over many generations in a particular ecosystem. It defines the social and natural environments, is based within its own philosophic and cognitive system, and includes first-hand working knowledge.*

There are several terms that are often used to refer to indigenous knowledge. These are "local knowledge"; "indigenous technical knowledge"; "traditional knowledge"; "indigenous skill"; "people's knowledge"; "folk knowledge"; "rural people's knowledge"; "ethno-science" "oral tradition" and "cultural science". However, in this study, indigenous knowledge and indigenous knowledge systems will be used interchangeably, to encompass all the above-mentioned terms.

2.2.2 Characteristics of indigenous knowledge

From the above definitions, a number of IK characteristics can be identified. However, a number of authors including Chisenga (2002: 17); Langill (1999); Mazur (1996: 151) and the International Institute of Rural Reconstruction (IIRR) (1996), have identified the basic ones, and these include the following:

- Is generated within communities;

- Is location and culture specific;

- Is the basis for decision-making and survival strategies;

- Is not systematically documented;

- Is dynamic and based on innovation, adaptation, and experimentation;

- Is oral and rural in nature;

- Is based on experience;

- Is often tested over centuries;

- Is adapted to the local culture and environment;

- Is expressed in local languages;

- Is not confined to tribal groups or the original inhabitants of an area, and it is not confined to rural people;

- It is based on ideas, experiences, practices and information that have been generated either locally or elsewhere, and have been transformed by local people and incorporated into their way of life

- Is tacit knowledge, and therefore not easily codifiable.

2.2.3 Types of indigenous knowledge systems

Indigenous knowledge is very wide and this is demonstrated in table 1. It encompasses a number of fields. It is worth noting that some indigenous knowledge systems are not useful while others are very useful. Some indigenous knowledge systems could easily be accessed and some cannot be. This is due to the fact that some are used for economic purposes while some are not.

IK is more than just technologies and practices. Some identified types of IKSs include the following:

- Information, e.g. Trees and plants that grow well together;

- Beliefs, e.g. religious festivals, ceremonies;

- Health, e.g. healers' tests of new plant medicines;

- Human resources, e.g. local organizations such as kinship groups, councils of elders, or groups that share and exchange labour;

- Education, e.g. traditional instruction methods; apprenticeships; learning through observation;

- Communication, e.g. story-telling;

- Agriculture, e.g. animal husbandry and ethnic- veterinary medicine

- Food and technology, e.g. fermentation;

- Practices and technologies, e.g. seed treatment and storage methods;

- Tools, e.g. equipment for planting and harvesting; cooking pots and implements;

- Arts and crafts, e.g. handcrafts like mat making, (Kaniki & Mphahlele, 2002: 4-5; IIRR, 1996; Charyulu, [n.d.]).

2.2.4 Indigenous knowledge application

Literature shows that indigenous knowledge has been extensively used in the different parts of the world to improve the quality of life. Some examples from some African countries in the application of IKSs include the following:

Table 1: Some examples of IKSs' applications in Africa

Country	Application/Use
Angola	Angolans use sugar cane to quench thirst. It is also processed into sugar and sugar cane wine using "Bagasse" as the fermentation agent. The wine making process is an ancestral practice transmitted from generation to generation (Luzietoso et al., 2000).
Botswana	Natural resources materials are used to produce basketry and pottery from. The knowledge is passed down from generation to generation (Mutula, 2002: 135).
Burkina Faso	Local communities are marketing their agricultural and managing farm credit and reinvestment by mastering accounting and administration systems developed directly in Bambara, a local language (Sahelian Languages, 1999).
Lesotho	To heal a headache, a bark of a peach tree is peeled and burned, then the patient is made to inhale the smoke, and the headache goes away (Makara, 2002:40).
Nigeria	During the first four weeks after birth, the mother and the child are secluded and relieved of duties and are cared for by the grandmother of the newborn. The new mother is fed a stimulating hot soup made of dried fish, meat, yams, a lot of pepper and a special herbal seasoning called "udah", which helps the uterus contract and helps in the expelling of blood clots (World Bank, 1998).
South Africa	The use of "intuma", a green round shaped fruit to cure toothache. In order for a patient to administer this, a dried mielie corn, which is squeezed into the fruit, is needed. The mielie corn is then lit and the infusions are inhaled through the mouth (Rakoma, 2003:19)
Swaziland	Swazis use kraal manure, poultry litter and swines waste in the fields to prevent soil degradation (Dlamini, [n.d.]).
Uganda	IK is being applied for cultural management of "matoke" crops to reduce harmful effects of the "Sigatoka" disease (Mutula, 2002: 136).

2.2.5 The importance of indigenous knowledge

It is often said that knowledge is power and the lack thereof results in a society that is marginalized. The community IK is a very rich resource of developing countries; is of vital importance in development; preserving cultural identities, bridging the past and the present, and transferring information required by various users including the public, researchers, tourists, students, policy makers and many more.

- It has a valuable contribution to make to other knowledge systems (Asah, 2003: 14; Flavier, De Jesus & Vavarro, 1995: 479-480);

- It contributes to local empowerment, increases self-sufficiency and strengthens self-determination (Langill, 1999: 5);

- It helps to assure that the end-users of specific development projects are involved in developing technologies appropriate to their needs (Flavier, De Jesus & Vavarro, 1995: 479-480);

- IK can mobilize to change indigenous practices that may pose a constraint to the social well being of a local community (Asah, 2003: 14);

- It encourages participatory decision-making and the formulation and effective functioning of local organizations (Flavier, De Jesus & Vavarro, 1995: 479-480);

- IK provides problem-solving strategies for local communities, especially the poor. It represents an important component of global knowledge in development issues (World Bank, 1999; Makara, 2002);

- Indigenous knowledge has two 'powerful advantages over outside knowledge, it has little or no cost and is readily available' (Kothari, 1995);

- Indigenous knowledge systems and technology are 'found to be socially desirable, economically affordable, sustainable and involve minimum risk to rural farmers and producers, and above all, they are widely believed to conserve resources' (Rouse, 1999).

2.2.6 The limitations of indigenous knowledge

Like other knowledge systems, IK has its limitations. It is misleading to think of IK as always being good, right or sustainable. The following are some limitations of IK as identified by Grenier (1998: 70) and Thrupp (1989):

- Indigenous beliefs, values, customs, know-how and practices may be altered and the resulting knowledge base may be incomplete;

- Sometimes the knowledge, which local people rely has been proven impractical. Practices based on, for example, mistaken beliefs, faulty experimentation, or inaccurate information can be dangerous and may even be a barrier to improving the wellbeing of other people;

- The habitants of a particular area may be recent migrants, therefore they may not have the correct information;

- The social structures, which generate indigenous knowledge and practices can break down due to pressure on indigenous peoples to integrate with larger societies, as a result IK can be eroded by wider economic and social forces;

- Sometimes IK that was once well-adapted and effective for securing a livelihood in a particular environment becomes inappropriate under conditions of environmental degradation;

- When change is particularly rapid or drastic, the knowledge associated with them may be rendered unsuitable and possibly damaging in the altered conditions.

2.2.7 Indigenous knowledge and development

Knowledge as a vehicle for development is under-used (Prakash, 1999), yet "Knowledge and not capital is the key to sustainable and economic development" (World Bank, 1998) and indigenous knowledge is one type of knowledge. Indigenous knowledge was first formally recognised as invaluable to Sustainable Development at the Rio Conference entitled *Our Common Future* in 1987. And now, indigenous knowledge is most effectively used in development projects as a source of innovative solutions because of its perspective of being intensely local and long term (Huysamen, 2003: 48; Rouse, 1999).

This invaluable resource needs to be harnessed because it is evident that past approaches to development, which neglected local knowledge systems never succeeded in solving developing countries' problems (Warren, 1991: 1). Pidatala & Khan (2003) note that projects, which have ignored local and indigenous knowledge systems during planning and execution have failed and he blames this neglect on colonial heritage, which looks down upon anything labelled indigenous.

Indigenous knowledge is a very rich resource. It has been applied in many fields, and like any other knowledge system, it has its strengths and weaknesses.

2.3 The link between indigenous knowledge and libraries

2.3.1 Introduction

Access to information cannot be achieved without involving libraries because they "are one of the building blocks of the local information and knowledge infrastructure" (Tise 2000: 56). The onus of any library or information centre is to extensively document, before it is too late, a variety of accumulated experiences from communities, near and far, obscure or obvious. No longer is the library primarily a depository of books nor the librarian mainly a caretaker and custodian.

According to Emeagwali (2003), the librarian of old is being transformed into a knowledge manager, curriculum planner and a media specialist, to name a few, significant in the use of a wide range of resources such as computer generated programs and a wide range of Internet derived resources including virtual museums, virtual laboratories and virtual libraries, which could play a huge role in the globalisation of IK.

The author further points out that [libraries and information centres] must engage in this exercise for the right reasons and construct databases of all types. This must be done in the context of knowledge accumulation and consolidation, problem solving and community enrichment.

Therefore, indigenous knowledge should be integrated into library activities if these institutions are to serve the information requirements of the local populations. Since libraries are involved in the collection, processing, storage and dissemination of information, access to IK in various formats or media should be

made available to those using the libraries and also to the potential users. Librarians are trained in information collection, organisation, storage, dissemination etc. Librarians and/ or information professionals should assist in, and contribute to, the acquisition, processing, storage and provision of access to information resources, including indigenous knowledge. This is even supported by IFLA (International Federation of Library Associations and Institutions), a leading international body representing the interests of library and information services and their users. It is the global voice of the library and information profession.

2.3.2 IFLA and indigenous knowledge

IFLA acknowledges the intrinsic value of and importance of traditional indigenous knowledge and local community knowledge and the need to consider it holistically in spite of contested conceptual definitions and uses. IFLA notes the need:

- To recognize the significance, relevance and value if integrating both indigenous knowledge and local community knowledge in providing solutions to some of the most difficult modern issues and encourages its use in project planning and implementation;

- To protect indigenous knowledge and local traditional knowledge for the benefit of indigenous peoples as well as for the benefit of the rest of the world;

- To implement effective mechanisms for technology transfer, capacity building, and protection against exploitation in accordance with the convention on Biological Diversity, the International Labour Organisation

(ILO) Convention 169 and other conventions relating to sustainable development and the interests of indigenous peoples (International Federation of Library Associations (IFLA), 2003: 5).

IFLA also recognizes that the character of indigenous knowledge does not lend itself to print, electronic or audio-visual means of recording but, in order to ensure its continued preservation, access and elaboration recommends that libraries and archives:

- Implement programs to collect, preserve, disseminate indigenous and local/ traditional knowledge resources;

- Make available and promote information resources which support research and learning about indigenous and traditional knowledge, its importance and use in modern society;

- Publicise the value, contribution, and importance of indigenous and local traditional knowledge to both non indigenous and indigenous peoples;

- Involve elders and communities in the production of resources and teach children to understand and appreciate the traditional knowledge background and sense identity that is associated with indigenous knowledge systems;

- Urge governments to ensure the exemption from value added taxes of books and other recording media on indigenous and local traditional knowledge;

- Encourage the recognition of principles of intellectual property to ensure the proper protection and use of indigenous knowledge products derived from it (IFLA/LAC Newsletter: 2003: 6).

Indigenous knowledge systems have been established as significant areas of scholarship in Anthropology, Archaeology and History (Raseroka, 2002: 10). Although IKSs are the primary source of information, especially in rural areas, the Library and Information Science sector has always neglected this kind of information because it is not a 'formalised information system'. Library and/or information professionals have the responsibility to make sure that IK is properly managed for the benefit of all.

2.4 The management of indigenous knowledge

2.4.1 Introduction

Indigenous knowledge systems are the primary sources of information, especially in rural areas. However, because IK it is not a formalised information system, it has remained invisible to librarians and other information professionals as purveyors of the book-linked and literacy-based information services (Raseroka, 2002: 7).

The concept indigenous knowledge Management (IKM), according to Muswazi (2001:250) and Mabawonku (2002: 52), involves the [identification], [collection] codification, documenting, organisation, preservation, transfer, linking, application, preservation, [dissemination] and sharing of knowledge on indigenous community livelihoods and ecosystems, for sustainable development. Kaniki & Mphahlele (2002: 34) assert that most of the knowledge management (KM) principles can be used in the management of indigenous knowledge (IK).

A number of people including Asah (2003: 15) have observed that although IK is a very rich resource, it is dispersed in various local entities. Previously, traditional knowledge has been commonly preserved through oral tradition and in demonstrations rather than documentation. However, this has posed some problems and continues to do so because the bearers of this knowledge are human beings, usually the elderly, and human beings are mortal, (they die) and once they are dead, this invaluable knowledge is irretrievably lost, and as the old proverb goes, "when a knowledgeable or old person dies, a whole library disappears" (Manning, 2001: viii) . So managing IK can help curb this loss.

Managing IK could help "reduce poverty, reduce environmental degradation, enhance equity" and lead to sustainable development as well increased local participation in the development process (Warren & McKiernan, 1995: 426).

According to Asah (2003: 15) IK can easily be managed, that is collected, organised, preserved, stored, and disseminated. Asah (2003:17); Ngulube (2002: 98) and Muswazi (2001: 251) mention that this could be done though various formats and media including traditional Library and Information Science (LIS) tools and systems, workshops, books, newsletters, video, databases, storytelling, songs, shows, internet etc.

However skeptics such as Haverkort (1996) claim that knowledge cannot be managed. They say that efforts to document, archive, assess, validate, classify and disseminate indigenous knowledge "fail to do justice" to indigenous knowledge, and they also claim that managing IK contradict the dynamic nature of knowledge

in general. The author goes on to say that information can be managed, but he claims that knowledge is a creative process in the minds of people. He claims that knowledge has its own dynamics and is largely uncontrollable, due to the important role, played by values, learning experiences and inspiration. People like Haverkort forget that if not properly managed, resources can be misused and thus depleted. Over and above everything that has been said, once knowledge has been conveyed it becomes information until it is internalised by the next person (Behrens; Olen & Machet, 1999: 3).

2.4.1.1 Collection/acquisition

Maundu (1995) suggests that before any collection of indigenous knowledge can take place, the following should be done:

- Define goals and objectives;

- Set out a general area of operation where information is to be collected and community projects implemented;

- Formulate questions for use during the study (It should be clear how the data are to be collected and analyzed: qualitatively, quantitatively, or both.);

- Establish who to talk to (i.e., the most resourceful individuals in the community), where such people are to be found, and how and when to meet them;

- Develop the right relations with all key players in the project (such as administrators, traditional leaders, opinion leaders) by informing and sensitizing them;

- Formulate a plan of action, mobilize the necessary resources and put the required personnel and equipment in place.

The author further suggests that interviews, guided field walks and observations are the best methods of collecting IK.

On the same note Diakite (2001: 69-70) acknowledges that collection of IK takes a great deal of time, patience and reflection. The author suggests that before collection begins, it is necessary to conduct intensive and extensive research. While in the field, precautions must be taken. Potential drawbacks and benefits ought to be considered. Most importantly the collector's intentions must be made known to the people providing the information.

The author suggests that IK is best collected in its raw, integral state, complete with all legendary and mythological elements and further states that the collector should not be subjective and it is important that before recording the information, to earn the trust of the information keeper and to explain the importance of what a person knows. And if that person is reluctant to disclose certain details, the person must not be pressurised.

After information has been identified, it is then collected or acquired. Photographic pictures; digital images; video recordings; audio recordings; (Nkhata, 2002: 26), paper; and any other media that would capture events could be used to acquire indigenous knowledge. And for this to be successful collection

development policies for indigenous knowledge ought to be developed (Ngulube, 2002: 96).

Emeagweli (2003) states that the audiotape probably remains the most important resource of all, and suggests that audiotapes retain their appeal in information gathering. She further states that it is cheaper and less intimidating than the camcorder and some other newer technologies, and the concept of depositing completed tapes in the library is not difficult to implement and sustain.

2.4.1.2 Recording and documenting

Since indigenous knowledge is dispersed in various local entities, it has to be retrieved from "obscurity because of past efforts to deny its role in development (Flavier, J.M; De Jesus, & Vavarro, 1995: 480). Thus, in every country there has to be systematic programmes that would identify, analyse, systematise and promote IK.

Charyulu [n.d.] points out that recording and documenting IK is a major challenge because of its tacit nature (it is typically exchanged through personal communication, e.g. from parent to child). The author goes on to say that in some cases, modern technologies could be used, whereas in some circumstances it would be better to use more traditional methods, e.g. taped narratives, drawings etc. to record and document this elusive knowledge.

