

**INDIGENOUS MAFWE PHILOSOPHY OF
EDUCATION: IMPACT OF WESTERN
EDUCATION FROM 1860 UNTIL 1990.**

**A DISSERTATION SUBMITTED IN PARTIAL
FULFILLMENT OF THE REQUIREMENTS FOR THE
DEGREE OF
DOCTOR OF PHILOSOPHY (PhD) (PHILOSOPHY OF
EDUCATION).**

OF

THE UNIVERSITY OF NAMIBIA

BY

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APRIL 2009

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Abstract

There are debates and renunciations among Western and African philosophers trained in the Western schools of philosophy about the existence and absence of African philosophy. Contrary to this argument and denial is the affirmation that a Black person like his or her White counterpart is capable of thinking, which is the root of philosophy. This dissertation is an attempt to try and address such questions and line of argument.

It should be noted that one of the wishes of the majority of indigenous Namibians is to see an education system where the concept of indigenous knowledge is respected and incorporated in the school curriculum of their children. The Constitution of the Republic of Namibia, Article 19 states clearly that, “every person shall be entitled to enjoy, practice, profess, maintain and promote any culture, language, tradition or religion ...” Since these aspects are elements and attributes of philosophy, the researcher ventured on the Indigenous Mafwe Philosophy of Education: Impact of Western Education from 1860 – 1990 as a subject of research.

The research focused on the nature and purpose of the study, by highlighting the question about the existence of an African philosophy in general and the indigenous Mafwe philosophy in particular. The statement of the problem chronicled the Mafwe indigenous philosophy of education and the influence of Western education philosophy on their philosophical and political administrative structures.

Both qualitative and quantitative research designs were employed in the study. In addition conceptual analysis, oral traditions, ethnohistory and phenomenological analysis methods were used. The population composed of the Mafwe linguistic groups. In terms of sampling procedures, cluster sampling was used for teachers while purposeful sampling was applied in the case of elders. Questionnaires were administered to teachers because they can read and write while elders were interviewed.

The findings are that Mafwe had the reasoning capacity as demonstrated through their educational activities, in which knowledge was rigorously sought and treasured. These educational activities included *chiningamo* (evening gatherings), *entango* (fables and riddles), *kanamundame* (type of traditional chess), *mulabalaba* (type of traditional chess) and many others, which can be equated to any traditional educational system across the globe. The research also unearthed aspects of epistemology which was done through riddles, proverbs and witty sayings; axiology was done through episodes and instructions; metaphysics through belief in Almighty and logic through witty sayings.

However, many of the Mafwe educational activities and philosophical beliefs have been abandoned by the Mafwe community and seem to be irrelevant among the youth because of the Western impact.

Acknowledgments.

I would like to express my philosophical thanks to Prof. Paul Kuria Wainaina since September 2005 at Kenyatta University, who inspired me as my first supervisor to embark upon such dissertation. My profound thanks also go to Dr. Tangeni Iijambo (the current main supervisor after Prof. Wainaina), Dr. John. J. Katzao (co-supervisor), Dr. John Mushaandja (co-supervisor) and Prof. Fashion. A. Phiri (co-supervisor until end of 2007) all of the University of Namibia, with whom I had valuable discussions pertaining to my study.

My humble and respectful gratitude goes *kwaMulonga wa Hesu waMafwe* and to His Royal Highness, Litunga Mamili George Chikandekande Simasiku Mamili, and the entire Khuta of the Mafwe Royal Establishment for availing me the opportunity of having access to the valuable Mafwe treasure of knowledge. To the Mafwe Royal Establishment, “*Yoo Shoo, Yooo Shooo, mu yoyange, mu cilane wino wino, mu kongote Mulonga.*” This piece of work is dedicated to you and all the Mafwe people.

In my research, I was assisted greatly by some teachers at Kaliyangile Combined School, Kasheshe Combined School, Liselo Combined School, Lusu Combined School, Masida Combined School, Masokotwani Combined School, Mavuluma Combined School, Ngweze Combined School, Sikosinyana Secondary School, and a teacher each at Simataa and Sanjo Secondary Schools respectively, for agreeing to answer the questionnaires. I

owe them a lot for their willingness to respond to the questionnaires in a very short period of time.

With regard to oral interviews relating to moral issues of the Mafwe community, I have great obligation to my three maternal uncles, Mr. Francis Munduba Mungu, Sibbinda Village, Induna Sikosinyana, Kalomo Village and Phinehas Fumano Chasunda of Sibanga Village. I also thank Ms. Chilekiso Sembele of Kadoro Village, Ms. Kuambisa Mizeko of Kalume Extension Village, Mr. Albius Bayole Linanga of Kalume Village and Ms. Chibona Kushwamalena of New Kañana Village, Mr. Lawrence Buiswalelo of Silonga Village, Ms. Me-Kavuna of Zilitene and Ms. Catherine Maungulo of Linyanti Village.

I owe thanks to Grandpa Mr. Reuben Chata Sibati of Makanga Village, Mr. Isaiah Muhupulo of Nziba Village, Mr. Kenneth Kuseka Muloho from Masida Village for the interviews involving their detentions without trial by the South African Forces in 1968. Their revelations about the deaths in detention of the late Prince Benjamin Bebi, Maxwell Kulibabika, Induna Masida Chatambula and Judea Lyabboloma Tubakwa could touch everyone's conscience.

I would also like to express my gratitude to my wife Victoria and all my family members for their support.

My profound appreciation and gratitude go to the University of Namibia for funding my studies and by providing facilities which enabled me to undertake this research.

Last but not least, let me express my sincere gratitude and appreciation to Ms. Precious Kate Biliyati for her Desk Top Publishing the document.

Declaration

I John Makala Lilemba hereby declare that this dissertation : “Indigenous Mafwe Philosophy of Education: Impact of Western Education from 1860 until 1990,” is my original work both in conception and in execution and that this work or part of it has not been submitted for a degree in any other institution of higher education. All the sources that I have used or quoted have been indicated and acknowledged by means of complete references. This work has not been submitted for any other degree elsewhere.

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John Makala Lilemba Date

Dedication

This work is dedicated to my late Mother, Munte Chasunda, who saw us through thick and thin during the apartheid period and imbued into me the spirit of determination and perseverance despite all odds. In the same vein I would also like to dedicate this work to my late Grandmother, Mutakani Mankomena and my late Uncle John Misika Chizimbo who contributed greatly to my education through their selfless sacrifices, financially and morally.

I also dedicate this work to all those who sacrificed their precious life for the liberation of this country, including my uncle, Boniface Sikendwa Chasunda, who is believed to have sacrificed his life in late 1979.

I would like to remember those respondents who contributed to this work and passed away before the study is finally published and are late Isaiah Muhupulo Chizimbo Chibona Kushwamalena and Chilekiso Sembele.

List of abbreviations and acronyms

A.D.	Anno Domini (Medieval Latin meaning in the year of our Lord or After the Death of Christ.
AIDS	Acquired Immune Deficiency Syndrome.
ASP	Adjustment Structural Programme
BA	Bachelor of Arts.
B.C.....	Before Christ.
BETD.....	Basic Education Teachers' Diploma
B.Ed.....	Bachelor of Education
ECP	Education Certificate for Primary
FRELIMO.....	Mozambique Liberation Front.
HIV	Human immunodeficiency virus
HPTC.....	Higher Primary Teachers' Certificate
IMF	International Monetary Fund
LPTC	Lower Primary Teacher's Course
MEC	Ministry of Education and Culture
MISA.....	Media Institute of Southern Africa.
SADC	Southern African Development Community
SWAPO	South West Africa People's Organization

USAID United States Agency for International
Development

WENELA..... Witwatersrand Native Labour Association

CHAPTER 1: INTRODUCTORY BACKGROUND INFORMATION TO THE STUDY.

1.1. Introduction.

This is purely an introductory chapter of the research under study, Indigenous Mafwe Philosophy of Education: Impact of Western Education from 1860 to 1990. During Africa's colonization, the West brought many foreign ideologies of which some of them were irrelevant to the African indigenous masses. In some cases, the African was downgraded and equated with animals that are driven through instincts. This culminated into a debate whether an African mind is capable of logical thinking. The debate went further to question whether Africans can seriously talk about having a philosophy of their own, which can be equated to those of Western philosophers like Socrates, Plato, Aristotle, Locke, Kant, Dewey, to mention just a few.

1.2. The purpose and nature of the research.

For many years, debates and renunciations among Western and African philosophers trained in the Western schools of philosophy about the absence and existence of an African philosophy persisted (Wiredu, 1980). These White philosophers and their Black disciples profess that there is nothing like African Philosophy, because it is not documented. Contrary to this argument is the affirmation that a Black person like his or her White counterpart is capable of thinking, which is the root of philosophy. This is what Mungazi (1996) implies when he refers to Walter Wren's surprise when he visited the coast of Guinea in 1566 and discovered that, "Although the people were black and naked, they were civil," because any civilized person should be capable of thinking to attain such status.

Auspiciously this intransigent notion and retrogressive thinking is being rejected and challenged today by many progressive African philosophers like Kwasi Wiredu (Ghana), Paulin Jidenu Hountondji (Benin), Olu Sodipo (Nigeria), Elungu Pene Elungu (Democratic Republic of the Congo) and Professor Odera Oruka (Kenya). These philosophers maintain that the attribute and the gift of thinking encompassing the love of knowledge are natural and found among all human species around the globe (Ramose, 2002). This study assumes that Namibians in general and Mafwes in particular, by being members of the human species are assumed philosophers in their own right.

What is philosophy and what does it entail? To answer this question, it will be appropriate to look at the origin and evolution of the word ‘philosophy’ from the Greek perspective to the current debate about what constitutes philosophy. The word, ‘philosophy’ is derived from two ancient Greek words; *philo* which means love and *sophia* which means wisdom. When the two words are combined, the term which is derived from them is ‘*philosophia*’, which literally means lover of wisdom or knowledge. The Greek word *logos* designated a certain kind of thinking about the world, a kind of logical analysis that placed things in the context of reason and explained them with the pure force of thought. Such an intellectual exercise led one to wisdom (*sophia*) and those who dedicated themselves to *Logos* were thought of as lovers of wisdom or knowledge (Palmer, 1994).

Omeregbe (1985) explains philosophy in broader terms as follows:

Human experience is the source of reflective activity known as philosophy. This experience could be either man’s own experience of himself (subjectivity) or his experience of the world around him (objectivity). Man has a strong natural

desire to know, he is by nature curious. Yet his knowledge is so limited that he does not know even himself. He does not know why he exists and he has no answers to his own basic questions about himself. What is his origin? What is his ultimate destiny? Why is he here? What happens when he is forced out of this life? Has his life any ultimate meaning? These questions have led to deep reflection all over the world. To reflect on such questions in search of explanations or answers is to philosophize. (p.4).

Meanwhile according to their definition Njoroge and Bennaars (1986) argue:

Philosophy as a subject is a world which is full of apprehension, fretfulness and struggle. It is a world of speculation and wisdom. Philosophers show care, concern even anxiety about man and the world he lives in. Philosophers struggle to explain the world in order to survive in it as human beings. Philosophers are concerned with the gist and significance of life. (p.8)

Considering the two quotations, Africa has sages who are wise because they keep on searching for wisdom, in trying to come to terms with life. The African sages like Socrates, may not have written books, but they searched hoping to arrive at tentative answers, which is an archetypal of human response. The sages have been using a simple method of disseminating information and expertise to their young ones through oral tradition from times immemorial to date (Omoregbe, 1985). This method has proved to be a powerful tool in traditional education as most of their wise sayings are still used in educative discourses.

It should be noted that words change meanings as they pass from the Western to the African context. That is what happens to the word 'philosophy' when applied to Africa. The word is supposed to designate a specific discipline in Africa as it does in the Western context, but in the former context it is generally thought to evoke a collective world-view,

an implicit, spontaneous, even unconscious system of beliefs to which all Africans are supposed to adhere (Hountondji, 1996).

From the early usage, the concept 'philosophy' has passed into common usage and different people have used it to mean different things. Akinpelu (1981), a Nigerian philosopher, employs philosophy in the popular sense to characterize a person's or a group of persons' attitude or world-view, which is actually the sum total of assumptions, beliefs, attitudes and prejudices which are partly inherited and acquired in the process of living. Meanwhile in the traditional African society, the term philosophy is also used for the profound sayings of the elders, words that are witty and pregnant with meanings (Tempels, 1959). Such words of elders are words of wisdom and find expression in proverbs, idiomatic expressions, riddles, incantations, or in oracular and witty sayings. Barker (1999) on the other hand defines philosophy as an attempt to discover and clarify the underlying principles and values upon which the human being bases his or her life and to investigate the essential meaning which he or she attaches to his or her encounter with his or her environment, and indeed his or her encounter with life itself. Omorebge (1998) defines a philosopher as one who devotes a great deal of time reflecting on fundamental questions about human life or the physical universe.

Philosophy as a discipline is parasitic, because it is capable of borrowing from other disciplines as long as the different types of human activity and experience persist. In this vein, we talk of philosophy of education when dealing and addressing educational problems (Copleson, 1975). In brief, philosophy is concerned with the process of analyzing

concepts like existence, knowledge, belief, certainty, cause, action, perception and emotion (Bontempo and Odell, 1975).

In general, this study therefore rejects and dismisses the arrogant Western notion and philosophical perception that there is no African philosophy, and in particular looks at the false impression that there is no Mafwe indigenous philosophy. It specifically seeks to explore the indigenous Mafwe philosophy of education and the impact of Western education on it from 1860 to 1990. It also attempts to chronicle some concepts on the Mafwe philosophy of education and illustrate the intrinsic, educational and social importance of such discourse.

1.3. Conceptual framework of the study.

Western education, which was introduced to Africa by the colonial powers, was based on certain educational principles depicting a particular philosophy of life. However, the African communities themselves already had their own way of educating their young ones based on a philosophy, which emanated from the African worldview (Amukugo, 1993, Cohen, 1994, Salio-Bao 1991). When Europeans arrived in Africa, they encountered indigenous states which had long established patterns of interaction within their own cultural settings, which they disrupted (Chazan, Mortimer, Ravenhill and Rothchild, 1992).

This is what King Lewanika of the Lozis, in Barotseland (now Western Province of Zambia) had to say to Frederick Stanley Arnot, a missionary who visited and stayed among the Lozis from 1882 concerning the status of the Lozi education system:

Yes, yes, that is good, to read, write and to know numbers. But don't, don't teach them the Word of God; it is not nice.... We know quite enough about God and dying, Reader (1997, p.550).

Indeed some studies have been carried out which indicate that undeniably, African communities had systems of education with different characteristics from that of the colonial Western education (Tempels, 1959, Oruka, 1990). Barker (1999) asserts that the old African philosophy of education emphasized social responsibility, the development of manual, artistic and intellectual skills, political awareness and most importantly spiritual and moral values aimed at producing an individual who was honest, respectful, skilled, knowledgeable, co-operative, well-versed in the community's customs and traditions and who conformed willingly to the social pattern of community.

It is along these lines that Fanon (1957) a former inhabitant of the French island of Martinique and later an Algerian national maintains that Africans had a long established culture and education of their own which were undermined by the colonizers. That drove Africans into a state of despair and in the process developed an inferiority complex. Whites on the other hand regarded themselves as more superior than Africans pertaining to all aspects of the social, educational and philosophical order. This state of affairs created into the Africans a cultural trauma. Rodney (1973) a prominent Guyanese historian and political

figure echoes Fanon that during the colonial period, Africans lost the power which enabled them to survive as physical and cultural entities as Europeans appropriated their social and educational institutions. As a result of this process Africans failed to set indigenous cultural goals and standards and consequently lost control and full command of training young members of their societies.

Colonizers arrogantly saw colonial Africa as a submissive object which attracted white anthropologists who came to study the so-called 'primitive race.' Africans were regarded as mere beetles or objects to be looked at under a microscope and examined for unusual features. Hochschild (1998) maintains that Ranulf Higden, (a Benedictine monk for that matter), who mapped the world about 1350 claimed that Africa contained one-eyed people who used their feet to cover their heads, while a geographer in the fourteenth century announced that Africa had people with one leg, three faces and the heads of lions. In 1459 an Italian monk, Fra Mauro declared Africa the home of the roc, a bird so large it could carry an elephant through the air.

The implication of such mentality boils to the fact that these Whites formulated baseless and discordant theories about Africans, whom they did not know very well. This equally implied that Africans were not regarded as human beings, who were capable of reasoning and consequently distant enough to formulate even the basics of an African philosophy. In terms of African intelligence was Lévy-Bruhl (1857-1939) a French philosopher, sociologist and ethnographer whose primary field of study focused on the concept of primitive mentality. In his work *How Natives Think* Bruhl (1910) speculated about what he

posited as the two basic mindsets of mankind, "primitive" and "Western." The primitive mind does not differentiate the supernatural from reality, but rather uses "mystical participation" to manipulate the world. According to Lévy-Bruhl, the primitive mind is typical of Africans and doesn't address contradictions while the Western mind, by contrast, uses speculation and logic. Levy-Bruhl believed in a historical and evolutionary teleology leading from the primitive mind to the Western mind. In other words Levy-Bruhl believed that Africans were not capable of learning let alone being critical in their education. Miller (1995) claims that going along with Bruhl's theory are the theories of Black inferiority, which state as follow:

- (1) Africans are innately inferior intellectually, as compared to their White counterparts as human species.
- (2) White (European-derived) cultures are more advanced than the cultures of Africans or Blacks (people of African stock).
- (3) Whites are innately superior as compared to their African or Black counterparts as human species. From the perspective of modern social sciences these views can be regarded as examples of racial or ethnic prejudice. Because this genetic theory has been applied most consistently and extensively to Blacks, there is reason to believe that Africans have suffered more educationally from this aspect of White racism than any other group in the world.

In echoing Miller (1995) are McIntyre (1966) and Mungazi (1996) who maintain that the delusion that the African mind was inferior to that of the European became the basis of

the colonization of Africa following the conclusion of the Berlin Conference in February 1885. Because of this fantasy, European colonial governments ignored Africans' objections to the intrusion of their society and culture. The Europeans believed that Africans were incapable of forming opinions and defining positions consistent with human logic on critical issues. Nevertheless, contrary to this illusion Mungazi (1996) observes during King Lobengula's negotiations with the colonizers in today's Zimbabwe around 1880 that the king was a shrewd politician, a highly intelligent man who fully comprehended the deliberations. King Lobengula demonstrated great intellectual prowess as a negotiator, because for hour after hour, week after week, month after month, the king argued with remarkable success with the Cambridge men. He was as sharp as a needle and remembered everything which had previously discussed.

It is at this point that the recent observations being put forward by Hountondji (2000) deserves attention in any area of search that may have to do with the idea of the oral traditions relating to slavery and slave trade in Africa. He has observed the sense of inferiority that was associated with some cultures, from both external and internal dimensions. According to him:

It was the fate of some cultures in the world to have been systematically said to be inferior during centuries of Western domination including as far as Africa is concerned, a long history of slave trade and colonialism. This sense of inferiority was unfortunately internalized to various degrees by the cultures themselves (p3).

It is against this background that many Africans were dehumanized by the Europeans socially, politically and educationally.

The following cases in point are just a tip of the iceberg: A noted African explorer Samuel Verner brought Ota Benga an African pygmy or Twa from the Belgian Congo (now the Democratic Republic of the Congo) to Brussels with other pygmies and displayed them in an exhibit in the 1904 St. Louis world's Fair. In 1906, Ota Benga was exhibited at the monkey house at the Bronx Zoo, New York Zoological Park which at that time was under the direction of William Hornaday, who saw no difference between a wild beast and the little Black man. The exhibit was immensely popular attracting 40,000 visitors every Sunday. Every man, woman and child of this crowd made for the monkey house to see the attractive wild man from Africa. They chased him about the grounds, howling, jeering, and yelling at him. Some of them poked him in the ribs, others tripped him up, all laughed at him. According to Hornaday who probably had evolutionary racist views, Ota Benga did not possess the power of learning. Growing homesick, hostile, and despondent Ota Benga borrowed a revolver, and shot himself in the heart, ending his life in 1916. Although he was referred to as a boy he had been married twice (Milner, 1990). Like many pygmies before him, Ota Benga was not accorded the status of being educable because some Whites thought he did not possess the rational capacity to be counted as a thinking human being.

Sara Baartman, the South African Khoikhoi is a recent illustration in point. Abducted and taken to London in 1810, this young South African girl was put on display at pubs, fairs, museums and universities because of her 'unusual' physical appearance. She had large buttocks, a condition known as *steatopygia*, and visitors were allowed to touch them for extra payment. In addition she had *sinus pudoris*, a condition known as *tablier*, apron in French or elongated *labia* (Pieterse, 1996). As a sign that she knew her rights and could

think rationally as she was taught likewise, she never allowed this trait to be exhibited. When she died at the age of 25, her skeleton was displayed in a Paris museum until 1974. Sara Baartman's remains were returned to South Africa only in 2002 after going through one humiliation after another, even in death. (<http://www.westminster.gov.uk/tools/website/content.cfm>, retrieved on 02/08/2007, Pieterse, 1996). There is no doubt that even White children were allowed to watch Sara, which imbued into their malleable minds that Africans were objects to be looked at and ridiculed. The civilized, Christian, liberal colonizers could not even respect the soul of a dead poor African.

In Namibia, the adapted extract from a principal of a local school is a clear and good example of how Western education was perceived by many Namibians before independence. It was seen as a tool of exploitation, torture and even murder itself, because the purported educated people were used to commit crimes against the civilian population in the name of peace and civilization.

On the first day of the new school year, all teachers in one school received the following message through a memorandum from the principal:

Dear Teacher

I am a survivor of Cassinga. My eyes saw what no man should witness:

Machine guns built by learned engineers

Children killed by learned and trained racist soldiers

Infants killed by trained racist nurses

Women and babies fired on with tanks driven by educated racist soldiers.

So I am suspicious about education.

My request is: Help your learners become human. Your efforts must never produce learned monsters, skilled psychopaths, and educated dictators and killers.

Reading, writing and mathematics are important only if they serve to make our children more humane. Adapted from Ginott (1972).

Among the Mafwe, the following cases are just a tip of the iceberg how the South African colonizers humiliated Africans despite their important educational and social status in their communities. Induna Masida Chatambula of Masida Village (80 km west of Katima Mulilo) was arrested in his village in 1968 for allegations that he was harbouring South West African People's Organization (SWAPO) freedom fighters. After undergoing torture and humiliation, he was roasted alive over a fiercely burning fire. He was later taken to Pretoria to serve an unspecified prison sentence. He died in mysterious circumstances, apparently from his burnt wounds and his grave remains unknown. He was one of the Black revolutionaries the South African Forces treated as a mere object, despite the fact that he was respected among his subjects as an educator and custodian of their beneficial indispensable cultural and educational values.¹

Benjamin Bebi Lifasi was one of the sons of Chief Lifasi Imataa, and grandson of the Mafwe chief, Imataa Kabainda (Kabende). He was dragged naked from his house

¹ R. C. Sibati (Personal Communication, February 12, 2006)

chambers at Kikiya Village, Linyanti, (75 km south of Katima Mulilo), by his own son-in-law, a policeman that time and taken to Katima Mulilo Police Station. Few days later the Prince's corpse was brought to Kikiya, after being beaten to death, under the instruction of the South African Forces. Bebi's people were ordered not to mourn him and he was buried like a dog in his cattle kraal.² The colonizers did not consider the important educational role Bebi played among his own people. They also ignored important things Mafwe hold high among their leaders: esteem and social status, principally the issue of royalty.

In lamenting and showing the callousness of the colonial system and its Security Forces a song was composed depicting the hypocrisy and immoral behaviour of the police officers, particularly Blacks who were used to torture and even kill their own people.

Mupokola kwa butanya (How hypocritical are the police)
Ba swala ba habo (They arrest their own)
Ni ku ba nata inge ya nata noha (They beat them as if killing a snake)
Wa kona kunata makwenyani shuwa (How can you beat an in-law?)
Kono inge ba siya za bona mwamandu (Yet they overlook their crimes)
Natee, natee, shuwa (Keeping on beating, not good sure)
Mabulu ba ka ya wena ni ku siyala (Boers will depart and leave you behind)
U ka ya kai (Where will you go).

Showing the vulgar insensitive nature of Europeans to the social status of Africans, Pieterse

(1996) quotes Hegel (1770 -1831) in his discourse at Jena University in 1830:

The Negro represents natural man in all his wild and untamed nature. If you want to treat and understand him rightly, you must abstract all elements of respect and morality and sensitivity – there is nothing remotely humanized in the Negro's character... (p.34).

² C. Muyobololo (Personal Communication, March 27, 2007)

Of equal importance to mention here concerning the perception of Whites regarding African capability and capacity of reasoning is Mungazi's quotation of Cecil John Rhodes, who was an ardent supporter of colonialism and Zimbabwe's colonizer in 1891:

The Natives (of Africa) are like children. They have human mind, but they are like children.

In 1985, the former South African President, P.W. Botha had this to say to his cabinet:

The fact that Blacks look like human beings and act like human beings do not necessary make them sensible human beings. Intellectually, we are superior to the Blacks; that has been proven beyond any reasonable doubt over the years. (<http://forums.vault9.net/lofiversion/index.php/t33498>, retrieved on 27/2/2008, Mailu, 1985).

Even the churches are implicated in the humiliation and slave trade of Africans as Pieterse (1996) further maintains that for centuries the Catholic Church took part in slavery, keeping black slaves in large numbers on sugar plantations and as domestic servants in Spanish and Portuguese America, the Philippines and Portuguese Asia and Africa. For centuries, the stipends of the bishop and the ecclesiastical establishment in Angola were paid from the slave trade. When slavery was abolished in 1839, the Church remained aloof. What is important to note is the absence of providing education to slaves by the Catholic Church during that time.

The combination of Christian and racial arrogance typified the era of the *mission civilisatrice*, yet the churches' mission was supposed to educate the new African converts. The explorers regularly gave evidence of racism as David Livingstone reports of the Kgatla

in 1844 as creatures of low character, who have fallen low on the scale of humanity. He went on to merge the images of the savage and heathen in a Christian vision of fallen creatures (Pieterse, 1996). For many years the Dutch Reformed Church (now the Uniting Church) and many churches in South Africa and Namibia have pursued and supported the South African Government policy of racial segregation in education and even in places of worship. This imbued in the minds of Black and White children that apartheid was good. All mentioned cases illustrate the ill-treatment and perception of Africans by the Europeans despite the fact that in their own countries also lived pygmies and other Europeans of abnormal features and those who could not master educational concepts, yet these people have never been displayed to the magnitude of mere objects. This led Mazrui (1986) to question the civility of Europeans who first came to Africa with the aim of civilizing and educating Africans. He in fact emphasizes that it were Europeans who were supposed to be civilized and educated instead of the Africans, because of the heinous crimes they committed against Africans in their own countries.

Although the imperial masters differed from many countries in Africa according to their specific policies and overall approach to colonial development (Tordoff, 1984), the aims of colonial education system remained analogous; which was to humiliate the indigenous Africans. In the Francophone Africa, the education system was designed to make an African become an *assimilee*; one who could be assimilated or incorporated into the so-termed superior French culture. The Belgians called their educated Africans *evolues*, meaning Africans who have evolved from primitivity to White civilization. In Portuguese colonies, the colonizers introduced the policy of *assimilados or civilizados*, meant to

assimilate the so-called educated Africans into the European civilization stream. In English colonies, the colonial educational system adopted indirect rule, separate development and inferior education for the Africans (Rodney, 1973).

Lamb (1990) and Hochschild (1998) concur with others that no continent has been mistreated, misunderstood and misreported over many years than Africa as colonizers felt there was nothing worth knowing in Africa because it was just a piece of land, occupied by worthless inhabitants. Equally, during the colonial period (1885 – 1989) Namibians witnessed many years in which their lives were dehumanized by the German and South African colonial masters. During this period, black Namibians were declared non-existent (fictional or imaginary human beings or mere objects) and their land declared uninhabited in keeping with the European racist arrogance and colonizers felt that democracy and rational thinking were not suited for Namibians (Moleah, 1983). Contrary to this perception, in Africa, the Caprivi Region included, land belongs to the communities and used for crop production, hunting ground or source of wood for building and other materials.³

1.4. Statement of the problem.

The purpose of this research is to chronicle and illustrate the Mafwe philosophy of education and the intrinsic, social and educational importance of such discourse. The study also explored the impact of Western colonial education on the philosophy of the Mafwe

³ Induna Sikosinyana (Personal Communication, February 12, 2006)

community and assessed how the latter have been positively and negatively influenced by the Western philosophy of formal education.

As it has been already noted by many scholars such as Oruka (1990), Fanon (1963), Rodney (1973), Amukugo (1993), Barker (1999) and others, African societies had their own indigenous education systems and philosophies which were in turn disrupted by Western education systems and their philosophies. This study assumes that this also happened in the case of the Mafwe community. The study therefore aims to establish the extent to which the assumptions outlined were valued or not.

With the advent of the white man, education in Africa changed drastically. The missionaries' teaching targeted the indigenous African people to convert them to Christianity. In the process Africans were made to believe that their education systems and beliefs were evil ways. The African lost his useful cultures and values, and made to behave in ways which were so strange and foreign to his own. To add salt to the injury, when the colonies fell under foreign rule, particularly Britain and France, each of the colonizing power pursued a different policy. By direct imposition of French rule, the educational objective was the socialization of the colonized people into French values, language and culture. To build up one's character, youth were inculcated with as much abstract knowledge as possible. Many young African learners were taught about the ways and manners of the French people, which they did not understand. They were also taught about France, where they have never been or where they would not be in their whole lives. French systems, which were irrelevant to the African youth were forced and impressed on

the minds of the African youth. African youth were forced to memorize French poetry, read and study French literature, and made to speak like French people. The African youth were made to believe that everything valuable was only found in France and not in any African country (Yeakey, 1981).

Correspondingly, in the British system of schooling, the curriculum was academic and literacy-orientated, far removed from the pupil's cultural environment and irrelevant and impractical to later adult life. Added to this was that English was the language of instruction. Bearing in mind that language and culture were inseparable, the effect of the policy was to remove the indigenous elite from their own kinsmen. To make matters worse, examinations came directly from Britain and applied in the colonies (Yeakey, 1981).

In Namibia the situation is no different as both the Germans and later South African colonial masters imposed their education systems on the Namibians. In fact both colonial masters imposed a system of separation among the Namibian people, preparing them as hewers of wood and source of cheap labour (Tabata, 1980; Ellis, 1984; Lilemba, 1990; Harber, 1997). Even after independence Namibia had to go to Cambridge and Manchester Universities, United Kingdom, and borrow their examination format and broad curriculum respectively and imposed them in schools.

1.5. Rationale of the study.

It is expected that findings of this research will contribute towards improvement of critical analysis and Namibianizing some of the aspects of the curriculum, to make it more relevant. The study will also enlighten policy makers about how effective and teaching can be when using indigenous knowledge.

The study seeks to investigate and recognize the intrinsic value of indigenous knowledge systems and contribute to available literature on the beliefs, norms and values of the Mafwe community. It will assist and encourage other Namibians and other colonized communities globally to research on their philosophies of education.

The study will also assist educational authorities to inculcate philosophical principles in the education system, so that the citizenry should be capable of developing questioning capacities.

The study will in the final analysis be valuable to the whole nation. It is equally envisaged that there will be a total commitment to implement and nurture a culture of using indigenous knowledge in Namibian schools.

In addition the current education reform processes require that teachers and learners should accept a theoretical shift from the current belief system to a more critical one

(Reform Forum, 1998) as education should be designed to liberate people, helping them to become critical, creative, free, active and responsible members of the society (Freire, 1972).

1.6. Objectives of the study.

Namibia continues to receive information, ideas and cultural icons from other parts of the world. With the advance of information technology, Namibians and other people around the globe continue to be recipients of foreign ideas and influence. One wonders whether the flow of ideas and religious beliefs have in any way benefited the recipients. In some cases, the recipients have benefited from these interactions, but in others, the interaction has resulted in naked indoctrination.

The lack of development in many African countries could be attributed to the provision of education systems which were foreign in nature and rendered themselves useless, in terms of their worthiness and value. Even today, instead of addressing African socio-economic and political problems in Africa, the education systems on the continent continue to play the tune of the West, culminating in neo-colonialism. Unfortunately, many African educators and politicians alike still believe that their educational ills can be remedied by education systems of the West and the stipulations laid down by the World Bank and International Monetary Fund IMF).

Epprecht (2003) negates the idea that foreign aid generally predicated upon the assumption that the West having developed itself, can assist Third World countries in a

similar fashion. He asserts that much money donated by World Bank and IMF, only fosters the lucrative opportunities for Western businesses in these countries. He adds that the most violent and exploitative regimes during colonial and Cold War periods were cloaked in rhetoric such as “free world, benevolence, good Western leadership, free education but yet concealed in military aid to sundry pro-Western torture states. During the Structural Adjustment Programme (SAP) in Nigeria in the 1980s, primary school attendance dropped from 90% to 66%. African countries which adopted such programmes have their student-teacher ratios shooting up as much as 50% during the same period. He concludes that African mismanagement and incompetence cannot be understood without reference to the World Bank and IMF which are leading contributors in this regard.

Namibia is not an exception in this World Bank and IMF obscure web of money borrowing to sponsor developmental projects in the Third World countries. In May 2007 the World Bank approved its first loan to the government of Namibia to support a project in the education and training sectors (www.worldbank.org/namibia retrieved on [21/02/2008](#)). However, imported financial programmes and solutions from the World Bank and International Monetary Fund are not home brewed and will not be panacea to African ills, if the Africans are not fully involved, let alone African political leaders lacking the political will to deliver upon their election promises.

The study as a matter of fact looked at the following as its main objectives:

- 1.5.1. Investigating whether the education system practiced among the Mafwe community of the Caprivi Region before the advent of Western education was based on a

particular philosophy of education influenced by the Mafwe worldview. In addition to assess whether the sayings and other idiomatic expressions among the Mafwe community can be regarded as forming a philosophy of education. Assessing whether this philosophy of education have been more relevant to the needs of the Mafwe community than the philosophy of the White person.

1.5.2. In addition to assess whether the sayings and other idiomatic expressions among the Mafwe community can be regarded as forming an indigenous philosophy of education.

1.5.3. Assessing whether this indigenous philosophy of education have been more relevant to the needs of the Mafwe community than the philosophy of the White man.

1.5.4. Evaluating the impact of Western education on the philosophy of the Mafwe before independence in 1990. Examine the consequences and effects of the Western philosophy and education systems as impacted among the Mafwe.

1.5.5. Examine the consequences and effects of Western philosophy and education systems as impacted among the Mafwe.

1.7. Research questions.

Knight and Newman (1976) assert that Black Africa has suffered more severely from alien impact than any other part of the world. First came the slave trade which took away millions and degraded both the people and the land. Later came European colonialism with its suppression of the indigenous evolution of society and polity. Then came the myth of

the 'Dark Continent' awaiting the arrival of European culture, technology and religion to lift the African people from their state of savagery.

In the African context very few early European scholars who arrived on the continent bothered themselves to search the relationship between the African education systems and the various societies in which they lived. One can cite the works of Mary Kingsley (1862-1900) *Travels in West Africa* (1897) and that of a Belgian missionary, Placide Tempels (1906-1977), *Bantu Philosophy*. The latter studied the Baluba community of the Congo, and concluded that indeed those people had a philosophy and education which really worked, although he alluded to it as being primitive (Tempels, 1959). The former treats Africans as human beings and not savages. The missionaries and colonizers who came to Namibia are no exception to their fellow colonizers. They subdued the education systems of the local people and started inculcating in the minds of the Namibians that Bantu education was better for them. Despite this state of affairs and stages of degradation Africa went through, the continent continue to cling to the Western mode of education and worship. In Namibian schools like elsewhere in many schools across the African continent, it is mostly Western values, Western attitudes, Western thinking, Western dressing, Western religious worship and so on, which are promoted at the expense of the African way of doing things. This has prompted the researcher to formulate the following questions:

1.7.1. Did the Mafwe community follow a particular philosophy of education before the advent of Western education?

1.7.2. How did the Western education philosophy impact on the philosophy of the Mafwe community of the Caprivi Region of the Republic of Namibia?

1.7.3. Why did the Mafwe community embrace the Western system of education which was foreign, annihilated their culture, beliefs, norms and values, at the same time oppressed them and denied them their identity?

