INTEGRATION OF INDIGENOUS KNOWLEDGE INTO THE SERVICES OF PUBLIC LIBRARIES IN SOUTH AFRICA

BY

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ABSTRACT

Documented value of indigenous knowledge (IK) in the lives of communities raises the need to facilitate its accessibility. Public libraries in South Africa can play an important role in facilitating access to this knowledge by integrating it into their services. Apart from positively contributing to the quality of lives of indigenous communities, integration of IK would result in the provision of inclusive and transformed library services.

The purpose of this study was to explore how public libraries in South Africa may integrate IK into their services. Located within the critical theory paradigm, a qualitative multiple-case study was conducted among four purposefully selected provincial library services in South Africa. Directors of the selected provincial library services were interviewed. Collection development policies of the selected libraries were also analysed to determine the extent of their alignment with the provision of IK. Atlas.ti. was used to analyse data thematically.

Findings revealed that libraries have not integrated IK into their services. Furthermore, collection development policies were not aligned to the provision of IK. Factors contributing to non-integration of IK in public libraries included the perception that librarians did not seem to regard IK as within their purview but rather an aspect for archival institutions. Non-alignment of policies to IK integration, content that is not accessible to indigenous communities and dwindling funding for library services provision also emerged as contributory factors. It was concluded that the hegemony of western knowledge continued to marginalise IK, possibly contributing to its non-integration.

A framework based on principles of community involvement, inclusivity, access and transformation was recommended for integrating IK into services of public libraries. It was recommended that public librarians, as stakeholders in the transformation of library services need to engage in the IK discourse in order to enhance their ability to provide inclusive services. The importance of involving communities in defining IK according to their contexts to enable meaningful integration into library services was highlighted. A need to expand the study to other provinces in South Africa to determine librarians' understanding and views regarding integration of IK was identified.

Keywords: Indigenous knowledge; Public libraries; Access to information; Indigenous languages; Indigenous communities; Library services; Community involvement; Transformation; Inclusive services; South Africa

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DEDICATION

To generations of the Batlokoa men and women who taught me the value of indigenous knowledge;

My late grandmother, Mamofana Sekhosana, whose knowledge and wisdom were unsurpassed;

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[1] May his soul rest in peace

DECLARATION

I declare that *Integration of indigenous knowledge into services of public libraries in South Africa* 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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Signature Date

Maned Annie Mhlongo

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CHAPTER ONE: INTRODUCTION AND BACKGROUND

1.1 INTRODUCTION

Indigenous knowledge systems (IKS) have always been an integral part of local communities. However, the legacy of colonialism and the hegemony of western knowledge led to its denigration and marginalization (Houtondji 2002; Odora-Hoppers 2002; Ocholla 2007). This hegemony became systemic and it would be centuries before efforts to afford IKS its rightful place in society began. Increasingly, the importance of indigenous knowledge in the lives of communities has been a focus of various studies (for example, Chanza & de Wet 2013; Kaniki & Mphahlele 2002; Magwa 2010; Maina 2011; Mercer et al 2010; Moahi 2012; Monaka & Mutula 2010; Motsaathebe 2010; Ngulube & Lwoga 2009; Sillitoe 2004; Sillitoe & Marzano 2009; World Bank 2004). These studies indicate the diverse use of indigenous knowledge in various aspects of community life, something which arguably calls for its integration with other knowledge systems to make it more accessible to all. What easier way to realize this ideal than to integrate IKS into public libraries where it would be accessible to the public?

Access to information is a basic human right as articulated in Article 19 of the *Universal Declaration of Human Rights* (UN 1949). Aligned to this Declaration is the affirmation by the *Public Library Manifesto* (UNESCO/IFLA 1994:3) which declares that, as the local centre of information:

> the services of public libraries are provided on the basis of equality of access for all, regardless of age, race, sex, religion, nationality, language or social status.

The mission of public libraries is to cater for the informational, educational, cultural and recreational needs of its public (UNESCO/IFLA 1994). As articulated in the *Public Library Manifesto* (UNESCO/IFLA 1994:4), the key mission of public libraries in providing information relates to:

> fostering a reading culture among children, supporting both formal and informal education, promoting cultural awareness and appreciation, supporting literacy initiatives and fostering inter-cultural dialogue and favouring cultural diversity...

Aligning itself to the ideals of the *Universal Declaration of Human Rights* (UN 1949), post-apartheid South Africa further endorses the right of access to information through Article 32 (1) of the *Constitution of the Republic of South Africa* (Republic of South Africa 1996).

In the public library service guidelines for development, IFLA/UNESCO (2001:23) advocates for full and equal access to public library services and states that:

> Any limitation of access, whether deliberate or accidental, will reduce the ability of the public library to fully achieve its primary role of meeting the library and information needs of the community it serves.

The cited documents demonstrate the recognition, willingness, and commitment of nations of the world to ensuring access to information. Each nation that endorses this right has to put into place measures to ensure that it is realised. Public libraries by their nature are examples of avenues that may be employed to realise the ideal of giving equal access to information. If these principles are to be successfully realized, librarians must play a key role in facilitating access to information and knowledge. Their role of being gatekeepers to knowledge has a huge impact on what information is accessible to users. It is therefore incumbent upon public libraries and librarians to ensure that the kind of information and knowledge they provide caters for the needs of all users, especially in multicultural settings.

In Africa, there has been growing concern about the inability of libraries to cater for the needs of their clientele (Amadi 1981).

For example, Ngulube (2012:15) criticises libraries for their lack of effort in addressing needs of their communities and points out that:

> Libraries and librarians are reluctant to stock reading materials in indigenous languages. As a result, librarians fail to meet their obligation to bring new knowledge to society's attention and deny the voices of the indigenous people the right to be heard in many public spaces. Librarians may lament a lack of materials in indigenous languages, but what proactive action have they taken to facilitate the generation of such materials?

Other scholars of African librarianship have also lamented what they call the "information famine" in Africa (Alemna 1995; Sturges & Neill 1998; Tise 2010). The famine, however, is not necessarily a result of a paucity of information, but most likely a lack of relevant information. Ocholla (2009), for example, bemoans the fact that oral traditions have been neglected despite the fact that there is evidence indicating their use in the acquisition, processing, storage, dissemination and sharing of knowledge for many years within African communities. Another contributory factor to the information famine is the paucity of

information in indigenous languages (Fredericks & Mvunelo 2003; Ngulube 2012). The cited authors posit that reluctance by writers and publishers to write and publish in indigenous languages, respectively, could lead to their complete demise and, by extension, indigenous knowledge as well if meaningful steps are not taken to deal with the situation.

Emphasis on documented knowledge has exacerbated the situation especially in libraries where the printed word is dominant. Highlighting the potential effect of the situation, Ocholla (2009:21) asserts that African people can be "economically deprived, geographically isolated, and culturally and socially marginalised through illiteracy." However, as Tise (2010) observes, there is abundance of human capital in Africa; the problem is that public libraries are still guided by the colonial mentality of not fully recognising indigenous knowledge and ways of knowing (for example, orality as a way of knowing among indigenous peoples in Africa). The reluctance on the part of public libraries manifests in their inability to collect and preserve indigenous knowledge, thus contributing to the information famine in Africa. The unavailability of indigenous knowledge could affect the relevance of public library content. Notwithstanding these criticisms, some positive developments have taken place in some parts of the African continent, including South Africa, as will be demonstrated later on.

1. 2 PROBLEM STATEMENT

Indigenous knowledge (IK) has endured years of denigration and marginalisation (Department Science and Technology 2004; Ocholla 2007; Odora-Hoppers 2004; Sturges & Neill 1998; Tise 2010). However, there is evidence that IK is valuable in various aspects of community life (Agrawal 1995a; Breidlid 2009; Briggs 2005; Chanza & De Wet 2013; Donnelly- Roark 1998; Gorjestani 2000; Green 2007; 2012; Hagar 2003; Mercer et al 2010; Nakata 2002; Nakata et al 2007; Ngulube & Lwoga 2009; Odora-Hoppers 2002; Ossai 2010; Ramphele 1998; Sen 2005; Shange 2014; Sillitoe 1998; Sillitoe & Marzano 2009; Wilson 2001; World Bank 2004). The acknowledgement of the value of IK highlights the critical role that public libraries, by virtue of being "local information gateway[s]" (UNESCO/IFLA 1994), can play in facilitating access to this knowledge as part of providing inclusive services. Inclusive library services imply providing relevant information to all categories of communities serviced. Providing inclusive services demands that libraries should be in a state of awareness and be able to transform in line with changing user needs.

Literature on public libraries in South Africa has focused on a number of issues including multiculturalism, access to information and inclusivity (see for example Bossaller, Adkins & Thompson 2010; Fourie 2007b; Hart 2004; Moahi 2012; Muddiman et al 2001; Rodrigues 2006; Stilwell 1997; 2011; Witbooi 2007). However, integration of IK into public library services has not been explored. As marginalised knowledge, IK faces the possibility of extinction. One of the ways of averting its possible extinction would be to integrate it into public libraries where it will not only be made accessible, but will also be preserved for future generations. The paucity of documented evidence on integration of IK into public library services by LIS professionals underscores the need for research into possible ways of addressing this library transformation imperative.

There is a need to address the historical and continued marginalisation of IK generally and in South Africa specifically. Public libraries can contribute to addressing the need by facilitating access to IK. Facilitating access to IK by integrating it into the services of public libraries can also be a way of transforming public libraries to conform to the needs of indigenous communities who have been and continue to be marginalised in terms of access to public library services. This study intended to contribute towards closing the gap of the exclusion of IK by exploring ways in which it can be integrated into public library services in a quest to ensure accessibility and preservation of IK and also attain inclusive library services.

1.3 PURPOSE OF THE STUDY

The purpose of this case study was to explore ways in which public libraries can integrate indigenous knowledge into their services and determine how any existing integration endeavours can be enhanced, especially in view of the recognition of the vital role of indigenous knowledge in society.

In order to achieve its purpose, the study identified the following objectives:

- To establish how public librarians understand and articulate IK;
- To explore the extent to which public libraries have aligned their collection development policies in support of the integration of IK;
- To determine the provision of resources for the needs of indigenous communities;
- To determine the provision of services for the needs of indigenous communities;
- To determine the accessibility of library services to indigenous communities;
- To examine knowledge and skills of public librarians to integrate IK into their services;

- To establish issues that public libraries have to contend with in integrating IK; and,
- To recommend a framework for the integration of IK into library services.

1.4 RESEARCH QUESTIONS

Research questions stem from the purpose statement and these can be either explicit or implicit (Bryman 2012). This study sought to answers the following research questions:

- How do public librarians understand and articulate IK?
- To what extent have public libraries aligned their collection development policies to support the integration of IK?
- What resources do libraries provide to cater for the needs of indigenous communities?
- What services do libraries provide to cater for the needs of indigenous communities?
- How accessible are public libraries to indigenous communities?
- What knowledge and skills do public librarians possess to integrate IK into their services?
- What issues do public libraries have to contend with in integrating IK?
- What framework can public libraries in South Africa adopt to integrate IK into their services?

1.5 JUSTIFICATION FOR THE STUDY

The legislative climate in South Africa has set the scene for addressing equity, equality and redress. It is important to determine the extent to which public libraries have responded to the identified issue in terms of their services to indigenous communities who experienced the brunt of past injustices generally, and with regard to access to public libraries in particular.

As part of redress and an acknowledgement of the integral role of IKS in communities, the democratic government in South Africa approved the *Indigenous Knowledge Systems Policy* (Department of Science and Technology 2004) which has called for a new model of library services. The new model should, according to the policy:

> Facilitate indigenous and local community information access based on their own identified needs; provide opportunities for indigenous and local communities to actively record and share their contemporary history, culture and language with both indigenous and non–indigenous peoples; and, use new technology creatively to support

> indigenous and local community development (Department of Science and Technology 2004:33).

The policy further urges various stakeholders to integrate and celebrate South Africa's knowledge systems not only as a way of redressing past imbalances but to "create new research paradigms and mental maps, as well as [to] enrich existing ones" (Department of Science and Technology 2004:10).

It is over two decades since the adoption *IKS Policy* in 2004, therefore there is need to reflect on whether public entities including libraries have embraced IK. Some pertinent indicators in this regard include the alignment of their policies to the *Constitution* in general and to the *IKS Policy* in particular with regard to the range of services they provide, and in the languages in which library materials and services are available as well as the amount of local content in library collections. In accordance with their role as gateways to information and knowledge, it is critical that public libraries provide access to IK through the allocation of resources to enable relevant services. It is also in the interest of public libraries as community institutions to quell the perceived neglect of the needs of certain sectors of the community. Arguably, the perceived neglect of certain sectors of the community could be tantamount to the abdication of responsibilities by public libraries as well as an infringement of the rights of all citizens to access to information. It therefore becomes essential to establish the extent to which public libraries have made strides to transform and to explore ways to enhance existing endeavours in the continuing efforts to cater for the needs of their communities, especially with regard to providing access to information that embraces all ways of knowing in general, and indigenous knowledge in particular.

Library and information science scholars in Africa have raised a number of concerns relating to the relevance of public libraries. These include the inappropriateness of public library services to African clientele (Amadi 1981; Du Plessis 2008; Mchombu 1982; 1991), the information famine in African public libraries (Alemna 1995; Sturges & Neill 1998; Tise 2010), the neglect of the oral tradition (Ocholla 2009) and the paucity of information in indigenous languages (Fredericks and Mvunelo 2003; Ngulube 2012). The time has come for public libraries in Africa generally and in South Africa specifically (where the political and legislative climate has made it possible) to address these issues. A compelling implication of these concerns is that they can be impediments to access to information which might result in

hampering development efforts among communities. Failure to address the concerns that are perceived to perpetuate marginalisation of certain groups would be tantamount to an infringement of citizens' rights to access to information as entrenched in the *Constitution* (Republic of South Africa 1996). As argued by Breidlid (2009:147), the "exclusion of indigenous knowledge and local cultural practices… has major implications for the distribution of power" in South Africa. In their role of cultivating an informed citizenry, public libraries need to be responsive and heed calls for relevance. Responsiveness of public libraries to the needs of their clientele is the only true measure of their success.

Citing the International Federation of Library Associations, Moahi (2012) highlights the need for a paradigm shift by librarians in order to cater for the needs of indigenous people. Similarly, the *IKS Policy* (Department of Science and Technology 2004) also highlights the need for such a paradigm shift on the part of public libraries. The paradigm shift involves the active role that librarians should play in collecting, preserving and promoting tacit information held by indigenous communities. It was therefore important to establish the extent to which public libraries have made strides towards heeding this call; to examine ways in which this mandate is being implemented; and to explore ways of enhancing existing initiatives. The paucity of documented integration models in the library and information sector further demonstrates the need for a study such as this one because integration of IK with other knowledge systems is an important aspect of transformation.

Public libraries are crucial role players in collecting, organising, disseminating and storing information and knowledge. It is therefore important to examine the extent to, and ways in which these processes have focussed on IK as part of redressing past imbalances in the provision of information. It was hoped that findings would assist in informing policies and strategies aimed at redressing past imbalances in service provision and bridging identified information gaps.

1.6 ORIGINALITY OF THE STUDY

The quality of a doctoral study is determined by its contribution to knowledge and its originality. These two interrelated and intertwined concepts are not clearly defined but constitute certain features that one needs to look out for. Contribution to knowledge can be determined by looking at the nature of the research question, the effectiveness of the methodology used and the evidence of critical evaluation (Finn 2005). There is consensus

among scholars that 'originality' is a vague concept that encompasses a variety of aspects thus making it difficult to define (Dunleavy 2003; Finn 2005; Pugh and Phillips 2005). Pugh and Phillips (2005) listed as many as fifteen criteria for 'originality' in doctoral studies, ranging from new empirical work, new methodology or application of an existing method to a different context. These authors go on to argue that the different interpretations of the concept can be an advantage because doctoral students can find one that makes their study 'original' (Pugh and Phillips 2005). This argument seems to be in line with Blaxter, Hughes and Tight (2002: 14) whose contention is that, realistically, the extent of originality in doctoral studies is likely to be "very small." Notwithstanding the challenges of definition, it is vital that a doctoral study demonstrates originality, contribution to knowledge as well as evidence of critical evaluation.

In terms of originality, this study involves empirical work in an area that has not yet been explored. Whilst prominent African scholars have documented and researched developments in public libraries in post 1994 South Africa (for example Hart 2004; Rodrigues 2006; Stilwell 1997; Witbooi 2007), the integration of indigenous knowledge into public library services is an area that has not received much attention. Secondly, the critical lens which the study adopted has not been used in similar studies in the South African context. Thirdly, in terms of methodology, the multi-level case study which is used in this study has also not been used in a similar context. Thus, the study met the criterion of using existing methodologies in a different context (Pugh and Phillips 2005). Lastly, the study hoped to bridge an existing gap in African librarianship. Note was taken of Dunleavy's (2003) warning about the potential danger for doctoral studies that aim to fill an existing gap. He cautions students that, due to their long duration, doctoral studies risk being overtaken by other similar studies of a shorter duration. However, the researcher's contention was that such a danger alone could not jeopardise the study because of the other features of originality as already articulated.

Closely related to originality is the notion of independent thinking which Dunleavy (2003) argues is just as vague because of the possibility of different interpretations. Demonstrating independent thinking means that the student "marshal some significant theoretical or thematic arguments in an ordered and coherent way, and can explore already analysed issues from some reasonably distinctive angle or perspective on her own" (Dunleavy 2003:27). In their quest to meet the criteria of originality and independent critical thinking, Dunleavy (2003: 28) warns students to strike a balance between "being overly derivative from the existing literature on the one hand and/or over claiming about the novelty or value of their contribution on the other.

The kind of guidance provided by studies such as Dunleavey's in this project served to enrich it.

1.7 SCOPE OF THE STUDY

The study focuses on four provincial libraries in South Africa. As indicated above, after the democratic elections of 1994, nine provincial library services came into existence. The enormity of the work and constraints in resources imposed a need to make choices that limit the number of libraries considered for the study. A choice had to be made among the nine provincial library services in South Africa. To this end, the guiding principle was the predominance of indigenous communities identified through national *Census 2011*(Statistics South Africa 2012) as well as willingness to participate. Thus, provinces where the majority of people spoke one of the South African indigenous languages were selected.

1.8 LIMITATION OF THE STUDY

Participants were directors and/or managers of participating libraries who were not necessarily working directly with communities. Views of communities regarding the provision of indigenous knowledge in libraries were also not explored because including this aspect would have rendered the scope of the study too wide and unmanageable given the purpose of the study. As the study was exploratory, it was more essential to focus on senior people who arguably would be knowledgeable about policy related matters.

1.9 DEFINITIONS OF TERMS

Although qualitative research subscribes to the notion of multiple realities, it is important to have a common understanding of concepts and their meaning from the perspectives of the researcher and the reader. Bryman (2012:388) cites Blumer (1954) who warned against the use of concepts in a definitive way in social research and regarded such an approach as the "application of a straight jacket on the social world." Advocating for the use of illustrative examples instead of definitions, Blumer (1954:5) posits that "formal definitions are of little use. Nonetheless, Bryman (2012) views the definition of concepts as important because, among other benefits, they impose discipline and focus on the part of the researcher.

1.9.1 Indigenous knowledge

The lack of consistency around the term 'indigenous knowledge' is rife in the literature (Hagar 2003; Ngulube & Onyancha 2011; 2017). A plethora of definitions and views on what constitutes indigenous knowledge and indigenous knowledge systems abound (Chanza & De Wit 2013; Lindh & Haider 2010; Mearns, Du Toit & Mukuka 2006; Nakata, 2002; Ngulube & Onyancha 2011; 2017; Reynar 1999; Semali & Kincheloe 1999; Sillitoe 1998; Viergever 1999). Ngulube and Onyancha (2011) identified as many as seventeen labels by which this kind of knowledge is referred to although they concluded that the term 'indigenous knowledge systems' was preferred in the literature.

The International Council for Science (2002:9) defines indigenous knowledge as:

> A cumulative body of knowledge, know-how, practices and representations maintained and developed by peoples with extended histories of interaction with the natural environment. These sophisticated sets of understandings, interpretations and meanings are part and parcel of a cultural complex that encompasses language, naming and classification systems, resource use, practices, ritual, spirituality and worldviews.

Using the concepts 'indigenous knowledge systems' and 'traditional knowledge' interchangeably, Odora Hoppers (2002:2) described IK as "the totality of all knowledges and practices, whether explicit or implicit, used in the management of socioeconomic, spiritual and ecological facets of life." A definition provided by Moahi (2007:72) states that indigenous knowledge (IK) is:

> a body of knowledge belonging to communities or ethnic groups, shaped by their culture, traditions and way of life...home-grown knowledge that enables communities to make sense of who they are and to interact with their environment in ways that sustain life.

Ossai (2010) differentiates between IKS and western knowledge systems. He posits that the former type of knowledge system is "confined to specific areas" and is suppressed in most parts of the world while western knowledge systems have been made universal through education and are now entrenched in various world cultures. Some scholars view the idea of labelling knowledge as either indigenous or western as counterproductive and only serves to demonstrate the domination of the so called western knowledge against the former (Akpan 2011; Businge & Keim 2009; Green 2007). Proposing the adoption of multi-disciplinary, multi-cultural and

multi-sectoral perspectives, Teffo (2013:192) rejects the use "dualistic perspectives that fragment knowledge systems." Furthermore, Teffo (2013) contends that every knowledge system has its own sources and authorities to justify its claims to reality. A single and simplistic view of what constitutes knowledge limits the potential for integration and obtaining maximum benefit from both knowledge systems.

The lack of consensus can be attributed to, among other factors, the fact that the very notion of what constitutes knowledge is not clear-cut. Some scholars have shown scepticism regarding IK as 'true' knowledge (for example Horsthemke 2004) while others have even warned against 'romanticing' it (for example Briggs 2005). Using the criteria of belief, justification and truth to assess the validity of indigenous knowledge, Horsthemke (2004:31) concludes that it is "... an incomplete, partial or, at worst, a questionable understanding or conception of knowledge."

Borrowing from some of the definitions presented in this study, IK and IKS are used interchangeably to refer to the collective wisdom of communities, which has been transmitted from generation to generation through language, practices, and rituals.

Adding to the dilemma is defining who is indigenous (Hodgson 2009; Khupe 2014).

1.9.2 Indigenous communities

Similar to IK, defining who indigenous communities are is also fraught with challenges. Hodgson (2009) outlines the journey of the Masai people in their quest to be accepted as indigenous. She identifies as one of the challenges encountered as the definition of "indigenous people" which was regarded as synonymous with "first peoples". Being first people in a locality has serious political undertones and huge implication for colonialists who "discovered" some of the localities. Cobo (1986) highlights the complexity of the process of identification and explains that countries have approached it in different ways. However, aspects such as cultural distinction, self-identification, and historical continuity with pre-invasion and pre-colonial societies appear to feature in determining indigeneity (Cobo 1986). Odora Hopper (2002:8-9) describes indigenous people as the aboriginal peoples, original occupants, or prior inhabitants of a given land, who have become marginalized after being invaded by the colonial power of invaders who settled there and are now politically dominant over the earlier occupants.

Without embarking on a political discourse of indigeneity, this study regards indigenous communities as South African communities whose languages, cultures and religious practices

were marginalised through repressive laws. Based on their ethnicity, these communities were restricted to specific underdeveloped areas within South Africa.

1.9.3 Indigenous languages

The *Constitution of the Republic of South Africa* (Republic of South Africa 1996) identifies eleven official languages. Among these eleven languages are English and Afrikaans which have always been privileged in various sectors including libraries. In this study, prior marginalisation of a language is used as a yardstick in identifying indigenous languages. Thus, in the context of this study, indigenous languages are all South African languages other than English and Afrikaans.

1.9.4 Public/community library

A public library is "an organization established, supported and funded by the community, either through local, regional or national government or through some other form of community organisation" (IFLA Public Library Service/Guidelines 2010:1). Adopting a similar stance the *LIS Charter* (Department of Arts and Culture 2009: xiii) defines a community library as one that originates with the community and is funded and run by the community. This concept is used synonymously with the 'public library.'

In South Africa, the use of the concept of community libraries increased in the 1980s at the height of apartheid (Lor, Van Helden & Bothma 2005). Community libraries (also known as 'community resource centres') were intended to serve the needs of communities residing in black townships, informal settlements and rural areas whose information needs were neglected by the apartheid regime. A distinguishing feature between public and community libraries was that the former were established for the affluent and literate communities (in most instances, w Whites), while the latter were established for the economically disadvantaged and focussed more on providing survival information rather than recreational reading material (Aitchison 2006; Mostert & Vermuelen 1998; Stilwell 2001). Viewing community resource centres as alternative services, Stilwell (2001:200) highlighted the following distinct features:

- Nature and content of materials provided;
- Relationship between librarians and users;
- Close links and dependence on other agencies for support;
- Overt political nature;
- Participative management structure.

The establishment of community libraries was at the request of the community and, as such, they were maintained and funded through resources made available by the community. Thus, full co-operation of the local community was critical. This level of cooperation was ensured by consultation with accepted leaders in the community to establish the nature of the service to be expected.

Lor, Van Helden and Bothma (2005) state that, after the institution of a democratic government in South Africa, funding for community libraries dwindled leading to some of them merging with traditional public libraries (which were previously perceived as serving the needs of the elite (Aitchison 2006). In an effort to embrace their new role, some public libraries were renamed community libraries. The *South African Public Libraries and Information Services Act* (Republic of South Africa 2012:4) defines public libraries as "library and information services established, funded or maintained by a province or municipality to provide library and information services to the public." In line with this definition, the two concepts are used interchangeably in the current study.

1.10 CONCEPTUAL FRAMEWORK

The conceptual framework used critical theory (Horkheimer 1972; Freire 1972) as its lens. The basic tenet of critical theory is its focus on social institutions and how they impact on power relations among citizens. The agenda is social transformation. The choice of this framework was informed by the perceived need for the library and information services sector to begin to critically question its research and practices. From a historical perspective, the provision of library services was influenced by unfair and discriminatory policies, hence the need to adopt a critical lens in examining the current scenario. Furthermore, in adopting critical theory as a lens, the study was cognisant of Leckie and Buschman's (2010: xiii) contention that:

> …as a quintessentially social field, LIS is interested…in how society, people, institutions… governments, and information technologies work, and the interactions among them. Furthermore, LIS is also very interested in the betterment of society, from the development of national information policies, to the provision of user-friendly and equitable access to information, the inclusion of diverse and/or marginalized clienteles, the support of citizen lifelong learning, the nurturing of the library community …

Critical theory does not just describe and interpret reality. It questions the political nature of reality and strives to describe "what could be" (Glesner 2011:9). It is on this basis that it was deemed an appropriate lens for this study. Further discussion of critical theory is provided in Chapter 4 of this thesis.

1.11 RESEARCH METHODOLOGY

A research methodology aims to "help us to understand, in the broadest possible terms, not the products of scientific enquiry but the process itself" (Cohen & Manion 1994:39). It encompasses conceptual frameworks, approaches adopted, the study design, data collection methods and tools.

There are three main research approaches, namely, qualitative, quantitative and mixed methods research (Silverman 2006). Quantitative approaches are predominantly used in the natural sciences and are associated with the positivist paradigm. Qualitative approaches are predominant in the social sciences and embrace the nominalist positions. The proposed study adopted a qualitative approach as informed by the research problem and the nature of the data required. A detailed exposition of research methodology is provided in Chapter 4 of this thesis.

1.12 ETHICAL CONSIDERATIONS

Ethics in research is important because of the need to protect research participants in their various guises. This study followed the prescripts of the *Policy on Research Ethics* (Appendix A) of University of South Africa. In line with the policy requirements, the researcher applied and was granted permission to conduct the study (Appendix B).

Before collecting data, the researcher contacted the Director: Library Policy and Coordination in the national Department of Arts and Culture to seek permission (Appendix C). The researcher was invited to make a presentation to Directors of all nine provincial library services at one of their Quarterly Reviews held in Pretoria. The purpose of the presentation was two-fold. Firstly, to introduce the researcher and the project to all potential participants and, secondly, to request participation in the study from individual library heads. After the presentation, questionnaires were distributed to individual directors/managers to further explain what the project entailed and request their voluntary participation (Appendix D). Also highlighted in the request was that participation was voluntary.

During data collection, which was in the form of face-to-face interviews, participants were reassured of anonymity and confidentially of responses and that collected data would be used only for research purposes. Permission to record interviews was sought before the commencement of each interview.

1.13 ORGANIZATION OF THE THESIS

The rest of the thesis is organized as follows:

Chapter 2 provides the contextual background to the study with particular emphasis on the provision of libraries in South Africa from a historical perspective.

Chapter 3 provides a review of the literature in relation to the study objectives.

Chapter 4 is the research methodology chapter where a case for the adopted paradigm, the research approach and design are discussed. Chapter 4 also provides the context of the four selected study cases.

Chapter 5 discusses data analysis and presents the study findings.

Chapter 6 discusses and interprets the findings in accordance with the research questions.

Chapter 7 puts forward conclusions, makes recommendations and presents the proposed framework for integrating IK into services of public libraries.

1.14 SUMMARY OF THE CHAPTER

This chapter introduced the study and raised issues relating to indigenous knowledge and its integration into public library services. Legislative and regulatory frameworks and policies were briefly outlined to highlight the importance of providing relevant public library services. The research problem, research purpose and objectives as well as research questions were stated and a case was made for the need to conduct this study. Pertinent terms were defined before flagging the research methodology for the study. The importance of conducting ethical research was highlighted and measures taken to ensure the integrity of the study were explained. The next chapter provides the context of the study.

CHAPTER TWO: CONTEXTUAL BACKGROUND OF PUBLIC LIBRARIES

2.1 INTRODUCTION

The previous chapter introduced the study and stated its purpose. The purpose of the study was to explore the integration of indigenous knowledge in public library services. The thesis put forward in Chapter 1 is that the paucity of indigenous knowledge in libraries perpetuates the historical marginalisation of IK and also affects how libraries are perceived by indigenous communities. Chapter 2 sets out to provide the contextual background to the problem. Starting with an historical account of the political landscape of the pre-democracy South Africa, the chapter then discusses international declarations and national frameworks and relates them to access to information and indigenous knowledge. Focus then goes to the historical context of library provision in South Africa. In conclusion, the chapter argues for conscious measures to be taken to ensure that historical imbalances are addressed by public libraries through the integration of indigenous knowledge.

2.2 HISTORICAL CONTEXT

Like many other African countries, South Africa was subjected to colonialism resulting in the marginalisation of indigenous communities. The passing of legislation such as the *1913 Native Land Act* which granted the white minority ownership of 87% of the land and the remaining 13% to Blacks[2], and later the *Group Areas Act of 1950* which restricted movements of indigenous communities, perpetuated their marginalisation (Republic of South Africa 2013). The 13% portion of the land given to indigenous communities was further divided according to their ethnic groups by the apartheid regime. Coloureds and Indians also lived in specifically designated areas. The racial segregation ensured that Africans, Coloureds and Indians had no access to services that were provided exclusively for the white population. In terms of the Group Areas Act, 'non-Europeans' were not allowed in areas designated for 'Europeans' or white people except only as workers. Government became paranoid and controlling in many respects. Prohibitive legislation was passed and libraries were particularly affected by laws such as the Publications and Entertainment Act 26 of 1963 and later the Publications Act 42 of 1974 (Culhane 1993) which dictated what should be on library shelves. The situation limited

[2] Racial grouping of the population consisted of Whites, Coloureds, Indians and Africans. Africans were referred to as Natives or Bantus. In this thesis Blacks, Africans and indigenous communities are used interchangeably to refer to this group of people.

access to information to only materials that was deemed 'suitable' by the apartheid government.

A milestone in the history of the democratic South Africa was the abolition of segregation in all its forms. After 1994, when new geographical demarcations were put into place by the democratic government, nine provinces were established. The provinces differ immensely in terms of population numbers, poverty levels, wealth distribution and service provision requirements. Most the newly established provinces still carry the legacy of apartheid inequalities. This has implications for all sectors of society including the library and information services sector. Because of prior inequalities in service provision (including libraries), some provinces inherited a fair number of libraries while others had to start from scratch and establish library services (Department of Arts and Culture 2009). The significance of these inequalities is addressed later in this chapter. *Figure 1* and *Figure 2* show provincial configurations pre- and post-1994, respectively.

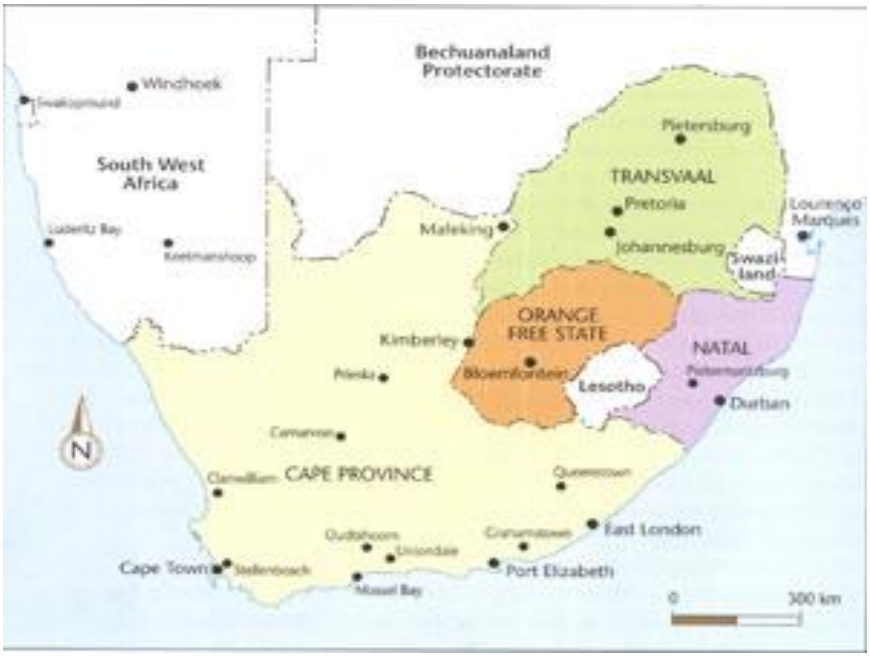

FIGURE 1: PROVINCES OF SOUTH AFRICA PRE-1994

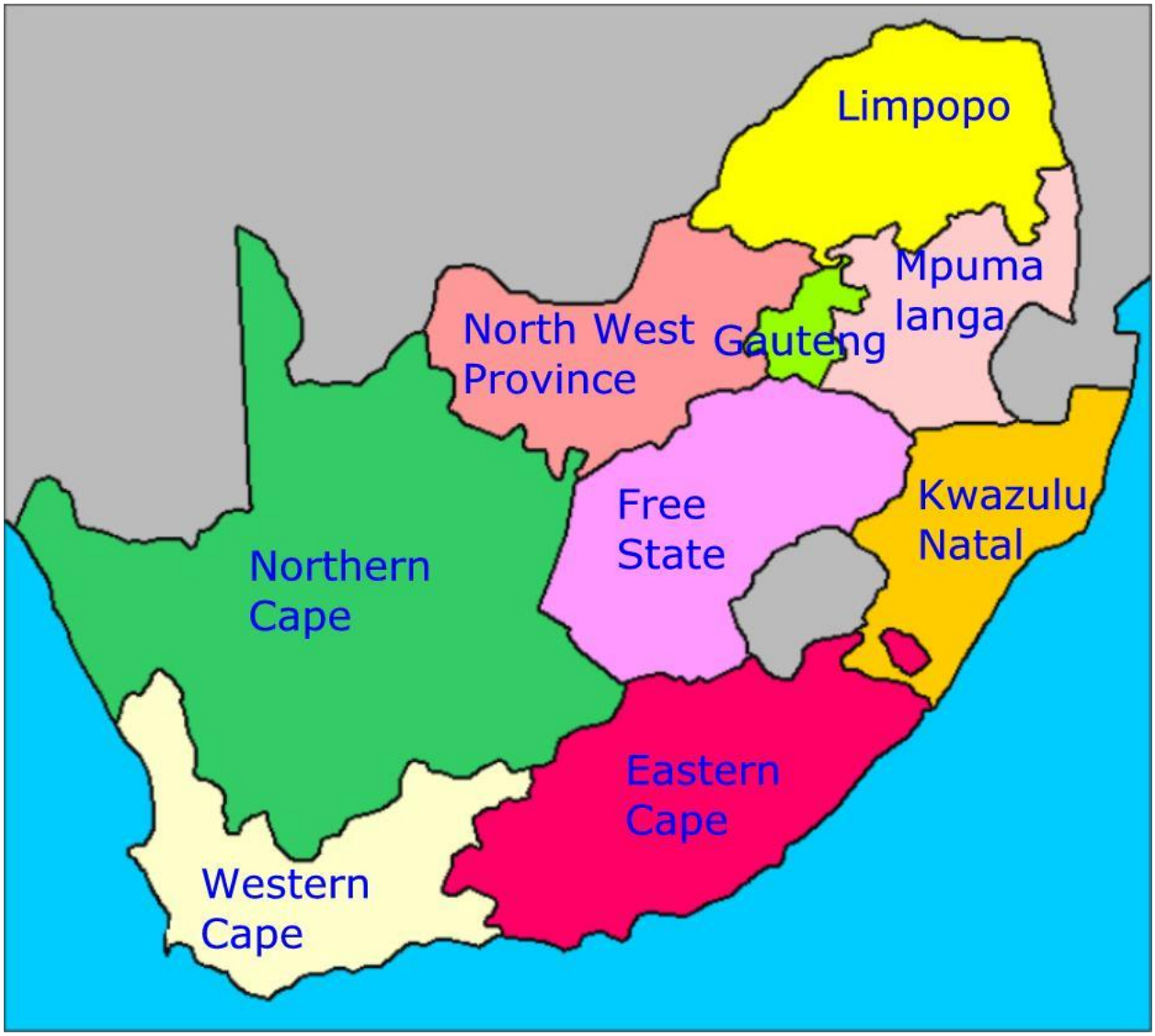

FIGURE 2: PROVINCES OF SOUTH AFRICA POST 1994

Measures to address past inequalities became visible through the crafting of various instruments such as *The National Language Policy Framework* (Department of Arts and Culture 2002); *The Indigenous Knowledge Systems Policy* (Department of Science and Technology 2004); and *The Library and Information Services (LIS) Transformation Charter* (Department of Arts and Culture 2014). Whilst some of these documents were not specifically targeted to the library and information sector, they had huge implications on what libraries and, in particular, public libraries need to do in order to be accessible and relevant to the majority of South Africans. Section 2.3 of this chapter discusses the frameworks in more detail.

Despite these positive undertakings, it became evident that the burden of years of segregation and inequality placed strain on resources and, as a result, libraries continued to suffer

(Department of Arts and Culture 2015; Lor, Van Helten and Bothma 2005; Nassimbeni 2014). Disparities in the number and distribution of public libraries persist as noted in a survey of public and community libraries in South Africa (Lor, Van Helten & Bothma 2005). Notwithstanding the aforementioned disparities, efforts to extend services to all South Africans continued. Before discussing some of the initiatives that have taken place, an overview of international and national frameworks is provided to locate the study in a wider context.

2.3 DECLARATIONS, LEGISLATIVE AND REGULATORY FRAMEWORKS

Institutions operate within legislative and regulatory frameworks. In some instances, internal frameworks are informed by international and national declarations which seek to address specific issues. Collectively, these instruments inform and regulate practice, protect the rights of individuals and institutions and can even serve as mechanisms for change. This section looks at international declarations, national legislative and regulatory frameworks with a special focus on their implications for libraries and to indigenous knowledge discourse.

2.3.1 International declarations

Article 19 of the *UN Declaration on Human Rights* (United Nations 1949) declares access to information as a human right. Signatory nations to the Declaration are under obligation to respect this right. Although this declaration was formed in 1949, South Africa only became a signatory after the democratic dispensation. It is therefore important to note that human rights violations such as denial of access to libraries occurred before the country took the important step of being part of the declaration. Of importance though is progress that has been made in the country to rectify past injustices and to enable citizens to access information.

Informed by the *UN Declaration of Human Rights* (United Nations 1949), Article 31 of the *United Nations Declaration of the Rights of Indigenous Peoples* (United Nations 2008) states that indigenous peoples have the right "to maintain, control, protect, and develop their cultural heritage, traditional knowledge and traditional cultural expressions..." The *UNESCO/IFLA Public Library Manifesto* (UNESCO/IFLA 1994) echoes a similar sentiment by calling for the provision of services "on the basis of equality of access for all…" Together with the *IFLA Public Library Service Guidelines* (IFLA 2010), these instruments inform and guide library practice at an international level. The Manifesto explicitly recognises the diversity of people in terms of their cultures and their information needs. In particular, key missions 7, 8 and 9 state that public libraries should:

- foster inter-cultural dialogue and favour cultural diversity;
- support oral traditions; and
- ensure access for citizens to all sorts of community information.

Recognising the role of the public library as a contributor to democracy, independent decision-making, life-long learning, and cultural development, the Manifesto (UNESCO/IFLA 1994) further identifies the following key aspects facilitating effective public library operation:

- access for all users;
- cooperation with stakeholders;
- appropriate services;
- appropriately trained librarians; and
- the provision of outreach programmes to ensure that all users benefit from the services of public libraries.

Implications of the above international declarations for public libraries are that they have a responsibility to ensure that services and collections are reflective of communities they serve. Based on the key missions, public libraries need to put in place mechanisms that enhance services and also redress past imbalances, where necessary. Signatory nations such as South Africa have aligned their legislative frameworks to the principles of these international declarations.

2.3.2 National legislative and regulatory frameworks

The *Constitution of the Republic of South Africa* (Republic of South Africa 1996) guarantees everyone the right to use their language and to participate in the cultural activities of their choice. Additionally, the *Constitution* has put in place machinery such as the Human Rights Commission and the Commission for the Promotion and Protection of the Rights of Cultural, Religious, and Linguistic Communities (Republic of South Africa 1996). These institutions are independent and tasked with ensuring that human rights are respected and protected.

In addressing the issue of human rights, the democratic government of South Africa recognised that social transformation was essential. To this effect, the *White Paper on Transforming the Public Service*, or the *Batho Pele White Paper* (Department of Public Service and

Administration 1997) was adopted by parliament. The framework is based on eight principles which were intended to guide the transformation process. At the heart of these principles is the importance of recognising that people should be the focus of service delivery. The *Batho Pele White Paper* identifies the following principles as the core of a responsive and efficient public service: access, consultation, redress, quality of service, courtesy, provision of information, openness and transparency as well as value for money. The principles of the *Batho Pele White Paper* (Department of Public Service and Administration 1997) were a beacon of hope for South Africans who envisaged a public service that puts them at the centre of service provision. The principles do not focus on what services to provide but rather on how they are provided (Department of Public Service and Administration 1997). Public libraries, like all other public entities, are bound to adhere to these principles because noncompliance would be tantamount to flouting the constitutional right of access to information for citizens. Commentators have observed that the implementation of these principles is not without challenges (for example Mofolo & Smith 2009). Noting the magnitude of dissatisfaction among communities, these authors are of the view that broader implementation of the principles of Batho Pele would go a long way in obviating this situation.

Another significant step taken by the democratic dispensation to transform society was the recognition and appreciation of the multicultural and multilingual nature of South Africans, especially in view of their historical marginalisation during the apartheid era. In addressing multilingualism, the *National Language Policy Framework* (Department of Arts and Culture 2002) was instituted as a guiding instrument in line with Section 6 of the *Constitution* (Republic of South Africa 1996) which argues for the development, promotion, respect and tolerance of South Africa's linguistic diversity. As a multicultural and multilingual country, South Africa has eleven official languages which, according to Section 6 of the *Constitution*, should enjoy the same status.

The policy states that equitable use of languages will enhance participation by communities whose languages were previously marginalised, and help in the recognition of knowledge and expertise in these communities. An important aspect of the policy is its sensitivity to context in that it recognises the different language preferences in each of the nine provinces, thus enabling each of the provinces to align their language policies with the national framework while taking cognisance of community preferences. Exposing citizens to different languages could be a powerful tool in building national unity (Department of Arts and Culture 2002). It

is therefore reasonable to expect public entities, including libraries, to reflect alignment to this policy.

Added to the respect and acknowledgment of multilingualism, the *Indigenous Knowledge Systems (IKS) Policy* (Department of Science and Technology 2004) was adopted with the aim of promoting the recognition and appreciation of indigenous knowledge systems of various communities of South Africa. The *IKS Policy* was intended to be:

> …an enabling framework to stimulate and strengthen the contribution of indigenous knowledge systems to social and economic development in South Africa (Department of Science and Technology 2004:9).

The policy explicitly acknowledges the important role that libraries can play in providing "essential services that promote an understanding of indigenous knowledge systems" (Department of Science and Technology 2004:33). In view of this expectation, it is the responsibility of stakeholders in the LIS sector to reflect on the extent to which public libraries have responded and on whether there are initiatives that can be taken to facilitate such processes. Thus, not only do libraries need to explore ways in which they can facilitate this understanding, they also need to ensure that whatever methods they adopt are effective. This implies continuous monitoring and evaluation of the adopted methods as part of ensuring the Batho Pele principle of value for money.

In the library and information services sphere, the establishment of the National Council of Library and Information Services (NCLIS) in 2004, a national body that advises the Ministers of Education and Arts and Culture on matters relating to library and information service (Ralebipi- Simela 2007), was an important historical milestone in South African librarianship. Among the objectives of the library and information sector is the mainstreaming of indigenous knowledge systems by "collecting and disseminating it through books, audio and video formats" (Department of Arts and Culture 2009:5). Thus, the need for public libraries to initiate mechanisms that address the raised concerns becomes even more critical if they want to remain relevant as providers of information. The Department of Arts and Culture and NCLIS commissioned a team to craft the *Library and Information Services (LIS) Transformation Charter*, which, after consultation with various stakeholders, was released in 2009 and revised in 2014. The point of departure for the Charter highlighted the legacy of apartheid laws and policies which resulted in disparities in the provision of library and information service based

on race and colour. The *LIS Transformation Charter* envisions a transformed library and information service which is within reach and freely accessible to all citizens (Department of Arts and Culture 2009:xi). One of the challenges facing the sector according to the Charter is "insufficient information resources in indigenous languages" (Department of Arts and Culture 2009:xx). The situation is aggravated by the content that is not always appropriate for the intended users. The enormity of the situation is expressed in the Charter thus:

> … LIS [library and information services] are probably viewed by most as irrelevant collections of books for the educated and middle class. The question confronting the LIS sector is: How can South Africans value something they have no access to and no use for?" (Department of Arts and Culture 2009:xx).

The above policies and frameworks are a clear indication of the recognition of the diversity of South Africans, calling for services that reflect the same level of recognition. Public libraries as institutions that are mandated by the *Constitution* to provide for information needs of all citizens ought to be guided by the principles outlined in the aforementioned frameworks in order to ensure transformation as required by the *Constitution*.

It is in this context that the study was conducted to determine the extent to which strides have been made by the library and information sector to address issues such as the integration of indigenous knowledge and to explore ways of maximising the positive effects of initiatives that may already be in existence.

2.4 PUBLIC LIBRARIES IN SOUTH AFRICA: HISTORICAL CONTEXT

Apartheid policies meant that the pre-1994 public libraries in South Africa were differently and unequally resourced based on race. This led to fragmentation and disparities in service levels, clientele served, and availability of resources in public libraries of the time (Fourie 2007a; Ralebipi-Simela 2007; Witbooi 2007). The ideal of apartheid or separate development was informed by the notion that for communities to grow and freely participate in their religious, cultural, linguistic and other practices they need to be separated (Prah 2007). Service provision (including libraries) was decided along racial lines, resulting in advanced services in the white areas and poor to non-existent services in areas inhabited by other racial groups. Blacks were the worst affected by this racial division (Mostert 1999; Nassimbeni 2014; Owens 2002; Rodrigues 2006; Witbooi 2007). The apartheid government did not see the need to develop

library services for Blacks as it feared that reading would be a source of "self-awareness and self- advancement" (Owens 2002:55), which would go totally against what apartheid stood for.