2.4.1.3 Organisation

When the information has been collected [recorded or documented], it must be properly catalogued and classified for easy retrieval (Onyango, 2002: 247). The sources that would be used to capture information should be organised in proper storage facilities, depending on the type of information gathered, eg audiotapes for folk tales.

Nkhata (2002: 26) points out that the information professional ought to make sure that organisation facilitates quick retrieval because according to Ngulube (2002: 98), indigenous knowledge that has already been collected is difficult to access because it is not well organised in terms of being indexed and abstracted. Thesauri and bibliographies he further states, could be used for the organisation of IK. And the collected information must be properly catalogued and classified for easy retrieval. Information ought to be repackaged so that both literate and non-literate people can benefit from it.

2.4.1.4 Preservation and storage

Preservation is an aspect of management of the library. Its objective is to ensure that information survives in an accessible and usable form as long as it is wanted and needed (Feather, 1996: 2).

Previously, indigenous knowledge has been commonly preserved through oral means and demonstration rather than documentation. However with the help of librarians (custodians of information), IK can be easily preserved in different formats. Ngulube (2002: 99) points out that storage of IK is not limited to text

documents or electronic formats. He states that various media including cassette tapes, films, story telling, songs, gene banks could be used depending on the type of information.

2.4.1.5 Dissemination and sharing

Dissemination of information is of great importance. First, there is a need for information about information, that is to say, that information exists, who provides it, where is it available and so on. Secondly, active dissemination of specifically selected information to a variety of audiences, using a variety of channels, will help reduce the gap between those who ask, and know how and where to ask, and those who do not.

There are many modes or channels of disseminating knowledge. These include information and communication technologies (ICTs), newsletters; posters; workshops; storytelling; films; and many more. Asah (2003: 17) concurs with this statement by saying that books, newsletters, video, databases, and the Internet are commonly used formats for disseminating IK practices.

Information and communications Technologies (ICTs) are becoming increasingly important in all fields throughout the world. These include electronic databases, Internet etc. As countries become "connected", ICT could become an enabler for the exchange and sharing of IK. Using databases for the representation of IK may offer several advantages and disadvantages. Most importantly, access from a retrieval point of view is much easier in electronic database format than in paper or linear text formats. Furthermore, in database format, it is possible to annotate

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IK in various ways from multiple viewpoints to facilitate its analysis. However, in order to realise these advantages, IK in databases must be made accessible (Cosijn et al, 2002:94). However, the rural poor who have no access to ICTs and who are the owners of IK may end up being marginalized yet again. So libraries, which are imbedded in communities, ought to find ways and means of making sure that they do get access to their information.

Agrawal (1995: 419-420) sees newsletters and journals as perfect formats for the documentation and the dissemination of this information. Asah (2003: 17) mentions pamphlets, journals, and newsletters. However, this could only benefit the literate and the people most in need (rural and illiterate) of this knowledge will end up not benefiting. Therefore this means different modes or formats ought to be utilised.

2.4.2 IK management and librarians/ information professionals

Several writers, including Manning (2001: viii); Raseroka 2002: 11); Ngulube (2002: 67), exhort library and/or information professionals to accelerate their efforts to capture traditional knowledge before the elderly (who are bearers) are no longer able to share their knowledge.

As mentioned earlier, the indigenous body of knowledge that has sustained traditional societies over generations needs to be harnessed in order for it to be utilised to contribute positively to the demands of today's world. Serema's (2002: 232) article reflects that if librarians neglect IK, the global village with its new

technology will exclude rural communities and local institutions that generate information for development.

Ngulube (2002: 99) asserts that librarians/ information professionals ought to be proactive in their approach in managing society's knowledge resources. He further states that information professionals should come up with strategies for making indigenous information and knowledge accessible by:

- Preparing inventories and registers of traditional knowledge systems, taking into account intellectual property rights implications;

- Making sure that IK is accessible to the community, especially young people, by means of marketing strategies;

- Developing collection development policies for IK bearing in mind the implications of the storage media for its preservation;

- Developing standardized tools for indexing and cataloguing IK systems

- Compiling bibliographies of IK resources;

2.4.3 Indigenous knowledge and intellectual property rights

According to Timpson ([n.d.]) the majority of the world's people rely on traditional knowledge of plants, animals, insects, microbes, and farming systems for either food or medicines. Eighty percent of the world's population depends on indigenous knowledge to meet their medicinal needs, and at least half rely on indigenous knowledge and crops for food supplies. This is demonstrated in table 1 of this report. It is not just poor countries and poor people that benefit from indigenous knowledge of the world's biodiversity. Indigenous knowledge has helped to fuel innovation and development in multi-billion dollar industries,

ranging from agriculture and pharmaceuticals to chemicals, paper products, energy, and others.

For the above reasons, IK is susceptible to notorious abuse and exploitation because other forms of knowledge have potential commercial value. Documentation and dissemination of this knowledge could lead to exploitation should the information be secured by certain parties who could patent the methodologies, and then not only use the knowledge for commercial reasons, but even charge the original innovators for continuing to use it. However, documentation of knowledge can also serve to effectively clarify intellectual property rights, and to help the innovators to reap its commercial benefits (Warren, 1991: 3). However, the sad part is "conventional intellectual property law does not adequately cover or protect indigenous knowledge and innovations of local peoples" (Mugabe, 1999: 26).

Contemporary intellectual property law is constructed around the notion of the author as an individual, solitary and original creator, and it is for this figure that its protections are reserved. Those who do not fit this model - custodians of tribal culture and medical knowledge, collectives practicing traditional artistic and musical forms, or peasant cultivators of valuable seed varieties, for example - are denied intellectual property protection (Richardson, 1998). He further calls for the protection of indigenous knowledge.

Critics argue that intellectual property rights (IPRs) are a threat to biodiversity by limiting access to resources, but Prakash (1999) contends that IPRs can provide an effective means of protecting IKSs.

The absence of public protection, Nwokeabia (2003) asserts, in the African customary law system, will make bearers of information secretive and this will end up making management of this invaluable resource very difficult. However WIPO is beginning to address this issue of the absence of Intellectual property rights of IK practices (World Bank, 1998).

Indigenous knowledge systems are threatened by a number of things including modernisation, urbanisation and globalisation. These IKSs around the world are generally not documented. Managing these IKSs is very important, therefore every effort should be made to manage Africa's IKSs that can be documented and shared, taking into consideration that not all IK can be easily managed. Efforts should focus on managing good practices that can be transferred across cultures and communities.

Librarians and other information workers must not sit in their offices for information to come to them, but should go out there, be proactive, conduct surveys, mix with the different people and be part and parcel of the community to enable the management of IK.

2.5 National, regional and international initiatives

2.5.1 Introduction

As the potential contribution of indigenous knowledge (IK) to development is increasingly recognized, more and more countries are embarking on IK management initiatives and are putting in place initiatives aimed at capturing, documenting, preserving, sharing and revitalising IK. A number of institutions have been established around the world.

There are five prominent institutions, which are involved in indigenous knowledge management. These are: CIKARD (Centre for Indigenous knowledge for Agriculture and Rural Development); CIRAN (Centre for International Research and Advisory Networks), The World Bank Indigenous knowledge Database; IDRC (International Development Research Centre) and CWIS (Centre for World Indigenous Studies).

2.5.2 Centre for Indigenous knowledge for Agriculture and Rural Development (CIKARD)

This organisation focuses its efforts on preserving and using the local knowledge of farmers and other rural people around the world. It acts as a global clearinghouse for collecting, documenting, and disseminating information on indigenous knowledge of agriculture, natural resource management, and rural development. In addition it formulates agricultural and natural resource management policies and designs technical assistance programs based on indigenous knowledge (Von Liebenstein & Slikkerveer, 1995: 443)

2.5.3 Centre for International Research and Advisory Networks (CIRAN)

This organization hosts pages for the online version of the *Indigenous Knowledge and Development Monitor* journal. In addition, CIRAN hosts the 'indigenous knowledge homepage'. This is a site that searches, indexes and makes available all relevant information on the Internet pertaining to indigenous knowledge, including papers, journals, mailing lists and Usenet groups (Von Liebenstein & Slikkerveer, 1995: 443).

2.5.4 The World Bank Indigenous knowledge Database

The objectives of this initiative are to increase and improve the available information on indigenous knowledge, its collection and classification as well as its application. It seeks to facilitate better adaptation of global knowledge to local conditions, to design activities to better serve country needs and to share IK through 'South-to-South' exchange. The Internet site lists documents detailing indigenous practices and asks for further contributions, comments and criticisms (World Bank, 1999).

2.5.5 The International Development Research Centre (IDRC)

The mandate of IDRC is to help researchers and communities in the developing world find solutions to their social, economic, and environmental problems. IDRC connects people, institutions, and ideas to ensure that the results of the research it supports and the knowledge that research generates, are shared equitably among all its partners, North and South (Von Liebenstein & Slikkerveer, 1995: 443).

2.5.6 The Centre for World Indigenous Studies (CWIS)

This organisation is dedicated to wider understanding and appreciation of the ideas and knowledge of indigenous peoples and the social, economic and political realities of indigenous nations. It also operates the Fourth World Documentation Project (FWDP) whose aim is to present the online community with the greatest possible access to Fourth World documents and resources (Rouse, 1999).

Many other countries have embarked on similar exercises. For instance, in South Africa, various programmes are underway to promote IKS. For example at a national level, there is evidence of activities of IKM. The national Department of Arts and Culture has expressed its interest in and concern for IK nationally by establishing a directorate of IK within the department. On the other hand, according to Mosimege (2002). The Department of Science and Technology commissioned HSRC in January 2001 to redraft the policy bill on IKS, in June last year HSRC submitted the two documents to the departments. IKS Directorate was set up to protect, direct developments on IKS in order to contribute to economic transformation and social transformation

The Medical Research Council of South Africa has an IKS division that deals with efforts to co-ordinate and develop health research studies in indigenous knowledge and create new opportunities within medical research to benefit contributing partners and society, among other things (Medical Research Council of South Africa, [n.d.]).

As mentioned above, efforts to recognise the immense value of IK for development activities are now being carried out by an increasing number of formally established knowledge resource centres in many different countries. Other institutions that have been established around the world are ARCIK (African Resource Centre for Indigenous Knowledge); REPRIKA (Regional Programme for the promotion of Indigenous Knowledge in Asia); INRIK (Indonesian Resource Centre for Indigenous Knowledge; SARCIK (South African Resource Centre for Indigenous Knowledge); URURCIK (Uruguayan Resource Center for Indigenous Knowledge); ZIRCIK (Zimbabwe Resource Centre for Indigenous knowledge) and many more (Warren; Slikkerveer & Brokensha 1995: 426-479; Traditional knowledge centres, [n.d.]).

These centres provide opportunities for committed persons in these countries to record IK for it to be used to facilitate development activities. These centres also provide the means to recognise the contribution of a nation's citizens to human knowledge and to protect this knowledge in the best interest of a country and its citizens.

2.6. Conclusion

Traditionally, libraries focused on printed and electronic materials that contain "organised" information, usually systematically managed; that is to say, the library has concentrated more on promoting a reading culture than on managing and promoting IK. However, in a society predominately dependent on oral information, there is a need to focus on IK. If oral evidence and information are well documented and packaged and deposited in libraries and information centres,

could be directly accessed by individuals. If librarians and or information professionals in Africa fail to manage IK and other sources of information, this will impact negatively on society and the development of Africa in general.

Raseroka (2002: 7) points out that the neglect of IK management has made it vulnerable to exploitation for economic gain, which does not result in equitable sharing of the benefits arising from the utilisation of such knowledge with its owners. Therefore, while in the process of managing IK, librarians should make sure that the people or owners of information benefit for their contributions.

A number of countries in different parts of the world have realised the benefits and potential benefits of IKSs, as a result they have embarked on various initiatives to manage IK.

CHAPTER 3

THE SWAZILAND NATIONAL LIBRARY SERVICE

3.1 Introduction

This chapter will attempt to provide background and determinant factors which inevitably determine to some degree the need for the management of indigenous knowledge in Swaziland. This chapter gives an overview of Swaziland and the Swaziland National Library. It also briefly discusses the three other institutions, which form part of the study.

3.2 The Kingdom of Swaziland: an overview

3.2.1 Introduction

The aim of this background information is to furnish a basis for understanding the country's situation and to assist in delineating requirements for the management of indigenous knowledge tailored in a way suitable for the people of Swaziland. This overview will also assist readers of this study in familiarizing themselves with the tiny kingdom.
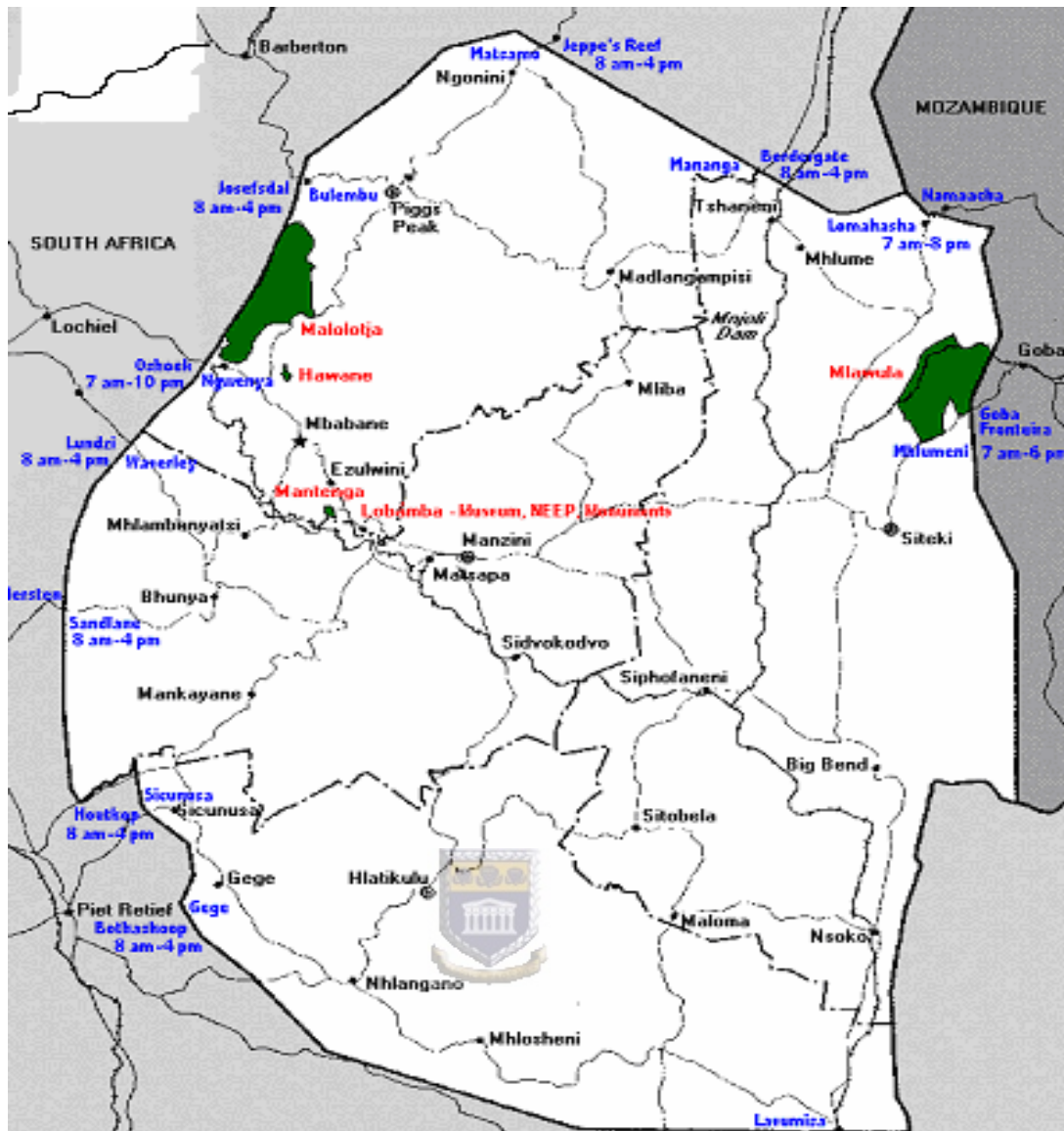
Figure 1: Map of Swaziland

3.2.2 Historical events and governance

The Swazi migrated into the country to which they have given their name in the last half of the 18th century and became a British protectorate following the Anglo-Boer War in 1903, and in 1907 became one of the High Commission territories (Levin, 2003: 1094). The reigning king is Ingwenyama Mswati III, crowned in 1986 and who succeeded his father King Sobhuza II. The king rules in conjunction with the queen mother (indlovukati), which could be his mother or

senior wife. The official name of Swaziland is Umbuso weSwatini (Kingdom of Swaziland).