1.8. Definition and clarification of concepts and terms

1.8.1. Anecdote, episode and incidents: These terms are used interchangeably to mean personal or just ordinary stories, told to convey a particular meaning which can depict wisdom or philosophical discourse.

1.8.2. Apartheid which means separateness was a system of racial segregation that operated in South Africa and Namibia by law from the 1930s, although records show that the word was first used in a leading newspaper, *Die Burger* on 26 March 1943. The first use of the word in Parliament was on 25 January 1944 when Dr. Daniel Francois Malan, who became South African Prime Minister in 1948, used the term to describe the nature of republic which he envisaged *inter alia* as follows, “To ensure the safety of white race and of Christian civilization by the honest maintenance of the principles of apartheid and guardianship. Under apartheid, the races were separated and Black people were denied voting rights (Brookes, 1969). In the South African case it operated from 1948 to the early 1990s, while in Namibia, the system was abolished upon the attainment of Independence from South Africa on 21 March 1990. In South Africa and Namibia this

ideology has been called segregation, trusteeship, separate development, multi-nationalism and ethnicity. It has been and still is a form of discrimination against the people of colour that are believed by the colonizers to be inferior, less developed, unintelligent, slow thinkers, lazy, irresponsible and dangerous. And for these reasons it is argued that they ought to be separated as much as possible from white people. This racial ideology has been the cause of a very deal of suffering for a great number of Black people (Nolan, 1982).

1.8.3. Bantu education was an inferior education system designed for the Blacks of South Africa and Namibia in the 1950s by the Afrikaners, to disable them from competing with the superior education system for Whites. Hendrick Frensch Verwoerd once Minister of Native Affairs (in the 1950s) and later Prime Minister of South Africa in the 1960s was the mastermind of this education system.

1.8.4. Boer (s) is the Dutch word for farmer. It denotes the descendants of the Dutch speaking pastoralists of the eastern Cape frontier in Southern Africa during the 18th century as well as those who left the Cape Colony during the 19th century to settle in the Orange Free State, Transvaal (together known as the Boer Republics) and to a lesser extent Natal. They are originally descended mainly from Dutch Calvinist, Flemish and Frisian Calvinist as well as French Huguenots, and German Protestant origins dating from the 1650s and into the 1700s. Minor numbers of Scandinavians, Portuguese, Italian, Spanish, Polish, Scots, English, Irish and Welsh people were absorbed as well (<http://en.wikipedia.org/wiki/Boer> retrieved on 07/12/2007/ Brookes, 1969, Nolan 1982, Webster Comprehensive Dictionary, 1998)

1.8.5. Coloureds refer to people of mixed blood. In this category fell the real Coloureds, Bastards and Namas.

1.8.6. Corporatocracy: According to Perkins (2004) *corporatocracy* is a system of a close-knit fraternity of a few men and women with shared goals, whose members move easily and often between corporate boards and government positions. In their drive to advance the global empire, corporations, banks and governments use their financial and political muscle to ensure that schools, businesses and media support their common goals, values and beliefs. The members have brought the global culture to a point where it became a monstrous machine that requires exponentially increasing amount of fuel and maintenance, so much that in the end it will have consumed everything in sight and will be left with no choice but to devour itself.

1.8.7. Education: In this study, **education** will refer to the process through which people endeavour to pass along to their children their hard-won wisdom and their aspirations for a better world. This process begins shortly after birth as parents seek to train the infant to behave as their culture demands. The parents try to instill in the child the attitudes, values, skills and knowledge that will govern their offspring's behaviour throughout later life (Compton's Encyclopedia, 2000).

1.8.8. Europeans or Whites mean the White or Western settlers of German, English and Dutch stock. The term "white people", "whites", or "white race" has been defined as "being a member of a group or race characterized by light pigmentation of the skin" and

"to a human group having light-coloured skin, especially of European or Caucasian ancestry." There is no single universal definition of whiteness. The most notable trait describing people who identify as white is pale skin, although even this trait is not universal amongst people identifying as white, for example there is an: "influence of social class to the fluidity of color/race identification in Brazil. Wealthier people with darker phenotypes tend to classify themselves and be classified by others in lighter categories". People who belong to a group characterized by light coloured skin, especially the Caucasian, (Webster Comprehensive Dictionary, 1998, <http://en.wikipedia.org/wiki/Boer> retrieved on 07/12/2007).

1.8.9. Indigenous knowledge is the knowledge that people in a given community have developed over time, and continue to develop. It is based on experience, often tested over centuries of use, adapted to local culture and environment, dynamic and changing (www.unesco.org/shs/most retrieved on 21/2/2008) Two categories of knowledge are being advanced by theorists: indigenous (traditional) versus Western (scientific). The differences between them fall on three accounts: substantive, methodological and epistemological, and contextual differences. Substantive differences resort to the history and distinctive characteristics, in terms of methodology and epistemology, theorists argue that Western knowledge is open, systematic, objective and analytical, while indigenous knowledge is said to be closed, non-systematic, holistic rather than analytic. In terms of context, indigenous knowledge is seen to exist in local context, anchored to a particular social group in a particular setting at a particular time (Agrawal, 2004).

1.8.10. Indigenous philosophy of education is a process in which a given community transmits indigenous knowledge through systematic enquiry about indigenous philosophical ideas and issues that frame contemporary indigenous thought, perspective, and worldview. In this process presuppositions of indigenous philosophy, including epistemology (how/what we know), metaphysics (what is) and ethics (practices) are sought (<http://www.org.elon.edu/philosophy/ptp/waterssyl.doc> retrieved on 11/30/2008). In this study, the emphasis is on the Mafwe's ethnophilosophy and cultural philosophy, although other African philosophical trends are briefly touched.

1.8.11. Mafwe: Fosse (1996) describes the Mafwe as a group of people found in the Caprivi Region of Namibia, Zambia and Angola, who are divided into seven linguistic categories. The Mbukushu along the Kwando River, the ba-Fwe who occupy the forested central and Western part of the Caprivi Region, but are also found upriver Kwando in Angola and Zambia, the Matotela (bena-Luhani and bena-Chilao) who live interspersed with the ba-Fwe in central and western areas, the Mayeyi live in the southern area near the Linyanti swamps, ba-Linyanti who live in the Linyanti area where the ruling royal family of the community is nominated. The Makwengo or San are included in the Mafwe ethnic category because they happen to live scattered in the area controlled by the Mafwe. Another ethnic category, Fosse does not include, is the Bekuhane (bena-Mahe) (who speak Sisubiya from Botswana). This group, which falls under Chief Mamili's jurisdiction is found in the areas of Muyako, Lusu, Masokotwani and Sikanjabuka. Fisch uses the term Mbalangwe referring to the people in the district of Kaliyangile (Fosse, 1996, Fisch, 1993). These people are Totelas of Silao not Mbalangwe. In fact there is no

ethnic group known as Mbalangwes in the Caprivi. The term is derogatory meaning people without a language of their own and should not be used at all.

1.8.12. *Manduwani* was a traditional game in which children emulated their elders in real life. In this game children would marry, cultivate fields, barter and do some of the things they saw their parents doing.

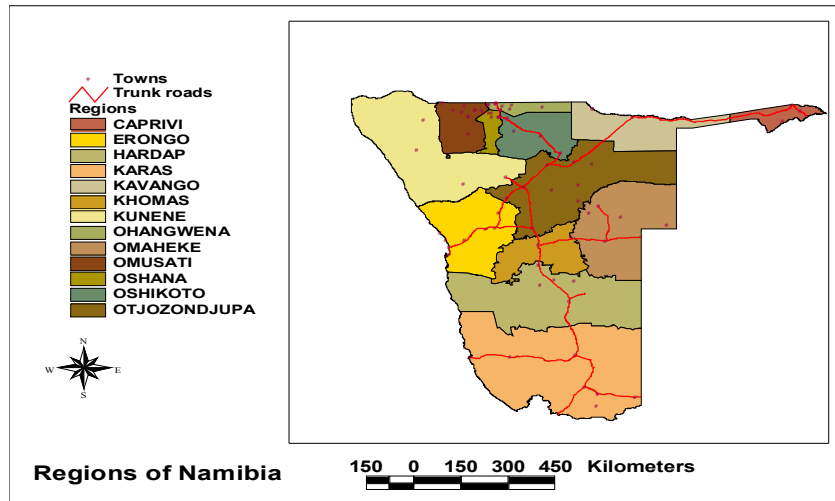
1.8.13. Moral values According to Frankena (1973) the word ‘moral’ is derived from the Latin word *mos* or *moralis*, which means manner or custom, while the Greek word *ethikos* for ethics means the same. The term ‘morals’ is also concerned with the way we conduct ourselves or behave and the course of action we take in certain moral problems. Moral values could be things like telling the truth, sleeping with another woman’s husband or vice versa, killing the unborn baby, misuse of school funds and so on. Moral values also deal with the way human beings distinguish between right and wrong.

1.8.14. Note that terms like **Natives**, **tribe** or **Bantu** as used by the South African Afrikaners are degrading and insulting to the Black Namibians and South Africans. According to Rodney (1973) the term tribe carries with it derogatory connotation and vague and it was loosely used by Whites in African literature.

1.8.15. Philosophy of education: Barker (1999) defines the concept ‘philosophy of education’ as a subject denoting a particular field of enquiry in which a philosophic approach is adopted towards all the problems, issues and controversies which beset the

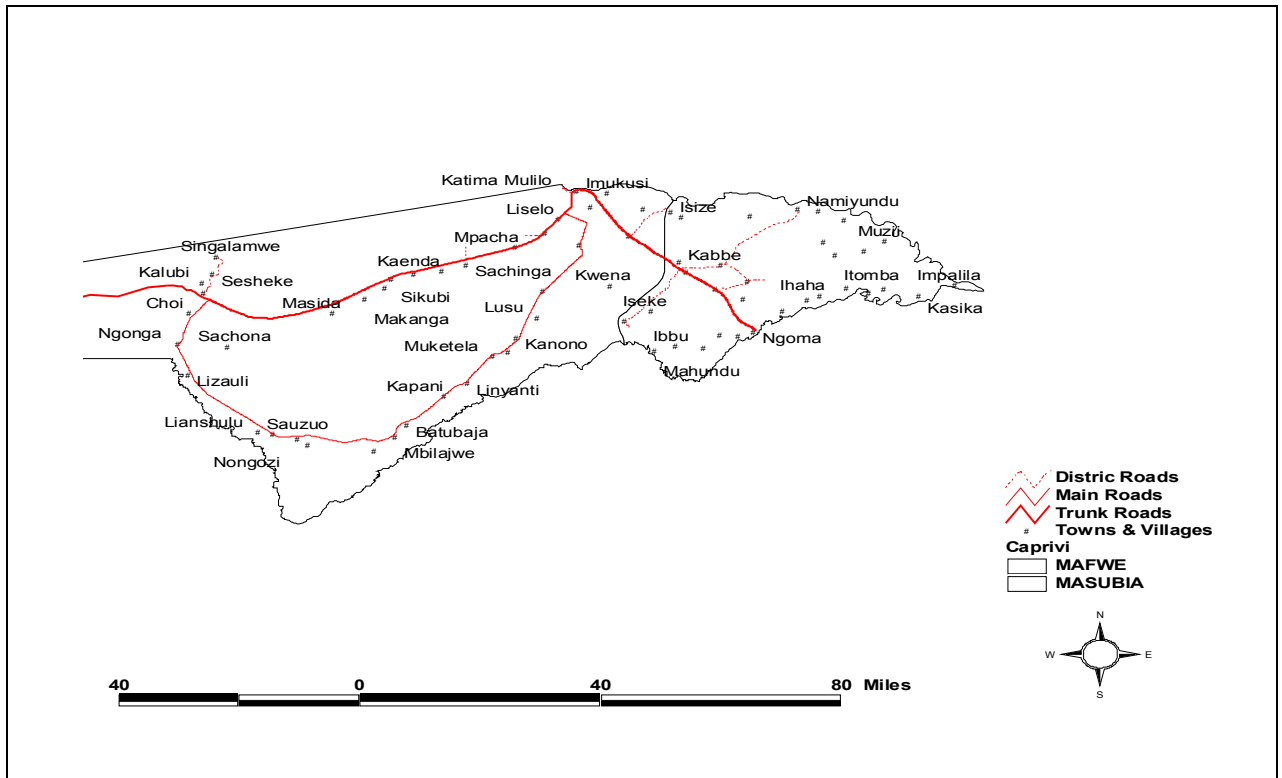
sphere of education. Terms like metaphysics, which deals with the nature of reality, epistemology which is the study of the nature of knowledge, axiology which deals with values and logic which deals with reasoning are used in this definition (Orstein and Levine, 1993). On the other hand Akinpelu (1981) defines philosophy of education as a philosophizing process about education, which is speculative, analytic, and concerned with the critique of philosophical assumptions of the existing education system and practices from the standpoint of compatibility, consistency and adequacy in the light of the growing body of human knowledge. It should also be concerned with developing a positive conception of what education should be in the light of much information about man, society and the universe as he can muster from the available areas of experience and knowledge.

After independence from South Africa in 1990, Namibia was demarcated into thirteen political and administrative regions namely the Caprivi, Erongo, Hardap, Karas, Kavango, Khomas, Kunene, Ohangwena, Omaheke, Omusati, Oshana, Oshikoto and Otjozondjupa. This was done to correct the Odendaal Commission which drew homelands in Namibia in 1962 basing its recommendations on racial basis. On the Namibian map (Map 2), the Caprivi Region is shown jutting out in the far Northeast. The Caprivi Region borders Zambia and Angola in the North, Botswana in the South, Kavango Region in the West and Zimbabwe in the East. The Caprivi Region is also surrounded by rivers, like the Zambezi River in the North, the Kwando in the West, Linyanti River in the South and the Chobe River in the East.



Map 2: Regions of Namibia
Source: Created using data from Esri. 2005.

On the map of the Caprivi Region (Map 3), the area inhabited by the Mafwe is shown covering the larger chunk of land in the Western part of the Region. The Mafwe's immediate and close neighbours are Subiya under Chief Liswani in the Region, but have other ethnic groups in neighbouring countries like Angola and Zambia. These ethnic neighbours are Tonga, Shanjo, Simaa, Mashu and Nyemba. (Fisch, 1999). Although there have been disputes about the boundary between the Mafwe and Masubiya for many years, the former in general agrees that the boundary between the two groups runs from places like Sikachila, Kaloyawe, Simasiku Mwita, Munsu, Chiwunga, Iseke, Mubuyu-o-Mutelele and finally ending at Munambeza (Budack Report, 1982).



Map 3: Boundary between Mafwe and Masubiya

Source: Created using data from Esri. 2005.

1.8.15. Sicileke was a traditional sport in which a round carved tuber was thrown from one side to other and pierced with sharpened sticks. When pierced and stopped in the track, the other side of boys and young men would serve the winning side (those who stopped it). When the tuber is missed completely, the group which failed to stop it automatically serves the other group.

1.8.16. The terms ‘**Blacks**’, ‘**Black Namibians**’, ‘**Africans**’, ‘**Non-Europeans**’, and ‘**Natives**’, are used interchangeably to refer to the indigenous people of Namibia. These are the **Caprivians** (Mafwe, Matotela, Mayeyi, Malozi, Mambukushu, Masubiya, and the San), the **Kavangos** (Kwangwali, Mbunza, Gciriku, Shambyu and Mbukushu), the

Ovawambos (OvaKwanyama, AaNdonga, OvaKwambi, AaKwaluudhi, Aambalantu, Aangandjera, AaKolonkandhi and AaMbatja), the **OvaHerero** (OvaMbanderu and Ovazemba), **Ovatjimba**, **Ovahimba**, **Ovankhumbi**, **Ovangambue**, **Damaras** and the **San** people or **Makwengo**.

1.9. Limitations of the study.

It was not easy to cover all areas occupied by the Mafwe because of long distances between those areas. In this study, only thirteen villages and ten schools were sampled and five teachers from ten schools were given questionnaires and thirteen elders from thirteen villages were interviewed. The study only concentrated on the exploration of the indigenous Mafwe philosophy and the impact of Western education due to financial constraints and limited time. Another limitation is lack of objective research data and scanty knowledge about the Caprivi Region in general and the Mafwe community and its educational philosophy in particular and the presumed impact and influence of Western education in the Region.

1.10. Delimitations of the study.

The study focused on the existence of the Mafwe philosophy of education and the influence and impact of Western educational philosophy on the Mafwe community of the Caprivi Region.

1.11. Brief explanation of the significance of the date 1860.

The London Missionary Society attempted a first Christian mission among the Mafwe in Caprivi at Linyanti in 1860 led by James Helmore and Roger Price after David Livingstone traveled through the Caprivi between 1851 and 1855 when he visited Sebitwane at Linyanti in 1851 and later Sekeletu at Malengalenga in 1855 (Buys and Nambala 2003, Pretorius, 1975).

1.12. Summary

The chapter focused on the introduction of the study, conceptual framework of the study, main objectives, the rationale of the study, statement of the problem and other issues like definition of terms, limitation and delimitation of the study. The significance of 1860 as the year in which the London Missionary Society started missionary work among the Mafwe was highlighted. Lucien Levy-Bruhl's theory was also touched in this chapter under the conceptual framework of the study. The following chapter deals with the Mafwe administrative structures and their functions.

CHAPTER 2: THE MAFWE HISTORICAL BACKGROUND AND THEIR TRADITIONAL ADMINISTRATIVE STRUCTURES.

2.1. Introduction

This chapter unlike the previous one deals with the historical background of the Mafwe and their traditional administrative structures. These administrative structures were very important in the lives of the Mafwe. They depended on them for the smooth running and administration of their daily lives and affairs. The structures saw to it that the young ones were taught and brought up in a social and responsible manner. The administrative ensured social order in the Mafwe community.

2.2. Historical background of the Mafwe.

Although Mupatu (1958) records the presence of Mafwe around Katima Mulilo during the time of Mwanambinyi, which is around the sixteenth century, the Mafwe history was first documented by Europeans like in many African communities. Among them were David Livingstone, in *Missionary Travels* of 1857, George Westbeeck, an English hunter and traveler in 1866, Stevenson-Hamilton in 1899, Gibbons in 1899, the Austrian traveler, Franz Steiner in 1905, Kurt Streitwolf's report which appeared in *Deutsches Kolonialblatt* of 1910, Adolphe Jalla in *Lozi History* of 1921, to mention few sources (Budack, 1982; Pretorius, 1975). This Eurocentric perspective, supported by Mwisiya (1977) distorted some of the facts relating to Mafwe history, education and their traditional administrative

structures. For example, Pretorius (1975) who undertook research on the administration of justice within the Mafwe community claims that the Mafwe is historically the least known community while the Mafwe elders maintain that the community lived in the Caprivi Region (the Linyanti Region) for many centuries.

The oral tradition of the Mafwe maintains that their history goes back to the days of the Luyana kingdom during the sixteenth century (Pretorius, 1975). To verify this claim, all Sifwe linguistic categories found in the Caprivi Region are also widely spoken in Western part of Zambia and in Angola. The ba-Kwashi and ba-Kwamulonga of Kaungamashi in the Western Province of Zambia actually speak similar linguistic categories of Sifwe which is spoken in the Caprivi Region.

According to this oral testimony, the Mafwe inhabited the Caprivi, (the Linyanti region), since the distant past, possibly during the sixteenth century and name the Luyana kings Mboo Mwanasilundu and Mwanambinyi as a historical departure point. They still maintain that Caprivi was part of the kingdoms of Luyana (Pretorius, 1975)

Mainga (1973) states that the founders of the present Lozi (Aluyi or Aluyana) dynasty conquered the Mafwe at Linyanti (Dinyandi) (present day Sangwali) around 1740 and incorporated them into the Lozi kingdom after they have migrated from Central Africa (in the Congo). The other different groups which were incorporated within their kingdom included the southern and northern groups. She mentions that the group in the south included the Fwe or Mafwe, Subiya, Mbukushu, Toka, Totela and Shanjo. The northern

groups comprised of the Muenyi, Imilangu, Ndundulu, Mbowe, Liuwa, Simaa, Makoma and Nyengo. From her account it was Ngombala, the sixth Luyana or Lozi king, who incorporated the Mafwe into the Lozi or Luyana kingdom (Mainga, 1973, Pretorius, 1975, Barotse Royal Establishment, 1989). Contrary to this account, O'Sullivan (1993) indicates that the Fwe or Mafwe, Yeyi, Shanjo, Imilangu, Liuwa, Mwenyi, Ndundulu, Nyengo, Simaa, Mulonga, Shasha, Lukolwe, Lushange, Koma, Kwangali, Mbukushu and Mashi, none of them being very numerous groups, were found on the west bank of the Zambezi River. These groups which originally moved from the Democratic Republic of the Congo (former Zaire) two or three centuries ago, during the sixteenth century, formed part of the main Aluyi or Aluyana groups like the Kwandi. The latter groups earned their living by fishing and lived to the south in Senanga area. The Mbowe were hunters and were centered to the north around Lukulu while the Kwangwa were forest dwellers and lived mostly between the east bank of the Zambezi River and the western boundary of the present day Kafue National Park.

The role of the Kwangwas was to guard the border attacks from south-east by other warring groups like the Matebele of Mzilikazi (O'Sullivan, 1993). This account about the origin of the Mafwe and other Aluyi and Aluyana groups sheds more light on the history of these groups and dispels the accounts of authors like Mwisiya and Pretorius who depicted the Mafwe as one of the least known communities whose origin is not known (Mwisiya, 1977; Pretorius 1975).

According to Mainga's account, Ngombala placed his deputy and representative named Linyanti after conquering the Mafwe at Linyanti. Linyanti was succeeded by Mwanangombe, and the territory was named Linyanti, apparently in recognition of Ngombala's deputy, who died in this place while Ngombala continued fighting and incorporating other groups in his kingdom. This period in which Ngombala ruled is estimated to be from 1725 to 1775, which was Ngombala's lifetime (Fisch, 1999). Therefore the Mafwe should have lived in the Caprivi territory (which was Linyanti then) before Ngombala's reign. Since the conquest of the Region by Ngombala the Caprivi Region has been under the Luyanas (Aluyi and Aluyana) and later on under Kololo rule and the status quo did not change until the arrival of the first German Resident Commissioner in the Region in 1909, although the Caprivi Region was annexed by Germany in 1890, as per Anglo-German Agreement.

By the end of the first Luyana kingdom in 1840 (the rule which started with the reign of Mboo Mwanasilundu until Silumelume Mulambwa, when the Luyanas were conquered by the Kololos) Mwambwa Siluka was the only representative with authority over the southern area stretching from Andara (at the Kavango River) to Mpalila Island, in the Caprivi Region. Mwambwa Siluka had subordinates or representatives at different communities. Imataa Kabainda, the first Mafwe chief in the Caprivi after 1860, was appointed by the Lozi king, Sipopa Lutangu, the twelfth Lozi king, (son of Mulambwa, the tenth Lozi king), not by Siluka or the Germans (as generally believed), as his representative in the Linyanti area and confirmed the title of Mamili⁴ (which symbolized

⁴ Mamili was Sipopa Lutangu's Ngambela (Prime Minister). He was instrumental in offering the Lozi kingship to Mwanawina after the fall of Sipopa Lutangu in 1876 (Mainga, 1975:116). The title Mamili symbolizes bravery and was given to Imataa Kabainda when he was posted to Linyanti in 1864 to guard the Lozi interests there. Mafwe chiefs' title is Mamili.

bravery) on him, shortly after the start of the second Lozi kingdom in 1864. With the annexation of Caprivi by the Germans in 1890, Siluka's authority fell outside the German territory and Imataa Kabainda remained as the sole ruler of the Caprivi area (Fisch, 1999, Mainga 1973). Before being posted to Linyanti, Imataa Kabainda had served at Lwena and Imatongo as a sub-chief. In July 1884, King Lewanika was overthrown by Mataa and fled to Mashi, which was a Mafwe area. During this sojourn, Imataa Kabainda visited King Lewanika many times and even assisted in his restoration again as king in 1885, when Mataa and his cohorts were annihilated (Kruger, 1984).

For centuries of their existence, the Mafwe have evolved educational and administrative structures to foresee the smooth running of their affairs as a community. The manner in which these institutions were operated clearly indicated the capability, intelligence and wisdom of the Mafwe. Contrary to the belief that Africans cannot think logically, the Mafwe elders were not required to obtain a degree in Public Administration or Educational Management to enable them to educate their children as they wished. The following institutions fostered the education of the Mafwe youth, as the latter were compelled to know how the institutions operated in their midst.

2.3. Chieftainship among the Mafwe⁵

According to the Sifwe tradition (which emanates from the Luyana tradition), chieftainship is inherited in two ways; royal blood heritage and royal lineage heritage, (the latter being heritage in terms of age). In the Sifwe culture, chiefs, like the election and appointment of

⁵ Linyanti Khuta Notes and Personal Communication in 1993.

kings in many countries such as the United Kingdom, Swaziland and Spain, are appointed and chosen from the royal family. It should be mentioned that the Mafwe being descendants of the Luyana have adopted the Luyana royal system, which requires that despite many different clans or linguistic groups, the community should still resort under one chief. This may be strange among other communities in Namibia, where monolingual tendencies or trends are strictly followed. The process of applying for chieftainship causes problems of lineage of succession. It also becomes difficult to demarcate the areas of jurisdiction of these new chiefs, and in the process, tension and tempers flare up. In this case, the chief becomes a political appointee while chiefs in many countries should transcend politics, so that they can administer justice to their subjects in a fair and equitable manner.

The history of the Mafwe chieftainship goes far back to the first Lozi Queen Mbuywamwambwa. Imataa Kabainda a descendant of the Luyana (Lozi) royal family was posted to Linyanti as chief around 1864, though he was born in the Caprivi. As a young man he held a high position at the court of Sekeletu, who took over from his father Sebitwane at Malengalenga. It was Sekeletu who sent Imataa Kabainda to deliver the entry permit to David Livingstone, the missionary of the London Missionary Society. His father Kabainda (Kabende) Muyongo was a first cousin of King Lewanika of the Lozi Empire. Muyongo (the father of Kabainda)'s origin can be traced directly to King Ngombala, the sixth Lozi king (*Litunga*) (Linyanti Khuta, 1993; Fisch, 1999).

Around 1830, a South African Kololo faction of the Sotho people from the Mofokeng clan, under King Sebitwane, from the former Orange Free State, conquered the whole of Bulozi in present Western Province of Zambia. They shifted the Lozi capital from Namuso (Lilundu) and established it at Linyanti in the Mafwe and Yeyi area (present day Sangwali) in fear of the roaming and marauding Matebele of Mzilikazi (Mainga, 1973; Barotse Royal Establishment 1989). The Makololo destroyed and in some cases improved the social, economic and political structures of both the Mafwe and Lozi inhabitants in the process (Fosse, 1996). In the aftermath, Sikololo and Siluyana merged to form Silozi which is spoken and taught as an official language in Western Zambia and Caprivi Region today (Mainga, 1973).

After their defeat by the Kololos and upon assumption and restoration of the Luyana kingdom, the Lozis devised a wider system of posting sub-chiefs in far-away districts in order to protect and safeguard their interests in these places. This system has evolved even to this day. There is Inyambo Ilute Yeta at Mwandi (Sesheke), Makwibi at Nalolo (Senanga), Mboanjikana in Libonda (Kalabo), Anañanga Imwiko at Namayula (Lukulu), Litia at Naliele (Kaoma) and Chief Lukama at Kaungamashi (Shangombo). By posting Imataa Kabende, a royalist and a cousin of Lewanika, it automatically meant that he was a chief at Linyanti⁶.

⁶ Linyanti Khuta Notes and Personal Communication in 1993.

2.4. The Mamili/Mafwe chieftainship and the impact on Luyana kingdom.

It is important to mention here that the Mafwe community was part of the Luyana kingdom before the Anglo-German Treaty of 1890. The Mafwe played a very crucial role in preserving and sustaining the Luyana Royal Establishment during difficult times as illustrated below.

Mwanambinyi, King Mboo's younger brother, captured the ceremonial drums of the Mbukushu at Katima Mulilo and incorporated them in the *maoma* which are a hallmark of the royal protocol at Lealui, Limulunga and other Lozi capitals today. It should be noted here that this period was during the early days of the Luyana kingdom.

Ngombala incorporated the Mafwe and other communities in the Caprivi into the Luyana kingdom around 1725. He named the area Linyandi after the death of his deputy. It is interesting to note that the Luyana Kingship is dominated by the lineage of Ngombala where Kabainda Muyongo hails. There is Linyandi village at Lianyi, Senanga. Another Linyanti is found in Botswana.

In 1840 the Kololos under Sebitwane from the former Orange Free State, South Africa conquered the Luyana kingdom and ruled them for thirty-four years. The Kololo shifted the Luyana capital from Namuso (Lealui) to Linyandi. During this period, the Mafwe preserved the Luyana kingship.

After Sebitwane, Sekeletu succeeded his father as chief of the Kololos and the conquered Luyana kingdom and moved his capital at Malengalenga, which is in Mafwe area. It is believed that Sekeletu planted his walking stick which later turned into a big tree and can still be seen in this area today.

David Livingstone visited both Sebitwane and Sekeletu at Linyandi and Malengalenga, respectively which are in Mafwe area. During these visits, the missionary sought to establish a school, but the muddy conditions impeded his intentions. It was this background laid by David Livingstone which led other missionaries to establish schools and mission stations in Bulozhi.

In 1884, when Lubosi Lewanika was overthrown by Mataa and Tatila Akufuna, he sought refuge in Mashi among the Mafwe. When he restored his throne the following year, an army consisting of Mashi warriors were recruited and fought on his behalf. During the time of taking refuge among the Mashi people, Imataa Kabainda visited Lewanika many times. He too, assembled an army to fight on behalf of Lewanika.

Cementing the Mamili/Mafwe chieftainship, as emanating from the Luyana Kingdom, Kruger, a former Native Commissioner and Magistrate in the Caprivi Strip on three occasions, confirms that. According to him the Mafwe chieftainship stems from the Malozi in the time when the Malozi (the ruling community of the Barotseland) were running the Region from the sixteenth century, more than three hundreds years ago (Kruger, 1984). The current Mamili or Mafwe chieftainship dynasty originates from Ngombala as the following family tree shows (Fig.1).

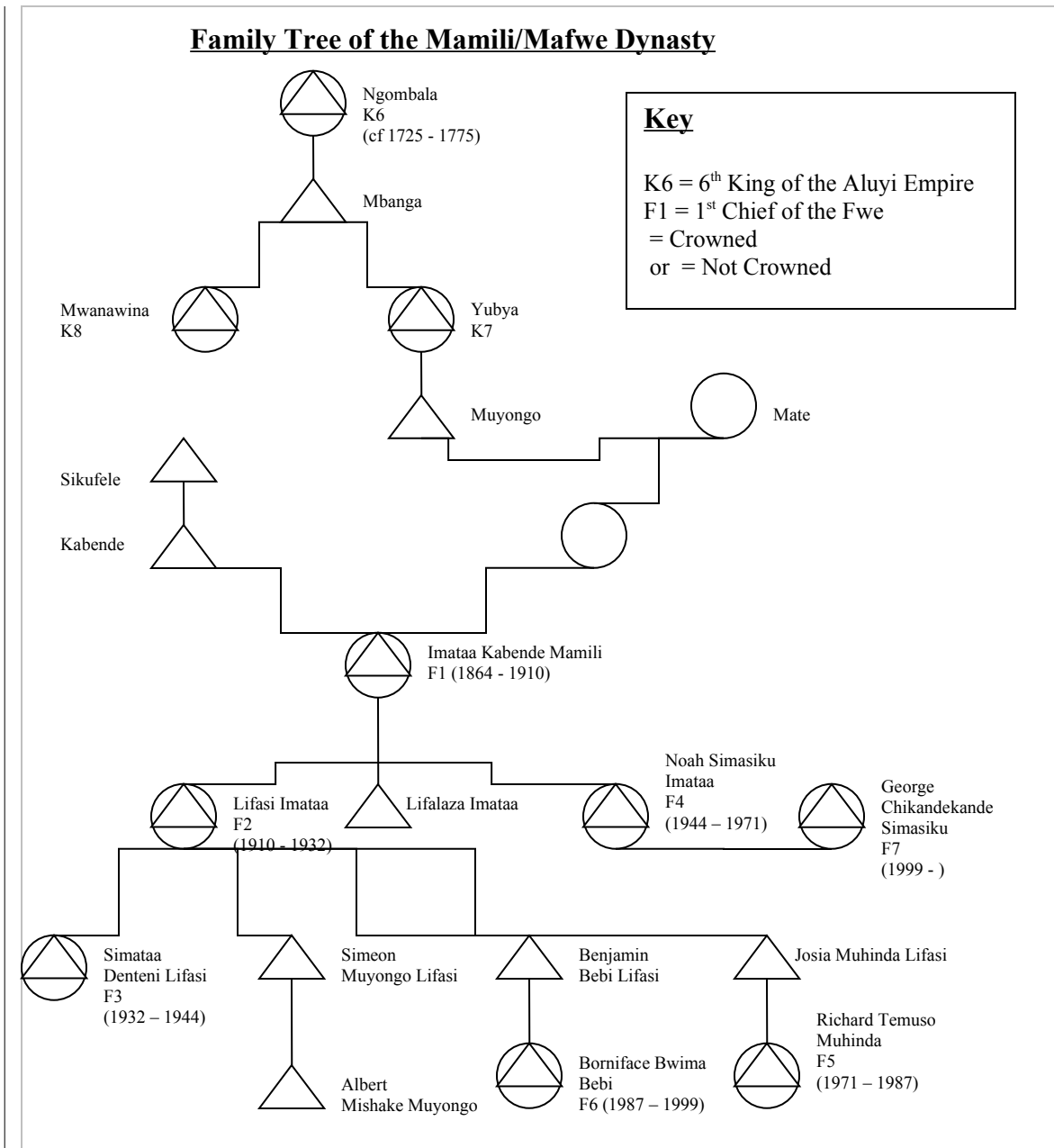


Fig 1. Family Tree of the MamiliMafwe Dynasty
 Source: Adapted from Maria Fisch (1999:145)

It should also be noted that Mamili's subjects were not only those Mafwe who live along the gravel road of Linyanti, but also included the Subiyas who fled to Botswana in the 1870s for fear of reprisals from the Luyanas for having helped the Kololos in invading

their territory in 1830. These Subiyas decided to come back to Caprivi again during Lifasi Imataa Mamili's rule in the early 1910's. When the rule of the Lozis came to an abrupt end in the Caprivi in 1890, all the Subiyas in the region, who have been under the rule of Litia, automatically fell under the rule of Mamili. Chief Mamili was regarded as the Paramount Chief in the German territory and his headquarters were the biggest settlement in the Caprivi, when Streitwolf arrived in the territory in 1909. It is unfortunate that Streitwolf rejected the proposal of Richard Rothe, a German businessman from Outjo and another German journalist Franz Seiner, to recognize and acknowledge Chief Mamili, as the Paramount Chief of the Caprivi Region in 1909 (Fisch, 1999). Should Streitwolf had acknowledged and agreed to these proposals, the political situation in the Caprivi might have taken a different route, in terms of peace, because there would be one chief in the area. The proliferation and mushrooming of many chiefs without royal blood have led to uncalled conflicts in the Region.

Even when Imataa Kabainda was posted to the Region in 1864, the Mafwe were still under the Royal House of the Luyanas administered on their behalf by the Mamilis. The Region which was under the Luyana rule for many years was ceded to the Germans in an 1890 Anglo-German Treaty and became part of the former German South West Africa (Namibia today). Although the Luyana rulers lost control of the Region in 1890 and the region became known as the Eastern Caprivi Zipfel, the inhabitants still maintain ties with the Luyana kingdom. For example the Linyanti Khuta visited Lealui, the Luyana seat of authority, in now Western Zambia in 1946 followed by another visit in 1993 after Namibia got independence in 1990.⁷

⁷ Personal Communication with Linyanti Khuta in 1993.