The need to provide library services for the Black majority of South Africans was realised after the Carnegie Corporation of New York commissioned an investigation into the situation regarding libraries in South Africa in 1928 (Nassimbeni 2014; Stilwell 1989). Although the initial investigation was triggered by the plight of 'Poor White' people who did not have the means to access the fee-based public libraries of the time, it soon became evident that Africans were also deprived of such services (Nassimbeni 2014). In her analysis of the outcome of this investigation, Nassimbeni (2014) notes the presentation of two separate reports by investigators, implying that there could have been differences of opinion between investigators. One report was noncommittal on the issue of segregated library services while the other was vehement in its condemnation of such practice. Notwithstanding these different stances, both reports concurred that 'Non-Europeans' had meagre or in some instances non-existent library services. Coloureds and Indians were also adversely affected by the provision of separate services. Acting on the recommendations of the report, the Corporation made a donation of $125 000 to develop a national public library in 1934 (Nassimbeni 2014). Another recommendation resulted in the establishment of the South African Library Association (SALA) in 1934.

The newly formed library association was not unscathed by apartheid legislation. For example, in what seemed to be relenting to the pressure of the apartheid regime, SALA, the only library association at the time, took a decision to accept Whites only and exclude other racial groups from its membership (Lunn 1963; Dick 2008). This situation contributed to the formation of the Cape Library Association (CLA), which was intended to cater for the coloured community (Dick 2008). The Central Bantu Library Association was established in 1964 and was to be later known as the African Library Association of South Africa (ALASA) (Dick 2008). As the name implies, this association was meant to cater for Blacks. The library profession itself was therefore divided and indeed reflected the racial and ethnic divisions of the apartheid era.

It was only in the 1970s that some public libraries, such as the Johannesburg Public Library, started to open their doors to black users (Issak 2000). Despite the good intentions of such steps, the paucity of relevant materials for the 'new' library clientele remained a challenge. Stilwell (1992) was to later argue that the failure to provide relevant materials was

inadvertently perpetuating social inequality and injustice. Because of their historical development, public libraries were modelled against American and British library models resulting in limited relevance to Blacks (Hart 2007; Stilwell 1992).

The seminal work by Zaaiman, Roux and Rykheer (1988) which looked into the role of libraries in development found that, because of the political and legislative context of the time, the potential contribution towards the understanding of information needs of all South Africans was hampered. Furthermore, restrictions imposed by apartheid laws in terms of censorship and other oppressive laws would lead to libraries wanting to be seen as 'neutral'. As the authors point out, prior to their investigation librarians had not undertaken to determine the role of the public library in development. It was therefore not surprising that "most opinion leaders outside the library world expressed sceptical surprise at the notion that public libraries could contribute to development" (Zaaiman, Roux & Rykheer 1988:11). The general perception was that the public library's focus was on serving recreational and informational needs of their users. In fact, according to the report, another dimension that emerged was gender stereotyping. In their account of the results, they cite responses such as a library is "a place where the wife goes for something to read" and 'a place which a busy man avoids' (Zaaiman, Roux & Rykheer 1988:11). This gender stereotyping could not have augured well for the perception and the role of the public library and one would argue that it denigrated it to something that does not add value.

The limitation of the study according to the researchers was that they could not obtain greater understanding of the LIS situation for all population groups because of the political stratification of the South African society at the time. The situation made it impossible to devise measures to deal with whatever challenges the sector faced.

In an attempt to address shortcomings of public libraries in addressing information needs of some communities, alternative information service centres such as resource centres and community libraries emerged (Mostert 1999; Stilwell 1992; 2001). These information services differed from typical public libraries in a number of aspects. Unlike traditional public libraries, community information centres adopted a participatory rather than a mandatory approach to service provision by involving communities in planning and implementing the services. Their aim was social change through collecting, organising, and disseminating information in appropriate languages and formats, thus addressing the issue of access (Stilwell 2001).

In an endeavour to determine the state of library provision post 1994, the Public and Community Libraries Inventory of South Africa (PaCLISA), a project aiming to provide "an exhaustive descriptive listing of South African public/community libraries" (Witbooi 2007) took place between 2000-2004. Continuing disparity in the number and distribution of public libraries was noted in the survey (Lor, Van Helten & Bothma 2005).

Efforts to extend services to all South Africans were undertaken by the democratic government by allocating funds through the Department of Arts and Culture in the form of conditional grants to all nine provincial library services. Conditional grants were intended to supplement provinces to achieve their mandate to provide public library services as per Schedule 5 of the *Constitution of the Republic of South Africa* (Republic of South Africa 1996). However, a review of provincial spending on public libraries reveals that most provinces do not budget for libraries but instead use the conditional grants to supplement their budgets (Department of Arts and Culture 2013). The worrying implication of this is that previously disadvantaged communities continue to suffer in terms of public library provision.

A philanthropic initiative by the Bill and Melinda Gates Foundation funded the Mzansi Libraries On-Line, through the Global Libraries Programme (Department of Arts and Culture 2015). The major focus of the project is to extend services to users through the use of technology. Projects such as this one can be used to integrate indigenous knowledge as part of extending access to information and knowledge. Initiatives such as these demonstrate the importance afforded to the need to redress past imbalances and provide equitable access to information services for all South Africans.

There is no denying the fact that South Africa as a young democracy faces many challenges, some of which were inherited from the apartheid era. Despite the huge strides that have been made to date in an endeavour to address some of these challenges, a lot still needs to be done. In the area of library and information services, there is a need to reflect on the extent to which this sector has made strides in contributing to the transformation agenda and also on ways of enhancing such endeavours, especially regarding the nature, quality and relevance of the services it provides. An area that has not received fair attention in public library service provision is indigenous knowledge.

It is in this context that the study was conducted to determine the extent to which strides have been made by the library and information sector to address issues such as the integration of

indigenous knowledge and to explore ways of maximising the positive effects of initiatives that may already be in existence. Equally critical is the preparedness of librarians to cater for the needs of indigenous communities.

2.5 SUMMARY

In providing the context of the study, the chapter commenced by describing the political context of South Africa prior to the democratic dispensation in 1994. The focus was on the effects of that political milieu on public library provision. The chapter proceeded by outlining international declarations in an effort to demonstrate their role in informing the democratic South African legislative and regulatory frameworks. At national level, the *Constitution of the Republic of South Africa* was highlighted as the supreme law of the country and, as such, underpinning all national frameworks. Finally, the historical account of public library provision in South Africa was provided to contextualise the plight of indigenous communities and by implication indigenous knowledge. The next chapter reviews literature on the integration of IK into public library services.

CHAPTER THREE: CONCEPTUAL FRAMEWORK AND LITERATURE REVIEW ON THE INTEGRATION OF IK INTO THE SERVICES OF PUBLIC LIBRARIES

3.1 INTRODUCTION

As indicated in Chapter 1, the purpose of the study was to explore the integration of indigenous knowledge into the services of public libraries in South Africa. In Chapter 1, the research problem, research objectives and questions as well as the rationale for the study were presented. The chapter also flagged the research methodology, which is discussed in detail in Chapter 5. Furthermore, the introductory chapter described the scope and limitations of the study while also providing a brief outline of ethical considerations. Chapter 2 provided the background and context for the study focussing on legislative and regulatory frameworks and how they affect public libraries. An historical context of public libraries in South Africa was presented highlighting the need for redress and transformation for the benefit of the indigenous communities who were previously marginalised.

The aim of Chapter 3 is to review literature related to the study. The reviewed literature covers the following aspects: indigenous knowledge, public libraries and education, training and continuing professional education in library and information services. Reasons for conducting literature reviews differ depending on the purpose of the research (Kaniki 2004; Kemoni 2008; Marshall & Rossman 2011; Neuman 2014; Pugh & Phillips 2005; Randolph 2009; Wisker 2001). Out of the review comes expanded awareness of predominant theories, methods, and influential research groups in the subject area. By critically reviewing existing literature, the researcher is in a better position to identify research trends and activities as well as empirical weaknesses in others' research (Pugh & Phillips 2005; Randolph 2009). In this study, the review informed the conceptual framework which guided data collection.

This chapter is divided into five sections. The first section interrogates concepts that form the basis for the conceptual framework which is then presented. Secondly, literature pertaining to indigenous knowledge, its management, protection and preservation is reviewed. The connection between IK, language and culture is also explored. A discussion of public library services and resources is in the third section. Arguing for the relevance of Ranganathan's principles of library science (Ranganathan 1988) in current library services, the third section also examines each of the principles. In the fourth section, matters concerning education, training and continuing professional education of librarians are discussed, making a case for

ensuring that information workers have the necessary competencies to serve indigenous communities. The last section of the chapter identifies and consolidates emergent issues and argues that IK needs to be part of a transformed public library service. A summary concludes the chapter.

A schematic representation of the literature review is depicted in *Figure 3*.

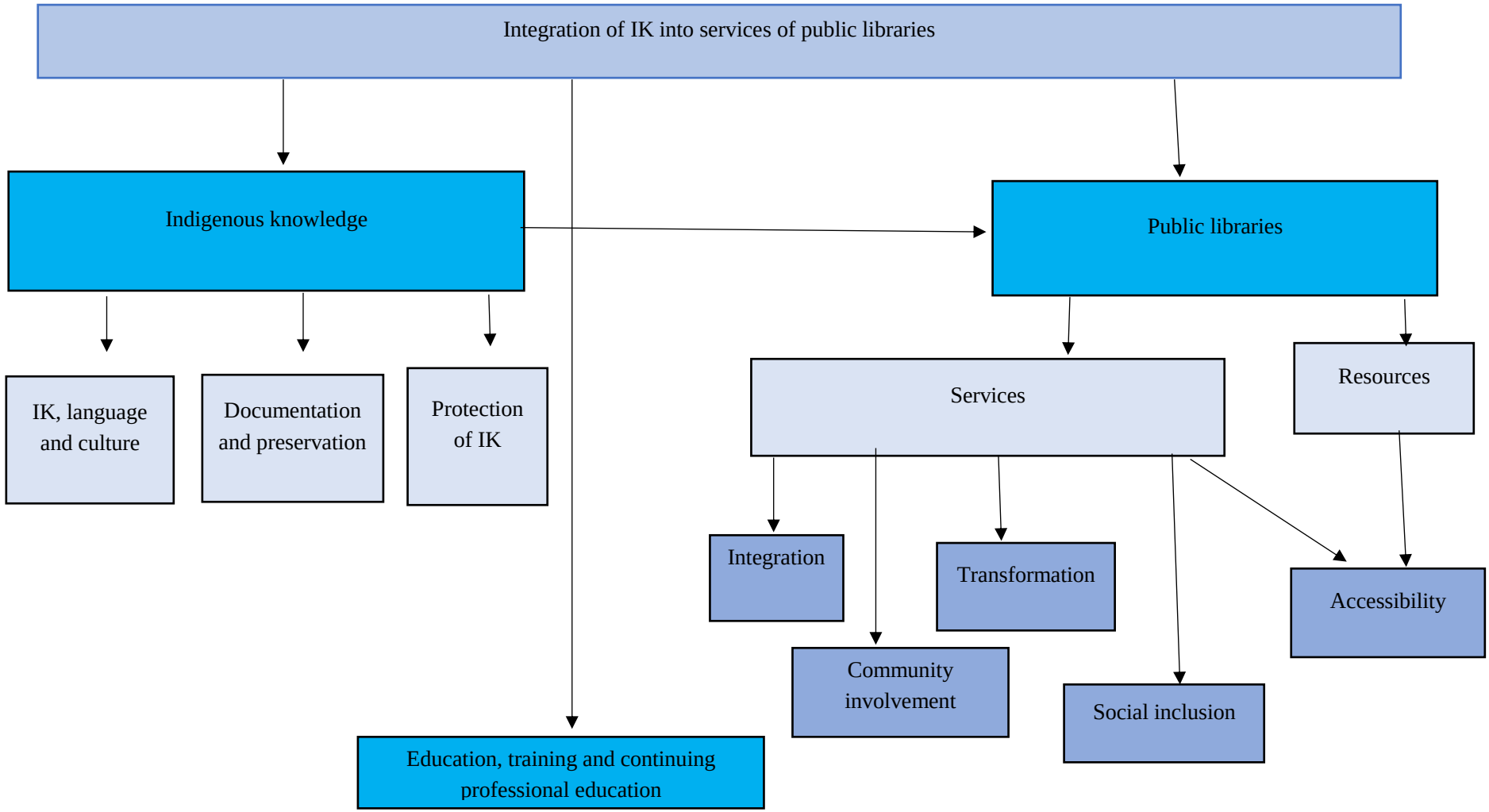

FIGURE 3: RESEARCH MAP OF THE LITERATURE REVIEW

3.2 CONCEPTUAL FRAMEWORK

There seems to be no consensus among researchers on what theoretical and conceptual frameworks are in terms of definitions. For example, Smyth's (2004) assertion that a conceptual framework provides guiding principles for the presentation of the research report, to judge the study and in some instances to predict future phenomena seems to resonate with what Ngulube, Mathipa and Gumbo (2015) regard as the role of a theoretical framework. Some scholars use the two concepts interchangeably (for example Henning, Van Rensburg & Smit 2004; Maxwell 2013; Schurink 2009) while others argue that although an overlap exists essentially the two concepts are different (Ngulube, Mathipa & Gumbo 2015). Yin (2014) refers to 'study propositions' which assist the researcher by guiding data collection and also determining the criteria by which the study is judged. In this sense, the study proposition has a similar function to a theoretical framework.

In distinguishing between conceptual and theoretical frameworks, some scholars posit that the two have different origins (Jabareen 2009; Maxwell 2013; Ngulube, Mathipa & Gumbo 2015). Theoretical frameworks derive from theories. Theories explain, predict, prove or disprove phenomena and they lead to theoretical frameworks (Ngulube, Mathipa & Gumbo 2015). Conceptual frameworks are broader and include concepts, models, theories, documents, interviews, practice as well as researchers' experiences (Jabareen 2009; Maxwell 2013). Maxwell (2013:39) describes a conceptual framework as a constructed "tentative theory of the phenomena" which the researcher uses to explain a phenomenon under investigation. The concepts provide a lens through which the issue under investigation can be examined. It is therefore important that sources of these concepts be carefully selected in line with the purpose of the study.

In spite of differences in nomenclature, researchers agree about the need for some form of a framework in research. By adopting either a theoretical or a conceptual framework, certain methodological expectations arise because of their nuanced functions. In line with the interpretivist paradigm adopted in the study, it became necessary to generate a conceptual framework.

Jabareen (2009:51) defines a conceptual framework as "a network, or 'plane' of interlinked concepts that together provide a comprehensive understanding of a phenomenon or phenomena." A definition by Miles and Huberman (1994:18) describes a conceptual

framework as a visual or written product that "explains, either graphically or in narrative form, the main things to be studied - key factors, concepts, or variables - and the presumed relationships among them." What comes out of these definitions is the need for some connection or relationship between the chosen concepts. Embedded in a conceptual framework are assumptions, expectations, beliefs, and theories that form a model that guides the study (Maxwell 2013).

Having identified two underlying themes of transformation and social justice as possible drivers for the integration of indigenous knowledge, further interrogation of the literature was undertaken to identify concepts to formulate the conceptual framework as suggested in the literature (Jabareen 2009; Marshall & Rossman 2011; Maxwell 2013). An array of sources from different disciplines as indicated in Table 1 were consulted in formulating the conceptual framework for this project. The aim was to select concepts that would be useful in:

(a) exploring the phenomenon of integration;

(b) directing methodological decisions;

(c) providing guidelines in data collection; and

(d) serving as a platform to argue for the suggested integration framework.

Using critical theory as a lens, the conceptual framework utilises Freire's (1972) notion of 'concientization' and dialogue to underscore the need for communities to be aware and critical of their contexts. Libraries are more than storage spaces for information and knowledge but rather "transformative educational sites" (Riedler & Eryaman 2010:91). Libraries need to be inclusive, involve communities, build capacity, and instil lifelong learning. Implied in inclusivity and community involvement is accessibility. The thesis here is that there is need to rethink strategies for realising the public library's mission and finding ways to deal with barriers to inclusive services.

As attested by Maxwell (2013), the researcher's personal experiences were very influential in choosing the lens through which to look at the phenomenon. Having grown up in rural South Africa during the apartheid years, the researcher's experiences of oppression, social exclusion as well as other types of social injustice shaped her worldview as a member of a marginalised group. Experiences gained from working in the library and the information services sector pre-

and post-democratic South Africa enhanced the researcher's awareness and highlighted the need to explore issues of transformation in the area of libraries and information services. Awareness about the effects of being socially, economically and politically excluded raised the urgency for transformation, given the post-apartheid dispensation. Critical theory resonated with the research aims of this study because it challenges the status quo. As stated in the introductory chapter, there is criticism with regard to the appropriateness of existing public library models in the African context hence the need for their transformation.

The second group of sources were comprised of international declarations, national legislative frameworks and policies pertaining to indigenous knowledge and public libraries. Relevant aspects in such documents addressed human rights issues, transformation, access to information, and community involvement.

Thirdly, literature on IK reinforced the need for its integration as part of transforming library services because of its historical marginalisation. Notwithstanding challenges encountered in working with IK, the recorded success of development projects involving indigenous communities demonstrated the importance of involving indigenous communities in matters that affect their lives (see for example Gorjestani 2000; Mercer et al 2010; Nakata 2002; Nakata et al 2007; Greyling & Zulu 2010).

From a library perspective, integration of IK would contribute towards building transformed and socially inclusive and accessible public libraries. The recognition of this possible relationship between integration, transformation, and social inclusion provided a scaffold for the researcher; therefore, these concepts were viewed as relevant in formulating the conceptual framework. Although concepts were identified from the literature, the researcher kept an open mind about other useful concepts that would evolve with the study as suggested in the literature. Researchers warn against under-reliance and/or overreliance on conceptual frameworks because, as they argue, it can hamper the inductive process which is inherent in qualitative studies (Baxter & Jack 2008; Chatman 1996; Maxwell 2013; Miles & Huberman 1994). Maxwell (2013) asserts that unguarded use of frameworks might lead to biased results because anything that does not fit in within the framework can be unwittingly discarded. The researcher was wary of this concern and kept a journal to keep track of thoughts and ideas during the course of the project. Starting with an examination of the concept 'integration,' the following

section examines each of the concepts that were used in building the conceptual framework for the study in an endeavour to demonstrate their relevance to the study.

3.2.1 Integration

Integration of processes and services is undertaken in different disciplines and, depending on the discipline and the issue at hand, has different components. The *LIS Transformation Charter* (Department of Arts and Culture 2009) describes integration as the "pooling and mobilisation of scarce resources and services" in order to add value and maximise their benefit. The pooling of these resources would optimise understanding and utilisation of library services for the benefit of all. Public libraries need to ensure that their services and resources are integrated for the betterment of services.

A number of studies have demonstrated the usefulness of IK integration in different contexts. Examples include poverty alleviation (Ossai 2010; Ramphele 1998; Shange 2014); disaster management (Mercer et al 2010); and agriculture (Lwoga, Ngulube & Stilwell 2011; Mugwisi, Ocholla & Mostert 2012; Ngulube & Lwoga 2009), among others. Arguing that women have always been at the forefront of several aspects of life such as family care, transmission of values as well as being role models, Ramphele (1998) laments the inferior status they are accorded especially in rural areas. She calls for the integration of women's IK into development initiatives because it has the potential to facilitate sustainable development. Based on experiences in several African countries, Ossai (2010) confirms the critical role of IK in alleviating poverty. Similarly, Shange (2014) recommends the introduction of interventions that enhance rural women's entrepreneurial skills in order to alleviate poverty using their craft making skills.

Drawing from their project on disaster management, Mercer et al (2010) contend that combining scientific and indigenous knowledge has a higher possibility of sustainability. This approach ensures that integration achieves what each knowledge system cannot achieve on its own. The framework presented by Mercer et al (2010) is cyclic and has three major aspects, namely, community engagement, identification of vulnerability factors, identification of indigenous and scientific knowledge used in the past, and the development of an integrated strategy. A critical aspect in the process is ensuring that the community is involved and the ultimate strategy does not come from the researcher but from the community itself. The framework seems to accord IK equal status with scientific knowledge by allowing the

identification of problems regarding past use of each type of knowledge and challenges posed by each of these knowledge systems.

The examples outlined above point to the need for IK to be accessible. The implicit role of libraries in the context of indigenous knowledge integration is that of ensuring that it is organised, stored and disseminated for the benefit of communities. Scholars have argued for the integration of IK into curricula in order to not only preserve it but also to have a well-equipped workforce to deal with indigenous issues (Battiste 2005; Breidlid 2009; Khuphe 2014; Magara 2015; Ngulube, Dube & Mhlongo 2015). Libraries, as centres of information and knowledge, need to be at the forefront of integrating indigenous knowledge lest they be perceived as shirking one of their major responsibilities, namely, providing access to relevant information for all communities.

Regarding the knowledge integration process, Becker-Ritterspach (2006) identifies two perspectives, namely, the actor and the systemic perspectives. The actor perspective focuses on the contexts of actors because of their effect on the actors' ability to dis-embed their existing knowledge while simultaneously embedding new knowledge in order to form integrated knowledge.

The systemic perspective focuses on the structure within which integration takes place as both a target and a means for transformation in knowledge integration. Critical to both perspectives of knowledge integration is the recognition of its two- directional nature or "dialectical transformation" (Becker-Ritterspach 2006:364). This implies that actors are undergoing a process of transmitting and assimilating knowledge, thus creating a redefined or new entity or phenomenon. This process culminates in a paradigm shift because of a different kind of knowledge and understanding (Becker-Ritterspach 2006).

Attesting to the complexity of knowledge integration, Bohensky and Maru (2011) emphasise the need for clear articulation of, and focus on the purpose of the integration. Critical questions relating to the purpose of the integration, available resources, methods of integration as well as the identification of participants in the process need to be addressed before embarking on the process. By adopting the stance of multiple epistemologies, stakeholders would be able to accommodate different but complementary knowledge systems and, in that way, add value to their efforts. The adoption of multiple epistemologies is critical in multicultural societies such as South Africa because it can facilitate transformation.

3.2.2 Transformation

Transformation refers to change in form, appearance, nature, or character. This implies intentional and visible changes from previous forms of a phenomenon. At societal level transformation could mean a change in governance, public policies, economic policies and other aspects. A need for transformation has to be identified and implementation mechanisms put into place. Sometimes transformation is not voluntary but can be a result of developments that do not support the status quo, as was the case in South Africa.

The imperative of transformation in South Africa was realised through the crafting and adoption of the *Constitution of the Republic of South Africa* (Republic of South Africa 1996). One of the instruments of a transformed public service was a framework known as the *White Paper on Transforming Public Service Delivery* or the *Batho Pele White Paper* (Department of Public Service and Administration 1997:9). According to the *Batho Pele White Paper*, public service delivery can be judged only by one criterion, namely, "its effectiveness in delivering services which meet the basic needs of all South African citizens." Thus, meeting service delivery needs of all South Africans is an ideal for which transformation strives.

Various sectors of society have also acknowledged the call to put people first by aligning their policies and frameworks with the Batho Pele principles. Bemoaning the plight of the majority of South Africans, scholars in the LIS sector (for example Stilwell 2008) have argued that it is through a transformed LIS sector that such concerns could be addressed. Driving the need for transformation of LIS services, the *LIS Transformation Charter* (Department of Arts and Culture 2014) envisaged a service where all citizens have equal and free access, guided by norms and standards that will ensure equality and fairness in service provision. However, acknowledging the role of the transformation charter as a driver to transformation, Dick (2014) rightly points out that equally critical are variables such as political will, norms and standards, legislation and a transformed mind-set. It is encouraging to note that such behaviours and attitudes are indeed the driving force behind the Batho Pele principles.

National, provincial, and local government and various sectors of society in South Africa have attempted to respond to the call to put people first. For purposes of this thesis, focus was from the perspective of library and information services. It is, however, acknowledged that for it to be complete, transformation has to be holistic. The inclusion of indigenous knowledge in public libraries has the potential to transform communities and society, and "foster empowerment and

justice in a variety of cultural contexts" (Kincheloe & Steinberg 2008:136). Some of the indicators of a transformed library service would be staff demographics, library collections as well as the types of services that are offered to users. A transformed library and information service is one that is socially inclusive; therefore, the integration of indigenous knowledge in public library services would be a step in the right direction.

3.2.3 Social inclusion

The World Bank (2013:3) defines social inclusion as "the process of improving the terms for individuals and groups to take part in society." Silver (1994) traces the concept of social exclusion back to the 1960s and 1970s in France where it was used to mainly highlight the economic crisis in the country at the time. However, providing a single definition of the concept has proved to be difficult because of its historical origins as well as its multigenerational nature (Cardo 2014; Hunter 2009; Silver 1994). According to Hunter (2009:52), the original conception of the term "implied deficits in a range of outcomes and incorporated any failure to develop positive behaviours associated with these outcomes." Social exclusion is associated with policies and movements that exclude certain sectors of society because of attributes such as economic background, literacy levels and geographic location, among others.

Some scholars view social exclusion and social inclusion as two sides of the same coin (Cardo 2014; Hunter 2009). While social exclusion had negative connotations, social inclusion is perceived as an attempt to "move away from this deficit focus and highlights a greater range of behaviours and outcomes that were consistent with social participation" (Hunter 2009:52). It is an empowerment tool for the poor and marginalized people as it ensures participation by people in all aspects that affect their lives and promotes equal access to markets, services and political, social and physical spaces (Cardo 2014; Fourie 2007b; Stilwell 2011; World Bank 2013).

Acknowledging the complexity of the concept, Fourie (2007b) suggests that social inclusion should be about the mechanisms and processes that seek to address issues of equality for categories of marginalized people. Such mechanisms include policies and programmes that are targeted towards addressing factors that have contributed to the exclusion of such groups. Cardo (2014) avers that as a process social inclusion refers to integration into social, economic and civic life, and the pursuit of active citizenship as well as a means to counter poverty. In an inclusive society, every individual – each with rights and responsibilities – feels he or she has

an active role to play, thus reducing the risk of social dysfunction and disintegration. Irrespective of the philosophical and ideological foundations of social exclusion, an inclusive society addresses these 'ills'.

The fight against exclusive public library services is an international phenomenon (Bossaller, Adkins & Thompson 2010; Muddiman et al 2001; Stilwell 2011). In their review of various initiatives aimed at curbing social exclusion, Muddiman et al (2001) conclude that from the public library perspective there is a need to shift focus from being passive services to being proactive, especially with regard to understanding and serving the needs of socially excluded groups. Sharing a similar sentiment, Bossaller, Adkins and Thompson (2010) posit that public libraries cannot be neutral if they aim to be inclusive. These researchers' observation is that there is disconnection between "professed library values and the business-driven information machine which they rely upon" (Bossaller, Adkins & Thompson 2010:35). This does not augur well for inclusive services.

In interrogating initiatives undertaken by public libraries to address social exclusion, Stilwell (2011) concluded that the variety of projects and initiatives by South African public libraries were indicative of awareness of the need to curb the phenomenon. Of note though is that her focus was on a number of variables that did not specifically address the integration of indigenous knowledge as a strategy for social inclusion. One would argue that one of the "systematic multiple deprivations" she refers to includes lack of responsive and inclusive library services and products including materials related to indigenous knowledge. From this perspective, libraries, by virtue of being agents for change, have a critical role to play in promoting social inclusion (Hart 2012; Moahi 2012; Stilwell 2011). Social inclusion is an important aspect of integration, especially where inequalities exists with regard to accessibility of service.

3.2.4 Accessibility of public libraries

The *IFLA Public Library Service Guidelines* (IFLA 2010) promote access to public library services by all citizens. Access can be with regard to geographical proximity of libraries to communities and/or intellectual access, which addresses issues of relevance and appropriateness of resources and services to intended beneficiaries. Reitz (2004:5) defines access as "the ease with which a person may enter a library… use its resources and obtain needed information regardless of format." The *LIS Transformation Charter* (Department of

Arts and Culture 2014:20) defines access as "the degree to which facilities and services of libraries are accessible by as many people as possible." The principle of access as articulated in *Batho Pele White Paper* (Department of Public Service and Administration 1997) stipulates that all citizens should have equal access to services to which they are entitled. The principle also resonates with the second and third laws of Ranganathan's *Five laws of library science* (Ranganathan 1988) which declares "every reader his or her book" and "every book its reader," respectively. Ranganathan's laws are discussed in 2.5.

Arguably, library services must be accessible to communities they purport to serve. In order to implement this principle, libraries need to ensure that, in cases where the location of services is geographically far from intended beneficiaries, they make provision to facilitate access. Traditionally public libraries provide mobile libraries to remote areas and to users who are unable to come to the library, such as the elderly and prison inmates. However, some rural communities do not receive such services. Arguably, physical access to libraries coupled with library opening hours exacerbate the problem of lack of access especially for rural communities who apart from being geographically isolated would also have fewer hours compared to their fellow citizens living in closer proximity to libraries.

Community members should have a choice of using or not using public library services, hence the importance of access to such services. Arguably, the absence of such a choice implies continued marginalisation. From an intellectual and cultural perspective, libraries are negatively perceived as places for the "educated elite" and thus are a luxury (Department of Arts and Culture 2014). This perception renders library service inaccessible to potential users who may feel that the library does not have anything to offer to them.

Another aspect of access to information in the context of library and information services is language. Despite the adoption of the *National Language Policy Framework* in 2002, there is still a paucity of materials in indigenous languages (Department of Arts and Culture 2014; Fredericks & Mvunelo 2003). Additionally, libraries need to be cognisant of the appropriateness of media and formats in which information is made available. Public libraries rely on printed media which can sometimes exclude people with low literacy levels (Jiyane & Mostert 2008; Leach 2001).

In his study of information provision by non-governmental organisations Leach (2001:178) cites a respondent who views verbal information provision as a "shared process so we see

ourselves as gaining information as much as we share information." Jiyane and Mostert (2008) make a similar observation in their study on rural women entrepreneurs. These women prefer word of mouth as an information transmission medium. This insight into the need for other types of information formats is an important factor in providing responsive and appropriate services and is likely to go a long way in improving the plight of indigenous communities who, apart from having to contend with print media, also have to deal with languages that are foreign to them. Failure to consider it can hamper access and indeed go against the very principle that libraries stand for. Planning and delivery of library services needs to involve intended beneficiaries.

3.2.5 Community involvement

Community involvement is one of the cornerstones in the area of development (Chisita 2011; Donnelly-Roark 1998). In the field of development, Donnelly-Roark (1998) observed that a differentiating feature among integration models is the level of power relations between the development agencies and the communities that are being 'developed' and came to the conclusion that a high level of community involvement has proven to enhance the sustainability of the projects. Chisita (2011) made a similar call when discussing the role of libraries, in particular, collection development, to involve farmers who were the focus of his study on the use of agricultural information. South African public libraries need to find ways of involving communities beyond the 'suggestion box' method where users are asked to make comments but the final decision is made by library staff (Mostert 1998; 1999). In her study of the concept of community involvement and its application in public libraries, Mostert (1998) observed that, although respondents regarded community involvement as important, there was little or no evidence of this process actually taking place. While acknowledging that public libraries were in a transitional phase at the time of her study, her conclusion was that the concept of community involvement was not adequately applied. It would indeed be useful to determine the extent of community involvement processes in the planning of services, especially since the institution of the *Batho Pele White Paper* (Department of Public Service and Administration 1997).

Community involvement is also one of the tools for social inclusion – communities need to belong to the "speech community" (Habermas 1998) where they discuss issues as equal partners. The *Batho Pele White Paper* (Department of Public Service and Administration 1997) views consultation as one of the eight principles that should drive transformation. Involving

communities comprises the identification, planning, implementation, and monitoring of all projects and services that impact on them in any way. It is therefore important to ensure that communities have access to appropriate information in their respective languages to enable meaningful participation.

Involved communities have greater insight and awareness, a sense of ownership, and are more likely to use library services and quell the myth that they are for the educated elite and literate individuals (Greyling & Zulu 2010; Nakata et al 2007). Explaining the establishment of libraries and knowledge centres (LKCs) in the Northern Territory of Australia, Nakata et al (2007) highlighted the significance of involving elders who are recognised by communities in 'gate-keeping'. An initiative in the eThekwini Metropolitan Library in Durban, South Africa (Greyling & Zulu 2010) also rated cooperation between librarians and communities in content development as of high importance. In this project, librarians and members of the community worked together to capture indigenous knowledge. Notwithstanding infrastructure and other challenges, one of the insights from the project was the value of community involvement.

The above discussion intended to make a case for the selection of the concepts of transformation, social inclusion, accessibility, and community involvement in building the conceptual framework for the integration of indigenous knowledge in public libraries. A schematic representation of the conceptual framework is presented in Table 1.

TABLE 1: CONCEPTUAL FRAMEWORK

Process	Concepts	Sources of concepts	Indicators	Outcome
INTEGRATION OF IK INTO SERVICES OF PUBLIC LIBRARIES	Integration	International declarations, national legislation policies, *LIS Transformation Charter*; IK literature; Models; Protocols	IK integrated into library services	INTEGRATED PUBLIC LIBRARY SERVICES
	Transformation	International declarations, national legislation and policies; *LIS Transformation Charter*; critical theory	Staff (diversity, qualifications); appropriate collections; Programmes and services for indigenous communities	
	Social inclusion	International declarations; national legislation and policies; LIS literature; critical theory; IK literature	Inclusive library collections; Programmes and services	
	Accessibility	International declarations; national legislation and policies; LIS literature	Physical location; appropriate content; indigenous language(s)	
	Community involvement	International declarations; national legislation and policies; LIS literature; critical theory; IK literature		

3.3 INDIGENOUS KNOWLEDGE

The role of indigenous knowledge systems in various aspects of community lives is profusely recorded (see for example, Agrawal 1995b; Briggs 2005; Chanza & De Wet 2013; Gorjestani 2000; Green 2007; 2012; Lwoga, Ngulube &Stilwell 2011; Mercer et al 2010; Nakata 2002; Ngulube & Lwoga 2009; Ossai 2010; Ramphele 1998; Sen 2005; Shange 2014; Sillitoe 1998; Wilson 2001). Reservations pertaining to its ontology and epistemology have also been noted (for example Horsthemke 2004).

Looking at the use of indigenous knowledge systems in agricultural practices, Briggs (2005) identifies several points of tension between the two knowledge systems. From a pragmatic and methodological perspective, he points out that indigenous knowledge systems lack rigour in soil classification systems as opposed to western systems. He views this situation as a challenge because it does not enable indigenous knowledge to be shared with a wider community. However, lack of rigour has also been levelled against qualitative research in western knowledge systems as noted by scholars such as Guba and Lincoln (2005).

Refuting the notion of indigenous methods as 'closed', Agrawal (1995a) was of the view that the same could be said of western knowledge which is intolerant of other methods, therefore in this regard the two knowledge systems are similar. Le Grange (2009:196) shares a similar view and states that, "methods have not been preserved within particular cultures without the influence of other cultures." This implies that the notion of closed systems is more a matter of extent rather than fact.

Issues surrounding the definition of indigenous knowledge were dealt with in Chapter 1 of this thesis. What stood out in the definitions was the contextual as well as the oral nature of IK. Orality implies high reliance on language thus emphasising the critical role of language in IK. Attention now goes to the relationship between IK, language and culture.

3.3.1 Indigenous knowledge, language and culture

Language and culture are integral mechanisms in the transmission of indigenous knowledge. The interdependence between indigenous knowledge, culture and language is discussed by various researchers (for example, Magwa 2010; Motsaathebe 2010; Monaka & Mutula 2010; Odora Hoppers 2002; Seema 2012; Semali & Kincheloe 1999). Warning against neglecting local languages, Semali and Kincheloe (1999:11) asserted that:

> Jumping on the bandwagon of ignoring local languages ... is tantamount to succumbing to power dynamics operating to subjugate knowledge systems of marginal people.

In spite of the demonstrated value of language and culture in transmitting knowledge, scholars have lamented the predominance of English and French in the economic discourse in Africa (for example, Magwa 2010; Odora Hoppers 2002; Prah 2007). Referring to the South African situation, Prah (2007) notes with concern that, despite the adoption of the language policy and the establishment of the Pan South African Language Board (PanSALB) which was tasked with elevating the status of indigenous languages, English still dominates in business. Similarly, in Zimbabwe, Magwa (2010) observed the dominance of English at the expense of not only the three official languages, but also many of the minority indigenous languages. He goes on to argue for a language policy that puts "indigenous languages at the centre" as a way for Zimbabwe to attain its "dignity [and] cultural identity..." (Magwa 2010:167).

Demonstrating the critical role of language in acquisition of knowledge and values among the Basotho, Seema (2012) argues that without a good understanding of language, valuable lessons taught through proverbs are rendered meaningless. Language issues become complex in multicultural and multilingual countries. For example, Monaka and Mutula (2010) report that a Botswana government decision to use language as a unifying tool by proclaiming Setswana as the official language left some communities with a sense of alienation and marginalisation, which was certainly not the intended consequence.

The proclamation of eleven official languages in South Africa was possibly an attempt to avoid a situation like the Botswana one; however, there are concomitant ramifications. Parry (2011) cites a sobering example based on a study in libraries in six regions in Uganda, where she observed that, despite the fact that even in libraries that were initiated by indigenous Ugandans, English continues to dominate at the expense of their indigenous languages. Her conclusion is that the use of English is a choice rather than something that is forced on indigenous language speakers. This observation is cause for concern in services that aspire to be culturally and linguistically inclusive.

The importance of English in facilitating global connectivity with the international community is acknowledged as noted by Odora Hoppers (2002) and Prah (2007); however, its potential to raise the possible risk of alienation locally can result in further marginalisation and even the

demise of indigenous languages and by implication indigenous knowledge. A balanced approach in dealing with indigenous languages and indigenous community issues is necessary.

Arguments discussed above confirm that language is an important tool whose value cannot be repudiated. In the context of this study, the researcher argues that integration efforts need to recognise indigenous languages and take measures to ensure their availability and use. Librarians have an important role to play in this regard because by failing to do so they can be contributors in perpetuating the status quo unintentionally.

Challenges surrounding indigenous discourse places demands on librarians because they have implication for its integration into library services. For example, in areas such as collection development and reference services, insight into community needs, based on their ontologies and epistemologies, is critical. In this way, libraries will be in a position to provide 'culturally responsive' services (Becvar & Srinivasan 2009). Indeed, transformation requires such a paradigm shift in the library and information services arena. Public libraries need to be knowledgeable about their contexts including cultures and languages of their communities.

3.3.2 Documentation and preservation of indigenous knowledge

The imminent loss of indigenous knowledge poses a real danger to communities who rely on it for their livelihoods. Researchers have provided compelling arguments for the documentation, preservation, and protection of indigenous knowledge. However, there is also great awareness of the challenges that accompany such efforts. This section explores literature on the documentation and preservation of IK. Issues pertaining to protection of indigenous knowledge are the subject of section 3.3.3 while concomitant challenges are discussed in section 3.3.4.

Documentation and preservation endeavours should be cognisant and acknowledge the tacitness of knowledge (Polanyi 1966) because of the inherent implications. To this end, the involvement of elders who are in most instances holders of IK is important as also suggested in the IFLA statement (IFLA 2002; 2008). However, documentation, preservation, and dissemination of indigenous knowledge has been received with mixed feelings over the years (Agrawal 1995b; 2002; Sillitoe 1998: Masuku 2017). Agrawal (1995b:428) was of the view that attempts to document and preserve IK were likely to lead to its stagnation and irrelevance over time and such steps would be tantamount to subjecting it to "strangulation by centralised control and management" just like western knowledge (Agrawal 1995b:428). Agrawal's

(1995b) argument was that communities have power over their knowledge; therefore, attempts to preserve it using modern technology might actually be an act of taking power away from them. In an apparent reference to loss of context, Sillitoe (1998:229) was also critical of documentation efforts arguing "…we constrain understanding in reducing everything to words."

With specific reference to African IK, Masuku (2017) warns of the potential damage caused to indigenous communities by publicising their knowledge, which is sometimes sacred. He further questions the ethics associated with the documentation and publicising of IK and argues that "some research activities have weakened and exposed indigenous communities by having their practices documented and shared" (Masuku 2017:133). Concerns raised by these scholars are important and need to be heeded in all documentation and preservation initiatives.

The other side of the argument relates to the possibility of the demise of IK. Calls for the documentation of IK to alleviate its possible extinction abound (Alemna 1995; Anyira, Onoriade & Nwabueze 2010; Ebijuwa & Mabawonku 2015; IFLA 2002; Masango 2010; 2013; Ngulube 2002; 2012; Ocholla 2007). Concerned about the emphasis on the printed word by libraries and the likelihood of the demise of Africa's oral culture, Alemna (1995) suggested that libraries need to document other knowledge and use information technology not only to render the knowledge accessible but also to preserve it.

Recognising the possible extinction of IK, IFLA (2002) recommends the involvement of elders and communities in the production of resources and teaching children to understand and appreciate the traditional knowledge. Making a case for the codification of IK, Ocholla (2007) contends that western knowledge has survived because it is documented and therefore visible.

In a survey to determine the role of libraries in enabling access and preservation of IK in the Niger Delta, Anyira, Onoriode and Nwabueze (2010) found out that libraries were not effective in their efforts. Similarly, a survey by Ebijuwa & Mabawonku (2015) among alternative health care practitioners in Nigeria, noted with concern poor documentation efforts. The authors saw the need for librarians to get involved in documentation and preservation training of indigenous health practitioners to ensure continued accessibility and preservation.

Access to IK is a multi-faceted process which can sometimes cause tensions. For example, while access to information and knowledge for all is the mandate of public libraries as declared

by the *Public Library Manifesto* (UNESCO/IFLA 1994), access to some IK might be restricted based on factors such as gender and age (Khuphe 2014; Masango 2010). It is thus important to establish access protocols from each community. While commending initiatives such as the establishment of indigenous knowledge centres for recording, storing, and screening IK for potential economic uses at the national level and distributing it to other centres in appropriate ways in South Africa, Teffo (2013) cautions that it is critical to be sensitive and employ appropriate access protocols together with communities. Failure to recognise the sacredness and the need for the right of passage in some instances can render IK even more susceptible to total extinction, while working with communities has potential to enhance relationships and access to community knowledge.

Information and communication technologies (ICTs) play a critical role in the preservation and dissemination of indigenous knowledge (Agrawal 2002; Augusto 2008; Chisa & Hoskins 2014; Greyling & Zulu 2010; Masango & Nyasse 2015; Moahi 2012; Ngulube & Lwoga 2009; Ocholla 2007; Ossai 2010). Taking a critical look at the 'scientification' of IK by creating databases for purposes of storage and accessibility (Agrawal 2002) identifies three aspects, namely, particularisation, validation and generalisations (Agrawal 2002). Particularisation is the process of identifying useful aspects of indigenous knowledge, which are then validated to determine their truthfulness. Once this is established, the identified aspects are documented and made available to others – this generalisation is the final component of the process. As can be deduced, the process subjects IK to 'scientific or western' criteria and thus has the potential to strip off its indigeneity. These issues are critical in weighing options between preserving as much as can be preserved or risking total extinction of IK.

3.3.3 Protection of indigenous knowledge

There is consensus on the need to protect indigenous knowledge despite different perspectives on the modalities of such processes (Businggyegn & Keim 2009; Lindh & Haider 2010; Maina 2011; Okorafor 2010; Raseroka 2008; Saurombe 2013). Some scholars posit that orality of indigenous knowledge is somehow a way of protecting it (Masuku 2017; Okorafor 2010; Raseroka 2008).

Alluding to bio-piracy, Okorafor (2010) suggests that the embeddedness of knowledge in communities with only certain individuals being privy to it ensures its protection. Ironically, this argument contrasts with the very idea of its preservation and protection because when IK

holders die their knowledge dies with them, resulting in its total demise. Busingyegn and Keim (2009) view protection of indigenous knowledge as a commercial and political venture that is not necessarily driven by the interests of indigenous communities. Similarly, based on their critique of some of the documents pertaining to the protection of indigenous knowledge, Lindh and Haider (2010) conclude that the instruments serve to advance its marginalisation while legitimising international development efforts. Maina (2011:166) is critical of international forums that are involved in discussions on the protection of indigenous knowledge and avers that not only are they inappropriate, they also make proposals that are driven by self-interests and are at odds with the needs of indigenous peoples.

Ways of determining ownership of the knowledge have also come under scrutiny (Battiste 2005; Chilisa 2012; Hagar 2003; Khupe 2014; Ratuva 2009; Smith 1999). Identification of *bona fide* IK holders in communities is an important factor. The kind of knowledge that one is seeking determines who the appropriate holders are; therefore, community involvement and participation become important (Greyling & Zulu 2010; Stevens 2008). In some communities, indigenous knowledge is a source of livelihood and as a result sharing becomes a threat to its owners. This situation is what Britz, Ponelis and Lor (2013) refer to as the competitive value of information, where the knower has a competitive edge. Preservation endeavours should not take away communities' competitive edge and by implication their livelihoods. Furthermore, IK protection methods should be informed by indigenous communities' epistemologies.

Epistemologically, indigenous knowledge is holistic, collective, and circular (Chilisa 2012; Goduka 2012; Viergever 1999; Wilson 2001). The individual is not separate from the context because knowledge is relational, meaning it does not belong to an individual without the environment to which he/she belongs. Relational accountability, a feature of indigenous knowledge, distinguishes it from western knowledge (Wilson 2001). Ignoring this relational aspect of knowledge results in 'ethical gaps' which can be detrimental to indigenous knowledge (Battiste & Henderson 2009; Wilson 2001).

The recognition of the interconnection between knowledge and society influences the appropriateness of research methodologies and by extension methods of protecting IK. In contrast, western epistemologies regard informed consent and confidentiality as critical in research. Indigenous researchers argue that confidentiality stifles and denies indigenous communities of their voice, an issue that is ethically unacceptable and could also result in bio-

piracy (Chilisa 2012; Kovich 2009). These scholars further question the issue of informed consent because, as they argue, some indigenous people are not accustomed to written agreements.

In terms of frameworks for protecting IK, Twarog (2004) concedes that there is no 'one size fits all" framework, but argues that international frameworks play an important role. Frameworks should start with assessing the indigenous knowledge environment looking at type, holders, and other factors. Decisions regarding the actual preservation would look at what knowledge should be preserved *en situ* and which one to preserve *ex situ* (Twarog 2004). At the time of this research, The Southern African Development Community (SADC) countries were working towards the formulation of a regional policy to protect IK (Saurombe 2013). Each of the member countries was supposed to develop its own policy with the ultimate goal being to "harmonise" the protection of IKS in the region. One assumes that the process endorses the notion of community involvement as a way of quelling arguments against their exploitation. Saurombe (2013) was of the view that one of the potential positive outcomes of the process was that, by working together, member countries would be able to protect not only their own but also IKS of all member countries.

Making a case for ethical information policies that protect and promote the distribution and accessibility of information, Britz, Ponelis and Lor (2013) recognise the instrumental and the competitive value of information. Such considerations would go a long way in protecting indigenous communities against bio-piracy.

3.3.4 Issues regarding the management, preservation and protection of indigenous knowledge

Management, preservation and protection of IK comes with challenges. Information and communication technologies which are identified as important tools in this venture have inherent problems that need to be taken into account. One such challenge is their inability to capture the context, which is critical in making sense of knowledge (Hagar 2003; Khupe 2014; Sillitoe 1998; Snowden 2003).

Dave Snowden (2003), in his Cynefin model, stated that with documented knowledge (information) the level of abstraction decreases because there might not be a context while in informal settings such as communities there is a very high level of abstraction because members share experiences, practices and values. Hagar (2003) posits that the contextual

nature of indigenous knowledge might hamper its accessibility to wider audiences challenging one of the reasons cited for its documentation and preservation. An omission noted by Bala and Joseph (2007) in documenting indigenous knowledge is that such efforts do not record theoretical and methodological aspects of indigenous knowledge.