One important part in the administration of Swaziland is the Tinkhundla (constituency forums), which are national platform centers of any kind. These centers were created to serve as viable arrangements for representativity of different opinions on issues of economy, politics and administration. These forums are meant to facilitate consultation of the national masses on any major national policies (Masuku, 2003:15). Traditional chiefs (Tikhulu) play an important role in terms of authority over various local communities.

3.2.3 Geography

The Kingdom of Swaziland is the smallest country in the Southern African region, occupying 17, 364 square Kilometers (6.704 square miles). Swaziland is land locked, surrounded by Mozambique in the East and the Republic of South Africa in the West, North and South. Four major river systems, the Komati, Mbuluzi, Lusutfu and Ngwavuma rivers drain the country. Topographically, the country is divided into four well-defined regions namely, highveld, middleveld, lowveld and the lubombo plateau and it has four districts the Manzini, Mbabane, Shiselweni and Lubombo.

3.2.4 Climate and vegetation

Although small, Swaziland is a country of great climatological contrast, a fact that affects deeply all agricultural resources and human development of the country. The climate of Swaziland, like its topography, is divided into different regions with differing temperatures. The highveld has a humid near temperate climate.

The middleveld has a subtropical climate and frost are rare or absent. The lowveld has a sub-humid, almost tropical climate.

3.2.5 Demography and society

According to the 2000 Annual statistical bulletin, resident population according to the 1997 census is 980,722. The United Nations gives a projected population for 2010 of 987 000. Ninety seven percent (97 %) of the population is African, 3% European. Eighty four percent (84%) belong to the Swazi ethnic group; 9.9% Zulus; 3% Tonga and Shangaan; 0.8% are Indians; another 0.8% are Pakistan; 0.2% are Portuguese and 1% are others. In 1999, 73.9% of the population was rural. Main urban areas are Mbabane, the administrative capital with 73,000 inhabitants; Manzini; Big-Bend; Mhlume; Havelock Mine and Nhlangano. As a result of the impact of AIDS, expectations of life have gradually been declining. Approximately 25% of all adults are infected with HIV (Human Immunodeficiency Virus) (Turner, 2002: 1498).

The majority, that is, 77% of the population is Christian, 5% are Muslim and the rest follows traditional African religion. The Swazi nation is made up of clans, which, are united by tradition and one language- Siswati, which is a member of the Bantu language group. Siswati and English are used as official languages.
Very little has been recorded on Swazi oral tradition and communication and in this way a large percentage of the Swazi heritage has continued to be lost with the passage of time.

3.2.6 Swazi culture and customs

The Swazi society places great emphasis on traditionalism and conservative values (Booth, 1983: 34) and the Swazis are still a very traditional people with a number of ceremonial customs. These traditional beliefs are emphasised and promoted in each household, local media, parliament, chiefdoms, and even in schools and they are seen as a way of preserving the identity of the Swazi people (Fakudze, 2002: 2).

Two, very significant ceremonies are observed in Swaziland. These are the Umhlanga Reed Dance and the Incwala ceremony (First Fruit ceremony). Both ceremonies are religious in nature. Only young non-mother maidens (tinftombi) are allowed or qualify to attend the Umhlanga Reed Dance ceremony. This ceremony has different levels of meaning, according to Kuper (1986:147). The author further states that in practical terms, the girls are performing a national service to the queen mother, and at a "more symbolic level, the reeds, costumes, and the dance songs convey their own message in terms of Swazi concepts of fertility, chastity and the power of womanhood".

The Incwala ceremony is regarded as the chief ceremony for the Swazis. From a military point of view, the ceremony appears to be a review of the regiments (emabutfo). And as an agricultural ritual, the Incwala marks the time from which the "new crop" may be eaten (Lemarchand, 1977: 134). Both ceremonies end up with traditional dances before the whole nation.

3.2.7 Economy

Swaziland, the smallest state in Southern Africa, has one of the continent's highest income levels per head. In 2001, according to the World Bank estimates, the kingdom's gross national income (GNI), measured at average 1999-2001 prices, was US$1, 388m, enough to rank it as a "middle income" economy. The agricultural sector accounts for a declining share of GDP, but it still remains the backbone of the economy (Matthews, 2003: 1100).

3.2.8 Education and literacy

The literacy rate according to the 1997 census was 87%, of which 88 % were male and 86% female (Ministry of Education, 2000: iv). The structure of education shows an attempt to respond to social needs particularly those concerned with the quality of life and to make this possible through the provision of manpower requirements.

The education system allows for twelve years (seven years of primary and five years of secondary and high) schooling from grade one to form five. The school entry age is six years of age, however, entry at such an early age is hindered by rural agricultural life which makes it to be sometimes difficult and pupils from such communities have less chances of going through the whole schooling system.

3.3 The National Library Service Act

In 2002, an act was enacted by the King and the parliament, which gives powers to the service for the betterment of the functions of the library service (The

National Library Service Act, 2002:S2). However, the act has been worded ambiguously, and as observed by Onyango (2003:2) does not include a number of important issues pertaining to electronic intellectual property rights, co-operation and consortia etc [and does not include IK].

3.4 The Swaziland National Library Service (SNLS)

3.4.1 Introduction

According to Kingsley (1991: 33) the Manzini library, which later formed part of the Swaziland National Library Service (SNLS) was inaugurated in 1971 [three years after independence] to assist in meeting the information needs of a young Kingdom. The Manzini Library was completed with financial assistance from the British Council, the United States Embassy and the Ranfurly Library Service. It was to serve as both a National Library and a public library system to the citizenry of a developing country.
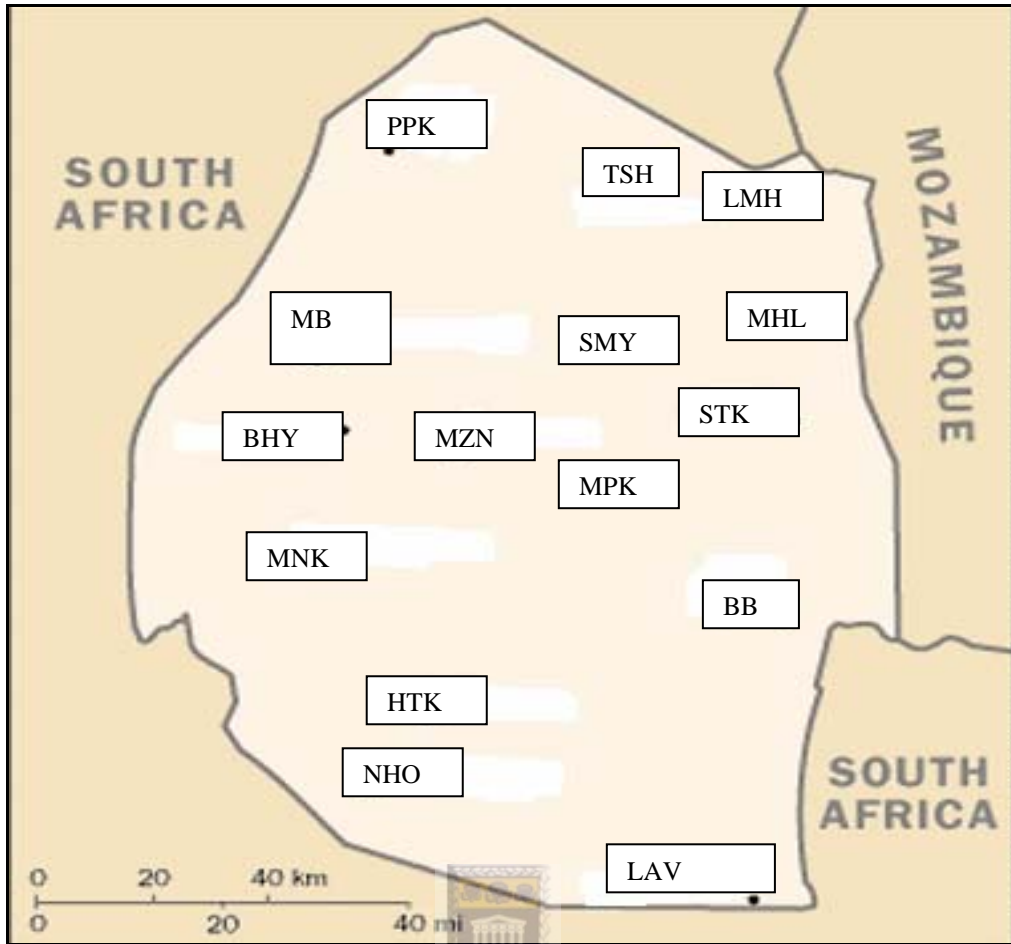
Figure 2: Map of Swaziland showing towns where SNLS has libraries.

Explanation of abbreviations in the above figure:

BB: Big Bend
BHY: Bhunya
HTK: Hlatikulu
LAV: Lavumisa
LMH: Lomahasha
MB: Mbabane
MHL: Mhlume
MNK: Mankayane
MPK: Mpaka
MZN: Manzini
NHO: Nhlangano
PPK: Pigg's Peak
STK: Siteki
SMY: Simunye
TSH: Tshaneni

The SNLS is a department of the Ministry of Education. Its functions are to:

- Promote a nationwide enjoyment of publications of educational, scientific, cultural, recreational or sporting value;

- Ensure, maintain and develop a high standard of library loan facility;

- Operate a documentation facility and an interlibrary loan facility;

- Train librarians and ensure, maintain, coordinate and develop a high standard of librarianship; and

- Provide, maintain, coordinate and develop facilities for consultation by, and free lending to the public of publications for reading, research, recreation, and study (Kunene, 1995: 2).

3.4.2 Vision of the Swaziland National Library Service

The vision of the Swaziland National Library Service, is to develop as the nation's leading documentary resource pertaining to the kingdom of Swaziland, serving the needs of the Swazi people at large in research, scholarship, creativity, literacy, education and culture.

3.4.3 SNLS objectives

Objectives serve as standards, provide direction, and act as motivators (Boone & Kurtz, 1992: 154). The Swaziland National Library Service has well defined objectives and they are as follows:

- To collect and preserve the collective memory of the country, to best serve the nation in research and awareness of cultural heritage, to provide access to the information resources of the world through facilitating the

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development of information and computer literacy skills and supporting oral tradition;

- To promote the appreciation of the arts, scientific achievements and innovations as well as supporting both individual and self conducted education and formal education at all levels;

- To support and participate in literacy activities and programmes for all age groups and initiating such activities;

- To create and strengthen reading habits in children from an early age and ensuring access for citizens, interest groups, enterprises, associations to all sorts of community and general information;

- To provide access to cultural expressions of all performing arts;

- To stimulate the imagination and creativity of children and young people as well as to foster links with school libraries/ schools and

- To provide opportunities for personal creative development (Kunene, 1995: 6).

3.4.4. SNLS Services

The Swaziland National Library Service provides two types of services. These are the public library service and the national library service. The public library service consists of two main public libraries, namely, Mbabane and Manzini Public Libraries and thirteen branch libraries, which are scattered all over the country. The Mbabane library acts as the headquarters, and also houses the National Library service.

3.4.4.1 The public library service

As pointed out by Fakudze (2003: 4), the public library service aims to provide services according to the needs of all people irrespective of age, nationality, creed, qualification, or even status. The services are provided according to two age categories, namely the adult section and the children's section.

Children's services include reference services; lending books; story telling; drama activities; debates; reading to one another; watching videos; listening to stories from radio cassettes; study center facilities; library user education programmes.

Adult services include lending out books; reference services; lecture room bookings for various activities; Internet searches; photocopying services; and library user education programmes.

3.4.4.1.1 Extension services

Extension services are part of the public library service. The extension services consist of 13 branch libraries namely, Mpaka, Simunye, Tjaneni, Mhlume, Lomahasha, Siteki, Big bend, Lavumisa, Nhlangano, Hlatikulu, Mankayane, Bhunya and Pigg's Peak. These branch libraries, although well spread remain largely urban or peri-urban. In line with the world's trend, especially in the library profession, rural communities ought to be included or served too.

3.4.4.1.2 Objectives of the public library service

Like the "mother body" the public library service has spelled out objectives. Although, as expected these are overlapping, with those of the SNLS, it is worth mentioning them in full:

- Creating and strengthening reading habits in children from an early age;

- Supporting both individual and self conducted education as well as formal education at all levels;

- Providing opportunities for personal creative development;

- Stimulating the imagination and creativity of children and young people;

- Promoting awareness of cultural heritage, appreciation of the arts, scientific achievements and innovations;

- Providing access to cultural expressions of all performing arts;

- Fostering inter-cultural dialogue and favouring cultural diversity;

- Supporting the oral tradition and

- Ensuring access for citizens to all sorts of community information (Fakudze, 2003: 4)

3.4.4.2 The National library Service

According to Fakudze (2003: 5) the National library of Swaziland is responsible for the bibliographic control and any legislation affecting bibliographic control in the country. It operates as a reference library and is a depository for the United Nation (UN) publications. It is responsible for preparing comprehensive bibliographic records for each new publication issued in the country. It also makes sure that publications published about the country are in the national bibliography

regularly. It monitors legislation affecting bibliographic control in Swaziland. It is also the International Standard Book Number (ISBN) administering agency in Swaziland (Mthupha, 2004: 4).

3.4.4.2.1 The National library service objectives

Although housed in the same building and under the same administration as the public library, the national library has its own objectives. These are:

- To acquire library material generally and in particular comprehensive collection of library material relating to Swaziland;

- To monitor the collection receipt and preservation of all library materials required to be deposited in the library through the copyright (legal deposit);

- To coordinate administration and lending of interlibrary through loans to the public;

- To administer national ISBN/ISSN agency;

- To act as the national bibliographic center, and maintain the national bibliography and other bibliographies;

- To act as an organizing agency for national and international lending and exchange of library materials;

- To initiate and promote cooperation between the local libraries, regional and international libraries;

- To hold the Swaziland union catalogue (SUNICAT);

- To make library materials available to the public for reference purposes;

- To promote research in the library field and in Swaziland;

- To collect UN materials under the terms of its status as a UN depository library;

- To train and ensure, maintain, coordinate and develop a high standard of librarianship.