The Mafwe still remains a multilingual community, comprising of the following linguistic categories, segments or clans: ba-Linyanti (descendants of the Luyana and a few remnants of Sebitwane's Kololos) Totela (bena Luhani and bena Chilao), ba-Fwe, ba-Mbukushu, ba-Subiya-Fwe (Bekuhane/bena-Mahe), ba-Yeyi, Lozis and ba-Kwengo or the San (Linyanti Khuta, 1993, Fosse, 1996). All these groups have been living peacefully under Chief Mamili as per agreement and understanding during the early part of the last century, until a few Yeyis and ba-Fwe split and inaugurated their own chiefs in 1992 and 2004 respectively. These chiefs are looked at with disdain by the Mafwe community. They are just commoners who happened to accept the chieftainship because of money and political manipulation. Above that they have no authentic jurisdiction over any piece of land. Regardless of those minor splinter groups, the majority of these groups still resort under Chief Mamili.⁸

As per Silozi tradition, which has been followed by the Mafwe despite the secession of the Region from Buluzi by the 1890 Anglo-German treaty, the working title for the Mafwe chief still remains *Litunga* or *Mulena*. The chief is the supreme head and leader of the community and custodian of all the communal land within his jurisdiction. He is elected from the royal family by his people through the indunas and other members of the Royal House after the death of the presiding one (Barotse Royal Establishment, 1989, Pretorius, 1975).

⁸ Personal Communication with Linyanti Khuta in July 2004.

Pretorius (1975) asserts that soon after the death of the Mafwe Chief, the deceased chief's principal councilor (*ngambela*) calls a community meeting (*mukopano*) to decide on the successor. Normally the heir is the first son of the first queen (*muoli*), but also all the sons of the deceased chief as well as his brothers and cousins are considered for the position in order to succeed him.

During coronation and special ceremonies the chief is dressed in a tiger's skin regalia (*namuywa*), denoting his coolness, but a brave warrior of the community. According to the old Lozi tradition, the chief was referred to as *Kaongolo ka Nyambe* and *Namani* and other terms denoting his importance. *Kaongolo ka Nyambe* means one who is God's tiny creature, which implied that the chief should be protected and cared for at all times by his people. *Namani* means calf, which also illustrates how the chief should be cared for. All terms meant the inability of the chief to care for himself, so that his people should in turn work for him. The *Litunga* commands great respect and his court life is ruled by elaborate etiquette. The subjects approach him on their knees, clapping their hands before and after speaking to him. Every subject has a direct allegiance to the *Litunga*. The subject can ask the *Litunga* for help and protection, take his troubles to him, and ask him for land (Barotse Royal Establishment, 1989). Like in any civilized society where the citizenry know their duties towards their leaders, appointed or elected, the Mafwe too, knew their roles and obligations towards their chiefs by affording him due respect.

2.5. Duties, rights and privileges of the chief⁹

⁹ Linyanti Khuta Notes, 1993.

In the past, the chief served as the legislature of his people. Now that Namibia is a constitutional democracy; laws are made by the National Assembly and passed by the National Council. These laws should be respected by every Namibian. Consequently the by-laws the chief makes should be in line with the Namibian Constitution. This can be seen as a political and legislative interference among the Mafwe who could make their own laws during the pre-colonial period, during the colonial rule and in the post-colonial period. These laws were in line with the lives of the Mafwe community and hence suited them. It was therefore obligatory for all Mufwe community members to respect and teach them to their young ones.

He is the mouth-piece of the Mafwe community. In some cases the chief may be the link between the Government and his people, particularly the people who live in communal areas who may not be able to have access to information from the Government gazettes and other memoranda. It should be pointed out that the majority of the Mafwe live in communal areas, hence the crucial role of the chief in disseminating information to his subjects. The role of the Mafwe chief in this regard can be likened to that of any leader of any community or country. Charismatic leaders of countries lead by example and try to put the interests of their people at heart, so is the expectations of the Mafwe chief of his people.

He sees to it that laws are carried out and the afflicted get redress. The Mafwe Traditional Authority, like many traditional authorities in the country still has some limited powers to

preside over cases. It is the duty of the chief and his Khuta to see that laws passed by the National Assembly and his *khuta* are carried out.

He is the link between the government and the community. Anything or projects that the Government wants to do or carry out in his area, according to official protocol the chief should first be informed. He will then summon and inform both his Council and his district *khutas*.

He settles cases which arise among his people, for example land issues, some of the minor criminal cases and sometimes cases emanating from marriage disputes. Among the traditional Mafwe community members, the chief may solve divorce cases, although many members have adopted the Western legal system in redressing such cases.

He has the right over communal land in his area of jurisdiction. In the past, the chief had authority over communal land. However, with the advent of independence, the Government claims constitutionally that all the land belongs to the State.

He appoints new members to the chief's Council (Pretorius, 1975). Upon ascending the traditional throne, the chief is expected to appoint new members of his Council. He may retain the old ones, if need be, and replace those he feels should retire.

The chief is expected to consult his Council with regard to all matters of the community, but has the power to act against his Council's advice, although he would not do so lightly.

He may also dismiss any Council member, although he would take such grave step if he has all the full support of his Council (Pretorius, 1975).

The chief holds the ultimate authority in the court of the Chief-in-Council (*Khuta*). He may amend or overrule the judgment of the Court. No judgment in a court case before the *Khuta* has legal sanction unless it has been reported to and approved by the chief (ibid.).

All his subjects should respect him. His people should accord the chief all the respect from all walks of life. This is done willingly from the bottom of the people's hearts, not by force as seen in political circles. This can be witnessed by the absence of a police or security force around him wherever he goes (ibid.).

In the past, some of the chief's privileges included having the right over animals like hippopotamuses, antelopes, elephants, giraffes, buffaloes and tigers, which could be killed for him at will (ibid.).

The chief's subjects were required to plough his fields in every *silalo (area)*, which was set aside for him. His subjects used to give him gifts like canoes, leopard skins, wild fruits and many others. Some of the cattle paid as fines were given to him as remuneration (ibid.).

The colonial system have imbued in the minds of the Mafwe to always want payment after working for their traditional leaders.

Below follows a graphic lineage of the Mafwe chiefs, their years of reign, seat of rule, their *ngambelas* (*prime ministers*) and their cenotaphs, as from 1860. It should be noted that some of the chiefs are still alive and therefore have no cenotaphs as yet.

Table 1: Mafwe chiefs and their *ngambelas*, seats of rule, years of rule and cenotaphs.¹⁰

Chief	Year of Reign	Seat	Ngambela	Cenotaphs
1. Imataa Kabende Mamili	1860 - 1910	Linyanti Muzuma Mabeletongo	Lishekeshe Mulele Samuchelo (L) Mutumuswana Sazontwa Sankondo (L)	Kafuha, Linyanti
2. Lifasi Kafuma Imataa Mamili	1910 - 1932	Makalani	Sankondo Sazontwa Mutumuswana Pizo (L) Imuye Mulele Mutumuswana	Itongo lye Nshosho, Linyanti
3. Simataa Lifasi Mamili	1932 - 1944	Linyanti	Imuye Mulele Mutumuswana Pizo (L) Baili Musialela Kachana (T)	Lušana, Lusu
4. Simasiku Imataa Mamili	1944 - 1971	Linyanti Chinchimane	Baili Musialela Kachana (T) Mutonga Siukuta (Lz)	Kafuha, Linyanti
5. Richard Temuso Muhinda Mamili	1971 - 1987	Chincimane	Mutonga Siukuta (Lz) Muisanyani Noloti (L) Munduba Mungu (M)	
6. Boniface Bwima Bebi Mamili	1987 - 1999	Linyanti	Albert Buchane (S) Muisanyani Noloti (L) Siloiso Lukonga (Y)	
George Chikandekande Simasiku Mamili	2000 to date	Chinchimane	Society Limbo Shozi (Y)	

Key : L – mu-Linyanti (Luyana and Kololo descendants)
Lz - Lozi
T – Totela
M – Mufwe
Y – Yeyi

According to the Lozi tradition, which is applicable in the Sifwe tradition also, the *ngambela* is a commoner and elected from any area of the community. The Mafwe *ngambelas* have actually followed that trend, as they were elected from different districts and indeed from various ethnic categories of the community.

¹⁰ Personal Communication with Linyanti Khuta in July 2005.

The election of *ngambelas* indicates the following (Table 1): *Ngambelas* Mulele Samuchelo, Mutumuswana Sankondo and Mulele Mutumuswana Pizo were Luyanas. *Ngambela* Musialela Kachana was originally from Chefuzwe area, a Totela, who moved to Lusu area. *Ngambela* Mutonga Siukuta was a Lozi from Imukusi district. Musisanyani Mutatubi Noloti, was a mu-Linyanti from Kandiana village in the Linyanti district. *Ngambela* Francis Munduba Mungu is a Mufwe from Sikosinyana district. *Ngambela*

Albert Buchane is a *Mwina-Mahe* from Zilitene district. *Ngambelas* Siloiso Lukonga and Society Limbo Shoji are Yeyis from Sauzuo district and Kanono district respectively. From the appointments, it can be seen that the position of *ngambela* in the community has been rotating on a district basis and according to ethnic categories of the Mafwe community.

In the past, the Mafwe youth were taught about chieftainship as an organized institution. It was a source of cohesion among the community members and young ones and elderly people were expected to revere it. Traditional education was disseminated from this focal point of hierarchy of authority to the general members of the community. This institution of chieftainship has been undermined by the colonizers for many years and has rendered it worthless devoid of any value and relevance.

2.6. Mafwe Traditional Authority.¹¹

¹¹ Personal Communication with Linyanti Khuta in July 2005.

The Mafwe Traditional Authority operates like any democratic institution having elected indunas from different *silalos* (areas) representing the said groups (Linyanti Khuta, 1993, Fosse, 1996). The chiefs who are descendants of the Luyana Royal House are equally democratically appointed from the ba-Linyanti group by the Mafwe Royal Council and some senior indunas of the community.

The Mafwe Traditional Authority is divided into three traditional tiers, the traditional authority which is the highest organ of administration of the community, the *silalo indunas* or districts, which is the second tier of administration and the village indunas, the third tiers of government. All these tiers of government and administration ensure the smooth running of affairs of the community and see to it that justice is executed (Pretorius, 1975).

The Traditional Authority (main *Khuta*) is known as the first traditional tier and consists of the chief, the *ngambela*, the *natamoyo* (literally meaning the Mother of Life) the *indunas* (district representatives), traditional authority secretary and the *tupasos* (traditional police officers or police officers). The District *Khuta* is the second tier and consists of the District *indunas* (headmen) the District *ngambelas*, the District Secretary and the District police officers (*tupasos*). The village *khuta* is regarded as the third tier and consists of the village headmen (*indunas*) council of village members, village secretaries, and village police officers (Pretorius, 1975).

2.7. The *ngambela* (Prime Minister/principal councilor) and his duties¹².

¹² Personal Communication with Linyanti Khuta in July 2005.

The *ngambela* is the most important political and administrative leader of the community. In the past, he used to be appointed by the chief, but with the advent of democracy even among the Mafwe, the community appoints him. He is second in charge to the chief and serves as his advisor. This puts him in the most powerful and influential position. He deals with day-to-day running of *khuta* affairs. All matters brought before the Khuta including court cases and all matters of the community are first referred to him. He has to keep the chief informed about all community matters and the state of the public opinion and bring to the attention of the chief about the wishes of the people (Pretorius, 1975).

The *ngambela* is elected from any district of the community. This can be demonstrated by the choice of *ngambelas* who served the Mafwe community all these years. During his coronation and on very special occasions, the *ngambela* dresses in a lion skin regalia denoting his open bravery in terms of difficulties facing the community. He is sometimes called *Sope* (January), meaning he is the first of all the *indunas*, as January is the first month of the year. In the Lozi tradition, he is also known as *Minyolui* (the owner of Bulozhi), meaning he is responsible to whatever happens in the Lozi kingdom, because the kingdom first and foremost belongs to him.

He receives reports concerning the problems of the people and tries to attend to their problems. If he fails to find solutions to specific problems, then he is required to refer them to the chief and other relevant authorities.

He should visit the districts regularly to listen to the concerns of the people. Dealing with a community of people from a distance sometimes becomes cumbersome. It was therefore important for the *ngambela* to keep on visiting the community on a regular basis.

He handles all cases and passes final judgment and gives reports to the chief. The *Ngambela* decides which matters are of sufficient importance to warrant the attention of the chief. After these matters have been discussed and sifted by the *khuta*, the *ngambela* takes them before the chief, who then makes his own decision or confirms the *khuta*'s recommendation.

In addition the *ngambela* is the go-between between the chief and the community. On the other hand he is the mouthpiece of the chief. It is his duty to make all pronouncements addresses on behalf of the chief.

He has also the powers to issue orders to individual councilors if he feels deem fit to do so. This should be in line with the *khuta*'s rules and protocol. If they are serious orders, the Chief must be informed about the action taken against the councilor.

2.8. The *natamoyo* and his duties¹³.

The word *natamoyo* means 'Mother of life.' In the past the title was given to the reigning chief's mother. Nowadays things have changed, in that the incumbent should attend *khuta* sessions and other functions. In both Sifwe and Silozi, women are not holders of

¹³Personal Communication with Linyanti Khuta in July 2005.

khuta positions; the title is therefore given to a man. He is a senior *induna* and second in-charge to the *ngambela*. He is a member of the royal family and represents the interests of the members of the royal family at the *khuta*. He should be the mother of the community and referred to as the life saver. He acts as reconciliatory between the chief, *ngambela* and the people. He is elected from the female line of the chieftainship family. In the past, a person found guilty and liable for execution would be saved if he ran to the *natamoyo* and pleaded for mercy from him. However, that depended on the seriousness and severity of the crime committed.

He is in-charge of the traditional court and should be responsible for the safe custody of the properties of the *khuta*. He saves people when they run to him for protection. He saves the chief in times of danger.

2.9. Duties of the *indunas* in the Traditional Authority¹⁴.

They represent the districts where they come from. They are elected by the districts which they represent. These *indunas* also serve as conduits of community members from their areas. When members from their areas visit or are summoned by the *khuta*, it is their right to be consulted concerning any particular issue. In the process, the *khuta* members are duty-bound to accommodate people from their areas who may overnight at the *khuta*.

They represent the districts which elected them and sent them to the main *Khuta*.

¹⁴Personal Communication with Linyanti Khuta in July 2005.

They act as messengers between the traditional *khuta* and the district *khuta*. They attend to people's cases by giving fines and judgments. They also disseminate new information from the *khuta* or from the government to their electorate in the districts.

2.10. Duties of the Traditional Authority secretary¹⁵

He/she acts as the minute secretary of the traditional authority, during meetings or when the chief or *ngambela* issue statements or pronouncements to the community. The Traditional Authority secretary is required to write letters to the districts, when instructed to do so, informing them about important matters at the *khuta*. In cases where certain members of the community are summoned to appear before a court hearing, it is the secretary to write to such people. He or she controls all the correspondence to and from the *khuta*. In addition to the stated duties the secretary forms part of the signatory figure in cases of requests, letters, replies and all written documents.

2.11. The *kapasos* and their duties ¹⁶ (Traditional Authority policemen/women).

They guard against any violations of the law during and after *khuta* procession. During court proceedings, the *kapasos* see to it that law and order are observed and maintained at all times.

¹⁵Personal Communication with Linyanti Khuta in July 2005.

¹⁶ Personal Communication with Linyanti Khuta in July 2005.

They maintain law and order among the community members. In the past the *kapasos* used to work in conjunction with the Government police law enforcements in efforts to maintain law and order. Where the *kapasos* failed because of limited resources and powers, the Government police officers would step in and apprehend the suspects and bring them to the traditional authority to be tried. Now that most cases are handled by Government apparatus, the *kapasos* only guard the *khuta* and maintain some limited *khuta* etiquette.

They are sent to collect criminals who refuse to report to the tribal *khuta* when called. In the past strict punitive measures were meted out against such criminals. Not that now, as Namibia is signatory to the bill of human rights and freedoms. Nowadays criminals always take their time in responding to the summons of the *khuta* as they feel it is toothless.

2.12. The district *khuta* ¹⁷.

To effect smooth communication and administration of their people, the chiefs put in structures or *silalo indunas* to work in close cooperation with the main *khuta*. These indunas are in direct contact with the community members at grass root level. They are the ones who get the complaints of the people on a district level. They preside over minor cases such as petty theft, fights where there are no serious injuries, misunderstanding between spouses, and to some extent *lobola* matters. These *khutas* also serve as communication link between the main *khuta* and the community. Any new directives and laws from the

¹⁷ Personal Communication with Linyanti Khuta in July 2005

This district *khuta* is found in every district. Before the advent of the white man, the Lozi *khuta* like the Mafwe Traditional Authority had structures which worked effectively. The subjects knew their channels of communication and how to air their grievances. They also knew how to nurture and maintain their system of leadership. They showed patriotism of the highest order both to their land and their leader, the chief. They were prepared to die fighting for their land and to protect their chief.

The *indunas* in these *khutas* were responsible for the following: They received and welcome the district representatives at the main *khuta*. They ordered their communities to receive and prepare for the chief during his tours of the districts. During these tours the chief familiarizes himself with the problems and difficulties of his community members. They report the problems and difficulties of their people to the chief. They welcome visitors and reported them to the main *khuta*.

2.13. Village headmen (*indunas*)¹⁸ in the district *khutas* and their duties

They represent the villages of the districts in which they reside. They are the highest figures in their respective villages. They solve problems of the people in their respective villages. They preside over easy and minor cases and refer difficult ones to the district *khuta*. They welcome visitors and reported them to the district *khuta*. They act as mouth-pieces of their villages. They are responsible to the district *induna*. They may advise or reprimand the law breakers or wrong doers.

¹⁸ Personal Communication with Linyanti Khuta in July 2005

2.14. The function of Mafwe law.

According to Pretorius (1975) Mafwe law embraces all factors which are subsumed in the total process of social control. Among the Mafwe this system of control defines the right and reasonable ways in which people ought to behave in relation to each other in many different situations and in ways of obtaining redress. The function of the law (*mulao*) is fourfold: to defend the customs and moral standards of the community, to right wrongs, to adjust claims and to prevent the complex web of relationships which hold the Mafwe community together from being broken. Above all, the Mafwe law ensures that there is peace in the Mafwe area of jurisdiction.

2.15. Protocol at the *khuta*¹⁹.

According to the old Lozi tradition, adopted by the Sifwe *khuta*, the chief was rarely seen in public. He was expected to be in the palace all the time. Among the Lozi of which the Mafwe is part to that, the chief is surrounded by mystery and ritualism. His public appearances were restricted and he did not communicate with the people except through an official intermediary (Mainga, 1973). However, if one wanted to meet him, special arrangements were made and when the time for the appointment came, the person was then escorted to the palace by an *induna*. Before entering the palace, both the *induna* and the person who wants to meet the chief go on their knees, clapping hands and then enter the palace enclosure. In the palace enclosure, again the two will repeat the kneeling and

¹⁹ Personal Communication with Linyanti Khuta in July 2005

the clapping of hands, before they are summoned to sit down. In the past, people would sit on a mat in front of the chief, but nowadays the chief may offer seats to his subjects. When the *induna* and the other subject are seated, the chief may either decide to speak through the *induna* or speak directly to the subject. Normally the chief would like to know the condition of his subject. During the conversation, the subject should now and then clap hands to show respect.

If the chief decides to come in the *khuta*, either to be seen by his subjects or for a special occasion, arrangements are also made. The subjects will be seated at an appointed time. When the chief enters the *khuta*, everybody will kneel down and start clapping hands. When the chief starts talking, everybody in the *khuta* should keep quiet, as a sign of respect.

In dealing with any case, the chief should be seen to be fair in all his dealings and that is why it is unfair for a traditional chief to be seen to be belonging to a specific political party as he will intend aligning himself with that particular political party he belongs to. In this case, other subjects who belong to other different political parties may feel discriminated against when judgments are passed.

In the past offenders were punished in accordance with the laws of the community to maintain law and order in the society. The process entailed bringing the alleged person to either a district *khuta* or the traditional *khuta*, where the offender would be tried. Witnesses would be summoned to give evidence, and if the accused was convicted, was

then fined. Fines took different forms, either in monetary, cattle form or hard labour. The *kapasos* (*khuta* policemen) saw to it that the fine was paid without delay. Only in rare cases would the accused be ordered to remain at the *khuta* and work as form of punishment.

2.16. Relationship between the Government and the Mafwe Traditional Authority²⁰.

In the past, the traditional authority had powers of control over the following: land, game, forestry, people and traditional matters. The magistrate was there as a chief adviser whenever new laws were introduced. The traditional authority should work hand in hand with the government to combat crime. The government and traditional authority should devise a joint mechanism to protect the natural resources, land and game. At the same time, the government should work out a strategy in which profit from all natural resources should be shared with the traditional authority.

2.17. The responsibilities of the entire community²¹.

In the past, it was the responsibility of the community to care and protect their chief. They would cultivate his fields, build his palaces and fight his wars. He, in turn should listen to their complaints and problems and find ways of solving them. If a subject has no piece of land to cultivate, the chief will willingly find one for him or her.

²⁰ Personal Communication with Linyanti Khuta in July 2005

²¹ Personal Communication with Linyanti Khuta in July 2005

2.18. *Lusata* ceremony²²

The traditional mace which is referred to as *Lusata* has symbols signifying important cultural unity of the Mafwe community. The *Lusata* ceremony was initiated during the reign of Chief Richard Temuso Muhinda Mamili in 1981, with the sole aim of uniting all the Mafwe linguistic categories. Carved out of a large piece of solid ivory, the *Lusata* displays everything about the Mafwe community under one Head, One Leader. All linguistic categories participate in the ceremony.



Fig 2. Litunga George Simasiku Mamili VII displaying the symbolic Lusata Mace of Authority 24 September 2006 at Linyanti Khuta (Chinchimani).

The flying eagle symbolizes the Mafwe community rising high, while the elephant is a sign of strength and generosity of the community. **The elephant** is the symbol of power

²² Annual Lusata Traditional Festival Mace of Kingship, 2004.

and authority of both the King and the Mafwe community. This authority was handed down through the ages from generation to generation, from the time of the Barotse Kings, to the present generations. The symbol of the elephant belies its gentleness, strength and wisdom when dealing with problems of the African plains and forests. The *Khuta*'s wisdom and strength combine to rule with justice over its people. Like the elephant when enraged has no equal and will trample anything in its way, the *Khuta* will equally apply a strict code of law to the offending members of the community.

Kangumu, a historian from the Caprivi Region in his response to Matjila's article, '*Lusata Traditional Festival of the Mafwe People*,' in *New Era* of Friday 29 September 2006, pp 10 – 11, questions the validity and relevance of the symbol of the elephant on the Lusata mace among the Mafwe in his article, '*Andrew Matjila and Traditional Festivals in the Caprivi: The Other Side of the Coin*,' in *New Era* of Friday, 6 October 2006, pp 11 – 12. His argument centres on the breakaway factions of the Mayeyi and Mayuni from the Mafwe identity. However, the Linyanti *Khuta* maintains that the two factions only drew five villages each, and hence the unity and strength of the Mafwe still stands unshaken. The breakaways cannot compromise the operations of the Mafwe traditional and administrative structures. This can be demonstrated by the huge numbers of Mafwe who attend the *Lusata* ceremony every year, who come from those villages which defected to the community elected chiefs.²³

The tree signifies the intertwining and twisting of the linguistic categories around one another into one stem, which is the Mafwe traditional authority. Four claws point to east,

²³ Personal Communication with Linyanti Khuta in February 2007.

west, north and south, signifying the area inhabited by the Mafwe community in relation to other people. **The leopard** signifies the power of the chief. Trees on the mace are the forests of Caprivi and the interwoven character of the trees is the clan's unity. **The mortar** signifies the traditional grain stamping, which nourishes and feeds the Mafwe community. Article of cattle, maize, millet, grain sorghum, ivory and trees are the wealth of the Mafwe people. **The wooden shaft** is priceless and from it handles for axes and spears are made. The *Lusata* unifies all groups under one traditional authority.

In the following utterances it is assumed that the Mafwe had traditional and educational structures which worked for their children. In terms of education, children were expected to be educated through those structures as Phinehas Fumano Chasunda, a former induna at Linyanti *khuta* says:

I was an induna for many years. When I was young, we were instructed and taught the importance of knowing the functions of the main *khuta* in our lives. During my service there at the main *khuta*, I came to know many things concerning the *khuta* and its functions, particularly pertaining to the education of the youth. The structures in the Mafwe *khuta* served a very important role in educating the youth. The chief and his *indunas* saw to it that the youth were educated in a proper way in order to maintain social order in the community. Rules and instructions, especially moral education were issued through the authority of the chief and disseminated to the subjects. *Indunas* in villages were supposed to know whether there were girls and boys who were undergoing *kashwi* sessions. Young members of the community were always in constant contact with the elders, in order to learn from them. Educational systems were put in place, and these included things like *majobo*, *entango*, *mayumbo*, *kudoda* and many others which were relevant for our survival. Even the weak ones were catered for. But alas, many of the *khuta*'s functions are watered down, because of the advent of Western education. Young Mafwe no longer take their *khuta* seriously. Most of them

don't even know the *khuta* etiquette. It is a sad state of affairs, where the whole community has come to lose its cultural roots and adopted foreign education systems which do not make sense to them at all.²⁴

Induna Sikosinyana, a district *induna* for many years, has this to say:

You the young ones of today, do you think you are so democratic. No, you are not. We the older generation were schooled in traditional democracy. At an early age we were taught about electing our leaders, even when we were doing *manduwani*. Our elders allowed us to engage in educational activities which simulated real adult life. At tender young age, we were introduced to adult life by means of initiations and other modes of traditional education. The *khuta* compelled members of the community to know their leaders and educate their children. We had traditional structures in place. These traditional structures were built upon principles of fairness, equality and justice. They were democratic in nature where even the chief, *Ngambela* and other office bearers were elected to hold terms of office, and at the same time every child had the equal opportunity to traditional education. The Mafwe community taught its young ones these structures and their functions, to become good citizens in the community. With colonial education, the functions of these structures have been minimized or undermined.²⁵

From the two interviewees, it can be deduced that by teaching brain raking games to the Mafwe youth, like *entango*, *mayumbo* and *kudoda*, and engaging them in democratic debates, critical thinking and reasoning were initiated and enhanced, which ultimately led to knowledge inquiry. But the critical question is the extent to which these activities were effective to every Mufwe child especially when they were enforced upon them. Notwithstanding the fact that in some instances, these activities were enforced upon the

²⁴ P.F. Chasunda (Personal Communication, July 7, 2004).

²⁵ Induna Sikosinyana (Personal Communication, February 12, 2006).

youth, in the long run the exercise eventually led to knowledge inquiry and consequently culminated into love of wisdom and knowledge.

What is interesting to note is the presence and operations of the Mafwe traditional administrative structures. These structures served as institutions which instilled in the minds of the Mafwe the sense of fair administration and political awareness. They also enhanced the spirit of equality and justice in terms of fair judgment. In addition they assessed the welfare of the Mafwe community, that whoever felt offended by another member of the community, knew the procedures to follow in order to find redress. The structures ensured that any corrupt practices was to be nipped in the bud. Above that the *khuta* members at all levels were not passive listeners, but critical council members especially where the chief had gone wrong. This is demonstrated by the fact that many times the chief had to consult his council before he took any major decision affecting the Mafwe. All these activities geared towards a moral obligation and education among the Mafwe youth. The Mafwe community would enquire about the role of the traditional structures in terms of equality and fair judgment in their midst. By instilling a democratic culture among the Mafwe youth, meant encouraging debates about issues affecting the Mafwe community, reminiscent of Socrates' discourses in the streets of Athens during his time (Solomon, 1981). Another aspect which needs an analytic mind is the use of idiomatic language among the Mafwe, in cases of conflict between their traditional leaders and the ruled, like the ones given by Mungu²⁶ below:

²⁶ F.M. Mungu (Personal Communication, July 9, 2004)

Mbumu ka wa katondo na mubika/Mulena ha na kaiñole ni mutanga. (A chief or senior person should not bear grudges against his or her junior or a weaker person). The expression is philosophical because it implies that in many instances the community would query and ask questions related to land ownership, the powers of the chief and indunas, powers of the district indunas and their roles and obligation towards their traditional authorities. In debates of such nature, the authorities that be would feel bruised and offended to some degree, but morally were supposed not to avenge or threaten anyone. In the similar vein, Solomon (1981) puts it that where issues of justice, equality, rights and state are at play, the process tilts towards political philosophy.

*Ombwa ndwa zukuza muchila, isiñi muchila ku zukuza mbwa.*²⁷ (It is the dog which wags its tail, not the tail wagging the dog). The saying simply means it is the person in control who gives commands and not the other way round. It teaches young people about the importance of hierarchy in the family set-up or in any institution. The Mafwe had the political rights as per the traditional administrative structures. This is what Spielvogel (1991) talks of Athenian democracy by Pericles in 430 B.C., “When it is a question of settling disputes everyone is equally before the law...we give our obedience to those whom we put in positions of authority, and we obey the laws...” p.77.

2.19. Summary

This chapter illustrated the structures which were in existence among the Mafwe before the arrival of the White man. These structures consisted of the offices of the chief, the

²⁷ K. Mizeko (Personal Communication, February 12, 2006).

ngambela, the *natamoyo*, the traditional authority *indunas*, the district *indunas*, the *khuta* secretaries, the village *indunas* and the *tupasos*. These traditional structures saw to it that the affairs of the community were dealt with fairly. The traditional structures were democratic in nature that even the chief had to be elected to hold office. They were the highest educational hierarchy among the Mafwe. They saw to it that both traditional and organized education were carried out effectively among the youth. The *indunas* in conjunction with the chief's council issued educational directives which were followed by the elders and their children, hence creating social order in the community. The Mafwe elders knew that without education, there would be no social order and consequently will be chaos and anarchy in the community. The Mafwe elders bemoan that the downsizing and the underrating of the Mafwe traditional education by the emergence of Western education and its influence has led to the current situation of cultural chaos in their community.

After the discussion on the administrative structures in the Mafwe community, it is important to assess the impact of the advent of Western philosophy and education on these structures. This discussion leads us to the following chapter which provides a detailed scrutiny and examination of the impact of Western educational philosophy on the Mafwe.

. CHAPTER 3: INTRODUCTION OF WESTERN EDUCATION AND COLONIZATION AMONG THE MAFWE.

3.1. Introduction

After the previous chapter's discourse on the administrative structures of the Mafwe, this chapter's main theme is the introduction of colonial Western education in Namibia in general and among the Mafwe in particular. It is an obvious fact that Western countries imposed their rule and education on many African countries and in the process undermining the already existing structures in those communities. The Mafwe of Namibia were no exception in this process of educational colonization and exploitation.

3.2. Western education in Namibia and among the Mafwe in particular.

Rodney (1973) maintains that the colonizers did not introduce education into Africa, but only introduced a new set of formal educational institutions which replaced those which were there before. He argues that the crucial aspect of pre-colonial African education was its relevance to Africans in sharp contrast to the European education. According to him the indigenous African education had the following features: close links with social life, both in a material and spiritual sense, its collective nature, its many-sidedness, and its progressive development in conformity with the successive stages of physical, emotional and mental development of the child. African education matched the realities of pre-colonial African society and produced well-rounded personalities to fit into that society.

Lamb (1990) also asserts that before colonialism, the Africans devised political, economic and social systems which worked very well for them. It was only when they were thrust into a Western-oriented world that these systems started to break down.

Although Amukugo (1993) echoes Rodney and maintains that formal education was practised by Africans and Namibians alike, before the arrival of White people in Africa and in Namibia, the first formal Western school was established by the London Mission and Wesleyan Societies in 1805 at Warmbad, in southern Namibia. According to Amukugo the formal aspect of African education meant institutionalized and carefully planned educational programmes. She further asserts that early formal education in Africa like in other parts of the world was connected with religion. Thus in Islamic countries, education was designed for the study of the Koran whereas in Christian countries like Ethiopia education was aimed at training priests and monks. The educational systems included primary, secondary and university levels. The universities included Al Azher University in Egypt, the University of Fez in Morocco and the University of Timbuktu in Mali.

In Namibia, formal education existed before the arrival of European missionaries as there had been traditional schools, where boys and girls were initiated separately into tribal customs and practices in order to become mature and responsible members of their respective communities (Amukugo 1993). This testimony dispels the general notion usually held that formal education was first introduced by the White missionaries in Africa. It should be pointed out that Africans had their own education systems which worked before the arrival of the White missionaries.

The belief that formal education was a panacea to developmental ills, which the colonizers planted into the minds of many African indigenous people only wrecked havoc. Many Africans acquired so many diplomas and certificates which became obsolete and irrelevant in terms of elevating the standards of living of the people (Dore, 1976). The lucky ones yearned for white collar jobs, thinking that everyone who acquires a Western type of education should end up in an office. Many Africans loathed practical work and the majority ended up on the streets or in big towns and cities, culminating in high crime rates, we experience today. Should the colonizers have tapped on the knowledge of African education systems, which advocated communalism and hard work, the situation on the continent might have been better in terms of economic development. Tempted by greed which was created by the illusive Western education systems, many African leaders started stealing enormous resources from their countries and their own people and stashed those resources in foreign countries like Europe. Instead of benefiting the children of Africa by upgrading their education systems, the resources went to benefit the children of the colonizers. Banks which were created from African slavery and toil benefited the colonizers in the education of their children, instead of the African child. The trend of exploitation continues to this day, where our leaders fly to Europe to bank their money leaving the continent in dire need of financial assistance.

Perkins (2004) confirms this with his concepts of *corporatocracy* and economic hit men, systems which cheat developing countries with financial assistance around the globe, but in fact milk those countries, to the point that they become heavily indebted. In the process these developing countries fail to adequately fund schools emanating in many young boys

and girls dropping out of school. Economic hit men funnel trillions of dollars from the World Bank, International Monetary Fund (IMF), the United States Agency for International Development (USAID) and other foreign aid organizations into coffers of huge corporations and pockets of a few wealthy families who control the planet's natural resources and in the process destroy the indigenous cultures of the ordinary citizens.

In addition to the dilemma orchestrated by the Western formal education system, in Africa Ombaka (2008) warns against taking this education for granted in thinking that it is good for Africa. He stresses that the Western formal education system in fact fueled ethnicity as there is a historical close association between this education and the possession of power. He further states that most conflicts on the African continent could not have been at all possible just one hundred years ago if it was not for colonialism and Western formal education. This is so because the control of education as a tool of dominance was transferred from the colonial elite to an African elite, often an ethnic elite. He bemoans that unfortunately most African countries chose this model of education at independence.

Bowles and Gintis (1977) equally argued that Western formal schools reproduce and serve the interests, values and personality characteristics necessary in a repressive capitalist society. They further argue that education systems of course the Western formal education systems reinforces class inequalities in societies. High school status communicate to their students the distinctive values and attitudes required by high status occupations in both outmoded and modern capitalist societies. Students in poorly-funded

schools ended up in lowered collar jobs. They further maintain that Western formal schools have never created equality of opportunity nor to reform schools to cater for all classes of society. In agreement with Western formal education as widening the gap between the rich and the poor is Illich (1971) who advocates the system of deschooling the society. According to him the poor are schooled in order to confuse them, to accept service instead of value. He believes that the institutionalization of values leads to social polarization and psychological impotence. He further maintains that schools have become a serious social problem by becoming the world religion of a modern proletariat, given the futile promises it makes to the poor of a technological age.

Notwithstanding this status of affairs and reality, with the advent of White missionaries in Namibia, the Rhennish church started working among the Namas and Hereros in the central, western and southern parts of the country. They were later followed by the Finnish Mission in 1870, who worked among the Ovawambo in the northern parts of the country. The Roman Catholic Church worked among the Namas and Hereros in 1888 and 1896 respectively and later extended their activities to Kavango in 1910 (Cohen, 1994).

In the Caprivi the London Missionary Society wanted to build the first Christian mission station among the Mafwe at Linyanti in 1860. According to Pretorius (1975) Livingstone's efforts of establishing a mission station at Linyanti were hindered by the swampy conditions around Sekeletu's capital. Apart from the late arrival of churches and Western culture among the Mafwe community, White travelers traversed the Mafwe area to get

permission for hunting game from the traditional leaders of the Mafwe like Imataa Kabainda (Kruger, 1984; Fisch, 1999).

Another expedition to try and establish a Mission Station among the Mafwe at Linyanti was led by James Helmore and Roger Price, after David Livingstone traveled through the Caprivi between 1851 and 1855 when he visited Sebitwane at Linyanti in 1851 and later Sekeletu at Malengalenga in 1855 (Buys and Nambala 2003, Pretorius, 1975). The year 1860 could therefore be regarded as the starting point in christening and introducing Western education among the Mafwe. This expedition ended in failure and tragedy that only Roger Price and two of the Helmore children survived to reach Kuruman in South Africa (Kruger, 1984). The missionaries were given meat of a poisoned ox and the Helmore and Mrs. Price succumbed to the poison, became sick and died as a result.