An area of concern raised in some quarters is that of power relations in documentation and preservation of indigenous knowledge (Agrawal 2002; Augusto 2008; Lindh & Haider 2010; Teffo 2013). Augusto (2008) discusses the digitisation of indigenous African medical and botanical knowledge focussing on epistemological, ethical, and power relations issues. He argues that digitisation efforts need to involve communities at a much deeper level, including the creation of appropriate digitisation software. Understanding of software used to digitise this knowledge would contribute towards enhancing access by communities who are the intended beneficiaries. This would also quell the concern about the accessibility of digitised IK for communities raised by researchers such as Lindh and Haider (2010).

Arguing that indigenous knowledge databases do not necessarily benefit indigenous communities, Lindh and Haider (2010) lament the paucity of library literature pertaining to creation, embedded power, as well as proper mechanisms for the identification of intended audiences for digitised collections. This concern highlights the importance of community involvement in such endeavours.

From the perspective of librarians, organising indigenous knowledge poses problems in terms of using existing subject organisation tools such as the *Library of Congress Classification* (LCC) and *Dewey decimal classification* (DDC) system. These tools do not accommodate indigenous knowledge literature (Kwaśnik & Rubin 2003; Lee 2011; Onyancha, Ngoepe & Mhlongo 2015; Stevens 2008). While acknowledging that LCC's goal is to find a place for each subject, Kwaśnik and Rubin (2003) maintain that it is "not culturally hospitable" because of its inability to accommodate cultural nuances. These authors assert that although DDC is also not culturally inclusive, it is somehow flexible and can accommodate cultural nuances through the use of Tables.

Onyancha, Ngoepe and Mhlongo (2015) noted from a survey of the classification of IK sources by South African academic libraries that apart from the fact that it tends to be scattered according to the related phenomenon (a feature of DDC), 'indigenous knowledge' is not used as a heading. Instead the term 'ethnography 'is used. This somehow confirms the perceived

inadequacy of existing tools regarding the organisation of indigenous knowledge (Lee 2011; Stevens 2008). Thus, Stevens (2008) argues that because of its contextual nature IK requires completely different tools and strategies to manage and preserve.

Discussions of issues pertaining to IK affirms the complexity of managing indigenous knowledge while attempting to preserve it for future generations. Its integration into library services does require a paradigm shift in terms of the role of public libraries. Notwithstanding the identified challenges, protection of IK is critical for its survival and, most importantly, for protecting the rights of indigenous communities. From the above exposition, it becomes evident that the struggle for IK recognition is not over. Librarians need to be wary of these issues and their implications for service provision.

3.4 PUBLIC LIBRARY RESOURCES AND SERVICES

The *IFLA Statement on Libraries and Development* (IFLA 2013) highlights accessibility and social and cultural inclusivity, and asserts that libraries provide opportunities for empowerment and self-development. The statement further regards libraries as "natural partners for the provision of public access to information and communication technologies (ICTs) and networked information resources." (IFLA 2013:1). If libraries are to live up to this statement, it is important to examine resources and services they provide towards this goal.

This section addresses two aspects with regard to public libraries, namely, resources and services, with the intention of determining whether indigenous communities have been specifically targeted in providing resources and services. Resources and services are intertwined thus the researcher deemed it logical to discuss them jointly.

Library resources are assets and capabilities that are essential for the effective functioning of a library. They include infrastructure, staff, budgets and library materials. Library services refer to activities that libraries undertake to serve needs of user communities ranging from processes such as referencing, circulation, inter-library loans, information searches and current awareness services to outreach programmes. Disputably, resource allocation has a direct effect on the effectiveness of rendered services.

Despite strides made in post-apartheid South Africa regarding library provision, there is still concern pertaining to the appropriateness of library services and resources (Department of Arts and Culture 2014; Raju & Raju 2009). Musing on under-usage of public libraries, Raju & Raju

(2009) contend that it could be a result of the perceived inappropriateness of collections to potential users. Such contentions demand deeper understanding of community needs, which can be attained by applying culturally sensitive methods (Becvar & Srinivasan 2009). Culturally sensitive methods, according to Becvar and Srinivasan (2009), require ethical, representative community involvement in determining needs. The suggested level of community involvement is yet to be realised by public libraries in South Africa, this researcher argues.

Some of the commendable developments under the democratic government of South Africa include the conditional grant to provincial library services which was intended to facilitate access to libraries for communities which were previously disadvantaged. Additionally, philanthropic organisations such as the Carnegie Corporation of New York and the Bill and Melinda Gates Foundation have made tremendous contributions towards the establishment of public libraries in Africa and South Africa. Detailed discussion of these initiatives was provided in Chapter 2. These projects are steps in the right direction although challenges still remain, as will be discussed in Chapter 5.

The *Batho Pele White Paper* (Department of Public Service and Administration 1997) is a useful tool that can be used to gauge services provided by public entities. Regarding the LIS sector, Ranganathan's seminal work, the *Five laws of library science* (Ranganathan 1988), provided an invaluable framework in addressing important aspects of public library resources. The first law addresses the issue of ensuring that books (library materials) are used. Library materials are a core resource that determines the relevance or otherwise of a library. Pertinent questions in determining the relevance of library collections include the determination of user groups, their information needs, appropriate languages and formats. Availability of information in different formats, covering a variety of content provides libraries with opportunities to cater for varying needs and to explore other avenues in terms of what can be included in library collections. Such endeavours would be valuable avenues for integrating indigenous knowledge.

As part of the transformation agenda, new integrated services should reflect the ideals of equality and social inclusion explicitly as entrenched in the *Constitution.* However, availability of library materials in indigenous languages has been cause for concern and a number of contributory factors have been identified (Fredericks & Mvunelo 2003; Ngulube 2012; Prah 2007; Rodrigues, Jacobs & Cloete 2006). As pointed out earlier, Prah (2007) maintains that the

prevailing attitude of viewing English as a language of power does not auger well for indigenous languages. Adding to the challenges facing the promotion of indigenous languages is the reluctance of publishers to publish materials written in indigenous languages because of poor sales potential (Fredericks & Mvunelo 2003; Ngulube 2012). As one of the strategies to deal with this predicament, Ngulube (2012) challenges public libraries to go beyond their traditional role of being information providers but to take part in content creation as a way of addressing the deficit.

Ranganathan's (1988) second and third laws of "every reader his or her book" and "every book its reader" respectively are critical aspects for building library collections. Collection building is a deliberate action that is intended to ensure usage and service relevance. The Batho Pele principle of access to information is instructive with regard to relevance of library collections. Libraries need to ponder on what they collect and for whom it is intended in order to ensure continued service relevance. Poor or lack of library usage by certain groups of potential users has been a concern as indicated above.

In multicultural and multilingual countries such as South Africa, it becomes critical to understand communities in their diversity (Rodrigues, Jacobs & Cloete 2006) or develop cultural competence (Overall 2009). Cultural competence as defined by Overall (2009:176) refers to "the ability of professionals to understanding the needs of diverse populations...the ability to understand and respect cultural differences and to address issues of disparity among diverse populations competently."

Challenging the notion of diversity and arguing that librarians gloss over it, Hussey (2010) warns of the danger of making broad classifications and thus failing to cater for specific needs of different communities. While her discussion looked at the American scenario, a parallel can be drawn from South Africa where the focus seems to be binary as in black and white population groups. Within these racial groups, there are vast differences that require scrutiny in order to render appropriate and relevant services as attested in the literature (for example Hart 2010; Moahi 2012).

Making an observation of the situation in Botswana, Moahi (2012) bemoans the fact that public libraries are used as study centres by students because, as he concludes, their content does not address information needs of their intended beneficiaries of these services, in particular indigenous knowledge, to which people can relate. Libraries that respond to principles of

"every reader his/her book" and "every book its reader" would succeed in making library collections accessible. Hart (2010) also raises the issue of poor library usage by adults despite assertions that public libraries are accessible to all. It is crucial that public libraries embark on a continuous process of examining the profiles of their users in earnest, especially where there is a high level of migration by communities.

The fourth law of library science (Ranganathan 1988) is about saving the time of the reader and is similar to the Batho Pele principles of value for money (Department of Public Service and Administration 1997) which talks about efficiency of service. Efficiency relies on appropriate systems that do not hinder access to information, availability of suitable material and, of course, appropriately skilled staff. Lastly, Ranganathan points out that "the library is a growing organism." "Growth" could have different meanings but in the context of the current study, one would argue that growth involves a paradigm shift in line with changing imperatives. Current library models and services should reflect this growth.

The transformation of libraries implies changing library models and the institution of models that will facilitate redress of past imbalances in public library provision. The issue of library models has been in the spotlight for some time (Alemna 1995; Kotei 2003; Sturges & Neill 1998; Stilwell 1992). Over-reliance of public libraries on print media, a western model, contributes immensely to information poverty especially for communities with low literacy levels. Supporting this view, Kotei (2003) argues that in Africa the smallness of libraries is not only a result of low literacy rates, but also is in part a result of the preference of literate Africans for the oral mode of communication rather than relying on the printed word. User community needs are fundamental in ascertaining the currency and relevance of library collections as they change with changing times. The implication of this statement for library services is that content and other services should reflect this continuous evolution.

Notwithstanding the raised concerns, some noteworthy strides have been made in certain quarters (Chisita 2011; Greyling & Zulu 2010). In Zimbabwe, Chisita (2011) notes a positive shift where some urban public libraries are integrating story telling for children. Storytelling and story reading also feature as part of children's services in South African public libraries. Another noteworthy project in South Africa is the partnership between the eThekwini Metropolitan Library and the local community which resulted in a project where indigenous knowledge was captured (Greyling & Zulu 2010). A significant attribute of this initiative was

that information was captured in isiZulu, the language of the community. Language has a critical role in transmitting indigenous knowledge. In playing their cultural role, libraries should take cognisance of language.

Integration of IK into library services provides the opportunity to enhance service provision by reaching out to communities that were marginalised and, in some cases, were still being marginalised because of inaccessible library content. Librarians who fail to address this issue are remiss in their duty of ensuring that libraries are socially and culturally inclusive and are refuting the principle of libraries as growing organisms.

3.5 EDUCATION, TRAINING AND CONTINUING PROFESSIONAL EDUCATION IN LIBRARY AND INFORMATION SCIENCE

Highlighting their role, *IFLA Statement on Libraries and Development* (IFLA 2013) asserts that librarians are providing expert guidance and views them as "cultural stewards, curating and providing access to cultural heritage and supporting the development of identity." In an apparent reference to their ability to adapt to changing circumstances, the statement declares that "librarians are agile actors" (IFLA 2013). In order to undertake the important role declared in the statement, librarians need to acquire the necessary competencies and skills through appropriate education and training as well as continuing professional development.

Education and training of librarians has a long history. Essentially, it is characterised by two distinct philosophical underpinnings, namely, liberal and experiential philosophies. These philosophies are articulated in two curriculum models, namely, British and American models (Carroll et al 2013; Lørring 2007). The following section provides a brief examination of liberal and experiential philosophies, their influence on LIS education and training generally and more specifically in the context of South Africa. A brief overview of higher education in South Africa is provided in order to locate education and training of LIS professionals. Furthermore, the LIS curriculum is discussed focussing on requisite knowledge, skills, and competencies for LIS professionals with the aim of determining the extent to which they prepare librarians to cater for indigenous communities. Finally, a cursory discussion of continuing professional education is provided with the intention of identifying interventions that focus on indigenous communities' needs.

3.5.1 Education and training: philosophical overview

The liberal model (Whitehead 1950) of the curriculum maintains that education should aim to develop minds and prepare people to gain insight into life. The central point of this model in its variations is that knowledge is a body of information that needs to be acquired for its own sake. Among the proponents of this model are Skilbeck (1976) with his classical humanist curriculum, Goodson (1997) with his academic model of the curriculum and Schiro (2008) with the scholar academic ideology.

The academic community, according to this view, is hierarchical and consists of scholars who enquire into the truth at the top, followed by teachers who disseminate the truth and at the lower level, learners of the truth. The ultimate aim of the curriculum according to the liberal model is to enable members to understand and appreciate the essence of their discipline (Schiro 2008:4). From this perspective, then, the curriculum is content-driven, that is, the curriculum comprises set subjects that enhance individuals' thinking and insight into life. Subjects such as languages, philosophy, and mathematics are crucial in developing knowledgeable people who are able to contribute meaningfully in society at an intellectual level (Schiro 2008).

The liberal philosophy has informed the American model of the LIS curriculum which regards tertiary education as an integral aspect of librarianship and upholds the promotion of LIS as a profession. The American Library Association is the accrediting body for full professional status of librarians. However, some criticism has been levelled at this model as it is viewed as "building castles in the air" and has little relevance to reality (Lørring 2007).

A different view of the curriculum is the experiential model as espoused by Dewey (1938). The experiential model views education as the accumulation of experiences which enable individual growth and development. Focus is on the learner rather than the content with the ultimate destination being growth, development and empowerment. In terms of this perspective, the curriculum should support equality and justice (Dewey 1938; Kelly 2004).

Building on Dewey's model, Kelly (2004), espouses the 'curriculum as process and development' approach. He maintains that the overall aims of the curriculum should be to inform and guide practice. The development aspect of this approach recognises human potential and thus sees education as a means for the individual to maximise this potential. Kelly (2004) points out that the curriculum must be open to different worldviews because knowledge is not universal, hence the need for open-mindedness to different worldviews and cultures.

While he acknowledges that curriculum discourse is sometimes used to perpetuate political ideologies of dominant groups in society, he argues for a curriculum that empowers individuals to withstand and challenge the status quo. To this end, awareness of the different philosophies behind the conceptualisation of the curriculum enhances one's insight.

Kelly (2004) further contends that these two aspects of the curriculum allow it to have "goals, purposes, intentions, aims… but frees us from the necessity of seeing these as extrinsic to the educational process and from the restrictions of having only one, step-by-step, predetermined route to their achievement." Thus, for Kelly, development is not just intellectual but it is also social and moral.

Comparing the two models from the perspective of librarianship, Carroll et al (2013) describe the British model as the basis of the current apprenticeship model where the workplace was part of the total training programmes. The logic of this model was that librarians need to gain insight into community needs in order to provide appropriate services. Professional associations, by virtue of being custodians of professional practice, would set examinations to determine the preparedness of the candidates for work. Unlike the American model, the British model did not regard post-graduate qualifications as suitable for preparing librarians to cater for local needs. The perception was that post-graduate qualifications aim to develop library leaders (Carroll et al 2013). According to Carroll et al (2013), a shift in practice changed later when local training schools assumed the responsibility for setting these examinations and professional associations became accrediting bodies. It therefore appears that Dewey's experiential philosophy influenced the thinking behind the British model.

This long-standing dichotomy is apparent in the on-going debate of specialisation versus generalisation in LIS education and training (Raju 2005). While the generalisation argument proposes a general or core LIS curriculum to provide students with a solid foundation of theories and principles, the specialisation argument highlights the need to prepare students for specific information markets which go beyond the library.

3.5.2 Higher education in South Africa

The democratic government of South Africa adopted the *Education White Paper 3: a programme for the transformation of higher education* (Department of Education 1997) in an effort to address inequalities brought about by the apartheid regime. The Council on Higher Education (CHE) was commissioned to investigate ways that could be used to effect issues of

transformation in the education sector. This investigation resulted in the release of a report titled *Towards a new higher education landscape: meeting the equity, quality and societal development imperatives of South Africa in the 21st century* (Department of Education 2001a) which made recommendations to the Ministry. Recommendations made by the CHE which were articulated in the *National plan for higher education* changed the landscape of South African higher education (Department of Education 2001b).

The national plan set the scene for a differentiated, diversified, yet integrated and coordinated higher education with different foci. Apart from the 'traditional' university whose major focus is research, two other types of universities emerged, namely comprehensive universities and universities of technology. Comprehensive universities focus on pure and applied research while universities of technology's focus is applied research (Department of Education 2001b). One of the important implications of this higher education landscape is that it dilutes the two British and American education models within the broader South African context as there seems to a realisation that each of them has merits for the country. The issue then becomes the extent to which there is the will for this necessary paradigm shift in curricula.

Several scholars engaged in debates regarding the internalisation versus Africanisation (or contextualisation) of South African curricula (for example Botha 2010; Higgs 2002; Luckett 2010; Pityana 2007; Prinsloo 2010). A staunch believer in Africanisation, Pityana (2007) argues that the South African higher education landscape was not complete without a paradigm shift. He bemoaned the uncritical adoption of western knowledge systems and called for higher education to embrace endogenous ways of knowing. Multidisciplinary and trans-disciplinary engagement should be encouraged.

Arguing for deep embeddedness into social contexts, Pityana (2007) called for support for universities that venture into this way of thinking. Luckett (2010) saw a contradiction between designing localised curricula and curricula that leads to economic development and global competitive participation. The former, she argued, might exacerbate the economic divide by virtue of being local while the latter would result in the reproduction of the epistemological divide. She further questioned whether the integration of IK into western knowledge could indeed bridge the knowledge divide.

Taking the middle path, Botha (2010) asserted that there is compatibility between Africanisation and internationalization of the curriculum. Among the benefits of

internationalising the curriculum, she argued, was the fact that the African identity and culture would be something that would also enrich people from other cultures while exposing Africans to others' way of doing things. While this is valid especially because of globalisation, grounding the curriculum in its context poses a compelling argument because it would provide an even more enriching experience to international students as argued by Higgs (2002). Perhaps the question that needs to be addressed is: what unique experiences can international students gain through Africanisation of the curriculum?

3.5.3 Library and information science education and training

As a former colony of Britain, it is no surprise that South Africa adopted the British model of LIS education. Malan (1973) traces the history of South African librarianship from the importation of librarians from Britain to address the need for their services in the early twentieth century. The few South African librarians of the time trained through correspondence courses offered by the Association of Assistant Librarians and examined by the British Library Association. The trend continued until M.J. Fergusson presented a report to the Carnegie Corporation of New York in 1928. The report was critical of the correspondence courses arguing that they did not meet the local needs. Furthermore, the report argued that a South African library or university would be better placed to offer such courses. While advocating for LIS training to be eventually conducted by universities, the report made a conciliatory suggestion that universities might also avail themselves of British correspondence courses during the initial stages (Malan 1973:7-8).

Following the Bloemfontein conference, the South African Library Association (SALA), after its formation in 1930, also endorsed the British model. Despite the fact that SALA did not accredit LIS courses, it played an important role in setting standards and evaluating LIS courses in its quest to protect professional practice. The establishment of LIS qualifications by universities signalled the end of SALA correspondence courses in the 1950s (Malan 1973). Thus, until its dissolution in 1996, SALA, which by then had been renamed the South Africa Institute for Library and Information Services (SAILIS), continued to play an important role by, for example, setting standards for LIS education and training. Its successor, the Library and Information Association of South Africa (LIASA) became the new professional association in 1997. Further discussion on LIASA appears under continuing professional development.

In South Africa, LIS education and training takes place in the context outlined in 3.5.2, with all three types of universities providing qualifications in this field. Of the nine universities that provide LIS education and training in South Africa, two of them only cater for post-graduate qualifications while the remaining seven provide at both undergraduate and post-graduate levels. Within this landscape, a pertinent question for this research is whether library and information science departments and programmes have considered the need to integrate indigenous knowledge into curricula.

The deep rootedness in colonial roots of LIS education and training continues to be a point of concern among scholars (Albright & Kawooya 2007; Dube 2012; Minishi-Majanja 2012; Ngulube 2017; Ngulube, Dube & Mhlongo 2015; Ocholla 2009). Benefits of having graduates that can be internationally competitive cannot be downplayed. However, it is equally important to be cognisant of local imperatives. It would be ironic that African librarians are ill equipped to serve indigenous communities. If librarians are willing to take up the challenge, then training needs to receive increased attention to equip them to deal with their changing role as suggested by scholars who have argued for the integration of IK into the LIS curriculum (for example Magara 2015; Ngulube 2017; Ngulube, Dube & Mhlongo 2015).

In her inaugural lecture, Minishi-Majanja (2012) lamented the continuation of colonial education which subjugates indigenous knowledge systems and called for a dramatic change to the curriculum. She was critical of an LIS curriculum that continues to produce librarians who are not able to cater for local needs because of an education and training model that does not respond to local needs. Thus, contextualisation of the LIS curriculum would render this "changeling" (Minishi-Majanja 2012) appropriate to the African context.

Al-Qallaf and Mika (2013) and Mehra, Olson and Ahmed (2011) whose studies looked at the issue of serving multicultural communities and integrating issues of diversity in curricula in the American and Canadian contexts respectively, share a similar sentiment. Both studies see value in inclusive curricula because of the potential to embrace different epistemologies. Calling for the contextualisation of the curriculum in order to align it to African needs, Dube (2012) revealed misgivings among some academics in her department who viewed Africanisation as having a negative effect on the diverse student body in the department. This stance indicates an apparent misinterpretation of what Africanisation represents.

Re-contextualising a curriculum that is skewed towards western epistemologies at the expense of local ones cannot be perceived in any other way but as a way of redressing past injustices. Africanisation of the curriculum does not imply neglecting international imperatives that are important for global cooperation and collaborations (Miwa, Kasai & Miyahara 2011). It simply implies grounding the curriculum in African philosophies and values (Higgs 2002). Ironically, Tumuhairwe (2013) notes with concern that developed countries seem to be more aware of the need for inclusion of diversity issues while no such evidence exists in developing countries in Africa.

As the international custodian of LIS practice, IFLA has established guidelines for what should form the core of LIS education and training. Support for 'core curriculum' for LIS has been expressed in various quarters (for example ALA 2009; Hall 2009; Lørring 2007; Miwa, Kasai & Miyahara 2011; Nonthacumjane 2011; Raju 2013). However, based on an interrogation of the 2005 European project that looked into LIS curricula, Georgy (2011) was of the opinion that, at that time, in the European context, such a core may be inappropriate despite the recognition of its potential to enhance international cooperation and collaboration.

In examining required courses in ALA accredited qualifications, Hall (2009) supported the notion of a core curriculum but also points out the need to accommodate career-track models to allow for specific work settings. On the use of competency statements developed by ALA, Lester and Van Fleet (2008) note that LIS schools tend to use them more than employers. This disjuncture is indicative of employers' scope of concern for their individual work situations while LIS schools strive to cover a wider scope in order to prepare graduates to fit in diverse work environments.

Tension between generalisation versus specialisation also highlighted by Raju (2005) is likely to continue. Georgy (2011) argued that employment prospects are more likely to be influenced by employers (who will not necessarily be confined to libraries); area of specialisation (for example, management, indexing and information research) as well as skills. While acknowledging the increased importance of information technology, Georgy (2011) also identifies language proficiency.

The issue of context seems to feature prominently in the mentioned studies. It is interesting to note that in addition to 'traditional core' subjects, information and communication technologies and IKS also feature (IFLA 2012). Although the IFLA guidelines do not claim to be exhaustive,

specific mention of indigenous research methodologies for investigating indigenous community needs is made. Thus, these guidelines are aligned towards diversity education in LIS.

In an apparent move to be more specific about contextual issues in the LIS curriculum, various scholars have called for the integration of indigenous knowledge (for example, Magara 2015; Ngulube, Dube & Mhlongo 2015; Tumuhairwe 2013). Arguing for a "reconceptualised and re-territorialized" LIS curriculum, Ngulube, Dube and Mhlongo (2015:146) view this as critical in addressing issues of inclusivity in information provision. In their study of the situation in Anglophone east and southern African LIS programmes, these scholars observed a superficial coverage of IKS in these programmes. It was, however, encouraging that respondents saw applicability of IK across curricula thus providing opportunities for harmonious curricula (Ngulube, Dube & Mhlongo 2015).

Integrating IKS into the curriculum is likely to come with challenges. Tumuhairwe (2013) identifies factors that might hamper transforming the curriculum. The contextual nature of IK is a potential challenge because it might not have much relevance or impact in different contexts. Furthermore, reluctance of some library and information professionals to deal with transforming libraries to cater for all communities as noted by Dube (2012) is cause for concern in curriculum transformation. In South Africa, transformation is a constitutional and legislative imperative, therefore LIS educators need to be cognisant of that. In cases where there is blatant resistance to transformation, the necessary instruments such as the constitution of the country could be used as reference points in driving the process.

As indicated earlier, the paucity of materials in indigenous languages (Fredericks & Mvunelo 2003; Ngulube 2012) is a huge challenge which requires cooperation among stakeholders such as writers, publishers and libraries in developing materials in these languages (Ngulube 2012). Librarians who are skilled in working with multicultural communities are an essential ingredient in facilitating transformation. Library and information services training should be wary of all these factors in their endeavours to produce suitably skilled information professionals (Overall 2009; Tumuhairwe 2013). It is important for stakeholders such as academics, practitioners and professional associations to work together to achieve this goal. Together, these stakeholders are in a position to identify curriculum needs and offer continuing professional development where necessary.

3.5.4 Continuing professional development

Continuing professional development (CPD) includes the systematic maintenance, improvement and broadening of knowledge and skills (Sturges 2015). It is the "ongoing process that is aimed at monitoring and upgrading the skills of individual workers within the profession…" (Sewdass & Theron 2004:105). Sturges (2015) distinguishes between education and training arguing that education is broader in focus giving scope for wider application while training is more focused on a specific work environment. Continuing professional development ensures that professionals remain relevant as it provides opportunities for new learning outside of the formal academic sector. Sturges (2015) posits that extensive focus is given to education at the expense of continuing professional development. The value of CPD is discussed in various papers (for example, Raseroka 2003; Sewdass & Theron 2004; Sturges 2015).

Adopting continuing professional development as a theme during her term as IFLA president (2003-2005), Raseroka (2003:111) asserted that one of the roles of libraries was to act as "institutions where indigenous knowledge content can be organized, preserved, safeguarded and made accessible, recognizing the intellectual property rights in the various regimes." This view seems to highlight the need for both students and practitioners to manage, monitor and reflect on their professional development in order to ensure that they are well skilled and equipped to deal with developing needs and contexts of their customers. While affirming the place of academic qualifications, Sturges (2015) also points out that it is through CPD that a profession is able to remain relevant and in a position to deal with changing environments.

Professional associations play an important role in education and CPD. At international level, IFLA's *Guidelines for professional library/information educational programs* (IFLA 2012) do not only address curriculum issues but are a good reference guide for CPD. The participation of national associations such as the Australian Library and Information Association (ALIA), and the United Kingdom's Chartered Institute for Information Professionals (CILIP) in drafting these guidelines indicates the level of involvement of professional associations in matters of education and training as well as professional development of librarians.

Despite the involvement of professional associations, there seems to be different perceptions regarding who should assume responsibility for CPD. For example, looking at the situation in Britain and New Zealand, Broady-Preston and Cossman (2011) revealed that, apart from adopting different approaches, there was a lack of clarity on who should initiate the process

between the individual, employer or the professional associations. This is sobering because without the involvement of all stakeholders to identify, draft guidelines and undertake the training there could be a danger of poor participation or even failure of such ventures. Continuing professional development should be a systematic and on-going process for it to achieve the goal of reskilling professionals.

In South Africa, LIASA, a registered professional association, has a CPD component. Public libraries were identified as community development partners with the hope that the reskilling of librarians would be one of the national imperatives undertaken (Satgoor 2015). Although IK is not specifically mentioned as an area to be addressed, there is opportunity to include it as librarians continue to engage further with the transformation agenda. It is through capacity building initiatives such as CPD that transformation of libraries can fully be realised.

3.6 PUBLIC LIBRARIES AND INDIGENOUS KNOWLEDGE

Having reviewed the literature on indigenous language, public libraries and education and training issues, this section consolidates the reviewed literature by identifying emergent issues and continues to argue for the integration of IK into public libraries. The literature reviewed highlights a number of issues which are briefly discussed below.

3.6.1 Library policies

The lack of a national policy to guide public libraries in South Africa (Helling 2012) was also raised in the literature. Such a policy is necessary in informing individual library policies. South Africa has made strides in policy development guided by the *Constitution*. By virtue of being a signatory to international declarations that uphold the right of access to information as well as the right of indigenous peoples, an imperative that is entrenched in the *Constitution of the Republic of South Africa* (Republic of South Africa 1996), a national library policy is a matter of critical importance.

As a point of departure for the study, it was important to establish what policies exist in libraries and whether they address the issue of indigenous knowledge. The disparity between LIS policies, practice and training on the one hand as well as the catering for the information needs of a developing society on the other is a matter of concern (Nassimbeni & Underwood 2007).

The historical and arguably continued marginalisation of IK carries with it power relations. This affects access, management and protection of this knowledge. For instance, some of the

existing instruments aimed at protecting IK have also come under criticism from some quarters (for example, Busingyegn & Keim 2009; Lindh & Haider 2010; Maina 2011). In the South African context, the *Indigenous Knowledge Systems Policy* (Department of Science and Technology 2004) is a useful instrument to which public libraries should align their policies to facilitate access to, preservation and protection of IK. The question here is whether public libraries have invested resources and are providing targeted services to indigenous communities, specifically integration of IK into their services.

3.6.2 Access

Access to information and knowledge is a human right. Various international and national instruments reiterate this right (Department of Arts and Culture 2009; Department of Public Service and Administration 1997; UNESCO/IFLA 1994). However, Hart (2010) notes that there does not seem to be a common understanding of what 'access' is about. For example, in her research in South Africa, Hart (2010) ponders on the question and concludes that apart from geographic access which still seems to be a challenge, an understanding of the information needs of rural communities whose access to information is the focus, is still lacking.

African societies are oral societies, something which needs to be reflected in public libraries' collections. While in countries such as South Africa the social, economic and political exclusion of the majority of people was deliberate as it was based on race and ethnicity, absence of visible measures on the part of some public libraries seem to unwittingly perpetuate this historical exclusion by not addressing issues of orality and indigenous languages in service provision. Content, format as well as languages in which library materials are made available need serious consideration in order to address past imbalances.

3.6.3 Library models

Another dimension of access is the nature of librarianship in Africa (Amadi 1981; Minishi-Majanja 2012; Moahi 2012; Ocholla 2009; Tise & Raju 2015). Ocholla (2009) cites as some of the areas of concern the Euro-centric nature of African libraries which does not address the information needs of most African populations; the concentration of public libraries in urban areas; and cultural and social marginalization of indigenous people because of illiteracy. Moahi (2012:550) goes further to argue that under-usage or non-usage of libraries could be an indication that librarians do not understand needs of the communities they serve, that is, despite changes in clientele, libraries continue "doing what they have always done." In line with their

function of promoting and creating awareness about their services, librarians also need to promote and create appreciation for indigenous knowledge. Tise & Raju (2015) accuse African librarians of failing Africans by "not capturing and disseminating their cultural heritage" thus rendering public libraries the relics of colonialisms. Arguing for a developmental approach to librarianship, these authors suggest transforming 'African librarianship' into 'Librarianship in Africa.' Their view is that this developmental approach to librarianship has potential to empower Africans who have been subjected to social exclusion and disempowerment (Tise & Raju 2015).

3.6.4 Community involvement

Complete involvement with local communities is regarded as critical towards contributing to the development and survival of IK (Kargbo 2005; Lor 2012; Moahi 2012). Not only does involvement enable librarians to identify potential user needs, but they would also be in a position to identify authentic IKS holders who can contribute to knowledge creation and making the library relevant to local communities. The level and extent of community involvement is another important factor because it relates to the issue of empowerment. If communities have no access to relevant and appropriate information, they cannot participate fully in aspects that affect their lives.

3.6.5 Knowledge and skills

Integration of IKS needs to be a conscious endeavour especially in view of the challenges already discussed. Appropriate education and training are essential components of the process. To this end, LIS schools, practitioners and professional associations need to work together to formulate strategies to equip librarians with appropriate competencies and skills. Apart from the core skills of librarianship, the literature points to the importance of information and communication technologies (for example Nonthacumjane 2011; Raju 2013). Not only are ICTs important in carrying out the core functions of libraries, they are also important tools in indigenous knowledge activities. It is thus reasonable to expect that librarians should be conversant with ICTs in order to provide effective services to indigenous communities. A major concern though in this regard is the digital divide. In South Africa, projects such as the Mzansi Libraries On-line (Department of Arts and Culture 2015) are indeed a welcome intervention because of their aim to increase access to libraries through information and communication technology.

Another aspect of the training and education of librarians is creating awareness and appreciation of the changed user communities and ways to address their needs. Research methodologies, which are identified as the core in LIS education and training, would enable librarians to undertake community user studies in order to better understand users. Librarians need to go beyond their traditional role but should also be change agents and play a role in knowledge creation (Chisita 2011; Lor 2012; Moahi 2012; Ngulube 2012; Sen 2005). Lor (2012:42) sums up the argument in these words: "we may need to go back to earlier library models, when libraries were not where books were collected and made available but places where books were created and disseminated..." A good example in this regard is an initiative of the Centre for the Book in Cape Town, part of the National Library of South Africa, which has a programme that aims to develop and promote South African writers and its literary culture. Indigenous languages are an important feature of this initiative.

Language is a critical component of IK but the possible extinction of some indigenous language is a threat to its survival. A worrisome phenomenon observed in the literature is the paucity of resources in indigenous languages and a perception that libraries were for the educated elite were also noted (Department of Arts and Culture 2014; Fredericks & Mvunelo 2003; Ngulube 2012; Raju &Raju 2009). Lamenting the paucity of materials in indigenous languages, Ngulube (2012) asserts that librarians and publishers have a critical role to play in ensuring their availability. He is critical of publishers as they focus on the potential sales of whatever they publish. Librarians have the final word in what gets to be on the library shelves – this in most instances may be at the expense of indigenous language materials.

3.6.6 Knowledge organisation tools

The challenge of organising indigenous knowledge also surfaces in the literature as indicated in 3.3.4. Information and knowledge organisation is a core skill in librarianship. However, it is important to bear in mind that existing organisation tools have been found to be wanting (Kwaśnik & Rubin 2003; Lee 2011; Onyancha, Ngoepe & Mhlongo 2015; Stevens 2008). To address this deficit, Sen (2005:381) suggests that librarians need to develop appropriate metadata that are able to "capture nuances of the subject matter." Metadata librarians can play a critical role in this regard because of their expert knowledge of existing tools as well as their understanding of challenges relating to these tools.

The literature that has been reviewed for this study clearly demonstrates that IK is an integral part of scholarly discourse. Notwithstanding prevailing debates around its status, the role of IK in various aspects of community life is undisputed. An area that does not appear to be actively involved in IK initiatives is the library sector. From an academic perspective, there have been discussion and views which have been put forward. With the realization of the power of information, are public libraries doing enough to address the needs of all citizens, especially those who are unable to access the written word? To what extent have they moved away from the colonial model that catered for the information needs of only the educated and the elite? Are South African public libraries making strides in providing for the needs of all the communities they service? These are important questions for public libraries to ponder as part of the transformation process.

3.7 SUMMARY

This chapter was a review of the literature for the study. Apart from the two broad themes of indigenous knowledge and public libraries, the conceptual framework for the study was presented. Underpinned by the need for transformation, critical theory as advocated by Freire (1972) and Habermas (1998) provided a lens which guided the study. From these two critical theorists, concepts of transformation, social inclusion and community involvement were identified as appropriate for the framework. Embedded within these concepts is the issue of accessibility. Literature on indigenous knowledge and on public libraries also reinforced the appropriateness of these concepts. Collectively, the identified concepts played a critical role in the process of collecting data as demonstrated in Chapter 4.

Literature relating to public libraries was reviewed, thereby affirming the importance of this study because of the identified gap of a paucity of research in integrating indigenous knowledge into public library services. Regarding indigenous knowledge, matters relating to its role in various aspects of life, its management and protection and concomitant challenges were discussed. In order to determine the preparedness of librarians to cater for information needs of indigenous communities, literature pertaining to education and training as well as continuing professional development of librarians was reviewed. Finally, the chapter reflected on emergent issues in public libraries and indigenous knowledge literature with the goal of identifying areas of convergence for purposes of this study. Chapter 4 discusses the research methodology.

CHAPTER FOUR: RESEARCH METHODOLOGY

4.1 INTRODUCTION

Social research explains, describes and interprets social reality (Babbie 2011; Leedy & Ormrod 2010; Kothari 2004; Neuman 2014; Perri & Bellamy 2012). Research can be intensive or extensive depending on the required depth and breadth as well as the nature of the enquiry (Swanborn 2010). An intensive investigation has a narrower but deeper focus on phenomena while an extensive approach is broader in coverage but not necessarily deep. The researcher is guided by the research problem and its propositions in identifying the required depth and breadth of the research.

Research can be basic or applied research (Connaway & Powell 2010; Neuman 2014). Kothari (2004) and Miller and Salkind (2002) add a third type which is evaluation. Basic research (also referred to as 'pure research') seeks new knowledge about social phenomena with the aim of establishing general principles and theories to explain these phenomena. Applied research, on the other hand, strives to find solutions to social problems. Neuman (2014) further subdivides applied research into action research, evaluation and social impact research, depending on the thrust of the investigation. The purpose guides the research type (Kothari 2004).

Following Neuman's (2014) two broad categories as a point of reference, the current study can be regarded as applied research because it seeks to explore ways of integrating indigenous knowledge in public libraries. There is a paucity of documented literature on whether or how public libraries have integrated indigenous knowledge, thus rendering this study exploratory (Neuman 2014; Stebbins 2008). Although exploratory research is predominantly inductive, Stebbins (2008) observes that qualitative researchers do at times think deductively informed by emerging rather than *a priori* theories and frameworks characteristic of quantitative research. It therefore becomes essential for researchers to be explicit about whether they have adopted a quantitative or a qualitative approach. Inductive and deductive research are further explored under 'research approaches' in section 4.3 below.

In an effort to provide 'methodological reasoning' for the study (Henning, Van Rensburg & Smit 2004), this chapter unpacks various aspects of research methodology. The discussion covers the following aspects:

- An explanation of the concept 'methodology';

- An outline of paradigms with particular focus on critical theory as the paradigm of choice for the study;
- A discussion of research approaches, with the intention of making a case for the chosen study approach;
- Research designs, encompassing population, sampling, data collection and data analysis;
- A discussion of research integrity, detailing how it was applied in the study;
- Ethics, as a critical aspect of research, is discussed again detailing how ethical issues were handled in the study; and, finally,
- A summary of the chapter as a way of concluding the discussion.

Methodology is a combination of three Greek words, metá (with, after), hodó (the way) and logós (reason, account, reckoning). With a focus on the means of acquiring knowledge, research methodology encompasses the theoretical and overall approach to a research project. Methodology constitutes conceptual and philosophical assumptions, the research approach, and the adopted research design. Collectively, these components inform and justify the use of particular methods in a study and therefore become a lens for the research process (Bailey 2007; Chilisa 2012; Creswell 2014; Gobo 2008; Henning, Van Rensburg & Smit 2004; Kothari 2004; Mills 2014; Payne & Payne 2004; Schensul 2008, 2012; Schwandt 2007; Silverman 2013; Tuchman 1998; Wellington et al 2005).

Methodology uses theory of science to address ontological, epistemological and axiological aspects. The importance of philosophical foundations of methodology is explained by Henning, Van Rensburg and Smit (2004:36) as they posit that it [methodology] "is the epistemological home of an inquiry" and that "each study stands or falls on its methodological qualities." Silverman (2013:118) attests to the importance of theoretical foundations for methodology thus: "without theory, research is impossibly narrow." Together with ontology and epistemology, methodology determines the positioning of the researcher in the research process (Henning, Van Rensburg & Smit 2004; Mills 2014; Wellington et al 2005).

4.2 PARADIGMS

A paradigm refers to a set of basic beliefs that define, and represent the individual's worldview and his place and relationships to the world or its parts (Costley, Elliott & Gibbs 2010; Creswell 2014; Guba & Lincoln 1998; Mertens 2012). In the context of research, a paradigm constitutes ontology, epistemology, axiology and methodology (Denzin & Lincoln 2005b; Mertens 2009). Ontology is about the nature of reality and the individual in the world. Bryman (2012) identifies objectivism and constructionism as two distinct ontological positions that frame paradigms. However, within each of these opposing ontologies, a myriad of related and nuanced ontologies have developed as will be evident later in this chapter.

Objectivism views social phenomena and their meanings as external and independent of social actors. The researcher is an outsider in the creation of reality. Constructionism, on the other hand, views reality as a creation of social actors because the researcher is an active participant in the creation of social reality (Bryman 2012). From these opposing ontologies, stem similarly contrasting epistemologies.

Epistemology deals with ways of knowing. It answers questions relating to relationships between reality and the knower of that reality. The epistemological stance of objectivism is positivism while constructionism has an interpretivist epistemology (Glesner 2011). Paradigms are human constructions; therefore, it is not possible to establish their ultimate truthfulness (Denzin & Lincoln 2005b). Furthermore, philosophical and operational paradigms do not always conflate, highlighting the importance of focusing on the purpose of the research and the research question as the main drivers of the research process (Costley, Elliott & Gibbs 2010).

Before locating this study in any paradigm, it is necessary to provide a brief outline of the identified paradigms. The location of a study within a paradigm brings in concomitant methodological implications (Costley, Elliott & Gibbs 2010; Henning et al 2004; Schurink 2009; Stewart 2014; Yin 2009; 2014). Emphasis is on developing a logical and coherent connection between the research question, the philosophical framework and the approach (Schurink 2009; Stewart 2014; Yin 2009; 2014).

The notion of 'paradigm proliferation' (Donmoyer 2008) has resulted not only in different categorisations, but also in the increase in the number of paradigms over the years. This diversity is evident in the work of a number of scholars (for example Birks 2014a; Creswell 2014; Glesner 2011; Guba & Lincoln 2005; Lincoln, Lynham & Guba 2011; Mertens 2012;

Pickard 2013) which is indicative of new knowledge and insights. Lincoln, Lynham and Guba (2011) identify positivism, post-positivism, critical theories, constructivism (interpretivism) and participatory paradigms. With a specific focus on qualitative research, Creswell (2014) categorises them as post-positivist, constructivist, transformative and pragmatic worldviews.

From a mixed methods perspective, Mertens (2012) identifies dialectic pluralism, pragmatic and transformative paradigms. Interestingly, Pickard (2013), who identifies positivism, post-positivism and interpretivism as major paradigms, does not regard pragmatism as a new paradigm as he argues that it does not pose any new insights that are not already catered for by the interpretivist paradigm. The challenge is on the researcher to recognise not only differences but also overlaps in making well-informed choices, which are important for methodological coherence.

Using the purpose of the study as a focal point for the paradigmatic location of the study, the researcher followed Lincoln, Lynham and Guba's (2011) paradigm framework. However, the transformative paradigm and pragmatism (Creswell 2014) were also included in the trajectory in recognition of extended "hermeneutic elaboration so embedded in constructivism" (Guba & Lincoln 2005:192). A brief outline of each paradigm follows.

Positivism is entrenched in the belief that reality is objective and knowable. Ontologically, positivism embraces naïve realism (Denzin 2009) because it regards reality as something that is out there which can be discovered objectively. Adopting an etic approach to research, positivism requires the researcher to be an objective observer who manipulates variables without any personal involvement, thus leaving no room for personal insight outside of observable variables (Henning, Van Rensburg & Smit 2004). With the overall aim of predicting, controlling and proving or disproving a hypothesis, a positivist paradigm uses predetermined procedures under controlled situations, breaking down the studied phenomena in order to understand their constituent parts (Broido & Manning 2002; Krauss 2005; Pascale 2011).

Designs that are associated with positivism are surveys and experiments and are mainly used in the natural sciences. Some scholars regard positivism as problematic in understanding social reality (Guba & Lincoln 1998; 2003; 2005; Horkheimer 1972; Bottomore 2002). Arguing that reality is not 'out there' to be discovered by the researcher, these scholars highlight the problem of lack of context in positivist research, which results in the exclusion of human interpretations.

By its adoption of a priori knowledge, positivism does not leave room for discovery thus rendering human beings as "mere facts within a scheme of mechanical determinism" (Bottomore 2002:16). Furthermore, its emphasis on quantification results in the exclusion of other contributory factors in understanding social reality.

Post-positivism presented an ontological shift from naïve realism of positivism to critical realism (Guba & Lincoln 2005; Lincoln, Lynham & Guba 2011). While post-positivism also views reality as objective, it has a relativist epistemology that acknowledges the fallibility of the researcher (Popper 2007). Popper (2007) argues that although reality exists independently of the knower, it can be falsified. Like positivism, post-positivism utilises experimentation and manipulates variables in its quest to understand reality. However, unlike positivism, this paradigm adopts methodological dualism by using and giving equal emphasis to both quantitative and qualitative approaches in its endeavours to understand reality (Pickard 2013).

Guided by a historical realist ontology, critical theory posits that reality is shaped by historical, social, economic and other factors (Guba & Lincoln 2005). It has an interpretivist epistemology espousing the interconnections between the researcher and the researched. Critical theory constitutes a group of standpoint epistemological positions that embrace values, experiences and interests of marginalised groups. It encompasses alternative paradigms that share commonalities but are at times contradictory, such as neo-Marxism, feminism, materialism and participatory inquiry (Glesner 2011; Guba & Lincoln 1998; 2005; Kincheloe & McLaren 2005; Willmott 2008).

Despite the array of critical theorists and their somehow different emphases, the major tenet of critical theory is the transformation of social phenomena with the ultimate aim of developing a just society. Critical theory argues for the emancipation of the oppressed and the marginalised. In its quest to challenge the status quo for the betterment and empowerment of the oppressed, critical theory engages in ideologically oriented investigations by mapping out social injustices, tracing their historical origins and making propositions on how to remedy them (Pickard 2013; Server 2012). The critical researcher believes that by changing the various factors that shaped reality, reality itself can change. Thus, critical theory goes beyond seeking understanding but assumes a moral position by describing and striving for "what could be' (Glesne 2011:9). In striving to understand social reality, critical theory adopts qualitative research as an appropriate approach for understanding social reality (Horkheimer 1972).

Based on a relativist ontology, interpretivism (also known as constructivism) posits that human action is meaningful and therefore contributes to the understanding of reality. It rejects the notion of objective reality by advocating for the subjective researcher (Denzin & Lincoln 2005; Glesner 2011; Guba & Lincoln 2005; Henning, Van Rensburg & Smit 2004; Pickard 2013; Schwandt 2003). Interpretivism employs the stance of multiple realities and maintains that scientific methods can only approximate reality or the truth.

The interpretivist researcher is located in the research context and together with the researched 'co-create' knowledge. Interpretivism regards the goal of social research as "the understanding of human ideas, actions and interaction in specific contexts" (Glesner 2011:8). The interest of interpretive practice lies in reflecting on "... what is being accomplished, under what conditions and out of what resources" (Holstein & Gubrium 2013:255). With emphasis on the importance of context, Holstein and Gubrium (2013) warn against focussing more on the process than on the 'what' of social reality as this impacts on the ultimate interpretation of social research.

In striving to understand social reality, the interpretivist researcher adopts qualitative approaches and uses a variety of data sources and data collection methods such as open interviews and ideographic descriptions, fully interrogating meaning making processes. Constructivism is reflexive and exhibits strong ethical commitment by respecting the life-world of the researched (Schwandt 2003). While positivists also uphold ethics by ensuring anonymity and confidentiality, the interpretivist researcher regards 'giving voice' to the researched as an imperative (Guba & Lincoln 2005).

Also based on the realist ontology is the transformative paradigm which focuses on the lives of marginalised groups based on race, gender, economic status, sexual orientation, and the like. By analysing disproportionate societal powers relations, this paradigm seeks to link research results into action thus driving societal transformation (Mertens 2009). Firmly grounded in its axiological position that calls for value-laden research where respect for cultural norms, the promotion of human rights and social justice are the basis, this paradigm asserts that research should be about transformation and therefore needs to address issues of oppression and other forms of social injustice.

While it holds an interpretivist epistemology, the transformative paradigm rejects cultural relativism and argues that multiple realities are shaped by social, economic, political and other values (Mertens 2009). This paradigm argues that in creating reality, voices of dominant groups

tend to be more privileged than those of marginalised groups. Mutual respect and trust therefore become critical elements for this paradigm. Methodologically, the transformative paradigm regards qualitative methodologies as critical although quantitative and mixed methods are also appropriate. In support of using mixed methods, Mertens (2009) suggests that historical and cultural contexts of the research determine the need for adjusting methodologies to suit the situation.