3.4.5 SNLS organizational structure
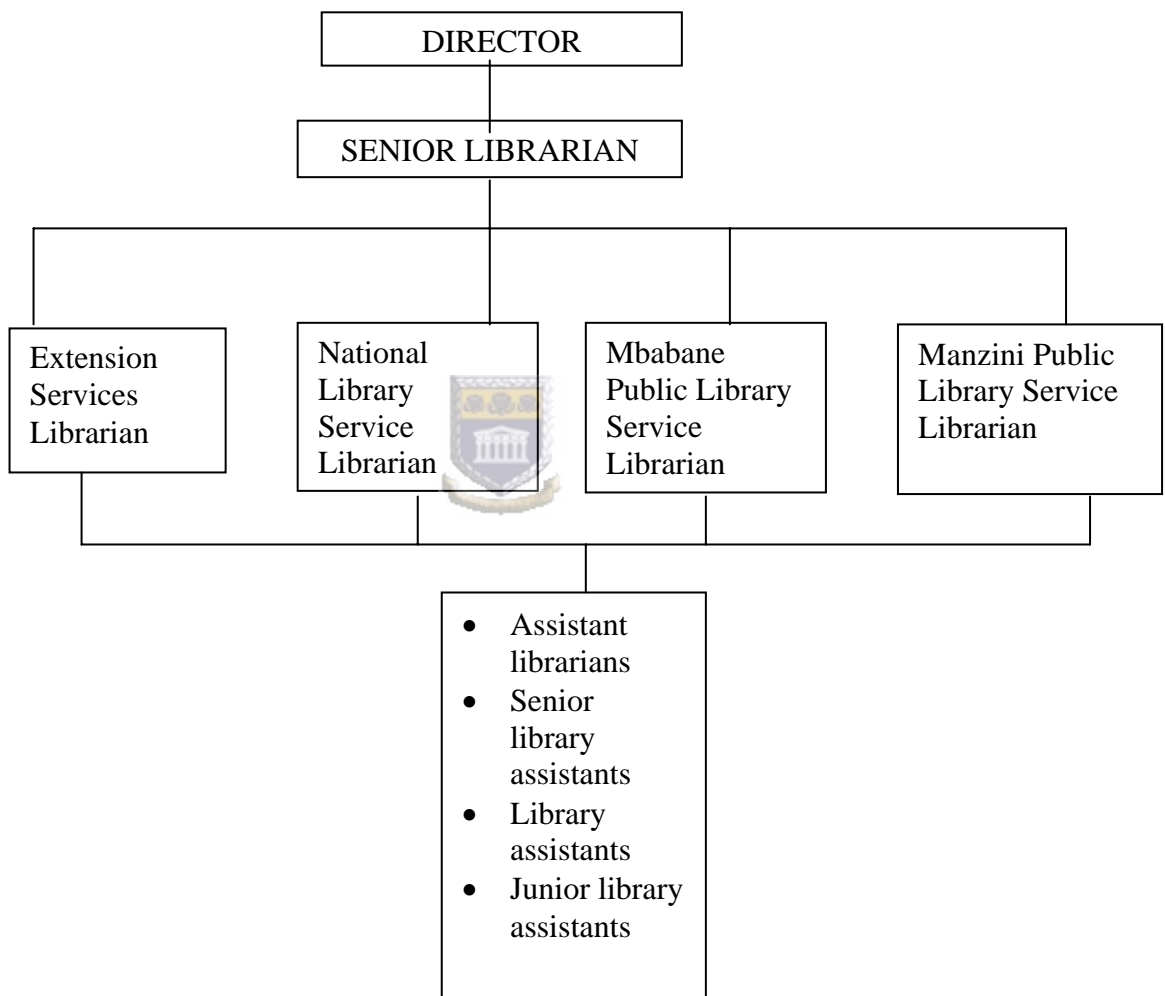
Figure 3: SNLS organogram

3.5 The Swaziland National Archives

The Swaziland National Archives was established by the Archives Act no.5 of 1971. Its mission is to empower Swazi citizens to fully participate in their country's social, political and economic life through the equitable development, preservation and protection of the Swazi cultural heritage.

The Swaziland National Archives comprises of the different sections including:

- Records management, which is mainly concerned with improving the economy and efficiency in the creation, maintenance and use of records;

- The Archives administration/research centre, which deals mainly with non-current records of permanent value. Indexes date between 1947-1969. This is mainly consulted by researchers and visiting scholars;

- The Library, which is a section where there is secondary materials on Swaziland; books, government publications, reports, conference papers, Gazettes dating from 1901, times of Swaziland dating from 1905; press cuttings from south African newspapers and SADC publications;

- There is also the Photography section and this has a collection of photographs dating from the pre-independence era to date. These photographs are of national events;

- Last but not least is the Book binding section, which deals with all materials to be bound from all sections (Swaziland Government: Ministry of Tourism, 2002).

3.6 The University of Swaziland (UNISWA)

UNISWA is a parastatal body under the Ministry of Education. The purpose of the university is to maintain and intensify service to the ideals of the nation by playing an increasing important role in national development not only through providing the educational manpower needed, but also through [the university's] great potential as a focus for academic and cultural activities of the nation.

The university library is the biggest and most developed in the country. It consists of three decentralized but coordinated units, the main one being on the main campus (Kwaluseni). It aims to promote the fulfillment of instructional, research and extension functions of the university (UNISWA, 2004).

3.7 Malkerns Research Centre

The Agricultural Research Division was established in 1959 to cater for agricultural development (agronomy and horticulture) in the country; since 1982, the emphasis has been on small-scale, limited resource farmers. It is financially supported by the National government. It mainly focuses on cotton breeding and entomology; wheat; sorghum; tobacco; and cowpea production. It employs a total of 306 staff members of which 17 are professional.

The Malkerns Research station operates under the Ministry of Agriculture, which is responsible for its financial support. The station maintains a small library, which caters for research needs of and interests of users (research officers, students from the University, Ministry of Agriculture personnel, the Rural Development Agriculture Project (RDAP) personnel and teachers of agriculture

from schools). It holds about 300 documents; textbooks, journals, newsletters and reports (Swaziland-Southern Africa: Ministry of Agriculture & Co-operatives Agriculture research division, [n.d.]).

It is therefore against this background that the management of indigenous knowledge in Swaziland is seen and perceived as important and something that should no longer be overlooked.

3.8 Conclusion

This section has looked at the Kingdom of Swaziland, the Swaziland National Library Service, The Swaziland National Archives, The University of Swaziland and the Malkerns Research Centre. The section was intended to give a short overview of the tiny kingdom and also enlighten people on the socio-political and socio-economic situation of the country. This short review demonstrates that SNLS has a firm base for development and the management and inclusion of information on IK could boost the value of the services offered to the general public.

CHAPTER 4

RESEARCH METHODOLOGY

4.1 Introduction

Methodology as stated by Miller & Brewer (2003: 192) connotes a set of rules and procedures to guide research and against which its claims can be evaluated. This methodology chapter will be discussed in terms of the research paradigm, that is, a qualitative inquiry; the different methods of data collection employed in this study; the sample and analysis of data.

4.2 A qualitative enquiry

Social scientists have been debating the different types of research methodologies for some decades. Before the 1920's the dominant paradigm in research practice focused mainly around issues like objectivity, accuracy, factual knowledge and scientific proof for validation of proposed hypotheses. This was later called the quantitative approach because among other things, it was preoccupied with measurement, categorisation and statistical data. The aim was for the social scientist/researcher to "observe from a distance" and to cause as little disturbance as possible to the field or subject being studied, thus remaining objective in terms of the "object" being studied. Research practices in this era were often labeled to be positivistic (Denzin & Lincoln, 2000:1-2).

During the 1920's a move towards using a different approach emerged. This was based on the dissatisfaction among some social scientists, which argued that factual knowledge is not the only valuable and legitimate knowledge. Vidich &

Lyman (2000: 44) remarked that the ascendancy of what is called the qualitative approach to research is based also on "the recognition of positivism of its technical inability to record all knowledge that is relevant" and he further states that the qualitative approach gained popularity and is seen as an approach, which allows social scientists to investigate areas, which previously, were thought of as not conducive to research practice.

Some of the main characteristics of qualitative research as mentioned by Baker (1999: 36-37) Eisner (1991: 36) and Patton (1990: 55) can be summarised as follows:

- The emphasis is to obtain a participant's account of the social setting;
- The focus is on the observed present, but findings are contextualized within social, cultural and historical framework;
- The research interprets data in context;
- The research oriented towards discovery;
- The research involves close and detailed work and generates thick description;
- The research, like all research work is conducted within a clearly outlined theoretical framework;
- The research uses subjective data.

Therefore, the area of this study is best located in the qualitative field as it focuses on the management of indigenous knowledge as an information source within an information institution. The study will generate views, perceptions, interpretations and experiences of librarians and information professionals in IK management.

Opting for a qualitative method of investigating does not mean or imply that quantitative methods cannot be utilized. According to Bell (1999: 6):

> *Classifying an approach as quantitative or qualitative, ethnographic, survey, action research or whatever, does not mean that once an approach has been selected, the researcher may not move from the methods normally associated with that style.*

4.3 Methods of data collection

As mentioned above, a qualitative investigation was undertaken. According to Opoku (1994: 78), research methods and tools usually employed in gathering data on indigenous knowledge systems include participatory appraisal, communal or public gatherings, group discussions, participant observation, structured or unstructured interviews, focus groups, key informants, community workshop, administration of questionnaires, use of documentary data, public records, case studies, life history and panel discussions.

However, not all of the methods mentioned above were ideal for the current study because this study does not focus on gathering data from the bearers or holders of IK, but only focuses on the management of IK as an information source, within a library and information centre.

The study adopted the triangulation method of investigation, which allows the combined use of different methods. Mason (2002: 33) states that confident levels in the data are increased when different techniques of data collection yield similar results. This adds to the validity of the data, and he refers to the use of more than three techniques as triangulation.

For the purposes and nature of this undertaking, the following methods and tools were utilised in data gathering:

- Questionnaires

- Semi structured interviews

- Observation (in the form of library and information centre visits)

- Documentary data

4.3.1 Questionnaires

Mouton (2001: 100) observes that the questionnaire is probably the single most common research tool used in the social sciences. This could be due to its advantages, which are:

- Simple;

- Versatile;

- Cost-effective method of data collection.

There are also some disadvantages of using questionnaires in research. Questionnaires have been criticized as research tools, due to the problem of response bias. This describes the situation in which participants fail to answer the questions correctly. It may be due to a deliberate attempt to present a good image

of themselves, which is not true, a situation known as "faking good" (Miller & Brewer, 2003: 256). Alternatively, participants may simply not know the answer to the question through lack of knowledge or because the question is posed in an ambiguous manner. The language and terminology can be a barrier to the understanding of the questionnaire by the participants.

For this study, a self-administered questionnaire was used as the main instrument because of the need to get responses from all the libraries that are part of the SNLS. Four different (in content) questionnaires were developed and designed (see Appendix C). Questionnaires were delivered in person to the selected participants.

The questionnaire included both close and open-ended questions. The researcher designed the questionnaire in this manner in order to give participants the opportunity to answer the question in their own words. This also allowed for elaboration on responses.

The self-administered questionnaire was structured as follows:

- Section A: Personal information about participant

- Section B: Background information

- Section C: Service delivery and library and/or information centre use

- Section D: Indigenous knowledge management

- Section E: Staffing, training and other resources

4.3.2 Structured interviews

An interview occurs when a participant is asked questions that have been designed to elicit particular kinds of information (Miller & Brewer, 2003: 253).

Bell (1999: 91) has the following comment on interviewing as technique:

> *A major advantage of the interview is its adaptability and the fact that it can yield rich information, which a written response cannot do. A skilful interviewer can follow up ideas, probe responses and investigate motives and feelings.*

An author who has discussed the advantages and disadvantages of interviews is Gay (1981: 166) who has summarized the key points of as follows:

4.3.2.1 Advantages:

- When properly used, interviews can produce in-depth data not possible with questionnaires;

- It is appropriate for asking questions that cannot be effectively structured in a multiple-choice format;

- It is flexible, so that the interviewer can adapt the situation to each participant;

- By establishing a rapport and trusting relationship, the interviewer can obtain information that subjects would not give on a questionnaire;

- More accurate and honest responses can be obtained since the interviewer can explain and clarify the questions;

- An interviewer can follow up on the incomplete or unclear responses.

4.3.2.2 Disadvantages

- It is expensive and time consuming;

- It generally involves small samples;

- The response given by a subject may be biased and affected by his/her reaction to the interviewer;

- An interviewer requires a level of skill usually beyond that of a beginning researcher.

A structured interview schedule is suitable for collecting the same type of information as a questionnaire and may be an option for getting information from people. These structured interviews have been criticized for being too behaviouristic in nature. For this reason, semi structured interviews have been used in this study (Neuman, 2003: 278).

Semi structured interviews are used to collect people's ideas, opinion and accounts of their experiences. They are not concerned with obtaining coded answers to certain questions. They allow the participant the freedom to answer questions and the researcher more freedom in the way s\he asks questions. A semi-structured interview schedule involves a set of questions, which are phrased in such a way as to allow a participant to answer relatively freely. Different types of questions can be used such as open and closed questions (Fontana & Frey, 2000: 652). The interviews were tape-recorded in order to capture the exact words of the interviewee to prevent loss of data. Each interview lasted for about forty-five minutes. Its use before the library visits, which was another data gathering

method, helped in identifying key issues around indigenous knowledge management and helped the researcher to focus more on relevant issues.

Therefore, the semi-structured interview, as shown in Appendix D, was the second type of research instrument used. Senior or top management was subjected to these types of interviews, administered face-to-face, and were based on questions on the questionnaire. This approach, though it required knowledge and general direction, greatly allowed for informality and consequent flexibility in adapting questions to the actual answers given by the participant.

4.3.3 Observation

This was done in order to observe first hand the type of information sources available in the different libraries, and to see if there were any sources that contained indigenous knowledge held in the different libraries and information centres.

Observation has been characterized by Adler & Adler (2000: 389) as the "fundamental base of all research methods" in the social and behavioural sciences and Schwandt (1997: 106) defines observation in qualitative research as "direct first-hand eye-witness accounts of everyday social action" that answers the question "what is going on?"

The advantages and disadvantages of observations as stated by Neuman (2003: 381-383) are as follows:

4.3.3.1 Advantages of Observational Research

- The researcher is collecting observed information rather than data relating to intentions or preferences;

- Reduction or elimination of recall error;

- It can obtain information from those who are unable to effectively communicate in written or oral form;

- There may be no better way to gather information than through observation;

4.3.3.2 Disadvantages of Observational Research

- The researcher's findings are limited to those observed

- These techniques do not usually examine motives for or feelings toward particular behaviours

- The data is usually accepted as accurate and objective although sample sizes may be small, so statistical representation of those observed is suspect.

- Time and energy to implement the research can lead to fatigue and jeopardize accuracy

4.3.4 Documentary data

The purpose of using document data on this study was to obtain additional information, which, otherwise might have been omitted. A survey of existing body of literature relevant to the subject was assessed and reviewed. Local and regional information on current and previous studies was reviewed and revised.

Research projects in the field of IKSs were assessed for background reading. SNLS files, reports and statistics and all available documentation on the activities of SNLS were also utilized to obtain information about SNLS and data on library use. As an employee of SNLS the researcher did not have any problems in obtaining these documents.

Documentary data were also used during interviews to open discussions on certain aspects of the knowledge system and practices, which the participants seemed to have omitted and for confirmation on the validity of information found in documentary data.

Documents and records were deemed important because as pointed out by Mason (2002: 704) "access may be easy and low cost and because the information provided may differ from and may not be available in spoken form, and because text endure and thus give historical insight".

4.4 The sample

A sample is a subset from the accessible population being studied (Neuman, 2003: 211). In qualitative research as pointed out by Marshall & Rossman (1995: 150) the sample units are usually referred to as participants or informants as opposed to participants or subjects.

The investigation focuses on the management of a specific information source, that is, Indigenous knowledge. The researcher adopted a purposive or theoretical sampling method.

According to Mason (2002: 124)

> *Purposive or theoretical sampling means selecting groups or categories to study on the basis of their relevance to your research questions, your theoretical position and analytical framework, your analytical practice and most importantly the argument or explanation that you're developing. Theoretical or purposive sampling is concerned with constructing a study group, which is meaningful theoretically and empirically, because it builds in certain characteristics or criteria, which help develop or test your theory or your argument.*

Target population consisted of senior and top management of the Swaziland National Library Service; officers responsible for the branch libraries scattered all over the tiny kingdom. Therefore the participants were:

- The Director of SNLS;

- The Assistant Director at SNLS;

- Librarian responsible for the Mbabane Public Library (SNLS);

- Librarian responsible for the Manzini Public Library (SNLS);

- Librarian responsible for the National Library (SNLS);

- Librarian responsible for the extension services (SNLS) and the

- Thirteen librarians responsible for the branch libraries scattered all over the country

The study focuses on the management of IK within SNLS, however, to put the study in a broader perspective, and to obtain a more holistic impression of the management of Indigenous knowledge in Swaziland, the researcher included the University of Swaziland Librarian, the Director of the Swaziland National Archives and the Malkerns Research center Librarian.

4.5 Procedure

As a preliminary step, the nature of the aims of the research procedure were first explained by the researcher in writing to the heads of the different institutions and their consent obtained, some in writing and some verbally (see Appendix A-B respectively). Confidentiality and anonymity were emphasized throughout data collection period. To ensure this, participants were requested not to put their names on the questionnaire.

4.6 Analysis of data

Qualitative data analysis is concerned with the meaning of words rather than statistics obtained through quantitative research (Neuman, 2003: 450). According to Miles & Huberman (1994:82) qualitative data analysis methods include the display, reduction, and interpretation of data. Information from questionnaires was broken down into different themes and codes and all information from interviews were transcribed, some, verbatim and some were paraphrased. This study uses this strategy except for the demographic characteristics, which are presented in figures.