The tragedy that befell the missionaries was Sekeletu's suspicion of the new arrivals and disappointed at the absence of David Livingstone, who had indicated to build a missionary station at Linyanti and at the same time serve as the intermediary who would prevent the Matebele from attacking him and the Makololo. Besides being antagonistic towards the Helmore-Roger expedition, Sekeletu allowed his people to rob and maltreat the missionaries. Although it is difficult to find reasons for the bad treatment against the missionaries, it is probable thought that the non-appearance of Livingstone and the 120 carriers who had accompanied him to the east coast several years before had soured the Makololo (Pretorius, 1975). Sekeletu also realized the impact Western education and influence would have on his subjects, particularly that of adhering to foreign teaching and

eventually following the Western religion and their god. This should be regarded as the advent of the first war of resistance against colonialism and slavery among the Mafwe. The Mafwe needed no teacher in a classroom to explain to them that the people Livingstone took to the eastern coast were their fellow relatives and indeed infringed on their rights and agreement by not returning them back.

In spite of the tragic end of the first effort to establish a missionary station among the Makololo in the Mafwe area, Roger Price and John Mckenzie twice prepared to make another effort, but the increasing unrest in the Kololo empire and the years of bloodshed between 1865 and 1885 withheld them from realizing that (Northcott,1961). Another recorded attempt of a missionary to try and penetrate the Mamili area was that of Reverend Reed of the London Missionary Society towards the end of the First World War. His canoe was overturned by a hippopotamus and as a result of his journey; he contracted malaria and died (Schwarz, 1928).

Other missionary pioneers notably the Paris Missionary Society were to follow, but only managed to build the first school at Sesheke (now in Western Province of Zambia) in 1887 pioneered by Francois Coillard. Reports of the Bechuanaland Protectorate Administration of 1925 indicate that there were Seventh Day Adventist schools at Katima Mulilo and Linyanti, the former recording 107 number of learners. Gilbert Willmore was the first Resident Missionary and consequently followed and succeeded by others. The two schools and others in other parts of the Caprivi were under the management of the Seventh Day

Adventist Church and relied on the fees paid by parents and moneys raised from the communities to keep them going (Kruger, 1984).

In 1939, the Union of South Africa took over the Caprivi Region from the Administration of South West Africa and in 1940; the school at Linyanti was re-opened with an enrolment of 37 learners. Because of the Second World War, the Seventh Day Adventist Church with its regional headquarters in Bulawayo, (in Zimbabwe), found itself unable to satisfy what the Administration of the Union of South Africa expected of it in terms of a better curriculum and decided to withdraw its White missionary staff and abandoned the Katima Mulilo Mission Station and the management of the schools. Above that the Mission also complained of apathy and failure of discipline on the part of the parents and no backing from the traditional authorities (Kruger, 1984).

Apart from the Katima Mulilo and Linyanti schools, there were bush schools in some areas, notably at Sibbinda and Makanga. These schools came into being through self-help initiatives. The learners would meet under a tree everyday and the teachers from the local communities, who had mastered the recital of the Ten Commandments, would teach them. The teachers would meet on a Saturday to discuss the lessons for the following week. These teachers would have learnt something in order to teach their fellow community members.

Although bush schools had defects, they rendered a great service in a way, because they enabled the learners some basics to read and write. They were neglected, poor and

under-supervised. The buildings were usually shacks or mud and grass thatched structures. In most cases, learners were taught under trees. The curriculum comprised of three R's (reading, writing and basic arithmetic), gardening, local crafts and character development through moral and religious instruction and practice. Because most of the teaching was done under trees, during rainy periods there were no classes. Payment of teachers was made in the form of clothes, food and so on and the only further education of these schools was priesthood (Ellis, 1984).

The withdrawal of the Seventh Day Adventists brought the Roman Catholics to the Caprivi in 1944, who were well established at Sichili in Zambia and their regional headquarters at Victoria Falls. The Roman Catholics first established their school at Lisikili and later moved to Katima Mulilo in 1945 (Kruger, 1984).

After a journey on foot of almost 200 km from Katima Mulilo via Linyanti to Sibbinda, Father Albius held discussions with the community at Sibbinda in 1948 pertaining to the possibility of opening a school there. On 16 August 1949, Sibbinda Primary School opened its doors to some learners who were schooling at Linyanti and others who were picked and recruited in the vicinity of Sibbinda (Sibbinda Primary School History, 1994). Sesheke Primary School was opened in 1950. There were 15 schools in the Caprivi by 1959, of which the outlying ones went up to Standard 2 (Grade 4) except for the one at Katima Mulilo, which offered Standard V1 (Grade 8). One Bantu Community School was established at Kanono in the area of Chief Mamili in 1960 (Kruger, 1984).

In the sixties, seventies and eighties many primary and secondary schools were established in Mamili's area. During this period (particularly in the sixties), many young girls were picked by the Roman Catholic Church and gave them free primary education at Pius Girls School. These schools included Simataa Secondary School, Sikosinyana Secondary School, Mayuni Secondary School, Sangwali, Choi, Masokotwani, Lusu, Batubaja, Sachona, to mention just a few.

3.3. The general impact of colonial education.

Kelly and Altbach (1984) define colonial education as a condition when one stronger nation takes control of a territory of another nation either through the use of force or by acquisition and in the process implements its own education system, which is quite contrary and foreign to the education system of the conquered nation. In the process the colonized are forced to conform to the cultures and traditions of the colonizers. Colonizing governments introduce schooling in order to strip the colonized people away from their indigenous learning structures and draw them toward the structures of the colonizers. The impact of colonial education is that the implementation of a new education system leaves those who are colonized with a lack of identity and a limited sense of their past. The indigenous history and customs once practiced and observed by the colonized people slowly slip away. The colonized become hybrids of two vastly different cultural systems. Colonial education makes it difficult to differentiate between the new, enforced ideas of the colonizers and the formerly accepted native practices.

The following methods were used by the colonial masters to undermine the indigenous knowledge and culture of the African people.

3.3.1. Intellectual colonialism and indigenous knowledge : Hotep (2003) an Associate Director of the Spiritan Division of Academic Programmes at the University of Duquesne, Pittsburgh, Arkansas, USA, says that Europeans practised and perfected three types of colonialism over the years: territorial, intellectual and mental. He goes on to maintain that over the past five centuries, the Anglo-Saxons, Gauls and Teutons of England, France and Germany developed the weaponry, logistics and tactics to conquer and colonize the land, knowledge and minds of the indigenous peoples of Africa including other nations around the globe. In addition to colonizing African land, Europeans also colonized African knowledge not just to claim it as their own, but also to disconnect Africans from their heritage and culture. In echoing this sentiment Ajamu (1997) calls this process ‘intellectual colonialism.’ According to Hotep (2003), this imposition has been more pronounced among the Christianized, Western trained African intellectuals. Independent African Governments, Namibia included have the capacity to decolonize the minds of their people.

According to educators like Boateng (1990) and Spring (1997), the practice of deculturalization of the Africans involves the systematic stripping away of the intended victim’s ancestral culture and then systematically replace it with European culture. Africans were taught to feel ashamed of their African names and heritage; taught to admire, respect and adopt European heritage. In the process they were indoctrinated into believing

that the European culture was more superior than theirs. African Governments should encourage the use of indigenous names which bear clear meanings. This can be done by adopting a law which compels every couple to give their child a name that has got meaning and makes sense at birth. These names should be mandatory registered when birth certificates are applied for and when children are taken to hospitals.

There is still a widely held view in the formerly colonized countries that anything associated with culture and hereditary values is pagan and thus backward, as reflected by the vast number of urban Africans who feel embarrassed to associate themselves with their own cultural background (Burtford, Ngilla and Rafiki 2003). Africans were taught to feel ashamed of their African names and heritage; taught to admire, respect and adopt European heritage. In the process they were indoctrinated into believing that the European culture was more superior than theirs.

3.3.2. Mis-education is a concept coined by historian Woodson (1933) to describe the destructive effects of Western schools on the Black mind, in using a curriculum and pedagogy that deliberately omits, distorts or trivializes the role of African people towards world history and their culture. During this process African children were taught about the values of the Christian church and a White Jesus. Like in South Africa, Whites were regarded as God's chosen people, while Blacks were supposed to be condemned to eternal burning Hell. Contrary to this ideology, African Governments should embark on educational programmes which focus on disseminating the information pertaining to the pride of the African education.

3.3.3. Mentacide: Another form of colonial education is mentacide, a term linked to genocide coined by Wright (1984), as a label for the European-orchestrated campaign to destroy the African mind as prelude to destroying African people. Africans should be taught that they have the ability and capacity to think like any other human race.

3.3.4. Utengano (a Swahili word meaning disunity) is another form of mis-education which afflicts Black people who tolerate teen pregnancy, absent fathers and ineffective leaders and accept them as normal practice contrary to the spirit of the African culture (Hotep, 2003). Cases of elopement were very rare among many African communities including the Mafwe, because children trusted and respected their parents and other members of the society. Every elder person was regarded as a father or mother who could render support, hence was supposed to be respected at all times. It was imperative that both the husband and wife respect their in-laws.

3.3.5. Education for all – a term coined at a 1990 World Bank Conference in Thailand (World Conference on Education for All, 1990, Jomtien) which calls for the promotion of Western-style primary education in Africa, in the process robbing the African child his or her indigenous knowledge and language, promoting what Brock-Utne calls ‘the recolonization of the African mind (Brock-Utne, 2000).

3.3.6. Bantu education: During the South African colonial period, a form of oppressive education system known as Bantu Education was enforced and imposed upon the Black masses in Namibia. In addition to the brutal and terror campaign against the civilian

society, school children were instructed to believe and learn stereotypes and evil indoctrination that Black Namibians were warmongers while Whites were peace-lovers (International Conference on Teacher Education for Namibia, 1989). Contrary to this assumption, in reality Africans, like all races on the face of the earth enjoy and cherish peace. Africans are no different from other races in terms of capacity and rational thinking. The distortion and ideology that Africans are slow thinkers, less civilized, unintelligent, dangerous, and irresponsible were only imposed on them by some Europeans. The fact that many Africans did not excel in many developmental issues and projects had to do with limited facilities at their disposal.

3.3.7. Divide and rule: Tabata (1980) a South African scholar and critic of Bantu education categorized the aims of colonial education in South Africa and Namibia as dividing the Black populations of those two countries along ethnic lines. This process enabled the Whites to rule the Black population. The Whites created and turned Blacks into means of cheap labour; restricted competition between Blacks and Whites; promoted Afrikanerism and instilled the notion of '*baasskap*' (boss-ship) of Whites among Blacks. Some African countries fell victim to colonial education, to such an extent that most of the citizens of these countries lost their language, African names and identity completely.

According to Freire (1972) the principle of divide and rule aimed at keeping the invaded divided in order for the minority invaders to be in power. The oppressors used any methods including violence to keep the majority divided. Concepts such as unity, organization and

struggle were labeled as dangerous. The oppressors went further by creating rifts among the oppressed by repressive methods of the government bureaucracy.

As Frelimo puts it, “In the colonial society, education is such that it serves the colonialist. In a regime of slavery, education was but one institution for forming slaves,” (Department of Education and Culture, 1968).

3.4. German colonial education and the Mafwe from 1909 - 1914.

Reader (1997) affirms that no Africans were invited to attend the Berlin Conference of 1884, either as participants or as observers at which Africa was carved out among the colonial powers, nor were they consulted. The colonial history of the Lozi people of Western Province of present day Zambia, (of which the Mafwe were part of) exemplifies the manner in which African politics were taken up, manipulated and discarded to suit European interests. According to Flint (2003), the British Government handed over the Caprivi Strip to the German Government in 1890 without the inhabitants knowing it. Notwithstanding this agreement the German Administration in Windhoek lost interest in the Caprivi, because of its geographical position, as the Caprivi was very far away from Windhoek. Consequently there was lack of European penetration or of mission work in the Caprivi until the arrival of Captain Kurt Streitwolf in the Region in 1909 (Pretorius, 1975). The German authorities did not establish an institution of learning in the Mafwe area during this period due to the fact that their stay in the Region was short-lived because of the

outbreak of First World War in which Germany and her allies were defeated and was forced to abandon the Caprivi Region.

3.5. The political impact of German colonization on the Mafwe.

The Caprivi Zipfel commonly known as the Caprivi Strip was created after the signing of the Anglo-German Agreement on 1 July 1890, when colonial powers of Britain, Germany and Portugal sorted out their claims and drew new borders at a conference in London. In the Agreement Britain ceded the Caprivi Strip and Heligoland in the North Sea to Germany, in exchange for Zanzibar (The Windhoek Observer; 1999, Namibia Review, 1999; Bruchmann 2000). According to this agreement, the Mafwe including other groups in the Caprivi Strip found themselves under ‘the Kaiser’ in Berlin as their Paramount Chief, after being cut from the Barotse Kingdom (Bruchmann, 2000).

The Caprivi Strip was named after von Caprivi di Montecucoli²⁸. The German policy was to portray to the outside world a commitment to stay, control, develop and administer the Caprivi Strip, but the funds and personnel to do so were scarce and the inaccessibility from Windhoek added to the problems (Bruchmann, 2000). In 1909 Captain Kurt Streitwolf was sent to the Region as first Imperial Resident of the Caprivi Strip (Fisch, 1999). The Caprivi was initially administered by four Germans and twenty locally trained askaris (policemen) (Bruchmann, 2000).

²⁸ German Chancellor who succeeded von Bismarck and negotiated the Anglo-Germany Treaty in 1890. (The Windhoek Observer, 7 August 1999: Signatures in Faraway Berlin Created Her, page 12).

With the coming into force of the Anglo-German Treaty of 1890, it brought conflicts with the representatives of the Luyana and Mafwe rulers, particularly Mamili at Linyanti, Mwanota near Katima Mulilo, Mayuni looking after the Yeyi near Sangwali and Siluka who was in charge of the Luyana and Mashi people. Mamili, Siluka and Mwanota were responsible directly to the Lozi Paramount Chief at Lealui (Kruger, 1984). Saiti Mubyana, a one time induna of Sikosinyana district asserts that the advent of the German administration caused a considerable stir as it was rumoured that the Germans killed people (Kruger, 1984).

In May 1909, Streitwolf visited the ethnically diverse areas of the south and west Caprivi where the political situation was different from that of the east Caprivi. Here descendants of high status and representatives of the Lozi, Siluka and Mamili had ruled for a long time. Although they nominally fell under Letianyana at Kaungamashi, in actual fact enjoyed all the rights of autonomous chiefs due to their achievements in the past. At a meeting on 21 May 1909, held at Mamili's homestead, attended by many people, Streitwolf explained to them the aims of the German policies (Fisch, 1999). Although the residents thanked him, it was evident that they have been living in fear of their lives, as they did not know the consequences and the tenets of the new German regime.

Leaving New-Linyanti, Streitwolf visited other villages to the west and north of the Caprivi Strip. At Bwacha, near Sibbinda and Masida, where Mahachani Malila acted as the people's spokesman, the residents expressed their willingness to acknowledge Mamili as

their Chief. At Sikosi, Sangwali, Mwanota, all people confirmed and acknowledged Mamili as their Chief (Fisch 1999, Kruger 1984).

To add salt to the injury, the Anglo-German Agreement of 1890 had political insinuations on the Mafwe. Firstly, it divided people who regarded themselves as one community, into different communities, creating a philosophy of hate, when Whites formulated and encouraged the divide-and-rule strategy. Secondly, the German and South African political philosophy imposed on the Mafwe was foreign in nature and the Mafwe found it difficult to cope with it. Thirdly, the German and South African colonial rules disrupted the already established system of government of the Mafwe and plunged them into chaos and despair. Fourthly, the German and South African colonial rules stereotyped the Mafwe into believing that their administration was the only authentic one. Fifthly, colonialism undermined the mental capacities of the indigenous people of Namibia and the Mafwe are no exception.

3.6. The economic impact of German colonization on the Mafwe.

Although plans were developed to connect the Caprivi Zipfel by railway, with the rest of the Colony, to search for minerals, to establish tropical agriculture and build roads between Libebe (Kavango), Schuckmansburg and Ngoma, time was running out. The plans were disrupted by the outbreak of the First World War on 1 August 1914, in which Germany and her allies were defeated (Bruchmann, 2000).

The Windhoek Observer (1999) quotes Streitwolf's exact words to Chief Mamili of those faraway years as, 'People who receive too many gifts only become lazy and impotent. You must now learn to work so that you do not remain as poor as you were.' In terms of economic activities, not much was done during the German colonial rule, except for Chalmers who grew maize and millet at Lisikili.

It is also quite difficult for settlers to have engaged into serious agricultural economic activities as Streitwolf has defined the Mafwe-veld (north of Linyanti Basin) as practically useless (Kruger, 1984). In addition, another source of income was the recruitment of local Mafwe to join the German garrison stationed at Schuckmansburg. The Germans could have done more if they were serious about economic development for the Caprivi Strip. They could have taught the local people modern skills in cultivation and agriculture. In addition since the area was abound with wild life (Bruchmann, 2000) the German colonialists could have encouraged the local people how to conserve and protect the fauna and flora in the Strip. This could have earned the Mafwe income from tourism.

Another economic activity the German colonialists encouraged was migrant labour (SWAPO of Namibia, 1981). Like other Namibians in the northern and southern parts of the country, The Mafwe were not spared. They were recruited to come and work on the railways, farms and mines. They walked all the way from the Caprivi Strip to Grootfontein, where they were finally allotted to farms and other places. In the process of German colonization, the Mafwe were lured to the false economic activities of the Germans and left their traditional duties like herding cattle, fishing and hunting.

3.7. The social impact of German colonization on the Mafwe.

Many Mafwe families were separated from one another by the 1890 Anglo-German Agreement (Kruger, 1984). Sebitwane moved the Luyana capital from Lealui to Linyanti around 1830 and in the process brought people together (Mainga, 1973). With the new political dispensation which cut them into half, many of these families were severed forever. This meant either taking longer time without seeing each other or losing family members forever in the process. Many Mafwe families lost ties with their relatives between the two countries Namibia and Zambia, and have created a social and psychological impact on the members involved. It is a fact that when family members are separated against their will, they will develop a sense of loneliness and belongingness and want to see one another. This will have an impact on the way they do things and behave.

It is common knowledge that during colonization, the recruited colonial police was taught to torture and kill members of its own people for minor misdemeanors (Kruger, 1984). The German police force among the Mafwe was no exception. There is no doubt that from the onset, the German police force planted a philosophy of fear and violence into the Mafwe.

3.8. The cultural impact of German colonization on the Mafwe.

With the coming of the Germans many cultural artifacts and activities of the Mafwe were minimized. There is no way in which the colonialists would encourage traditional healing which they considered pagan and evil. Some of the dances practiced by the Mafwe were

either discouraged or minimized. According to Mungu, the fact that the Mafwe were split into two meant that the cultural activities were equally split²⁹.

Like in other parts of Namibia, the little efforts made by the missionaries were aimed to change their cultural patterns which were considered pagan (Katzao, 1999). The efforts to undermine their culture, might have led the Mafwe to despair and develop a sense of the 'lack of belongingness.' In the process, this could have numbed their senses of creativity when it came to cultural matters.

3.9. The impact of South African colonialism on the Mafwe from 1920 until 1990.

Confirming the abuse of the Mafwe by the colonizers, Kruger, a three time Commissioner of the Caprivi, during the 1940s, in the 1960s and lastly in the 1970s, asserts that in some cases the Germans and South Africans meted out severe physical punishment to the attainment of discipline and strictness among the indigenous Mafwe community (Kruger, 1984). This in itself created a philosophy of violence and fear. The beating of elderly people for the simple reason that they were Africans and in the process disciplining them was tantamount to subordinating and insulting them. This equally emphasized the fact that disciplining children could only be achieved by beating them. No wonder that this practice has reigned supreme in Black schools even today. The beating left an indelible mark on the Mafwe and their children, and many of them helplessly capitulated before the White man and could not beat back because it was not their nature of disciplining children. During this

²⁹ F.M. Mungu (Personal Communication on July 9, 2004).

colonial period, the Mafwe and other indigenous Namibians witnessed many years in which the South African colonial masters made their lives less humane (Moleah, 1983).

In terms of church activities, the Seventh Day Adventist Church established a Mission school in the Caprivi Strip in the 1920s at Katima Mulilo, followed by the Roman Catholic Capuchin Fathers who established a school at the same place in 1944. The Dutch Reformed Church of South Africa started a Reformed Mission in 1958 at Katima Mulilo (Buys and Nambala, 2003). Despite the emergence of these churches, education was only tackled on an organized basis in the early forties when the South African Government decided to introduce primary schools by using Christian missions.

By 1962 the Roman Catholic had eighteen primary schools in the Caprivi Region of which only five were situated in the Mafwe area (Pretorius, 1975). Later on all churches sprung-up all over the place and this culminated into the introduction of both formal education and Western culture among the Mafwe community. The main aim of all these missionary schools was to offer formal and religious education, which was borrowed from Western Europe, from countries like Britain, Germany, France, the Netherlands, Belgium and Spain, which colonized Africa (Wood, 1988). Education focused on religion and the work of the missionaries in the country (Beris, 1996; Nerz, 1996). The missionaries emphasized subservience, obedience, diligence, honesty and manual work in order to mould their pupils. Through this interaction the missionaries imbued their pupils with Western norms and values, which they believed were more superior to those of Africans. In this way, they severed local populations from their traditional African cultures, history and identity

(Cohen, 1994). From this encounter, the norms, values and cultures of the majority of Africans changed forever, because new social and economic structures were created. Many Africans thought that it was only the Western taste in terms of dress, thinking and religion that were valuable and relevant.

Like in Freire's (1972) *Pedagogy of the Oppressed*, the colonizers penetrated the cultural context of the indigenous people, by disrespecting their potentialities to lead and practise their culture. The invaders imposed their own view of the world upon those they invaded and inhibited their creativity. The invaded lose their originality as the invaders become masters in the process. The invaders choose; those they invade follow that choice. The invaded respond to the values, the standards and the goals of the invaders. For cultural invasion to succeed, the invaded must feel more inferior than the invaders. The invaded are alienated from the spirit of their culture and from themselves, and want to be like the invaders and hence walk like them, dress like them and talk like them. The conqueror imposes his objectives on the vanquished and makes of them his possession. In this regard the South African masters and prominent politicians went further by imposing their view of the world of white supremacy on the Black masses of South Africa and Namibia, (the Mafwe included), through the following statements regarding the reshaping of education:

Tabata (1980) quotes Hendrik Frensch Verwoerd³⁰, the Minister of Native Affairs at the time Bantu Education was introduced in 1953 and later became the Prime Minister of South Africa, as saying: "When I have control over native education, I will reform it so that

³⁰ Hendrik Frensch Verwoerd was South Africa's Prime Minister from 2 September 1958 – 6 September 1966.

natives will be taught from childhood that equality with Europeans is not for them.” He goes on to quote J.N. le Roux, a National Party politician in 1945 as saying, “We should not give the Natives any academic education. If we do, who is going to do manual labour in the community?” He continues with F.Hartzenberg, the South African Minister of Education and Training in the 1980s when he says: “Educational policies in South Africa must be dictated by the apartheid philosophy.” Since Namibia was under South African colonial rule for seventy years, (from 1920 – 1990) most of the apartheid rules and policies were transferred to Namibia and applied there without the consent of the local population. Colonial education was indoctrinating, oppressive and discouraging creative discourses among the local residents and was equally transferred to Namibia through the political and educational systems of apartheid.

3.10. The political impact of South African education on the Mafwe philosophy.

Namibia changed colonial masters in 1915, but the incoming South African administration made it abundantly plain that the mode of political exploitation would not change in the slightest, as the brutal South African rule continued (SWAPO of Namibia, 1991). Although South African troops marched into Windhoek in 1915 (SWAPO of Namibia, 1991), the Caprivi Strip had already fallen into the hands of Britain and her Allies during the second month of the First World War in 1914, making it the first territory under German colonial rule to be captured in that war (Kruger, 1984).

Because of the inaccessibility of the Caprivi Strip from Windhoek, the area further exchanged hands starting with the Bechuanaland Protectorate Administration from November 1914 to August 1929. It was later transferred to the South West African Administration from September 1929 to October 1939. From 1939 Pretoria took over the Administration of the Caprivi Strip from Windhoek and placed it under the Minister of Native Affairs of the Union of South Africa, Deneys Reitz. Trollope was appointed as Magistrate and Native Commissioner of the area (Kruger, 1984).

The first part of the Eastern Caprivi Zipfel Proclamation of 1 August 1939, signed by the Governor-General in Council of the Union of South Africa, Hertzog read as follows:

From and after the commencement of this Proclamation the Eastern Caprivi Zipfel shall cease to be administered as a part of the Mandated Territory of South-West Africa and the Administrator of the said Mandated Territory shall cease to be the Administrator of the Eastern Caprivi Zipfel, and the authority delegated to him by the aforesaid Proclamation No. 196 dated the fourteenth day of August 1929, shall not extend to the Eastern Caprivi Zipfel, (Kruger, 1984 p. 20).

Section 2 further stated,

The Eastern Caprivi Zipfel shall be administered by the Minister of Native Affairs of the Union of South Africa or by another Minister of State of the Union acting on his behalf, who shall for that purpose have and exercise therein all powers, functions and authorities... exercised therein by the Administrator of the said Mandated Territory immediately prior to the commencement of this Proclamation....(Kruger, 1984 p. 21).

Section 3 of the Proclamation states:

All laws in force in the Eastern Caprivi Zipfel immediately prior to the commencement of this Proclamation shall remain in force until repealed, altered, amended or modified: Provided that every reference in any such laws to the Administration of the said Mandated Territory shall be construed as a reference to the Government of the Union, every reference to the Administrator of the said Mandated Territory shall be construed as a reference to the Minister of Native Affairs of the Union...(Kruger, 1984 p. 21).

Section 4 goes on to say:

Notwithstanding anything in this Proclamation contained, the High Court of South West Africa shall continue to have and exercise jurisdiction in the Eastern Caprivi Zipfel...and any magistrate court established by the Minister of Native Affairs of the Union...shall be deemed to be a magistrate court established by the said Administrator for a district in the said Mandated Territory...(Kruger, 1984 p. 22).

Apartheid which means separateness or apartness was a system of racial segregation that operated in South Africa by law from 1948 to the early 1990s. Under apartheid, the races were separated and Black people were denied voting rights (Brookes, 1969). This racial system was also introduced in education, where the education of the Black people was made more inferior as compared to that of the fellow Whites. As per political effects of South African education on Namibians including the Mafwe and their influence on their philosophy, the Bantu Education Act of 1953 was extended to Namibia through the Van Zyl Commission of 1958. The act stated: 'This Act and amendment thereof shall also apply in the Territory of South West Africa and the Eastern Caprivi Zipfel,' (Mbamba, 1982). This Act brought all black schooling under government control, effectively ending mission-run schools. Schools in the Mafwe areas which were run by the Roman Catholic Church

were taken over by the South African Government and given to the communities in those areas to fund them. Since the communities did not have enough money, the schools failed to produce quality education. The Government kept on interfering in these schools and any form of educational creativity and dissent were always met with force. The curriculum, syllabus and learning materials were produced in South Africa reflecting the needs of that country (International Conference on Teacher Education for Namibia, 1989). This in itself was indoctrinating because it forced Namibian learners, (the Mafwe included) to read and study South African history. According to Ellis South African textbooks which were used in Namibian schools depicted Blacks as anthropological curiosities (Ellis, 1984) brain-washing the children in the process.

Like elsewhere in Africa, the Church and colonial education emphasized its Christian dogma at the expense of the assumptions, beliefs, and world-view of the indigenous people and in the process severing the local people from their philosophy which was seen as pagan by the missionaries (Katzao, 1999; Wood, 1988) and the Mafwe community was no exception.

3.11. The economic impact of South African education on the Mafwe philosophy.

Sagay (1975) quotes the South African Government of 1959 as saying:

The standards, skills and values of the White group's literacy, monetary and technological civilization are so high in comparison to those of the Natives that the difference... can probably be measured in terms of centuries. Accordingly mixed schools would not have served the best interests of the Native children and would moreover have

hampered the progress of the children of the White groups, (p.10).

The South African Minister for Bantu Education in 1959 went further to say:

Every law concerning the Natives which the Nationalist Government has passed or is being passed with the object of protecting the White man in social and economic spheres, also to ensure the paramouncy of the White man... Further and future relationship between the European and the Non-European would depend on the schooling given to Natives. It was wrong to create the impression that the education the Black man had received would be the key that would give him the job which the White man has, (Sagay, 1975 p.21).

Tabata on the other hand indicates that the primary aim of Bantu Education was not only to produce a docile labour force, but also to produce a labour force which was unable to perceive the social, political and economic contradictions. He goes on to say that the Black community served as a reservoir of cheap labour for the mines, for White farms and industries. An elaborate machinery was established to control the required quotas of Black labourers. Africans were to use their hands and muscles to carry out menial tasks in the Union's industrial machines (Tabata, 1980).

When it came to recruiting labourers for the South African mines, agriculture and other industrial sectors, Namibians were not spared. Among the Mafwe of the Caprivi Region, the recruiting body, the Witwatersrand Native Labour Association (WENELA), still rings into the ears of those who were recruited for the South African mines, farms and industries. It is only fair to say that the Mafwe recruits during that time lost control of their labour

and skills and their ability to reason or refuse the '*sipalo*' (counting of mine recruits) as the system was commonly known.

3.12. The social impact of South African education on the Mafwe philosophy.

Tabata, further quotes Captain Strydom, a Member of Parliament in the Union of South Africa Government in 1945 warning his fellow colleagues as saying: "...within half a century we shall be a coffee-coloured nation. The White man will no longer exist here..." Strydom went further to say that if a Native in South Africa was being taught that he will live his adult life under a policy of equal rights, he was making a big mistake (Tabata, 1980). The National Party adopted the philosophy of Calvinism which held that racial equality and intermixture of people were both unpleasant and contrary to the will of God. Like Calvin, the South African government enforced the belief that the state was a divine creation to which citizens owed a basic loyalty and obedience. One of the main means of promoting Calvinistic ideology was through Christianity or other religions (Murphey, 1973).

In the field of education South Africa's Nationalist Government followed the policy formulated by the Institute for Christian National Education which stated that Native education was based on the principles of trusteeship, non-equality and segregation. To emphasize this Dr. Verwoerd, the then Minister of Native Affairs in 1953 pointed out the following in the National Assembly debates: '...People who believe in equality are not desirable teachers for Natives,' (Duggal, 1984). Leonard (1970) indicates that the National

Party Government's attitude has been that the Black had never been equal, by European definition, to the White, culturally, spiritually or financially. The official policy has been to keep the African subservient.

Another striking statement about the purpose of African education was put more succinctly in the Report of a Departmental Commission of Education: 'The education of the White prepares him for life in a dominant society and that of the Black child for a subordinate society,' (Segal and First, 1967). Because the Bantu Education Act and other apartheid policies were transferred to Namibia, the Caprivi Strip included, their application was adhered to in these places, and the Mafwe were not left out. Policies of this nature had an indoctrinating effect making people abandon their philosophies and attempt to cling to the false dogma and in the process adopt an inferiority complex.

3.13. The cultural impact of South African education on the Mafwe philosophy.

Burford, Ngilla and Rafiki (2003) maintain that the majority of African youth still subscribe to the "American dream" and on a smaller scale to the "urban dream." The growing trend towards urbanization is encouraging thousands to abandon or undermine their indigenous knowledge, in the belief that new knowledge and new opportunities are found in towns. Yet the realities of mass unemployment, the high costs of urban life and of further education, and the growing pandemic of AIDS testify that this is not the case.

Ngugi wa Thiong'o (1981) a renowned Kenyan scholar and world acclaimed writer, asserts that the process of colonial education annihilates a people's belief in their names, in their languages, in their environment, in their heritage of struggle, in their unity, in their capacities and ultimately in themselves. He goes on to say that colonial education makes them see their past as one wasteland of non-achievement and makes them want to distance themselves from that wasteland. Colonial education creates a sense of wanting to disassociate with native heritage and affects the individual and his sense of self-confidence. With the South African colonial education system, Namibians lost much of their cultural heritage and adopted a foreign one. This is manifested in the name-changes, although it is an old practice dating back to Biblical times when God changed the name of Jacob to Israel (<http://www.onepeoples.com/archives/tragedytold.html> retrieved on 1/23/2006), but many Black Namibians have adopted Afrikaans (Boer) names, when in actual fact one's name should represent the purpose and one's dignity and destiny.

3.14. Mafwe education at Independence in 1990.

On 21st March 1990, Namibia became the fifty-second independent state in Africa (Griffiths, 1994) and a new democratic structure of government to replace the apartheid system was introduced (Ministry of Education and Culture, 1993). But decolonizing the minds of Africans may not be a reality including those of Namibians as Wiredu (1980) observes that the society's thoughts and practice may outlast its suitability. In the same vein Sogolo (1993) quotes Galloway (1956) in his paper "*The Useless Disciplines*," presented before The Philosophical Society, University College of Ibadan on January 11,

1956, that to perpetuate traditional African thought-forms in a situation to which they are no longer relevant would be an equally lifeless and uncreative activity. In the same vein Foucault attempted to show that the basic ideas which people normally take to be permanent truths about human nature and society in general change in the course of history while Nietzsche maintains that traditional values lost their power over society (www.google.com/http://www.connect.net/ron/foucault.html retrieved on 14-11-2005).

Although Kuhn (1970) also believes that ideas of the world change and rejects the idea of a fixed nature Mazrui (1990) asserts that in Africa it was the painful process of cultural Westernization without technical modernization that came to play. Lamb (1990) also asserts that Africa has taken all the worst aspects of European bureaucracy, combined them with ignorance and indifference and came up with a system that is as undirected as lethargic as a rudderless dhow in a rough sea and as a result Western systems fail to work in Africa.

It is along similar lines that Machel (1981) 's *Mozambique : Sowing the Seeds of Revolution* depicts three types of education. The first one, African traditional education passes on old ideas and values and in the process paralyzes the society. The second one, colonial education is a tool of exploitation and seeks to dehumanize the African. Machel condemns the two education systems because they perpetuate the old order and applauds the third, revolutionary education, since it helps to create a new mentality, an attitude of solidarity, healthy and revolutionary morality as well as respect for manual work, for science and technology. In the similar vein Jurmo (1987) cautions that culture is not a static

set of customs, religious beliefs, social attitudes, forms of address and attire, and foods; rather, but a dynamic process of transformation and change laden with conflicts to resolve and choices to be made both individually and as a community. But Young (1976) reaffirms that the power of the communal factor in politics is usually seriously underestimated at the time of independence by scholars and statesmen.

In order to try and liberate the Namibian people mentally, the Mafwe inclusive, the Namibian Government after independence came up with 'Education for All' as its philosophy of education. This philosophy comprised of four major goals of education, which are access, equity, quality and democracy. Values and language are also included as major aspects or components of the major goals (Ministry of Education and Culture, 1993). Notwithstanding the fact that these goals were not fully catered for in the old apartheid educational dispensation, they remain elusive even today...

The first goal, **access** stipulates that every Namibian should have access to educational facilities. With formal education, enough schools and classrooms were supposed to be built in areas where there were none. This goal has remained elusive as witnessed by the high number of street kids in the country, a scenario never seen before in the educational history of Namibia. Still with access, the philosophy of education for all, discourages the barriers which prevented other learners from attending schools. The barriers included keeping boys at the cattle posts and letting girls marry at an early age for the family to benefit from *lobola*. Learners who were disadvantaged because of their being physically challenged are should be provided for in special schools. The Namibian Government has

failed to build enough schools for the physically disabled children. Girls who were denied the opportunity to take subjects like mathematics and sciences are encouraged to do so according to the philosophy of education for all. (Ministry of Education and Culture, 1993). Science subjects have remained special subjects and a luxury for a few learners in the country. Despite the hollow speeches and promises by political leaders to encourage learners to do science subjects, the fact remains that many schools do not offer such subjects and those who by chance take them end up without any jobs. Among the Mafwe, this goal has not yet been fully understood and implemented as the majority of this community, particularly in the remote and rural areas still resort to *lobola* for their young girls. This is prompted by die-hard customs and poverty among the community members. It is pathetic to note that areas spanning from Liselo to Singalamwe, including Lizauli, going around Linyanti covering areas under Chief Mamili, one cannot count up to more than fifty female nurses after so many years of education in these communities. In a situation like this, the concept and practicality of access remain elusive among the Mafwe community.