Pragmatism is about multiple methods, different worldviews and different forms of data collection and analysis (Creswell 2014). It does not focus on any specific philosophical underpinnings but on the purpose and the research question to determine methods to be used for that particular purpose (Creswell 2014; Mertens 2012). Explaining further, Creswell (2014:10) points out that this worldview arose "out of actions, situations and consequences rather than antecedent conditions." Thus, methodological decisions are informed by fitness for purpose rather than philosophical underpinnings. Capitalising on the strengths of both quantitative and qualitative approaches, pragmatism utilises the mixed methods approach.

4.2.1 Choice of paradigm for the study

The foregoing discussion of paradigms clearly indicates that there is no consensus on the number of paradigms although there seems to be agreement on the role of paradigms in understanding the world. However, there appears to be two distinct ontological positions, namely realism and relativism, which occupy opposite sides of a continuum and inform epistemology. Concomitant epistemological positions of objectivism and constructionism are informed by each ontological position. Within the continuum arise different paradigms based on the extent of their leanings to either realism or relativism. Based on the understanding explained, the study is located within the critical theory paradigm (Lincoln, Lynham & Guba 2011).

As noted, critical theory encompasses a host of standpoint epistemologies (Glesner 2011; Guba & Lincoln 1998; 2005; Kincheloe & McLaren 2005; Morrow & Brown 1994; Server 2012), some of which seem to embrace the purpose of this study. Critical theory provides the space for questioning historical, political and social factors that have contributed to the marginalisation of indigenous knowledge. After a review of paradigms, the transformative paradigm and critical theory were considered as possible lenses for the study. However, the exploratory nature of this study does not render the transformative paradigm feasible.

Paradigms raise certain methodological expectation. The transformative paradigm is action oriented, and requires the voices of the marginalised groups, something that would not have been possible given the scope of this study. While critical theory also has a transformation agenda, it was deemed a suitable lens for looking into the role historical, political and social factors have played in the marginalisation of indigenous knowledge and questioning the status quo in library and information services. Integration of indigenous knowledge is viewed as a matter of social justice in accordance with the thinking of scholars such as Freire (1972), Horkheimer (1972), and Hesse-Biber & Leavey (2011).

Issues of redress cannot be divorced from the political agenda hence the need for a "transformative-advocacy lens" (Creswell 2014). Making public libraries relevant and accessible through the integration of indigenous knowledge certainly challenges the historical colonialist foundations of these institutions in Africa generally and specifically in South Africa.

The provision of public libraries to indigenous South Africans has its roots in colonialism. It is therefore important to seek a suitable lens through which to view the current situation and explore ways that can contribute to the transformation of the status quo. Library and information science scholars have used critical theory as a lens to explore various issues (for example Deodato 2010; Leckie & Buschman 2010; Riedler & Eryaman 2010). Affirming the need for critical theory in library and information science, Leckie and Buschman (2010), maintain that among its benefits is its ability to offer a range of possible approaches to interrogate large-scale societal issues and their possible impact on everyday library practices.

Adopting Freire's (1972) notion of libertarian education, Riedler and Eryaman (2010) formulated the community-based library model which calls for a transformative location that recognises multiple realities. Stemming from the interpretivist paradigm, critical theory has a transformational agenda which seeks to address historical imbalances. Through a community-based model of the library, they posit that libraries become "sites of situated social action, in which library pedagogy is constituted through diverse conversations about different ideas and values that shape library formation and functioning" (Riedler & Eryaman (2010:91). The community-based model could be useful in the integration of indigenous knowledge in public libraries because of the level of participation by communities. Local communities have knowledge and voices that are scant or even absent in library services. It is therefore important that conscious efforts are made to address these imbalances.

Apart from ensuring the inclusion of the historically marginalised, such involvement of communities could be the culmination of transformation in the public library sphere. The use of theory enables reflective and professional practice and research in library and information science (Budd 2001; Dick 2013; Willmott 2008). Advancing reflective professional practice, Budd (2001: 287) points out:

> A fundamental purpose of any praxis is to find meaning in what is done. What is needed in LIS is much more attention given over to the meanings that, first of all, inhere in the things we do and the things we say…At the heart of a discussion about meaning is a genuine acceptance of reflexive practice, of a consciously interpretative and intentional approach to praxis.

In the same vein, Dick (2013:9) posits "…we will become better LIS professionals and researchers when we are aware that our epistemological attitudes influence how we practice our profession and conduct our research."

This researcher believes that assuming a critical position in interrogating the transformation of public libraries is a necessary step, especially regarding the integration of indigenous knowledge. Not only does critical theory provide the space to interrogate and reflect on practice, it also advocates for transformed, inclusive and accessible library services.

4.3 RESEARCH APPROACHES

Informed by the purpose of the research as well as the type of answers sought, social research can adopt qualitative, quantitative or mixed methods approaches. Qualitative and quantitative approaches are on opposite sides of the continuum as they differ ontologically and epistemologically. Occupying the middle point is the mixed methods approach which at times adopts ontological and epistemological underpinnings from objectivism and constructionism.

There is disparity in nomenclature regarding qualitative, quantitative and mixed methods research (Birks 2014b; Bryman 2012; Creswell 2014; Gobo 2008; Kothari 2004; Leedy & Ormrod 2010; Neuman 2013; Schwandt 2007; Silverman 2013). Various researchers have used concepts such as research methodologies (Pickard 2013; Silverman 2013), paradigms (Henning, Van Rensburg & Smit 2004), research traditions (Birks 2014b), research strategies (Bryman 2012) and research approaches (Creswell 2014; Kothari 2004; Leedy & Ormrod 2013; Neuman 2013) when referring to them.

Notwithstanding the different appellations, researchers need to decide how they approach their research, based on the kind of data they need to collect. This study subscribes to the notion of research approaches which are defined by Creswell (2014:3) as "plans and the procedures for research that span the steps from broad assumptions to detailed methods of data collection, analysis and interpretation." Research approaches are subsumed in paradigms and methodology as demonstrated in the discussion above. A brief outline of each of the approaches follows.

The quantitative approach whose basic tenet is the notion of objective reality stems from positivism (Bryman 2012; Curtis & Curtis 2011; Henning, Van Rensburg & Smit 2004). Epistemologically, quantitative research perceives the researcher as objective and outside of this reality. The researcher becomes an objective observer whose role is to manipulate and control variables. Quantitative research is deductive and seeks to test theories by looking at variables and their relationships using control and measurement of variables. Theories and hypotheses are used to predict, test and prove or disprove social reality. By applying predetermined procedures and methods, the researcher uncovers truth. Results of these processes are quantified and generalised to confirm or falsify theories. Designs that are associated with quantitative research include surveys, case studies and experiments.

Creswell (2014:4) defines the qualitative approach as "an approach for exploring and understanding the meaning individuals or groups ascribe to a social or human problem." Ontologically, qualitative research rejects the notion of an objective reality and has a subjective notion of reality. Highlighting this stance, Denzin and Lincoln (2005a:5) aver "Objective reality can never be captured. We know a thing only through its representation."

Epistemologically, qualitative research is constructivist or interpretivist and contends that there are multiple realities (Bryman 2012; Denzin & Lincoln 2005a). In order to generate this coherent picture, qualitative research uses a variety of methods because by virtue of being a 'site of multiple interpretive practices' (Denzin & Lincoln 2005a), it does not privilege any particular method. Multiple sources of enquiry such as interviews, focus groups, observation and documents, images and artefacts generate data that provides understanding and meaning of reality from the perspective of participants. The researcher becomes a key instrument in the research process because of the direct involvement in data collection and data interpretation. Qualitative research relies on texts and images and involves long periods of data collection.

Denzin and Lincoln (2005a) describe the qualitative researcher as a 'bricoleur' or a quilt maker because, as he deploys interpretive practices, a coherently pieced together understanding of the studied phenomenon emerges. Qualities of a phenomenon rather than quantities are the focus of qualitative research.

The mixed methods approach occupies the middle path between quantitative and qualitative approaches (Bryman 2012; Creswell 2014). In some quarters, mixed methods are not regarded as a new approach. For example, Pickard (2013) posits that mixed methods have been used by post-positivists for decades and is therefore not an emerging approach but is a method for combining two existing approaches to address various questions in research. Mixed methods research is informed by pragmatism, a relativist epistemology which is not aligned to any specific methods but uses any methods that are deemed appropriate in a given situation.

A different slant of the debates is provided by proponents of indigenous methodologies who contend that indigenous methodologies have their own peculiar epistemologies, ontologies and axiology; consequently, there are aspects of western qualitative methodologies that do not serve indigenous research adequately (Battiste 2005; Chilisa 2012; Kovach 2009; Mertens 2009; Smith 1999; Wilson 2007).

Elaborating on the matter, Kovach (2009:29) argues for a qualitative methodology that "is not extractive and is accountable to indigenous community standards…[and] honours the tribal worldview." In addition to their deeply rooted ethical foundations, indigenous methodologies place high emphasis on the locality of the researched. For example, African, Australian and Canadian indigenous realms each has a myriad of philosophical assumptions depending on specific localities. This feature is, however, not unique to indigenous methodology as western qualitative research is just as nuanced.

Despite the shared epistemological roots, qualitative researchers also differ among themselves (Punch 2014). Alerting scholars of diversity in qualitative research, Punch (2014: 117) alludes to "finer distinctions" and "the range of paradigm possibilities within qualitative research."

Also employing qualitative approaches, post-modernists are on the other extreme because they do not conform to orthodox rules of structure and procedures followed by post-positivists. The nexus between indigenous methodologies and orthodox qualitative approaches is at method level because they are "relational" and demand evidence of "process and content" (Kovach

2009). The researcher needs to immerse him/herself with the participants in order to obtain an 'insider' view of the phenomenon. Forming relationships with research participants is an integral part of the process. Furthermore, in terms of process and content, the researcher needs to provide "thick description" of study phenomena to enable deep understanding of both content and context.

4.3.1 Comparing qualitative and quantitative approaches

Comparing quantitative and qualitative methodologies, Denzin and Lincoln (2005a) maintain that both stem from positivism and post-positivism in the sense that they both rely on theory, discovery and verification. Although post-positivism uses multiple methods, it resembles positivism, in its leanings towards structured data collection and statistical analysis. This brings about criticism from other qualitative researchers such as post-modernists and critical theorists (Denzin & Lincoln 2005a).

Both qualitative and quantitative researchers are concerned about views of individuals. However, qualitative researchers are of the view that this can be attained by in-depth interviews which allow probing, while quantitative researchers view this stance as 'unreliable, impressionistic and not objective' (Denzin & Lincoln 2005a:12). While qualitative researchers embed themselves in the social world of their participants, quantitative researchers take an etic position and focus more on general principles rather than minute details about phenomena (Denzin & Lincoln 2005a). Qualitative research is inductive as opposed to its quantitative counterpart which operates deductively (Bryman 2012).

The two approaches use theory albeit for dissimilar purposes. Quantitative research uses theory to frame and guide the research with the purpose of disproving or modifying it, while qualitative research uses emerging data to generate theory (Creswell 2007; Denzin & Lincoln 2003; Flick 2014; Leedy & Ormrod 2013; Yin 2011). Flick (2014:137) states that in qualitative research, 'theories should not be applied to the subject being studied but are 'discovered' and formulated in working with the field and the empirical data to be found in it." Concurring with this stance, Bryman (2012) adds that testing of theory can be carried out in both approaches but he notes preference by qualitative researchers for theory generation rather than testing.

Furthermore, in qualitative research, theory can also be used as a lens to examine the phenomenon under study as is the case with this study where critical theory is used as a lens to explore possible ways of integrating indigenous knowledge into public library services. Rule

and John (2011) posit that theory can be used to formulate the research purpose, assist in defining and selecting a case, and choosing data collection methods. However, in the context of this study, theory was used to build a conceptual framework as the purpose was to explore rather than explain or evaluate as suggested by Rule and John (2011).

4.3.2 Choosing an approach for the study

The choice of a research approach is influenced by factors such as the philosophical assumptions about reality, purpose of the study as well as the research question (Chilisa 2012; Creswell 2014; Kovach 2009; Mills 2014; Schwandt 2007; Silverman 2013; Wellington et al 2005). Furthermore, there is a link between the researcher's epistemology and personality because experiences and belief systems shape the person.

Attesting to the role of philosophical assumptions, Wellington et al (2005) assert that a researcher with a social constructivist ontology is likely to adopt naturalistic approaches where interviews and observations are used for data collection. It is thus critical for the researcher to be reflective about how and why a certain approach is appropriate to a particular study. Silverman (2013:113) highlights the importance of appropriateness of approach by pointing out that it can neither be true nor false but "only more or less useful." Apart from enabling strong justification for choices made, reflecting on the purpose of the study and making explicit philosophical assumptions, the approach adopted in a study enables fair judgment of the research by peers (Schwandt 2007).

As pointed out earlier, the study is located within the critical theory paradigm, because of its constructivist epistemology. The integration of indigenous knowledge necessitated the use of the qualitative approach because, not only is it important to understand the historical and current situations, it is also necessary to come up with tangible ways or frameworks of how public libraries can enhance transformation, hence the use of the critical theory lens. The qualitative approach can accomplish this purpose because it embraces the "pluralization of life worlds" (Flick 2014:11) where understanding phenomena from the perspectives of participants is required. It is through a qualitative approach that deeper understanding of a phenomenon that is novel, ignored or marginalised (in this case, indigenous knowledge) can be attained (Marshall & Rossman 2011). Adopting a qualitative approach has concomitant design implications. Qualitative research has been criticised because of its subjectivity, difficulty to

replicate and generalise, and for its lack of transparency (Bryman 2012; Denzin & Lincoln 2003:13). Research integrity is discussed in section 4.5.

4.4 RESEARCH DESIGN

Research design refers to a logical plan, or blueprint or framework of how a research project will be carried out starting with the identification of the problem to the interpretation of research results (Bryman 2012; Henning et al 2004; Marshall & Rossman 2011; Schurink 2009; Yin 2009; 2014). It includes philosophy, methodology and methods (Mills 2014). These aspects influence not only the approach but also the design for the study. As indicated, quantitative and qualitative approaches adopt different research designs.

Choosing an appropriate design is a demonstration of the researcher's insight and ability to conduct research (Marshall & Rossman 2011; Thomas 2011; Yin 2014). Qualitative studies use narrative research, phenomenological research, grounded theory, ethnographies, case studies, discourse analysis and participatory action research (Creswell 2014; Leedy & Ormrod 2010; Mills 2014). Although qualitative designs share a relativist ontology and interpretivist epistemology, Holstein and Gubrium (2013) warn that they differ to a large extent and caution that they may not be conflated.

Looking at the array of qualitative designs and the kinds of questions they are likely to address, this study opted for a qualitative case study design. In the context of this study, the research problem, namely, how indigenous knowledge can be integrated into public library services, required in-depth study of services in their natural settings where ideographic data would be generated. Yin (2009; 2014) clarifies by stating that the substance (aboutness) and form (questions being asked) of a study guide the determination of the best design, therefore, 'how' and 'why' questions are best answered by case study designs. Implicit in the 'aboutness' of a study is the identification of the unit of analysis, that is, the phenomenon to be studied, as well as the purpose of the study (Bryman 2012; Rule & John 2011; Swanborn 2010; Stewart 2014; Yin 2014).

4.4.1 Case studies

In research, a case is any phenomenon or entity that has defined spatial, temporal or conceptual boundaries and can be studied as a "bounded system" (Miles & Huberman 1994; Silverman 2013; Stake 1995; 2006). Such a phenomenon can be an individual, an institution, a community

or a group of organisations (Flick 2014; Punch 2014; Stake 2006; Yin 2009; 2014). Case studies display an explicit inclination to preserve the wholeness of the case (Punch 2014).

Researchers use the concept of a case study differently. Some scholars regard case studies as research designs (Aaltio & Heilman 2010; Creswell 2007; 2014; Kothari 2004; Miles & Huberman 1994; Pickard 2013; Silverman 2013); others view them as research methods (Connaway & Powell 2010; Yin 2009); while in some quarters case studies are choices about what is to be studied (Bryman 2012; Flyvbjerg 2011; Hesse-Biber & Leavy 2011; Stewart 2014; Thomas 2011).

Based on understandings derived from definitions of research approaches and research designs discussed earlier, this study regards a case study as a design, that is, a plan or framework within which a study is conducted. It is an aspect of the overall methodology and is therefore informed by the same philosophical underpinnings. Methods are confined to data collection as will be explained later on. Case study designs adopt both qualitative and quantitative approaches depending on the purpose and research questions (Bryman 2012; Yin 2014). Because of their focus on the unit of analysis rather than approaches and methods, Thomas (2011) asserts that case studies have a propensity for different methods and multiple data sources and are therefore able to investigate entire phenomena thus providing insight from different angles. In line with the qualitative nature of the study, ensuing discussions lean towards qualitative research.

A qualitative case study is an intensive investigation of phenomena in their natural contexts with the aim of obtaining deeper understanding and providing detailed descriptions of studied phenomena (Aaltio & Heilman 2010; Flick 2014; Flyvbjerg 2011; Kothari 2004; Moore, Lapan & Quartaroli 2012; Neuman 2014; Punch 2014; Thomas 2011). The purpose of a case study can be intrinsic, instrumental, evaluative, explanatory or exploratory (Babbie 2011; Baxter & Jack 2008; Creswell 2014; Flyvbjerg 2006; Hesse-Biber & Leavy 2011; Leedy & Ormrod 2013; Moore, Lapan & Quartaroli 2012; Stake 2006; Thomas 2011; Yin 2009). Instrumental case studies explore phenomena for purposes of building new theories, or comparing findings in order to corroborate or disprove the validity of existing findings.

Exploratory case studies aim to provide in-depth understanding of a lesser-known phenomenon. Ideas advanced from exploratory case studies develop hypotheses, and build models and theories (Aaltio & Heilman 2010; Perri & Bellamy 2012; Scholz & Tietje 2002; Swanborn 2010; Thomas 2011). Added to theory building, instrumental and exploratory case

studies can falsify existing theories (Perri & Bellamy 2012; Thomas 2011). Swanborn (2010) cautions that because of their flexibility exploratory case studies tend to take longer due to continuous modifications. Furthermore, there is the danger of interpreting issues as typical while in fact they were accidental or specific to the context of the specific phenomenon (Swanborn 2010).

Sometimes the purpose-based boundaries as described above are not as clear-cut and often overlap. To illustrate, an exploratory case study, initiated by personal interest in a phenomenon (intrinsic case), can also be exploratory and instrumental as was the case in this study. The researcher's interest in indigenous knowledge (intrinsic phenomenon) led to the decision to explore ways of integrating it into public library services, rendering the case study exploratory. The deeper insight resulting from the research could be instrumental in informing policy and leading to implementation of some of the resultant framework.

The purpose of the study informs several decisions such as the research question, determining whether a single or multiple cases will be used as well as identifying relevant informants (Aaltio & Heilman 2010; Schurink 2009; Stake 1995; 2006; Yin 2009). Single or holistic case studies focus on one incidence in a single location. However, within a single case, there can be more than one unit of analysis, in which instance the case becomes a single embedded or nested case study (Yin 2009). Multiple case studies, on the other hand, study phenomena in different sites, within different contexts and then compare the cases to obtain general insight (Moore, Lapan & Quartaroli 2012). In the same way as single case studies, multiple case studies can be holistic or embedded and therefore the basis for case selection is similar (Yin 2009).

The need for an intensive investigation of indigenous knowledge integration in a variety of sites informed the adoption of a multiple case study design. The South African society has been dubbed the "rainbow nation" because of its diversity. In the context of public libraries, this diversity manifests culturally, linguistically and geographically. Public libraries have to be sensitive to this diversity hence the need to study a number of cases, make comparisons and recommend possible ways in which library services can integrate indigenous knowledge taking into account this diversity. Sensitivity to this diversity was a critical factor in the choice of cases for the study.

4.4.1.1 Case selection

Selecting cases is a strategic action in the sense that it needs to be aligned to the purpose of the study (George & Bennett 2005). Several factors contribute to the selection and number of cases, among them, relevance to the issue under investigation, extent of diversity of contexts they provide and the extent to which they provide opportunity to learn about complexity (Flyvbjerg 2006; Moore, Lapan & Quartaroli 2012; Perri & Bellamy 2012; Stake 2006; Thomas 2011). In multiple case studies, what constitutes a sufficient number of cases ranges from four to twelve cases taking into account the ability to yield meaningful insights and comparisons as well as easier management (Moore, Lapan & Quartaroli 2012; Perri & Bellamy 2012; Stake 1995; 2006; Yin 2009). The selected cases can be diverse in terms of outcomes, factors or processes as well as contexts (Perri & Bellamy 2012).

Although cases are selected at the beginning of a study, provision should be made to change and/or add cases because of unforeseen incidents and discoveries (Flyvbjerg 2006; George & Bennett 2005; Huberman & Miles 2002; Silverman 2013; Stake 2006; Yin 2014). Attesting to this view, Yin (2009) advises researchers to keep an open mind in case selection and to be prepared for the possibility of changing. Such flexibility should be based on strong theoretical foundations so as not to compromise the rigour of the design. George and Bennett (2005) warn researchers of possible case selection bias where the researcher either understates or overstates the value of variables because of pre-conceived beliefs. To mitigate possible selection bias, the researcher needs to explicitly justify the parameters of cases.

Case study researchers choose from an array of types of cases depending on the purpose of the research and the research question. Cases can be selected because they are critical, extreme, representative or deviant (Flyvbjerg 2006; Perri & Bellamy 2012; Swanborn 2010; Thomas 2011). A critical case has strategic importance in relation to the general problem and provides the possibility to generalise to some degree. In selecting a critical case, the researcher needs to consider whether it represents a high or low likelihood of the presence of the sought phenomenon (Flyvbjerg 2006; Swanborn 2010; Thomas 2011; Yin 2009).

An extreme or unique case focuses on rare phenomena in an attempt to gain better understanding (Aaltio & Heilman 2010; Yin 2009). Such a case has the ability to drive home a point in a dramatic way (Flyvbjerg 2006; Thomas 2011). A representative or typical case highlights general characteristics of phenomena in question and acts as a reference point by setting standards. It represents an ideal situation (Flyvbjerg 2006; Stake 2006; Swanborn 2010;

Yin 2009). Conversely, a deviant case provides grounds for falsification of pre-existing theories by creating awareness regarding overlooked variables and concepts and thus assists in theory development. A revelatory case focuses on a phenomenon that has not been previously accessible, in that way providing insights that could not be attained by other types of case studies (Yin 2009).

It is, however, important to note that these 'types' are not as clear-cut and not necessarily mutually exclusive (Flyvbjerg 2006; Yin 2009). In some instances, a case can be both extreme and critical (Flyvbjerg 2006). It is helpful for the researcher to have some knowledge of some of the cases or even full knowledge of all of them (Silverman 2013; Stake 2006).

In this study, the researcher's experience as a practitioner in the public library sector and later as an academic provided the necessary background and to some extent, insight, which became useful in conceptualising the project and identifying cases. Additionally, literature provided awareness of the changed landscape in the public library sector after the democratic dispensation as discussed in Chapter 1. Indigenous knowledge is a phenomenon of interest to the researcher who is an indigenous South African, born and brought up at the height of the apartheid era. Personal experience of oppression and marginalisation characteristic of that era shaped the researcher's worldview which eventually led to the decision to explore the integration of IK in public libraries as an aspect of transformation in the library and information services sector.

Indigenous knowledge is a recent entrant in scholarly discourse, including library science discourse, because of its historical marginalisation, hence the paucity of documented knowledge from the discipline. It is thus difficult to make pronouncements on how it can be incorporated into mainstream library services without intensive investigation to enable deep understanding. There is potential to gain insights that can enhance the integration to the benefit of indigenous communities. The selected cases provide the opportunity to enhance the transformation and social justice agenda in the library sector as required by the *Constitution of the Republic of South Africa* (Republic of South Africa 1996). The researcher's stance is that, currently, there is little likelihood of indigenous knowledge integration in public libraries; therefore, critical cases are suited to gain insight that can be the basis for the development of a possible integration framework.

4.4.1.2 Population and sampling

The population for the study were the nine provincial library services in South Africa. These provincial library services serve 1612 public and community libraries. In addition to the provincial library services, South Africa currently has eight metropolitan library services that service 281 public libraries within their constituencies (Department of Arts and Culture 2015). However, metropolitan library services were not considered because of their diverse user groups which at times necessitate the use of languages other than indigenous languages. As indicated above, extant literature points to a strong link between language and indigenous knowledge, so metropolitan libraries would not likely contribute to achieving the purpose of this study. Table 2 depicts population size, predominant languages and distribution of libraries in each of the nine provinces.

TABLE 2: POPULATION, LANGUAGE AND NUMBER OF LIBRARIES PER PROVINCE

Province	Population size	Predominant language	% of language speakers	Number of public and community libraries serviced by each province
Eastern Cape	6 562 053	IsiXhosa	78.8	144
Free State	2 745 590	Sesotho	64.2	173
Gauteng	12 272 260	IsiZulu	19.8	234
KwaZulu-Natal	10 267 300	IsiZulu	77.8	174
Limpopo	5 404 868	Sepedi	52.9	74
Mpumalanga	4 039 939	SiSwati	27.7	111
Northern Cape	1 145 861	Afrikaans	53.8	253
North West	3 509 953	Setswana	63.4	102
Western Cape	5 822 734	Afrikaans	49.7	347
TOTAL NO. OF LIBRARIES				1612

Sources: Statistics South Africa (2012); Department of Arts and Culture (2015)

In a quest for in-depth investigation of the provision of services in each library while ensuring manageability of the study, it became necessary to select a sample. A sample is the "segment of the population that is selected for the investigation" (Bryman 2008:168). Depending on the approach adopted in a study, probability or non-probability sampling can be undertaken.

Probability sampling, which generally aim for representativeness in sampling, is used in quantitative studies while qualitative research uses non-probability sampling, which was used in this qualitative study. The main issue in qualitative sampling is the relevance of the characteristics of the phenomena (Bryman 2012; Flick 2014; Leedy & Ormrod 2013; Schurink 2009; Silverman 2013; Stake 2006).

Types of non-probability sampling include convenience or accidental sampling, quota sampling and purposive sampling (Leedy & Ormrod 2013). Convenience sampling is driven by the ease of accessibility of the study phenomenon. Quota sampling is an aspect of convenience sampling although it emphasises numbers or quotas of samples (Leedy & Ormrod 2013). The disadvantage of convenience sampling is the potential to miss important attributes in samples (Yin 2011).

Purposive sampling allows for choosing cases because they display phenomena of interest to the research. Focus on attributes of a phenomenon ensures relevance of cases to the research purpose meaning that it is important to set parameters within this broad reasoning (Shrurink 2009; Stake 2006). Flick (2014) warns that prior setting of criteria for sampling has a restrictive tendency and can sometimes limit the required level of flexibility. In dealing with this limitation, the researcher adopted the stance of open-mindedness (Huberman & Miles 2002; Miles & Huberman 1994; Yin 2014). In being open-minded, Miles and Huberman (1994) advise that case selection takes place throughout the data collection stage as the researcher makes decisions about which questions to ask, and what observations to write down in order to best answer the research question.

In opting for purposive sampling, focus was on cases that were considered to have a high predominance of indigenous languages. The link between language, culture and indigenous knowledge established in the literature was helpful in setting parameters. Provinces with a high number of indigenous language speakers were selected because of the crucial role played by language in the transmission of indigenous knowledge. The second factor was willingness of participants in the sampled libraries. Considering the above factors, four provincial library services were selected. They were the Eastern Cape (isiXhosa), Free State (Sesotho), KwaZulu-Natal (isiZulu) and North West (Setswana) Provincial Library Services. All four provinces have a high prevalence of indigenous language speakers (more than 60%) in each case.

4.4.1.3 Bounding cases

Bounding cases involves the identification of a phenomenon to be studied (unit of analysis), the research question, the context and timeframes (Aaltio & Heilman 2010; Baxter & Jack 2008; Curtis & Curtis 2011; Henning, Van Rensburg & Smit 2004; Miles & Huberman 1994; Moore, Lapan & Quartaroli 2012; Pickard 2013; Stake 1995; Swanborn 2010; Yin 2014). Each of the aspects of case bounding are clarified below.

In identifying the unit of analysis, the researcher provides details of what the research intends to address, identifies significant variables and values and eliminates issues that do not address the research question thus making room for depth rather than breadth (Curtis & Curtis 2011). The unit of analysis for this study was the phenomenon of integration of indigenous knowledge. However, integration cannot take place in a vacuum but within institutional contexts. Explaining a situation where the study phenomenon does not have an organic structure, Stake (2006) states that the entity that 'contains' the phenomenon becomes the case.

For purposes of this study, services of libraries became units of analysis. The delineation of the unit of analysis provided space to address the research question. Significant variables in the form of concepts in the study's conceptual framework helped in focusing the study. As discussed in Chapter 3, social inclusivity, accessibility and community involvement were identified as important concepts to guide the data collection process. Evidence of implementation of these concepts would be an indication of integration and transformation of library services.

Detailing contexts of cases is just as critical in bounding cases. As Miles and Huberman (1994:27) aver "we cannot study individual cases devoid of their context…" Affirming, the role of context in meaning making, Stake (2006), maintains that contexts need to be described in full regardless of whether there is evidence of influence or not because meaning is constructed within contexts. The researcher needs to ask how the phenomenon manifests in different contexts. In multiple case studies, it is crucial to understand the whole or the domain in terms of location, time and the phenomenon under study (Stake 2006; Swanborn 2010). The overall context of public library services in South Africa was provided in Chapter 2 of this thesis. The focus here is on contexts of the selected cases, which are discussed within each case as data is collected.

4.4.1.4 Gaining entry to research sites

Gaining access into research sites is not always easy and can even be an impediment to data collection. Factors such as willingness of potential participants, gatekeeping issues as well as ethical implications pertaining to the research can hamper efforts to enter research sites. As part of addressing this potential challenge, Marshall and Rossman (2010) cite Patton (2000) who advises researchers to make full disclosure of the purpose of the research, research parameters and the proposed plan. Such disclosure can help create rapport between research participants and the researcher.

For purposes of this study, the researcher approached the Director: Library Policy and Coordination in the Department of Arts and Culture for permission to conduct research in the provincial libraries. The researcher was then invited to a quarterly meeting of all the nine provincial libraries to introduce the project. After the introductory presentation, the researcher distributed a brief questionnaire to solicit the directors' participation in the project (Appendix C). Of the nine directors, six indicated their willingness to participate in the research while three did not respond. However, two of those who expressed willingness to participate were from libraries that did not fit the profile in terms of the predominance of indigenous languages. As already discussed, there is a strong connection between indigenous knowledge and language, hence the decision to focus on provinces where indigenous South African languages were prevalent. Following the introductory encounter, direct individual requests were made in accordance with the logistical requirements for the project.

Initial arrangements with individual libraries were made through emails sent to Directors or Senior Managers in the identified provinces stating the topic and purpose of the study, and acknowledging participants' earlier willingness to participate. Included in the emails was a request for collection development policies. The researcher also alerted participants to the fact that further communication to arrange for interviews would follow (Appendix D).

4.4.1.5 Description of the cases

As already indicated, four provincial library services were selected for purposes of this study. In line with their constitutional mandate, each province is responsible for providing public libraries for communities. An overview of each of the selected library services is depicted in Table 3.

TABLE 3: OVERVIEW OF SELECTED LIBRARIES

Province	Eastern Cape	Free State	KZN	NWP
Department	Department of Sports, Recreation, Arts and Culture	Department of Sport, Arts, Culture and Recreation	Department of Arts and Culture	Department of Culture, Arts and Traditional Affairs
Official name	Libraries	Free State Provincial Library Services	Library Services	North West Provincial Library Services
Head of Library	Manager/Acting Director	Deputy Director/Acting Director	Manager/Acting Director	Director
No. of Libraries	205 including deports	178 including depots	174	109
Establishment	Post 1994	Pre 1994	Pre 1994	Post 1994

i. Eastern Cape Province

The Eastern Cape Province has a population of 6 562 053 distributed in eight municipal districts. Over 77% of the people in the province speak isiXhosa (Statistics South Africa 2012). It is one of the provinces created in the new political dispensation.

The provincial library service emerged only as part of the transformation process in the country. Prior to 1994, the library was under the Department of Education and Training. The new political dispensation saw it amalgamate with two 'national libraries' of the former independent homelands of Transkei and Ciskei, as well as some parts of the Cape Provincial Library Services. It is now under the Eastern Cape Department of Sport, Recreation, Arts and Culture. The head office is situated in Bhisho. At the time of conducting the study, the province was servicing 188 fully-fledged and 17 small satellite libraries totalling 205 (Department of Arts

and Culture 2015) and was headed by the manager following the retirement of the former director. A district librarian oversees community libraries and reports to the director.

ii. Free State

Renamed the Free State after the 1994 democratic elections, this province has a population of 2 745 590 within its five districts. The most spoken language in the province is Sesotho at 64.2% followed by Afrikaans at 12.7%. (Statistics South Africa 2012).

Free State Provincial Library Services was in existence prior to the democratic dispensation of 1994. However, as part of changes in the political dispensation, Qwaqwa, a former homeland, became part of the newly created province. As was the case with other homelands, there was no functional library. The head office is situated in Bloemfontein and the library is headed by the deputy director following the retirement of the former director. At the time of conducting interviews, the province had 178 libraries inclusive of depots with two more libraries in the process of being built (Department of Arts and Culture 2015).

iii. KwaZulu-Natal

The Natal Provincial Library, established in the 1950s according to the Ordinance 52 of 1952, is one of the oldest provincial library services in South Africa. After 1994, it was amalgamated with the KwaZulu-Natal Library Service (a former homeland). With a population of 10 267300, KwaZulu-Natal is divided into six districts. The most spoken language in the province is isiZulu (78%), followed by English at 13 % (Statistics South Africa 2012). The amalgamation resulted in five depot libraries, one based in Dundee and two in Pinetown supporting the South Coast and the North Coast. The fourth depot library is in Pietermaritzburg and, finally, there is the newly established one at Embazwana Depot Library. Embazwana is unique because it also has a public library attached to it within the depot. The library director had just retired and the manager was at the helm at the time of conducting interviews.

iv. North West Province

North West Province has a population of 3 509 953 with 63.4% being first language Setswana speakers. Afrikaans is the second prevalent language at 9% (Statistics South Africa 2012). The province emerged as part of the post-1994 political changes in the country and is divided into four districts.

Located in Mahikeng, the North West Provincial Library Services is a result of the amalgamation of the former Bophuthatswana National Library, parts of the then Transvaal Provincial Administration Library Services and the Cape Provincial Administration. Since its formation, the library has moved around different departments including the Department of Education and the Department of Arts and Culture. At the time of conducting the interviews, the library was located in the Department of Culture, Arts and Traditional Affairs. On-going provincial reconfigurations result in the fluid administrative location of the library, which in turn has an impact on service provision. The library was headed by the director.

4.4.2 Data collection process

Mills (2014) differentiates between data collection and data generation. In data collection, the researcher has limited influence on the data, as would be the case when using documents as data sources. Data generation, on the other hand, requires that the researcher engage with data sources as in in-depth interviewing and observations. Qualitative researchers generate and collect data using protocols (Miles & Huberman 1994; Yin 2009).

A data collection protocol is a 'mental framework' which indicates a broad set of behaviour that a researcher wishes to undertake (Miles & Huberman 1994; Thomas 2011; Yin 2009; 2011). It contains the instrument, the procedure and general rules. Although the researcher might prepare a set of questions to interrogate, such questions are more of guidelines rather than scripts and should not in any way sway data collection towards a particular position (Yin 2011). The researcher needs to understand critical issues in order to be able to detect and follow up on important issues while being flexible enough to the possibility of discovery of new insights during data collection (Miles & Huberman 1994; Thomas 2011; Yin 2011).

Case studies use multiple data sources such as in-depth interviews, focus group interviews, participant observation, and document analysis (Baxter & Jack 2008; Bryman 2008; Mills 2014; Silverman 2007; Stake 2006; Yin 2009; 2014). Data collection needs to be coherent, practical and feasible regardless of the array of methods used to collect it (Costley, Elliott & Gibbs 2010).

For purposes of this study, the researcher used documents and interviews for data collection. Having made the initial contact with provincial library heads at the quarterly meeting as already explained, the researcher communicated via email with individual directors to request access to their policy documents. As the timing of the communication almost coincided with the

Annual Library and Information Association of South Africa's (LIASA) conference, there were delays in responses. However, after follow up telephone calls, directors of libraries were agreeable.

Ultimately, only one of the four libraries approached responded and sent its collection development policy. In addition, the said library also sent the Library and Information Services Act of 1999. After waiting for a week, the researcher resent the email as a reminder to the three remaining libraries. Telephonic contact was also made to ascertain that the emails were received. It emerged from the telephonic calls that two of the recipients had changed their email addresses while one was experiencing problems with connectivity. The impact of connectivity was to resurface later during the study because of the reality of some parts of South Africa.

With regard to the requested policies, the three participants promised to send them to the researcher. Delays regarding making collection policies available were case specific. For example, one participant needed to check with her seniors whether sharing the library's policy document with the researcher was permissible. It emerged that the director who had expressed interest to participate in the study was about to retire. She redirected the research to her replacement, hence the uncertainty about sending the policy. After the new colleague had conducted the necessary checks regarding sharing the policy, it was sent to the researcher.

The third participant referred the researcher to the designated collection developer to send this policy. This resulted in long waits as the said official was not easy to contact. Finally, the collection developer from the third library sent a procurement of library materials policy which contained information on acquisition and weeding processes. In the last case, the participant who was new in the position was not sure about the availability of a collection development policy and was unable to assist in this regard.

The researcher decided to proceed with arranging for interviews with the hope that she would be able to ask for documents in person from libraries that did not send them. When making appointments to conduct interviews with library heads, the researcher also requested permission to interview collection developers. The intention was to first interview library heads and then interview collection developers separately. However, in three of the four interview sessions, collection developers were interviewed in the presence of the library heads. In fact, some of the questions directed to collection developers were addressed by the heads of libraries in certain instances. This situation had both merits and demerits. The presence of the heads of

libraries was appreciated because of the more global views they have on the organisation. On the downside, their presence could have hindered collection developers' independent thinking, thus stifling their voices because of power relations.

The empirical aspect of data collection comprised of semi-structured interviews (Appendix E). An interview schedule was used mainly to remind the researcher, who personally collected data, of the main aspects to cover. All interviews were recorded with participants' permission. Silverman (2013) suggests that researchers should avoid asking research questions directly as this compromises the quality of answers. The use of semi-structured interviews enabled free flow of responses as most participants seemed comfortable to answer questions.

Interviews were conducted over a six-month period in the four provinces. Conducting interviews was not without challenges. Firstly, the busy schedule of library heads resulted in postponement and in some cases cancellation of appointments. In one instance, after all arrangements were finalised, the library head was called to an urgent meeting outside of the province. However, she was prepared to grant the researcher a few minutes for the interview. The opportunity was appreciated and the interview was conducted. The duration of the interview session was 29 minutes 11 seconds. The researcher decided to stop the session as it was evident that the participant was becoming anxious about the possibility of missing her flight. Additionally, because she was going out of town, there were intermittent disruptions during the interview as staff brought in documents for her signature. Nonetheless, the researcher appreciated the opportunity, especially because subsequent efforts to secure another interview with this participant were fruitless as she was not answering emails and telephone calls.

The environment for the second interview was comfortable. The participant was willing to provide information and did not require much prodding except in instances where further clarification was sought. The interview lasted for 28 minutes and 14 seconds after which the Deputy Director: Technical Services, whose responsibilities included acquisitions and the Vice Deputy Director: Central Professional Support were invited to join the session. The vice deputy director's responsibility included collection development. The vice deputy directors seemed rather nervous despite the assurance that the purpose of the session was to obtain information for research purposes only. Their answers were measured and for the most part, the director

provided information. This part of the interview lasted another 28 minutes and 44 seconds. The total interview period in this library was approximately one hour.

The third interview site was also comfortable. The director came with the assistant director for collection development. Apart from her role as the collection developer, the assistant director had longer experience in the library and was helpful in providing background information. The interview lasted for 1 hour, 20 minutes and 37 seconds.

The last interview was secured after a number of cancellations due to the busy schedule of the participant who eventually availed herself on a Saturday at her workplace. The participant was enthusiastic and helpful. Despite the fact that it was not a workday, there were interruptions from staff who needed her signature. The interview lasted for 40 minutes and 31 seconds.

4.4.3 Data analysis

Meaning from collected data can only be made through classification and interpretation. The meaning-making process involves analysis at various levels and constructing representations in the form of linguistic and visual material (Flick 2014). Alerting researchers to the importance of a 'general analytical strategy', Yin (2014) warns that case studies pose a challenge because of the paucity of available strategies. Nonetheless, other scholars argue that there are a number of data analysis approaches at the disposal of qualitative researchers, the choice of which needs to be aligned to the purpose of the research project (Neuman 2014; Ngulube 2015; Rapley 2011; Silverman 2013). Acknowledging the repertoire of data analysis methods, Rapley (2011:276) notes some fundamental similarities among most of them and points out that qualitative data analysis generally moves from "the particular to the abstract." Neuman (2011) highlights the importance of being explicit about how data is analysed and asserts that often times researchers fail to do so, with the result that qualitative research is criticised.

4.4.3.1 Approaches to data analysis

Neuman (2014) describes data analysis as an iterative process comprising of first, second and third order interpretations. First order analysis focuses on viewpoints of study participants while second order interpretation focuses on the researcher's interpretation. Third order interpretation is informed by theories, concepts and insights and is highly abstract (Neuman 2014). It is through third order interpretation that a full and coherent picture is created.

Silverman (2013) identifies naturalistic and constructionist approaches to data analysis and explains that the naturalistic approach looks at facts and tries to eliminate multiple voices by asking the same question from different people while the constructionist approach strives to access stories or narratives through which people describe their world. Such stories and experiences are presented by identification and use of multiple voices of participants (Silverman 2013). Silverman's depiction seems to relate to quantitative and qualitative data analysis. Due to the nature of this project, the focus is on qualitative data analysis.

Qualitative data analysis approaches include qualitative content analysis (Flick 2014; Mayring 2000), grounded theory (Corbin & Strauss 2008) and thematic analysis (Braun & Clarke 2006; Flick 2002). Qualitative content analysis is structured and follows a systematic process to analyse texts within their context of communication. Mayring (2000) regards this stringent process as important for ensuring validity and reliability of data. In grounded theory, data is analysed without any predetermined codes. Data "speak for themselves" (Henning, Van Rensburg & Smit 2004:105) resulting in the emergence of codes that ultimately inform theory.

Braun and Clarke (2006) describe these two approaches as essentialist and constructivist respectively, and they propose thematic analysis which occupies the middle ground between the two (Braun & Clarke 2006). In thematic analysis, patterns and themes within data are identified, analysed and reported. Braun and Clarke (2006) further distinguish between inductive and theoretical thematic analysis and explain that in inductive thematic analysis codes and themes are developed while theoretical thematic analysis is driven more by the researcher's theoretical or analytical interest. In terms of this distinction, inductive thematic analysis is closely aligned to grounded theory while theoretical thematic analysis is closer to qualitative content analysis.

Declaring themselves as "pragmatic realists," Miles, Huberman and Saldaña (2014) opt to use the best approach in a given situation without much concern for the nomenclature, going as far as mixing approaches when necessary. However, Stewart (2014) cautions that mixing approaches could decrease chances of making reliable comparisons.

Having considered the various data analysis approaches, the research question and the type of data collected for the study (Stewart 2014), thematic analysis was used. Notwithstanding the distinctions made by Braun and Clarke (2006) between theoretical and inductive analysis, the researcher was of the view that the conceptual framework and the research question provided

appropriate concepts that could be used as *a priori* codes, thus adopting some level of theoretical analysis whilst being inductive. Thematic analysis would enable the analysis of manifest as well as latent meaning of data (Crowe, Inder & Porter 2015). The data analysis process is described in Chapter 5.

4.5 ENSURING INTEGRITY

Quantitative and qualitative research use different criteria to gauge research integrity, which at times leads to unfair criticism of the latter (Rule & John 2011). In the quantitative tradition, validity, reliability, generalizability and objectivity are used as criteria for judging integrity or quality of research (Bryman 2012; Thomas 2011). Validity refers to whether the instrument measures what it is supposed to measure while reliability is concerned with the consistency of a measurement (Bryman 2012). However, qualitative researchers contend that quantitative criteria for integrity are not appropriate to qualitative research (Guba & Lincoln 2005; Schwandt 1998; Tracy 2010). Highlighting the inappropriateness of quantitative criteria for qualitative research, Guba and Lincoln (2005:202) asserted that it is akin to "Catholic questions directed to a Methodist audience".

Scholars such as Maxwell (2002) do not perceive the use of validity in quantitative and qualitative approaches as incompatible. Arguing this point, Maxwell (2002:42) posits "validity is not an inherent property of a particular method, but pertains to the data, accounts, or conclusions reached by using that method in a particular context for a particular purpose." He further argues that in qualitative research validity can be descriptive, interpretative and theoretical, depending on the purpose for which it is used.

Qualitative research relies on the rigour of the process despite the common criticism regarding its lack of rigour (Chilisa 2012; Flyvbjerg 2006; 2011; Silverman 2013; Yin 2014). With specific reference to rigour in case studies, (Flyvbjerg (2006; 2011) argues that because of their ability to dig deep into real life situations, case studies are rigorous. In the same vein, Thomas (2011:71) identifies "conception, construction and conduct" of the research as critical in ensuring integrity. Summing up constituent aspects of research integrity, Birks (2014b) identifies researcher expertise, methodological congruence and procedural precision.

In pursuit of rigour, qualitative researchers need to ensure that there is coherence between the research question, methodology, presentation of findings and the final report (Birks 2014b;

Denzin 2009; Rule & John 2011; Thomas 2011). Guba and Lincoln (2005) advocate research trustworthiness as an important indicator. Trustworthiness in qualitative research has been discussed by a number of scholars (for example, Birks 2014b; Creswell 2007; Denzin 2009; Gordon & Patterson 2013; Guba & Lincoln 2005; Pickard 2013; Rule & John 2011; Stake 2006; Struwig & Stead 2013; Thomas 2011; Tracy 2010; Yin 2014). In unpacking what constitutes trustworthiness, qualitative researchers use credibility, transferability, dependability and confirmability as indicators of research quality (Denzin 2009; Guba & Lincoln 2005; Neuman 2014; Pickard 2013; Rule & John 2011; Yin 2014). Each of these concepts is briefly explained before discussing their application in this study.

Credibility refers to the extent to which the research has captured the essence of the phenomenon under study (Rule & John 2011). Concepts such as internal validity (Bryman 2012; Chilisa 2012); authenticity (Neuman 2014) and descriptive and interpretive validity (Maxwell 2002) are used when talking about credibility. Explaining authenticity, Neuman (2014:145) states that it is concerned with the extent to which research provides a "fair, honest, and balanced" account of the social world from the perspective of those who live in it. Writing from the perspective of indigenous research, Chilisa (2012), explains that research needs to be representative of the multiple realities of research participants in order to be valid, i.e. the researched have to see themselves in the research. Representation of multiple realities seems to be aligned to Maxwell's (2002) concepts of descriptive and interpretive validity.

Ensuring that research is credible, a number of measures are taken commencing with thorough preparations for data collecting, during data collection and on reporting findings. Triangulation is an important aspect in ensuring qualitative research integrity (Baxter & Jack 2008; Chilisa 2012; Creswell 2014; Stake 2006; Struwig & Stead 2013; Thomas 2011). Referring to the credibility in multiple case study research, Stake (2006) explains that triangulation within cases helps clarify different ways in which a phenomenon is viewed. Some situations are more complex than they appear, therefore using multiple sources to clarify meanings and verify the repeatability of an observation or interpretation.

Spending prolonged periods of engagement in the field provides opportunities for the researcher and the participants to learn from one another, thus enhancing the credibility of the research. As co-creators of knowledge, participants can provide valuable insights that might have escaped the researcher. To this end, member checks, where the researcher provides

summarisation of interviews to interviewees in order to check for the accuracy of the interview report, are invaluable (Chilisa 2012; Creswell 2014; Pickard 2013; Stake 2006; Yin 2009). The researcher needs to demonstrate flexibility to modify the original design in light of new insights (Pickard 2013). Negative case analysis contributes to the credibility of the study because the researcher accommodates cases that were not expected and revises propositions accordingly.