The data were also analysed according to some of the strategies used by Miles & Huberman (1994:72) whose advice to researchers is concentrate on the major recurring themes in the responses of the participants as well as those recognized in the literature review. Capturing of data was done through the use of the Statistical Package for Social Sciences (SPSS), which was utilised further for the presentation of figures.

4.7 Conclusion

This chapter has dealt with the research tools and techniques used to collect the data of the study, and briefly gave a summary of data analysis. The next chapter deals with the presentation and interpretation of the collected data within this research project.

CHAPTER 5

PRESENTATION AND INTERPRETATION OF DATA

5.1 Introduction

As indicated earlier, in chapter one, the major purpose of the study was to explore how indigenous knowledge within SNLS is managed. The stakeholders responsible for doing the tasks' views, perceptions, and attitudes were determined. In this study the stakeholders were senior/ top management of SNLS (director and librarians responsible for the different sections) and the "librarians" responsible for staffing the different branch libraries scattered all over the country. To put the study in a broader perspective, and because they form part of the LIS sector in Swaziland, the UNISWA librarian, Malkerns Research librarian and Swaziland National Archives director were also included as stakeholders.

The purpose of this chapter, therefore, is to present and analyse all collected data in relation to the success or otherwise of IK management in Swaziland.

As mentioned earlier in chapter one and two, indigenous knowledge management involves the collection; codification; organization; transfer; linking; sharing; application; preservation and dissemination of knowledge on indigenous community livelihoods and ecosystems, for sustainable development.

Therefore the study was designed to collect data as well as provide answers to the following questions:

- Is SNLS aware of IK and its importance;

- Since IK is in danger of becoming extinct, what is SNLS, as a bastion for knowledge doing to alleviate the situation or does SNLS manage (collect, document, organize, store, disseminate) IK;

- How does SNLS manage (collect, document, organize, store, disseminate) IK;

- What problems do they encounter in the management of IK;

- Are adequate staff, systems, funds, and other sources available for undertaking the task, that is, management of IK;

- People in rural areas, especially the illiterate, use and rely on IKSs in their day-to-day lives, what does SNLS do to ensure that people get required information;

- Does SNLS have a collection development policy that includes IK;

- How does SNLS deal with intellectual property rights with respect to IK;

- Does SNLS work with institutions similar to it;

- Does SNLS play her role as a development agent?

A total of 21 questionnaires were distributed to the research group. Of the questionnaires distributed, 86 % were returned. Some of the 14% percent who did not return the questionnaires were on leave. Five senior/ top management were subjected to semi-structured interviews. Some verbatim excerpts from the interviews and the open-ended questions were quoted directly to provide "thick" descriptions, while some were paraphrased. Follow up telephonic interviews were conducted with some participants to seek clarification on certain sections, which emerged during data analysis.

The computer-based statistical package for social sciences (SPSS) was used for the analysis of the data and some results were presented as percentages.

Analysis of data began by writing up some of the interviews, which were tape-recorded. Occasionally, as mentioned earlier, these translations retained original and actual words that were used by participants and transcribed verbatim in order to retain feelings on views, perceptions and attitudes.

5.2 Socio-demographic data of participants

The main variables identified within personal characteristics/information were gender; educational qualification; designation (position held); and experience, and these variables needed to be brought to the fore because data obtained showed that these variables had a bearing on the responses provided.

Where appropriate, data gathered through questionnaires were added to the data generated through interviews, documentary data and library visits. This was done for the purposes of comparison and cross-referencing in order to qualify the process of triangulation.

5.2.1 Gender
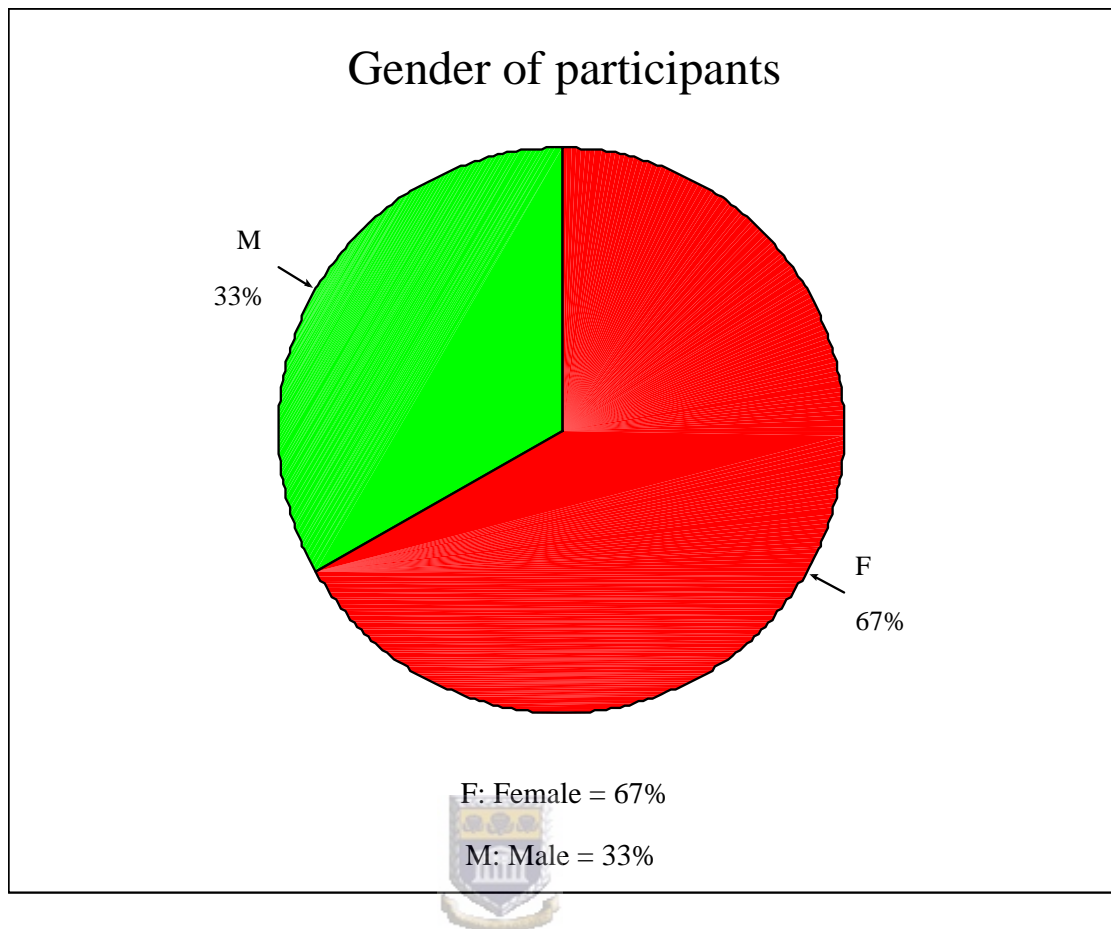
Figure 4: Gender profile of participants

The above graph of gender profiles shows that there were more females than males that formed part of the research group, and data show that the sample had 67 % females and 33% males. The researcher felt it was necessary to include the gender of the participants because a particular pattern in answering some of the questions was evident with respect to gender and these findings confirms the claim that the Library and Information Science profession is dominated by females.

5.2.2 Qualification

Qualification of participants

KEY: 1= Masters   2=Diploma   3=Certificate   4=O' Level
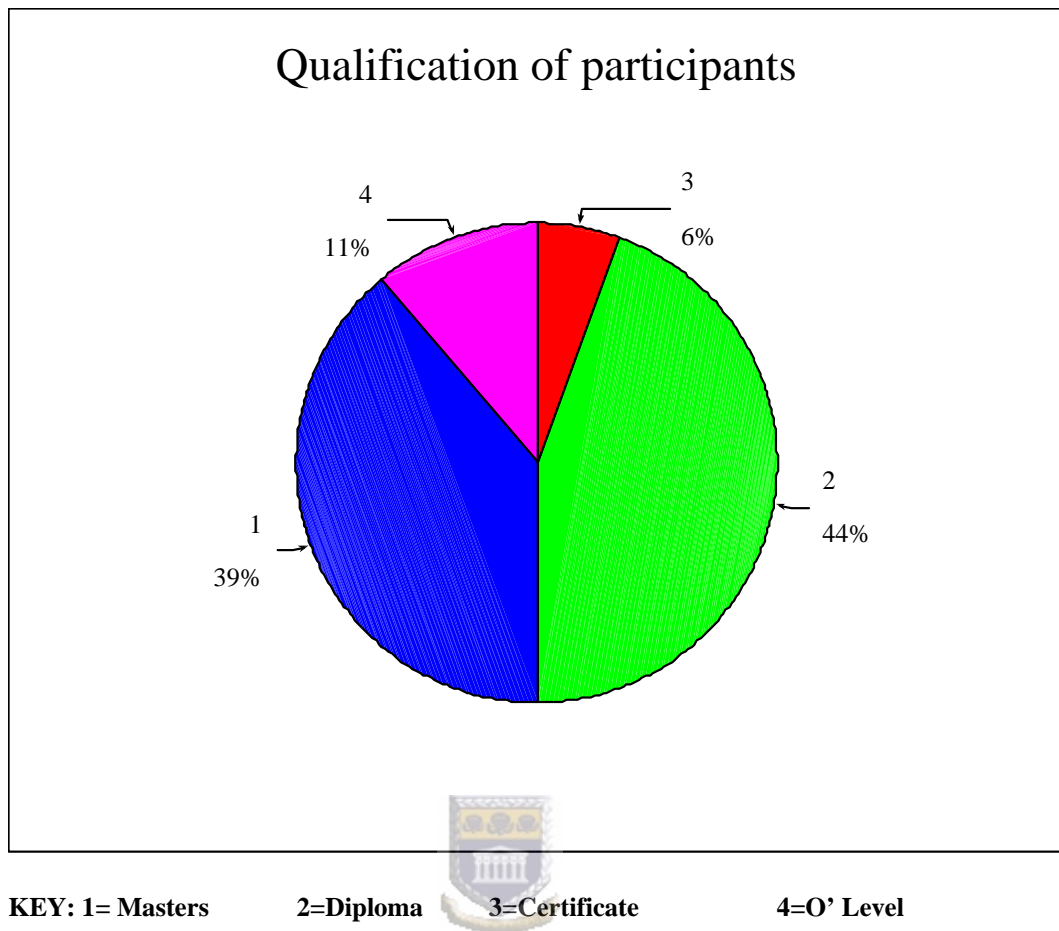
Figure 5: Qualification of participants

Pertaining to qualifications, data showed that 11% of the participants had no tertiary qualification, they only possessed an O' Level certificate. Six percent (6%) had a certificate in Library and Information Science; 44% had a Diploma; and 39% possessed a Master's Degree. There is a close correlation in the answers between participants with a Masters degree and those who possess a Diploma. The only slight difference is that the former shows slightly more interest in the management of IK than the latter.

5.2.3 Experience

Table 2: Work experience of participants.

Number of years	Frequency	Percent	Valid Percent	Cumulative Percent
6	1	5.6	5.6	5.6
8	2	11.1	11.1	16.7
10	4	22.2	22.2	38.9
11	1	5.6	5.6	44.4
12	2	11.1	11.1	55.6
15	2	11.1	11.1	66.7
18	2	11.1	11.1	77.8
22	1	5.6	5.6	83.3
26	1	5.6	5.6	88.9
27	1	5.6	5.6	94.4
28	1	5.6	5.6	100.0
Total	18	100.0	100.0	

Data show that the work experience of participants in a library or information centre ranged between 6 years to 28 years.

5.2.4 Designation of participants

Designation of participants

1
11%

5
11%

2
39%

4
11%

3
28%
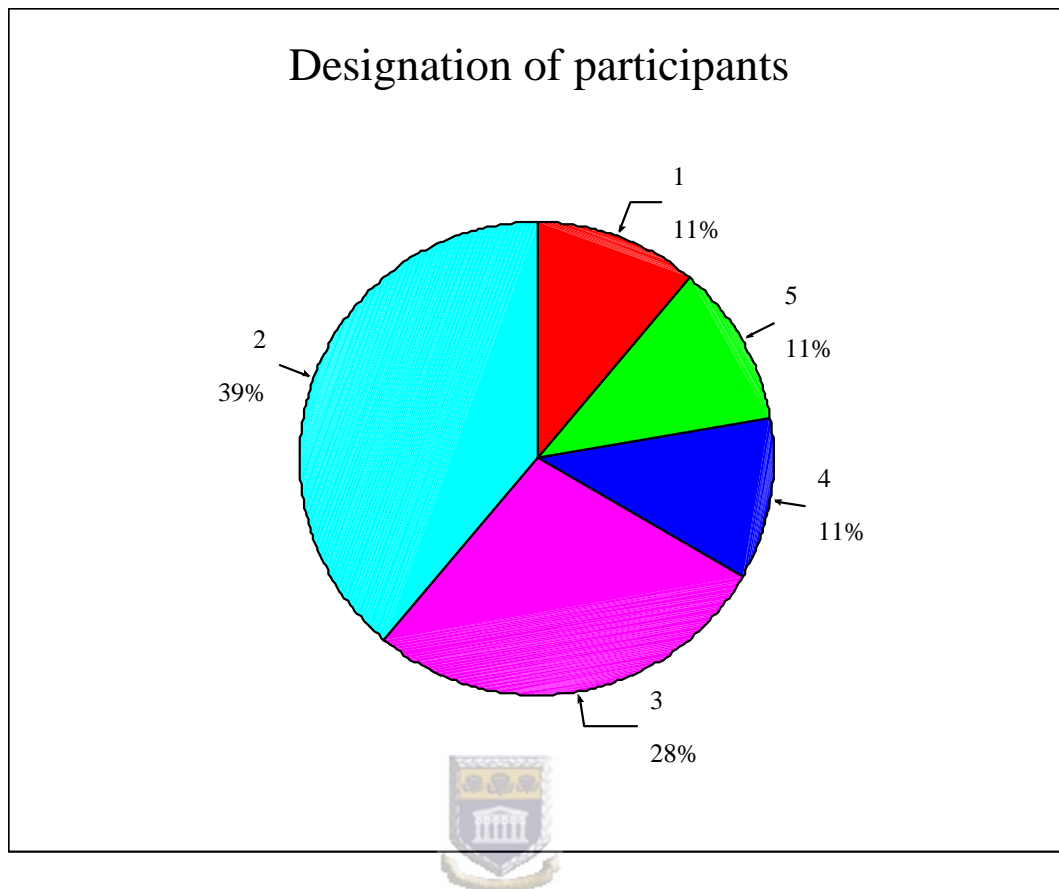
Key: 1= Director   2= Senior Library Assistant   3=Librarian   4=Library

Assistant   5= Junior Library Assistant

Figure 6: Designation

The above graph shows the positions held by participants. Eleven percent (11%) of the participants were directors, another 11% were library assistants and another 11% were junior library assistants, while 28% were librarians and 39% were senior library assistants. Therefore the majority of participants were senior library assistants. In Swaziland a senior library assistant, in most cases, is someone who possess a Diploma in Library and Information Science.