With **equity**, the philosophy of education for all, stresses the importance of reducing inequalities of the past. Children are not excluded or discouraged from the tracks that lead to better jobs. In this case to try and address the imbalances, the philosophy advocates a system of affirmative action, meaning a school readiness programme in Grade 1 should be introduced to make sure that those children whose parents could not afford to send them to a pre-school, not start far behind and stay behind their classmates from affluent backgrounds (Ministry of Education and Culture, 1993). The gap between

the rich and poor has increased that learners from the latter cannot afford good education. The irony is that children from rich families are sent to South Africa, Europe, Australia and the United States of America for studies. The former South African Bantu education has suddenly become better than the Namibian education system. In this goal, some members of the Mafwe community are being hindered by certain internal factors. This implies that even if some Mafwe communities want their children educated in particular educational streams, they may fail to do so, because of financial constraints or incapability from the learners to pursue the required subjects for that field. This renders the concept or notion of equity hollow among the Mafwe.

The issue of **quality** in education is another aspect the philosophy is spearheading. Though the concept is controversial because some scholars argue that the system cannot maintain the two, the philosophy of education for all maintains that at all costs. Arguments are that we cannot simply ignore the other at the expense of the other. The philosophy of education for all advocates a system where we should nurture both quality and quantity in the interest of the majority of Namibians who were disadvantaged during the colonial period (Ministry of Education and Culture, 1993). Education in many schools is so poor that many learners end up failing their examinations. It is not easy to maintain quality education among the Mafwe as they are not the masters of the education system, but nevertheless believe that quality can be achieved.

The fourth goal of education in this philosophy is that of **democracy**. The Namibian philosophy of education for all deems it necessary to see democracy implemented in

schools. Although the paradox exists where learners at that level may not be allowed to vote in major elections, but they can be educated in issues like electing class prefects, choosing members of the learners representative council and so on. The issue of learner centred approach, where learners are encouraged to participate actively in the classroom is also emphasized by this philosophy of education (Ministry of Education and Culture, 1993). This is also illusive in the sense the ruling party in Namibia is at the forefront of breaking the constitutional provision which calls for a democratic culture in the country. Mafwe are democratic as can be seen in their administrative traditional structures, that even the chief is to be elected not imposed on them. Although the elders resort to strict code of conduct, the Mafwe simply want their children grow and develop responsibly.

The issue of inculcating **values** and norms in the minds of learners is another aspect the philosophy enforces among the stakeholders in education. Education should be seen to be imparting values and norms of the society. A society losing its morals is doomed to failure in all its endeavours. Education actually is the transmission of values and norms to the young ones. This philosophy exactly does that, by encouraging that the Namibian cultural heritage should be upheld at all costs (Ministry of Education and Culture, 1993). Most elders expect their children to respect the community's values and norms.

Another aspect the philosophy looks at is **language**. Language plays a major role in any educational encounter and discourse. Language should be cultivated in the minds of the young learners at an early stage. Any education system which is worth in any form should emphasize the usefulness and mastery of the language of the society it serves. In

the philosophy of education for all, the issue of language is adequately addressed, by stressing that the young Namibians should be taught in their mother tongue in the first years of formal schooling. Mother tongue teaching should be encouraged even at higher levels of education. However, considering that Namibia is not an island, one international language should be taught in schools. The choice of English was not a mistake, despite the fact that both English and Afrikaans were colonial languages in this country, but the fact that the latter is internationally spoken, hence the justification for its choice. But the official language should not be taught at the expense of the Namibian local languages, because the majority of Namibians are not well-versed in the official language and may not do so for decades to come (Ministry of Education and Culture, 1993). It is not easy for the Mafwe to opt for their language as a medium of instruction, because Namibia is a nation of many different language groups.

Languages like French and German and perhaps Spanish were supposed to be choice subjects. Despite that, the current philosophy of education for all has made strides to encompass some of the wishes and interests of the Namibian people, the Mafwe included. The Mafwe community like any other community in Namibia have benefitted from the provision of these major goals of education in one or another.

Like the false philosophical notion inculcated in the minds of the African people that education was first introduced in Africa by the Europeans, likewise the religious notion is being indoctrinated in the African minds that religion was first introduced in Africa by the Europeans against the findings of Mbiti (1997) who found the notion of God in many

African societies. The Mafwe's notion for God can be explained and seen through Induna Sikosinyana's illustration³¹:

We pray God and continue praying our earthly gods or ancestors even when the latter have departed from us. We believe that even if we don't see them physically, they see and hear us through our prayers, and in the process of protecting us. They are the ones who mediate between us and the God above. A moral educational story is about an orphaned young girl who cried at the graves of her parents everyday asking for direction and assistance in her lonely tribulation. After sometime a rich person in the form of a mushroom found his way in the hands of the girl. When she went to sleep the mushroom turned into a handsome, rich young man and the two were married and initially led a very happy life. Things became bad when a boy from this union manifested his spoilt character by crying often and the mother would tease him of being made of mushroom. The rich young man was offended and simply vanished and was never seen again with his son.

In the final analysis of the episode, whether it is true that it were the cries of the orphaned girl which aroused some sympathy in her late parents, who in turn appealed to their gods or Supernatural Being to help their suffering child, that is another question. The Mafwe elders will tell you it was the gods or the Supernatural Being who intervened and sent the young rich and handsome man in the form of a speaking mushroom, who eventually married and helped her out of suffering. They led a happy life, until her lack of appreciation manifested itself when she started looking down upon the person who pulled her out of suffering and poverty by calling his child names related to the origin of the mushroom young man. Whether it is the degradation or something else which forced the young man to flee, that is also a philosophical question to battle with.

³¹ Induna Sikosinyana (Personal Communication, February 12, 2006).

This episode like others is very philosophical by having a moral duty and lesson. It demonstrates that by praying to the Supernatural Being, one may be heard, and at the same time, if one does not appreciate what others are doing for one, no matter how insignificant they may be, the consequences are always disastrous. At the same time, the episode boils down to the importance of elders to unravel the wisdom hidden in fables like this. For a young Mufwe, it was difficult to interpret and connect the relevance of the episode., particularly the emergence of a talking mushroom turning into a rich and handsome young man. But with explanation from the elders, it became clear to understand that through mediation (which was crying), one could be heard by one's departed parents and God or gods, who eventually come to one's rescue. The episode also illustrated the aspect of appreciation among people. It stresses that people who have been suffering should learn to look back at their suffering and appreciate when things were better for them.

It has been experienced and learnt through the years among the Mafwe that people who were once destitute and suffering, took on airs when they were better off, and in the process forget those who helped them. This episode can be a lesson to our political leaders who forget their constituencies and electorates after being given the mandate to manage political business on their behalf. This scenario is common among leaders who have no interest of people at heart.

White (1989) puts it that communities who pray to God or to their gods to help them in dealing with their problems and thanking Him or them for their good fortune, make

sacrifices whenever they feel they have offended God or their gods are practicing religious philosophy. Similarly even those who are striving to do what is right and shun doing wrong things to other fellow people are professing moral philosophy.

3.15. Summary

The chapter dealt with the advent of colonial Western education in Namibia and among the Mafwe. The chapter went further to illustrate efforts made by the missionaries like David Livingstone, Roger Price, James Helmore and other in establishing the first mission station among the Mafwe.

The chapter also looked at the concept of colonialism in a general perspective and outlined the political, social, economic and cultural impact of the German and South African colonial masters on the traditional education of the Mafwe.

The chapter spelt out the philosophy of education Namibia adopted after independence (Ministry of Education and Culture, 1993). In order to try and liberate the Namibians, the Mafwe included, the new philosophy of education came up with four major goals, access, equity, quality and democracy. Lastly it illustrated the moral and religious philosophical underpinnings of the Mafwe community.

Having addressed the impact of the advent of Western colonial education in Namibia and among the Mafwe in particular, it will only be proper to discuss the indigenous philosophy of the Mafwe and other philosophical perspectives in the following chapter.

CHAPTER 4: INDIGENOUS PHILOSOPHY AND PHILOSOPHY OF EDUCATION PERSPECTIVE.

4.1. Introduction

Unlike the preceding chapter's focus on colonial education, the main focus in this chapter is the literature review pertaining to other researchers who undertook study on the similar topic of indigenous philosophy. Although detailed research has been carried out on the indigenous philosophies and philosophy of education in Africa, little has been done on the similar subject pertaining to the Mafwe community of the Caprivi Region. With the advent of the Western philosophy of education in Namibia, conflicts arose in efforts to educate the Mafwe children according to the African ways of living. Consequently another problem was the malfunctioning of the Western philosophy of education to accommodate, recognize and improve on the ways of living of the Mafwe.

4.2. Philosophical Overview.

Many mistakenly believe that the reason why rural African societies have not evolved and developed in the same way like the "civilized West" is lack of knowledge, whatever 'civilized' mean in this context, because the concept itself is relative and philosophical. The truth of the matter is that such societies chose to protect the natural environment and maintain their traditional lifestyles. Many African scholars now assert that the greatest threat to the stability of Africa is the gradual erosion of indigenous knowledge and the

accompanying destruction of natural wealth – plants, animals, insects, soils, clean air and water (Burford, Ngilla and Rafiki, 2003). Ishengoma (2005) a Tanzanian lecturer at the St. Augustine University of Tanzania, Mwanza also researched on the riddles collected from one of the main ethnic groups in Northwestern Tanzania, the Haya people, supports the inclusion of African oral traditions and other elements of traditional learning into the modern school curriculum. According to him, this will increase the relevance of education to local communities. His study challenges the views of those social and cultural anthropologists who hold that African riddles have no substantially meaningful educational value. In his study it is maintained that riddles make an important contribution to the children's full participation in the social, cultural, political and economic life of the African communities, especially by fostering critical thinking and transmitting indigenous knowledge.

In this regard of the importance of idioms and other sayings and the disappearance of quality Sifwe use Induna Sikosinyana has this to say³². :

When we were still growing, the use of riddles and proverbs were necessary in terms of casual conversations and traditional initiations. We were taught how to talk so that one who did not come closer to the elders to learn idioms could not understand a thing. These conversations were made to hone our brains and to know the basics of our mother tongue. The community admired and respected one who could play around with words full of wisdom. It was the wish of every young Mufwe those days to know and speak fluently using idioms and proverbs. Today those idioms are gone with your so-called Westernization. Sifwe words are even Anglicized at the expense of our rich language. It is common to hear one saying, '*ndi ya kwi*' meeting, meaning 'I a m going to a meeting', instead of saying '*ndi ya kumukopano*'

³² Induna Sikosinyana (Personal Communication, February 12, 2006).

Dewes (1993) indicated that indigenous knowledge among the people in sub-Saharan Africa was vital to their survival. Barrow (1996) and Boffa (1999) concur that in sub-Saharan Africa, local people preserve some trees on farm fields because of benefits such as food, wood, fodder, medicine, climatic amelioration and boundary demarcation. Among the Mafwe community, it is equally true that the local communities always protect some trees like *mumaka*, *mungongo*, *mubuyu*, *muzauli* and many others as they are sources of food. Many other trees types have been preserved for ages because they are considered sacred or used for medicine.

In addition, Gupta (2005), a distinguished Professor of Philosophy of Language and Science at the University of Pittsburgh, USA, states that indigenous knowledge is a way of knowing things which may be indigenous to a community or a culture, but other elements of other cultures may be assimilated over time, hence not insulated from external forces or inputs. This knowledge is indigenous because the meanings as well as the categories of sense making are generated internally within a cultural community. Indigenous knowledge may not be traditional in nature and not all aspects of indigenous knowledge are worth sustaining or preserving. One pertinent example is the tragic and dishonourable practice of killing female fetus or newborn twins through local indigenous practices.

The colonial masters, on the basis that they were primitive, simple and static, deliberately annihilated useful African indigenous knowledge practices. Unfortunately even after the emancipation and independence of many African countries the process of annihilation of African indigenous knowledge and philosophies continues, despite the fact that indigenous

knowledge represents the successful ways in which people have dealt with their environments. Strange enough many African national governments, Namibia included, fail to re-introduce this aspect of African cultural social life or associate themselves with it, as they feel that it is either irrelevant or primordial. It is against this background that this study is being undertaken, in an attempt to address the annihilation and plundering of the Mafwe indigenous philosophy and their education.

Scholars like Hountondji (1996) argue that the concept of African philosophy in terms of methodology and subject matter should be treated the same like in the Western sense (Wiredu, 1980). On the other hand Njoroge and Bennaars (1986) stress that African traditional ways of thinking are not irrational or emotional expression of simple minds because they resemble the modes of thought that are usually associated with scientific theories. Omoregbe (1985), a Nigerian scholar negates the idea that it was only men of Western world who were blessed with rationality, with intelligence, with thought and with the instinct of curiosity, but maintain that these attributes are found all over the globe. This means that the said attributes are also found among Africans.

4.3. Philosophy of education as an intellectual or discipline of knowledge.

According to Njoronge and Bennaars (1986) philosophy of education which is West oriented belongs to two worlds; the world of philosophy and the world of education. They further maintain that philosophy of education is an area of specialization within the study of education and shares a concern for education and other matters related to

education. Philosophy of education as sub-discipline of philosophy deals with problems related to education. The types of problems philosophy of education will tackle concern knowledge and values.

Barker (1999) on the other hand defines the concept 'a philosophy of education' as a particular philosophy of a person or a group of people related to education, for example one can talk about a Greek philosophy of education or Mahatma's philosophy of education. In philosophy of education, terms like metaphysics, which deals with the nature of reality, epistemology which is the study of the nature of knowledge, axiology which deals with values and logic which deals with reasoning are important and key terms (Orstein and Levine, 1993). Philosophy of education will ask questions such as: 'What is knowledge?' 'What are values?' 'What is right and wrong?' 'What is reality?' (Akinpelu, 1981). It will also probe the existence of God and his relationship with the universe. Many as lovers of wisdom like many communities have coined philosophical expressions over the years such as, "*eniti nchechintu*," truth is reality, "*engana ka itoliwa, iwaniwa ku bantu bamwi*" knowledge is never picked, it is learnt and found from other people, *Mulimu, Muambakani ya Pahami* (God the Omnipotent and Omniscient). All these philosophical expressions are debatable, for example what is meant by "truth is reality," because could be relative depending from which angle or perspective one looks at it.

Njoroge and Bennaars (1996) further on distinguish the four important characteristics or attributes a philosophy of education. The first characteristic is that philosophy of education should have a theoretical framework which should redefine and give direction

where and how education should be steered. It should indicate to the nation where education should lead its citizenry. This implies that a philosophy of education should spell out the benefits an education system should provide to its people. If a philosophy of education, emphasizes utility, values and the importance of knowledge, then it should at the same time state how it will achieve these variables. In this case, the philosophy of education should elaborate on the courses, the education system should offer.

The second attribute of a philosophy of education is that it should have general educational goals. As philosophy of education deals with educational problems, surely it should address those problems in a context of national educational goals. Without educational goals, a philosophy of education will lose the desired direction, and will be purposeless.

Thirdly, a philosophy of education should see to it that the identified goals should be tied to broader national goals of the country. But in this case, the national goals of the state should be broader than the educational. The national goals should be enshrined in the constitution. It is a fact that for any government to see its educational plans realized, it should include in its constitution the educational goals, which it aspires to achieve.

The last characteristic of a philosophy of education is that the philosophy must articulate how the goals are going to be achieved. This means that the approaches to achieve the national goals should be clearly stated through a school curriculum.

The argument mounted by the Western philosophers is that in an indigenous philosophy of education like that of the Mafwe, the four characteristics are not functional because indigenous philosophies are not documented and at the same time not national like the Western ones. However, Cooper (1996) and Solomon (1981) reject the idea of the documentation of philosophies as a condition for them to be recognized as such, as not valid because Socrates and Buddha did not document their philosophies yet they are regarded as ideal philosophers today. This is to say although the Mafwe indigenous philosophy may not have a theoretical framework and identified goals tied to broader national goals; the indigenous philosophy can still achieve and serve some purposes in the community. Among the purposes and functions the indigenous philosophy can achieve and serve is to instill a sense of honesty among the young people and educate them to lead morally acceptable lives.

Turning back to the concept of philosophy, Solomon (1981) describes it as a style of life, a life of ideas or the life of reason, a life of thinking about everything and anything, a life of thoughtfulness. Philosophy allows us to the justification of our treasured beliefs. It also gives us the intellectual strength to understand, tolerate and sympathize with views very different from ours.

On the other hand Popkin and Stroll (2000) concur:

“Nearly all of us have some philosophical views, whether we are aware of them or not, p. xi.”

However, Kolak (2001) cautions that there is no agreement among philosophers what philosophy is or how it should be done. The reason is that it is difficult to trust whether the beliefs and opinions of people are true or false. He maintains that it is also not easy to assess whether those beliefs and opinions people possess are borrowed from other people or their own. The scenario of indigenous philosophy of education may even be undermined when the views of Griffiths and Macleod (2008) are taken into consideration. They maintain that personal stories are sometimes dismissed as anecdotal and criticized for distorting the wider picture by overemphasizing the unrepresentative case.

Notwithstanding Griffiths and Macleod's (2008) argument, it should be noted that anecdotes are accounts of incidents told because it is always thought that they will affect people. In the case of indigenous philosophy, (the Mafwe included) researchers depend on anecdotes for the simple reason that the field has a dearth of literature. Anecdotes in this case should be seen as informative and educative at the same time. In this research, philosophy will be used to refer to the analysis of concepts like existence, knowledge, beliefs, assumptions, attitudes, and prejudices of the Mafwe, which were inherited and acquired in their process of living for years and how these attributes were transmitted from generation to generation. In order to achieve and drive the philosophical message home anecdotes depicting and filled with wisdom, knowledge, beliefs, assumptions, attitudes, prejudices and existence from the Mafwe elders are used in the research. It is from these anecdotes that one can glean the wisdom which constitute indigenous philosophy of education.

Unfortunately, nothing illuminating and satisfactory can be said about philosophy with a single definition. Notwithstanding this shortcoming, indeed, a complicated situation, and a dearth of clear definition, it will be proper to devote to the three usages and modes in defining the word, 'philosophy', which are as follow:

4.3.1. Speculative philosophy is a way of thinking systematically about everything that exists where philosophers want to see things as a whole. They want to understand how different things that have been discovered form some sort of meaningful totality. This mode of philosophy is a search for order and wholeness applied to all knowledge and experience. It is an attempt to find coherence in the whole realm of thought and experience (Kneller, 1971; Barker, 1999). In the same vein Akinpelu (1981) characterizes philosophy as logical, consistent and systematic thinking to enable people reach conclusions that are sound, coherent and consistent in all their parts.

Cementing and supporting the assumption of logical and systematic thinking in indigenous philosophy of education among the Mafwe, Induna Sikosinyana narrated the following episode, which he claims has been in Sifwe mythology for time immemorial and had a moral and lesson filled with traditional wisdom³³:

One day a young man was crossing a walking path used by the majority of people in a particular village. As he was about to cross, he suddenly heard screams and groans from a nearby bush. He became reluctant to go closer the thicket. However, the inner person persuaded him to go and save the dying soul. As he approached the spot where the screams and groans came from, he could not believe his eyes. He saw it all, the bleeding corpse with a young man standing beside the corpse with a sharp knife in his hand.

³³ Induna Sikosinyana (Personal Communication, February 12, 2006).

The knife was actually dripping blood. After he had overcome his fear he asked the suspect why he had killed his fellow friend. The suspect denied any involvement into the death of the late. What about the knife, the suspect defended himself by saying he actually found the late in the throes of death, he only removed the knife to try and save his life. The suspect was apprehended and taken before the elders' court. He was found guilty as charged despite his denying of having had a hand in the slaying of the late. He was sentenced to death according to laws of the community. Few years later the real suspect came forward and confessed to having stabbed the late to death over a long family land feud.

One would have questioned the fair judgment in this case, but according to the Induna's anecdote, the elders' court found it logical, systematic and consistent to conclude that the suspect was the real culprit and deserved to die. The main logic and coherence was his presence in that place at that time, and especially the knife dripping blood in his hand. Above that there was no other person in the vicinity besides the young man. Although it was a wrong conclusion, the Mafwe from that time started teaching their children to always make some investigations before jumping to action. It drove the point home that although things may seem obvious, young ones should always strive to find the core truth of an incident, which is the search for knowledge. It has also taught the Mafwe to be careful with natural phenomenon that although it may seem common logic, when summer is approaching, that it will rain, it always remains to be seen, whether it would, before they can start planting and cultivating. In other words the young ones should always be enquiring and investigating about issues which affect them.

4.3.2. Prescriptive philosophy seeks to establish standards for assessing values, judging conduct and appraising art. It examines what is meant by good and bad, right and wrong,

beautiful and ugly. It asks whether these qualities inhere in things themselves or whether they are projections of our own minds. The prescriptive philosopher seeks to discover and to recommend principles for deciding what actions and qualities are most worthwhile and why they should be so (Kneller, 1971; Barker, 1999). Communities around the globe may differ in explaining what is bad and good, but the bottom-line is that every community has a way of describing what is bad and good, according to their socio-economic, historiography, culture, traditions and values.

Mungu gave the following episode³⁴ to illuminate the issue of what is good and bad according to indigenous philosophy of education among the Mafwe:

Many years ago, during famine the Mafwe believed that in order to save food stores, the other baby of the twins should be taken from the mother and be hidden in a hill. Whatever would happen to the baby was no one's business. It was like that for many years, until one year, the aunt of the victim child refused to part with her sister's baby. After fleeing with the child she came back many years later with the child who had grown to be a very prosperous person and served his community in many ways including alleviate hunger in the village which was claiming lives. In addition, there was an issue of a pregnant young woman who could not deliver many years ago, and the doctor recommended an abortion against the will of the community as it was seen as murder. The doctor performed an operation which saved the young mother.

The issue of killing twins by some communities was a big one, and the affected people debated it. Abortion is still debated and remains so as a philosophical issue. According to the episodes it was agreed that it was not easy to categorically state which of the two episodes was completely right when narrated to a young Mufwe many years ago. The issue

³⁴ F. M. Mungu (Personal Communication, July 9, 2004).

of absconding with the twin baby would have been punished harshly. On the other hand, the aborting of an unborn baby was taken to be murderous, equally punished by traditional law. He added that young ones were supposed to weigh the moral connotation of any issue facing them.

4.3.3. Analytic philosophy focuses on words and their meanings. The analytic philosopher examines such notions as cause, mind, academic freedom and equality of opportunity in order to assess the different meanings they carry in different contexts. This line of philosophy shows how inconsistencies may arise when meanings appropriate in certain contexts are imported into others. The analytic philosopher tends to be conscious, skeptical and inclined to build systems of thought. This trend of thought appears to be modern, progressive and objective and often leads to agnosticism and decline in traditional ways and beliefs (Kneller, 1971, Barker 1999). Like in the past, communities around the globe today have various ways of analyzing issues which are relevant to their modes of existence. Even the so-called primitive communities, if any, have stood the test of time and in the process managed to analyze issues and put value to them, in order to make them meaningful. Mafwe in this case use various idiomatic expressions in expressing thoughts like the following episode by Mungu³⁵:

When you wake up in the morning, your companion is death, when you go to the toilet you are accompanied by death. When you bath, death bathes with you. When you sing, death sings with you either tenor, alto, first part or bass. When you cry death laughs. When you laugh death cries because you seem to be happy. When you call death, it is very near you, but when you appeal to life, it answers from a far away distant place. So is life. I know of Mr.

³⁵ F.M. Mungu (Personal Communication, July 9, 2004).

Sitoti, a very good man from Choi village, but one thing which scared him for the rest of his life was the news of a death of someone he knew very well. If the news comes when he was eating he would stop eating. If the news found him in his village and there was still daylight, he would leave and go to another village so that he could not hear about the news of death. However, no matter how much he was fleeing from death, it caught him one day. So is death, one cannot understand and explain it, but we cannot run away from it.

The whole meaning of this “death companion” expression which is philosophical, is the fear of death among the Mafwe, perhaps even other communities. Is death the solution to all our problems or even the beginning? No one can befriend death, but the Mafwe believe that death is every Mufwe’s friend. It simply means people cannot escape death, it will always be with them all the time. This fear of death is a prayer that death should spare them. This expression has been imbued in the minds of young ones to know that people come and go. When such things happen to them, they should be courageous in whatever they do and lead their daily lives normally because death is too difficult to explain and understand. This means death is one of the complications of life, hence it is morally wrong to take someone’s life. As Hadot (1995) quotes Plato, “...training for death is a spiritual exercise which consists in changing one’s point of view, p 22.”

Notwithstanding the fact that the word philosophy is causally referred to as the love of wisdom, there is another more formal and specific meaning which refers to the subject as an academic discipline (Akinpelu, 1981). Here one can talk of philosophy of education, philosophy of religion, philosophy of politics and other branches of philosophy (Barker,

1999). Above that one can still talk of a personal philosophy, that is a particular person having his or her way of seeing things in the world. Although indigenous philosophy of education is not regarded as formal philosophy, the Mafwe can learn from the formal mode of philosophy when dealing with issues which affect them.

After discussing the three usages and modes in defining philosophy, it is appropriate to describe the methods philosophy employs in addressing philosophical problems. It is therefore important to indicate that different philosophical practitioners may only employ the following methods or functions in certain situations:

The critical function employs the questioning attitude of the ancient Greek philosophers, like Socrates. The method encourages honesty of thought, seeks to protect man from fanaticism, hypocrisy, dogmaticism, sloganeering and ideologies. It aims at liberating man from narrow-mindedness. The method is meant to be constructive and seeks to evaluate, judge things in the light of clear and distinct ideas. The method leads to prescriptive philosophy whereby a philosopher provides direction and guidance in matters of norms and values (Njoroge and Bennaars, 1986). Although we do not have people like Socrates these days walking from one corner of the town or village to the other, questioning people whether they know what they claim to know, we have people like Induna Sikosinyana³⁶ who questions:

Which is more important, the fish or the fishing-hook with which you caught the fish? One would be advised not to kiss the fish, but rather the fishing-hook with which one used to catch the fish.

³⁶ Induna Sikosinyana (Personal Communication, February 12, 2006)

The rational function calls the need for logical and systematic thinking. The basis of this method is logic, which is the study of reasoning. It emphasizes on clear and analytical thinking. The philosopher in this category synthesizes and sees things in totality. It relies on the mind as the source of knowledge (Njoroge and Bennaars, 1986). To show this function among the Mafwe, hereunder follow expressions indicating that:

*Mukoka tanga sha koka no mulibo.*³⁷ (One who pulled a pumpkin or watermelon equally pulled its tendril) meaning one who marries a woman or get married to a man will equally bring along or call the relatives of that person. The saying is educative and an advice to young men and women who aspire to marry or get married, that once they are married, the relatives of their spouses will always be coming to visit their relative. The young couple is simply advised to treat them nicely, as it is difficult to separate a person from his or her relatives, as the attitude is not African. It means one's family should be seen as group members belonging under one roof. It hones logic and systematic thinking that there is no way in which one will marry a person and expect him or her to forsake his or her people. However, the philosophical part is that the new generation of Mafwe and other communities prefer nucleus families these days, which may render the expression debatable.

*Mu tiye nchokoso, mugirigiso, nche chifo.*³⁸ (Better forewarned, because, it is dangerous to witness a real dangerous situation). In other words, if one is forewarned about the roaring

³⁷ F.M. Mungu (Personal Communication, July 9, 2004)

³⁸ P.F. Chasunda (Personal Communication, July 7, 2004).

of a lion, it will be unwise for the person to wait and see the real lion, because the lion may maul him or her. It means one should not wait for danger, until he confronts it. One should try and find solutions to problems before hand. It encourages and teaches young people to plan ahead about their lives and avoid being careless.

The phenomenological function stresses on direct ordinary experience. According to this function, philosophical reflection starts from human experience to enable human beings know the world around them. Emphasis is human experience of pain, joy, fear and of frustration which may vary from situation to situation (Audi, 1999; Njoroge and Bennaars, 1986). Although we might have common understanding of what education means, it may have different meanings to specific individuals. The following experience by Sembele³⁹ is a case in point:

Let me also mention here that in the past when we were still growing up, good drum and xylophones beaters were given young ladies *mahala* (free of *lobola*), of course young girls of their choice. This incentive drove some young men crazy, and therefore learnt hard to beat drums in order to be given a young lady. The system encouraged young men to learn this trade at all costs. And today, who can be given a young girl like that? Which parent will let her or his child go like that without the suitor being charged many heads of cattle? Days have changed. We are living in difficult times, *tuli munkole* indeed! The Western system has robbed us of our own dignity and values and we are failing to teach our children the way we want them to live their lives.

The episode laments those good old days, whatever that means. The debate going on today even in communities which are very traditional is the issue of arranged marriages that the

³⁹ C. Sembele (Personal Communication, February 15, 2006)

system is outdated and cannot work although Sun Myung Moons' Unification Church still cling to that.

The speculative function looks at the pressing problems of daily life and attempts to find coherence and meaning in the whole realm of thought and experience. According to this method man speculates the causes of things in life and tries to explain them by using human reason (Njoroge and Bennaars, 1986). To illuminate this function among the Mafwe, the following example concerning respect as a form of education among the youth, Mr. Chasunda charges:

How can you explain a situation in which respect in the Mafwe community has declined to an alarmingly very low level or degree? It is very common to find young ones who assault elderly people. These people are supposed to be their parents and educators. However, they insult, degrade and humiliate them in front of their peers, which is not in line with moral education which requires children to respect their parents and teachers for the smooth running of the family, society and the school as institutions. The cause of all this nasty behaviour is the erosion of our traditional values and norms by the White man's system of education. Take the White man's system away, then we get back our values and norms. This is also not easy as our children can no longer tolerate our old ways of living. We are in a serious dilemma.⁴⁰

The episode bemoans about the deteriorating status of respect in the Mafwe community. According to him, it is a pressing problem which needs urgent solution for the situation to normalize. But the philosophical question is: "How do we get a quick solution to a problem like this?"

⁴⁰ P.F. Chasunda (Personal Communication, July 7, 2004).

4.4. The Western concept of philosophy.

Notwithstanding the fact that this discourse is about the Mafwe indigenous philosophy of education, it is equally helpful to look at the emergence of Western philosophy. This will take the reader into the documented world of philosophy. Besides that this may also assist the reader in many ways when trying to philosophize in order to improve the indigenous philosophy of education which is still in its infant stage. This can also usher in a starting point of African philosophy and the debate going on as to whether there is indeed such philosophy in African communities.

Although over the years it has been generally believed that the Western concept of philosophy was developed and derived from ancient Greece, but Onyewuenyi (1994) maintains that philosophy was a latecomer to Greece after it had traveled from Egypt to Asia Minor and later to Italy. He asserts that some citizens of ancient Greece did not accept the teaching of Socrates and Plato as Greek philosophy and persecuted them for teaching foreign doctrines. Over the years many thinkers emerged from Europe, Asia and America and gave philosophy a new touch and image. Greeks, like many nations on the globe were aware of changes from summer to winter, from hot to cold, from light to dark and even from life to death, which led them to demand an explanation through the sheer power of human reason (Palmer, 1994; Rusk and Scotland, 1985). It was wonderment and curiosity about natural phenomena which led Greeks to philosophize in quest for understanding and explanation of certain occurrences (Osborne, 1992).

The ancient giant philosophers included Socrates (470-399), Plato (428-348) and Aristotle (385-322). Socrates spent much of his time in the streets of Athens in quest for truth. He offended many powerful and pompous Athenians and was brought to court for trial and the enraged jury condemned him to death and despite attempts by his bribed friends to escape, he refused to do so, drank the hemlock and became the martyrdom for the truth (Palmer, 1994). Plato became the most important of Socrates' disciples and also one of the most powerful thinkers in history. He is also the founder of the first university, the Academy, where students read the Socratic dialogues, which he had written. Plato also developed the classic formulation of idealist philosophical principles, which emphasize that in terms of metaphysics, only the mental or the spiritual is real, while in terms of epistemology knowing is the rethinking of latent ideas and in axiology, values are absolute and eternal (Ornstein and Levine, 1993).

Aristotle became Plato's best student and reflects the teleological metaphysics, which states that every act is performed for some purpose which is defined as the good of that act. He is also the proponent of realism, which stresses objective knowledge and values. After the death of Aristotle Greek civilization entered a period of cultural decline. With the demise of Alexander the Great, many Greek philosophers were absorbed into the newly emerging Roman Empire. Stoicism was one of the philosophies which was transported to Rome, after being founded by Zeno of Cyprus (334 – 262 B.C.), who used to preach to his students from a portico or stoa. This philosophy concerned itself with the human conduct. During the period when stoicism was exercising its greatest influence, a new social and religious form of thought, Christianity was coming to the fore. This new order tended to be activist

and resistant to political domination. The most prominent philosophical religious competitor with Christianity during the third century was a mystical form of Platonism known as Neo-Platonism (after Plato), espoused by Plotinus (204 – 270). According to him, absolute truth cannot be found in this world (Palmer, 1994).

In A.D. 313, Roman Emperor Constantine was converted to Christianity and it became the official religion of his realm. The most important philosopher in this Christian Platonic tradition was Augustine of Hippo (354 – 430), whose philosophy was concerned with the problem of good and evil. At the death of Augustine, Western philosophy fell into a state of deterioration for 400 years. After that period, philosophy blossomed again in the work of John Scotus Erigena (810 – 877) of Ireland, whose goal was the understanding of the totality of reality which he called nature.

After the impasse, the Renaissance or Enlightenment dawned, of which the truly magnificent philosopher of this period was Rene Descartes (1596 – 1650). It was a period of intellectual awakening, a time when man began to use his rational faculties and pulled himself out of the medieval pits of mysticism and shoved aside the state and church authorities of the day. It was a great movement which led to the discoveries from which many benefit today. Beliefs in natural law and universal order sprung up and gave a scientific approach to political and social issues. Thinkers expressed their thoughts in writing and read the thoughts of others. The brilliant lights of Enlightenment included the likes of Francis Bacon (1561 – 1626), Jean Jacques Rousseau (1712 – 1788), David Hume (1711 – 1776) John Locke (1632 – 1704) and John Stuart Mill (1806 – 1873) to mention

just a few. Apart from the majority of the mentioned British and French philosophers, emerged German philosophers like Immanuel Kant (1724-1804) and Georg Wilhelm Friedrich Hegel (1770-1830) and others. From America came the likes of Charles Pierce (1839 – 1914), a pragmatist, followed by John Dewey (1859-1952) to mention just a few.

Later in the century new philosophers sprung up, such as Jean Paul Sartre (1905-1980) and the existentialist theory which stresses that existence precedes essence and believes that knowing is to make personal choices. Other philosophies like empiricism, essentialism, reconstructivism, pragmatism, utilitarianism to mention just a few appeared on the scene.

The impact and influence of the Western philosophy among the Mafwe cannot be underestimate. This is so because ideal philosophical giants like Socrates, Plato and other Western philosophers philosophized many centuries ago and left indelible mark in the philosophical world. The Mafwe's history and its indigenous philosophy is still not documented and therefore cannot be on the same par like the Western philosophy in terms of terminology, methods of research and readership. What the Mafwe indigenous philosophy can learn from the Western philosophy is the process of development in which the latter went through. Even then the dominant nature of the Western philosophy may dwarf the Mafwe philosophy in many aspects. This does not mean that the search for knowledge is only found in the Western philosophical exercise as other many Western philosophers profess. Contrary to this assumption is the belief that search and love for knowledge is found in almost every society across the globe.

4.5. The Eastern concept of philosophy

In a study like this, it is advantageous to look into a number of philosophical perspectives, which affect philosophy as a whole. It is therefore important that besides looking into the issue of Western philosophy, Eastern philosophy should also be dealt with, though briefly in this study. The reason being that Western philosophy has dominated and influenced the African way of thinking and doing things than the Eastern philosophy through slavery and colonialism. Notwithstanding this fact, it should be known that the world has become a global village; therefore it is important to review major philosophies of the world. After all many African countries including Namibia and her people (among them the Mafwe) are consuming ideas and goods from the Eastern countries like India, China and Japan.

Thompson (2003) confirms that philosophy is not limited to any one culture or continent. He goes to state that Eastern philosophy is generally taken to include the major religious and philosophical systems of India known as Hinduism, along with Buddhist and Jain philosophy and the Far East including Confucian and Taoist thoughts. Although it is commonly believed that Eastern philosophy refers very broadly to the various religious movements and salvation in Iran, India, China and Japan instead of knowledge as contrast with Western philosophy, it is not true as the latter has philosophical thought emanating from Christianity, Judaism and Islam. For example Buddhism sees the path to overcoming suffering in terms of understanding the fundamental truths of life.