Transferability (external validity or generalizability) refers to the extent to which findings can be applied to other situations. Qualitative scholars note that added to the lack of rigour, other concerns raised against qualitative studies are that they cannot be generalised and have unclear comparative advantage (Chilisa 2012; Flyvbjerg 2011; Yin 2014). Contrary to this view of non-generalisability, qualitative scholars believe that findings from qualitative studies can be generalised (Chilisa 2012; Flick 2014; Flyvbjerg 2011; Miles & Huberman 1994; Silverman 2011; Yin 2011).

Writing about qualitative case studies, Flyvbjerg (2011) acknowledges that findings are context-dependent; however, their value lies in the ability to provide context specific case knowledge that cannot be obtained through other means. The selection of cases based on their uniqueness in multiple case studies can advance transferability and provide space to examine rival explanations.

Cross case analysis deepens understanding and explanation because the thick descriptions provided by the researcher provide important details about the context and other conditions under which the phenomenon was studied (Chilisa 2012; Flyvbjerg 2011; Miles & Huberman 1994; Stake 2006). Elaborating, Chilisa (2012) explains that small samples that are typical in qualitative research can be described thickly, thus providing enough details to enable context specific transferability. Sharing a similar view, Yin (2011) and Silverman (2011) explain that in qualitative research generalisation is not statistical but analytical and inferential. Yin (2011) posits that in analytical generalisation, emphasis is not on the numbers but rather on how well constructed the argument is.

Reliability or dependability refers to the consistency of the researcher's approach across different sites and different projects (Chilisa 2012). Yin (2014) suggests that researchers need to be systematic in their pursuit of case study research in order to enhance its vigour. Some of the measures taken to ensure dependability include an audit trail where the researcher records procedures and processes to enable informed judgment of findings (Neuman 2014).

Confirmability aims to demonstrate that despite the acknowledgement of subjectivity by the researcher, findings can be traced back to the data (Krauss 2005; Schwandt 2003). Schwandt (2003) explains that the acknowledgement of the researcher's subjectivity does not preclude the objectivity of data. Thus, reflexivity and reflectivity during data collection assist in eliminating researcher bias (Stewart 2014; Zach 2006). Progressive subjectivity means that researchers should continuously monitor and document their own development in order to identify any preconceived ideas that may have unwittingly influenced the study. Affirming the confirmability of case study results, Flyvbjerg (2011) alludes to Karl Popper's notion of falsification, and argues that instead of confirming theories, deviant cases provide detailed information that can be the basis for falsifying existing theories. Furthermore, deviant cases can be important sources of variables and concepts for theory development. Measures taken to ensure integrity of this study are explained next.

As already explained, two data sets were collected, namely collection development policies and interviews. The first draft of the semi-structured interview guides consisted of 41 questions grouped according to biographical data and research questions. The researcher asked a peer to look at the questions and provide input, to which the peer suggested cutting down the length by including more open-ended questions. The questions were rephrased resulting in 10 open-ended themed questions with prompts for follow ups and probing. Following the redrafting of the interview schedule, the questions were piloted with a colleague who has worked at the National Library of South Africa, and had years of experience in libraries. Having ascertained that questions were clear, the interview guide was finalised. However, the researcher was cognisant of the possibility of revisions as data was being collected.

The revision was to take place at the start of the first interview. The participant had limited time as already explained so the researcher had to make a choice to focus on some aspects and compromise on others. For example, less emphasis was placed on questions relating to collection development given the fact that, apart from limited time, the participant was new in the position and could not provide the necessary information. Interviews with other participants did not require major revisions of the interview schedule.

As per the undertaking made by the researcher to interviewees, transcripts were emailed to each of them, first, to determine the accuracy of what was captured and, secondly, to provide opportunity for interviewees to make corrections and clarify where necessary. Interviewees

were requested to highlight any such additions and/or amendments. After a two-week waiting period, the transcript was resent as a reminder to interviewees. Only one participant responded and provided more details on the historical background of the library. After two more attempts to solicit feedback from other participants, the researcher proceeded to analyse data as explained in Chapter 5.

4.6 ETHICAL CONSIDERATIONS

Research ethics involves the adoption of principles of right conduct in order mitigate potential harm to research participants (Thomas 2011). In being ethical, the researcher should explicate measures taken to ensure the safety of research participants. Essentially, measures of ethical conduct look at informed consent, confidentiality of information provided by participants and anonymity. Explaining what informed consent entails, Thomas (2011) distinguishes between opting in and implied consent. Participants voluntarily opt in per invitation by the researcher.

Implied consent, on the other hand, refers to a situation where participants participate without being explicitly informed about the voluntary nature of their participation. The assumption is that, if they so wish, participants can opt out any time. This scenario would be typical where gatekeepers provide consent for the research without providing opportunity for individual participants to opt in or out. The issue with the latter approach is that it can lead to exploitation where there is inequality in terms of power relations. It is therefore important that the researcher is alert to different levels of informed consent and takes appropriate measures that all participants' rights are observed and respected.

From an institutional perspective, the researcher followed the prescripts of the *Policy on Research Ethics* (University of South Africa 2014) by obtaining ethical clearance (Appendix A) for the research at the proposal stage. Information regarding the purpose of the study, research questions and undertaking that no harm to participants was foreseen formed part of the ethical clearance application. With regard to participating libraries, the first port of call was the Department of Arts and Culture through the Director for Library Policy and Coordination where permission to conduct the study was sought. Details of the process were discussed in Section 4.4.1.4. The researcher was explicit in indicating that the study was for qualification improvement although it has potential to influence public library policy.

In line with the qualitative nature of the study, participants were at liberty to indicate their desire for anonymity or disclosure. Yin (2009) argues that, while anonymity is not desirable, sometimes it becomes a necessity in protecting individuals. To this end, he identifies two levels of anonymity, institutional and individual. In other words, the researcher has the option of disguising names of organisations or that of informants within organisations. Furthermore, the researcher can decide on whether to disclose the name of the individual without attributing any particular comment to him. In that way, potentially sensitive information can be obtained without compromising the individual. Sometimes it might be necessary to disguise the comments of individuals even when their names are disclosed.

Contrary to orthodox research ethics of anonymity, some participants may desire to disclose their identities, as was the case in a study by Khupe (2014). In exploring the integration of indigenous knowledge into the science curriculum Khupe (2014) conducted her study in a rural village in KwaZulu-Natal Province, South Africa. She had built good rapport with the community to the extent that participants opted not to hide their identities and were openly cited in the report. By being aware of the ethical imperatives discussed here, the researcher becomes sensitive to potential harm to participants and takes precautionary measures.

In addition to the prescripts of the *University policy on ethics*, the researcher also made it explicit to participants that she would abide by the requirements of their respective libraries. In reporting findings, libraries and participants were not mentioned by name for the sake of confidentiality. Where there was a possibility that the identity of a participant could be deduced, the researcher put in place measures to disguise it. For example, where a participant would mention the name of the province, such a name was withheld and an explanation provided in a footnote.

4.7 SUMMARY

Research methodology is a critical aspect of any research project. Without sound methodological grounding, findings cannot be trustworthy. In this chapter, various aspects of research methodology were discussed. The chapter introduced social research and its purpose. Relevant concepts were then discussed focusing on their use in the study. Paradigms as worldviews were discussed with the intention of elucidating their influence on the location of the study. A cursory discussion of research approaches was provided and justification for adopting a qualitative approach was made. An overview of research designs was provided with

a special focus on case studies as the design of choice for the study. Following the explanation of how cases were selected among the nine provincial library services, data collection methods were described. The latter part of the chapter focused on research integrity and attempted to explain how integrity was maintained in the current study. Finally, ethical considerations were discussed with emphasis on how the current study upheld ethical conduct.

Chapter 5 explains how data was analysed and presents the findings.

CHAPTER 5: DATA ANALYSIS AND PRESENTATION OF FINDINGS

5.1 INTRODUCTION

The purpose of this study was to explore the integration of indigenous knowledge into services of public libraries in South Africa. The previous chapter discussed the research methodology for this exploratory multiple-case study. Having adopted an interpretivist paradigm, which employs the stance of multiple realities and maintains that knowledge is co-created by social actors, the chapter described the selected cases and data collection methods, and justified the use of semi-structured interview guides for data collection. A discussion of data analysis strategies and approaches was provided, culminating in the adoption of thematic analysis for this study.

This chapter presents findings as informed by the collected data. The chapter commences with a description of participants followed by the data analysis process. A recapitulation of research questions precedes findings which are presented according to themes derived from collected data. A summary concludes the chapter.

5.2 PARTICIPANTS

Participants' experience as heads of libraries varied. However, all of them had more than five years' experience in their respective libraries. All participants were conversant in indigenous languages, with two of them being first language speakers of the predominant languages in their provinces. Two participants were conversant with the predominant indigenous languages in their provinces although they were not first language speakers. Table 3 presents a profile of participants.

TABLE 4: PROFILE OF PARTICIPANTS

Participant	Gender	Age group	Experience as head
A	F	33-45	0-12 months
B	F	45-55	5 years
C	F	45-55	0-12 month
D	F	35-45	13-36 months

5.3 DATA ANALYSIS PROCESS

Two types of datasets, namely, collection development policies, as already indicated, as well as interview transcripts were analysed. A software programme, Atlas.ti8 http://atlasti.com/product/v8-windows/ was used for analysis.

i. Documents

A unique feature of qualitative studies is that the data analysis process commences with data collection (Miles & Huberman 1994; Silverman 2013). Silverman (2013) goes further and proposes that data analysis can start even before data collection, using publicly available sources such as newspaper articles. In this study data analysis commenced with national legislative frameworks in order to determine what issues should inform internal policies of libraries. As indicated in the literature review, the following documents were used to extract concepts to guide data collection:

- *Batho Pele White Paper* (Department of Public Service and Administration 1997);
- *National Language Policy Framework* (Department of Arts and Culture 2002);
- *Indigenous Knowledge Systems Policy* (Department of Science and Technology 2004); and
- *Transformation of LIS Charter* (Department of Arts and Culture 2014).

Information gleaned from these documents was also helpful in the analysis of collection development policies of participating libraries.

As already indicated, two of the four participating libraries were able to provide their collection development policies. The third library provided a Procurement of Library Materials Policy

which included acquisitions and weeding processes. The fourth library could not provide the policy notwithstanding several requests. The three libraries that provided their documents are referred to as Library 1, Library 2, and Library 3 for the sake of anonymity.

ii. Interviews

As the interviews were recorded, a transcriber was sourced. The researcher read each transcription and listened to recorded interviews in order to ensure accuracy. Although interviews were in English, there were a few instances where interviewees used indigenous words. In such instances, the transcriber, who was conversant in the languages would insert the English translation in square brackets [ ] so as not to lose meaning. Transcripts were cleaned by correcting typographical errors, spelling and replacing names in order to maintain anonymity as suggested by Thomas (2006). Transcripts were then sent back to interviewees to check for accuracy and eliminate misrepresentation. One interviewee responded provided additional information regarding the history of the library. The other three interviewees did not comment on the interviews despite reminders.

On reflection, the researcher appreciated the value of conducting all interviews personally because the experience enabled her to locate herself in the research context and at the analytical level. Guba and Lincoln's (2005) assertion that the researcher becomes a co-creator of reality was appreciated. In addition to reading the transcripts, the researcher consulted reflective notes made after each interview session.

As indicated in Chapter 1, the study sought to answer the following research questions:
In order to achieve its purpose, the study identified the following objectives:

- To establish how public librarians interpret indigenous knowledge;
- To explore the extent to which public libraries have aligned their collection development policies in support of the integration of indigenous knowledge;
- To determine the provision of resources for the needs of indigenous communities;
- To determine the provision of services for the needs of indigenous communities;
- To determine the accessibility of library services to indigenous communities;
- To examine knowledge and skills of public librarians to integrate IK into their services;

- To establish issues that public libraries have to contend with in integrating indigenous knowledge; and,
- To recommend a framework for the integration of indigenous knowledge into library services.

At the beginning of the analysis, *a priori* concepts derived from the research questions and the conceptual framework were used as codes although the researcher kept an open mind for emergent codes as suggested in the literature (Attride-Stirling 2001; Miles & Huberman 1994; Rule & John 2011). As posited by Rule and John (2011) pre-selection of codes from the research questions and theoretical framework does not preclude the emergence of new codes.

Starting with some predetermined codes from research questions and the conceptual framework assisted in reducing data overload as pointed out by Miles and Huberman (1994). By using Atlas.ti, the researcher had the flexibility to use predetermined codes, allow the emergence of new codes from data and/or even use in vivo codes. The initial coding process resulted in a code list of 140 codes. At the initial stage of coding, little emphasis was put on the interconnectedness of codes (Friese 2014; Miles & Huberman 1994). This aspect of coding resulted in what Ayres, Kavanaugh and Knafl (2003) refer to as the decontextualisation of data.

Unlike in case-by-case analysis where context is maintained, decontextualisation of data facilitates the establishment and development of themes or patterns from the codes. Data was to be recontextualised when presenting and interpreting findings. Refining codes entailed grouping of codes and merging related ones in order to render the analysis manageable. Grouping and merging of codes resulted in 67 codes.

The second level of coding involved the grouping of codes into themes or patterns which Atlas.ti refers to as 'families'. Further refinement guided by research objectives resulted in eight themes or families (Figure 4). A value added function of Atlas.ti is the ability to link families with other families as well as with memos and notes that the researcher was making during the coding process. In this way, even after the allocation of themes, it was still possible to identify existing relationships between families, codes and quotations.

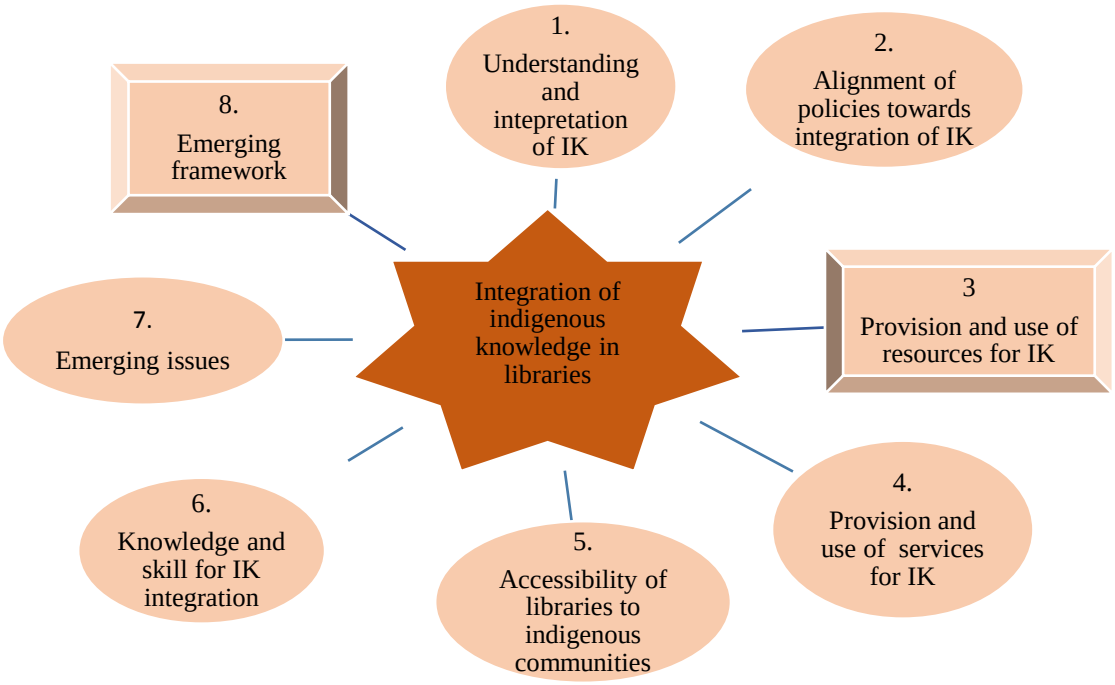

FIGURE 4: RESEARCH THEMES

After assigning families according to research objectives, it became evident that some codes did not belong to any of the families despite the fact that they had high 'groundedness' and density. In Atlas.ti, groundedness refers to the frequency of code usage while density refers to the number of links to other codes. High groundedness meant that certain codes were used frequently despite the fact they did not belong to pre-existing themes. More importantly, high density showed relationships between themes and other codes. Based on this realisation, an additional family named 'library context' was created. As the theme indicates, 'library context' comprised of data relating to the context of each case and would be useful for the description of the cases.

5.4 FINDINGS

This study aimed to explore the extent to and ways in which public libraries integrate indigenous knowledge into their services and how any existing integration endeavours might be enhanced. This section presents findings of this exploratory multiple case study as informed by collected data. Themes are used as subheadings under which the findings are presented. In line with the undertaking to treat information confidentially, names of libraries and participants' identities are not disclosed. Participants are referred to as A, B, C and D, in no particular order. In cases where the main participant was joined by other colleagues, the latter,

are referred to as A1, A2, B1, B2, as the case may be, in order to locate the comment within the appropriate context.

5.4.1 Understanding and articulation of indigenous knowledge

The first question in this study was: *How do public librarians understand and articulate IK?*

The value of determining this understanding lay in the fact that it might shed light on whether they see it as a necessary aspect of public library services and therefore as worth resourcing and providing. Furthermore, the understanding might be the basis of integration. Responses of each participant to the question are presented in *Figure 5*.

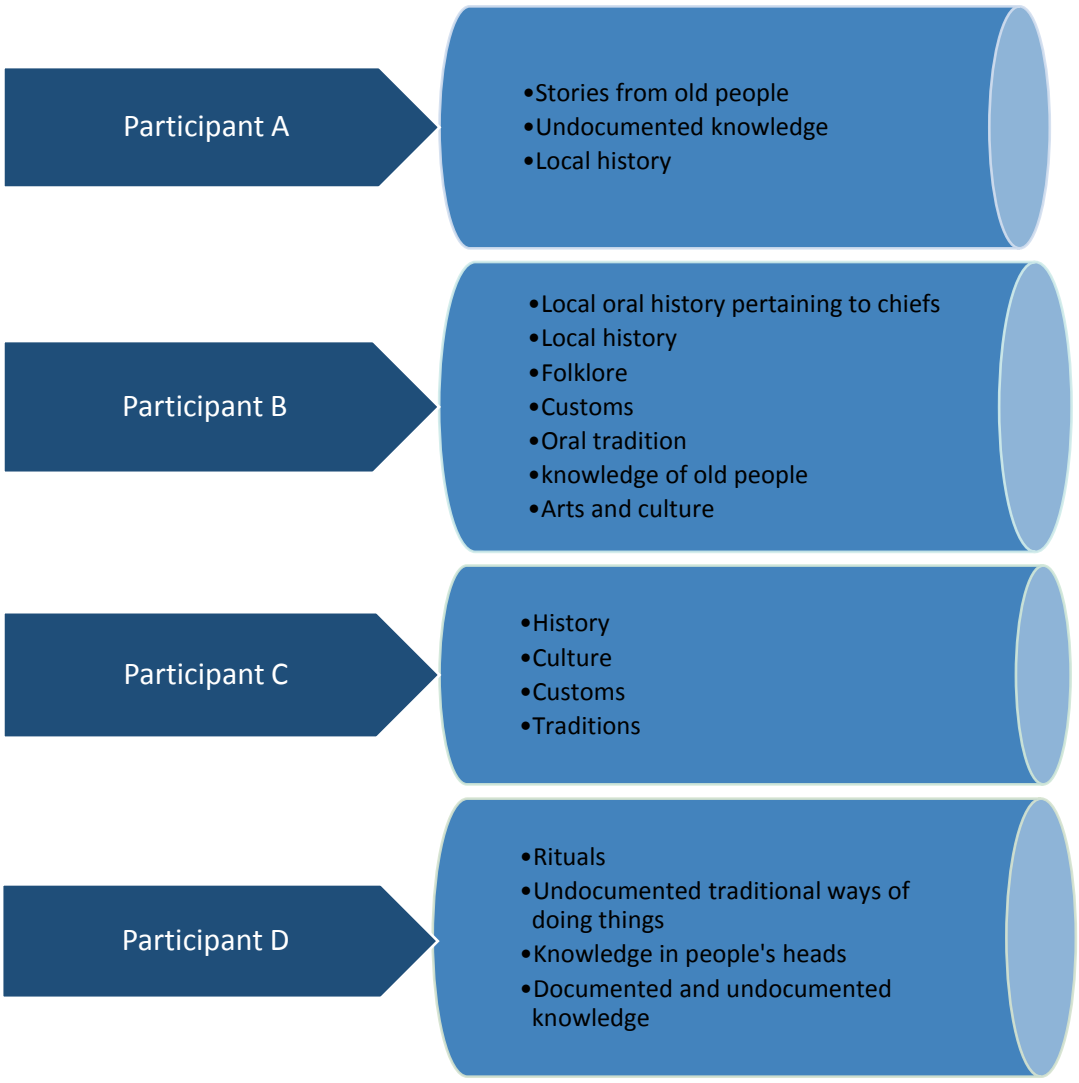

FIGURE 5: UNDERSTANDING AND ARTICULATION OF IK

As shown in *Figure* 5, in spite of overlaps in responses, understandings and interpretations of IK varied among participants. Participants A, B and C highlighted the historical aspect of IK, while Participants A, B and D mentioned its oral or undocumented nature. Interestingly, the association of IK with tradition or old people featured in the responses of all four participants. Also of note is the level of detail per participant when articulating their understanding of IK. For example, Participant B alluded to a number of IK aspects that mostly related to her context, while Participant A did not seem to have much to say in this regard. Participant B, though, reported that the library had received a directive from the Member of the Executive Council (MEC), who is the political head of the library to:

> *Go and record the stories of magosi*[3] *and put it in the library. Their tradition, their music, their folklores, customs …everything that defines and tells of their history - where they come from and who they are…and that history must be in libraries.*

Providing further context on the pronouncement, she explained:

> *Our current MEC - it goes with them coming up with a vision - but remember now we are sitting with Traditional Affairs as one of our components of the department and Traditional Affairs exists to support chiefs.*

Adding yet another dimension, Participant B pointed out that, "*…the arts and culture part of the community is very strong."*

Participant B was also cognisant of the contextual nature of IK as demonstrated in her assertion that:

> *When you record information about [name of place] then the recording will be kept in the provincial library services. When other libraries are interested… but remember it's possible that if you take information from this library to another one it will not make sense there…*

Participant C did not have much to say in terms of articulating what IK is. However, her brief response alluded to history and culture and was expressed in these words:

> *Research about, you know, about things such as kingdoms and customs and traditions.*

[3] Translation: Chiefs

In her description, Participant D emphasised the cultural aspects whilst also alluding to the tacit nature of IK thus:

> *To me IK is about how people have always done things. For example, our rituals, for example how to make (isinkwa sombila)*[4]*, how we have always done certain things, not just African and others you know - Afrikaans people making biltong, like that. It's not just food. It's a lot of other cultural activities which in most cases is not recorded anywhere. So, as far as I understand, it's making that knowledge that is out there in people's heads on how they do things, which is possibly documented or undocumented.*

5.4.2 Alignment of library collection development policies in support of the integration of IK

The second question in the study was: *To what extent have public libraries aligned their collection development policies in support of the integration of indigenous knowledge?*

Firstly, the question sought to identify legislative frameworks informing collection development policies of participating libraries. Table 4 shows frameworks that guide policies. Concepts that are used in each of the policies are also identified as indicated in Table 5.

[4] Translation: maize bread

TABLE 5: GUIDING FRAMEWORKS PER LIBRARY

i. *What legislative frameworks have informed the collection policies?*

Aspect	Library 1	Library 2	Library 3
Name of Policy	Collection Management Policy	Collection Management Policy	Policy on the Procurement of Library Resources; Acquisition of Library Material Library Material Weeding Policy
Aspects addressed	Selection; acquisitions; weeding	Evaluation and selection; procurement (acquisition); Documentation (organisation)	Selection of suppliers; selection responsibilities; acquisition; cataloguing; weeding
Informing frameworks	*The Constitution of the Republic of South Africa*, 1996 (Act no. 108 of 1996); *Public Finance Management Act*, 1999 (Act no. 1 of 1999); *Promotion of Access to Information Act* (Act no. 2 of 2000);	*The Constitution of the Republic of South Africa, 1996* (Act no. 108 of 1996); *Public Finance Management Act*, 1999 (Act no. 1 of 1999) *The White Paper on Transforming the Public Service Delivery* (Batho Pele); *Departmental Supply Chain*;	*The Constitution of the Republic of South Africa, 1996* (Act no. 108 of 1996); *Public Finance Management Act*; *Preferential Procurement Policy Framework Act* No.5 of 2000;

	National Library of South Africa Act, 1998 (Act no. 52 of 1998); *Legal Deposit Act*, 1997 (Act no. 54 of 1997); *Transvaal Provincial Libraries and Museum Service Ordinance, 1982*(Ordinance 20 of 1982) Assigned to the North West by Proclamation No. 30 of 1995 on the 7 April 1995; *Library Ordinance No. 16 of 1981 of the Cape Province* (Former)	*Departmental Asset Management Policy*; *Policy on Management of Library Materials as Assets*; *National Treasury Practice Note on Accounting for Library Materials;* *Provincial Library and Information Services Act,* Act 5 of 1999.	
Concepts from policies	Access to information;	Access to information	Consultation

As depicted in Table 5, the *Constitution* is the underpinning law in two cases. The *Batho Pele White Paper* (Department of Public Service and Administration 1997) appears in Library 2 policy documents. Library 1 seems to focus more on information related frameworks while the approach of Library 2 is general. As the policy of Library 3 was about procurement processes, requisite frameworks form the basis of the policy.

The next aspect of the analysis examined each collection development policy in relation to national instruments that arguably should inform service provision in public entities, including public libraries. *Figure 6* depicts the specific instruments as well as specific aspects that were examined from each library.

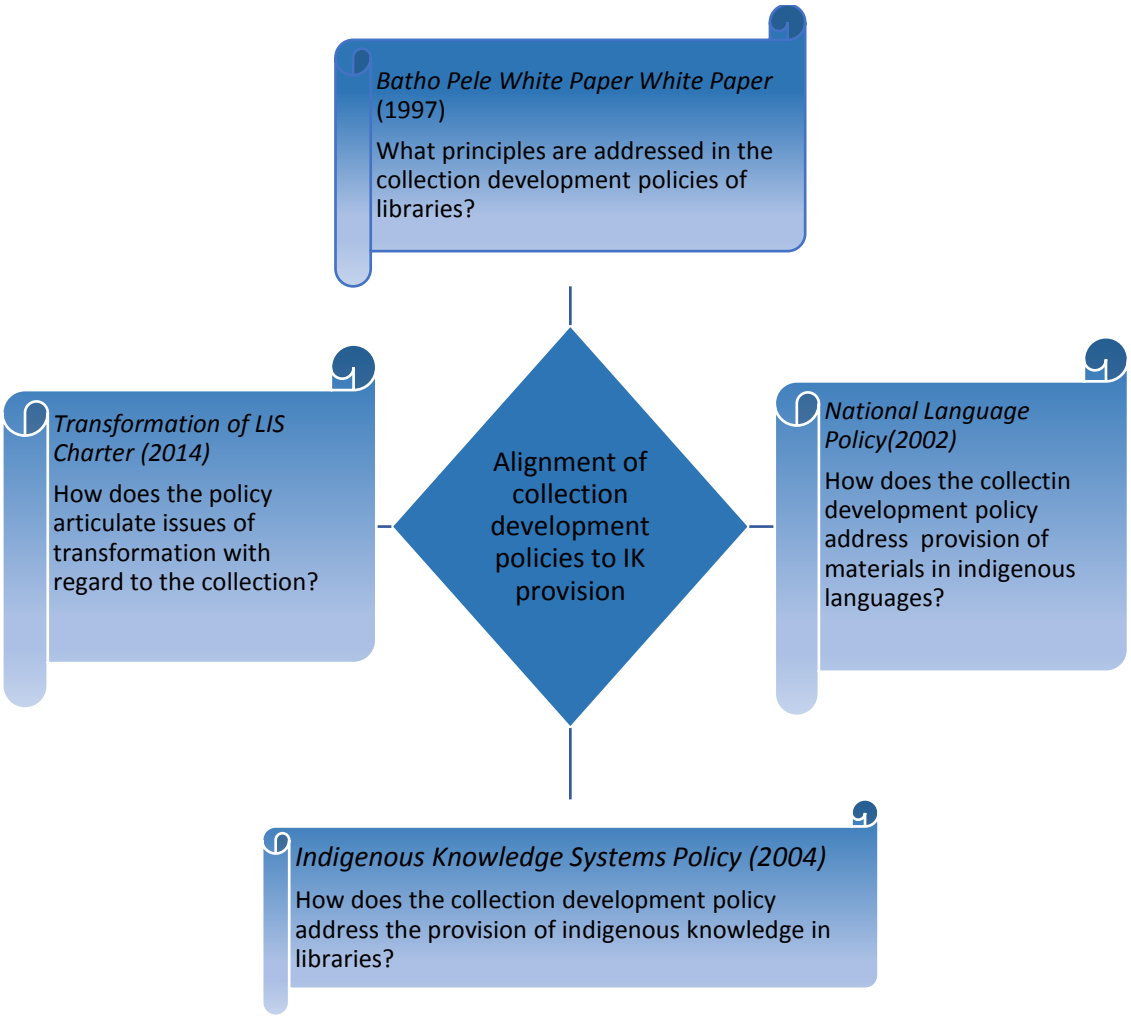

FIGURE 6: NATIONAL FRAMEWORKS AND COLLECTION DEVELOPMENT POLICIES

ii. *What aspects of the national frameworks are addressed in collection development policies of libraries?*

Aspects addressed in each library are outlined.

Library 1

In terms of its scope, the collection development policy of Library 1 aims:

> *To establish and maintain a relevant collection of current and retrospective materials in various formats and levels of comprehension, which would support and nourish the aesthetic, cultural, creative, and educational and leisure needs of all citizens.*

Furthermore, Library 1 articulated its selection principles as:

> *Addressing past imbalances; access to information in all fields of knowledge; and responsiveness to the changing needs of the community; and proving for diverse interests of the community that varies greatly in level of literacy, taste and reading ability.*

In building its collections, the policy of Library 1 states:

> *Preference shall be given to South African indigenous languages.*

Library 2

In its introduction, Library 2 stated that the vision and mission of the Department of which it was part informed its functions and responsibilities. The vision of the Department was:

> *Championing social transformation*

The mission is the:

> *Creation of an enabling environment for social cohesion and nation building.*

Following on the vison and mission of the parent Department, Library 2 articulated its vision thus:

> *Library Services - "libraries for all - towards a literate reading and informed community"- supports the Department's vision of social transformation. Through its*

mission, the Directorate aims to contribute to the development of people and to the enhancement of the quality of life of inhabitants of the [name of province] through the provision and promotion of library and information services which are free, equitable and readily accessible and provide in the learning, information, reading and recreational needs of the community.

The aim of Library 2 is to provide:

Wide variety of formats which meets the needs of a diverse community for information, education, lifelong learning, cultural enrichment, intellectual stimulation and recreation.

Furthermore, Library 2 contributes to:

Social transformation by:

Providing free, easy, equitable and ready access to reading and information sources;

Meeting learning, information, cultural and recreational needs of the communities;

Offering a lifelong education adapted to the changing world;

Providing a high-quality library collection that supports efficient service delivery;

Providing library material that encourages intellectual freedom among library users of all categories, i.e. students, school-going children and adults; and,

Providing free flow as well as equal access to information in support of the needs of the community.

Regarding languages, Library 2 states that:

Library materials in all official languages are bought. Materials in languages predominant in the province will be bought in bigger quantities. Library material in other languages is acquired according to the needs of the community.

In the case of Library 3, consultation where "*all beneficiaries of the policy got a chance to make input*" was ongoing. Participants in the consultation process included:

The entire component of Library Services within DACT through the relevant organs;

Supply Chain Management, whose inputs were all factored in without amendments;

EXCO whose recommendations were incorporated into the document.

Other stakeholders for the ongoing consultation are:

Suppliers (Annual consultation process) and *Treasury (To ensure proper registration by suppliers) and EXCO for monitoring and evaluation.*

In terms of languages, the policy of Library 3 declares that:

All official languages in the province should be provided for in buying fiction – the languages are Zulu, Afrikaans, English and Sesotho.

5.4.3 Provision of resources for indigenous communities

The third research question in the study was: *What resources are provided for the needs of indigenous communities*?

The researcher's contention was that the availability of resources plays a critical role in what the library is able to provide in terms of services. As explained earlier, in the context of this study, resources encompass infrastructure, facilities, staffing, and participation in building library collections. *Figure 7* presents aspects of provision of resources that were examined.

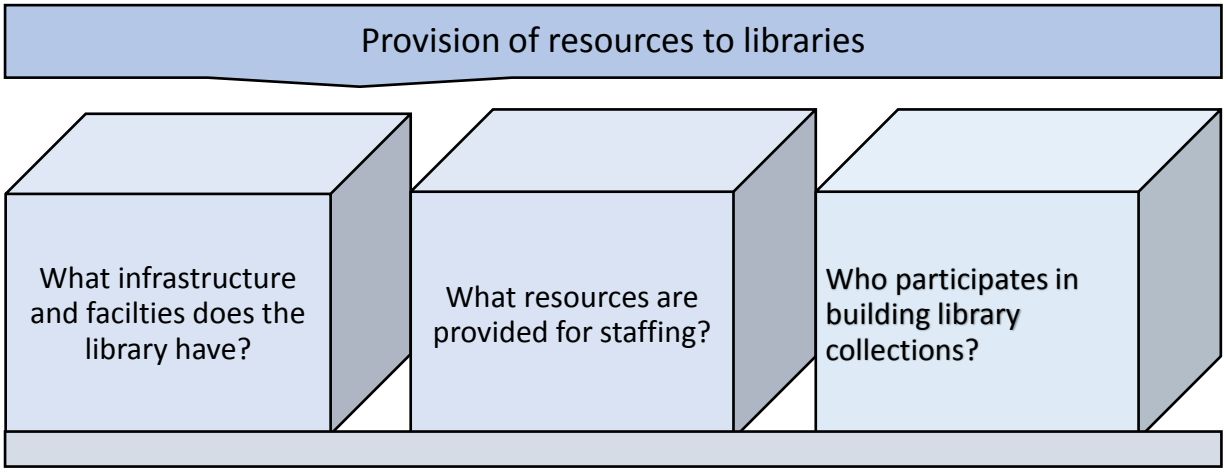

FIGURE 7: PROVISION OF RESOURCES

Provincial governments have a mandate to provide resources for libraries. An invaluable source of funding according to participants is the Public and Community Libraries Conditional Grant. The conditional grant has contributed towards building libraries and staff employment.

However, staff employment has ramifications because of different conditions of service between the *Public Service Act* and the *Municipal Act*. The Mzansi Online Project was also instrumental in facilitating access to the internet in libraries. In some cases, mergers with other libraries was helpful in providing buildings.

i. What infrastructure and facilities does the library have?

In terms of the number of libraries in the province, Participant A answered:

> *We have about 205 scattered all over the province but the most active ones now I think about 188. Others are small libraries like satellite libraries in that 205 but the fully-fledged libraries are about 188.*

Participant A highlighted the financial injection that came through the conditional grant in the following words:

> *In 2007 when we got the Community Libraries Grant we were able to do things. I don't know…we were able to provide proper services or proper facilities because now we were able to employ more than 154 staff members because before that the Department couldn't [employ].*

Elaborating on the positive contribution of the conditional grant, Participant A said:

> *The National Library of South Africa through their conditional grant are providing Internet access so we were able to provide it to all the 205 libraries and… to enhance the broadband. Internet facilities enable people to access emails free of charge.*

In addition to providing photocopying facilities for the community irrespective of whether they are library users or not, Participant A also mentioned that the library provides space for users who would otherwise not have such facilities. She explained:

> *Most of our users are internal [in-house] users, they come to the libraries and then they use material. I should think because sometimes others do not have proper addresses and so they prefer to go to the library and just use materials.*

In the case of Participant B benefits of merging of library services were beneficial in terms of infrastructure as she explained:

Fortunately, the existing structures that were there became more useful than anything, because… there was an office that was existing in [name of town] … then it became our district library… So structurally, we didn't have to build the libraries.

Regarding building of new libraries, Participant B added:

Our libraries are able to accommodate reading spaces. Yes, we started to accommodate that to say, when you build the library make sure that it's got reading facilities because people want to come and sit and read in the library.

Participant B reported that information and communication technologies were an important part of their facilities. Elaborating on the use of computers in particular, she stated:

We accommodate ICT in community libraries. ICT should form a very important part of our library function. We need to have Internet access in community libraries. We succeeded to provide Internet to all community libraries in our province and they've got free Internet access.

Additionally, users are allowed to bring their own devises to access free Wi-Fi as Participant B explained:

With computers, you have to consider Wi-Fi. People come with their own devices and are able to active in the library.

Furthermore, libraries make provision for the visually impaired as Participant B explained:

We build libraries with audio visual rooms because sometimes they [the visually impaired users] need to have that space to play their sounds although their equipment sometimes comes with all those devices that assist them.

Participant B indicated plans for the future with regard to facilities:

We will start to see the inclusion of the section in the library of a recording studio.

In the case of Participant C, providing infrastructure was regarded as part of transformation as the participant explained:

After 1994 then more libraries were built in the townships and more are still being built. Transformation and redress are still actually being implemented in the form of

infrastructure. We establish dual-purpose libraries to serve the communities and the schools. We have so far 178 [libraries] but that includes depots – libraries that are placed in hospitals, libraries that are in prisons and mines, and then we also now - since 2014 have been mandated by the Department of Arts and Culture to also establish what we call dual purpose libraries. By the end of this financial year we will have about 180 because there are libraries which are being built and will be completed by the end of the financial year that is by the end of March [2017].

Describing the partnership between municipalities and the province, Participant C added:

Provinces had certain responsibilities. For instance, the head office whereby you are providing professional support to public libraries as well as buildings, but not all buildings- some buildings were belonging to municipalities. Over the years, the province - when we started to complain that it's not their [municipalities] constitutional mandate - the province started building many buildings for public libraries.

However, Participant C expressed concern about inequalities that were still apparent in the province and described the situation in these words:

In the TBVC[5] states and homelands nothing happened there in terms of libraries. They were mostly in the sections that were called the Republic of South Africa. So there, there was no service whatsoever. The service was only limited to the towns that were actually in the Republic, that were White mostly.

Describing the current inequalities, the participant pointed out:

In town alone, we've got three libraries…no it's four… Just in town - these are suburbs that I've just mentioned, but now other suburbs that are growing Northern suburbs, there's nothing. There's nothing and they have been asking for a library forever. In the townships, it's worse. You know these shacks that keep on growing, that keep on mushrooming every now and again and again. There are no libraries. So now we have started with these dual-purpose libraries.

Participant C was also cognisant of the backlog in terms of providing libraries and pondered:

[5] Transkei, Bophuthatswana, Venda and Ciskei were declared independent homelands during the apartheid era

According to the policies, a library is… the community should be able to walk to the library. It should not be further than 12km. You know that is the walking distance…the longest walking distance that people can walk. However, it is a situation that is very difficult to actually implement. Right now we are trying because so far we've got one library per township.

Also according to ANC [majority political party in the province] *manifesto, we are supposed to have a library in every ward. Now this province has got fifty-something wards and you can imagine how difficult it is.*

Unlike other participants, Participant D's responses regarding funding were positive when she asserted:

Funding is not a problem. We are very fortunate in this department, in this province because we have got a big allocation from Treasury Provincial Executive Funding to fund public libraries. We also have a conditional grant. We don't use a lot of our conditional grant for staffing. We do have… we have been lucky our budget has never been reduced unlike the other provinces.

Regarding facilities, Participant D explained:

Every library that we've built, except now we are trying to fast track, we do have tiny study libraries which don't really have activity rooms, but your standard library has to have an activity room where we encourage… When we open a library, there's a big event and everyone is there. We tell people that this is your facility.

The second aspect of the questions looked at staff profiles in libraries.

ii. What resources are provided for staffing?

This question sought to determine how resources were provided for staffing. In responding to this question, some participants also raised matters of concern pertaining to staffing.

Responding to the question, Participant A commenced by providing some background in the following words:

[name of auditing firm] report came with the recommendations that the province doesn't have qualified librarians… 90% of them do not have any qualifications so the major drive

was to appoint people that are qualified… that's what we are doing under Community Libraries Grant.

Explaining further, the participant said:

When the conditional grant was introduced… we were able to employ more than 154 staff members because before that the Department couldn't … we employed about 2% from the equitable share. Everything now especially in [name of province] is done under the Community Libraries Grant.

Before addressing the question, Participant B described the relationship between the provincial library and community libraries pertaining to staff in these words:

They've got their own administration there but we sort of have a relationship with them mmm.... we provide them with books, for the libraries because of the conditional grant. We are also providing staff…which is a bit of a complex situation, but we are currently supplementing the staff at community libraries. When they are not able to fill the position, we use the conditional grant to [do so], which over the years has grown. I think it shows that there is a big challenge at our local municipalities with budget for the staffing, because we've got about a 168 mmm.... I might have to minus some of the people that we have placed at the Head Office and other areas to assist with the conditional grant, but ja, we are almost 160 staff members that are appointed by the department and seconded to do the function at the community libraries.

Participant C pointed out that in view of the dual provision of services between municipalities and the province:

Some staff belonged to the municipality and others belonged to the province.

Participant D voiced frustration in terms of staffing by explaining:

We do have positions and the provincial structure. It takes too long to fill positions because of this cost cutting measures and the lengthy approval process. It takes more than two years now to fill positions. We've got the funding but it takes… I've got for example, one Deputy Director position which has been vacant for more than two years and they only filled in January. It's the processes.

However, the participant appreciated opportunities to staff in terms of advancement thus:

I was lucky enough because I was a deputy director. I worked under Ms S [former chief director], who retired last year and now I'm occupying her position. So it may not be a formal mentorship program but there is that. We do have a lot of people getting promoted internally and we also have retiring of people have been there for a long time, who are not necessarily interested in management positions but whenever there's a new person joining the section they usually train them, help them and guide and transfer their skills.

In terms of indigenous language proficiency, Participant D responded thus:

We don't really have a special requirement that someone must be able to speak [predominant indigenous language in the province]. We have had Basotho, Xhosa, Zulu speaking people, working for us, you know.

- Who participates in collection development?

Collection development is one of the professional services that takes place at head offices of provincial libraries. Libraries have designated personnel in the form of selection committees to select library materials. As discussed in Chapter 4, in terms of organisational structures, a district librarian coordinates all library functions and activities in community libraries.

Participant A1, who is a district librarian, explained that in their case there is a library selection committee and Friends of the Library who are instrumental in building library collections. Members of the selection committee include community librarians who select based on input from communities.

Participant B1, who is in charge of professional support services, explained the selection process in these words:

We invite all our publishers our, our suppliers and then from there we invite the community librarians from all the libraries to come and select for the needs of their community.

In Participant's B1 case, a library forum constituting community librarians meets quarterly to discuss user needs. Participant B1 explained the process:

Once a user goes to the library and discovers that there is a shortage of something, they tell the librarian who is serving on the forum.

Users are indirectly involved in the sense that if they require an item that is not available in the library, the community librarian would make a special request on their behalf. Describing special requests, Participant B1 stated:

> *Special request service would be a very instrumental source to inform us of the gaps in our collections or where we are not able to meet the needs of the community. So depending on the demand, if the demand is high, then it means to tell you that this book must be bought for the library. But if it's a once off thing, that book can be borrowed from another library and be given to the user.*

However, Participant B expressed some discontent at the extent to which some community librarians interact to effectively address community needs saying:

> *I don't think our librarians are exploring it. We also need to look at the training of our librarians and how they operate. To say they need to understand that we cannot have a user, come into the library and leave the library unassisted or feeling like "there is nothing that they can do for me."*

Describing the situation in their libraries, Participant C1, a collection developer in the library, explained that users provide input about what they need:

> *[There is a] comments book, which can be filled in by the users of the library. Users are allowed to indicate the book that they would like to see in the library, at least either the title or the author of the book, and then we can try… then the librarian must feed us, must tell us "this is the list of materials that my users have requested."*

Participant D described the process of buying materials thus:

> *In terms of buying material, library materials, we've got this central reference section, the first input that we get from the public if they see that there's a frequent request on a particular subject or title it means that those libraries don't have those books. We've got two days that is dedicated to public librarians to come and select what people in those communities are looking for. Within us as the department, we've got our forums for librarians where we get input in terms of what people are saying in terms of the service. The librarian is the one that interacts with the community and then you get feedback from them.*

The involvement of communities through their municipal structures feature in informing selection of materials in some instances as explained by Participant D

> *We do get a lot of requests by communities, either maybe a youth structure, organizations, they approach us, but we always insist that they should work through the municipality. The municipalities, they have got their own system of consulting for people to input in the plans – the IDP [Integrated Development Plans] system.*

Apart from obtaining feedback through municipalities, Participant D explained that they strive to gauge satisfaction of communities with library services (including collections). She explained:

> *Annually we also send out questionnaires randomly, just a basic thing, not a formal scientific questionnaire, just a short one pager to get their feedback in terms of what do they think of the service. Then we get a sense in terms of what they feel about our services.*

From the responses, it appears that the conditional grant has been a useful resource to libraries. Also noticeable are efforts to provide library infrastructure. The next question therefore looks at the provision of services by libraries.

5.4.4 Provision of services to indigenous communities

The fourth research question in the study was: *What services do libraries provide to indigenous communities?*

This question aimed to establish services provided to enable IK provision in the sampled libraries. Aspects that were explored regarding the provision of services are illustrated in *Figure 8*.

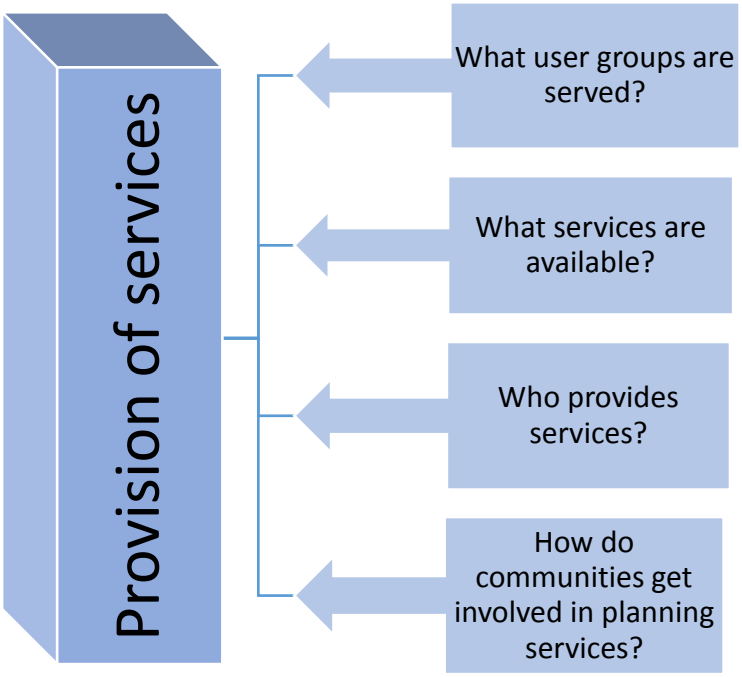

FIGURE 8: PROVISION OF SERVICES

Libraries provide a range of services in support of education. In terms of responses, learners seemed to constitute an important chunk of library users. Participants emphasised the need to provide inclusive services and, to this end, services for different user categories including disabled users and preschool children were provided. Regarding community involvement, responses appeared to indicate that libraries engage in promotional and marketing activities rather than involving communities in the planning of services. Responses to the identified aspects follow.

i. *What user groups are served by the library?*

Provincial borders determine parameters of each library service. However, each province has its own nuances, hence the need to understand user profiles. The intended beneficiaries of services and resources should define what resources are provided and how they are used. The question therefore sought to determine the profile of users in order to gauge the synergy between users and services.