5.2.5 Distribution of participants

Category of participants
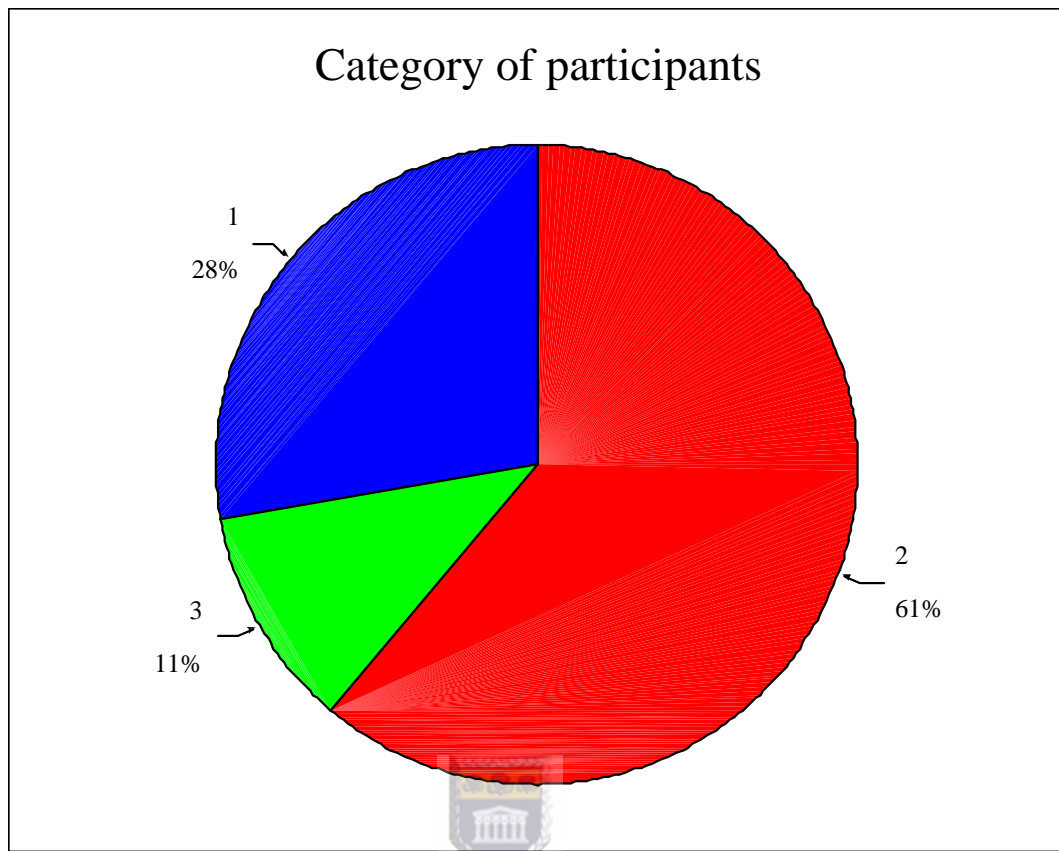
Key: 1= SNLS Senior management   2= Branch librarians

     3=Other library and information centres

Figure 7: Distribution of participants

The above graph reflects the different categories that took part in the study, and it shows that 28% of the participants were senior or top managers of SNLS, 61% were branch librarians and 11% were from other libraries and/or information centres.

5.3. Indigenous knowledge and its importance

Table 3: Represents responses on the importance of IK

Responses	Frequency	Percent	Valid Percent	Cumulative Percent
1	15	83.3	83.3	100.0
2	2	11.1	11.1	11.1
3	1	5.6	5.6	16.7
Total	18	100.0	100.0	

Key: I=Yes   2=No   3=Unknown

The above table displays the responses from participants regarding the importance of IK. The data obtained show that 83% of the participants knew the importance of IK and its uses and 11% did not know the importance of IK, while 6% did not a have a clue of what IK was. The data obtained show that the qualification a participant possesses has a bearing on the responses given, and this is displayed in the table below, which shows the responses on the importance of IK according to participants' qualification.

Table 4: Cross-tabulation of qualification and importance of IK

	Qualification		Importance of IK			Total
			No	Yes	Unknown	
	3	Count	1			1
		% Within Qualification	100.0%			100.0%
		% Within Importance of IK	50.0%			5.6%
	2	Count	1	6	1	8
		% Within Qualification	12.5%	75.0%	12.5%	100.0%
		% Within Importance of IK	50.0%	40.0%	100.0%	44.4%
	1	Count		7		7
		% Within Qualification		100.0%		100.0%
		% Within Importance of IK		46.7%		38.9%
	4	Count		2		2
		% Within Qualification		100.0%		100.0%
		% Within Importance of IK		13.3%		11.1%
		Count	2	15	1	18
		% Within Qualification	11.1%	83.3%	5.6%	100.0%
		% Within Importance of IK	100.0%	100.0%	100.0%	100.0%
Total		Count	2	15	1	18
		% Within Qualification	11.1%	83.3%	5.6%	100.0%

1= Masters   2=Diploma   3= Certificate   4= O' Level

SNLS Senior management's perceptions, views and attitudes

The data obtained indicated that all (100%) senior managers who participated in the study possessed a Masters degree. All of the senior managers know the importance of IK, and some of them mentioned cultural preservation as the importance of IK and that it helps retain culture, solve social, economic and health/ or medical problems and could be used to develop society and could be used for history purposes.

The study also found that IK is thought to be very important and could be very beneficial to the next generation, and was also described as knowledge, that in most cases, is not in books or literature but is from elderly people or recorded somehow, usually regarded as rural areas' information. IK was also referred to as "what our forefathers knew and used information-wise".

SNLS branch librarians' perceptions, views and attitudes

Branch librarians or officers responsible for staffing the branch libraries' qualifications vary from O' Level to holders of a Diploma in Library and Information Science. The majority (89%) of the participants knew of the importance of IK while the rest, which is 11%, consisted of those who did not know the importance of IK, this knowledge was attributed to a SCECSAL (Standing Conference of Eastern, Central and Southern African Library and Information Associations) conference on IK, which some of the participants attended.

On the importance of IK, several answers were received. Some participants in this category had this to say:

I am not aware of the importance of IK.

I am familiar with the concept but I do not know what it means and I do not know its importance.

IK is important because it should be passed on from generation to generation so that our country can maintain and abide by its beliefs and rituals.

IK is very important and I feel that people should be provided with IK.

IK as information about "nativity and the environment" in a particular place. It is very important and people should be provided with IK.

I am aware of IK and it is knowledge originating naturally or regionally and is mostly held in memory and this type of knowledge is important, it ought to be stored because if not, it may become extinct.

IK is information in a local language. IK is important to people because it enables them (librarians and/or information workers) to reach out to illiterate people. If SNLS's purpose is to provide information to all people, be it the educated or illiterate, then s/he feels there is a need to provide them with IK.

I know the concept IK, it has to do with retaining traditional knowledge

I feel IK is important because a lot could be learnt from it
IK is important, especially nowadays because there are sicknesses that could be cured using IK and feels people should be provided with this kind of information.

Other library and information professionals

Participants in this category felt that IK is an important source of information.

They had the following to say:

> *Everything that was lost during colonialism should be identified through IKS, protected and stored for future generations. As information professionals we have to resuscitate our heritage and IK management is a good way of doing so.*

> *Some African countries even look down upon their languages and prefer using English. It is important to document and disseminate our rich culture and heritage by interviewing and recording select groups of highly knowledgeable elders who are in real danger of passing away before they have transferred their knowledge. They hold vast amounts of undocumented information that may soon be lost forever.*

From the above excerpts, it can be concluded that the majority of the participants were familiar with the concept, its importance and its potential benefits. There is however a notable difference among the different groups with respect to importance of IK. The Masters degree holders consider IK more valuable than do the Diploma holders and Certificate holders. It can therefore be concluded that qualification and experience contribute in valuing the importance of IK.

5.4 Does your institution manage (collect, document, organize, store, disseminate) IK? And how does it do so?

Table 5: Cross-tabulation of qualifications and management of IK

	Qualification		Management of IK			Total
			2	3	1	
	3	% Within Qualification	100.0%	.0%	.0%	100.0%
		% Within Management of IK	8.3%	.0%	.0%	5.6%
		Std. Residual	.4	-.2	-.5	
	2	% Within Qualification	87.5%	12.5%	.0%	100.0%
		% Within Management of IK	58.3%	100.0%	.0%	44.4%
		Std. Residual	.7	.8	-1.5	
	1	% Within Qualification	28.6%	.0%	71.4%	100.0%
		% Within Management of IK	16.7%	.0%	100.0%	38.9%
		Std. Residual	-1.2	-.6	2.2	
	4	% Within Qualification	100.0%	.0%	.0%	100.0%
		% Within Management of IK	16.7%	.0%	.0%	11.1%
		Std. Residual	.6	-.3	-.7	
Total		% Within Qualification	66.7%	5.6%	27.8%	100.0%
		% Within Management of IK	100.0%	100.0%	100.0%	100.0%

1= Masters   2= Diploma   3= Certificate   4= O' Level

Regarding this question, the different categories of participants had varying answers.

SNLS Senior management's perceptions, views and attitudes

Senior management said SNLS does manage IK.

SNLS branch librarians' perceptions, views and attitudes

One hundred percent (100%) of the participants in this category said that SNLS does not manage IK and they said their libraries do not have any information of this kind.

Some of the participants had this to say:

I am not aware of the concept IK and SNLS does not manage IK and in this library we do not have IK.

Indigenous knowledge is the knowledge of everything about culture in one's country or any other country. Cultural beliefs should be kept for future generations. My branch library is small and does not manage IK, but main libraries and archives do. However, I feel people should be provided with IK because people have resorted to the western style of life.

IK is general knowledge that I had since childbirth and was obtained from my parents. SNLS does not manage this kind of knowledge because although I have an idea of what it is, I have never heard of it being managed in the library.

My branch library does not manage IK because of limited space.

SNLS does not manage IK.

SNLS does not manage IK due to lack of facilities and time.

SNLS does not manage IK, but I feel it should be managed for the benefit of coming generations.

SNLS should manage this kind of information

Branch libraries do not possess any IK because it is not part of our aims.

There is no IK in my library and I think SNLS as a whole does not manage it because no one has ever told me about its existence.

The data collected from the branch librarians concurred with the researcher's data obtained through observations in that the researcher did not find any IK sources in any of the branch libraries, only a few sources were found stored in the Swaziana section, which is part of the national library service. Some of the IK found by the researcher were tape-recorded ceremonies like Umhlanga reed dance; Incwala; Umtsimba (traditional wedding); local stories and poems; information about traditional plants used for different purposes.

Other library and information professionals

The participants in this category too had varying answers on the management of IK, and the answers were as follows:

My institution does not manage IK yet, but we intend to start managing it soon, and when we start doing so, we will use recordings to collect the information.

IK is a process whereby our memories, especially of indigenous people are recited and recorded, legitimized and included into our educational systems. This has the tendency of restoring our dignity as Africans, since

our culture was lost during colonialism and some examples are our traditional foods, ancestry worship, and praise songs.

IK's usefulness is enormous, but it is not documented and as a result users may not benefit fully from it. My institution manages IK.

Answers to this question were totally contradictory. One hundred percent (100%) of the Senior/ top managers who participated in this study said that SNLS does manage IK, while 100% of the branch libraries said SNLS does not manage IK. This study therefore concludes that most branch librarians do not know what is happening within SNLS. Users requiring this kind of information (indigenous) could be turned down due to lack of knowledge on the librarian's part.

In almost all the libraries and information centres visited, no IK information was found, except for a few sources at the national library (Swaziana section) and UNISWA (Swaziana section). So this means that SNLS does manage IK, although at a very small scale, and this type of information is housed in the Swaziana section.

5.5 How do you manage (collect, document, organize, store, disseminate) IK? SNLS Senior management's perceptions, views and attitudes

Although most of the senior managers said SNLS manages IK, the majority did not know how this IK is actually collected, documented, organized, stored and disseminated. Some of the participants' answers were as follows:

It is the duty of the national library to manage IK because it has been tasked with the responsibility of collecting and organizing indigenous knowledge. As a result I do not know how IK is collected, documented, organized, stored and disseminated.

IK is collected through visits both to urban and rural areas where we think this information could be found and information-repackaging techniques are used. This information is then organized according to forms and classified according to subjects. It is preserved according to forms and means of avoiding it from breaking and by using channels to make it last longer. IK is stored according to forms and is used as reference material and does not leave the library, that is, it is not lent out, but is disseminated by use of information technology and marketing it through radio stations.

IK is collected through oral literature in community participation; through legal deposit; interlibrary lending and through resource sharing. It is then organized through processing of information in print form and audiotapes, according to their form and allocated class numbers, and is preserved in audiocassettes and microfilm or reel.

I don't know how it is managed because it is the duty of the national library (Swaziana section) in Mbabane to collect, organize, preserve, store, and disseminate information of that nature.
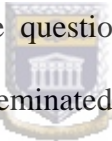
Participants in this study did not provide an answer as to how the non-users of the library access this information because this information is kept in the Swaziana (SNLS) section, which is strictly for reference purposes, meaning that material in this section does not leave the library.

Other library and information professionals

When asked how their institutions manage IK, the participants in this category gave the following answers:

My institution does not manage IK yet. When we finally do, we will use tapes, films, CD-ROM, websites for preservation and storage and this IK will be disseminated through television broadcasts and community outreach programmes.

IK is collected through recordings on to video and audiocassettes, but to a limited extent. The sources of information carrying IK are stored in the audio-visual section, which is part of the special collection. Users are afforded the opportunity to view these in the library or they may borrow for a limited period.

From the above findings on the question on how IK is collected, organized, preserved and stored, and disseminated, the following conclusion has been reached:

On collection/acquisitions

Community participation, visits to rural and urban areas, inter-library loans and resource sharing, legal deposit and channels mainly used for collecting information on IK.

On organisation

The study found that once the indigenous knowledge has been collected information is then organized according to form and classified according to subjects. IK is organized through processing of information in print form and audiotapes, according to their form and allocated class numbers. The study also

found out that audiotapes, videotapes, CD-ROM are used as storage devices and are also used as collection devices.

On storage and preservation

From the findings of this study, IK is preserved according to forms and means of avoiding damage and by using channels to make it last longer. IK is stored according to form and is used as reference material and does not leave the library, that is, it is not lent out. The study also found out that audiotapes, videotapes, CD-ROM, microfilm are used as the storage and preservation devices.

On dissemination/sharing

Participants in this study said that IK is disseminated through the same channels as other sources of information and other participant said that IK is disseminated by use of information technology and marketing it through radio stations.

5.6 In the management of IK, do you encounter any problems?

Lack of resources, such as funds and staff and lack of pro-activity were cited as hindrances or problems in IK management. Some of the problems encountered in IK management were that librarians do not take part in community gatherings in order to market their availability in society; librarians are not well represented in legislation making, for example, the recent constitutional drafting and that librarians are not proactive enough.

5.7 Does a collection development policy that includes IK exist?

A collection development policy is a very important document. Holleman (1996: 50) stressed that collection development policies must be updated to reflect the "new information environment" which combines [new types of information resources], locally held and remotely accessible resources. The study discovered SNLS does not have a written collection development policy that includes IK.

SNLS senior management's perceptions, views and attitudes

Some of the participants in this category had this to say:

> *Well, there is no need to spell out Indigenous knowledge, because it is just like any other source of information in the library*

> *I feel since it is the duty of the national library to deal with IK, this question can be answered by the national library staff because I never deal with Indigenous knowledge.*

Other library and information professionals

Findings from this category of participants are evidence that IK is treated just as other types of information. No special attention is awarded to it except that it housed separately from the rest of the information sources like books and periodicals.

5.8 Are Staff, systems, funds, and other resources available for undertaking the task, that is, management of IK?

SNLS Senior management's perceptions, views and attitudes

Most of the participants in this category voiced some concern with respect: financial shortages, staff shortages and lack of automation within SNLS and they also mentioned these as some of the problems faced in the management of information sources including IK. The participants had the following to say:

> *Financial constraints are a hindrance when it comes to service delivery, including the management of IK.*

> *There is staff shortage, however the available staff is motivated enough to undertake this task, but financial resources are not enough. There are problems in collecting and disseminating IK because it is not easy to know where to find and it is difficult to disseminate it because of lack of funds to purchase information technology.*

> *Staff is not well trained and well equipped to manage indigenous knowledge because the training available in library and information schools does not include IK management. Lack of elderly people to interview for obtaining cultural information is another problem.*

Other library and information professionals

This category of participants had similar answers to the ones given by the above category (SNLS senior management). They answered the question as follows:

> *Although staff my institution is highly qualified, I feel that staff is not well trained to manage indigenous knowledge. Relevant training is needed.*

Library staff is well trained, but none of them is well trained to manage IK. This is due to the fact that IK is not an easily graspable concept although when one hears about it, on may think it is clear.

The study shows that there is shortage of suitably trained staff and lack of funds, due to dwindling budgets to undertake this task.

5.9 How do you deal with IK with respect to Intellectual Property Rights?

The participants' understanding of Intellectual Property Rights was found to be very narrow. Most participants did not give an answer to this question.

Some of the participants gave the following answers:

The information we deal with is freely available, so the part of intellectual property never crossed our minds. The other thing is, when I did my degree, we never learnt about Indigenous knowledge. Now that you've brought up, I'll pass it on to senior management. Now I see that it is important to acknowledge or make sure that the people who provide us with this information should be acknowledge or benefit just like all other people who write books and journals.

We visit the people we think possess information and on the part of IPR we have not done anything yet. The people who give us this information do not benefit at all.

Rakoma (2003: 21) and Ngulube (2002: 97) assert that Intellectual Property rights is one aspect that needs to be addressed as far as indigenous knowledge is concerned, however data obtained from participants show that this issue of IPR is ignored in Swaziland.