Kolak (2001) maintains that the Indian philosophy is the oldest recorded philosophy that it can no longer be traced to a particular individual. It is based on books of knowledge written back as far as four thousand years ago. Notable philosophers in this category of Eastern philosophy and their philosophies are:

4.5.1. Gautama Buddha (563 - 483 BC) of India was a contemporary of Pythagoras (582-507 BC) of Greece. His teachings of Buddha emphasized the following:

4.5.1.1. the holding of right attitude at all times free from prejudice, illusion, superstition, doubts, fears and animosities.

4.5.1.2. the control of speech so that it is always true, simple, gentle and entirely honest.

4.5.1.3. the right conduct and honest, just and enlightened relationship with other living things.

4.5.1.4. the practice of harmlessness and to live without hurting others, either by killing or injuring physically, or the causing of sorrow, either mentally or emotionally.

4.5.1.5. perseverance in noble action and the overcoming of all of the illusional life.

4.5.1.6. the directing of the mind towards the understanding of the supreme wisdom and right meditation and practice of the inner experience (Hall, 1973, Kolak, 2001).

4.5.2. Confucius (551- 479 B.C.) of China was also Buddha's and Pythagoras's contemporary. His doctrines were as follow: the wisdom of the past sustains the virtue of the present and the virtue of the present ensures the well-being of the future. Like Socrates, Confucius affirmed that if it is possible to cure the disease of irrationality with which men

are afflicted, the permanence of all desirable conditions is assured. He maintained that in all things the wise must rule and the unlearned obey. He also desired to universalize educational opportunity so that ignorance would become a matter of choice rather than necessity. He did not engage or indulge either in arrogance or in self-sufficiency. He believed in concentrating the mind upon the good way and held firm upon virtue. He believed that in low office, one must be faithful, in high office one must be just, in all transactions one must be honest, and throughout one's life, one must value one's honour above all gain (Hall, 1973). Confucius's political philosophy is also rooted in his belief that a ruler should learn self-discipline, should govern his subjects by his own example and should treat them with love and concern. His social philosophy revolves around the concept of *ren*, '*compassion or loving others*' and his golden rule is, 'What you do not wish for yourself, do not do to others.' Moral education is important to Confucius because it is the means by which one can rectify and restore meaning to language and values to society (Hall, 1973, <http://www.friesian.com/confuci.htm> retrieved on 1/23/2006).

From Buddha and Confucius philosophies the Mafwe can find aspects which are similar to their own way of thinking. The issues of honesty and morality are quite significant among the Mafwe and as Mungu says that almost every Mufwe family teaches these concepts to their children as this episode illustrates⁴¹:

Before the White man came, we didn't know the white sugar. Of course we had our own roots which we used as sugar, like *muzumo*. Then one day the White man employed a kitchen boy in his house. The boy came across something white and which tasted sweet. The White man told him it was sugar and it was not meant for kitchen boys like him. When the boss went away to visit a friend the

⁴¹ F.M. Mungu (Personal Communication, July 9, 2004).

kitchen boy got tempted and started eating sugar. The boss need not to be told what had happened, because the kitchen boy's lips was white with sugar as he kept on licking his lips. However, when asked why he stole some sugar, he denied vehemently having done that. The boss pulled the kitchen boy into a mirror. The boy bolted and it is still being told that maybe he is still running even this time. It was dishonesty of the highest order in the community.

According to the narrator, the episode demonstrates the test of honest, an attribute held high among the Mafwe. Children are taught at an early stage to be honest in all aspects of life. It is obvious that the young man is still not running now. Whether it is true sugar was stolen or not, the main emphasis is moral education that children should not take things which are not rightfully given to them. The episode also kept the listeners pondering why would the kitchen boy take to running. Was he afraid of the White man for his sugar he stole or was he running away because of being guilt conscious? Was he running away because of the shame of stealing he brought upon his family? The listeners would keep on guessing which ultimately led to debate. In the process of debating the young Mafwe children would learn a lot morally, intellectually and logically.

4.6. The African concept of philosophy

Unlike in the West, it is difficult to find contemporaries of philosophers like Plato (428 -348 B.C.) and Aristotle (385 -322 B.C.) who lived in Africa as such people's philosophies were not effectively recorded (Ramose, 2002; Bodunrin, 1985). It should be understood therefore that the only way to get information of philosophical nature from traditional communities is to let them relate or narrate their own experiences. It is from these

narratives that one can sift words of wisdom. The issue of paradigms for a science or philosophy to be accepted as such (Kuhn, 1970) seems ambiguous in the case of indigenous philosophy as is traditional and hasn't gone through scientific procedures. Above that philosophy consists of different schools and this is inevitable, as one school never can win over another, only gain wider, but never universal acceptance.

However, around the 12th Century (A.D.), few decades before Ranulf Higden, (a Benedictine monk claimed that Africa had one eyed people), the University of Timbuktu in Mali flourished with 25 000 students from all corners of the African continent and beyond, in search of excellence in knowledge, wisdom and moral conduct. The University curriculum had four degrees or levels: the primary level which emphasized the mastery of the Arabic language, effective communication and writing skills. In addition, students were further introduced to other sciences. The secondary level is where students learnt grammar, jurisprudence, physics, astronomy, chemistry and ethics. The third stage was the superior level, where students were exposed to research work under a professor. The fourth and last stage was the circle of knowledge level where scholars and students would discuss crucial issues. On graduation day, students were given turbans which symbolized divine light, wisdom, knowledge and excellent moral conduct. Turbans further represented the demarcation line between knowledge and ignorance (<http://www.timbuktufoundation.org/university.html> retrieved on 11/29/2008). Philosophy in North Africa has a rich and varied history dating from pre-dynastic Egypt and continuing through the birth of both Christianity and Islam. Central to the ancients was the conception

of *ma'at* which referred to justice, truth, right, harmony, reciprocity and order (Broodryk, 2006).

In the Christian tradition Augustine of Hippo (354 – 430 CE) was a cornerstone of Christian philosophy and theology. His best book, *The City of God*, wrote in Hippo (now Annaba, Algeria) challenged a number of ideas of his age. In the Islamic tradition, Ibn Bajjah philosophized along neo-Platonist lines in the 12th century. Bajjah maintains that the purpose of human life is to gain true happiness, and true happiness is attained by grasping the universals through reason and philosophy (<http://www.newadvent.org/cathen/02084a.htm> on 11/29/2008).

The University of Timbuktu produced scholars of high reputation and knowledge like Ahmed Baba Es Sudane of Timbuktu, Mali, who devoted his time to learning until he surpassed all his peers and contemporaries. He was a matchless Jurist, scholar and Imam of his time. His academic reputation spread all over Sub-Saharan Africa and North Africa.

Like Socrates, he stood on truth in the face of the Amirs and Kings who persecuted him. He had a library of 1600 manuscripts, which were plundered during the Moroccan invasion of Timbuktu when he was deported to Fez, Morocco in 1593. It is reported that he authored sixty books on theology, grammar, history and Jurisprudence; more than what Shakespeare had written. (<http://www.timbuktufoundation.org/university.html> retrieved on - 14 -11- 2005). This account demonstrates that there have been great thinkers in Africa too. Ahmed Baba Es Sudane was not the only African philosopher living at that time as the

ancient manuscripts of Timbuktu University are proofs of the talents, creativity and ingenuity of the African people. These manuscripts are a living testimony of the highly advanced and refined civilization in Sub-Sahara Africa, as Timbuktu flourished as the greatest academic institution before the European Renaissance.

A notable pre-modern sub-Sahara African philosopher is Anton Wilhelm Amo (Anthony William Amo) (1703- 1759) who was born in Awukenu in the Axim region of Ghana and taken to Germany as a slave by the Dutch East India Company. He was given as a present to Anthony Ulrich, Duke of Brunswick-Wolfenbuttel and later became educated at the Wolfenbuttel Ritter Akademie (1717-1721) and at the University of Helmstedt (1721-1727). He later went to the University of Halle, where he completed his studies with the dissertation, '*The Rights of Moors in Europe.*' He gained his doctorate in philosophy at Wittenberg in 1734 with his thesis, '*On the Absence of Sensation in the Human Mind and its Presence in our Organic and Living Body,*' arguing against Cartesian dualism in favour of a broadly materialist account of the person. He argued that it is the human body rather the mind which perceives and feels. In 1738 he produced his major work, '*Treatise on the Art of Philosophizing Soberly and Accurately*' in which he developed an empiricist epistemology close to John Locke and David Hume (<http://www.kirjasto.sci.fi/amo.htm> retrieved on 11/29/2008).

Ramose (2002) believes that for many centuries, non-Africans have dominated discourses in Africa. He attributes this to the culture of violence and colonization aspects Africa went through at the hands of foreigners, like European colonizers. In the process Africans were

reduced to silence even about themselves. It was only through decolonization that the silence was broken and the period of critical analysis and thinking was ushered in. The critical sense which was dormant and numbed by the colonial system became active when Africans were given the liberty to express themselves freely. On the contrary, this liberty was limited to some few countries as military coups and dictatorships were the order of the decades from the time Sub-Sahara Africa started gaining independence in 1957 since creative thinkers were killed, jailed or exiled (Lamb, 1990; Tordoff, 1984; Griffiths, 1994). Although the status quo of military coups slightly changed after the collapse of communism in 1989, by the year 2000 alone, MISA monitored and documented 128 incidents or activities that violated media freedom (including academic freedom) and undermined the principle of freedom of expression in the SADC region alone (Grobler, Sasman and Titus, 2000).

Notwithstanding the shortcoming, Ramose notes that one of the bases of colonization was the belief that 'man as a rational animal' was not spoken of the Africans and other non-Caucasians (Chinese and Japanese). The Caucasians who may be labeled as the self-appointed heirs to the right to reason have ambiguously established themselves as the producers of all knowledge and holders of the truth. In this process, the struggle for reason, that is who is and who is not rational became the foundation of racism. However, to deny the existence of an African philosophy is to reject the very idea of philosophy, as philosophy simply entails the love of wisdom (Ramose, 2002). This implies that one can acquire wisdom through skills and communication with other members of the society. No community, no matter how backward it may seem to be will fail to engage in useful and

relevant communication, in exchanging ideas and other expertise, and in the process transmit such information to its young ones.

All communities, over the centuries had some form of rudimentary elements of reasoning, which sustained them. In line with this argument is Placide Temples, who uses the term philosophy to describe the profound sayings of the African elders, words which are both witty and pregnant with meanings. In a technical sense, philosophy is characterized by logical, consistent and systematic thinking so as to reach conclusions that are sound, coherent and consistent in all their parts (Akinpelu, 1981, Tempels, 1959). Of course the words of African elderly people are full of wisdom and find expression in idiomatic expressions, proverbs, in incantations (charm) or in oracular or prophetic sayings. The young Africans are usually expected to treat these sayings with deep respect because they are words of the departed and ancestral spirits in some African quarters. Above that such words of wisdom are filled and pregnant with complexity and ambiguity which only the elders can unravel. Few examples of witty sayings among the Mafwe as narrated by Mungu are as follow⁴²:

Ku libelela echisima ka chi zwili (Waiting for water to permeate through a dry well): Mafwe experienced dry periods when water was scarce and difficult to find in the olden days. They would use this explanation when referring to a young suitor of a young lady who was resisting the proposal for so long. When referred to a young suitor by an elderly person, the former would know and take heed if well versed in the idiomatic language of

⁴² F.M. Mungu (Personal Communication July 9, 2004)

the elders. He would then decide to leave the one he was trying to win to his side and look for another.

Bunde sha ziuka nyonga (A squirrel once broke its waist): An episode was told among the Mafwe of a squirrel which once upon a time broke its waist. It was said that the squirrel was tricked or tempted to be jumping from branch into another by the presence of young female squirrels. The main reason was that it should be seen as a champion who could climb trees so fast without problems. Yet in the process of climbing, it missed the branch and fell down and broke its waist. This expression was always told to young ones as caution not show off in the presence of others. The expression left the young person guessing about what to do when meeting other people.

Kufiwa ha ki hakañi, se sinde ki ku iswalela-swalela (It is better to get things for yourself rather being given by other people). Just that expression, an elder would have said a mouthful of advice about self-reliance and hard work. The young person was left thinking on how to make a living for himself and perhaps how he could resources in order to marry. Akinpelu (1981) a Nigerian scholar, believes that such sayings at times may be so coherent and comprehensive as to form a clear or coherent world-view.

In *'The Idea of African Philosophy,'* Oladipo (1991). categorized the debate on African philosophy into two major orientations; the traditionalists and the analytic school. The former would like to base their philosophy rooted in traditional African culture, while the latter orientation rejects ethnophilosophy and maintain that any philosophy should include

logical consistency, rational and critical speculation or synthesis and rigorous reasoning. Furthermore, this debate whether one can seriously talk about African philosophy dominated both the philosophical and educational fields. According to Kaphagawani, a Malawian philosopher (Coetze and Roux, 1998), the scholars in Africa have been pre-occupied with the same question for two basic reasons.

The first reason was to dispel falsified certain anthropological theses, which had denied Africans the properties of rational thinking due to presumed primitivity of the African people. Good examples in this category were the works of Mary Kingsley's *Travels in West*

Africa (1897) which treats Africans as human beings torn apart by colonialism and missionaries who had no appreciation for African life (Hochschild, 1998), and the Belgian missionary, Placide Tempels, who worked among the Baluba people of the Congo in the 1940s. In his book *Bantu Philosophy* (1959) he argued that the metaphysical categories of the African people are reflected in their linguistic categories. According to this view, African philosophy can be best understood as springing from the fundamental assumptions about reality reflected in the languages of Africa.

The second reason has to do with the process of colonization of the African people by Western countries like Britain, France, Germany, Spain and others which also colonized Africa mentally and precipitated in Africans a feeling that whatever the Africans associated themselves with was inferior (Wainaina, 2003).

Oruka (1990) refutes the reasoning of many European and African philosophers who believe that the heated debate on African philosophy came after many African colonies shook off the yoke of colonialism. According to him, those Africans who pronounced themselves on the concept of African philosophy did so to revive a concept which was buried by the West and laid fallow for some years. He strongly believes that the debate on African philosophy ushered in three schools of thought which were promoted by scholars of philosophy and these schools are as follow:

The first school is the **ethnographical school**, which denied the existence of critical thinking among Africans as understood in the West. According to this school one cannot talk about African philosophy along the lines of a Plato or a Descartes like it is in the Western philosophical world, because this African philosophy was not documented.

The second school is the **historical school** whose interest is to gather data and texts that are historical and philosophical in nature to the ongoing debate or question of the existence of an African philosophy.

The third school is the **rationalist school** which refuses to accept that there is a lack of critical philosophical and systematic scientific thinking in African philosophy. It stresses that reason is a universal human trait and it would be a great disservice to African philosophy if it is denied this trait. According to this school, philosophy may be understood in two senses; philosophy as a person's or as a people's general unexamined outlook of life and philosophy as a critical evaluation of this outlook and a free reflection on ideas and

concepts as the mirrors of reality. It further states that African philosophy is not only for African natives, because aliens who have lived in Africa can develop philosophical interest in certain problems within an African culture, and therefore African philosophy should be defined in a simple sense in which it does not mean that only Africans are capable of this kind of philosophy Kaphagawani and Malherbe (2002) contend that the general trend of thought has been that there is an African philosophy and consequently follows that it makes sense to talk of African epistemology, and therefore equally talk about African ethics, aesthetics, metaphysics and indeed axiology. Although Hountondji (1996) argues that without a written language Socrates' sayings would not have regarded as philosophy, Omoregbe (1998) concurs that, even if there were no known African philosophers, there was indeed African philosophy.

4.7. Trends in African philosophy today.

Students of modern African Philosophy tend to distinguish seven trends which reflect the main concerns of African philosophers (Kaphagawani and Malherbe, 2002). Although there could be elements of Mafwe indigenous philosophy in all seven trends, it is within ethnophilosophy and cultural philosophy in which the Mafwe indigenous philosophy is significant and manifested. The reason is that elements of these trends are present in the Mafwe indigenous philosophy. Elements of language and religion which are the hallmark of ethnophilosophy feature in the Mafwe indigenous philosophy. Equally attributes of dance, drama and music feature in the Mafwe indigenous philosophy. The main difference

between ethnophilosophy and cultural philosophy is that the former dwells on language and religion while the latter focus on dance, drama and music.

4.7.1. Ethnophilosophy examines features of a culture like language and religious ceremonies, their philosophical systems and their epistemology. This trend had its origin in the numerous studies on African traditional societies undertaken by the early Western anthropologists like Placide Tempels (1959) in the 1940s. Others followed like Jahn (1958) in his book; *Muntu : An Outline of Neo-African Culture* and Kagame (1976) on *Bantu Philosophy of Being*. This trend is no longer strong and its turning point is Mbiti's book (1969), *African Religion and Philosophy* (Njoronge and Bennaars, 1986; Kaphagawani and Malherbe, 2002). The work of Pretorius (1975) '*The Fwe of Eastern Caprivi Zipfel*' and that of Fosse (1996), *Negotiating the Nation in Local Terms: Ethnicity and Nationalism in Eastern Caprivi, Namibia* could be regarded as the starting point of ethnophilosophical work undertaken by particular philosophers among the Mafwe. According to Fosse (1996) in terms of language, the Mafwe are trilingual, using Sifwe (or another clan language like *Sitotela, Simbukushu, Siyeyi, Silinyanti, Sikuhane*), Silozi and English. The most observable phenomenon is that the Mafwe can communicate with one another without any difficult.

The importance of language among the Mafwe is illuminated in a mythology. Mungu relates an incident as follows⁴³:

When we were still growing up, a child from one village got lost in the forest. They looked for him everywhere, but could not find him. After so many years, hunters from that

⁴³ F.M.Mungu (Personal Communication, July 9, 2004).

village who went into the far away forest would come across footprints of a person among animals. One hunter spotted him and efforts were made to capture him and bring him to the village. The only language he knew was that of baboons. In the process, he was gradually taught to speak human beings' language. It was only after he had known the language he wanted to take revenge upon the people who killed his parents.

The episode illuminates the importance Mafwe attach to language. They believe that one cannot communicate thoroughly well without the knowledge of language. The following expressions can equally illustrate the meanings of some sayings:

Ndi sipurupuru (The person is deaf) Depending on the tone of the person talking, the expression might mean a person who does not want to take orders or instructions. It means a truant child, who cannot listen to elders. It is about a child who deliberately fail to take and follow given instructions just because the child is stubborn. Once the expression is uttered it keeps wondering whether the reference is made to a deaf person or to one who does not carry out instructions. It also instills into the mind of the one spoken to change his or her mind regarding the behaviour of such person. It leaves the person searching for an answer and concludes whether he or she is indeed stubborn.

Kasiwa njenda ndeke (An orphan who travels alone): It is also an ambiguous expression. It refers to an orphan person who is always alone. It may sarcastically mean a person, though not an orphan who feels that he or she has been forsaken by his or her relatives. When uttered it further appeals to the general public to take note of the person in that position and

assist him or her materially and spiritually. However, the relevance of the expression should first be revisited before the person's position is considered.

Concerning the issue of religious beliefs and practices among the Mafwe, Induna Sikosinyana has the following to say⁴⁴:

With the arrival of the White man, our religious status changed and we became multi-religious people. We could not abandon our religious practices, because it would seem as if we were putting water into a sieve. We had to stick to our religious practices and at the same time adopt the White man's religion because that is what he wanted us to do very much against our will. At the same time, we wanted something to fill our souls, and that thing was supposed to be familiar with our life styles. Mafwe are religious people in and out. They pray for everything, be it in the morning, in the afternoon, in the evening, during meals, when they go to bed, in times of tribulations, in times of happiness, during festivals of succession, birth, marriages, and at many occasions. In their utterances, particularly in difficulties, '*Nyambe u lu tuse*' (God help us) is never forgotten. In any exclamation of pain and fear, it is always appealed to God. Mafwe had their interpretation of God, whom they call *Nyambe*, *Mulimu* or *Sakapanga*. When the white man started talking about God the Father, the Son and the Holy Spirit, the elders of the Mafwe questioned them about *Nasilele*, who was the Mother of the Son. The White preachers were outrageous at the thought of God having a wife and Jesus having a Mother. It is the worship through the ancestors to God which infuriated the White man and his religion very much. To him ancestors were dead and not an issue, but to us we cannot simply throw our ancestors away. They are part of us and that is why we do not question circumstances surrounding death very much. We know our ancestors in one way or another are watching us somewhere, although we don't know where they are and how they look like after their departure into another world.

About the concept of God, Induna Sikosinyana went further by saying⁴⁵:

⁴⁴ Induna Sikosinyana (Personal Communication, February 12, 2006)

⁴⁵ Induna Sikosinyana (Personal Communication February 12, 2006)

In Sifwe we have two concepts of God. Our parents are our foremost and visible gods, because they gave birth to us, we see them, speak to them on a daily basis, they help us physically when we seek their assistance, and so on. We usually refer to them as *baMulimu betu ba hanshi* (our gods on earth). It is believed in Sifwe religious and family circles that, we can only be heard by God somewhere in heaven if our relations with our earthly gods are smooth. There are no two ways about that. If we insult and humiliate our earthly gods, then we cannot be blessed in our lives. The worst thing is to beat one's parent, because as per Sifwe beliefs, one who does that takes along with himself or herself *lungu* (millet chaff, which is irritating and itching). This *lungu* actually means a curse of the highest order hence the irritation and itching. It is strongly believed among the Mafwe that the curse will be hanging above one's head wherever one goes and finally dies with it. If one beat one's parents, that person will equally be beaten by his or her own children.

The Mafwe like many communities around the globe have a belief of blessing. In this case they had an expression, "*Wa mbuyoti kalala na sombo, a lala na sombo ni wa lumino* (a blessed person cannot be denied food in any village, only the cursed one will, when travelling). This expression assured the young ones that by being blessed, (which was equal to being respectful to their elders), everything good will come their way. It was encouragement and moral lesson at the same time to try and be morally upright people. The problem was at what level would they be assured that they were blessed, hence the ongoing enquiry and the efforts to try and reach that level of blessing.

In terms of religious ceremonies the Mafwe took part in the following : praying for rain from the ancestors, offering and praying for the new harvest, praying when welcoming a new born baby in the family, during succession periods, during marriage ceremonies, during sicknesses and other tribulations.

4.7.2. Philosophic sagacity: Oruka (1997) is the proponent of this philosophy and it refers to individual thinkers. It is a sort of individualist version of ethnophilosophy, in which one records the beliefs of certain special members of the community. The premise is that some members of a community reach a high level of knowledge and understanding of their cultures' worldview and become sages. A prominent sage among the Mafwe who fits in this category is one of the respondents, in this research, Mungu. He has a wealthy storage of knowledge of the Mafwe community whose lives and cultural activities he has recorded over a lengthy period of time. He commands respect and have a healthy human relations with elders who were prepared to relate and narrate activities and episodes reported in this research. He is a storage of witty sayings of the Mafwe community and their history as can be seen in the document. He has the following to say:

“My nephew, things have changed a lot. As we say in our language, days cannot be the same. In the past, we enjoyed life by living happily as family members, that even the orphan was taken care of. Today, the motto is see for yourself. Parents were respected in songs and dances. One of the songs during that time at times of weddings was; “*Lu mu ise* (let us take her) *Kuli a yo lwahakisa bashemi ba hae* (so that she could have her parents insulted that they don't know how to bring up children). I have seen and heard many things in my life. I can be a walking history book of the Mafwe community.”



Left: Mr. F.M Mungu is a sage philosopher among the Mafwe community. He has acquired a vast knowledge of the community. He has even documented some of the community's ways of living

4.7.3. Cultural philosophy This originated during the 1940s when African writers and thinkers like Leopold Sedar Senghor (Senegal), Aime Cesaire and Cheik Anta Diop (Senegal) started to explore the mystery of African personality and culminated in the philosophy of *Negritude*. Its proponents tried to discover the meaning of ‘being black in the world,’ and more particularly the meaning of *Africanite*, being African. Deriving its philosophical inspiration from the anti-intellectual and personalist movement in French philosophy during the 1930s and 1940s emphasized the emotional and non-rationalist qualities in the African personality. It glorified the ideas of dance, drama and music as they have found expression in African culture. This trend is still in evidence today but its followers are artists, writers and traditionalists, rather than professional philosophers (Njoronge and Bennaars, 1986; Kaphagawani and Malherbe, 2002).

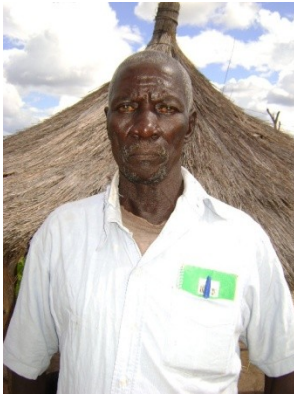
The Mafwe community still cherishes its culture and beauty in terms of dances and music as the following response from Induna Sikosinyana illuminates⁴⁶:

There is a belief among the Mafwe people that you cannot take away a drum from a Mufwe - they are inseparable. When a Mufwe boy is born, the first thing he is given before he starts talking is a drum, so that he can learn to make it talk. Drumming and dancing have been in a Mufwe blood. The reason is that Mafwe feel that they are always attacked by several unknown diseases, so they should know how to drum for traditional healers. Above that in any event of celebrating, drums play a crucial role. They are a source of healing and entertainment. No wonder, the old lady Kamundengule before anything would summon her drums in songs : ‘*mu ni damine ngoma ndi zane* (beat the drum so that I start dancing, ‘*ngoma yenu shuwa kailili* (your drum is not loud enough today), *ngoma yenu ka ina bulota* (there is no wax on your drums. There are many traditional dances among the Mafwe, like *pela*, *chipelu*, *chilimba*, *chimbaikwa*, *chibboli* and *kashwi*. Above that add

⁴⁶ Induna Sikosinyana (Personal Communication, February 12, 2006).

sicknesses such as *chiyaya*, *chisongo*, *nzila*, *mabinanjenje*, *mpuku*, *liwale*, *mushitu* and *simaa*. Both the traditional dances and the sicknesses require drumming.

According to Induna Sikosinyana, the most significant aspect about all these activities is that words of wisdom are expressed through songs and actions. Another important attribute is the way of performing these dances to make them more different from others. Each dance carries a different style from another one. The manner in which *pela* is drummed is quite different from *chimbaikwa*. The dancing style of *nzila* is different from *chisongo*. All the dances appeal to the soul of both the dancer and spectator. The older members still express their wisdom in terms of proverbs and other witty sayings through songs and dances, a thing the youth have decided not to learn.



Left: Induna Sikosinyana is one of the respondents in this study. He has been a district induna for many years and hence has the wisdom of the Mafwe community.

Some of the songs appealed to sexual emotions of the youth and forced them to investigate and enquire from the elders the meaning of wearing of beads, like the one given by Buiswalelo⁴⁷:

Ni ka mu nyala cwañi ? (How will I marry her?)
Musali ya sina masinde! (A woman who does wear beads around the waist!)
Musali ya sina lipazo (A woman without traditional tattoos at the back)

⁴⁷ L.M. Buiswalelo (Personal Communication, March 18, 2007)

Musali ya sina lipazo wa nyanda (A woman without beads suffers)
Musali ya sa tini linyanga (A woman who does wear bangles)
Musali ya lwaha makwenyani (A woman who insults in-laws)
Musali wa mwipo (An arrogant woman).
Kuswha na ku mu nyala yo (Over my dead body to marry her).

According to Buiswalelo, it is still a belief among the Mafwe elders that a virtuous woman (particularly one who is to be married) is one who keeps herself attractive as much as possible in order to always entice her husband in bed. This can be done by wearing beads around her waist and even putting on bangles around her wrists. Not only that, but she must also have attributes like respect for the elders. Issues regarding engagements and marriage were crucial among the youth as they bordered on security and stability in life. In the case of young women waiting for suitors, Buiswalelo⁴⁸ had this to sing with his *silimba* group:

Ko ba ca mungongo (Where they eat almond)
Ha ni nyaliwi kwateni (I won't be married there)
Sona si supeza milelu, kono ha tinisi (He has a beard, but does not dress me)
Lubasi ki njebwe, ya sa leki mulepo (Lubasi is poor, he can't buy wrapper).
Ha nina ku nyaliwa kunjebwe (I won't be married by a poor man)
Ni ka nyaliwa ku ndilaiva (I will be married by a driver).

In an attempt to instill a sense of morality in marriage and enhance stability, Mafwe elders used idiomatic expression of which one here is offered by Mungu⁴⁹ as follows:

Bakentu ndukara concept. (women are like meercats) : Meercats are type of animals who move and live in groups. Once confronted and attacked, they will support one another. For example if a hunter chases one, the rest will be chasing the hunter and in the process the hunter will abandon that one and start chasing the one he thinks is nearer to him. While doing that, the first will disappear in the hole. The process goes on like that, until all

⁴⁸ L.M. Buiswalelo (Personal Communication, March 18, 2007)

⁴⁹ F.M. Mungu (Personal Communication, July 9, 2004)

meercats hide in their holes. In the end the hunter will fail to catch even one of them. The educational implication is that women are like meercats. If a young man keeps on chasing them in terms of love, he will end up losing even the one he was supposed to marry. In other words, people should learn to be steady in life and be content with what they have. This can be equated to the English version, “a bird in hand is better than two in the bush.”

The expression needs some form of reasoning, as it is really difficult to equate a meercat with a lady who is ready for marriage. The picture of the hunter who is supposed to be the suitor does not feature in the expression at all. However, the Mafwe elders used this type of language and expected the young ones to understand in order to hone their thinking and reasoning for their own moral good and the community at large.

It appears among women of that time and even today that what matters most in marriage were physical needs and social status like clothes and food. This was so as to show other women that they were happily married which was really an issue among competing women. Almond seeds were known for their scent which lasted for some days, and any man believed to eat it was regarded as low in terms of social status. Young women who were aspiring to be married would not dare accept an almond-eater’s proposal for marriage, especially if they were from a community which did not regard almond seeds as a delicacy.

The Mafwe had a way of dramatizing some of the issues and events which affected their lifestyles as the following song of a *kashwi* dance signifies:

Chirume chi kwanga mburu (A weak man fails to kill an iguana)
Chirume chirume chi kwanga mburu (A man fails to kill an iguana)

Chirume chi kata chi kwanga mburu (A lazy man fails to kill an iguana)
Chirume Bakentu chi kwanga mburu (A man, fellow women fails to kill an iguana)

While singing and dancing for the young lady who is being initiated into womanhood, the elder women would dramatize how the young man failed to kill a simple reptile like a iguana. The word, *chirume* is a derogatory form of *murume*, (man) which shows the lack of respect and appreciation women show to men who fail to provide for them. The philosophical and moral message was that coward men should not be married, because they would fail to provide meat like that of an iguana, and consequently fail to protect the wife.

4.7.4. Politico-ideological philosophy: The beginnings of this trend may be traced to the political writings of first African national leaders like Jomo Kenyatta, Kwame Nkrumah, Kenneth Kaunda, Julius Nyerere, Sekou Toure and many others. By the 1960s, this trend began to be influenced by philosophical writings of Fanon (1963), in his book, *The Wretched of the Earth* and *Black Skins, White Masks*. Ernest Wamba dia Wamba, the current Congolese philosopher is one of the most outspoken advocates, critical and revolutionary thinking on African problems. This school proposes a philosophy of action in support of the struggle against colonialism and imperialism (Njoronge and Bennaars, 1986; Kaphagawani and Malherbe, 2002).

In addition to the discourse on the emancipation of the African mind, Wamba dia Wamba sees the urgent tasks of African philosophy as:

4.7.3.1. the freeing of thought of the African, to enable free and critical thinking. This borders on Ngugi's decolonizing the African mind concept.

4.7.3.2. the production of principles to help conceptualize the universal emancipation of the African.

4.7.3.3. helping to heal the African from the great disease of the incapacity to self-determination at all levels.

4.7.3.4. theoretically orienting science and technology towards dealing with Africa-specific problems.

4.7.3.5. theoretically freeing the politics of absolutely generic equality.

4.7.3.6. inducing public debates on points of interest to public consciousness in Africa and contributing to the break-up of the triple refusal – to think for oneself.

4.7.3.7. to take seriously one's entire history and to resist taking up the long term perspective (<http://www.africanphilosophy.com/issue2/diawamba.html> retrieved on

[11/13/2006](http://www.africanphilosophy.com/issue2/diawamba.html), Journal on African Philosophy, Issue 2, 2003). One could mention the activities of the Mafwe freedom fighters in this category. The most cited ones are Induna Masida Chatambula of Masida Village who was roasted alive by the South African Forces and died a terrible death in 1968 in Pretoria Prison (New Era, 26 September 2006). Other freedom fighters who experienced the brunt of the liberation struggle and died during their imprisonment because they publicly and fearlessly expressed their political convictions were Judea Lyabloloma Tubakwa, Prince Benjamin Bebi Lifasi, Maxwell Kulibabika, to mention just a few.

4.7.5. Professional philosophy studies the international epistemological literature and keeps abreast of the current academic debate on knowledge. Its proponents though critical of Western philosophy, accept Western terminology and methods. These are young

philosophers trained in Technical Philosophy and have the likes of Kwasi Wiredu of Ghana, Paulin Hountondji of Benin, Olu Sodipo of Nigeria, Elungu Pene Elungu of the Democratic Republic of the Congo, and Odera Oruka from Kenya (Njoronge and Bennaars, 1986; Kaphagawani and Malherbe, 2002). It is currently difficult to find a Mufwe falling in this category, as they have not made headways in this regard. However, this work could ignite some Mafwe youth to embark on an exercise like the Mafwe professional philosophy.

4.7.6. Literary or artistic philosophy is a branch of philosophy that deals with the question, "what is art"? According to this branch of African philosophy, since the dawn of civilization mankind has joined together to celebrate life through art. It further states that it is through the artist's eye that our collective society has sought to open its heart and mind, its humanity, to the mysteries of life and to the differing views of our shared world. Through this artistic tradition mankind has come together in hopes of understanding our existence and lessening the isolation created by the complexities of our world and human nature (<http://www.connectedcreativity.com/ghb/artphil.htm>, retrieved on 11/29/2008)

In narrative, a creator can embody, and readers be led to imagine unreal or fictional characters, and even fantastic creatures or technologies. The ability of the human mind to imagine, and even to experience compassion with these fictional characters is itself revealing about the nature of the human mind. It is in this light that some philosophers have chosen various narrative forms to teach their philosophy which includes the literary works of figures like Ngugi wa Thiongo, Wole Soyinka, Chinua Achebe, Ali Mazrui, Joseph

Diescho and many other African writers. Among the Mafwe, one may mention here the likes of Brendan Kutwano Mujiwa, who had written Silozi books postulating human life.

4.7.7. Hermeneutic philosophy: The dictionary defines hermeneutics in three ways: to make something clear, to explain something and to translate or interpret something. Proponents of hermeneutics have concentrated on the understanding of texts, which is the written word (Higgs and Smith, 2006). The philosophy focuses on the analysis of African languages in order to find philosophical content. Since all Sifwe linguistic groups are not written, except Silozi this philosophy may not be operational in its fullest as an indigenous philosophy of the Mafwe. Contrary to that the Mafwe can still be able to translate some concepts of their language.

4.8. Some African philosophers and their philosophies.

As indicated in the politico-ideological philosophy trend, prominent African scholars and leaders came up with various philosophies categorizing the thinking of Africans over the years. Hereunder follow some of the African philosophers and their philosophical discourses:

4.8.1 Senghor's negritude: Leopold Sedar Senghor the first president of Senegal from independence in 1960 to 1981 came up and revived the concept and philosophy of Negritude. It elaborates explications of African life and values and contains within it a theory of knowledge, which is epistemology. The philosophy represents the extreme point

of the racial and cultural consciousness of the African (Oruka, 1990). Senghor argued for the rebirth of a strong Black identity and had a huge influence on culture and politics in West Africa. He helped develop the idea of Negritude, a movement to restore the identity of Africans by rejecting European values and affirming the culture of the African diaspora and sought to reverse centuries of colonial stigmatization of Black people. His first collection of poems published in 1945 explored themes of exile and nostalgia (The Namibian, pB5; 24 March 2006). This philosophy rejects the political, social and moral domination of the West. According to Senghor, African people have a certain way of living, speaking, singing, dancing, laughing, crying, painting and sculpting (Broodryk: 2006). Induna Sikosinyana confirms this⁵⁰ when he says, “we have our own way of doing things quite different from the White man. Although we are equally inquisitive like him, he seems more anxious to know everything than us.” He stressed the importance of values on this *majobo* day in 2007 when he said,

“What have happened to the youth of nowadays? They don’t want to value their bodies. In our days, no young woman would elope with a young man. It was not dreamt of because women respected their parents and their bodies. It was unthinkable of a woman to imagine of a situation in which she could undress before a man who was not approved by her parents. To sleep with a man before marriage was taboo of the highest order. We cannot go on copying values of the West at the expense of ours.”