Participant A stated that most library users are learners. A higher number of adult users were in metropolitan cities serviced by the province and small farming communities. The participant surmised that a contributory factor to lower adult users could be opening hours of the library, which, as already indicated, were a result of conditions of employment of staff employed under

the Public Service Act. Another category of users mentioned by Participant A was the visually impaired. In order to provide for this group, the participant explained:

> *We partnered with the South African Library for the Blind which provide mini-libs like there will be a corner like maybe a size of this room in a library… whereby the South African Library for the Blind will put in a mini-lib for people with visual disabilities to access information. We just transferred money about R1.5m to the institution because they have expertise in the field, they are the ones that are able to establish(ed) the mini-libs…*

According to Participant B, library users in her province are comprised of learners as well as people who are studying in higher education. Describing the users, she stated:

> *People that are in townships, that are in rural areas, where there is no electricity, they are studying with UNISA, and in informal settlements, they need that comfort in the library.*

Additionally, in Participant B's province, plans were in place to cater for early childhood development centres. Participant B explained thus:

> *When we built our libraries, in 2004 as a province, we introduced the government priority ECD - early childhood development. …and we say how do we integrate that into the library function? There are a lot of children that have got nothing to play with in the communities. They lack - you go to the early learning centres - they are poorly resourced and then we introduced the early childhood development.*

Notably, the plight of small farming communities and remote villages that were historically marginalised was also receiving attention even at the political level. Participant B reported that the Member of the Executive Council (MEC) who is the political head of the department in the province had highlighted the plight of people living in villages and small towns. To this effect, the library was urged to ensure that communities living in those areas should not be further marginalized in terms of service provision. At the time of the interview, the participant indicated that plans were in progress to determine how the library could reach and provide services for them.

Responding to the question on user categories, Participant C highlighted the diversity of their user groups which in turn requires inclusivity of services. In view of the diversity of user groups, Participant C emphasised the need for inclusivity and stated:

> *The population that's using that library, it's so ... it's so mixed. It's diverse… and includes learners and adults.*

Regarding people with disabilities, Participant C said:

> *We cater for our deaf community. At collection [level], we don't have it yet. I don't know how they prepare them to do that because we work through a deaf school.*

Another user category mentioned was the visually impaired as Participant C explained:

> *For the visually impaired in our library, we have a system that's meant for them. It's a computerized system where you can use talking computers.*

An unexpected response regarding user categories came from Participant D who stated that, due to the fact that they do not work directly with communities, she was not in a position to provide user profiles. While it is understood that provincial library services do not necessarily deal directly with the public, arguably there needs to be some level of understanding of operational imperatives such as user groups.

The overall picture of user categories in three of the four provinces is that learners are in the majority. Public libraries seem to be increasingly playing an educational role at the expense of other roles, especially the cultural aspect. Should public library shift focus to supporting school curricula, then the issue would be the plight of other user groups who are also entitled to library services.

ii. What services are provided to indigenous communities?

Taking into account library mergers as discussed in Chapter 2, this aspect of the question sought to determine the range and types of services provided in an effort to establish whether they address needs of indigenous communities. Responses seem to suggest that services that were provided were aligned to the educational role of libraries in support of learners as the identified major user group. Services to other user groups were also offered albeit to a lesser extent.

According to Participant A, services included toy libraries:

> *…as an outreach thing for children to come to the library*

Participant B also mentioned outreach programmes and shared her thoughts thus:

> *Our outreach came through to as us as libraries through Social Development where we were requested to provide toys for crèches, but we also have toy libraries, as an outreach thing for children to come to the library.*

The focus on supporting education is in the form of reading festivals in addressing literacy in children. Participant B explained thus:

> *Our reading festival is basically about us developing reading in our li… you know libraries the basic purpose of libraries is to encourage communities to read and to inculcate their love for reading. So it started as such and then now we also trying to get the children to learn to love reading in their own languages and spell in their own languages. So the reading festival is about reading first, and then it culminates into competitions. Then they must compete reading something, but still we have… by the time it gets into a competition we have inculcated the love for reading because those children never stop reading after that.*

Indicating other possibilities for outreach, Participant B stated:

> *We wanted to look at it from the angle of in the libraries, right there in the libraries but it's not our responsibility as head office. It's the responsibility of the district office. We must ensure that there, is an outreach service for old age homes, whereby they will log loan books to the old age homes or reach out to patients in the hospices and books or to the crèches.*

Regarding adults, Participant B identified the need for the provision of literacy corners as she elaborated:

> *Literacy corners for adult people who cannot read properly, but then we always like to connect those to the education adult schools. But what you are talking about is what librarians call functional literacy, where people are, they want to open a bank account, the library should… I'm not saying it's happening but according to my understanding the library is actually supposed to convene such sessions where adults who cannot read*

can… For instance, we have a problem of adult people who when they go to get their SASA payments they are actually robbed by their grandchildren because they cannot read.

In describing the range of services provided, Participant C mentioned interlibrary loans, outreach programmes, holiday programmes and storytelling. Participant C also highlighted literacy corners as one of the services provided. She explained that newly literate adults are supported by setting up literacy corners in libraries. Participant C was of the view that collaboration with adult learning centres would be of benefit because:

They (adult learning centres) can actually get material from the libraries while teaching the adults to read.

Participant C raised the issue of relevance of services by indicating that at the political level there seems to be concern. She reported:

Our political principals whenever they visit our libraries, maybe it is a new library and they see our toy libraries that has always been their complaint that this toy library is one-sided. It's looking at one side. It's too European. It doesn't cater for Africans. Even the themes that we are using they are not Africa themes.

Libraries seem to be focusing on education, specifically early childhood development and basic education. Reading festivals in indigenous languages provide fertile ground for exploring IK integration.

iii. Who provides library services to indigenous communities?

The question sought to understand how provinces have responded to their constitutional mandate of public library service provision to all citizens.

The historical function of library provision by municipalities was still evident albeit in varying degrees. Working relationships seem to have been developed and in some instances strengthened.

Participants explained that the provinces provide professional support (for example buying and processing of materials); infrastructure development (building new libraries and revamping existing ones); as well as providing personnel. Yet, at times there seems to be a blurring of

roles as was evident in issues of staffing and provision of infrastructure described in Section 5.4.3.

While Participant B acknowledged the importance of "maintaining professionalism", her outlook on the nature of working agreements did not necessarily reflect the sentiment as evident in what she was intending to propose at the time of conducting the interview. She explained:

> *My proposal is that we go back and sit with local municipalities because to a certain level some of them can afford something - to say let's re-negotiate our terms with the local municipality and sign our agreements afresh. Agreeing that mmm.... you know we do a concurrent thing. They keep a certain budget but, we are not pressurising them but, where we are able to afford as a province we should do as much as we can for the municipality. We can assign the function… when you assign the function what do you do? You give the money to the municipality but you can't dictate to the municipality.*

Participant C described the provision of services thus:

> *Public library services were always rendered dually between municipalities and the province. Provinces had certain responsibilities. For instance, the head office whereby we are providing professional support to public libraries as well as buildings, but not all buildings - some buildings were belonging to municipalities. The province was particularly responsible for collections, responsible for training of public libraries, providing training – professional training, building some libraries and maintaining them.*

Attesting to the working relationship between the province and municipalities, which, in the case of Participant D demonstrated a higher degree of involvement by the province, she pointed out:

> *Traditionally, municipalities have been providing this function and we are lucky that we have a good relationship here in this province. We do have a relationship. We had one… it was called an affiliation agreement, when a municipal library is established it will be affiliated to the provincial library services. We have a relationship. We sign a memorandum of agreement. We give them funding, the provincialisation funding I was referring to earlier and…We've got a relationship. We get involved in their recruitment if we are giving funding. Even though we are not giving full funding per se, we are*

involved. We are providing direction in terms of job specifications required. We sit in the interviews and selections of librarians.

While provinces and municipalities provide services jointly, only one province seems to have made some strides in responding to the constitutional mandate - albeit on a small scale - as attested by Participant D:

We are looking after all the libraries in the province whether they are affiliated or not as long as it's a public library, through the municipality.

Explaining further, Participant D continued:

In 2012 the department took a decision that new libraries that we have built will be fully provincialised, which means that the department will directly render the service. So we've got five such libraries, where we've got staff that is appointed by us. When there's a leaking tap, we fix it. Everything is done by us.

For Participant B, whose province had not 'provincialised', potential problems of the process seemed to be at the fore as she voiced her concern about the distance between served communities and provincial headquarters and the possible impact it might have when it comes to maintenance issues. Participant B pondered thus:

…whenever there is a problem there, the pipe has burst in the library, you have to come from head office and deal with that and they say, if it was at local level then we have agreed that you know the municipality will deal with those things immediately.

The above contradicting views about 'provincialisation' could possibly be ascribed to perceived potential benefits versus fear of the unknown depending on where each province was at the time of conducting interviews. The implications of provincialisation are revisited in Chapter 6 of this thesis.

iv. How do communities get involved in the planning and implementation of services?

Community involvement is one of the eight principles of Batho Pele. The intention of this question was to establish how the principle is implemented by libraries. In particular, it examined the extent to which and ways in which communities are involved in the planning and implementation of library services. Participants' responses suggested that community involvement in library matters occurred in varying ways and degrees in their libraries. There is

a strong indication that community involvement was essentially about marketing library services as opposed to involving communities in the planning and implementation of library services. Major national and cultural events featured as key platforms for community involvement.

Participant A explained in this way:

> *We make sure that for National Library Week, National Book Week, Readerthon Day, World Book Day in April, Children's Day - International Children's Day - all those are acknowledged. On the political side now, the MEC launches all the new structures… and then it is a big event where people…the communities are involved.*

Participant B described community involvement initiative in these words:

> *There also has to be a lot of consultation with the chiefs themselves. But, being out there in the communities is a bit of a challenge to implement Batho Pele, because when you talk about consultation they have their own clashes. We foresee a challenge but we have to go ahead.*

Elaborating on possible barriers to and unintended consequences of community involvement, Participant B shared some of her experiences:

> *Women in our community, they will always have grandchildren - then they are coming with them, they are becoming the babies of the library. They bring them, they group them, they put these kids… now they get to be brought up in a library. They have to cook for them. And the thing that will discourage you is that they are using stoves which are not safe and it's a potential danger. When you get into the library - the library is smelling of food and I said guys, you know the problem is that in terms of preservation of library books it's not good.*

Sounding somewhat uncertain, Participant C responded to the question of community involvement thus:

> *The only time we actually get into the community and involve a community is when we implement a program, a certain reading program in the library. Remember we've got things like Library Week, World Book Day, National Book week and so on, then that's the only times when we'll involve the community in a program where we'll come up*

with different types of literacy programs and let them be engaged - both school children and adults.

According to Participant C efforts to involve communities are sometimes usurped by politicians who use such opportunities to score political points. The participant argued that, while the involvement of politicians could contribute to the provision of libraries, there is a danger that community members that are not affiliated to political parties could be alienated from the library.

In the case of Participant D, community involvement included the following:

We've got a committee, sub-directorate library promotions which deals with community awareness. This department - whenever there's an event all services of the department must be there. Say for instance, a cultural event, we've got a mobile library truck there, which shows people what a library looks like, what kind of service you will find. It's actually a very interesting one because people are there for a cultural thing, but you must also put the relevance of a library there. We've got lots…like tomorrow is World Book Day. Our trucks will be going out there to the community, showing people, what the library... talking to people about the library, giving them out books, "You must read. You must do this and that." On the 27th [April] it's Freedom Day. It's a National Event. We will be there.

Although Participant D responded to the question of community involvement as indicated above, she also provided a slightly different approach to the process in these words:

We have the engagement… we engage with the municipality. We don't directly engage with public. We deal with the municipality and through the municipal structures and the municipalities through their own consultations; they will decide where the library should go. From our side we just give them a guide. We give them criteria that a library should be closer to the school, easily accessible to public transport and things like that. We guide them in terms of the site. It should be level. It shouldn't be on a hill, things like that. But we don't directly have community engagements. It's a bit tricky because we are not a public library. We provide support to public libraries.

An intriguing observation regarding this province is the apparent high political involvement in civic matters such as libraries. For example, Participant D reported that sometimes members

of the community raise issues pertaining to the library through community political structures. She narrated one such incident thus:

> *Members of the community had complained through political structures about certain things in that library. Because the public can complain through those [political] structures, or write to the office of the MEC or to the Mayor and the Mayor informs the MEC. We get those inputs in that way where people directly go through their political structures or through the municipality.*

From the discussions with participants, it became evident that community involvement focusses on marketing and promoting library services. There seems to be a general lack of understanding of what entails community involvement in the context of the Batho Pele principles, pointing to the need to unpack the concept.

5.4.5 Accessibility of public libraries to indigenous communities

Accessibility of libraries to indigenous communities has a historical context as discussed in Chapter 2. This question aimed to establish the accessibility of libraries to indigenous communities specifically with regard to physical proximity of libraries to communities, library opening hours and the scope of library collections. *Figure 10* illustrates aspects addressed in this question.

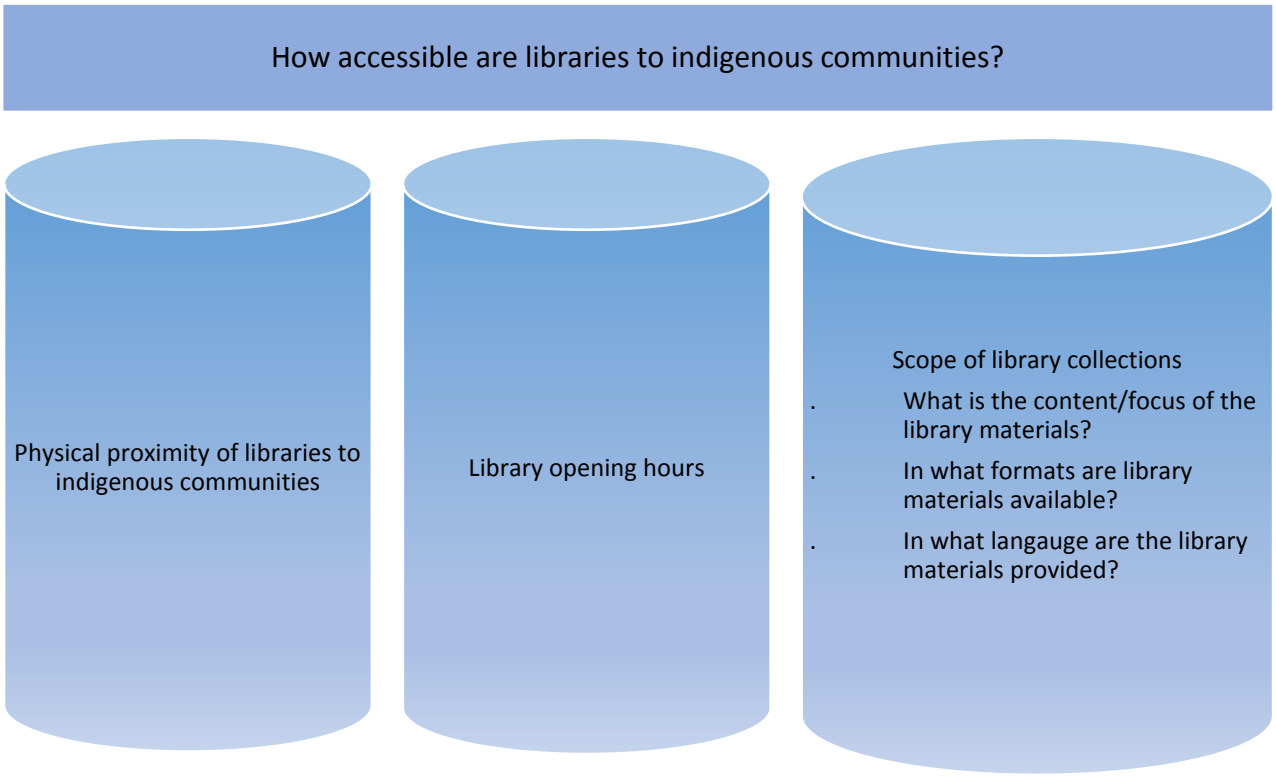

FIGURE 9: ACCESSIBILITY OF LIBRARIES TO INDIGENOUS COMMUNITIES

Huge strides have been made by the democratic government to address the issue of access to services. However, participants identified challenges such as topography of some areas, poor infrastructure, and mushrooming of informal settlements as some of the factors that affect access to libraries. In terms of collections, libraries appear to embrace different formats although the print format is still predominant. The emphasis on support for learners render collections biased towards education at the expense of other areas of focus for public libraries. Responses from participants follow.

i. Proximity of libraries to communities

Given the history of segregation that existed in South Africa, library services were not always easily accessible to indigenous communities, particularly those in rural areas. In addressing this imbalance, the post-apartheid political dispensation has taken steps such as developing infrastructure (including building new libraries) in order to facilitate access to libraries.

One of the barriers to physical access to libraries is the physical geography of some areas as described by participants. For example, Participant A described the situation thus:

> *You will find that it's a hill, and there are communities' downhill, so it is not easy to reach there, without a special vehicle. The issue of the [physical] nature of our province is a challenge because you are unable to reach areas and as a result, there are challenges for our libraries.*

Participant A explained that in certain instances modular libraries, which operate for a limited number of hours per day or on certain days of the week, are in place. In the same province, Participant A pointed out that some of the areas tend to be susceptible to natural disasters which of course affect accessibility. Coincidentally, on the morning of the interview, the participant had received news of a tornado which had destroyed one of the libraries in the province.

Participant B had this to say about poor infrastructure and its effect on accessibility of library services:

> *Hey when you drive there you close your eyes! You get into these roads with gravel road that's what makes you feel… you feel very hurt like to say honestly, you still have people and they are living there … and we call them roads?*

Despite the awareness of the plight of some rural communities due to the difficulty of physical access, Participant B conceded that attending to their service needs is not always an easy task. She pointed out that:

> *We always avoid [going] there but there are people living there, those are your customers who are entitled to services like everybody else.*

In the view of Participant C, a contributory factor in affecting access to libraries was related to resources. She articulated the view in the following words:

> *According to the policies, the community should be able to walk to the library. It should not be further than 12 km. You know that is the walking distance…the longest walking distance that people can walk. However, it is a situation that is very difficult to actually implement. Right now, we are trying because so far we've got one library per township.*

While measures are in place to build accessible libraries, the participant further identified an emergent challenge of the mushrooming of informal settlements mostly at the periphery of towns and cities. This makes it difficult for provinces to build libraries in line with the 12-kilometre radius stipulation.

ii. Opening hours

Library hours are an important factor in library services as implied by one participant mentioned earlier. In three of the cases in this study, library staff operated under different conditions of service. This situation is a result of the constitutional mandate that declared public libraries a provincial competence. In terms of the Public Services conditions of service, staff work within specific time parameters each day. Participant A explained thus:

> *The people that are operating in some libraries are people that were appointed by the Department of [under which the library falls] through Public Service Act, so Public Service Act does not allow people to work over time. They do not to work on weekends whereas communities expect libraries to close late and to open on weekends.*

According Participant A, the situation was somehow different:

> *…for those few municipalities that still have staff, old staff that are being paid so… it's just an internal arrangement between the staff and the municipality…*

Library opening hours did not seem to be an issue in the other provinces because of the working relationship with municipalities as libraries were open beyond 16h30 and also on Saturdays. The situation regarding staffing as explained in 5.4.3 does not seem to affect other provinces as they explicitly mentioned that there is existing understanding with municipalities regarding the issue.

iii. Scope of library collections

In looking at library collections, the question sought to determine the scope of library collections in terms of subjects covered, formats and languages in which library materials are available. The contention is that these aspects contribute to accessibility of library collections. Responses pertaining to each aspect follow.

- What is the scope of library collections?

Library collection constitutes materials that support education because of the high number of learners and higher education students. Popular fiction also featured as can be expected in public libraries.

Participant B1 described the scope of the collection thus:

We have study guides for schoolchildren, most is science ja, mathematics…, school subjects. We usually do a group for human resource and business management. We also have fiction.

Explaining some of the challenges faced by libraries in terms of relevant content for communities that previously did not have access to libraries, Participant B argued:

You can find that most of the materials that we have in terms of content is not talking to them. This is why we have to be creative and find ways to respond to that.

Participant D mentioned the partnership with the National Library of South Africa and reported:

They give us classics. You know the books that we read, the set books that we were reading thirty years ago, so they reprint them and give them to us

Furthermore, Participant D pointed out that the library was trying to move away from foreign literature although:

… we are still providing [foreign literature] obviously, because it's popular. Everyone wants to read your John Gresham. They want Mills & Boon and they want these… but… we have to prioritise the indigenous languages.

Another aspect relating to collections looked at formats of library materials.

- In what formats are library materials available?

Examining the issue of the format of materials was informed by the researcher's supposition that, given the reported poor reading culture among indigenous communities (as confirmed by participants), libraries should be providing materials in other formats to ensure inclusivity. Thus, in terms of format, libraries reported that collections come in a variety of formats. In addition to books, formats such as digital versatile discs (DVDs), compact discs (CDs) and electronic books (e-books) formed part of the collections of the selected libraries according to participants.

Responding to the question on formats, Participant B2 explained:

We keep CD's, DVD's, ja, especially the audio books and the…now we are starting this one [the collection] of the E-books.

Apart from print formats, Participant C said:

In our library, we have a system that's meant for the visually impaired. It's a computerized system where you can use talking computers. Where computers actually talk to them. But, remember, there are different types of visually impaired - totally blind and the partially blind. That computer-based system is for the partially blind and then we've got readers for those who are completely blind because they just listen.

Languages of library materials was another aspect investigated.

- In what languages are library materials available?

This aspect of the question focused on what languages are predominant in the library collections. In terms of languages, the ideal situation is that library collections should be reflective of predominant languages in the communities. Although language was one of the criteria used to select cases, participants explained that in certain communities the issue of predominant languages is not as clear-cut. In some provinces, there were 'pockets' of communities that did not necessarily belong to the province's predominant language group. Secondly, poor reading culture among indigenous communities posed challenges to the availability of materials in indigenous communities because of low sales potential. For the few indigenous language writers, publishing becomes too expensive at best or, worse, their work gets rejected by established publishers.

Participant A explained in terms of collection development that they accommodate different languages:

When we buy books, we mix while focusing on the language based on that community.

Affirming the paucity of indigenous language materials, Participant A1 stated:

There are very few writers in indigenous languages…. very few. They like to self-publish. And the books have to be reviewed it goes through certain steps before it can pass to say this no, this is ready to be published… so we have those challenges. We can't buy something that is not of quality.

Responding to the question, Participant B started by explaining that at provincial government level a decision had been made to cater for different official languages. She explained:

As a province, we have five official languages, which they say whatever you do, try and make sure that you cover these languages. I think then it's Afrikaans, English, Setswana

then I think there is isiXhosa then the other one I can't remember I think it's Sesotho. So whatever official communications goes out will need to cover those languages.

The need to cater for diverse language groups was evident because the province has mining areas as Participant B explained:

In areas that have mining you find that there's a lot more people with different languages although we have our main language as a province.

A similar situation was also evident in another province as reported by Participant B who pointed out:

People who read [indigenous languages] are few but if you write that book in English, it is still going to sell. It can be sold from Giyani to Cape Town[6].

However, Participant B was also concerned about the role of publishers who were reluctant to publish in indigenous languages saying:

The publishing industry…I don't think it's kind to our poor, small self-publishing community.

Regarding quality of materials, Participant B had this to say:

You need to have big glasses to be able to read the priiiiiiiiiiint, and then the papers are just falling apart!

Responding to the question of languages of library materials, Participant C stated:

We accept material that is written in indigenous languages here except that there were problems and you know it continues, the issue of the problems. Problems in the sense that most of the material in indigenous languages is written by local writers who actually do not have enough money for publishing professionally.

The issue of poor readership among indigenous communities appeared to be a significant factor in providing library materials as observed by Participant C1:

[6] Names of two places that are on opposite sides of South Africa. Here it is used metaphorically to demonstrate possibility of wide readership potential.

There's a lot of Afrikaans literature though Afrikaners are smaller in population and even though Black people are speaking Afrikaans. But you know when it comes to reading people are not reading. Another thing is that speaking Afrikaans and reading Afrikaans is something different altogether. Though there's a lot of Afrikaans material for reading it's still being read by the language owners.

Commenting on the quality of materials by some local writers who self- publish, Participant C asserted:

Through self-publishing, we find that there's lack of quality in terms of their material. Whenever they submit them to us, we have to first evaluate them to check whether they are up to standard.

In the case of Participant C, the province had taken steps to support indigenous writers as the participant explained:

In terms of our [collection development] policy, we are procuring material written in indigenous languages. That's another transformation [endeavour] that we are actually engaging in.

Explaining further participant C1 stated:

Most of the books that we buy for children are in English and Afrikaans. Indigenous language books are translations, except for poetry. You know the first language that people… that most of the authors… that I've realised that they use, is English. Then after English then they translate into the different indigenous languages. That's where we have a problem. And usually the problem with those translations is that they usually not according to the language spoken. Remember indigenous languages you get different ones spoken in different areas. You see. So whenever we actually look at their books we don't agree with their translations…

Participant D responded thus:

We are getting indigenous language material. We buy whatever is out there that meets our selection criteria in terms of the quality of printing and binding etc. but that's not a lot to be honest. In terms of supply, there's not much because some people who are in publishing they will say they will publish what will make money. They will publish

what they will send to the Department of Education, you know for set work because if they publish a lot in indigenous languages who's gonna buy it?

There seems to be concerted efforts to make libraries and information accessible to communities. However, in terms of IK a number of concerns are at play. For example, libraries continue to apply traditional methods of collection development which, in some way, disregards indigenous knowledge. The issue of accessibility of indigenous knowledge receives fuller attention in the next chapter. The next research question related to the readiness of staff for IK provision.

5.4.6 Knowledge and skills of public librarians to integrate IK into their services

In the context of this question, readiness referred to staff qualifications as well as their proficiency in indigenous languages of served communities as depicted in *Figure 10*. The researcher was of the view that, given the primarily oral mode of communication among indigenous communities, part of the requirements for providing effective services to them would be proficiency in relevant languages. As indicated in 5.4.3, in some provinces there was concern about staff qualifications, especially in local municipalities where unqualified staff were placed in libraries. In three of the four cases, the conditional grant was being used to employ qualified staff as already explained. Regarding proficiency in indigenous languages, participants did not seem to put a lot of emphasis on it as indicated in the responses.

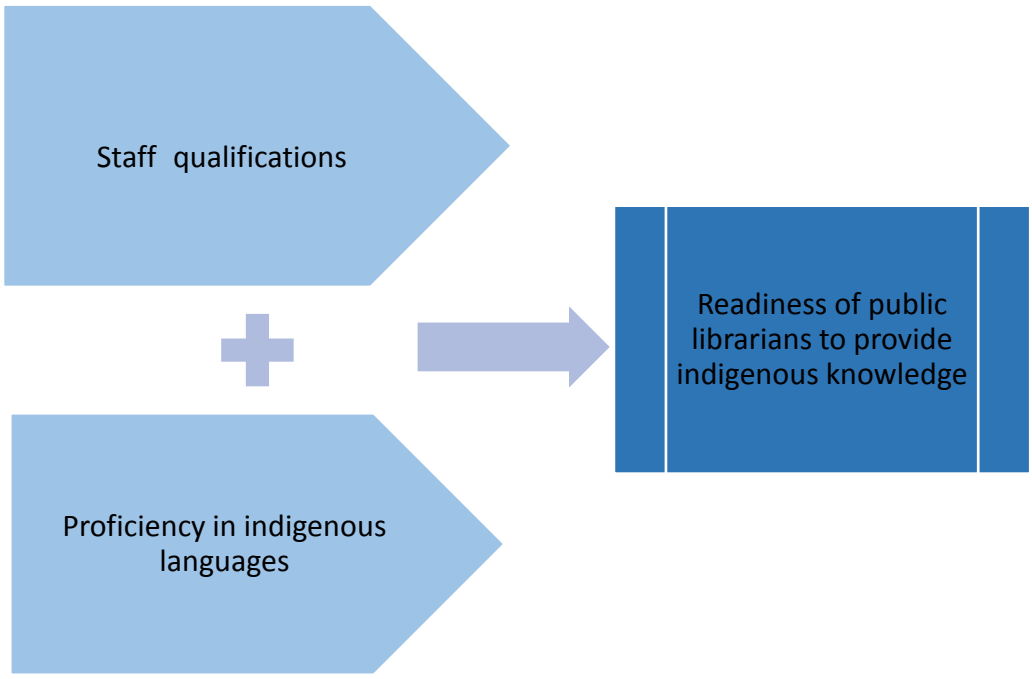

FIGURE 10: KNOWLEDGE AND SKILLS OF PUBLIC LIBRARIANS TO PROVIDE IK

i. *How qualified are staff to render library services?*

According to participants, some municipalities place unqualified people in positions that are supposed to be occupied by qualified staff. Provinces are addressing the issue by appointing qualified staff as per requirements of positions. The dual provision of libraries by municipalities and provincial library services had implications for staff as discussed in Section 5.4.3.

A concerted effort was being made by provinces to appoint suitably qualified staff as confirmed by Participant B who stated:

> *If a post is a librarian post, a [qualified] librarian will be appointed. If the post is a library assistant post, somebody who has got matric [Grade 12] will be appointed. When you get to municipalities, our challenge was that they will have to shift anybody and place them in a library*

The appointment of unqualified staff has a negative impact in the sense that important aspects of service provision might be disregarded due to lack of insight into professional imperatives. A related issue pertaining to staff is that in some instances qualified staff are appointed at

comparatively lower levels because of the grading of municipalities. Elaborating on the issue, Participant B explained:

> *A person will be a librarian but if you are a librarian in [name of small municipality] you will be at a lower level than a librarian who is in [name of larger municipality]. That is where our challenge is to say level of municipalities that thing causes a discrepancy. I think in terms of their system thing they look at the revenue base of a municipality. How strong it is and because even Municipal Managers don't earn similar salaries.*

In such instances, staff retention becomes problematic, as qualified staff tend to look for greener pastures, thereby compromising service delivery.

ii. *How proficient are staff in indigenous languages of served communities?*

Participants did not seem to regard proficiency in indigenous language(s) of served communities as a requirement although they pointed out that most the staff members in the libraries were proficient in the local languages. In the words of Participant B:

> *…we find that we haven't really had any experience of the difficulty of a person communicating with the users or getting query around that no. We've got Xhosa speaking librarians, we've got Pedi speaking librarians, Zulu speaking librarians mmm.... and they also find a way of acclimatising and becoming mmm.... and they learn the languages. So ja, if you are living in that community you are probably bound to also learn the language but we do not have anything that restricts us from considering…*

Responding to whether there was a policy pertaining to indigenous language proficiency for staff, Participant C explained the situation in her province thus:

> *I cannot think of any policy that has been brought into place to actually curb that or to make sure that people who actually are appointed are proficient in [name of language]. What happens is that in the libraries, people who work directly in the libraries are people of that community, but are not qualified librarians and they are of course they will speak the language of the community.*

Indigenous language proficiency did not seem to be a factor in staffing as the participant explained:

What just needs to be done - because the policies are in English, the system operates in English, the management system operates in English, everything operates in English. So, the principal librarian - let me say the principal librarian that is responsible for training, as much as that principal librarian is not an indigenous language speaker, they will train the librarian. Of course in English but when the principal librarian has to communicate with the community then they will speak their language. And another thing is that, we try even the signs, we try to have them in three languages, that is English, Afrikaans and Sesotho and if there's Xhosa speaking in that area we also put in Xhosa.

Highlighting the fact that indigenous language proficiency is not necessarily a major issue in their province, Participant C pointed out:

The principal librarian that is responsible for training, as much as that principal librarian is not a [name of language] speaker but they will train the librarians - of course in English but they …the principal librarian has to communicate with the community then they will speak their language.

Participant D also responded that proficiency in indigenous local language(s) was not a requirement:

We don't really have a special requirement that someone must be able to speak isiZulu. We have had Basotho, Xhosa speaking people, working for us, you know.

The readiness of staff to provide for the needs of indigenous communities is revisited in the next chapter.

5.4.7 Emerging issues regarding integration of IK in public libraries

The research question was: *What issues do libraries have to contend with in providing services to indigenous communities?*

It was the researcher's contention that, because libraries operate within specific contexts, it is important to understand issues that may emerge in each context. Among issues that emerged were reconfigurations of departments and units in provincial structures; inadequate resources and services, which affect accessibility; dual provision of services, as well as staffing.

Regarding services, a concerning factor according to participants was the poor reading culture among indigenous communities. This section presents issues as per participants' responses.

i. Reconfiguration of departments and units

The issue of reconfiguration of departments and related challenges emerged in the case of Participant B, whose unit had been relocated several times. The participant had this to say:

> *One of the things that we are supposed to add, I must say mmm.... sometimes changes of administrations. In our administration I can tell you that it's definitely affecting some of our progress because, I don't know how many Heads of the Department I have had. You have to start afresh and define yourself…and find a space where you can become a priority in the midst of other things that are a priority in the department because even now, or maybe I am also overwhelmed with work.*

The participant further explained that the cluster within which the library is located also has an impact on services and resources. In the words of Participant B:

> *The Mzansi Golden Economy is a strategy for economic development but, for the arts...arts and culture. So now we are sitting in that situation where you have to be battling all those things that are probably a priority and they stick on your neck and you want to be a priority.*

ii. Resources and services

Funding surfaced as a major factor in libraries. Explaining how lack of funding is affecting services, Participant A contemplated:

> *If we can get more funding to appoint staff or transfer monies to the municipalities to appoint people according to the Municipal Act it will be better…*

In the same vein, Participant B stated:

> *Our progress will only be determined by availability of budget in the province. Currently it's not a language that is talked about where you are going to be asking for money and get it. There are more pressing matters. The only thing*

that is keeping our functions is really, we just have to look at our budgets mmm...our provincial budgets are no longer as big.

Explaining further, Participant B stated:

When functions are introduced - sometimes you find that the function is introduced but it's not budgeted for. We had this re-configuration where the department, the Sport Section had to move to another department. We had problems in a sense that Sports was moved… and Sports you always have it with Recreation. They decided to keep Recreation in the department and only Sports moved. It didn't go well - Recreation then it was found - when they do the reconfiguration they will say budget has to go with function then the budget is going with the function but, this other function is a smaller part of that function and it gets left. The department has to find money within its own allocation; it's not going to be new money coming…

With a sense of exasperation, Participant B continued:

Unfortunately, I don't have much control over there. I am not the accounting officer. I am not the executive officer. Departments experience budget pressures. Like now, we are doing adjustment budget. With adjustment budget we just….they have budget pressures and they want the department to contribute to that by giving eleven million from our already strained budget.

Participant C had this to say about funding:

[Although] in our province we haven't really experienced a situation where our money has been taken away from us and used for other things, but yes we are seeing a situation where our mmm...., equitable share budget is shrinking, meaning now that the province has to carry most of the functions of the library services. I think a similar example will be of buying books. We used to have budget in the equitable share budget to buy books. Currently we are more dependent on the conditional grant.

The effect of dwindling funds does not augur well for libraries as Participant C observed:

> *There is also another problem that causes us not to be able to address [provision of services] that is the fact that funds for libraries are becoming lesser and lesser. Because to build you need funds, you know, to appoint staff to manage that library you need funds and now every now and gain funds are being cut.*

Confirming the prioritisation of other provincial imperatives, Participant D stated:

> *Besides the input from the community, we also look at the province, the picture of the province because we get numerous… I've got files this big of requests and we can't give everyone a library.*

The matter of shrinking equitable budget is cause for concern as it affects the constitutional mandate of provinces regarding public library services. Thus, while appreciating the benefits of the conditional grant, participants also lamented the decreasing equitable share from provinces.

The provision of ICT was hailed as a positive move in improving access to information; however, there are concomitant challenges which participants expressed.

Participant B had this to say:

> *The one challenge is response time. The other challenge is our service providers because, we appoint the Internet service provider who will not be really managing how they are loading the data and whatever thing in the libraries. Then when you are out of data then you are in trouble with the politicians and mmm.... so it's a bit of a nightmare.*

Furthermore, Internet connections also affects access to library resources as Participant B explained:

> *The catalogue… it's an online catalogue but what we have noticed in the other libraries mmm.... when we were introducing this function…we have never gotten to a stage where all the books are bar coded so that they are all captured. Therefore, you will find that part of their collection is not in the system which creates difficulty when you have to fully automate the library. Automation is also affected by this inconsistency. Until we get our Internet connections 100%, we are going to have problems.*

iii. Dual provision of library services

An indication of the need for formal agreements was highlighted by Participant C who shared her experience in one of the provinces where she had worked in the following words:

> *I was working for the provincial library services and some of the libraries… we couldn't even get into because the municipalities felt it was their duty and therefore we didn't have to interfere. Yes, they took it as interference, but we actually only provided books.*

The scenario above could be an indication of blurred roles and insecurities bred by a lack of understanding, thus making formal agreements necessary.

iv. Staffing

Different employment conditions emerged which seem to affect services to communities. Pondering on how the library can deal with the situation of different employment conditions in order to improve services, Participant A surmised that one of the options would be to amend the Municipal Act and render libraries essential services. In words of the participant:

> *Remember it is the mandate of the province [to provide library services] so we have to change the whole Act …we amend that… say we are like nurses, police and ambulance people.*[7]

The participant explained that in terms of the Public Service Act working hours are between 08h00-16h30. Furthermore, under the act, weekends require overtime payments.

Attesting to the challenge of different employment conditions Participant B said:

> *The ones that are appointed by the province are appointed under the conditions of public service - then you bring in terms and conditions of service that are not the same. You bring someone who has been appointed under conditional grant it's possible that they might be earning more than those that are being appointed by the municipality so, there are those challenges.*

In further describing the complexity of the staffing situation, Participant B had this to say:

[7] These are regarded as essential services whose operations are not confined to specified hours

In terms of the structure and the warm bodies that are currently in our, mmm.... provincial libraries ever since. So this is up to district libraries. Once we get to community libraries they belong to local…they report to local municipalities

Participant C also confirmed the dilemma of different employment conditions:

At the municipality, they are using the municipalities' systems and structures and their grades are different. Librarians that are appointed [by municipalities] at a very low level. It's not the low level according to that municipality, the level is okay. But in terms of the salary it's really not market - related… you can't keep professionals in those areas.

In the case of Participant D, the problem of different employment conditions seemed to have been resolved as the participant explained:

We only have five libraries that are provincialised. When I say provincialised, [it] means that the department will directly render the service. So, we've got five such libraries, where we've got staff that is appointed by us. When there's a leaking tap, we fix it. Everything is done by us.

However, the participant also described a situation that was somehow problematic although the library was in the process of addressing it:

One library we struggled to get the staff to open on Saturday because they were appointed with a letter that said that 'you work from Monday to Friday', but we don't have a situation unlike other provinces where some staff within one library, some are appointed by us and some by the municipality. For us if a library has provincial staff, it has provincial staff only. If it has municipal staff, it has municipal staff only. So, we don't have that mix.

Another staff-related issue was that of an aging workforce. Participant C explained:

Most librarians are old now because it's those people who actually were trained many years ago. The [name of province] does not have a library school and in their time they had one but were the only ones allowed to study there. And now they are getting old. The [province] actually appoints people from the outside because the value of librarianship is no longer there and therefore [the province] cannot produce its own

librarians. We used to have library school at the [name of local university] and it was closed. Even then I was forced to go study in the Western Cape because it [the local university] was only for Afrikaans. And at that time during apartheid, I was not even allowed to study there because I was Black.

Participant D attested to the ageing workforce thus:

Our challenge is that we've got an ageing workforce. There's a lot of people who are retiring. There's quite a lot of people who have retired. For example, the Chief Director retired in December. She's been here for years. She moved up the ranks. So there's quite a lot of people in that generation who are retiring.

However, Participant D pointed out that older (and experienced) staff play an important role in mentoring saying:

It may not be a formal mentorship program but there is that. We do have a lot of people getting promoted internally and we also have retiring of people have been there for a long time, who are not necessarily interested in management positions but whenever there's a new person joining the section they usually train them, help them and guide and transfer their skills.

Internal processes hamper staffing services as Participant D explained:

We are also short staffed as well in this department, I think in government generally. It's taking too long to fill vacant positions so we have got [fewer] people doing lots of things…

A discussion of staffing is further pursued in the next chapter.

v. Poor reading culture among indigenous communities

Participants raised concern regarding reading culture among indigenous communities. Participant B made the observation:

[Reading culture] it's still not there in our communities. There is not a lot of reading mmm, books. I don't know. I think people visit libraries very… the numbers I think are very minimum. We see it with a lot of Afrikaans books very read… especially your fiction. Afrikaans community they read as compared to our mmm… reading is still a

big challenge. [Name of indigenous language] reading pattern is basically not there. Probably the only time that the book is read it's when it's a set work you know… it's the learners that are using that book maybe at schools.

Confirming a similar situation, Participant C bemoaned:

There's a lot of Afrikaans literature though Afrikaners are smaller in population and even though Black people are speaking Afrikaans. But you know when it comes to reading, people are not reading. As library services we are transforming by promoting writing in [name of indigenous language] so that there can be more material in that language but then the usage of books comes back to not... there are low reading levels in our Black communities. You'll find that the most people who will want to use that library are the ones who will prefer English books.

Participant D also attested to the issue of low readership of indigenous materials in the following words:

Another thing… another challenge is, as much as we are buying it, you find that your [name of indigenous language] books - if you go into any library - people are not reading them, which is a pity because we have really gone an extra mile to make sure that each and every library we cater for our indigenous languages. But maybe the people who use the library are young Model C[8] school children.

Library usage among adult indigenous communities is cause for concern for successful IK integration efforts. It is therefore critical to find ways of raising awareness of the benefits of libraries.

5.4.8 Emerging framework

The last research question was: *What framework can public libraries in South Africa adopt to integrate IK into their services?*

The question was intended to solicit ideas from participants as role players in the integration of IK. The question posed was:

[8] School that were intended for Whites during the apartheid era but were later allowed to accept Blacks. The majority of such schools use English as a medium of instruction.

i. How can indigenous knowledge be made accessible to library users?

Participants believed that partnerships with archives could enhance the integration of IK in libraries. For them, not only are provincial archives equipped to preserve knowledge, but they are also important role players because they have the competency and resources to capture oral history. Local authors who write in indigenous languages also emerged as important role players in making indigenous language material available. Community involvement was also cited as a possible integration mechanism. Responses are presented next.

(a) Partnerships

Participant A's suggestion was:

> *We can work with archives that there… because there is a section like the oral history you know… [name of provincial archivist] is responsible for that, whereby they are able to identify people that can be interviewed*

Alluding to possible partnerships Participant B had this to say:

> *I requested archives because archives go around in all the villages collecting indigenous knowledge. But then I'm always encouraging my colleague there that he must make sure that those, that knowledge ends up in books and they can go into the library not only in archives.*

In terms of enhancing availability of indigenous languages books, Participant B reported that:

> *[We] encourage people to write books. We have attended to do that. We want to encourage people to write books.*

Participant C mentioned working with local authors to improve the quality of their work:

> *We have Literature Development Unit. That's where local writers are supported. Sometimes they even like… Centre for the Book, they do it until they get to publishing stage. We as library service we just buy the book and know that they have gone through it.*

Participant C further suggested exploring Writers' Forums in the province saying:

I do not know what they do actually. I do not want to say anything about them but I was just thinking that that is maybe something that they have to do because they are supported by the department. They actually get funding the department.

(b) Community involvement

Regarding working with communities, Participant B suggested:

When we open a library, there's a big event and everyone is there. We tell people that this is your facility. You must come here. Have a community meeting to discuss things, to share information, as long as it's about information and sharing things and information and not making any commercial activities. It's there. It's for you. If we can then build in terms of those things like indigenous knowledge this is a place where these things can happen.

However, Participant B expressed the concern regarding working with communities and asserted:

The challenge with our communities is that they fight a lot…sometimes when they hear that there is this project and they will say, who decided on that person that they are the best to give the information? And politics come into it as well "this is a ward councillor for such and such party" …

(c) Other initiatives

Participant D reported that in their organisation structure there were initiatives that were taking place in terms of capturing and preserving IK:

We've a chief director responsible for us and oral history falls… although there is an element of oral history within the museum services and there's also oral history within archives as a component. They do a lot of interviews. They interview, transcribe and record people's experiences…. although the focus for now is more now on that history, the political struggle history which was never really recorded. It's not written down. Some people have written biographies but there is a lot of ordinary people out there who have got a lot of valuable information that has not been recorded.

Explaining further, Participant D continued:

There's quite a lot of other things that the department is doing. For example, your social cohesion activities where they will have people do things in a traditional or how they have always them and act it out but it's not recorded. It's not recorded; but I think the oral history is going towards that direction eventually some of these things, the practices, rituals and things the people are doing… I think it will be very interesting for you to talk to the museum people because they are also, they've got a … they've got a repository, a digital heritage repository which might be of interest because they are documenting a lot of things in this heritage portal. So, I think it will be valuable for you to also interact with them as well.

Partnerships with different stakeholder emerged as important to explore in integrating IK. Suggested partners include archives, local authors and communities. Partnerships are discussed in Chapter 7 of this thesis.

5.5 SUMMARY OF FINDINGS ON THE INTEGRATION OF IK INTO PUBLIC LIBRARY SERVICES

The purpose of this chapter was to present findings as informed by the collected data. At the onset, the data analysis process was described for each data source. A visual display of the themes based on research questions and collected data was provided as a reminder to the reader. The study research questions were restated to ensure that they were in line with the identified themes. Findings for each research question were presented. A summary of major findings follows.

5.5.1 Summary of findings on the understanding and articulation of IK

Key concepts relating to understanding and interpretation of IK by participants included culture and traditions and orality. Participants' contexts seemed to influence their articulation of what constitutes IK. Implications of the different understandings are discussed in the next chapter.

5.5.2 Summary of findings on alignment of collection development policies to integration

Reviewed collection development policies were not aligned to integration of IK. However, concepts such as access to information, consultation and inclusivity appeared in some of the analysed policies. The importance of collection policy alignment is discussed in the next chapter.

5.5.3 Summary of findings on the provision of library resources for indigenous communities

The three aspects of this objective looked at infrastructure and facilities, staffing and library collections. Regarding infrastructure and facilities, findings indicate that:

- In three out of the four participating libraries, the conditional grant was the main source of funding and had enabled building of new libraries and revamping of existing ones. In some instances, modular libraries were used to ensure access to libraries in areas that do not have fully fledged libraries. Participants expressed concern about the dwindling equity funding which provinces were supposed to provide according to their mandate.
- Municipalities still play an important role in providing library services to ensure access to libraries for communities even though the function was declared a provincial competency.
- Through the conditional grant, ICTs have been introduced to community libraries. Free access to the Internet is an important developmental imperative for indigenous communities.

In terms of staffing, provinces were ensuring that qualified staff were employed in municipalities to ensure effective service to served communities. The conditional grant was the main contributor to staff employment in three of the four participating provincial library services.

Regarding the third aspect of resources, namely, library collections, it emerged that building library collections is informed by the needs of actual users which are then communicated to head offices where collection development takes place. The final decisions regarding what is added to library collections lies with librarians.

5.5.4 Summary of findings on the provision of services to indigenous communities

This research objective looked at user categories, services offered, identifying service providers and, lastly, the extent of community involvement in the planning and implementation services Results show that the largest category of users are learners. Adult users are in metropolitan areas. In one province, the need to provide for information needs of communities living in villages and small farming communities was raised.

Services rendered included:

- Literacy corners for newly literate adults.
- Outreach programmes such as providing toys to early childhood development centres formed part of the services.
- Reading festivals were provided in an effort to inculcate the love for reading and improvement of literacy, while story telling was offered on a continuing basis. Reading in indigenous languages was encouraged although all participants were concerned about the paucity of indigenous language materials.

Notwithstanding the constitutional mandate of provincialising library services, municipalities are still playing a critical role in providing library services. Participants mentioned the "dual provision" between provinces and municipalities. The role of municipalities was also discussed in 5.5.3.