The data obtained from participants concur with Britz &Lor's (2003: 169) view that IK is exploited without benefit to the people from which it was derived. These theorists contend that this is due to the way indigenous peoples relate to information and the fact that most African people believe that the community should share information freely. However, this study suggests that library and information professionals should make sure that they compensate the bearers of information so that the value of IK can be realized.

5.10 How do you market the value, relevance and importance of IK?

The majority of the participants said that marketing was one of the activities performed, but pinpointed that they have not started marketing IK. These findings concur well with Ngulube's (2002: 98) statement that "access to indigenous knowledge collected is very limited" because people [users and potential users] do not know what IK is available in the different libraries and/or information centres.

5.11 Do your services and collection meet the needs of the active and potential users?

Raseroka (1993: 30) points out that for many years, severe criticism has been levelled at the library system, especially the public library, for allowing literacy to be the prerequisite for reaping the benefits offered by the public library, therefore this question was especially asked so that participants could be alerted on the deficiency of services and collection due to marginalization of other types of information sources, including IK.

SNLS Senior management's perceptions, views and attitudes

Senior management felt that SNLS collection meets the needs of the users although they could offer more if provided with relevant resources. They had the following to say:

> *Users benefit from services rendered and the high pass rate, especially in the schools and training institutions, which utilize the library and its services is evidence.*

> *The library does meet active users' needs because they use the library and its services and the library is always full. Her/his main concern is that services in the institution are not automated and s/he feels this is a hindrance to service delivery.*

> *Users do benefit from services rendered because we provide them with cultural information, historical information, information on HIV/AIDS, and even indigenous knowledge, and for example, agricultural information.*

> *The institution caters for most of the different user groups like pupils, and some adults, but feels that some other user groups are not catered for.*

> Users benefit from services rendered, so I think collection does meet user needs.

SNLS branch librarians' perceptions, views and attitudes

Participants in this category had different views regarding this question. They gave answers as follows:

> *My community benefits from the collection and services rendered by my library. The only hindrance is the absence of other material because my*

library only provides books, newspapers, and magazines. I feel that audio-visual, television (TV) and Video services should be introduced.

The library is used by pupils from primary and high schools; farmers from surrounding farms; housewives; employees from local companies; and university students during vacation. So I think my library benefit them because they visit the library.

The public benefits from collection and services rendered, because the teachers say the students who use the library see improvement in their results. The information usually required is information on politics, accounting, economics, statistics, and management. Photocopiers, computers and the Internet should also be made available.

Some of the users benefit from the services rendered, however we receive lots of complaints regarding books to the effect that they are very outdated. The only services we provide are books that are both fiction and non-fiction and periodicals, that is, newspapers and journals. The library is usually used by pupils during the week and adults on weekends. I feel the services are not geared towards users. Well I may never know because I am just a form five, I have never been trained in the field I am working in. I wish to provide Internet, films, and computer services in his/her library.

Users benefit from the services rendered because unemployed youth hang out at the library thus refrain from bad habits (used for leisure); some students cannot study at home, so they study at the library; and people who cannot afford newspapers get free newspapers. The library is used by pupils, students, teachers, police, nurses and the general public and we provide them with newspapers, magazines, novels, and textbooks. I feel that services are geared towards users' needs because they get the books they require. The services I wish to add to the ones offered is a Television room, *story telling, and offer user education through marketing.*

Users benefit from the collection and services although more could be done. Students, pupils, teachers and community developers use the library. Most of the requests are of educational information. The services are not geared towards users because they I am not aware of the needs of the users.

My community does not benefit from collection and services offered because there are some services like the Internet, and photocopying that my library does not provide as a result potential users are discouraged. The users comprise of pupils, students, non-school going people, and illiterate people. The services usually required are: newspapers, magazines and novels, non-fiction books are rarely used.

The collection and services are not enough and are not geared towards local user population as a result, users do not benefit from collection and services rendered.

The library is used heavily during exam time, and is mainly used by students. The adults who use it usually require newspapers, magazines and novels and we offer them those and I think they do benefit.

Users do not benefit from collection and services rendered because the services are not adequate. Services like the Internet and audio-visual are needed.

Other library and information professionals

The collection does meet user needs because they (users) deposit a copy of what they have produced, e.g. books and reports. This proves that users have benefited because they actually got the required information

Users do not fully benefit from services rendered because the budget is limited, thus we are not able to acquire all of what users may need.

From the findings as demonstrated, the library and information services partially satisfy users, because services and collections tend to satisfy only a certain type of user. This has been attributed to lack of funds, which in turn leads to lack of other resources.

Data obtained through observation show that the collection and services were almost uniform in almost all the SNLS libraries. There was an adult and a children's section full of books on shelves. Small sections with newspapers and reading tables were also evident. Major activity was the lending out and receiving of books.

5.12 Does your institution work with institutions similar to it?

Working hand in hand with other institutions can benefit the Library and Information services. No library and/or information centre can claim to be self sufficient, especially in this era where funding is dwindling. Answers to this question show that the LIS sector in Swaziland places high value only on interlibrary loans whereas according to Odini (1990: 97) sharing involves cooperation; coordination; interlibrary loans; and cooperative acquisition, processing, and storage. The different categories of participants gave the following answers:

SNLS Senior management's perceptions, views and attitudes

SNLS does work with other institutions, and these include UNISWA and other government departmental libraries.

SNLS works and shares information with other institutions through interlibrary loan services and through communication.

The library works with other institutions even at an international level

SNLS works with other institutions. Swaziland College of Technology (SCOT) is one of the institutions we work with.

Other library and information professionals

My institution does work with other institutions, and these include SNLS, UNISWA, Colleges, Schools, IDM, ESAMI, SIMPA, parastatals, international organizations, and other archival institutions throughout the region and international media houses. We communicate through mail, phone, Internet or meet physically. We also share information by mounting exhibitions for schools and the public.

We cooperate with other institutions through interlibrary loans by sharing journal articles and books.

The study found that library and information services in Swaziland are engaged in interlibrary loans on a very large scale. Schools, higher education institutions, public libraries, government departmental libraries, archives "share" resources.

5.13 Does your institution play its role as a development agent?

According to Mostert (2001) African libraries have failed in their designated mission and are currently not perceived as significant players in the process of national development. The table below represents the responses of the participants when asked if they thought SNLS or their different institutions played a developmental role in society. The majority (80%) of the senior management said SNLS does play a developmental role, while 20% felt that it does not. Seventy three percent (73%) of branch librarians also felt that SNLS does play her developmental role in society, and 18% said that SNLS does not, while 9% said they were not sure. The table below shows the responses of the different stakeholders with respect to this question.

Table 6: Shows a cross tabulation of responses with respect to designation and developmental role played by the participating libraries and information centres

	Designation		Developmental role			Total
			2	3	1	
	Branch Librarians	Count	2	1	8	11
		% Within Designation	18.2%	9.1%	72.7%	100.0%
		% Within Developmental role	66.7%	100.0%	57.1%	61.1%
	Other Librarians	Count			2	2
		% Within Designation			100.0%	100.0%
		% Within Developmental role			14.3%	11.1%
	Senior Managers	Count	1		4	5
		% Within Designation	20.0%		80.0%	100.0%
		% Within Developmental role	33.3%		28.6%	27.8%
Total		Count	3	1	14	18
		% Within Designation	16.7%	5.6%	77.8%	100.0%
		% Within Developmental role	100.0%	100.0%	100.0%	100.0%

1=Yes   2= No   3= Not sure

SNLS Senior management's perceptions, views and attitudes

As presented in the above table, the majority of senior management, which is 80%, believe that SNLS does play her rightful role in the development of society, however they felt that more could be done.

SNLS branch librarians' perceptions, views and attitudes

Participants in this category had different views and opinions on this issue. They provided the following answers:

SNLS does not play any developmental role.

SNLS does play a developmental role because people are provided with information to help them develop.

SNLS does play a development role although not sufficiently

SNLS does play a role in development because we provide information and information is power.

SNLS does play her role in the development of the country, although I still think and feel more could be done.

SNLS does not play her rightful role in development because it is only stocked with information from books, whereas information is not only about books

I'm not too sure if SNLS plays a development role.

Results with regards to this question show that although SNLS is said to be playing a role in the development of the country, she is not doing enough, a lot could still be done. So if IK could be incorporated at a bigger scale, into the

library collection, SNLS could contribute significantly to development because it has been noted by Warren & McKiernan (1995: 426) that IK to could help " reduce poverty, reduce environmental degradation, enhance equity" and lead to sustainable development as well as increased local participation in the development process.

Other library and information professionals

Participants in this category felt that their institutions did play a developmental role in society in that the services rendered contributed directly to development.

5.14 Conclusion

The purpose of the chapter was to present, interpret and draw conclusions on all collected data in relation to the success or otherwise of IK management in Swaziland. Therefore using an inductive approach suggested by McMillan and Schumacher (1993: 480), all the data collected from the documentary data, interviews, questionnaires and observations in the form of library and information center visits were presented and carefully analysed. As witnessed, in some cases, the results were presented in the form of tables and graphs with explanations.

From the findings it can be concluded that indigenous knowledge has been marginalized in the management of library resources in Swaziland. Libraries and information centres tend to ignore IK in favour of imported information sources. It is also clear, from the research findings, that IK management in Swaziland is at a very infant stage. Library and information professionals, although they know the importance of IK in society, do not value it the same way they value print based

information. This is evident from the number of print based information lining the shelves of the different libraries. Therefore the findings of this study concur well with Muswazi's (2001: 250) viewpoint that indigenous knowledge Management in the Library and Information Services sector in Swaziland is very sparse.

Therefore it can be concluded that libraries and information services in Swaziland are still based on the Western library model, i.e. print-based and mostly for leisure purposes, aiming at a mainly middle-class educated group of people. Literacy is thus a precondition for the use of the library and information services. This conclusion has been reached due to the findings, which showed that most of the information sources provided are periodicals (newspapers, magazines and journals) and books (fiction and non-fiction). And the users are mainly students, pupils and those who can read.

Despite the fact that most of the participants, especially branch librarians, who are situated in rural areas, although had a clear notion of what IK entails, and the value it has, none of them mentioned it as a service they wished to provide their users. Most of them mentioned the Internet, new books and photocopying. This is evidence that libraries in Swaziland are still very much book-based are still very much based on the colonialist/western model and the only prominent role they play is a supporting one, which is predominantly educational. They are mainly used as reading rooms where pupils and student go, in order study.

Another issue is that of lack of funds. Participants expressed concern in the insufficiency of funds. It is also evident that lack of staff trained in IK management is also another factor, which makes IK management a slow activity.

CHAPTER 6

CONCLUSION AND RECOMMENDATIONS

6.1 Introduction

This chapter provides a conclusion of the study and makes recommendations to different stakeholders with respect to indigenous knowledge management as well as for future research on the subject.

6.2 Conclusion

The main aim of this study was to determine how indigenous knowledge is managed within SNLS.

The rationale for this study was two-fold. It was both practical and theoretical. At the practical level, the significance of undertaking this study was to provide a better understanding if indigenous knowledge management within a Library and Information service set up. On the other, that is, at a theoretical level, it was to provide a guideline for IK management as provided by literature and to serve as an endeavour to conscientise, especially, the LIS sector on the importance of IK and the importance of its management. The key findings of the study were as follows:

- SNLS manages IK, but at a very low level. Lack of funds is one major issue that has been voiced as the biggest hindrance in IKM;

- It can be argued from the findings of this study that although the importance of IK is known, library and information professionals are dragging their feet when it comes to the issue of IK management;

- Library and information professionals are not adequately trained to manage IK;

- One of the key findings of this study is that the issue of intellectual property is not addressed at all;

- The findings of the study show that the little IK SNLS possesses is not readily available to the general public because only the educated and the information literate know of its existence. Even employees of the institution do not know of its existence;

- Library and information services in Swaziland are still very much book-based and very much westernized, such that only a select elite is catered for by the current services;

- IK is not marketed, as a result access to it is very limited;

- Intellectual property rights are not dealt with, with respect to IK, as a result the bearers and providers of IK do not benefit anything from their knowledge.
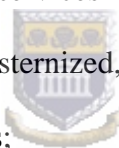
The findings are of relevance in understanding some of the challenges and procedures in the management of Indigenous knowledge in Swaziland and could be applied to Africa as a whole. Knowledge about indigenous knowledge management is crucial for effectively meeting the information needs of different people in a community, especially the often marginalized: illiterate and rural. The aim of the study was to gain some insight into the state of indigenous knowledge

management in Swaziland, and it was confirmed that libraries in Swaziland, although they are aware of the value and importance of IK, they did not put enough or required effort into its management.

This study gathered considerable information on the research related activities and views, attitudes, and perceptions of the participants on indigenous knowledge management. Some of the findings were expected and some were not. For example, in responding to the question on collection development policy, 93% of the participants did not know if the policy included IK or not, and only 7% had an idea.

The evidence in the study suggests that IK is managed in SNLS, but at a very small scale, and is considered by many as a very important resource. The different sections within the library seem to work independently which poses a problem in the dissemination of information. As a result some of the branch librarians do not know what information SNLS as a whole has.

6.3 Recommendations

On the basis of the findings of this study and literature on IK this study has the following recommendations:

6.3.1 To library and information professionals

- This study shows that Library and information professionals tend to concentrate more on imported information contained in books and other

sources. In order to accommodate IKM the present LIS model needs to be rectified in order to cater for the different user groups.

- Library and information professionals need to also include indigenous knowledge in the existing collection development policies or must design collection development policies that accommodate IK.

- Since funds have been cited as the major hindrance in service delivery, IK is known for its affordability, therefore libraries and information centres ought to consider managing IK at a very large scale in order to counteract the challenges brought about by lack of funds.

- Librarians and information professionals should be proactive and go out to the people in the community and conduct surveys among the people in order to ascertain who possess what information. This could help ensure that the information that has been handed down from generation to generation, through word of mouth, is not lost because people no longer live in homogenous societies.

- The little IK that the libraries and information centres have must be indexed and abstracted in order to enable its accessibility. Bibliographies should be compiled and databases (print or electronic) ought to be created.

- Data obtained from observations and from many branch librarians indicated that the branch libraries, which are situated in "rural" areas seem

to cater only for a select group of users, i.e., pupils and students. The people (rural and illiterate) who rely on IK in their day-to-day lives are not catered for. The llibrary system adopted in Swaziland is based on the Anglo-American model of librarianship with little or no adaptation to local circumstances. Therefore, LIS, especially SNLS ought to grab this opportunity that IKM avails.

- Marketing in a library set up has been defined by Weingand (1999: 296) as a process of exchange and a way to foster the partnership between the library and its community. This study recommends that library and information professionals market IK in order to foster its value.

6.3.2 To library and information science schools

From the literature reviewed and from the findings of this study, it is evident that library and information professionals are not well trained or well equipped to deal with IK, particularly given the finding that most participants had a vague view of how IK is related or is of significance in library and information centres.

The findings of this study concur well with Mchombu's (1990) observation that many African library schools have adopted outdated syllabi, copied from abroad and training still tends to reflect colonial values.

This study, therefore, recommends that Library and Information Science training institutions evolve curricula that will be geared towards the heterogeneous user

population that library schools have. It becomes important therefore, that library schools introduce a course on indigenous knowledge and its management. This will help equip graduating library and information professionals with knowledge and awareness on how to deal with IK as Chavalit (2001: 73) has noted that courses dealing with folk literature, oral cultures or traditions [which is part of indigenous knowledge] are very rare.

6.3.3 For further research

- This study did not deal with the identification of bearers of Indigenous knowledge. A study has to be undertaken that would identify the bearers of IK and the different kinds of information they possess because there will be no IK without the identification of bearers.

- A next study should include users and nonusers of the libraries to determine their viewpoints on IK.

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APPENDIX A

Letter of request addressed to the directors of the different institutions who formed part of the sample.

> University of the Western Cape
> Department of Lib. & Info. Science
> Private Bag X17
> Bellville
> 7535
>
> 02 May 2004

Dear Sir/Madam

RE: REQUEST TO CONDUCT RESEARCH

I kindly ask you to allow me to administer a questionnaire, and conduct interviews in your institution, September, as part of my research. I am a Masters student at the University of the Western Cape, in Bellville South Africa. As part of my course, I am required to produce a mini-thesis, and this involves conducting an investigation. My mini-thesis is entitled: **The management of indigenous knowledge in Swaziland, with specific reference to the Swaziland National Library Service (SNLS).**

The purpose of this study is to find out if SNLS does manage Indigenous knowledge, which is a very rich resource, and to identify ways and means to best harness this elusive resource, which is in the danger of being extinct.