The meaning of values among the Mafwe community youth has dwindled to a very low level that many young people can no longer engage in approved relationships.

⁵⁰ Induna Sikosinyana (Personal Communication, February 12, 2006).

4.8.2. Nyerere and Ujamaa: Julius Nyerere's philosophy of Ujamaa describes African Socialism, whose main objective is an African extended family. He also defined socialism as an attitude of mind which is needed to ensure that people care for each other's welfare. According to Nyerere, the three basic characteristics of African Socialism are: work by everyone and exploitation by none, fair sharing of the resources which are produced by joint efforts and equality and respect for human dignity (Akinpelu, 1981, Barker, 1999). He further states that the philosophy of Ujamaa encourages people to retain traditional values of human equality and dignity while taking advantage of modern knowledge (Nyerere, 1974). In 1974 Nyerere at a conference on 'Education in Africa', organized by the Dag Hammarskjold Organization, emphasized another aspect of his educational philosophy, by emphasizing the role of liberation in education. According to him, liberation in this context does not only mean physical freedom of men's bodies from slavery, from exploitation and servitude, but meant total liberation of body, mind and soul. This implied liberation from customs, attitudes and habits. In this process of liberation one was destined to attain self-actualization, as an individual, not as a puppet. He emphasized that it was only through education that an African would be liberated from the mentality of slavery and colonialism, making him aware of his equality with other human races (Akinpelu, 1999). Nyerere's philosophy is found in what Chasunda says about the Mafwe.⁵¹

When we were still growing as young boys and girls, we were not allowed to call your uncle or any of your father's relative (close or extended) by his name or any of your mother's relative (close or extended) by the name. We were told that it was a taboo to do so. In fact we did not have something which you young ones of today are calling *mukowa wa hena* (extended family). All relatives were our

⁵¹ P.F. Chasunda (Personal Communication, July 7, 2004).

relatives. All of my father's male relatives were my fathers, whether they were twenty or more, they were my fathers. All of my father's female relatives were my female fathers. All my mother's male relatives were my male mothers. All of my mother's female relatives were my mothers. The main aim of the system was to cement the family ties. No child got lost in terms of relationships and kinships those years. It was therefore easy to know where one could choose a future partner, because the whole system was well oiled and articulated. Today the kinship spirit has waned and so you find people marry anyhow, that some of them even marry their sisters. In the past, it was inadmissible to marry for one to marry his male uncle's daughter. However, today because of the Western influence which has encouraged some rifts among family members, children marry carelessly. These concepts were taught to us ones at a very early age so that we could not forget that.

4.8.3. Kaunda's Humanism: According to Kaunda, mankind is capable of evolving to a state of perfection by being freed from oppression, disease, hunger and poverty, if given the opportunity to fully develop his potentiality. Man should be given dignity and respect because he belongs to the human race. In addition, man should be taught to work together with his fellow man. The long-term goal of Dr Kaunda's humanist philosophy is to create conditions for love, truth, honesty and justice. In order to achieve these conditions education should emphasize the unequivocal rights of the individual, but at the same time recognizing his responsibility and brotherhood with his fellow man. Man should be taught how to participate in national and civic affairs and encouraged to develop his cultural and aesthetic awareness, to contribute fully to the economic, cultural and social developments of his country (Barker, 1999). The years of slavery, colonialism, and degradation have robbed many members of the Mafwe community and other groups in Namibia the opportunity to respect one another as members of the human race. Despite this scenario, the

Mafwe believe in respecting one another. This is can be seen by the manner in which they accord this attribute to other people, particularly their elders by clapping hands and by questioning politely if they are not clear on an issue being deliberated upon. Regarding dignity and respect among the Mafwe, Mungu has this to say⁵²:

“Our people believed that a person is a person. This means that no matter how a person lives, he or she is still person and needs to be respected and treated with dignity. Whether a person sleeps in a hole, he or she is still a person and hence useful and deserves respect. Whatever she eats is not the issue; the issue is that he or she is still a person. Our people had a saying that even if a person an elderly person has *halitosis* or smells in his or her mouth, listen what comes out from that mouth, that is what is important. They even coined a name, *Munukayumbwa* to mean a person cannot be thrown away, no matter what happened. Hence the selling of human beings by the West was not only a form of the worst humiliation among the Mafwe, it was indeed the worst form degradation the Mafwe had witnessed in their history.”

This philosophical approach is echoed by the *ubuntu* concept, which goes deep to the notion of respect for a human being. The aspect of respect and dignity among the Mafwe can be illustrated through the respect the old ones accord their chief and other members in the society. The Mafwe community value respect and no matter how poor one is, they will always respect him or her.

4.8.4. Mobutu’s Authenticity: Despite being an autocratic ruler, Mobutu is one of the few African leaders who advocated a spirit of Africanism by ordering Congolese to replace their European names with African ones through his philosophy of authenticity. He rejected the notion of imposing Western values on Africans and motivated them to be proud of themselves rather than feeling inferior. His philosophy underscored that Africans should go

⁵² F.M. Mungu (Personal Communication, July 9, 2004)

back to their roots and relinquish their Christian names and in the process alleviate the emulation of Western system (<http://www.onepeoples.com/archives/tragedytold.html> retrieved on 1/23/2006). Mobutu maintains that teaching which induces slave mentality is not education at all; it is an attack on the minds of men. According to him education should make people aware of their potentials as human beings. He emphasizes that the mind as well as the body should be liberated by education (Cooper, 2002).

Echoing Mobutu's sentiments and philosophy is Dr. Ihechukwu Madubuike, one of the Nigerian prominent scholars, who laments that in colonial Africa everything African was considered primitive, barbarous, unholy, whereas everything European was considered pure, proper and civilized. He further states that to answer to a white man's name was seen as one of the ways of becoming civilized. Many Africans today bear European names even if they do not understand the meanings of those names. These names are usually termed Christian names even if a person is not a Christian. (<http://www.onepeoples.com/archives/tragedytold.html> retrieved on 1/23/2006). Mungu⁵³ maintains that it is ironically Europeans refuse to carry African names even if they have lived in Africa for decades. Sadly many Africans, Mafwe included nowadays refuse to be called by their first and authentic African names as they feel that those names are inclined towards uncivilized tendencies. Induna laments as follow⁵⁴:

Things have gone upside down in our communities that our own African names are longer meaningful. Our people call their children all sorts of Western names. I know of an elder man whose wife's name is Prettiness or something like that. The old man cannot pronounce that. He has to struggle and almost bite his tongue when trying to

⁵³ F.M. Mungu (Personal Communication, July 9, 2004).

⁵⁴ Induna Sikosinyana (Personal Communication, February 12, 2006).

pronounce something like *Pre-ttiness, Pret-t-ness*. You can really feel pity for the old man each time he calls his wife by name. The young woman insists that she should be called by that name if he really loves her. In the process he does bite his tongue. Another issue is about elderly women who were born without Christian names. They acquire them even when they are eighty years old, just to have a Western touch and name. We are living in difficult times indeed that the names we are heaping on ourselves do not have meanings in our case.

4.8.5. Mzee Jomo Kenyatta's Harambee: Harambee is a Swahili word meaning 'let us all pull together at once.' The slogan was given to Kenyan workers for the purposes of national development after Kenya gained independence in 1963. Kenyatta likened the task ahead of the new nation to that of workers with a burden which would only be overcome by working together to successfully heave up or put together their heavy load. The slogan which turned into a philosophy deliberately asked whites and Africans to work together for the development of Kenya (<http://www.glpinc.org/> retrieved on 1/23/2006).

As president, Kenyatta worked to establish harmonious race relations, safeguarding whites' property rights and appealing to both whites and the African majority to forget past injustices ((<http://www.glpinc.org/> retrieved on 1/23/2006). Harambee promoted community participation for accelerated education development and the motto of Harambee has been evident in Kenya ever since in the development of many self-help projects, including community-funded community-built schools and other services (<http://www.findarticles.com/p/articles/mi> retrieved on 1/23/2006). The process is characteristic of traditional Africans, who believe in communalism by sharing almost everything they have.

Induna Sikosinyana in line with Kenyatta's philosophy agrees that the attribute of sharing is prevalent among the Mafwe as the episode illuminates⁵⁵:

We were taught to share at an early age. It was quite embarrassing and in effect shame of the highest order to be denied food by another person. Mean people were not liked, they were despised. The worst thing a person could do was to refuse to give a stranger drinking water. If a person threaten another one by saying he will sell him or her water one day, that was the worst threat. Because of closeness of community members, everything was to be shared, of course except husbands and wives. People worked together as teams in times of ploughing and hoeing, to ease one another's burden or to simply make job lighter.

The philosophy of sharing resources among the Mafwe is as old as the community itself. No Mufwe could die of hunger during famine because they would resort to sharing whatever they had. The induna of the village saw to it that everybody was catered for.

4.8.6. Cheik Anta Diop's African identity philosophy: Diop from Senegal achieved prominence for his work, *Nations Negres et Culture*, published in 1954, which attained the status of a classic in black intellectual circles. The primary objective of the book is to demonstrate the Negro origin of ancient Egyptian civilization and to refute the argument that the black race had produced no great world civilization and Europe owes an immense cultural debt to Africa. His philosophy of African identity intends to counter the evolutionist view of classical anthropology which contrives to place white race and Western civilization at the apex of human development (Hountondji, 1996). The Mafwe pride themselves in one way or another, that the majority of the elders have managed to preserve their culture and identity.

⁵⁵ Induna Sikosinyana (Personal Communication, February 12, 2006).

4.8.7. Frantz Fanon's philosophy of violent revolution: Fanon (1925 – 1961) believed that violent revolution was the only means of ending colonial repression and cultural trauma in the Third World. He argued that violence was the cleansing force by which Africans who were shattered by gaze and colonial brutality could be freed. He believed that violence freed the native from his inferiority complex and from his despair and inaction and made him fearless and restored his self-respect. He blamed the colonizers for not seeing the colonized as human beings, as they forced the colonized to accept themselves as mere objects. This can equally be attributed to what Joseph Conrad says in his book, '*Heart of Darkness*,' which portrays Africans as mere objects and dehumanizes them in the process (Joffe, 1987). Fanon demonstrated how the problem of colour was connected with a range of words and images starting with the symbol of the dark side of the soul. White is associated with justice, truth and virginity, while black is associated with evil and backwardness.

Fanon (1963) advocated the instrumentality of violence and the emergence of a critical and confident African consciousness which was part and parcel of a dawning universal humanistic consciousness. He sought the rebirth of a new African equipped with the language of hope and political action. Central to the political action was the conquest of disease, hunger and the eradication of hunger on the African soil. He stressed the need to overcome material necessities in order to acquire new African freedom to heal the interiorized African shame and self-hatred. The building of a nation is of necessity accompanied by the discovery and encouragement of universal values. He cautioned that postcolonial nations would end in disaster if they simply replaced their colonial bourgeois

leaders with African bourgeoisie trained by European as oppression will retain the capitalistic class structure (Fanon, 1963; Wiredu, 2006). The Mafwe in this case are proud that they contributed to the liberation of Namibia. Many of them became freedom fighters, others were arrested, tortured and even murdered for the sake of freedom.

4.8.8. Gyekye's Communitarianism: This philosophy challenges the view that in African thought, community confers personhood on the individual and thus the individual's identity is merely derivative of the community. Gyekye argues that African thought ascribes definite value to the individual by citing an Akan proverb, "All persons are children of God, no one is a child of the earth," in support of his argument that a person is conceived as a theomorphic being, having in his nature an aspect of God. He further argues that a person is more than just a material or physical object, but a child of God and therefore intrinsically valuable. Despite this argument that the person is ontologically complete, he also acknowledges that people live in a community as per the following proverb, "When a person descends from heaven, he or she descends into a human society." Consequently a person's abilities are not sufficient for survival, but the community is equally necessary for the survival of the individual. According to him it is an error to hold that African philosophy denies the individual, but maintains that the individual is intrinsically a valuable child of God, linked into a web of human relationships. He demonstrates this link by citing a Ghanaian artist who wrote, "we are linked together like a chain, we are linked in life, we are linked in death, persons who share a common blood relation never break away from one another." (Gyekye, 1998).

According to Mwimnobi (2003) in an attempt to achieve his idea of a metanational state, Gyekye claims the following :

4.8.8.1. that personhood is partially defined by a communal structure.

4.8.8.2. equal moral attention should be given both to individual and community interests

4.8.8.3. it is necessary to integrate the ethic of responsibility with rights

4.8.8.4. members of the nation-state should be considered equal.

4.8.8.5. to achieve nationhood in a multicultural community, move beyond ethnicity

4.8.8.6. in an attempt to form a national culture, attention should be drawn to the elegant aspects of cultures of various ethno-cultural communities.

In this regard the Mafwe also have a belief that all human beings were created and consequently are the products and the children of a Supernatural Being, and therefore should live in peace and respect one another. They have an expression, “*kwaazya ozyo na wa kuwiru, twenshe ni twa bumbiwa kwaNyambe, mi tu li bane twenshe, kabulyaho umuntu ngwabutokwa.*”

4.8.9. Wiredu’s Philosophy of Personhood: This philosophy hosts a two part conception of a person. First and most intuitive to Western conceptions of persons is the ontological dimension. This includes one’s biological constitution. Wiredu states that the second dimension which is the normative conception of personhood is based on one’s ability to will freely which is dependent on one’s ethical considerations. This designates a person to become a person. According to this assertion one is not born a person but becomes one through events and experiences that lead one to act ethically. Wiredu opposes the

ethnophilosophical and philosophical sagacity approaches to philosophy, arguing that all cultures have distinctive folk-beliefs and world-views which must be distinguished from the practice of philosophizing. Although he acknowledges the role of folk philosophy in genuine philosophy, he argues that the latter demands the application of critical analysis and rigorous argument (Wiredu, 2006). The point of good ethics as leading to good life is evident among the Mafwe. They have actually demonstrated that with the expression, “*efasi nde minga nenshonsho, mbita kulyata nenja.*” meaning the world is full of thorns and claws, hence one needs to tread in it carefully. This implies that if one is leading a careless life, one is likely to be hurt. There is a good example in our times where the scourges of HIV and AIDS are raging and many people are losing their lives through careless sexual intercourse.

4.8.10. Ubuntu philosophy : South African thinkers like Khoza (1994) and Chinkanda (1990) define *Ubuntu* as an African view of life, collective consciousness of the African people, their own religion, their ethical values, their political ideologies, alms-giving, sympathy, care, respect, patience and kindness. Makhudu (1993) relates *Ubuntu* to African Humanism, and regards the qualities of *Ubuntu* as existing in every person. According to Teffo (1992) *Ubuntu* links up with communalism and involves the distribution of wealth, morality and social responsibility. Shutte (1992) interprets *Ubuntu* in terms of the worthwhile, the good, and the valuable in human life, meaning it is concerned with visions of happiness and fulfillment. Most *Ubuntu* thinkers formulate their views in terms of ‘a person is a person through other persons. The Mafwe have their own version of *Ubuntu* through the concept of *Munukayumbwa* meaning a person is very valuable no matter how

simple he or she may seem to be. The bottom line is that no one knows the fate of another person. A person who may seem to be worthless today may become more valuable in future. This can be equated to many African national leaders and other prominent people who hailed from humble beginnings and later in life become influential individuals.

Concerning the existence of African philosophy Wiredu (1992) draws a line when he says:

In my opinion the agenda for contemporary African philosophy must include the critical and reconstructive treatment of the oral tradition and the exploitation of the literacy and scientific resources of the modern world in pursuit of a synthesis – if in this process of synthesis contemporary African philosophers take critical cognizance of all these stands of the African experience, the resulting tradition of modern African philosophy should be rich in its variety and vital in its relevance to contemporary existence,. (p.27).

However, Kaphagawani and Malherbe (2002) caution of not making a huge generalization concerning African cultures, customs, religions, knowledge and beliefs as Africa includes so many diverse peoples from different backgrounds. Njoroge and Bennaars (1986) also stress that Africa is a vast continent which has in the past been populated by people living in very different societies and cultures. Above that most expression of traditional thought appear to be dateless and timeless. It should equally be stressed that the West is not a homogenous entity, but differentiated in terms of class, intellect, morality and political ideology, therefore to generalize African philosophy as one entity will be missing the philosophical point. What should therefore be considered is that Africans have the capability to think critically like any human species around the globe if given such opportunity to do so.

4.9. Is African philosophy one single understanding or would one better speak of philosophies? This is quite a puzzling question as many African philosophers hold different views about their philosophy. After having saying that, the bottom line is that many African thoughts which can be equated to philosophy have one thing in common – that is the dignity of a human being. Whether one speaks of Ubuntu, Kaunda’s Humanism, Nyerere’s Ujamaa, Mobutu’s Authenticity, Senghor’s Negritude, Gyekye’s Communitarianism or Wiredu’s Personhood, all boil to respecting a human being. One can then conclude by saying that Africans have many philosophies in one.

4.10. The Western philosophy of education: A viewpoint.

In order to make a fair comparison of what Western philosophy did to the Mafwe indigenous philosophy it will fair to make a viewpoint of the Western philosophy of education. This will illuminate the consequences of imposing a foreign education system creating cultural imperialism in the process. Njoroge and Bennaars (1986) maintain that the Western philosophy of education viewpoint goes back to ancient Greek society. Within this tradition great significance was attached to the cognitive dimension of education, with the pursuit of true knowledge through liberal education. The pursuit of knowledge was seen as a noble enterprise, hence the famous expression: ‘knowledge is virtue.’ One way to achieve knowledge was through liberal education which frees or liberates the human mind from falsehood and deception, from dubious opinions and prejudices. According to the Greek and Roman philosophers liberal education was to be achieved through the seven liberal arts, which are logic, rhetoric, geometry, arithmetic, music, poetry and astronomy. Liberal

education aimed at the cultivation of the mind to its highest level, which is abstract reasoning at the expense of the development of practical skills or crafts.

Barker (1999) attests that the Western educational philosophical viewpoint today is quite multi-faceted and always in constant evolution because divergent views from the East, West, North and South have converged upon it for centuries. Despite this amorphous character of the Western educational philosophy, its tremendous educational thinking impact is the individual liberty. In England education emphasizes courage, sacrifice, heroism and bravery and above that steeped in the values of duty, honour, obedience and discipline. In France, educators like Voltaire advocated state education as a means of creating critical, responsible citizens, while Rousseau was concerned with an education as a means of creating national patriotism and as way of consolidating the revolutionary state.

Akinpelu (1981) maintains that Western Education philosophy was not only confined to matters of religion, but was left to pursue knowledge and truth in any field. Osborne (1992) on the other hand sees educational philosophy as seeking the love of educational wisdom. It can therefore be concluded that Western educational philosophical viewpoint depends on educating the youth to become responsible, thoughtful and enterprising citizens. This education will require deep understanding of ethical principles, moral values, politics, aesthetics and economics and subsequently leading to the achievement of personal fulfillment.

4.11. The African philosophy of education: A viewpoint.

Education is often referred to as the transmission of the values and accumulated knowledge of a society. However, this description is limited in the sense that education does more than that in today's everyday life. In this case education is designed to guide the society in learning a culture, moulding the behaviour in the ways of adulthood and directing the society towards its role. As societies grow more complex, the quantity of knowledge to be passed on from one generation to another becomes more than one person fails to know everything and therefore more selective and efficient means of cultural transmission are sought. Akinpelu (1981) contends that there are several ways in which we can equate education with what is taking place in a formal institution of learning. The problem with this conception is the justification of how schooling alone influences the person without the impact of other agencies of education like the home, the extended family, the society, the mass media and to a certain degree the peer group. Another question is the assumption that schooling is the most effective and economical way of receiving education, when it is factual that education has become so expensive, that only a few can really afford decent and quality education. Njoronge and Bennaars (1986) maintain that African indigenous education was a process of initiation, of socialization into the already established knowledge of the past. Knowledge was always a communal affair. It dealt with facts and skills, values and ideas, attitudes and behaviour as relevant to a given society. Barker (1999) on the other hand asserts that educational philosophies of Africa, like those of any other part of the world are direct result of its history, its

traditions and heritage. He further contends that human beings' behaviour is directed by values which in turn form the philosophical basis of their philosophical perspective.

African education aimed at producing a child who was honest, respectful, skilled, knowledgeable, co-operative and well-versed in the customs and traditions of the community. In the traditional family, there are many mothers and fathers (aunties and uncles) of a child who contribute to its early education. However, Njoroge and Bennaars (1986) maintain that colonial governments propagated an educational theory that directly reflected the well-established 'principles of education' found in Western thought. In the process these principles were often modified to suit and perpetuate the colonial situation. Today values of traditional Western education continue to be emphasized in the area of education in Africa.

4.12 Summary

The chapter looked at Western, Eastern and African philosophies in general and the literary perspective on African philosophy. Hountondji (1996) maintains that African philosophy exists and developing objectively in the form of literature whose output remains captive to the unanimist fallacy. African philosophical literature should be transformed from simple collection of writings aimed at non-African readers into a free and rigorous discussion among African philosophers in order to acquire universal value and enrich the common international heritage of human thought. Mudimbe (1988) believes there is an "implicit philosophy" in what he terms, "the primordial African discourse in its variety and multiplicity.". Appiah (1992) on the other hand concedes that a "folk philosophy" exists in Africa, although he believes that oral tradition is not hospitable to philosophy. Tempels (1959)

formulated a Bantu philosophy, from the "implicit," "folk," philosophy of the oral tradition of the Baluba while Alexis Kagame (1976) formulated a philosophy of being from the African languages of Rwanda.

The chapter also touched on the trends of African philosophy. The bottom line is the slim differences among ethnophilosophy, cultural philosophy, artistic (literary) philosophy and hermeneutic philosophy. Ethnophilosophy deals with language and religion, cultural philosophy with dance, drama and music, while artistic and hermeneutic focus on art. Although these philosophies seem to be intertwined, it is the degree or extent of their activities that makes the difference. The most significant instrument used is language, be it in dance, music, preaching, drama, literature and art. In cultural philosophy, it is more focused on knowledge and appreciation derived from African music and dance. In literary philosophy it is more knowledge derived from literature and other works of art, while in hermeneutic philosophy deals with the knowledge from the interpretation of texts. After dealing with this chapter which focused on the indigenous philosophy of the Mafwe and other philosophical perspectives, let us move on to the following chapter which centers on the methodology used in this study.

CHAPTER 5 : RESEARCH METHODOLOGY.

5.1. Introduction.

This chapter differs from the prior one in that it describes the procedures the researcher used to collect data in determining the Mafwe indigenous philosophy and the impact of Western education thereof. The nature of the research (philosophical in nature) and lack of empirical literature compelled the researcher to use a number of research methodologies like conceptual analysis, qualitative, quantitative, oral traditions and ethnohistory.

5.2. Research design.

McMillan and Schumacher (2001) use the term research design in referring to the plan and structure of the investigation used to obtain evidence in answering the research questions. The design describes the procedures the researcher uses to carry out the study, explaining when, from whom and under what conditions will the data be obtained. Similarly, Bieger and Gerlach (1996) maintain that research designs are the procedural details of a study by which a researcher collects data, and which offer some level of control over the research situation. They affirm that the fundamental goal of a research design is to develop a set of methods and procedures that will answer the research question or test the research hypothesis with a high degree of confidence. With the qualitative research design, interviews were administered to the elderly members of the community to unearth meanings hidden in the idiomatic expressions pertaining to the indigenous philosophy of the Mafwe community. A micro cassette recorder was used during the interviews to record the conversation between the interviewees and the researcher. The researcher later on analyzed and interpreted the recorded messages in order to extract philosophical meanings

and illustrate the impact of Western education on the Mafwe. In the case of the quantitative research design, the researcher collected data from teachers by using the questionnaire technique.

5.2.1. Conceptual analysis: This method is used by philosophers to analyze or break down concepts for the purpose of understanding them. It has been argued that as professionals, philosophers examine the nature and meaning of life in all its dimensions, including our physical, mental and spiritual experiences. The principal notion of conceptual analysis is that propositions hidden in ordinary language are correct and are neither logically nor metaphysically absurd (Urmson, 1967). In the study the researcher asked elders to explain riddles, idiomatic expressions and proverbs in order to show that they formed an indigenous philosophy of the Mafwe community and how the advent of Western education has downsized them.

5.2.2. Oral traditions: According to Alagoa (2005) oral tradition is a viable source and a history in its own right; and recognizes the fact that the custodians of the traditions are both informants and historians. However, a question is always asked whether there is a philosophy of history in the African oral tradition. Simpson (2004) maintains that stories, folklore, proverbs, songs, poetry, drama, wise sayings and praises form the pattern through which events and occurrences are preserved and passed on from one generation to the other.

Lamb (1990) remarks that the history of Africa was passed from one generation to the other by the spoken not written word and consequently its civilizations remained shrouded in mystery and many other species around the globe could not have access to it.

Hochschild (1999) also maintains that despite the beginnings of stories lying very far back in time, their reverberations may still be felt after a very long time, particularly if they lived experiences were bitter and painful.

To strengthen the validity of oral tradition as a research tool, the researcher also referred to other oral tradition accounts like Simpson's research, "*Oral tradition and Slave Trade in Nigeria, Ghana and Benin*," which was conducted between July 2 and September 19, 2001. Despite the fact that Trans Atlantic slave trade took place between the fifteenth and nineteenth centuries, the narrators in Simpson's research expressed elements of fear, suppression and emotions. The oral narrations on slavery have stressed the misery that was brought to the people of West coast of Africa. This research showed that oral accounts relating to slave trade have come to be preserved overtime through the people's enactment of their experiences (Simpson, 2004).

Njoroge and Bennaars (1986) affirm that traditional educational thought has always been expressed orally and caution that the spoken word is always difficult to capture and

assess. They emphasize that the spoken word becomes even more difficult if it was spoken in the distant past.

Because much of accounts of lived experience in Africa were not recorded way back in time, many researchers rely on oral tradition or resort to the ethnophilosophical approach which seeks to unearth the philosophies of non-Western cultures through the study of oral traditions, analysis of language, social structure and religion. Ethnophilosophers hold that

all people practice philosophy, and believe that the study of philosophy is incomplete if limited to the Western tradition (Wainaina, 2005)

In the same vein, the impact of Western education among the Mafwe between 1860 and 1990 was narrated from one generation to the other. The study investigated perceptions of the world by the Mafwe through oral traditions. In-depth interview method was used among elders in the Mafwe community to find out whether there is anything in their sayings and beliefs which contributed to indigenous philosophy.

5.2.3. Ethnohistory is the study of ethnographic cultures and indigenous customs by examining historical records. Ethnohistory uses both historical and ethnographic data as its foundation. Its historical methods and materials go beyond the standard use of books and manuscripts. Practitioners recognize the utility of maps, music, paintings, photography, folklore, oral tradition, ecology, site exploration, archaeological materials, museum collections, enduring customs, language, and place names. Of particular interest in ethnohistory are those analyses and interpretations that seek to make evident the experience, organization and identities of indigenous and minority peoples. (<http://en.wikipedia.org/wiki/Ethnohistory>, retrieved on 12/12/2007, Harkin, 2008).

In this study the ethnohistoric materials came from the early accounts of the Mafwe by missionaries and travelers like David Livingstone, Westbeech, Franz Steiner and lately Pretorius, Mainga and Fosse. The ethnohistoric techniques include an exhaustive literature search and review, including archival sources, together with consultations with the Mafwe elders to glean information on oral tradition as far as their indigenous

philosophy and Western impact are concerned. The period in which information was documented in this case was between 1860 and the early 1970s.

5.2.4. Phenomenological analysis: The researcher applied this methodology only to the victims of the 1968 terror campaign, which was unleashed on them by the South African apartheid and oppressive regime. These are Reuben Chataa Sibati (Makanga Village), Kenneth Kuseka Muloho (Masida Village), Albius Bayole Linanga (Kalume Village) and Isaiah Muhupulo Chizimbo (Nziba Village). It focuses on lived experience and stipulates that it is through analysis of or reflection of our naked experience or phenomena that we are able to accurately understand our own reality and our surroundings as conscious individuals. Phenomenologists focus on how people put phenomena together and experience it in such a way that it makes sense of the world and in doing so develops a world-view. They also contend that the only way to really know what another person experiences is to experience it ourselves, which leads to participant observation (Patton, 1990). Phenomenologists tend to address issues of human pain, hate, human freedom, happiness, hope, joy, fear and frustration (Njoroge and Bennaars, 1986, Audi, 1999).

Glasser (1999) explains that the only way people experience the real world is through perceptual system. If information is meaningful, value is attached to it. Although perceived worlds are subjective, they are based on culture, education, experience, gender and age. Gibson (1966) on the other hand defines perception as a process of acquiring, interpreting, selecting and organizing sensory information. Above that perception is a matter of belief, meaning if a percept has no grounding in a person's experience, it may not be perceived. In this study, the researcher tried to find out from the elderly

respondents the type of beliefs they considered valuable, cultural and educational to their children and how they have been influenced by the Western education system.

In the study, the researcher also looked at the example of Puffer (1994) who researched on the indigenous knowledge of the Somali pastoralists and concluded that this knowledge is generally transmitted across generations by oral tradition and is an aspect of every human community. It is part experience, part custom, religion, community laws and attitudes of a society that concerns their lives and the lives of other living things. According to her, local knowledge has been ignored because of the ideas passed on from nineteenth century colonialism that it is primitive, simple and static.

The inhabitants of the Caprivi Region like in many areas of Africa have their roots in communal areas under the jurisdiction of their chiefs (Fosse, 1996). This compels all subjects of the chief to go through traditional education. Consequently, all teachers in this study went through both traditional and formal education and make valid comparisons between the two educational systems. These teachers gave the correct account of the indigenous philosophy of education of the Mafwe and the impact of Western education.

5.3. Qualitative research design

This type of research design involves the meanings, concepts, definitions, characteristics, metaphors, symbols and description of things (Bieger and Gerlach, 1996). The study employed qualitative method to cater for the thirteen elderly respondents of whom the

majority could not read and write. In this study the elders used and interpreted concepts, metaphors and other symbols during the interviews. It was not permissible to administer the questionnaires to elders who could not understand the English language in which the questionnaire was written. It was also not fair to leave them out of the research because of their lived and rich in-depth knowledge and experience pertaining to the Mafwe philosophy and the impact of Western education.

It is important to note that qualitative inquiry focuses in depth on relatively small samples selected purposefully (Patton, 1990). In this case the number of thirteen elders was relatively a small sample. Equally important to note is that data in qualitative research is non-numerical, usually in the form of written words or videotapes, audiotapes and photographs. Analysis of data in qualitative research involves an examination of words rather than numbers. Qualitative researchers reflect on the possible meanings and relationships of concepts and words (Brink, 1996). In this study, interviews were used to solicit meanings of concepts and expressions from the elders in an attempt to illustrate that there was indeed wisdom in the sayings of the Mafwe before the impact of the White education.

5.4. Quantitative research design

The method involves measuring traits, characteristics or attributes of things (Bieger and Gerlach, 1996). It also depends on larger samples selected randomly. It is a systematic scientific investigation of phenomena and employs mathematical models, theories and

hypotheses pertaining to natural phenomena. Since it depends on larger samples, it is used for generalization of models, theories and hypotheses (Patton, 1990). In the study, questionnaires leading to numerical answers were distributed to teachers and computed. This was so because teachers could read and be able to answer questions. The teachers also served as the link between the past world of indigenous philosophy and the current Western education system. The subjects of the study were identified by using purposeful random sampling method.

5.5. The population

In any research, the population is the larger group to which the researcher would like the results of the study to be generalized (Lodico, Spaulding and Voegtle 2006). McMillan and Schumacher (2001) concur with Ladico by affirming that a population is a group of elements or cases, whether individuals, objects or events that conform to specific criteria and to which researchers intend to generalize the results of the research. In this research the population is composed of all the ethnic categories of the Mafwe community. One thing in common which these clans have is that they resort under one chief, Mamili. Although there are slight differences in their mode of dress, language, specific types of food, the bottom line is that their cultural artifacts are similar. All clans' indigenous philosophy have been affected by the colonial system in one or another, as they were all undermined politically, economically, socially and culturally. The Mafwe community is a multilinguistic one, comprising of the following linguistic categories, segments or clans⁵⁶:

⁵⁶ L.M. Buiswalelo (Personal Communication, March 18, 2007)

5.5.1. ba-Linyanti (descendants of the Luyana and remnants of Sebitwane's Kololos) live in Linyanti area, including places stretching from Singobeka Village near Kapani to Kanono. The chiefs of the Mafwe are nominated from this group. This group makes use of land as well as water; meaning their survival depends on cultivation and fishing. In terms of dressing, women put on *misisi* (traditional skirts) especially during festivals, while men adorn Western type of clothes. In the past they would put on *siziba* (traditional kilt). The language spoken here is the *si-Linyanti*, a combination of dialects from Subiya, Totela, Sikololo and Sitoka words. This group dances *sipelu* (type of dance with hands clapping) and *silimba* (xylophone). They also make bows, arrows, shields and ceremonial drums.

5.5.2. ba-Totela (bena-Luhani and bena-Chilao) live interspersed with ba-Fwe in central and western areas from Liselo to Kaliyangile and found around Chilolo and Makanda in Western Province of Zambia. Their survival depends on subsistence farming and are very good woodcarvers. The dressing is similar to that of the ba-Linyanti group. The language, *si-Totela*, has some mixture of words from other different groups in the Region like Subiya, Sifwe and Silozi. The main dance here is *pela* (type of dance with drums and hand-clapping) and *mpuku* (type of spiritual dance). They are experts in wood carving like canoes and drums.

5.5.3. ba-Fwe occupy the forested central and western part of the Caprivi from Sibbinda up to Singalamwe and parts of Lizauli, Choi, Lubuta, but are also found upriver Kwando in Angola and Western parts of Zambia. They depend on subsistence farming and other traditional activities like basket weaving and mat making. Their dressing is like other groups and their language is *Sifwe*, which has similar words like other linguistic groups in

the Region. They dance *pela*, *mpuku*, *chisongo*, *chiyaya*, *nzila* and other types of traditional dances performed by other groups. Like the Totelas, the Bafwe are also experts in woodcarving, making canoes, spoons, dishes and drums from wood. A splinter group applied for chieftainship in 2004, but the majority still resort under Chief Mamili.

5.5.4. ba-Mbukushu, live mostly along the Kwando river in the north-western parts of the area around Sachona and essentially represents an Eastern branch of the modern day Kavango ethnic category. They depend on subsistence farming and fishing. Their language is *Thimbukushu*. The vocabulary is quite different from that of other groups. The group specializes in *pela*, *chibboli* and *mabboloma* dances. In the past, their traditional attire was called *mizyambulo* (traditional coats made from animal skins), but these days like anyone else among the Mafwe community, have adopted Western system of attire.

5.5.5. ba-Subiya-Fwe (Bekuhane/Mahe), live along areas of Sikanjabuka and parts of Muyako, where the Mafwe share a disputed boundary with the Subiyas of chief Liswani. These Mafwe cite their ancestor as Litindi from Mwanota area in and around Likanda and Lusu areas in Katima Mulilo of Zambia. Lusu of Caprivi in Namibia is inhabited by both Mayeyi and Be-Khuhane, including present day Masokotwani of Buchane clan. Present day Muyako, Kwena and Sikanjabuka areas including Bukalo are historically known as Kalengwe, for the Be-Khuhane clan. This clan is not known as Subiyas but Be-Khuhane (bena-Mahe) meaning people of the reeds. They are farmers and fishermen and women. They weave mats and make gourds and other utensils made from clay. They are known for

sipelu dance. They speak *chi-Khuhane*, which is similar to Subiya language, but the former has a very deep-rooted vocabulary and diction.