The final aspect of the objective which looked at community involvement revealed that communities do not play a role in service planning and implementation. Library promotion and marketing of existing services appear to be central to what librarians regard as community involvement.

5.5.5 Summary of findings on accessibility of public libraries to indigenous communities

Seeking to determine how accessible libraries are to indigenous communities, this objective examined physical proximity, opening hours and library materials in terms of content, formats and languages in which materials are available. Findings indicate that:

- Libraries were being built to ensure that communities have access. A demonstration of awareness of the need to improve physical access was evident when it was pointed out that in planning new libraries efforts are made to place them in central locations to ensure easy access for served communities.
- A situation that was concerning was the mushrooming of informal settlements which usually grow outwards rending libraries further for some residents.
- Another issue that surfaced regarding physical accessibility was poor infrastructure in some areas, which made access difficult. Participants explained that the physical geography of some areas made it difficult or even impossible for libraries to provide information services to some communities living there.

In terms of opening hours only one of the three participants raised concern regarding the impact of opening hours to accessibility of libraries. Alluding to the different employment conditions for library staff, the participant argued that in some instances they affect access for community members who are unable to visit the library between 08h30 and 16h00. The issue of opening hours did not seem to be much of a concern in the case of other participants.

Aspects that were examined relating to library materials were: scope of the collection, formats in which materials are available and languages in which materials are made available. Findings revealed that:

- Content supporting learners, who form the bulk of library users, was made available. Unsurprisingly, fiction was also reported to form part of library collections. Interestingly one participant explained that library users are more interested in what she termed 'foreign literature' as opposed to locally authored materials.
- Subjects that were of interest to higher education students were also sourced.
- In terms of formats, libraries purchase a variety of media. However, the content was mainly educational in line with the apparent educational focus of libraries.
- Libraries strive to obtain materials written in indigenous languages. All participants bemoaned the paucity of indigenous language materials, and in cases where such materials were obtained readership was low. Participants were critical of publishers for their reluctance to publish indigenous language materials because of their low sales potential.
- An issue pertaining to availability of indigenous language material was the poor quality of locally authored materials which did not meet existing selection criteria.
- Poor readership by indigenous communities was also cited as an issue affecting efforts to make indigenous language materials available.

5.5.6 Summary of findings on knowledge and skills of public librarians to integrate IK into their services

Looking at the extent of staff qualifications and proficiency in indigenous languages, the findings of this research question revealed that municipalities assigned unqualified staff to render library services. Provinces were in the process of employing qualified staff using the conditional grant. Proficiency in indigenous languages did not seem to be a matter of concern

as participants pointed out that staff adapt and make efforts to be able to communicate with users.

5.5.7 Summary of findings on emerging issues in integrating IK in public library services

The following issues that might affect integration of IK were raised:

- Reconfigurations of departments in provinces appear to affect the allocation of resources, in particular funding for libraries. As was indicated in the findings, libraries are located in different clusters in the selected provinces. As one participant pointed out, sometimes new units are introduced into existing clusters without any funding, thus adding financial pressure to an already overstretched situation. Related to competition for funding was the increased reliance on the conditional grant, except in one province where the province was continuing to allocate the equity funding as per its mandate.
- ICT connectivity created problems in some areas because of their geographical location despite free Internet access enabled by the conditional grant.
- Staff qualification in some municipalities coupled with the issue of the ageing workforce created knowledge and skills gaps. In another province, the negative effect of an ageing workforce was the bureaucratic processes that delayed the filling of positions thus impacting on the capacity to provide effective services. One participant mentioned the closure of some LIS schools which resulted in prospective librarians having to travel to other provinces, a step that has financial implications for indigenous communities, the majority of whom can barely afford education.

5.5.8 Summary of findings on the emerging framework for integrating IK into library services

In terms of possible ways of integrating IK, participants were in unison regarding possible partnerships with archival institutions who were regarded as having expertise in capturing knowledge from communities. It appeared that archives were already embarking on similar initiatives in some provinces where communities were being involved. One participant also mentioned working with the museums in the province which had a heritage repository that could be linked to the library.

Notwithstanding the possible benefits of working with communities, there were concerns about infighting among communities which could impede integration efforts. Political influence seemed to be a major contributor towards conflict among communities.

Another area of possible partnership was with local authors who needed to be encouraged to write in indigenous languages. Efforts by the Centre for the Book, part of the National Library of South Africa, were lauded as possible ventures to be explored. In one province, there was a Literature Development Unit which assisted budding authors to improve the quality of their books with a view to make them meet library selection criteria.

Having presented findings regarding the integration of IK into services of public libraries, the next chapter interprets and discusses the findings.

CHAPTER 6: INTERPRETATION AND DISCUSSION OF FINDINGS

6.1 INTRODUCTION

The purpose of the study was to explore ways in which IK can be integrated into the services of public libraries in South Africa. Guided by themes that emerged from data and the research objectives, the previous chapter presented the findings. The aim of this chapter is to discuss and interpret the findings. Thomas (2013) advises that the discussion of findings should always tie in with the research questions, the literature review as well as what was uncovered by the data.

One of the assumptions of this study was that the quantity and quality of professional experience each participant had would influence her/his understanding and views in relation to IK and its integration into library services. As such, this chapter begins with an exposition of the profile of each participant.

Analysis in this thesis is informed by critical theory whose major tenet is the transformation of social phenomena in order to attain social justice. In particular, Freire's (1972) notion of 'concientization' and dialogue was used to frame the discussion. From a pedagogical perspective, Freire (1972) was critical of the banking model of education where teachers were 'experts' who deposited knowledge into minds of students. Arguing that "the solution is not to "integrate" them [students] into the structure of oppression, but to transform that structure so that they can become beings for themselves," Freire (1972:23), advocated for concientization. Concientization of the oppressed would not only undermine the oppressors' purposes but it would lead to the humanisation of the dehumanised.

In the context of this study, because of colonialism and apartheid legacies and the continued marginalisation of IK, the colonial model of the library continues to render indigenous communities empty vessels who need to be filled with western knowledge. Libraries decide what 'knowledge' should be made available for users while indigenous communities possess knowledge which has not been integrated into library services, primarily because of library models which privilege western knowledge over IK. The omission and neglect of IK from library services needs to be challenged as indigenous communities transform libraries and regain their humanity by transforming the library models. The integration of IK is a transformation imperative that requires a paradigm shift on the definition of what constitutes

knowledge by the public library sector. It is through a process of concientization and dialogue that such transformation can occur.

Concientization and dialogue bring to the fore the discourse on IK and seek ways to optimise access to knowledge that exists within communities as part of the broader mission of public libraries as gateways to information (UNESCO/IFLA 1994). The reality of transformed public libraries cannot be realised without the inclusion of the marginalised and their knowledge.

Aimed at challenging the status quo in the public library services, the point of departure in the study was that the integration of IK is one way of addressing past imbalances by broadening access to relevant information to the previously marginalised indigenous communities.

6.2 PROFILE OF PARTICIPANTS

As already indicated the purpose of the study was to explore ways in which IK can be integrated into services of public libraries in South Africa. As such, the decision to target heads of provincial libraries was based on the notion that, because of their positions and experiences, they were likely to have informed views on transformation imperatives, including possible integration of IK into their services. The researcher surmised that, in addition to professional qualifications, each of the following variables could affect the extent to which participants could provide answers: position in the library, years of experience as head of library and age group of the participant.

A variable that emerged was the fact that three out of the four participants were acting as opposed to being permanently appointed heads of libraries. Positions come with certain powers and responsibilities which influence decisions. Thus it could have been possible that participants who were in acting positions did not have the same decision making powers as permanent appointees.

Years of experience in a position enable deeper insight because of exposure. Age group was also considered significant because life experiences inform worldviews and, in the context of this study, the extent of exposure to historical injustices on the part of participants might also influence their views regarding the integration of IK as part of redress. Although in terms of their ages all participants were born during the apartheid era in South Africa, their level of concientization of the plight of black South Africans could have been different.

The last twenty years before the democratic dispensation witnessed intensified efforts to fight apartheid despite the draconian laws as described in Chapter 2. Participants' exposure to such experiences could play a role in the level of insight relating to oppression and social exclusion. However, in terms of ages there did not appear to be much difference in their views regarding IK integration.

Only one of the four participants had been heading a library for a period longer than five years in the same library. One participant had been acting as head of library for a period of just over a year while the other two had less than a year's experience acting as heads of libraries. In what seems to attest to the effect of the length of experience in a position, the participant who had the most experience as head of library provided the most detailed answers.

Notwithstanding varying experience periods in positions as head of libraries, all three acting participants had worked closely with former library heads as second in charge.

6.3 DISCUSSIONS

Findings of the study regarding the integration of IK into services of public libraries as presented in the previous chapter indicate that public libraries in South Africa have not integrated IK into their services.

Participants' articulation of IK identified different aspects which seemed to be informed by their contexts.

Available collection development policies were not explicitly aligned to IK integration although they were based on the *Constitution* which could be argued to subsume all transformation imperatives including IK integration.

There were no targeted resources for indigenous communities. However, measures were in place to address the provision of libraries to all communities, mainly through the conditional grant. In terms of services, libraries provide a range of services with a higher focus on learners as they form the majority user category. Regarding community involvement, participants indicted that communities are involved although examples cited pointed to the fact promotion of library services was interpreted as community involvement.

Access to libraries is still a challenge for indigenous communities although provinces were continuing to build more libraries to enable physical access. Library opening hours was cited

as a possible impediment to accessibility for working adults. Accessibility of content for indigenous communities seemed to be a challenge because, in terms of scope, library collections leaned towards providing support for learners who, as already indicated, formed the main user groups in public libraries. Although library materials were made available in different formats, content was still biased towards educational support for learners. The paucity of indigenous language materials exacerbated inaccessibility of library materials for indigenous communities.

Municipalities were placing unqualified staff to work in libraries. However, provinces were addressing the situation by ensuring the appointment of staff with appropriate qualifications through the help of the conditional grant. Asked about proficiency in local indigenous languages, participants stated that it was not stipulated as a job requirement.

Issues that emerged in the findings and have potential to affect IK integration were:

- reconfigurations of departments and units in provincial structures;
- inadequate resources and services, which affect accessibility of libraries;
- dual provision of services; and,
- staffing.

Each of these are discussed in 6.3.7.

6.3.1 Understanding and articulation of indigenous knowledge

The first research question was: *How do public librarians understand and articulate IK*?

Concepts such as culture, traditions, customs, folklore and history were used by participants to articulate IK. The relationship between IK and culture seemed to be in line with Missions 7 and 8 of the Public Library Manifesto (UNESCO/IFLA 1994), which states that public libraries should strive to "foster inter-cultural dialogue and favour cultural diversity" and "support oral traditions".

Regarding its nature, participants in this study described IK as oral and undocumented and even referred to it as "knowledge in people's heads". Participants seemed to view orality as problematic and as such less valuable than the printed word, a largely western tradition. This suggests that because IK is in 'peoples' heads' it is not necessary or even possible to integrate it into library services. Such characterisations could have been influenced by perceptions of

what constitutes knowledge, which in the case of librarians, who by virtue of their training, subscribe to the notion of knowledge from a western perspective. The tension between orality and the printed word comes forth and, because of the apparent non-engagement of IK in the public library sphere, its marginalisation is likely to continue.

Another related notion to orality was that IK is "knowledge of old people". This association with old people seems to undervalue IK in terms of its contribution to everyday modern lives of communities despite the myriad of documented evidence of its value. The inclination of associating IK with old people could be a result of the hegemony of knowledge where western knowledge is regarded as more valuable than IK as argued in the literature (Akpan 2011; Busingye & Keim 2009; Green 2007; Teffo 2013). The potential danger of such a stance would impede any integration efforts.

The colonial library models that do not take into account oral African contexts need to be challenged as pointed out in the literature (Alemna 1995; Ocholla 2009; Minishi-Majanja 2012; Sturges & Neill 1998; Tise 2010). By continuing to privilege the western conception of knowledge and disregarding orality in the context of transformation, libraries could be seen to be failing in their mission. Ironically, such a situation would be a perpetuation of the exclusion and marginalisation of indigenous communities leading to social injustice in a legislative context that strives for inclusivity and equality. Failure to address orality in libraries would attest to what Tise (2010) ascribes to the reluctance of public libraries to fully recognise IK because of their colonial origins leading to the so-called 'information famine' in Africa (Sturges and Neill 1998; Tise 2010). As Sturges and Neill (1998) have argued, Africa has a wealth of information; it is the hegemony of western knowledge that renders the continent information poor. It is therefore necessary for libraries not only to tap into knowledge of indigenous communities but also to ensure that it is accessible and preserved for future generations. Libraries cannot continue to provide services that solely focus on the western conception of knowledge.

In their articulation of IK, participants did not mention its contextual nature although their responses seemed to imply contextual influence. Reference to aspects such as oral history, customs and traditions of chiefs; arts and culture; cultural activities such as the reed dance, making maize bread and others seemed to demonstrate the link between participants' understanding and their environments.

Participants' reference to different aspects of IK confirmed the multi-dimensional nature, different applications and diverse understandings of IK as evident in extant literature (for example, Chanza & De Wit 2013; Lindh & Haider 2010; Mearns, Du Toit & Mukuka 2006; Nakata, 2002; Ngulube & Onyancha 2011; 2017; Reynar 1999; Semali & Kincheloe 1999; Sillitoe 1998; Viergever 1999). Furthermore, the diversity of understandings underscores the interpretive paradigm where the concept of multiple realities becomes evident. It is in light of this that multiple realities can be realised only through consultation and involvement of all role players. The adoption of multiple epistemologies would result in the provision of 'culturally responsive' services (Becvar & Srinivasan 2009) which by extension would be inclusive. In the context of this study, diversity of understandings and interpretations was significant because it would be instructive in determining specific aspects to be integrated into library services in each context. As posited by Bohensky and Maru (2011) knowledge integration requires clear articulation, focus on purpose and adoption of multiple epistemologies.

Interestingly, none of the participants mentioned the spiritual aspects despite arguments put forward by some indigenous scholars (Battiste & Henderson 2009; Chilisa 2012; Kovach 2009; Masango 2013; Masango & Nyasse 2015; Odora Hoppers 2002; Wilson 2001). Spirituality is an aspect of IK and needs to be acknowledge to "reveal the wealth and richness of indigenous languages, world views, teachings and experiences…" (Battiste & Henderson 2009:5). The omission could be ascribed to the fact that IK has not entered the LIS practice discourse and therefore is yet to be understood. Another presupposition was that, as indicated earlier, participants were not working directly with communities leading to possible constraints in their understanding of IK. The possibility reinforces the importance of community involvement towards attainment of holistic understanding of IK.

It was interesting that participants seemed to perceive capturing of information from indigenous communities as the role of archives. Pervasive suggestions for the researcher to contact archival institutions appeared to imply that librarians do not regard IK as knowledge that needs to be preserved for posterity. It is rather concerning that, despite the documented importance of IK in communities, libraries do not seem to regard integrating it into their services to be within their purview. The implication of this stance on the part of librarians was that in terms of role identification librarians do not seem to regard integrating IK as part of their responsibility, possibly because of it being associated with 'old people'. A far reaching

question relates to the type of training received by librarians in preparing them for IK provision in libraries.

Librarians need to understand, appreciate and be at the forefront of IK integration initiatives as part of their mandate of providing access to all citizens. It is important, though, to be cognisant of the fact that participants in this study were not dealing with communities on a daily basis; therefore, the possibility of limited extent of contextualised understanding of the lives of served communities could not be ignored.

6.3.2 Alignment of library collection development policies in support of the integration of IK

The second research question in the study was: *To what extent have public libraries aligned their collection development policies in support of the integration of indigenous knowledge?* Analysis of the collection development policies in this study suggested that these were not aligned to the integration of IK although it could be also argued that integration is subsumed in the *Constitution of the Republic of South Africa* (Republic of South Africa 1996) which was declared as the basis for the policies. In terms of other guiding legislative frameworks, all three libraries mentioned the Public Finance Management Act (Act no. 1 of 1999) while the *Batho Pele White Paper* was mentioned in only one collection development policy.

Closer examination of each policy showed that access to information, consultation, transformation and inclusive services appeared in the policies. These concepts are in line with international and national frameworks such as the *UN Declaration on Human Rights* (United Nations 1949); the *Constitution of the Republic of South Africa* (Republic of South Africa 1996); the *Batho Pele White Paper* (Department of Public Service and Administration 1997) and the *LIS Transformation Charter* (Department of Arts and Culture 2014). However, as indicated in their articulation and understanding of IK, there appears to be no alignment between librarians' articulation of IK, their role identification and the prescripts of the mentioned policies. The situation does not create a conducive environment for integrating IK.

It came as a surprise though that there was no explicit mention of frameworks such as *Batho Pele White Paper* (except in Library 2), *IKS Policy*, *National Language Policy Framework* and the *LIS Transformation Charter*, which arguably should feature in all public libraries. Having

said that, it could also be argued that all these frameworks are subsumed in the *Constitution* and are therefore implied in all policies.

Library policies also reflected intentions to include indigenous languages in their collections. For example, Library 1 collection development policy is explicit in stating that: "Preference shall be given to South African indigenous languages*."* Similarly, the collection development policy of Library 2 stated: *"Library materials in all official languages are bought. Materials in languages predominant in the province will be bought in bigger quantities"* while Library 3 declared that "*All official languages in the province should be provided for in buying fiction*." The cited statements are a further indication of the awareness for transformation as articulated in the *LIS Transformation Charter* (Department of Arts and Culture 2014) and the *National Language Policy Framework* (Department of Arts and Culture 2002). The presence of these expressions in collection development policies was encouraging; however, the main issue was the extent to which their presence translated into explicit recognition of the integration of IK. It is necessary to have policies that are explicitly aligned to the provision of IK as a sustainable concientization and social inclusion tool. The non-alignment of collection development policies could be attributed to the dearth of discourse on IK in libraries.

Policies are crafted to guide practice in line with strategic objectives of an entity and are used to ensure continuity until such time that a change becomes necessary. The absence of aligned collection development policies might broaden the knowledge gap as staff leave the library. In cases where there could have been discussions on the need to integrate, even such tacit understanding would not be enough to ensure the integration of IK, especially with the knowledge gaps that arise with staff attrition. Without aligned collection development, the likelihood of the perpetuation of the marginalisation and exclusion of IK would prevail.

Although the presence of aligned policies would not be the end result in IK provision, the situation would create an environment where implementation would be the focus. It is crucial that libraries implement services in line with relevant frameworks lest they be seen to be deficient in terms of carrying out their mandates. Noting the magnitude of dissatisfaction among communities in South Africa, Mofolo and Smith (2009) posited that broader implementation of the principles of Batho Pele would go a long way in obviating such situations. Alluding to a possible misinterpretation of the principles or a disjuncture between

policy and practice, the observation by these authors highlights the importance of not only having clear policies but also of appropriate implementation where policies exists.

6.3.3 Provision of library resources for indigenous communities

Looking at infrastructure and facilities, staffing as well as participation in building library collections, the third research question was: *What resources are provided for the needs of indigenous communities?*

There are no resources that are specifically targeted towards the information needs of indigenous communities. However, measures were in place to address the provision of libraries to all communities, mainly through the conditional grant. In spite of the increase in the number of libraries in all provinces studied, participants lamented disparities in the number of libraries when making comparisons between suburbs, townships and rural areas, meaning that rural areas where the majority of indigenous communities reside are still under-resourced. There seems to be a need for public libraries to try to balance resource provision in the interest of inclusivity and transformation.

Municipalities provide support in the form of library buildings especially where such facilities were in existence prior to the 1994 democratic dispensation. As indicated in Chapter 2, political demarcations of the pre-democratic South Africa marginalised indigenous communities; therefore, by implication newly formed (post-1994) municipalities are lagging behind in terms of facilities.

With the aid of the conditional grant, provinces have built multipurpose structures where library facilities and community activities take place, revamped existing libraries and enhanced the provision of ICTs and free Internet connectivity. In this regard, libraries are carrying out their role as "natural partners for the provision of public access to information and communication technologies (ICTs) and networked information resources" (IFLA Statement on Libraries and Development 2013). Youth made the most use of the Internet for job hunting related purposes. While public libraries play an important educational role, it is concerning that other roles seem to be overshadowed by the focus on learners

The second aspect of the question which looked at staffing revealed that in three out of the four participating provinces the conditional grant was the main source of funding for staff employment. With the aid of the conditional grant, library staff were employed under the Public

Services Act although in some libraries there were still staff who were employed under to the Municipal Act. This situation results in different working conditions for staff and disparities in salaries and conditions of employment within the same libraries. Needless to say that the situation affects staff morale and by extension and quality of service. Larger municipalities appear to be in a better position because of being better resourced according to the municipal grading system which renders them more lucrative than smaller ones in terms of remuneration. The situation affects staff retention in smaller municipalities and thus quality of services.

A different scenario emerged in one of the four participating provinces regarding resourcing of libraries. Firstly, the library continued to receive equitable funding from the provincial treasurer, unlike in the other three provinces where the provincial funding allocation was declining. Secondly, the conditional grant was used to supplement allocated funding from the provincial treasury rather than being the main source of funding as was the case in the other three participating provinces. Sound financial support from the provincial treasury is a requirement to facilitate the provision of library services. Failure to allocate funding by provinces is likely to adversely affect library service provision to indigenous communities who are already lagging behind as per participants' responses. Another unique situation in the particular province is that provincialisation of libraries has begun unlike in the other three libraries where none of the libraries are provincialised.

There seems to be a connection between availability of funding and the provincialisation of libraries although there could be other contributory factors. Provincialisation of libraries is a constitutional mandate, which arguably could facilitate IK integration. The *Constitution* is the supreme law so when libraries operate within its prescripts the likelihood of transformation, including IK integration, can be facilitated. The province could be a good example of best practice in provincialising libraries.

Historically, municipalities have always provided library services, especially in areas formerly white localities, and some of them continue even under the new democratic dispensation. However, given the racial and ethnic segregation of the pre-democratic era, indigenous communities did not have library services as discussed in Chapter 2. The situation where understanding regarding staff between municipalities and provinces existed, such understanding does not necessarily apply to newly formed municipalities, particularly in rural areas where a majority of indigenous communities reside. A matter of concern regarding the

acceptance of the ‘understanding’ appeared to bring about complacency on the part of provincial libraries with the possibility of leading to them neglecting their obligation as per Schedule 5 of the *Constitution* which declares all public libraries other than national libraries a provincial competence. Thus the situation could result in widening gaps in accessibility of library services due to staffing challenges.

The final aspect of provision of resources sought to determine participation in building collections as library resources. Participants indicated that selection committees constituting staff at different levels took part in building library collections. Selection committees comprise of qualified staff who select materials based on their knowledge and understanding of community needs, making it critical that they are aware of the needs of indigenous communities to ensure that library collections are inclusive. In some cases, Friends of the Library also participate. Friends of the Library are community members who are interested in libraries and participate voluntarily in library activities including collection development.

Participants also reported that input from communities comes via community librarians to district librarians who are part of selection committees. This means that communities’ voices are limited in collection building especially because only actual users of libraries have the opportunity to make suggestions. A large number of community members who do not use the library remain marginalised and excluded from library services. Collection development provides space for communities to participate and provide input on what is provided in libraries. Community involvement is further discussed in 6.3.4.

6.3.4 Provision of services to indigenous communities

The fourth research question was: *What services do libraries provide to indigenous communities?* The following aspects were the focus of the investigation: identification of users of library services; services rendered; who provides services; and, finally, the extent to which communities are involved in service planning.

User categories included learners, pre-schoolers, and people living in villages and small farming communities as well as the elderly residing in old age homes. Services are provided dually by provinces and municipalities. Community involvement is limited to promotion and marketing of library services. Details of each aspect are discussed.

Learners form the majority of public library users according to all participants. The number of adult users was higher in metropolitan areas compared to townships and rural areas where the numbers are very low. The low number of adult users brings to mind a point raised by Hart (2010) highlighting the importance of embarking on a continuous process of examining the profiles of users in earnest especially where there is high level of migration by communities. Such an exercise is likely to enhance appropriateness of services rendered and potentially increase the number of library users.

Pre-schoolers were also identified as another user category for whom libraries provided toy libraries not only within libraries but also as outreach services to early childhood development (ECD) centres.

An interesting user category is that of people living in villages and small farming communities. Historically, these communities have been marginalised, thus focussed efforts to address their information needs are necessary. A critical matter though is to ensure that, apart from building libraries, services that they receive should be responsive and relevant, a situation that can be realised through dialogue and involvement of the concerned communities. Rural and farming communities hold knowledge that has helped them survive for generations, therefore it is important to acknowledge and integrate this knowledge into libraries to render relevant and inclusive services to them.

The second aspect of the objective examined services provided to indigenous communities. Findings indicate that public libraries provide a range of services ranging from circulation of library materials, interlibrary loans, holiday programmes for children, outreach programmes, early childhood development centres and old age homes to literacy corners for newly literate adults. Children's programmes have always been an invaluable component of library services. In line with the increasing educational role, some participants reported that they hold reading festivals where learners take part.

Outreach programmes to old age homes involved taking books for users who cannot visit libraries. However, the focus on print materials does exclude potential users who may prefer other formats of library materials making it essential for libraries to revisit this aspect of service provision and find ways of including all potential users in these institutions to attain inclusivity of services.

Literacy corners provide fertile ground for IK integration because newly literate adults possess knowledge which they share as part of learning and teaching one another, thus contributing towards creating relevant content. Involving adults in content creation would address the issue of transforming library models. Scholars of African librarianship have bemoaned the prevailing western model of libraries, in particular over-reliance on print media (for example Alemna 1995; Kotei 2003; Ocholla 2009; Sturges & Neill 1998; Stilwell 1992; Tise & Raju 2015). While libraries have a role to play in proving literacy levels in communities, Kotei (2003) attests to the need for libraries to also cater for the oral mode of communication. Efforts to offer inclusive services need to take note of communities' knowledge and the role that communities can play in creating and making their knowledge accessible thus calling for dialogue among and with affected communities. In highlighting the importance of contextualised library services, Tise and Raju (2015:16) argue for the transformation of "African librarianship" into "librarianship in Africa."

Regarding responses relating to service provided, IK was not mentioned by participants. This could be due to the fact that libraries do not perceive IK as within their purview because of its oral nature, thus privileging documented western knowledge over it. Neglecting to integrate IK is a travesty of social justice by institutions that are supposed to be gateways to information and knowledge. The inadvertent contribution to the hegemony of western knowledge by neglecting IK would be a perpetuation of the elitist and exclusionary perception of libraries by marginalised indigenous communities as argued in the literature (for example, Department of Arts and Culture 2014; Raju & Raju 2009).

The third aspect of the research question sought to find out who provides services to indigenous communities. Services are provided dually by municipalities and provinces. In three provinces, where none of the libraries are provincialised, municipalities were directly responsible for service provision. In these cases, provincial libraries were responsible for ensuring the appointment of qualified staff, acquisitions and processing of library materials. In the fourth case, the five provincialised libraries were fully run by the provincial library service from staff employment to maintenance issues. However, other libraries in the province which were not provincialised were administered dually as was the case in other provinces. The situation calls for an investigation into the capacity of provinces to carry out their constitutional mandate of providing public libraries.

The advantage of the dual model was that because of proximity to communities municipalities should, in theory, have a better understanding of IK in communities. Apart from the fact that library provision is a provincial competency, the other side of the argument is the issue of unqualified staff in municipalities which could have negative implications for quality of rendered services. Overall, municipalities are still important role players in library provision and, gauging from the pace of provincialisation, it looks like they will continue to be critical role players until provinces have gained full capacity to action their constitutional mandate. Provincialisation of libraries seem to be an important aspect of library provision as it determines the extent to which municipalities can provide support. The role of municipalities was discussed in 6.3.3.

The final part of the question sought to determine the extent of community involvement in planning services. The Batho Pele principles declare the need for consultation with customers about services, thus involving beneficiaries. The value of involving communities is documented in a variety of studies (Chisita 2011; Donnelly-Roark 1998; Kargbo 2005; Lor 2012; Moahi 2012). Despite participants' responses indicating that communities were involved, examples of community involvement cited encompassed celebrations of important events such as National Library Week, National Book Day, World Literacy Day and others, which were apparently used to create awareness of libraries rather than involving communities in service planning.

Confirming the misinterpretation of community involvement, one of the collection policies referred to 'consultation', albeit with officials within the directorate rather than with users. This confirms an observation by Mostert (1998; 1999) that there was very little evidence of community involvement in libraries. Intermediaries such as community and district librarians inform collection development by monitoring users' requests for materials and responding to them accordingly. There seems to be need for improved understanding of the concept of community involvement on the part of librarians to ensure that it is applied appropriately.

In terms of Batho Pele principles, community involvement is much more comprehensive and includes involving communities from planning to implementation of services. With proper implementation of the concept, marketing and promotion of library services would constitute a smaller aspect than it currently does because, as architects of their own services, communities would be well informed of what is available. Reaching a common understanding of what

community involvement entails is likely to influence IK integration endeavours. Continued misinterpretation of the concept by public libraries cannot enhance quality of services especially in relation to integrating IK into library services because current community involvement does not involve dialogue but is a one directional activity where librarians inform communities about libraries. Needless to say that such activities do not bear meaning among communities that regard libraries as elitist institutions. Furthermore, library awareness campaigns focus on books and reading, thereby neglecting orality among communities.

Dialogue with intended beneficiaries of services would raise the level of awareness to all stakeholders as to what is available, what is desired and what can be achieved using available resources. Dialogue would also create a sense of ownership as communities would have contributed to the creative of services they need. Until libraries recognise and take into account the orality as a valuable aspect of service provision, indigenous communities will continue to be marginalised and libraries will remain relics of the colonial mentality (Tise & Raju 2015). Apart from perpetuating the marginalisation of indigenous communities, such a situation constitutes a violation of the constitutional rights of indigenous communities to access to information.

Involving communities in the planning of library services has potential to increase awareness of the role and value of libraries and enhance the appropriateness of services (Greyling & Zulu 2010; Moahi 2012; Nakata et al 2007). It is through involvement that inclusivity can be facilitated because communities would have a voice in discussing issues that affect them. With the focus being on indigenous knowledge, library staff need to be culturally competent (Hussey 2010; Overall 2009). Insight into indigenous communities' ontologies and epistemologies would contribute to their cultural sensitivity, which in turn might enhance service provision.

A further demonstration of the misapplication of the concept of community involvement became evident when one participant indicated that requests for library services come through political structures within communities. This underlines the need to apply the concept in the context in which it was intended in the Batho Pele principles to alleviate possible alienation of community members who may not be aligned to political parties. While libraries cannot be neutral places, their ideals for social justice and equality must not be perceived to be aligned to political parties. To this end, libraries have an obligation to ensure that communities have a

sense of belonging regardless of their political, religious and cultural beliefs. Failure to recognise and uphold these ideals would hinder access to libraries and information.

6.3.5 Accessibility of public libraries to indigenous communities

The research question for objective 5 was: *How accessible are public libraries to indigenous communities?* The following three aspects were the focus of this question: proximity of libraries to indigenous communities, opening hours and scope of library collections.

In addressing this question, participants in this study were of the view that their libraries were largely inaccessible to indigenous communities. The reasons for this included opening hours, mushrooming informal settlements on the periphery of residential areas as well as the content of library materials.

In terms of proximity, libraries were designed to be centrally located to facilitate easy access. However, the rapid development of informal settlements, which are mostly occupied by indigenous communities, makes it a challenge to ensure physical accessibility. Added to this challenge, the typology of some areas make libraries inaccessible because of poor infrastructure. The physical location of some indigenous communities continue to perpetuate their marginalisation thus impacting on access to information. Thus, because of the difficulties of access, these communities may even not be able to benefit from services that integrate IK. Neglecting such communities perpetuates their marginalisation and social exclusion, and violates their human and constitutional rights to information.

To address this, the participants indicated that their provinces were continuing to build libraries mainly with the assistance of the conditional grant in order to bring libraries closer to communities. Some of the initiatives to increase the number of libraries in order to facilitate access for all communities included the provision of modular libraries in smaller communities and where library structures are lacking. However, participants were concerned about issues such as competition for funding with other provincial priorities, the mushrooming of informal settlements and poor infrastructure that have an impact on the accessibility of libraries to some communities.

Opening hours, which was the second aspect of the research question was only raised by one participant who surmised that it could be contributing to the low numbers of adult users in libraries. While other participants did not seem to regard opening hours as a problem in view

of the ‘understanding’ they had with municipalities, it should be a matter of concern that there is a low number of adult users in libraries, particularly in view of the transformation agenda of the democratic dispensation. It is therefore important to establish reasons for the low number of adult users in order to ensure that people are not using libraries because they choose not to. Librarians cannot afford to be seen to be complacent regarding under-usage of libraries without investigating the reasons and taking steps to address them.

Also affecting accessibility of libraries and information is the scope of library collections which was the final aspect of this research question. The question addressed content, formats and language in which materials were available in libraries. Target user groups determine content or scope of library collections. The high number of learners and higher education users in public libraries are reflected in the scope of these collections. However, public libraries also have the obligation to serve other user groups, especially indigenous communities who have had little or no access to libraries. Focusing largely on the educational role of the public library suggests that services are not inclusive; therefore, libraries need to take steps to ensure that all user groups are catered for. It is important for libraries to quell the perception that they are places for the ‘educated elite’ (Department of Arts and Culture 2014; Raju & Raju 2009). This perception renders library service inaccessible to potential users who may feel that the library does not have anything to offer to them.

Inclusivity and accessibility are encapsulated in the principles of ‘every reader his/her book’ and ‘every book its reader’ (Ranganathan 1988). Underpinning these principles is the importance of understanding user needs. The mentioned principles could be interpreted to imply each community member should be able to find relevant information in a library irrespective of the format in which it is provided.

Asked about how user needs are determined, participants indicated that needs analysis is not undertaken except on an informal basis where users are asked about the availability of materials. Apart from not being robust and informative enough to direct collection development, these methods neglect the fact that libraries are growing organisms (Ranganathan 1988), making it essential to cater for changing and diverse needs of user groups. For example, participants indicated that if requests for a specific title recur, that is taken as an indication to acquire the particular title. One of the weaknesses of this approach is that it focuses on actual users of the library to the exclusion of potential users who, apart from seeking different content,

could also have preference for different formats. The implication is that users who require information that is not in books, do not have access to information.

As pointed out by participants, there is a poor culture of reading among indigenous communities. A poor reading culture does not translate into absence of information needs. Therefore, libraries should not be complacent in the absence of expressed needs. If libraries continue privileging the printed word over oral information, they are failing in their mission of providing access to information for all. Libraries need to recognise changing needs and adapt accordingly in order to provide responsive and culturally sensitive services (Becvar & Srinivasan 2009; Hussey 2010; Overall 2009). Expanded provincial borders as explained in Chapter 2 imply diverse user groups and user needs.

Understanding diverse user needs goes beyond making broad categorisations as pointed out by Hussey (2010) who argued that librarians tend to gloss over issues of diversity. Catering for diversity in public libraries of South Africa is a transformation imperative and warrants deep understanding of user needs including indigenous communities. Without the deep understanding, public libraries would be remiss in delivering on their constitutional mandate. Understanding user needs would enable better responses to information needs as suggested by Hart (2010). It is important to interrogate content on an ongoing basis to ensure relevance to served communities.

Access to libraries and information has to be an inclusive venture so determining the needs of all served communities is essential. Without proper understanding of user needs, libraries cannot provide appropriate resources and are likely to remain inaccessible to some communities because of their irrelevance. As Moahi (2012) asserted with reference to the situation in Botswana, lack of provision of relevant information, especially IK, means public libraries were being used mostly as study centres. Given the extent of focus on supporting learners, it appears like this might also be the case in South Africa. In the context of changed user groups and poor reading culture, it becomes even more important to conduct information needs analysis guided by the principle of inclusivity. Without suggesting that public libraries neglect their educational role, it is also necessary to be cognisant of other user groups, especially indigenous communities, and render services that also caters for their information needs.

An aspect of the scope of library collections relates to the formats in which they are made available to users. Participants indicated that, apart from print materials, libraries also acquire DVDs, CDs and e-books. Accommodating user needs in terms of formats is a positive step towards inclusivity, especially in view of the poor reading culture as already stated. By providing facilities for accessing media such as CDs, libraries are indeed facilitating access to information, especially if content is relevant. The provision of audio-visual materials for school texts is still neglecting the information needs of other user groups thus making libraries less relevant for them.

Regarding languages, it was evident from collection development policies as well as participants' responses that libraries are cognisant of the need to provide materials in indigenous languages. However, a number of concerns were raised regarding locally published indigenous language materials. Firstly, few authors write in indigenous languages thus limiting availability. There is also the unfair advantage that the English language has over indigenous languages. Low readership in indigenous languages results in poor sales potential, making it less lucrative for publishers. The situation described here affirms earlier observations in the literature (Department of Arts and Culture 2014; Fredericks & Mvunelo 2003).

Another factor relating to locally written materials was the poor quality that impedes their selection for inclusion in library collections. The ripple effect of this is that it affects their availability. Libraries have set criteria that must be met in order for materials to be selected. Some participants reported that there were initiatives taken to assist indigenous language authors with quality related issue. Assisting budding authors to facilitate availability of indigenous language material appears to resonate with the suggestion that libraries need to go beyond their traditional role and contribute towards content creation (Ngulube 2012).

While libraries have a responsibility to inculcate the love of reading and help improve literacy levels, it is important that such actions do not result in unintended consequences of being exclusionary. In other words, is it not possible to encourage indigenous knowledge holders (including authors) to convey their messages through other formats? This is an issue that relates to library models that were perceived to rely heavily on the printed word (Amadi 1981; Minishi-Majanja 2012; Moahi 2012; Ocholla 2009; Tise & Raju 2015). It is evident that there are indigenous authors who have messages to convey, but their efforts are hampered by existing selection criteria used by libraries. By virtue of these criteria, libraries could inadvertently be

seen as being exclusive. Bringing libraries closer to communities without ensuring their inclusivity in terms of content does not facilitate accessibility.

From the above discussion it is evident that, apart from increasing the number of libraries, there is a necessity to determine the needs of potential beneficiaries in order to ensure that library materials are accessible in content, format and languages.

6.3.6 Knowledge and skills of public librarians to integrate IK into their services

This sixth research question was: *What knowledge and skills do public librarians possess to integrate IK into their services?* The question looked at two aspects, namely staff qualifications and indigenous language competence.

Findings showed that placement of unqualified staff in some municipalities was rampant. Competence in indigenous languages was not regarded as critical by respondents.

In addressing the problem of unqualified staff, provinces were appointing qualified staff with the aid of the conditional grant. A properly qualified workforce is the backbone of high quality services. It is concerning that in some instances unqualified staff are expected to provide quality services to users. The placement of unqualified staff in libraries may be an indication of the negative perception about libraries or just sheer ignorance about library services. Either way, it is incumbent upon librarians to ensure that employers such as municipalities understand the important role of libraries and provide an appropriate level of support in terms of staff.

In terms of skills, the extent of ICT competence on the part of staff was under emphasised by focus on free Internet connectivity for users. However, the availability of ICTs in libraries places a responsibility on librarians to have the skills to assist users with ICT issues. Raju's (2014) study on the need for academic librarians to have ICT skills seems also applicable for public librarians. Advanced ICT skills would equip librarians to go beyond their traditional roles of being intermediaries between information and users and be actively involved in capturing and preserving IK.

Among key skills and competencies required by a new generation of LIS professionals, Nonthacumjane (2011) identified user needs. The apparent neglect of understanding user needs deduced from this study could be an indication of lack of understanding on the part of librarians. It is therefore important to align the need for qualifications with specific skills for integration of IK to be successful. As far as the LIS curriculum is concerned, literature suggests

that IK has not been fully integrated (Ngulube 2017; Ngulube, Dube & Mhlongo 2015; Tumuhairwe 2013).

Participants in this study did not regard competence in local indigenous languages as important for their role as librarians in spite of the argument by Georgy (2011) that language is one of the important career factors for LIS professionals. However, it is important to be cognisant of the fact that in South Africa people are generally conversant in more than one indigenous language and thus are able to communicate effectively in different languages. This could be the reason for not placing too much emphasis on predominant local indigenous languages although being just conversant in a language might not be enough for purposes of IK integration. Another possible factor of not placing emphasis on language competency could be historical. As indicated in Chapter 2, South Africa was divided along racial and ethnic lines, thus in the new dispensation conscious efforts were made not to repeat the same divisive thinking. Being proficient in a language does not necessarily mean that the person belongs to a particular ethnic group, especially in a multilingual country like South Africa where indigenous communities are proficient in a number of languages.

In the context of this study, the argument is that competency in indigenous languages of served communities for librarians is a core requirement because of the recorded interdependence between indigenous knowledge, culture and language (Magwa 2010; Motsaathebe 2010; Monaka & Mutula 2010; Odora Hoppers 2002; Seema 2012; Semali & Kincheloe 1999). The contextual nature of IK requires understanding of cultural and linguistic nuances. Limited linguistic ability on the part of librarians could affect their accessibility to indigenous communities who might not be able to communicate in other languages.

6.3.7 Emerging issues in integrating IK in public library services

This objective aimed at identifying issues that librarians have to deal with that might have implications for IK integration. The research question was: *What issues do libraries have to contend with in providing services to indigenous communities?*

It was the researcher's contention that, because libraries operate within specific contexts, it is important to understand issues that may emerge in each context. The following issues which might have an impact on the integration of IK emerged:

- reconfigurations of departments and units in provincial structures;

- inadequate resources and services which affect accessibility;
- dual provision of services;
- staffing; and
- poor reading culture among indigenous communities.

Although these issues have been touched upon in other sections, this section further highlights them because of the possible impact they might have on IK integration, as already indicated.

First, provinces configure and cluster departments according to their strategic needs as was evident in the case of the provinces that participated in this study. The Eastern Cape Province placed libraries under the Department of Sports, Recreation, Arts and Culture; in the Free State the library was under the Department of Sport, Arts, Culture and Recreation; in KwaZulu-Natal it was under the Department of Arts and Culture; while in North West Province the library was under the Department of Culture, Arts and Traditional Affairs.

The reconfiguration of departments and units is a result of changes in political dynamics either at provincial or even national levels and are not static processes. The implications on provincial libraries is that funding is affected because in some instances certain aspects of a department can be moved or added to an existing configuration and that has budgetary implications as demonstrated in the findings. The situation brings about a sense of helplessness on the part of library heads with the potential to affect resources and services provided by libraries. As far as IK integration is concerned, clustering of libraries could have positive or negative implications depending on these configurations and the strategic importance accorded to IK.

Second, inadequate allocation of resources has led to over-reliance on the conditional grant. The dwindling equity funding was one of the concerns raised by participants. As responses of three of the four selected provinces indicated, there is increasing reliance on the conditional grant. The question is whether provinces are abdicating their constitutional mandate. Another question to ponder is what will happen if and when the conditional grant is terminated. Would the termination mean that no new staff appointments are made? What would it mean for existing qualified staff employed through the grant? What would it mean to the free Internet access for communities? Would the dual provision of services stop? How would the issue of capacity in municipalities be dealt with? These are some of the issues that need to be taken into account in integrating IK in public libraries because integration requires appropriate resource provision.

As it was pointed out by participants, one of the benefits of the conditional grant was that it enabled free Internet access for communities. Internet access connects communities to the world; however, the fact that it attracted job seeking youth suggested that the facility was not being used optimally. The issue is that there is need to explore how other user groups can also benefit from available ICTs. The provision of Internet is not a panacea for provision of the information needs of indigenous communities in particular because, as argued, they do not see the relevance of libraries.

Participants also brought up the issue of connectivity. In some areas of South Africa, connectivity is still problematic. This means that some communities continue to be marginalised with regard to connectivity because of their geographical location.

Third, staffing and in particular staff ageing seems to affect provinces differently. In some instances, apart from the brain drain, bureaucratic processes exacerbate the problem as it sometimes takes a long time to fill vacant positions. The positive side of the natural attrition of staff is that it opens opportunities for mentorship and transformation, especially because of the historical marginalisation of indigenous communities (professional librarians included). As reported by one participant, some mentors were senior staff who were not necessarily interested in management positions but were willing to share knowledge. The scenario described here demonstrates an atmosphere of collegiality which enhances skills transfer and knowledge integration.

Fourth, regarding lack of access to LIS training one participant raised the issue of absence of an LIS training school in her province. The participant explained that the result is that the majority of librarians in the province were from other provinces. The situation could affect provision of service if indigenous language proficiency is not taken into account. As explained, the stance of participants was that people adapt to their situations and learn languages in order to communicate when necessary. The historical context of South Africa where the nation was divided along ethnic lines might be affecting views regarding indigenous languages. Emotional scars of that era could impede the integration of IK because of the perceived need to be all-embracing. It is therefore important to be cautious and indeed sensitive when dealing with issues of language and culture.

Lastly, library usage among adult indigenous communities is cause for concern for successful IK integration efforts, especially the poor culture of reading. While the matter raises concern

because of the implication for active and informed citizenry, it does not come as a surprise because of the rampant oral tradition of indigenous communities. The onus is on librarians to make libraries relevant even for communities that have a poor reading culture. Seeing libraries as relevant and useful institutions could ultimately inculcate the love for reading and enhance the culture of reading.

6.3.8 Emerging framework for integrating IK into library services

Participants believed that partnerships with archives could enhance the integration of IK in libraries. For them, not only are archives equipped to preserve knowledge, but they are also important role players because they have the competency and resources to capture oral history. Local authors who write in indigenous languages also emerged as important role players in making indigenous language material available. A detailed discussion of the framework is provided in the next chapter of this thesis.

6.4 SUMMARY

The purpose of the study was to explore how libraries may integrate IK into their services. Findings were presented in the previous chapter while this chapter interpreted and discussed the findings. The chapter started with a recap of the study objectives followed by a profile of participants in the study. The thesis posits that IK is part of the knowledge discourse and the broader information puzzle therefore its integration is a matter of transformed and inclusive services.

The main finding was that libraries have not integrated IK into their services. From the articulation of IK, it became apparent that understandings were diverse, in line with participants' contexts. It was noted that articulations of IK were not informed by served communities due to the fact that participants were senior people who were not interacting directly with communities. This factor highlighted the importance of inclusivity because, without the involvement of service beneficiaries, effective integration would not be possible.

Available collection development policies were not aligned to IK integration although concepts of access and consultation were included. By not being explicit regarding IK integration, collection development policies continue on the trajectory of perpetuating the hegemony of western knowledge. In examining the one collection policy that included the concept of consultation, it emerged that 'consultation' was not with service beneficiaries but with officials

within the department. This was in stark contrast to the prescripts of the Batho Pele principle which prescribes that communities have to be involved from the planning through to implementation of services. It therefore became apparent that communities were not involved in the planning of services, especially in building library collections. Importantly, it pointed to the need to unpack the meaning of 'consultation' by librarians in the context of service provision. The absence of dialogue with communities strongly supports the notion of the banking model (Freire 1972) where communities rely on librarians to determine what services to provide. The situation also becomes a human rights issue because, by not being involved, communities are inadvertently denied their right of access to information.

Access to information goes beyond physical accessibility but also entails content, format and language. Ranganathan's (1988) principles of 'every book its reader' and 'every reader his/or her book' talk to relevance and appropriateness of services for intended beneficiaries. Thus in being aware of poor readership among indigenous communities, what measures are libraries taking to ensure that these communities are not excluded? As "growing organisms" (Ranganathan 1988), to what extent are libraries reflecting growth in terms of embracing multiple epistemologies, particularly indigenous knowledge systems? Being stuck in the colonial model (Tise & Raju 2015) of the printed word with content that does not talk to indigenous communities, is not only a violation of indigenous communities' right to access to information but is also a demonstration of resistance to fully inclusive and transformed library services.

The paucity of IK in libraries services as indicated by the study findings suggests a need for a framework for its integration. The proposed framework is presented in the next chapter after drawing conclusions and making recommendations.