The study is done under the supervision of Professor G.H. Fredericks from the department of Library and Information Science, University of the Western Cape.

The success of this study relies on the information that would be gathered. Please be assured that information gathered will be used strictly for the purpose of the study and confidentiality is ensured.

Thanking you in advance.

Yours Faithfully

D. Dlamini

E-mail: dududlam@mailbox.co.za   Phone: +27 082 214 5015

APPENDIX B

Letter of permission received from SNLS for the research to be undertaken

P.O. BOX 1461
MBABANE
SWAZILAND

TELEPHONE: 404 2633
FAX: 404 3863
TELEX: 2270 WD

26 June 2004

Dear Dudu Dlamini,

RE: REQUEST TO CONDUCT RESEARCH AT SWAZILAND NATIONAL LIBRARY SERVICE

In response to your request to conduct personal interviews and administer questionnaires in July 2004 at the Swaziland National Library Service (SNLS) as part of your research, SNLS is pleased to inform you that your request is granted. Please be advised that SNLS is divided into sections:

The National and Mbabane Public Libraries which are in Mbabane (the Headquarters), the Manzini Public Library and the Extension Services.

We are looking forward to see you in July.

Yours faithfully,

ANGEL MTHUPHA
LIBRARIAN

Questionnaires

THE MANAGEMENT OF INDIGENOUS KNOWLEDGE IN

SWAZILAND, WITH SPECIFIC REFERENCE TO THE SWAZILAND

NATIONAL LIBRARY SERVICE (SNLS).

INSTRUCTIONS:

1) Please answer all questions.

2) Multiple-choice questions should be answered with a tick ($\checkmark$) in the provided box.

3) Data obtained will be regarded as strictly confidential and no names will be mentioned in the study

Questionnaire for SNLS director

SECTION A: PERSONAL INFORMATION ABOUT RESPONDENT

Q1. What position do you hold in your institution? (Designation)

Q2. Sex:

Male ☐

Female ☐

Q3. Please indicate your highest qualification

Q4.How many years of experience of working in a library do you have?

SECTION B: BACKGROUND INFORMATION

Q5. Does the Swaziland National Library Service (SNLS) have a mission statement?

Yes ☐

No ☐

If yes, please specify the mission statement?

If no, why not?

Q6. Does your library have clearly outlined objectives?

Yes ☐

No ☐

If yes, please specify them

If no, why not?

Q7. How do you make sure that your objectives are met?

Q8. Does your institution have a collection development policy that includes
Indigenous Knowledge?

Yes ☐

No ☐

If yes, is it a:

Formal written policy ☐

Informal unwritten policy ☐

Both ☐

Other (specify)

Q9. Who besides you is involved in the planning process with respect to the kinds
of services and information sources to be included in SNLS?

SECTION C: SERVICE DELIVERY AND LIBRARY USE

Q10. As a person responsible for running the Swaziland National Library Service,
do you think your library caters for the different user groups?

Yes ☐

No ☐

If yes, please elaborate

If no, why not?

Q11. As a person responsible for the running of the Swaziland Nation Library Service, are you happy with the status quo (with the present situation) with respect to library services?

Yes ☐

No ☐

If yes, please elaborate

If no, please give reasons

Q12. Have you ever had any complaints from the public concerning services?

Yes ☐

No ☐

If yes, please specify

If no, what is the reason?

Q13. Do you think your library reaches out to the community?

Yes ☐

No ☐

If yes, how?

If no, why not?

Q14. Is there a survey, which has been undertaken to determine the actual information needs of the different communities?

Yes ☐

No ☐

If yes, please elaborate

If no, why not?

Q15. What constraints do you usually encounter in service delivery?

Q16. What measures do you propose to alleviate the concern mentioned in Q.15?

Q17. Do you think your institution satisfies most of the users' needs?

Yes ☐

No ☐

If yes, please specify

If no, why not?

Q18. Who are your users?

Q19. Do you think SNLS plays her role of being an agent for development?

Yes ☐

No ☐

If yes, please elaborate

If no, please explain

Q20. How do you disseminate information?

SECTION D: INDIGENOUS KNOWLEDGE MANAGEMENT

Q21. Does SNLS manage Indigenous Knowledge?

     Yes   ☐

     No   ☐

If yes, how?

If no, why not?

Q22. How does SNLS collect IK?

Q23. How does SNLS organise IK?

Q24. How does SNLS preserve IK?

Q25. How does SNLS store IK?

Q26. How does SNLS disseminate IK?

Q27. Do you consider Indigenous Knowledge to be an information resource?

Yes ☐

No ☐

If yes, do you consider it to be important?

If no, please give reasons

Q28. What are your views on having Indigenous Knowledge managed?

Q29. Do you think there is a need to provide users (active and potential) with Indigenous Knowledge?

Yes ☐

No ☐

If yes, why?

If no, why not?

Q30. How can Information and Communication Technology be applied to assist in the management of IK?

Q31. How does SNLS's deal with indigenous knowledge with respect to intellectual property rights?

Q32. Does SNLS market its services?

Yes ☐

No ☐

Q33. How does SNLS market the value of IK?

Q34. How does SNLS market the relevance of IK?

Q35. How does SNLS market the importance of IK?

SECTION E: STAFFING, TRAINING OTHER RESOURCES

Q36. Do you think members of your staff are well trained to manage Indigenous

Knowledge?

Yes ☐

No ☐

If yes, please specify

If no, why not

Q37. How many library staff (senior librarians, librarians, assistant librarians etc)

are there in your institution?

Q38. Please list the qualifications and the number of persons with that

qualification

Q39. Does your library have sufficient financial resources?

Yes ☐

No ☐

If yes, please elaborate

If no, why not?

Q40. Do you think the funding source find the library crucial in society?

Yes ☐

No ☐

If yes, please elaborate

If no, how can this situation be turned around?

THANK YOU FOR YOUR TIME AND EFFORT

Questionnaire for SNLS librarians

SECTION A: INFORMATION ABOUT RESPONDENT

Q1. What position do you hold in this institution? (Designation)

Q2. Sex:

Male ☐

Female ☐

Q3. Please indicate your highest qualification

Q4. How many years have you been working in this library?

Q5. How many years of experience of working in a library do you have?

Q6. How many people report to you?

SECTION B: BACKGROUND INFORMATION

Q7. Does your institution have a mission statement?

Yes ☐

No ☐

If yes, what is the mission statement?

If no, why not?

Q8. Do you have clearly outlined objectives?

Yes ☐

No ☐

If yes, please specify them

If no, please give reasons

Q9. How do you make sure that your objectives are met?

Q10. Does your institution have a collection development policy that includes indigenous knowledge?

Yes ☐

No ☐

If yes, please elaborate

If no, please give reasons

SECTION C: SERVICE DELIVERY AND LIBRARY USE

Q11. Who are the users of this institution? (e.g. students, farmers, researchers etc)

Q12. Roughly, how many people use your institution per month?

Q13. What services do you render?

Q14. Do you think your users benefit fully from the services rendered?

     Yes   ☐

     No   ☐

If yes, please elaborate

If no, please give reasons

Q15. Do you evaluate your users' information needs?

     Yes   ☐

     No   ☐

If yes, please specify

If no, please give reasons

Q16. Does you library divide its users into separate groups?

     Yes   ☐

     No   ☐

If yes, how?

If no, please give reasons

Q17. What constraints do you usually encounter in service delivery?

Q18. What measures do you propose to alleviate the concern?

Q19. Do you share information with other institutions?

Yes ☐

No ☐

If yes, please name them and further elaborate

If no, please give reasons

Q20. Do you think SNLS plays her rightful role in the development of the country? ☐

Yes

No ☐

If yes, please elaborate

If no. please give reasons

SECTION D: INDIGENOUS KNOWLEDGE MANAGEMENT

Q21. Does SNLS manage (collect, organize, preserve, store and disseminate)

Indigenous Knowledge?

Yes ☐

No ☐

If yes, how?

If no, why not?

Q22. How does SNLS collect IK?

Q23. How does SNLS organise IK?

Q24. How does SNLS preserve IK?

Q25. How does SNLS store IK?

Q26. How does SNLS disseminate IK?

Q27. Do you consider Indigenous Knowledge to be an information resource?

    Yes   ☐

    No   ☐

If yes, do you consider it to be important?

If no, please give reasons

Q28. What are your views on having Indigenous Knowledge managed?

Q29. Do you think there is a need to provide users (active and potential) with

Indigenous Knowledge?

    Yes   ☐

    No   ☐

If yes, why?

If no, why not?

Q30. How can ICT be applied to assist in the management of IK?

Q31. How does SNLS deal with indigenous knowledge with respect intellectual property rights?

Q32. Does SNLS market its services?

Yes ☐

No ☐

Q33. How does SNLS market the value of IK?

Q34.How does SNLS market the relevance of IK?

Q35. How does SNLS market the importance of IK?
--

SECTION E: STAFFING AND OTHER RESOURCES

Q36. Are your staff members well motivated?

Yes ☐

No ☐

If yes, please clarify

If no, what are the reasons?

Q37. Can your staff work independently with minimum supervision?

Yes ☐

No ☐

If yes, please elaborate

If no, why not?

Q38. Are there some tasks in the library that are not performed due to lack of human resources?

Yes ☐

No ☐

If yes, what are they?

If no, please give reasons

THANK YOU FOR YOUR TIME AND EFFORT

Questionnaire for SNLS branch librarians

SECTION A: INFORMATION ABOUT RESPONDENT

Q1. What position do you occupy in the institution (Designation)?

Q2. Sex:

Male ☐

Female ☐

Q3. Please indicate your highest professional qualification

Q4. How many years have you been working in this library?

Q5. How many years of experience of working in a library do you have?
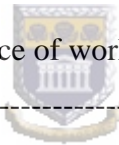
Q6. How many people report to you?

SECTION B: BACKGROUND INFORMATION

Q7. Are you aware of the library's mission?

Yes ☐

No ☐

If yes, please specify

If no, why not?

Q8. Do you have clearly outlined objectives?

Yes ☐

No ☐

If yes, specify them

If no, please give reasons

Q9. How do you make sure that your objectives are met?

SECTION C: SERVICE DELIVERY AND LIBRARY USE

Q10. How many people use the library per month?

Q11. What type of information does your user population usually require?

Q12. Does the library divide its users into separate groups?

Yes ☐

No ☐

If yes, how?

If no, why not?

Q13. Who are the users of your library? Please give a breakdown of the users (e.g. pupils, students, farmers, housewives, professionals etc)

Q14. What services do you render to the public?

Q15. Do you think the community benefits from the services rendered?

    Yes   ☐

    No   ☐

If yes, please comment

If no, please give reasons

Q16. Are your services geared towards the needs of the users (both active and potential users)?

    Yes   ☐

    No   ☐

If yes, please elaborate

If no, why not?

Q17. Do you evaluate your users' information needs?

    Yes   ☐

    No   ☐

If yes, how?

If no, please give reasons

Q18. Is your library heavily used?

Yes ☐

No ☐

If yes, please explain

If no, why not?

Q19. Are there any other services you wish could be rendered?

Yes ☐

No ☐

If yes, please specify

If no, please give reasons

Q20. Do you have any input in decision-making with respect to library use?

Yes ☐

No ☐

If yes, comment

If no, please give reasons

SECTION D: INDIGENOUS KNOWLEDGE MANAGEMENT

Q21. Are you familiar with the concept "Indigenous knowledge" (IK)?

Yes ☐

No ☐

If yes, comment

If no, please give reasons

Q22. Do you know its importance?

Yes ☐

No ☐

If yes, please comment

If no, please give reasons

Q23. Does your library manage (collect, organize, preserve, store and disseminate) Indigenous Knowledge (IK)?

Yes ☐

No ☐
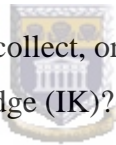
If yes, please specify how this IK is:

Collected

Organised

Preserved

Stored

Disseminated

If no, why not?

Q24. Do you think there is a need to provide users with Indigenous Knowledge?

Yes ☐

No ☐

If Yes why?

If no, why not?

Q25. Do you think SNLS plays her rightful role in the development of the
country? ☐

Yes

No ☐

If yes, please elaborate

If no, why not?

THANK YOU FOR YOUR TIME AND EFFORT

Questionnaire for other library and information professionals

SECTION A: PERSONAL INFORMATION ABOUT RESPONDENT

Q1. What position do you hold in your institution? (Designation)

Q2. Sex:

Male ☐

Female ☐

Q3. Please indicate your highest qualification

Q4. How many years have you been working in this position?

Q5. How many years of experience of working in a library do you have?

Q6. How many people report to you?

SECTION B: BACKGROUND INFORMATION

Q7. Does your institution have a mission statement?

Yes ☐

No ☐

If yes, please specify the mission statement?

If no, why not?

Q8. Do you have clearly outlined objectives?

      Yes   ☐

      No   ☐

If yes, please specify them

If no, please give reasons

Q9. How do you make sure that your objectives are met?

Q10. Does your institution have a collection development policy that includes
Indigenous knowledge?

      Yes   ☐

      No   ☐

If yes, is it a:

      Formal written policy   ☐

      Informal unwritten policy   ☐

      Both   ☐

      Other (specify)

Q11. Are you involved in the planning process?

      Yes   ☐

      No   ☐

If yes, who, besides you, is involved in the planning process?

If no, please give reasons

SECTION C: SERVICE DELIVERY AND LIBRARY USE

Q12. Who are the users of this institution?

Q13. How many people use your institution per month?

Q14. Do you divide your users into separate groups?

     Yes ☐

     No ☐

If yes, how?

If no, please give reasons

Q15. What services do you render?

Q16. Do you think your users benefit fully from the services rendered?

     Yes ☐

     No ☐

If yes, please elaborate

If no, please give reasons

Q17. Do you evaluate your users' needs?

     Yes   ☐

     No   ☐

If yes, please specify

If no, please give reasons

Q18. Do you share information with other institutions?

     Yes   ☐

     No   ☐

If yes, please name them

If no, why not?

SECTION D: INDIGENOUS KNOWLEDGE MANAGEMENT

Q19. Are you aware of the concept "Indigenous knowledge" (IK) and it's benefits?

     Yes   ☐

     No   ☐

If yes, please comment

If no, please give reasons

Q20. Do you know its importance?

     Yes   ☐

     No   ☐

If yes, please comment

If no, please give reasons

Q21. Does your institution manage (collect, organize, preserve, store and disseminate) Indigenous knowledge?

     Yes   ☐

     No   ☐

If yes, please specify how

If no, please give reasons

Q22. How does your institution collect IK?

Q23. How does your institution organize IK?

Q24. How does your institution preserve IK?

Q25. How does your institution Store IK?

Q26. How does your institution disseminate IK?

Q27. Do you think there is a need to provide users (active and potential) with

Indigenous knowledge?

     Yes   ☐

     No   ☐

If yes, why?

If no, why not?

Q28. How can ICT be applied to assist in the management of IK?

Q29. What is your institution's stand with respect to intellectual property rights
and indigenous knowledge?

Q30. Does your institution market its services?

     Yes   ☐

     No   ☐

Q31. How does your institution market the value of IK

Q32. How does your institution market the relevance of IK?

Q33. How does your institution market the importance of IK?

Q34 Does your institution play a development role in the country

Yes ☐

No ☐

If yes how?

If no, why not?

SECTION E: STAFFING AND TRAINING

Q35. Do you think members of your staff are well trained to manage Indigenous

knowledge?

Yes ☐

No ☐

If yes, please specify

If no, why not

Q36. How many library staff (senior librarians, librarians, assistant librarians etc)
are there in your institution?. Please list the qualifications and the number of
persons with that qualification

THANK YOU FOR YOUR TIME AND EFFORT

APPENDIX D

Interview schedule

- Are you familiar with the concept IK?
- Are you aware of the benefits and importance of IK as an information resource?
- Does your institution manage indigenous knowledge?
- How does it collect it?
- How does it organise it?
- How does it preserve?
- How does it store?
- How does it disseminate the IK?
- Does you institution have a collection development policy that includes IK?
- How does your institution deal with IK with respect to intellectual property rights?
- How does your institution market the value of IK?
- How does your institution market the importance of IK?
- How does your institution market the relevance of IK?