CHAPTER 7: CONCLUSIONS AND RECOMMENDATIONS

7.1 INTRODUCTION

The purpose of this study was to explore ways in which public libraries in South Africa may integrate IK into their services. As argued in the introductory chapter, integrating IK is a transformation imperative as it seeks to address information needs of indigenous communities who were historically marginalised in many respects, including the provision of library services. The democratic dispensation in South Africa put in place legislation that sought to address past imbalances in a quest for equality. In spite of these attempts, there seems to be a gap in terms of providing relevant information to indigenous communities by public libraries whose mission is to provide information for all citizens.

In the previous chapter findings as revealed by data were interpreted and discussed. The aim of this final chapter is to present conclusions based on findings, make recommendations on each finding and suggest areas for further research. Before presenting conclusions and making recommendations, research objectives are reiterated, followed by the summary of major findings. Final comments and reflections on the study conclude the chapter.

7.2 OBJECTIVES OF THE STUDY

In exploring ways in which public libraries may integrate IK into their services, the following research objectives were formulated to guide the study:

- To establish how public librarians understand and articulate IK;
- To explore the extent to which public libraries have aligned their collection development policies in support of the integration of IK;
- To determine the provision of resources for the needs of indigenous communities;
- To determine the provision of services for the needs of indigenous communities;
- To determine the accessibility of library services to indigenous communities;
- To examine the knowledge and skills of public librarians to integrate IK into their services;
- To establish issues that public libraries have to contend with in integrating IK; and
- To recommend a framework for the integration of IK into library services.

7.3 SUMMARY OF FINDINGS

Findings reveal that libraries have not integrated IK into their services. A number of possible reasons were deduced from the findings and include varying understandings of what constitutes IK among participants confirming the same observation from extant literature. It was also evident from interviews with participants that IK had not entered the discourse in public library services. While participants' articulation appeared to be based on their contexts, there did not seem to exist deeper understanding as participants did not work directly with communities because of the positions they occupy.

Collection development policies were not explicitly aligned to the provision of IK although the *Constitution* emerged as the informing legislative framework. Collection development processes, criteria and procedures were outlined in the policies. Concepts such as access to information, transformation and consultation appear in some of the collection development policies. Collection development policies were explicit about the needs to facilitate access to information and to transform library services. Interestingly, from the policies, consultation was limited to officials rather than communities

In terms of resources, the conditional grant as highlighted as a critical resource in the provision of infrastructure, ICTs and staff. Concern was raised pertaining to dwindling equitable shares allocated by provincial governments to libraries thus increasing reliance on the conditional grant. It appeared that the focus for ICTs was the provision of free Internet to users, mostly of whom were job seeking youth. Staff appointments were made by provinces in order to ensure placement of qualified staff in libraries.

Provincialisation of libraries as per Schedule 5 Part A of the *Constitution* does not seem to have taken effect in three of the four studied provinces. Provincialisation of libraries can be regarded as an indicator of the extent to which provinces are abiding by the constitutional mandate that declares public libraries a provincial competence. In the one province where the process had started, only five libraries are fully provincialised. The situation in some provinces is that provincial libraries are only involved in staff appointments, collection development and processing of library materials. Provincialisation of libraries had resulted in different conditions of employment in municipalities where some staff were appointed under the Public Services Act while others were employed under the Municipal Act. The different conditions of employment result in low morale thus negatively affecting the quality of services.

Regarding accessibility, provinces are building new libraries and revamping existing ones to facilitate access for communities. However, indigenous communities continue to be marginalised because of content that does not necessarily address their information needs.

The print word seems to be dominating in the types of services provided, thereby rendering them inaccessible to some indigenous communities. Responses relating to the scope of library collections indicated that, apart from supporting school curricula and providing fiction, the content of library collections does not seem to address indigenous community needs. Literacy corners were provided for newly literate adults and one participant was of the view that working with adult literacy centres would assist in ensuring that literacy levels improve.

It also became evident that libraries seem to be focusing on existing users with little or no attention given to attract potential users. This supposition is based on explanations on how library materials were acquired. For example, suggestions of required titles are made by existing library users and are conveyed to district librarians who in turn convey them to selection committees at provincial head offices. This method becomes a vicious circle because non-users do not have the opportunity to provide input resulting in them not realising the benefits of libraries.

Communities were not involved in the planning of services. The concept of community involvement seemed to be used only in relation to library promotion exercises.

Regarding knowledge and skills of librarians, responses revealed that provinces were making efforts to ensure that qualified staff are placed in community libraries although different municipal grading systems affect staff retention thereby affecting quality of services provided. Interestingly, though, competence in predominant local indigenous languages did not seem to be a matter of concern. This might have implications for IK integration because of its close link to language and culture.

Findings further revealed that, because provinces have not yet provincialised libraries as per their constitutional mandate, municipalities were still important role players in supporting provinces to provide library services. Some of the issues emerging included dwindling funds from provincial governments (except in one province) resulting in over reliance on the conditional grant. Arguably, neglecting to allocate funding for library provision is tantamount

to a relegation of duties and indeed the perpetuation of the marginalisation of indigenous communities by provincial governments.

In terms of ways of integrating IK into libraries, partnerships emerged as an important mechanism that warrants further exploration.

7.4 CONCLUSIONS ON THE INTEGRATION OF INDIGENOUS KNOWLEDGE INTO SERVICES OF PUBLIC LIBRARIES

Drawing from findings, this section puts forward conclusions for each objective.

7.4.1 Conclusions on the understanding and articulation of IK

Understanding and articulation of IK is context dependent as demonstrated by participants' responses. There is also a sense of awareness regarding the oral nature of IK. However, there seems to be a sense that orality is problematic based on the western model of libraries where the printed word enjoys superior status. Traditions and culture were also evident from responses and, by implication, linking IK and language which is a medium for transmitting culture. There was indication that IK discourse had not permeated public libraries.

7.4.2 Conclusions on the alignment of collection development policies to integration

There was no explicit alignment to the integration of IK. However, libraries are cognisant of the need to include indigenous language materials in their collections but there does not seem to be much attention given to content that talks to indigenous communities. Available collection development policies cited the *Constitution* as the guiding framework. Principles of access to information, consultation and transformation also appear although the implementation of consultation seems not to include communities as beneficiaries of services.

7.4.3 Conclusions on the provision of library resources for indigenous communities

Provinces do not seem to be adequately resourced to provide library services to indigenous communities. Municipalities are critical role players and need to be supported to ensure that the historical marginalisation of indigenous communities is not perpetuated. Without municipalities, it seems implausible that provinces would be able to honour their constitutional mandate. The conditional grant seems to be a life-line on which library resources depend. Providing qualified staff is receiving attention from provinces and is likely to enhance service quality.

7.4.4 Conclusions on the provision of services to indigenous communities

There are no targeted services for indigenous communities. The printed word seems to be prevailing regardless of the poor reading culture among indigenous communities therefore rendering libraries less relevant for them. While libraries are striving to be inclusive, it appears as if IK has not featured as a possibility in further enhancing inclusivity of services.

The high number of learners using libraries results in services leaning towards supporting school curricula rendering other user groups secondary in terms of service provision. Services to early childhood development centres, holiday programmes and storytelling are designed for children. Services that are targeted towards adults include outreach programmes to old age homes and literacy corners for newly literate adults.

7.4.5 Conclusions on the accessibility of public libraries to indigenous communities

Libraries are still not accessible to indigenous communities because of content that does not address their needs and is mainly in languages and formats that are not appropriate to them. Opening hours was another factor that hinders accessibility in some communities.

Physical accessibility of libraries was a matter that was receiving ongoing attention despite problems of fast growing areas which rendered libraries farther than planned. However, there does not seem to be much emphasis on content resulting in the provision of inappropriate services in some instances. It appears as if indigenous communities do not have access to information despite the expanded provincial boundaries and the increasing number of libraries. Audio and audio-visual materials that are part of library collections seem to cover content that supports school curricula and entertainment. Furthermore, the mentioned media are not available in indigenous languages.

7.4.6 Conclusions on knowledge and skills of public librarians to integrate IK into their services

Provinces are appointing qualified staff to provide library services as an ongoing process. Libraries do not regard proficiency in local indigenous languages as crucial for staff working with indigenous communities.

7.4.7 Conclusions on emerging issues in integrating IK in public library services

Political imperatives that sometimes lead to reconfigurations of departments seem to have an effect on libraries' services because they are based on strategic provincial imperatives which also affect resource allocations.

In terms of ICTs, the availability of free Internet access does not necessarily translate to access to information because of infrastructural problems such as connectivity. Additionally, apart from free Internet access, it seems that ICTs are not used optimally for other activities especially by staff.

Staffing continues to be a challenge in a number of ways. Firstly, municipal grading affects staff remuneration rendering smaller municipalities less attractive for qualified staff. The possible result of this state of affairs could be the employment of unqualified staff who might not have any other job prospects. Needless to say, the situation could have adverse effects on the quality of services. The aging workforce leaves gaps in knowledge. However, it could lead to transformation in terms of staff profile and provides opportunity to realign service provision to integrate IK.

7.4.8 Conclusions on the emerging framework for integrating IK into library services

Forming partnerships with role players such as provincial archives came as a possibility for IK integration. The perception created by participants' suggestions was the historical value of IK hence the view that archives are better suited to collect IK. Archival institutions were also regarded as having the necessary expertise in such ventures. The impression created was that IK could be captured for posterity rather than for use in everyday life. This situation could have implications on the willingness of libraries to participate in integration initiatives.

Further affirmation of the value placed on the printed word over orality became evident through continued emphasis of the need to assist budding authors to improve the quality of their books to meet established book selection criteria.

7.5 RECOMMENDATIONS ON THE INTEGRATION OF INDIGENOUS KNOWLEDGE INTO SERVICES OF PUBLIC LIBRARIES

The following section sets out recommendations based on each objective.

7.5.1 Recommendations regarding understanding and articulation of IK

In view of the apparent critical role of context in defining IK, possible integration has to be informed by what each community deems as important. Attempts to integrate IK without involving communities are bound to fail because of the high possibility of disparate interpretations. Furthermore, communities have their knowledge holders; therefore, in addition to identifying what constitutes IK in each community, it would also be useful for communities to identify authentic holders of such knowledge.

The situation suggests the need for rigorous re-examination of the public library mission in relation to transformation as well as re-examination of the role identity of librarians. It also raises questions regarding the very concept of knowledge which librarians need to look into. It is suggested that libraries embrace multiple epistemologies, including IK.

Reference to the fact that archives were viewed as more suitable for capturing IK also points to the need for the re-examination of roles and identity by librarians. Relegating IK as 'old people's knowledge' suggests lack of deeper insight informed by communities on what constitutes IK. Re-examination of librarians' identity and role requires the involvement of LIS schools as co-creators of curricula.

7.5.2 Recommendations regarding the alignment of collection development policies to integration

Written collection development policies that clearly address the integration of IK as a transformation imperative are necessary. Explicit reference to frameworks such as the *Batho Pele White Paper*, the *National Language Policy Framework*, the *Indigenous Knowledge Systems Policy* and the *LIS Transformation Charter* would ensure that collection developers use similar yardsticks to work towards integrating IK.

Collection development policies of libraries need to be explicit about integrating IK. Relying on implicit knowledge of librarians could have adverse effects when incumbents leave their positions, especially in view of the identified issue of an ageing workforce.

7.5.3 Recommendations regarding the provision of library resources for indigenous communities

Provinces need to conform to their constitutional mandate of providing public library services, therefore, allocation of resources towards this project is critical. In cases where the function is delegated to municipalities, resources have to be provided to ensure equity in service provision. The *Constitution* is explicit about the role of provinces with regard to library provision. The slow pace of provincialisation is cause for concern and naturally has a negative effect on indigenous communities. As some provinces were already aware of the role of municipalities, it is recommended that formal partnerships be forged and requisite resources be allocated in order to enhance service provision. It is only when libraries have capacity to carry out their mandate that strides can be made toward integrating IK.

The availability of ICTs, especially the free access to Internet, is an important contributor to access of information for communities. It is therefore important for libraries to look beyond enabling access to the Internet and explore how they can further optimise ICT usage as a way of encouraging other user categories in the interest of inclusivity. For example, capturing of cultural events and activities by indigenous communities could enhance relevance of library services.

There is need to reconcile conditions of employment because, as reported by participants, it has an effect on staff morale and of course service provision to communities.

Facilities such as activity rooms that libraries have could be used for and by other user groups.

7.5.4 Recommendations regarding the provision of services to indigenous communities

Libraries need to review the scope of their services to consciously cater for indigenous communities. As literature indicates, library models are not necessarily suited to the African context, and in particular to addressing indigenous community needs. Analysis of information needs of communities is essential in ensuring relevant and appropriate services. It is therefore necessary to involve communities in planning services and establishing common understanding of what such services would entail. Involving communities would enhance indigenous communities' awareness and recognition of public libraries as useful and appropriate gateways to information.

It is important to find other means of involving adults from indigenous communities who, because of preference for the oral tradition or low literacy levels, find libraries irrelevant. Including the elderly in knowledge creation as part of outreach programmes has potential to raise the level of awareness of libraries and create a sense of ownership, thereby increasing the value of library services to beneficiaries.

Storytelling is a useful tool that can be leveraged in integrating IK. Libraries need to be innovative and find ways of serving needs of their different user categories in line with their mission of inclusivity.

7.5.5 Recommendations regarding accessibility of public libraries to indigenous communities

Physical proximity of libraries to communities needs to be accompanied by accessible content. Communities have knowledge which needs to be captured, preserved and made available in appropriate formats and languages. Recognition of the importance of this knowledge need to be reflected by measures that libraries take to ensure that it is accessible to all. Active involvement of libraries and communities in knowledge creation would result in inclusive collections that also cater for the needs of indigenous communities, which have previously not been fully addressed. Community members, especially elders who are IK holders, can participate in these activities to transfer IK through story telling.

7.5.6 Recommendations regarding knowledge and skills of public librarians to integrate IK into their services

It is recommended that partnerships between LIS schools, libraries, LIASA and communities be forged in order to facilitate mutual understanding of IK which can then be infused into the curriculum. The strong connection between IK and culture requires that librarians are appropriately skilled to deal with diversity issues. As a multicultural and multilingual country, South Africa needs a culturally sensitive workforce, more so in integrating IK into library services. Part of being culturally sensitive would be proficiency in indigenous languages of provinces where services are being provided. The researcher does not in any way condone the pre-democracy scenario where society was divided along racial and ethnic lines. The argument is that in order to understand nuances of indigenous cultures it is essential to be proficient in indigenous languages. It is through language that IK is transmitted; therefore, in that sense proficiency in indigenous languages is essential.

In view of the role of ICTs in capturing, preserving and disseminating IK it is recommended that librarians ensure that they attain advanced ICT skills. Seemingly, participants regarded ICTs as beneficial in enabling access to the Internet for communities. It is recommended that the possibility of using ICTs beyond just the Internet is explored to maximise its potential to the benefit of indigenous communities.

7.5.7 Recommendations regarding emerging issues in integrating IK in public library services

It is recommended that an audit of staff competencies be carried out in order to determine skills and knowledge of librarians pertaining to IK. Collaboration with LIS schools and LIASA would ensure that librarians are appropriately skilled to deal with multicultural communities, and in particular indigenous communities. In its continuing professional development agenda, LIASA also needs to incorporate programmes on cultural diversity in order to ensure that existing staff are adequately prepared to effectively serve indigenous communities.

7.5.8 Recommended framework for integrating IK into public libraries in South Africa

As indicated earlier, the final objective of this study was to recommend a framework that can be used to integrate IK into the services of public libraries in South Africa. Based on the conceptual framework which was presented in Table 1 of this thesis, the recommended framework is presented in *Figure 11* followed by an explanation of its possible application.

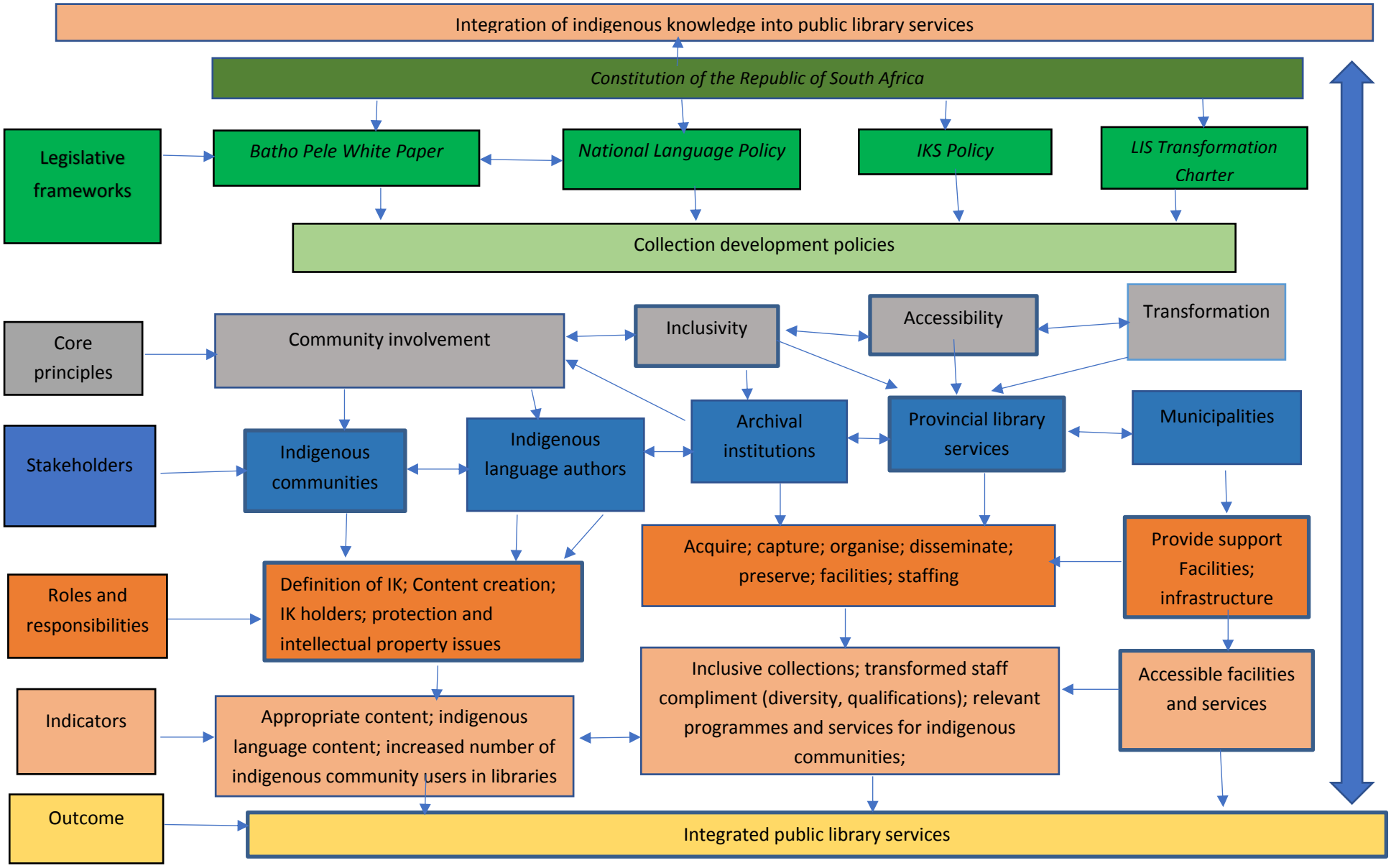

FIGURE 11: PROPOSED FRAMEWORK FOR INTEGRATION OF IK INTO PUBLIC LIBRARY SERVICES

Recognising the *Constitution* as the overarching decree, the framework is guided by the *Batho Pele White Paper* which sets standards for service delivery for public entities; the *National Language Policy* which informs decisions pertaining to the status of indigenous languages; the *Indigenous Knowledge Systems Policy* which recognises and affirms the value of IK among communities, as well as the *LIS Transformation Charter* which lays a vision for a transformed information and library services sector in South Africa.

Informed by the afore-mentioned frameworks, collection development policies need to be based on the core principles of community involvement, inclusivity, accessibility and transformation. Guided by these principles, stakeholders that include communities, local authors, public libraries and archival institutions would be involved in building library collections, playing different roles. Communities and local authors are knowledge creators and knowledge holders. It is with them that issues pertaining to the protection and intellectual property need to be discussed and agreed upon.

Public libraries are facilitators of engagements with communities, provide qualified staff and facilities. Together with archival institutions, public libraries are responsible for capturing, organising, disseminating and preserving IK. Discussions with communities would identify and inform what IK to disseminate and/or preserve. In order to ensure accessibility of IK in libraries, knowledge organisation systems and tools should be discussed with communities to eliminate the challenge of systems that are not understood by intended beneficiaries. Where necessary, dual systems can be devised, for example, in the case of technology that is too advanced but is necessary for preservation purposes, a user friendly system should also be devised to ensure accessibility by communities.

Although municipalities are identified as stakeholders, their role would be assigned and defined by the provincial library as per partnership agreements. For example, the dual model of library service provision can be continued with municipalities providing facilities and infrastructure. Provinces would still be accountable as per their constitutional mandate.

Continuous monitoring is needed, guided by indicators such as the extent of availability of appropriate content in different formats and in local languages, appropriately qualified staff who are proficient in local indigenous languages and, of course, physically accessible libraries. In terms of facilities, libraries need to have suitable equipment to enable access to non-print materials.

7.6 FURTHER RESEARCH

The purpose of this study was to explore the integration of IK into the services of public libraries in South Africa. Because of its exploratory nature, certain aspects were not fully addressed. In this section, the researcher makes suggestions for further research.

Firstly, librarians who work closely with communities were not involved in the study. It is therefore suggested that further studies be conducted to determine their understanding of IK and to obtain their views on possible integration methods. Additionally, further research is necessary to explore role identification of librarians as this might have an impact on the extent to which they participate in IK integration initiatives.

Secondly, communities who are impacted and would be beneficiaries of integration efforts did not have a voice in this study. It is thus critical that further studies involve potential creators of knowledge and beneficiaries of integrated services.

Thirdly, there is a need to investigate critical aspects of IK that can be infused by LIS schools in the training of librarians to ensure that they possess essential knowledge and skills to serve indigenous communities.

Lastly, a similar project covering other provinces should be undertaken to get a broader perspective on issues relating to IK integration.

7.7 REFLECTIONS ON THE STUDY

This final part of the thesis is reflective and attempts to determine whether the purpose was achieved. Reflections focus on the purpose of the study, methodology and analysis. Limitations of the study are also included in the reflection. The chapter is concluded by highlighting the study's contribution to knowledge.

7.7.1 Reflections on the purpose of the study

In terms of its purpose of exploring how IK can be integrated into public library services in South Africa, the study managed to achieve the purpose. The resultant framework points towards the achievement of the study purpose.

7.7.2 Reflections on methodology

Regarding methodology, the case study design was appropriate given the exploratory nature of the study. The small number of cases provided opportunity for depth in terms of understanding contexts in which libraries were operating, something which could not have been possible with a large sample. However, the availability of only four out of six possible cases created a gap in terms of what could be uncovered in other provinces.

The selected sample of four participants constituted three participants who were in acting positions and only one who was a permanent appointee in the position. Positions carry with them certain power imperatives which could have affected participants' views on certain aspects. Additionally, some of the participants had been in the acting positions for periods of less than a year, thus possibly affecting the extent of their insight with regard to issues.

Data collection was a challenge especially in view of the busy schedules of participants. As indicated in one instance, there were limitations in what could be uncovered due to time constraints on the part of the participant.

The non-availability of collection development policies from the two other participating libraries limited the scope of documents that could be analysed.

Nonetheless, overall, valuable information was gathered with the support of all participants.

7.7.3 Reflections of data analysis and interpretation

In terms of data analysis, the use of software was very helpful and enabled flexibility in analysing the interview transcripts. The conceptual framework was a useful guide in both data collection and data analysis (Ngulube 2018; Smyth 2004). However, issues such as the impact of the conditional grant and the provincialisation of libraries, which were not covered in the initial conceptual framework, emerged from the data as is the nature of qualitative studies (Henning, Van Rensburg & Smit 2004; Miles & Huberman 1994).

Insight of the researcher into some contextual issues was enhanced by the fact she had personally collected the data. Added to that, although interviews were transcribed by a third party, the researcher's involvement in the data collection lessened possibilities of content and contextual errors.

The critical theory lens used in analysing data yielded results that could inform policy and practice in integrating IK into library services as it raised the need to question practice in relation to the vision and mission of public libraries.

7.7.4 Limitations of the study

As indicated the scope of the study was limited to four South Africa provinces where indigenous languages are predominant. Participants were heads of provincial library services. For this reason, input from librarians who work directly with communities as well as communities themselves was not sought because of the exploratory nature of the study.

Librarians and communities are important role players in IK integration; therefore, their exclusion from the study resulted in a knowledge gap which might have informed some of the perspectives resulting from findings. However, the exploratory nature of the study demanded that certain methodological decisions be made.

7.7.5 Contribution of the study

In terms of its final objective, the study has developed a framework which can be used to integrate IK into public library services. Overall, the study has contributed towards closing an identified gap in efforts to provide inclusive public library services in South Africa.

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LIST OF APPENDICES

APPENDIX A: EXTRACTS FROM UNISA POLICY ON RESEARCH

POLICY ON RESEARCH ETHICS

PART 2

GUIDELINES FOR RESEARCH INVOLVING HUMAN PARTICIPANTS

1. BASIC PRINCIPLES FOR RESEARCH

1.1 Moral principles

UNISA promotes the following four internationally recognised moral principles of ethics as bases for research:

- autonomy (research should respect the autonomy, rights and dignity of research participants)
- beneficence (research should make a positive contribution towards the welfare of people)
- non-maleficence (research should not cause harm to the research participant(s) in particular or to people in general)
- justice (the benefits and risks of research should be fairly distributed among people)

These principles are not ranked in any order of preference. In disputes a balance between the four principles should be pursued.

1.2 General ethics principles

In addition to, and expanding on, the above moral principles, the following ten general ethics principles should be adhered to by researchers. Again, the ethics principles may not, by themselves, resolve all ethical problems and dilemmas which confront researchers. Researchers may be required to balance the demands made by moral principles of research and to privilege one principle over another, depending on the context and circumstances of the research involved.

1.2.1 Essentiality and relevance

Before undertaking research adequate consideration should be given to existing literature on the subject or to the issue under study, and to all

available alternatives. In view of the scarcity of resources in South Africa, it should be clearly demonstrated that the research is in pursuit of knowledge and/or the public good.

1.2.2 Maximisation of public interest and of social justice

Research should be carried out for the benefit of society, and with the motive of maximising public interest and social justice. All efforts should be made to make public in an appropriate manner and form, and at an appropriate time, information on the research undertaken, as well as the results and implications of the completed research.

1.2.3 Competence, ability and commitment to research

Researchers should be both personally and/or professionally qualified for the research that they undertake. A commitment to research in general and to the relevant subject in particular is an essential prerequisite for good and ethical research.

1.2.4 Respect for and protection of the rights and interests of participants and institutions

Researchers should respect and protect the dignity, privacy and confidentiality[4] of participants and where relevant, institutions. Researchers should ensure that the personal information of participants used for research purposes is adequately protected to prevent possible loss, damage and/or unauthorised access as required by Protection of Personal Information (POPI) Act, No. 4 of 2013. They should never expose such participants and institutions to procedures or risks not directly attached to the research project or its methodology. Research and the pursuit of knowledge should not, in themselves, be regarded as the supreme goal at the expense of the rights of participants and institutions.

1.2.5 Informed and non-coerced consent

Autonomy requires that individuals' participation should be freely given, based on informed consent and for a specific purpose, as required by the POPI Act. Direct or indirect coercion, as well as undue inducement of people in the name of research should be avoided. These act as barriers to autonomous decision making and may result in people consenting against their better judgment to participate in studies that may involve risks.

1.2.6 Respect for cultural differences

Researchers should treat research participants as unique human beings within the context of their community systems, and should respect

what could be traditionally sacred and secret. Research should preferably be undertaken with, the members of an identified community or communities rather than merely about such community(ies). In some situations, the consent of "gatekeepers" may have to be obtained in addition to that of research participants.

1.2.7 Justice, fairness and objectivity

Criteria for the selection of research participants should be fair, as well as being scientific. Easily accessible individuals or groups should not be inordinately burdened with repeated demands on their time and knowledge by the researcher.

1.2.8 Integrity, transparency and accountability

The conduct of research should be honest, fair and transparent. Researchers should be honest about their own limitations, competence, belief systems, values and needs. The contribution of other researchers or members of the research team should be properly acknowledged. Researchers should not abuse their positions or knowledge for personal power or gain.

1.2.9 Risk minimisation

Researchers should ensure that the actual benefits to be derived by the participants or society generally from the research clearly outweigh any possible risks, and that participants are subjected only to those risks that are clearly necessary for the conduct of the research. Researchers should ensure that these risks are assessed and that adequate precautions are taken to minimise and mitigate risk in line with the UNISA Research Ethics Risk Assessment Standard Operating Procedure.

1.2.10 Non-exploitation

There should be no exploitation of research participants, researchers (including students and junior members), communities, institutions or vulnerable people. The researchers should ensure that the use of the participants' personal information is done in line with the requirements of the POPI Act (4 of 2013) and should ensure that the information is not used for unlawful and secondary purposes incompatible with the original purpose consented by participants. There should be benefits to the community in which research is conducted. As far as possible, feedback should be given to participants and other relevant stakeholders. When research is carried out with communities they must receive feedback on the results of the research.

2. RELATIONSHIP BETWEEN RESEARCHERS AND PARTICIPANTS

2.1 Participants should be seen as indispensable and worthy partners in research. Researchers should respect and protect the rights and interests of participants at every stage and level of research and acknowledge their contribution.

2.2 The risks and benefits of the research to the prospective participants should be fully weighed and the participants must be informed of them. Research that could lead to unnecessary physical, social and/or psychological harm should not be undertaken. Researchers should identify potential risks to participants and make provision for avoiding them. When risks form part of the conduct of the study, efforts should be made to mitigate the risks and protect the participants.

2.3 All steps should be taken to prevent harm (physical, psychological and/or spiritual) injury or loss of opportunity to participants. In the event of that harm, injury or loss of opportunity should occur, it should be dealt with in accordance with the relevant policy and/or legislative frameworks.

2.4 If during the course of the research it becomes evident that a participant has suffered harm in a way not foreseen by the researcher, this should immediately be reported to the university ERC and the relevant unit ERC for immediate investigation and action. Such action may, for example, include the need to refer the participant for counselling.

2.5 The criteria for selecting research participants should be fair.

2.6 A mutually beneficial agreement should be in place if a community or research setting is used as a continuous and long-term resource for collecting data to be used for curricular research or training.

2.7 The relevant social, cultural and historical background of participants should be taken into consideration in the planning and conduct of research.

2.8 Researchers should not infringe the autonomy of participants by resorting to coercion, undue influence or the promise of unrealistic benefits. Coercion may include taking undue advantage of individuals or abusing their participation in the research. Inducement may include a promise of material or financial gain, services or opportunities. No financial or other inducement should be offered to research participants, whether children or adults, parents or guardians of children. Reimbursement of expenses (e.g. transport costs, meals) or compensation for the time or effort expended or any opportunity that may be lost is allowed, on condition that all participants are offered similar reimbursement and that such reimbursement is only aimed at recompensing the participants.

2.9 Participants should be informed of the existence of the UNISA Policy on Research Ethics and given details of the Ethics Review Committee. The policy should be made available to them if it can help them make an informed decision regarding their participation. Participants may not be instructed by researchers

to participate in research under conditions that can be burdensome, abusive or threatening or that have the potential to risk or abuse the researcher's position. Unfairness or anything that prevents the participant from freely terminating his/her participation is not permissible nor should there be any negative implications should the participant choose to do so.

3. INFORMED CONSENT

3.1 Personal information should be collected in adherence to the Protection of Personal Information Act 4 of 2013.

3.2 The participation of individuals should be based on their freely given, specific and informed consent. Researchers should respect their right at any stage to refuse to participate in particular aspects of the research or to decide to withdraw their previous given consent without demanding reasons or imposing penalties.

3.3 Participants should give their consent in writing and preferably accompanied by their signature. They, in turn, should be given written information containing adequate details of the research, including any risks associated with the study. If participants refuse to provide their consent in writing, consent may be recorded verbally, provided that verbal consent can be linked to the individual providing such verbal consent. For example, where a participant is illiterate, consent should be obtained in the presence of a literate witness who should verify and sign a document stating that informed consent had been given. Where the research is done on-line or electronically, informed consent can be obtained electronically but in a format separate from the on- line research in order to protect the identity of the participant.

3.4 Consent for participation in research is freely given and informed if

3.4.1 it is given without any direct/indirect coercion or inducement.

3.4.2 prospective participants have been informed on the processing and purpose of the intended research.

3.4.3 prospective participants have understood this information and have indicated so as per paragraph 3.3.

3.4.4 the researcher has answered any question(s) about the research and their participation.

3.4.5 it is given before research commences.

3.5 If research is conducted in a foreign country, the relevant standards as set out in the UNISA Research Ethics Policy will take precedence and will apply.

3.6 Non-disclosure of all information

3.6.1 In some situations the methodology or practicalities of a research project may necessitate the concealment of information. This may be due to the possibility that behaviour changes may result or responses be affected when such details are revealed to participants. In such a case the researcher should determine beforehand.

(a) whether the use of such a methodology is justified by its potential scientific, educational or applied benefits

(b) whether alternative procedures which do not require the concealment of information should rather be used

3.6.2 If the use of such methodology is deemed justified by the researcher, there are steps which he/she should take:

(a) When obtaining informed consent, a detailed justification for not revealing all necessary information should be provided in the research proposal and methodology. This justification should be subject to scientific and ethical review by the relevant Ethics Review Committee. Only after the committee has given its approval should such research be undertaken.

(b) The participants' right to privacy, anonymity and confidentiality gains additional importance in such cases as they do not know the real purpose or objectives for which they are providing information.

(c) Even should both scientific and ethical reviews allow that some of the information about the study need not be revealed, participants should be provided with all other information. In no case, however, should researchers withhold information regarding risks, discomfort, unpleasant emotional experiences, or any such aspect that would be material in making the decision to participate.

(d) Participants should be given the reasons for not providing full information as soon as is possible after completion of the research. Where needed, services such as counselling and referral should be offered.

3.7 Consent where gatekeepers or organisational structures are involved

3.7.1 It is the responsibility of the primary researcher to ensure compliance with the research policy/directives of gatekeepers or organisational structures.

3.7.2 In some situations there may be a need to obtain permission from the "gatekeeper" to access the participants, information and/or research sites. Care should be taken in the following situations:

(a) Permission obtained from the gatekeeper may not be substituted for the need to obtain separate and informed consent from the participants. The rights of participants in such a situation are the same as in all other cases.

(b) In the process of research or data collection, care should be taken to ensure that the relationship between the gatekeeper and the participants is not jeopardised.

3.8 Vulnerable participants

3.8.1 Researchers should be take particular care of the rights and interests of vulnerable participants.

3.8.2 Research results that can be obtained if carried out on adults should never be carried out on children. Children should participate only when their participation is indispensable to the research. The protection and best interests of children are of prime importance.

3.8.3 Therapeutic research or experimentation on a child under the age of 18 years may be conducted only if it is in the best interests of the child, and if the assent of the child (if he or she is capable of understanding) and the consent of his or her parent or guardian, has been obtained.

3.8.4 Non-therapeutic research or experimentation may only be conducted on a child under the age of 18 years with the consent of the following persons: the Minister responsible for social development, the parent or guardian of the child, and the child if he or she is capable of understanding.

3.9 Where research involves the participation of persons unfamiliar with the language in which the research is to be conducted, the principle researcher must ensure that:

3.9.1 the participant's information statement has been translated into the participant's language

3.9.2 it is his/her responsibility to ensure that the participant understands the information statement he/she has been given

3.9.3 an interpreter is present during discussions with the participants about the project. As a rule, the interpreter should be independent, but when the research proposal is of minimal risk, a relevant language-speaking relative or friend of the participant may be acceptable.

4. PRIVACY, ANONYMITY AND CONFIDENTIALITY

4.1 All research participants have the right to privacy to the extent permitted by law or as directed by legal frameworks.

4.2 Privacy includes autonomy over personal information, anonymity and confidentiality, especially if the research deals with stigmatising, sensitive or potentially damaging issues or information. When deciding on what information should be regarded as private and confidential, the perspective of the participant(s) on the matter should be respected.

4.3 All personal information and records provided by participants should remain confidential. It should be made clear during data collection that confidentiality and anonymity will be safeguarded unless waived by the research participant. Whenever it is methodologically feasible, participants should be allowed to respond anonymously or under a pseudonym to protect their identity and privacy.

4.4 All personal information obtained directly or indirectly on or about the participants (e.g. names obtained by researchers from hospital and school records), as well as information obtained in the course of research which may reveal the identity of participants, should remain confidential and anonymous. This guarantee should also be given when researchers ask consent to use data which is not already available within the public domain (e.g. classified data on prisoners held by the Department of Correctional Services).

4.5 In the case of observation (e.g. of a public scene) steps should be taken to ensure that the information will not be used or published in a form in which the individuals could be identified.

4.6 Researchers should maintain privacy, anonymity, and confidentiality of information in collecting, creating, storing, accessing, transferring and disposing of personal records and data under their control, whether these are written, automated or recorded in any other medium, including computer equipment, graphs, drawings, photographs, films or other devices in which visual images are embodied.

4.7 Researchers should preserve research records for a minimum of five years (or as required by policy or legal frameworks) after the submission of the report or the results.

4.8 Researchers should take reasonable technical and operational steps to ensure that research records are stored in such a manner as to protect confidentiality of records and the anonymity of participants.

4.9 Codes or other identifiers should, where possible, be used to break obvious connections between data and individuals/organisations/institutions. Where there is a mixture of information obtained from the public domain and that obtained with the participants' informed consent, there should be no traceable link between the two sets of information.

4.10 Confidentiality and anonymity of participants and their localities should be maintained when reporting to clients/sponsors/funders. Participants should not be identified or made identifiable in the report unless there are clear reasons for doing so. If the researcher or institution needs to identify participants or communities in the report, their informed consent allowing such disclosure should be obtained, preferably in writing.

4.11 Research findings published in the public domain (e.g. theses and articles) which relate to specific participants (e.g. organisations or communities) should protect their privacy. Identifiers which could be traced back to the participants in the study should not be included. However, public interest may outweigh the right to privacy, and may require that participants be named in reports (e.g. when child labour is used by a firm).

4.12 Participants' consent should be sought where data identifying them are to be shared with individuals or organisations who are not part of the research team.

4.13 The obligation to maintain privacy, anonymity and confidentiality extends to the entire research team, other researchers at UNISA, UNISA administrative employees, and all persons (from or outside UNISA) not directly associated with the research who may possibly have access to the information.

Acknowledgements and works consulted

1. Belmont Report (1978) (http://www.hhs.gpv/ohrp/humansubjects/guidance/belmont.htm)

2. Intellectual Property Amendments Bill of 2010

3. Protection of Personal Information Act 4 of 2013

4. South African Human Sciences Research Council *Draft Code of Research Ethics* http://www.hsrc.ac.za/about/researchEthics/draftCode.html)

5. Stellenbosch University Framework Policy for the Assurance and Promotion of Ethically Accountable Research (http://www0.sun.ac.za/research/assets/files/Policy_Documents/Framework%20Policy_for_the _Assurance_and_promotion_of_Ethically_Accountable_Research_at_SU.doc)

6. South African Medical Research Council *Guidelines on Ethics for Medical Research: General Principles (Book 1)* (2002)

7. University of Pretoria Code of Ethics for Research. (www.ais.up.ac.za/research/docs/code_ethics.pdf)

8. University of Johannesburg Research Policy and Strategy (http://www.uj.ac.za/EN/Research/Research%20Information/Pages/ResearchPolicies.aspx)

9. University of Kwazulu-Natal Research Policy V (http://research.ukzn.ac.za/research-ethics/Overview.aspx)

APPENDIX B: PERMISSION TO CONDUCT THE STUDY

UNISA university of south africa

MEMO

Date: 05 August 2015

To: To Whom It May Concern

From: Prof GV Jiyane
Chair: Research Committee
Department of Information Science
University of South Africa

Dear Sir/Madam

Re: Ethical clearance: Mrs Maned A Mhlongo (student no. 53320441)

This serves to confirm that Mrs Maned A Mhlongo, student number no. **53320441**, is a registered student for a PhD (Information Science) qualification at the Department of Information Science, University of South Africa (Unisa), South Africa. Her study entitled "*INTEGRATION OF INDIGENOUS KNOWLEDGE INTO THE SERVICES OF PUBLIC LIBRARIES IN SOUTH AFRICA*" has been ethically cleared by the University of South Africa and therefore Mrs Mhlongo has been permitted to continue with her study, including conducting the field work.

I hereby wish to request your approval to necessitate data collection process in order for the candidate to complete the qualification in time.

Your support in this endeavour will be highly appreciated.

Sincerely yours,

Prof GV Jiyane Chair: Research Ethics Review Committee (RERC) Dept of Information Science	Prof L Dube Coordinator: M & D Dept: Information Science	Prof OB Onyancha Chair of Department Dept: Information Science
Date 05 August 2015	Date 5/08/2015	Date 5/08/2015

APPENDIX C: EMAIL TO DIRECTOR: LIBRARY POLICY AND COORDINATION

12/27/2017 Gmail - Fw: Request for permission to conduct research

Gmail

Maned Mhlongo <maned.mhlongo@gmail.com>

Fw: Request for permission to conduct research
2 messages

Mhlongo, Maned <Mhlonma@unisa.ac.za> Wed, Dec 27, 2017 at 12:45 PM
To: "maned.mhlongo@gmail.com" <maned.mhlongo@gmail.com>

From: Vonani Baloyi <vonanib@dac.gov.za>
Sent: 21 September 2015 11:11 AM
To: Mhlongo, Maned
Cc: Puleng Kekana; Rose Phasha; Winnie Mangotlo
Subject: Request for permission to conduct research

Dear Maned

Your request to conduct research with provincial library heads has been noted.

The department of Arts and Culture will be having a quarterly review meeting with provinces on 21 – 22 October 2015.

You are requested to attend the meeting on 21 October 2015 in order to make a presentation to the library Directors.

Your presentation should be about 15 to 20 minutes long

The meeting will be held as follows:

Date: 21 October 2015

Time: 09:30

Venue: Department of Arts and Culture, Kingsley Centre building, Corner Stanza Bopape and Steve Biko, Room 1 second floor

Kindly confirm your availability to this meeting with Ms Vonani Modika on 076 521 4571/ 012 441 3322 or vonanib@dac.gov.za

APPENDIX D: QUESTIONNAIRE TO HEADS OF PROVINCIAL LIBRARY SERVICES IN SOUTH AFRICA

The purpose of this questionnaire is to solicit the help of Heads of Provincial Library Services in South Africa in conducting a doctoral study titled the Integration of indigenous knowledge into services of public libraries in South Africa. The study aims to explore ways in which indigenous knowledge can be integrated into library services as a way of addressing the issue of transformation in the LIS sector.

The researcher has received ethical clearance from the University of South Africa. The researcher commits to abide by the ethics and any other requirements of participating institutions and to respect and ensure confidentiality and anonymity of participants.

I hereby request that you fill in this preliminary questionnaire in order to assist me in identifying research sites for the study.

Name of Province:

Name (optional):

Experience as Head (please tick appropriate box):

0-12 months	13-36 months	36-60 months	More than 5 years

Number of libraries served:

Is this a new library service? (established after 1994):

Did the library merge with other existing library services?

Please explain

Language(s) in the province. Please list in order of prevalence

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Would you be willing to participate in this study? Please tick applicable.

Yes	No

If yes, kindly provide your contact details

Thank you for your time

Maned Mhlongo(Mrs)

Department of Information Science

University of South Africa

Pretoria, 0001

Tel: 012 4292664

Cell: 0835550423

Email: mhlonma@unisa.ac.za

APPENDIX E: INTERVIEW SCHEDULE

Integration of indigenous knowledge into services of public libraries in South Africa

Date and time:

Place:

Name of organisation:

Interviewee designation:

Name (optional):

Experience in current position:

Introduction

Good day, my name is Maned Mhlongo. I am undertaking research for my doctoral studies in the Department of Information Science at the University of South Africa (UNISA). Thank you for providing me the opportunity to talk to you about the integration of indigenous knowledge into public library services.

Please note that participation in the study is voluntary – you can withdraw at any stage of the interview process should you so wish. However, I would like to assure you that your responses will be used solely for this research and will be confidential. Should you wish to go on record regarding certain matters, I undertake to articulate such matters in the report without violating your trust and dignity. With your permission, our conversation will be recorded and notes will be taken in order to ensure that information is captured accurately.

PART 1: CONTEXT OF LIBRARY

1. Can you please tell me about the ….. Provincial Library? (Date of establishment, scope of coverage (geographical area, number of libraries, population size)
2. How many staff members does the library have? (including in each of the libraries served)
3. What is the demographic profile of staff?
4. What are the literacy levels in the communities served by the library?
5. What is the average age group of users of the library?
6. What languages are predominant in the served communities?

PART 2: POLICIES AND FRAMEWORKS

Public entities operate within specific frameworks and policies.

7. Does the library have a collection development policy? When was is drafted?
8. Are you aware of the Batho Pele principles?
9. Please tell me how the library implements the Batho Pele principles.
10. What challenges does the library encounter in implementing the principles?
11. The *Constitution of the Republic of South Africa* (1996) declared South Africa a multilingual country. What language(s) are used to communicate with library users?
12. In terms of official written communication, what language(s) are used? What has informed the decisions for using the language(s)?
13. How many staff members are multilingual? In what languages?
14. How is multilingualism catered for in terms of library collections?
15. The Department of Science and Technology adopted the *Indigenous Knowledge Systems Policy* in 2004. What measures has the library taken in recognition of the importance indigenous knowledge to communities?
16. What challenges has the library encountered in accommodating indigenous knowledge?
17. In your view, how can the challenges be mitigated?
18. The *Library and Information Services (LIS) Transformation Charter* (Department of Arts and Culture 2014) advocates for a transformed library and information services sector. In line with the Charter, has the library transformed? Please elaborate.
19. How has the library measured transformation?

20. In your view, in what ways can the library transform?
21. What challenges does the library face in terms of transformation?
22. Overall, does the library actively create awareness of policies and frameworks relevant to LIS? Please explain.
23. Can you please tell me about the effectiveness of awareness initiatives undertaken by the library?

PART 3: LIBRARY RESOURCES AND SERVICES

24. Please tell me about services provided for the community.
25. Are there specific services / programmes that are targeted towards serving indigenous communities?
26. How was the need for services determined?
27. Were communities involved in determining service needs? Please explain.
28. How effective are these services?
29. The issue of access to information is a basic human right according to the *Public library manifesto* (UNESCO/IFLA 1994) as well as the Bill of Rights in the *Constitution of the Republic of South Africa* (1996). In line with these proclamations, how far is the library from communities that it serves?
30. In terms of the collection, does the library have information that is accessible to indigenous communities?
31. Taking issues of content, languages and formats into account, how does staff ensure that information is accessible to communities?
32. In your view, what measures can be employed to enhance the effectiveness of services for indigenous communities?

PART 4: VIEWS OF LIBRARIANS REGARDING THE INTEGRATION OF INDIGENOUS KNOWLEDGE

33. Knowledge of indigenous communities is not documented and preserved. What strategies has the library put into place to enable access to indigenous knowledge?
34. In your view, are the strategies adequate? Please elaborate.

35. In your view, is staff equipped to render services to indigenous communities? Please elaborate.
36. What skills and competencies are necessary for effective provision of information to indigenous communities?
37. Are newly qualified librarians equipped to render services to indigenous communities? Please elaborate.
38. Are there specific interventions that aim to equip librarians who are already in service with skills to cater for indigenous communities? Please explain.
39. What challenges does the library encounter in endeavours of integrating indigenous knowledge into library services?
40. In your view, how can indigenous knowledge be made accessible to library users?
41. Is there anything you would like to add or clarify?

Thank you for your time and your input towards my study.