5.5.6. ba-Yeyi live mostly in the southern area near the Linyanti swamps, as well as on the bank of the Linyanti river and near the Okavango swamps in Botswana. They also live in the area which stretches from present day Kapani, Maunga, including Batubaja, Malengalenga, Samudono, Sangwali, Sauzuo, and Mbambazi up to Lyanshulu. They are subsistent farmers and fishermen and women. They are known for *chibboli* dance. (type of dance with waist twisting) and also dance *pela*. They speak *chi-Yeyi* language which is very different from all languages in the Region as it is full of clicks like Xhosa, Zulu, the San language or the Khoekhoegowab languages. A splinter group from this clan divorced themselves from the Mafwe mainstream and applied for chieftainship in 1992, but the majority still resort under Chief Mamili.

5.5.7. The Lozi speaking Mafwe are found around Imukusi and Lisikili districts of the eastern and northern Caprivi, although this group mainly comprise of a mixture of Totelas, Mayeyi and some remnants of Luyana. This group can be traced up to Isize or Nasisangani. They are subsistence farmers and engage in fishing. They perform similar dances like other groups of the Mafwe community and adorn identical mode of dresses.

5.5.8. The ba-Kwengo or the San are included in the Mafwe ethnic category because they happen to live scattered in the area controlled by the Mafwe. They practise some of rudimentary farming and hunting. They are still nomadic and live mostly on meat as a rudimentary diet, although Government has made significant strides to halt this mode of

living and introduced some incentives for them to cultivate land. They are experts in making bows and arrows which they use for hunting both small and big game. Together these groups form the majority ethnic category in the Caprivi. The population of the Mafwe in the Caprivi Region can be estimated to be approximately 50 000 people, and could be more than a million, if the Mafwe living in Zambia and Angola are included. In this study reference was made to the Mafwe community occupying the Caprivi Administrative Region of the Republic of Namibia, who resort under Chief Mamili.

5.6. Sample and sampling procedure:

According to Bieger and Gerlach (1996) sampling refers to choosing a portion of the target population for the research, rather than studying the entire target population. Gall, Gall, and Borg (1996) equally refers to sampling as a process of selecting members of a research sample from a defined population with the intent that the sample will accurately represent the population. Lodico, Spaulding and Voegtler (2006) too echo the other researchers and define a sample as a smaller group selected from the larger population that is representative of the larger population. Tuckman, (1979) affirms that to ensure the sample is representative, the sample should be selected randomly from the target population. A random sampling technique gives each member of the defined population equal probability of being selected to limit the possibility of bias. In this study, cluster sampling procedure was used in the identification of educational inspection circuits. McMillan and Schumacher (2001) maintain that with this sampling, groups of individuals are identified from the population and the subjects are drawn from these subgroups. The researcher

identifies group units such as inspection circuits and school clusters and then randomly selects some of these units for the study.

The following steps were taken in sampling:

- 5.6.1. Identification of educational inspection circuits in the Caprivi Region.
- 5.6.2. Identification of elders in the Mafwe community, who are the custodian of knowledge and customs with the assistance of the Linyanti Traditional Authority.
- 5.6.3. Cluster sampling schools in the educational circuits in the Caprivi region.
- 5.6.4. Purposeful sampling of elders.
- 5.6.5. Random sampling of teachers in cluster schools.

In the study educational inspection circuits were identified as Bukalo, Chinchimani, Katima Mulilo and Sibbinda. From these circuits, schools were further cluster sampled on the assumption that on average five teachers should be involved at ten schools. After establishing the number of schools to be surveyed, purposeful sampling of teachers was done by administering questionnaires to Mafwe teachers in the cluster schools in the circuits. This was done in consultation with the principals of schools where the questionnaires were administered.

The descriptive variables which were considered were combined and secondary schools, for the simple reason that teachers at these schools were dealing with more mature learners who were confronted with both traditional and Western modes of life and education. Fifty questionnaires were initially issued to fifty teachers. As in most quantitative research cases

not all respondents participated in the research. In this study, five teachers failed to complete the questionnaires.

At Bukalo Circuit, Sanjo Secondary School was picked, and targeted one Mufwe teacher there. In Chinchimane Circuit, schools like Masokotwani Combined School and Lusu Combined School were identified. In Katima Mulilo Circuit, schools such as Liselo Combined School, Kasheshe Combined School, Mavuluma Combined School and Ngweze Secondary School were purposefully randomly picked. In Sibbinda Circuit, schools like Kaliyangile Combined School, Masida Combined School and Sikosinyana Secondary School were randomly picked.

As this study focuses at the impact of Western education on the indigenous Mafwe philosophy of education, the role of teachers in formal schools is crucial. It is assumed that teachers have experienced much of the defunct traditional education and at the same time took part in the Western education system. Above that, teachers could be more familiar with concepts and terms used in the study. Finally teachers can read and write, hence could be able to answer the questionnaires.

With the elders the use of simple random sampling was not permissible because of the nature of the target population as the researcher was compelled to adhere to some traditional etiquette. The researcher used purposeful sampling for thirteen elders from community clans in thirteen villages under Chief Mamili which were regarded as clusters.

This was done after consultations with the Linyanti Traditional Authority, which is the custodian of the Mafwe culture. The Linyanti Traditional Authority only supplied the researcher with fifty proposed names of its elderly members who it presumed had a wide knowledge of the Mafwe cultural systems. The interviewed elders acquired the wisdom through a chain of traditional or cultural norms, education, values and practices.

The thirteen elders are cited with their ages in brackets followed by the names of their villages: Mr. P.F. Chasunda (82), Sibanga Village, Ms. Kuambisa Mizeko (65) New Kalume Village, Ms. Chibona Kushwamalena (80) Kañana Village, Mr. F.M. Mungu (75) Sibbinda Village, Induna Sikosinyana (79) Kalomo Village, Mr. A.B. Linanga (80) Kalume Village, Ms. Chilekiso Sembele (62) Kadoro Village, Mr. I.M. Chizimbo (87) Nziba Village, Mr. R.C. Sibati (81) Nziba Extension Village, Mr. K.K. Muloho (70) Masida Village, Mr. L.M. Buiswalelo (63) Silonga Village, Ms. Me-Kavuna (81) Zilitene Village and Ms. C. Maungulo (60) Linyanti Village. Some of the respondents' ages could be estimates although their identity documents portray something else. The reason being six of the thirteen elders did not have the blessing of setting their feet inside a formal classroom. The parents of those who went to school could not read and write at the time of their births and therefore could not accurately record their dates of birth. However, the reality is that the thirteen elders were advanced in age.

The following elders are exceptions and had the opportunity of attending formal schools, although the majority had a rudimentary type of formal education: Mr. Mungu, a former Minister during the colonial period, who had rudimentary formal education. Mr. Linanga

had rudimentary formal education, Induna Sikosinyana also passed Standard 4, in the fifties. Mr. Muloho had rudimentary education. Mr. Buiswalelo is a retired principal of many combined schools. Ms. Maungulo had rudimentary education. Mr. Chasunda, Ms. Mizeko, Ms. Sembele, Mr. Sibati, Mr. Chizimbo and Ms. Me-Kavuna did not have the blessing of attending any formal schooling. Mr. Chasunda's case is quite exceptional and unique, that although he did not attend formal school, he taught himself to read and write. The interview questions in Appendix H were directed to the elders and with the aid of a micro cassette tape recorder captured the answers of the interviews.

It should be borne in mind that there is no rule-of-thumb on the sample size, but it is often accepted that samples of 30 or more are considered as large samples (Best and Kahn, 1998).

5.7. Research instruments:

The following research instruments were used in the research:

5.7.1. Interviews: The researcher used interviews when dealing with the elders, which offer people's understandings of their experiences when they articulate them as primordial, authentic and portable from 'telling to telling.' This is a technique used whereby information is collected from respondents through face-to-face focusing on a specific issue or topic. Respondents are interviewed (Appendix H) so that they give their views on the issue at hand. Interviewing is best understood as an interactional event in which members

of a culture draw on and rebuild their shared cultural knowledge (Freebody, 2003). In this research, fourteen questions were drawn and each of the elderly respondents was asked all questions. From the respondents' answers, the researcher analyzed and drew up conclusions pertaining to the Mafwe indigenous philosophy and the impact of Western education thereof.

5.7.2. Questionnaire: Bruyns, Gericke, Kriel and Malan (1997) maintain that the questionnaire is one of the aids which is used to gather information. It is particularly used to determine attitudes, expectations, values, behavioural patterns, interests and habits of people (Appendix G). It can be used to gather information on a specific topic. There are six steps to follow when designing a questionnaire:

5.7.1.1. determining the aim of the questionnaire.

5.7.1.2. determining the target group.

5.7.1.3. compiling questions

5.7.1.4. pretesting the questionnaire

5.7.1.5. distributing the questionnaire to the respondents

5.7.1.6. processing the completed questionnaires

In the study the aim of the questionnaire was explained through an introductory letter written by the researcher. The target group of the questionnaire in this case were Mafwe teachers from both combined and secondary schools. The questions were compiled as per acceptable standard. The questionnaire were pretested or piloted to a group of students, who found them to be appropriate. The questionnaires were later distributed to different

schools and collected a day later. After collecting the questionnaires, the researcher then processed them.

The most common types of questions are the structured and unstructured questions.

Example of a structured questionnaire.

Mark the block which applies to you with a cross (X).

1. Age:

20 -29	30 - 39	40 - 49	50 - 59	1 and older.
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2. Which of the following dances can you teach young ones and other members of the community?

Dances	Mark with an X hereunder.
<i>Chingubu</i> (hip twisting dance)	
<i>Chilimba</i> (xylophone dance)	
<i>Chiyaya</i> (type of spiritual disease)	

<i>Chisongo</i> (disease of the swollen legs)	
<i>Mabinanjenje</i> (naked dance)	

Example of an unstructured questionnaire.

1. The teaching of moral values and other traditional issues which enhanced social order in your community is problematic these days because young people think these teachings are no longer relevant to them anymore? How was it done in your days?

2. Why were you arrested by the South African Police in 1968?

In this research, the questionnaire comprised of multiple choice questions except for one open-ended question. Most of the questions were independent of the literature as they sought to acquire information about the topic in question from the individual respondents and to probe them for in-depth understanding. The questionnaire was divided into sections among others: the personal information of the respondent; the general and historical background of the Mafwe community; educational background of the Mafwe community, impact of colonial education on the Mafwe philosophy of education and a checklist on the general impression and knowledge about the Mafwe educational philosophy and the impact of Western education.

5.8. Research procedure

After the approval of the study by the University of Namibia in Postgraduate Studies Committee in 2005, the Dean of the Faculty of Education went ahead to seek permission from the Ministry of Education to allow the researcher to conduct such study in their schools. A letter in this regard was written to the Permanent Secretary of the Ministry of Education and a copy of this letter forms Appendix A. The Ministry of Education granted permission for the researcher to undertake research in their schools and a copy of this letter forms Appendix B. The letter from the Permanent Secretary and a questionnaire were handed to the Director of Education in the Caprivi Region before embarking on the research task collecting data in the sampled schools.

The Dean of the Faculty of Education further requested permission from the Mafwe Traditional Authority on behalf of the researcher to undertake research in its area of jurisdiction and a copy of this letter forms Appendix C. The researcher personally sought permission from the Mafwe Royal Establishment seated at Chinchimane Village, 65 km south of Katima Mulilo, approximately 1300 kilometres from Windhoek and it is commonly known as Linyanti Traditional Authority or Mafwe Royal Establishment to carry out such research in its area of jurisdiction and the copy of this letter forms Appendix D. The Mafwe Traditional Authority authorized the researcher to carry out research in its area through Appendix E. Stated in this letter is the time frame in which the researcher would complete the study. In the case of questionnaires, the researcher prepared a covering letter in which he introduced himself and asked the respondents to assist him in answering the questions. A copy of this letter forms Appendix F. The researcher also prepared a questionnaire which forms Appendix G. In addition to the questionnaire, a list of interview

questions was drawn and approved by the supervisors, and this forms Appendix H. These questions were posed to the elders in this research.

5.9.Data collection procedures:

Patton (1990) states that one important way to strengthen a study design is through triangulation, or the combination of methodologies in the study of the same phenomena or programs. Triangulation showed how different data agreed and disagreed, as it is a method where two or more distinct methods like semi-structured interviews, observations, qualitative and quantitative approaches are used to measure the same phenomena from different angles. In this regard, the researcher used the interview method in getting information from the thirteen elder members of the community, while the questionnaires were distributed to fifty teachers of ten sampled schools and administered in person. The results of both the interviews and questionnaires were later juxtaposed and triangulated to validate the findings.

The researcher used English for the teachers, Silozi or Sifwe for the elders. In the case of the interview, the questions ranged from the ability to state the origin of the Mafwe community, their entry into the Caprivi region, their education system before the advent of the white man, the impact of Western education, and how relevant is traditional education as compared to Western education.

5.10.Data analysis

Clandinin and Connelly (2000) state that narrative or qualitative research or enquiry is a complex job because it involves reading extensively of the field texts. A narrative enquirer spends more time reading and rereading field texts in order to construct a chronicled or summarized account of what is contained within different sets of field texts. Iijambo (2001) echoes Clandinin and Connelly when he states that qualitative research by nature and scope tends to produce large amounts of data, especially when the researcher uses multiple methods like interviews, collection and analysis of various key documents and observation. Likewise the researcher in this study also ended up with a lot of information from the respondents which had to be deciphered.

As Brink (1996) puts it, data analysis in qualitative research is concurrently done with data collection, in which case the researcher was forced in some situations to analyze data on the spot. According to Patton (1990) qualitative methods consist of three kinds of data collection: in-depth ended interviews, direct observations and written documents. The data from interviews consist of direct quotations from people about their experiences, opinions, feelings and knowledge. In addition the data for qualitative analysis come from fieldwork. The qualitative researcher talks to people about their experiences and perceptions. Regarding the qualitative nature of this study, the researcher pressed for meanings of concepts, metaphors, symbols and description of things to illustrate that indeed the Mafwe over the years have developed critical thinking which could be termed their indigenous philosophy.

On the other hand, quantitative research requires that raw data should be in the form of numerical codes. It uses statistical methods to analyze data, and at the same time uses statistical inference procedures to generalize findings from a sample to a defined population (Gall et al, 1996). Regarding the quantitative nature of the study, the researcher sought in numerical terms the responses from the teachers, regarding the Mafwe indigenous philosophy and the impact of Western education.

Interview responses need to be treated as accounts rather than as straight reports; as people give accounts of themselves (Freebody, 2003). The researcher had to organize data and break it into understandable units and try to be objective, especially with the interviews from the former South African prisoners. The researcher had to listen to the respondents again and again from the tapes to try and make meaning of their accounts. In the case of the questionnaire tables were used in coding interpretation.

5.11. Statistical analysis

Tables and narrative descriptions were used (Patton, 1990). Questions in Tables 2, 3, 4, 6 and 8 were posed to teachers in the form of questionnaires and required their personal information. These questions formed Section A of the questionnaire. Questions in Tables 9, 10, 11, 12 and 31 sought information on the historical background of the Mafwe from the

teachers and elders and formed Section B of the questionnaire. Tables 13 – 26, 32 and 34 sought educational background of the Mafwe and formed Section C of the questionnaire. Tables 30, 33 – 40 revolved around the impact of Western education among the Mafwe and formed Sections D and E of the questionnaire.

Fourteen interview questions were prepared for the elders, although in some cases similar questions were provided in the questionnaire. Furthermore, the following were also used: analysis of concepts to show the Mafwe world view and their interpretation; idiomatic expressions and the unraveling of the meanings of riddles, sayings and other concepts to depict the Mafwe philosophy of education and the impact of Western education.

5.12.Variables

Bieger and Gerlach (1996) define a variable as a characteristic that may take on different values. They classify variables as independent variables which affect the dependent variable under study and included in the research design so that their effect can be determined. The dependent variable is the one which is being affected or assumed to be affected by the independent variable.

The variables which were used in this research are the beliefs, norms and values of the Mafwe. Beliefs, values and norms in this case are regarded as dependent variables while the Mafwe clans act as independent variables.

5.13. Summary

The chapter focused on the methodological aspect of the research. It outlined the procedures which the researcher undertook and used among other things: collecting data, sampling the respondents from the population, data analysis, research instruments, variables, to ensure that the research results are valid. It also looked at methods like conceptual analysis, the value of oral traditions, ethnohistory, phenomenological analysis, qualitative and quantitative research methodologies.

After this chapter, the following one deals with the interpretations and analysis of the results.

CHAPTER 6: PRESENTATIONS, INTERPRETATIONS AND ANALYSIS OF THE RESULTS.

6.1. Introduction

This chapter is significant to the previous one, as it focuses on the presentations, interpretations and analysis of the data as per methodology used. The main aim of the

study was twofold: the investigation of the indigenous Mafwe philosophy of education and the impact of Western education from 1860 to 1990. In order to understand the influence of Western education on the Mafwe indigenous philosophy of education, it is important to look at the literature review against empirical investigation. What has been of concern in this study is the absence of empirical literature pertaining to the influence of Western education among the Mafwe from 1860 to the early 1970s. During this period very little was written about the effects and impact of colonial education among the Mafwe for lack of educated intellectuals among the Mafwe. The reason is of course very clear that formal education leading to tertiary institutions was deliberately denied the Mafwe and other Namibians for many years.

6.2. Presentations, interpretations and analysis of the research.

All four educational circuits in the Caprivi Region participated in the research. One teacher from Bukalo (2.2%), 11 teachers from Chinchimane (24.4%), 20 teachers from Katima (44.4%) and 13 teachers from Sibbinda Circuit (28.9%) completed the questionnaires as indicated in Table 2 below.

Table 2. Educational Circuits in the Caprivi Region.

Educational circuit

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Bukalo	1	2.2	2.2	2.2
Chinchimane	11	24.4	24.4	26.7
Katima	20	44.4	44.4	71.1
Sibbinda	13	28.9	28.9	100.0
Total	45	100.0	100.0	

The qualifications of teachers who participated in the research are as follow: Lower Primary Teachers' Certificate (LPTC) three teachers (6.7%), Education Certificate for Primary (ECP) four teachers (8.9%), Basic Education Teachers' Diploma (BETD), 19 teachers (42.2%), Degree in Education (BED) 18 (40.0%) and one teacher holding a Diploma in Education (2.2%). The qualifications are shown in Table 2 hereunder.

Table 3. Professional Qualifications of Teachers in the Research.

Highest qualification

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid LPTC	3	6.7	6.7	6.7
ECP	4	8.9	8.9	15.6
BETD	19	42.2	42.2	57.8
Degree	18	40.0	40.0	97.8
Diploma in Education	1	2.2	2.2	100.0
Total	45	100.0	100.0	

The ages of teachers who participated in the research range from 23 – 27 years with one teacher (2.2%) in this category, four teachers (8.9%) are in the 28 – 33 years category, five teachers (11.1%) in 34 – 39 age category, 20 teachers (44.4%) in the 40- 45 age category and seven teachers (15.6%) are older than 50 years. This information makes Table 4. Caprivi society in some cases remains a traditional society, meaning that though young, the teachers have gone through some sort of traditional teaching. It should also be

mentioned here that the first secondary school in the region was only opened in the 1970s. Before that education was predominantly primary and rudimentary.

Table 4: Age Category of Teachers in the Research.

		Age category			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	23-27yrs	1	2.2	2.2	2.2
	28-33yrs	4	8.9	8.9	11.1
	34-39yrs	5	11.1	11.1	22.2
	40-45yrs	20	44.4	44.4	66.7
	46-50yrs	8	17.8	17.8	84.4
	Older than 50yrs	7	15.6	15.6	100.0
	Total	45	100.0	100.0	

Twenty-eight (62.2%) male teachers and 17 female teachers (37.8%) participated in the research as shown in Table 5 below.

Table 5: Gender of Teachers in the Research.

		Gender			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	28	62.2	62.2	62.2
	Female	17	37.8	37.8	100.0
	Total	45	100.0	100.0	

Seven teachers (15.6%) were single, 34 teachers (75.6%) were married and four teachers (8.9%) were widowed as illustrated in Table 6 below.

Table 6: Marital Status of Teachers in the Research.

		Marital status			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Single	7	15.6	15.6	15.6
	Married	34	75.6	75.6	91.1
	Widowed	4	8.9	8.9	100.0
	Total	45	100.0	100.0	

Ten teachers (22.2%) taught from one to ten years, 20 teachers (44.4%) taught from 11 -20 years, 15 teachers (33.3%) taught from 21 – 30 years as shown in Table 7.

Table 7: Years of Teaching Experience.

		Years of teaching experience			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1-10yrs	10	22.2	22.2	22.2
	11-20yrs	20	44.4	44.4	66.7
	21-30yrs	15	33.3	33.3	100.0
	Total	45	100.0	100.0	

Twenty teachers (44.4%) indicated that they regularly spend time with elders to ask historical questions, 22 teachers (48.9%) sometimes do so; three teachers (6.7%) rarely spend time with elders as in Table 8 below. The low figure of teachers (44.4%) who spend time with elders depicts the type of generation we have among the Mafwe community. This simply means that many teachers lose out on indigenous philosophy.

Table 8: Time Teachers Spend with Elders Asking Historical Questions.

How often is time spent with elders to ask historical questions

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Regularly	20	44.4	44.4	44.4
	Sometimes	22	48.9	48.9	93.3
	Rarely	3	6.7	6.7	100.0
	Total	45	100.0	100.0	

All teachers or respondents agreed that there is a group called Mafwe living in the Caprivi region as indicated in Table 9 below.

Table 9: Existence of Mafwe in the Caprivi Region.

Whether there is a 'Mafwe' group of people in the Caprivi region

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	45	100.0	100.0	100.0

The majority of teachers, 44 (97.8%) agreed that the Mafwe community has a long established culture, only one teacher (2.2%) answered in the negative as shown in Table 10.

Table 10: Mafwe have a Long Established Culture.

Whether the 'Mafwe' group has a long established culture

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	44	97.8	97.8	97.8
	No	1	2.2	2.2	100.0
	Total	45	100.0	100.0	

Thirty-eight teachers (84.4%) dispute the fact that Mafwe are only found in the Caprivi Region and seven teachers (15.6%) agree that Mafwe are only found in the Caprivi Region as shown in Table 11.

Table 11: Mafwe Only Found in the Caprivi Region.

Whether the 'Mafwe' group is only found in the Caprivi region

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	7	15.6	15.6	15.6
	No	38	84.4	84.4	100.0
Total		45	100.0	100.0	

Nineteen teachers (42.2%) maintain that Mafwe are also found in Zambia, while 13 teachers (28.9%) refute the fact that Mafwe are found in Zambia, as indicated in Table 12. It is also interesting to note that there is large number of Mafwe community which is found in Angola. This Mafwe community share land with other groups like *ba-MukwaMulonga*, *MakwaMashi*, *Mashanjo* and other groups found along the borders of the Western Province of Zambia and Angola.

Table 12: Mafwe Found in Zambia.

Whether the 'Mafwe' group is also found in Zambia

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	19	42.2	48.7	48.7
	No	13	28.9	33.3	82.1
	Not applicable	7	15.6	17.9	100.0
	Total	39	86.7	100.0	
Missing	No answer	6	13.3		
Total		45	100.0		

All 45 teachers in the research agreed that Mafwe had assumptions, attitudes, beliefs and wise sayings as indicated in Table 13. This is not surprising because all these teachers grew up in their communities of Mafwe.

Table 13: Mafwe Had Assumptions, Attitudes, Norms, Beliefs and Wise Sayings.

Whether the 'Mafwe' had assumptions, attitudes, norms, beliefs and wise sayings

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	45	100.0	100.0	100.0

Forty-four (97.8%) participants indicated that Mafwe developed a system of critical, logical and consistent reasoning; only one teacher (2.2%) refuted that fact as shown in Table 14. The teacher who refuted the obvious might not have through gone the initiation and process of logical and consistent reasoning. This is quite strange as many young Mafwe at an early age are usually exposed to this system of education.

Table 14: Mafwe Developed a System of Critical, Logical and Consistent Reasoning.

Whether the 'Mafwe' developed a system of critical, logical and consistent reasoning

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	44	97.8	100.0	100.0
Missing	No answer	1	2.2		
Total		45	100.0		

Forty-three teachers (95.6%) agree that Mafwe education system emphasized utility of knowledge while one teacher (2.2%) refuted that fact, and the other did not provide an answer to that as shown in Table 15. The respondents who refute this fact have not gone through the Mafwe traditional education system for one reason or another.

Table 15: Mafwe Education System Emphasized Utility of Knowledge.

Whether the 'Mafwe' education system emphasize utility of knowledge

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	43	95.6	97.7	97.7
	No	1	2.2	2.3	100.0
	Total	44	97.8	100.0	
Missing	No answer	1	2.2		
Total		45	100.0		

Five teachers (11.1%) strongly disagree that the current education system is more useful, while 19 teachers (42.2%) disagree, 10 teachers (22.2%) agree, 10 teachers (22.2%) strongly agree as shown in Table 16. The disagreements could be the results of a system which does not deliver services particularly in terms of social order and employment.

Table 16: Formal Education more Useful and Relevant to Daily Needs of the Mafwe.

The current formal education system is more useful/relevant to daily needs than the Mafwe one

		Frequency	Percent	Valid	Cumulativ Percent
Valid	Strongly Disagree	5	11.1	11.4	11.4
	Disagree	19	42.2	43.2	54.5
	Agree	10	22.2	22.7	77.3
	Strongly Agree	10	22.2	22.7	100.0
	Total	44	97.8	100.0	
Missing	No answer	1	2.2		
Total		45	100.0		

Five teachers (11.1%) strongly disagree, three teachers (6.7%) disagree, eighteen (40.0%) agree, eighteen (40.0%) strongly agree that current problems in the Mafwe society are being brought by the imposition of a foreign education system as illustrated in Table 17.

Table 17: Current Problems in Mafwe Society Result of Imposition of Foreign Education System.

The current problems in society are a result of the introduction/imposition of a foreign Education System

		Frequency	Percent	Valid	Cumulativ Percent
Valid	Strongly Disagree	5	11.1	11.4	11.4
	Disagree	3	6.7	6.8	18.2
	Agree	18	40.0	40.9	59.1
	Strongly Agree	18	40.0	40.9	100.0
	Total	44	97.8	100.0	
Missing	No answer	1	2.2		
Total		45	100.0		

Sixteen teachers (35.6%) agreed to the use of folklores among the Mafwe to impart knowledge to the young ones, while nine teachers (20.0%) refute this fact, and 25 teachers (55.6%) did not provide an answer to this question as the data show in Table 18.

Table 18: Mafwe Used Folklores to impart Knowledge.

The 'Mafwe' used folklores to impart knowledge

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	16	35.6	64.0	64.0
	No	9	20.0	36.0	100.0
	Total	25	55.6	100.0	
Missing	No answer	20	44.4		
Total		45	100.0		

In order to demonstrate the effectiveness of folklores in imparting knowledge, Mungu⁵⁷ narrated the following folklore:

There was a village once upon a time where all the young men decided to kill all old men in the village so that they could take control of all the affairs of the village. By killing their fathers, uncles and grandfathers, they thought they would get rid of the nuisance which the elders were posing by advising them to do right things. They felt they were sick and tired of all the reprimands of the elderly men. After having killed their male elders, they chose one of them to become their chief. It was a very big celebration that followed after the killings. Then one morning, they were awakened by the heart-breaking screams from the house of their new chief. They all rushed there. They were shocked to the bone marrow to find that a python has entangled their new young chief. The young new chief was in terrible pains and there were no signs that the snake will let him go. He was bidding them good-bye. Then one of the young men rushed forward and asked them one favour, if the chief was to be saved. He told them that he did not kill his father, but hid him, he was sure he could help. The old man was quickly brought and immediately upon seeing, the reptile asked for a mouse. The mouse was dangled before the python and on seeing the mouse, it started losing its grip on the young new chief. Finally it let the young man go and others found it easy to club it to death. The young

⁵⁷ F.M. Mungu (Personal Communication, July 9, 2004)

men were amazed at the wisdom of the old and finally made him their new chief.

The whole episode is to show that wisdom is in the elders. The old man could think quickly that the only way to save the young new chief was to bring a mouse before its eyes, because snakes like mice, hence it quickly thought of the mouse and in the process loosened its grip on the young new chief. In the process the old wise man saved the life of the young new inexperienced chief and his cohorts. Similar episodes were narrated to the young ones and in the end; the narrator would pose questions in which wisdom was sought. In many cases these narratives carried moral education like in this one. It was morally wrong to kill the elders for whatever wrong they might have committed.

Fieser and Dowden (2008) in their 'The Internet Encyclopedia of Philosophy' define moral philosophy as a process which involves systematizing, defending, and recommending concepts of right and wrong behavior. One would therefore conclude that the Mafwe had a sense of moral philosophy though very traditional in one way or another.

Twenty-three teachers (51.1%) in the research agree that Mafwe used riddles to impart knowledge; four teachers (8.9%) refute this fact, while 27 teachers (60.0%) did not provide an answer to this question as shown in Table 19.

Table 19: Mafwe Used Riddles to Impart Knowledge.

The 'Mafwe' used riddles to impart knowledge

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	23	51.1	85.2	85.2
	No	4	8.9	14.8	100.0
	Total	27	60.0	100.0	
Missing	No answer	18	40.0		
Total		45	100.0		

Thirty-four teachers (75.6%) indicated that Mafwe used proverbs to impart knowledge; one teacher (2.2%) refuted this fact, while 10 teachers (22.2%) did not provide an answer, as shown in Table 20. It is surprising that quite a number of teachers refute the idea of using riddles to impart knowledge. These could be teachers who spent most of their days schooling far away from home, and only come back home during holidays, and in the process deny themselves wisdom emanating from riddles and proverbs.

Table 20: Mafwe Used Proverbs to Impart Knowledge.

The 'Mafwe' used proverbs to impart knowledge

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	34	75.6	97.1	97.1
	No	1	2.2	2.9	100.0
	Total	35	77.8	100.0	
Missing	No answer	10	22.2		
Total		45	100.0		

Twenty-eight teachers (62.2%) agreed that Mafwe used initiation schools to impart knowledge, two teachers (4.4%) refute this fact, while 15 teachers (33.3%) did not provide an answer to this question as indicated hereunder in Table 21. This is not surprising to find many teachers not knowing anything about initiation schools. The

reason is very clear because the sense and terminology of an initiation school have died long time ago.

Table 21: Mafwe Used Initiation Schools to Impart Knowledge.

The 'Mafwe' used initiation schools to impart knowledge

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	28	62.2	93.3	93.3
	No	2	4.4	6.7	100.0
	Total	30	66.7	100.0	
Missing	No answer	15	33.3		
Total		45	100.0		

Forty-two teachers (93.3%) agree that Mafwe used story-telling method to impart knowledge, while three (6.7%) did not provide an answer to this question as shown in Table 22. As already indicated in the previous chapter, story telling is the only method which is efficient enough in traditional communities to get views, beliefs, cultural activities and other issues about these people. It is not surprising that the majority of the teachers concur that this method is very efficient in imparting knowledge, because the majority of them went through this system.

Table 22: Mafwe Used Story-telling to Impart Knowledge.

The 'Mafwe' used story-telling to impart knowledge

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	42	93.3	100.0	100.0
Missing	No answer	3	6.7		
Total		45	100.0		

Concerning the aspect of story telling to impart knowledge to the children, Buiswalelo has the following narrative to tell⁵⁸:

It was a dry and lean year. *Muikapali Kamilatu* had lost everything because of the drought. He was reduced to the level of a poor man, after his wealth in cattle were annihilated by the drought. He battled against all odds to sell his only tame ox. The ox was used for all purposes, draught animal, riding and almost everything that one could think of. To sell it was really like selling one's child. They set up on this morning, with his son, *Kamunjoto*. Few minutes' walk from their village, the duo met a group of people who mocked at them for not riding on the ox. *Muikapali* ordered his son to ride the ox. Further on they met another group of people who laughed and rebuked the boy for letting his father walk, while he was riding the ox. *Muikapali* then ordered the boy to disembark and let himself ride. Further on the people rebuked the old man for riding while the boy was walking. The duo then decided to ride the ox both of them. The people they met felt pity for the poor ox and rebuked the duo for riding it at the same time. Then they decided to carry it on poles. Unfortunately the duo were about to cross a deep river stream. However, because the ox was not used to being carried on poles like, it started kicking and finally fell into the river.

The above episode was a story, but at the same time, it served as a means of honing the reasoning capacity of the children. It encouraged children to make their own decisions, from many advices given to them by different people. *Muikapali* and his son lost the ox for failing to make their own decision after following advices from people, whom they did not even know. Although one cannot seriously talk about epistemology as a science among the Mafwe, it is of course certain that they had an idea of knowledge. As Thompson (2003) puts it to achieve that knowledge one had to think in some way and that process required the use of language.

⁵⁸ L.M. Buiswalelo (Personal Communication, March 18, 2007).

Thirty-two teachers (71.1%) agree that specialization in different fields was done by imitating an expert in that field of education, while 13 teachers (28.9%) did not provide an answer to the question as shown in Table 23.

Table 23: Specialization in Different Fields was Done Through Imitation of the Expert.

Specialisation in different fields was done through imitation of the expert

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	32	71.1	100.0	100.0
Missing	No answer	13	28.9		
Total		45	100.0		

As per responses in Table 24, 11 teachers (24.4%) agree that specialization in different fields was done through incantations, while seven teachers (15.6%) refute this fact, and 27 teachers (60.0%) did not provide an answer to the question. The majority of the respondents failed to give an affirmative answer to this question, the reason might be that they were not exposed to any form of incantations, because it was seen to be heathen.

Table 24: Specialization was Done Through Incantations.

Specialisation in different fields was done through incantations

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	11	24.4	61.1	61.1
	No	7	15.6	38.9	100.0
	Total	18	40.0	100.0	
Missing	No answer	27	60.0		
Total		45	100.0		

Thirty-three teachers (73.3%) agree that specialization in different fields was done through practical education, while three teachers (6.7%) refute this fact, nine (20.0%) did not provide answers.

Table 25: Specialization in Different Fields was Done Through Practical Education.

Specialisation in different fields was done through practical education

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	33	73.3	91.7	91.7
	No	3	6.7	8.3	100.0
	Total	36	80.0	100.0	
Missing	No answer	9	20.0		
Total		45	100.0		

The responses in Table 26, indicate that 37 teachers (82.2%) agree that logic and reasoning were cultivated and encouraged through the use of proverbs, while eight teachers (17.8%) did not provide an answer. Those who responded in the affirmative could have gone through the process of using riddles and proverbs.

Table 26: Logic and Reasoning Were Cultivated and Encouraged Through Proverbs.

Logic and reasoning were cultivated and encouraged through proverbs

		Frequency	Percent	Valid Percent	Cumulativ Percent
Valid	Yes	37	82.2	100.0	100.0
Missing	No answer	8	17.8		
Total		45	100.0		

In terms of the existence of an education system before the White man came, the following question was asked to the elders: **Can you explain to me whether you were taught anything useful during your childhood days by your elders. When did this traditional teaching in your community start?**

Table 27 (a) Long existing tradition of an education system among the Mafwe.

Respondents	Abridged Verbatim Statements	Result
1. P.F. Chasunda	I personally went through that education system. Traditional teaching was more useful than what you people call education today. It taught us everything from herding cattle, ploughing fields, respect for elders and even the right way of marriage.	Yes
2. K. Mizeko	Before my great grandfather lived, the Mafwe had a system to educate their young ones. I went through that useful education .	Yes
3. C. Kushwamalema	When I was born, I found that our people were teaching their young ones. White people did not teach us how to educate our children.	Yes
4. F.M.Mungu	We had our education before the White man came. The education benefited us all.	Yes
5. Induna Sikosinyana	White person in our community just came yesterday. Before they arrived our elders were already teaching their children. I personally went through that education which was more relevant.	Yes
6. A.B. Linanga	Our forefathers already taught their young ones. So our education system is old and well established and very useful.	Yes
7. C. Sembele	The education of our people is long back. It is as long as the people themselves. It was relevant.	Yes
8. I.M. Chizimbo	Before we were born, the community was already teaching and training its young ones with education which was very useful.	Yes
9. R.C. Sibati	Yes, the community had a long tradition of educating its young ones, which was useful.	Yes
10. K.K. Muloho	I gained a lot through this education system.	Yes
11. L.M. Buiswalelo	Our education system came first before Westernization, therefore it was established long back and it was very useful indeed.	Yes
12. Me-Kavuna	Our tradition went alongside with our education system.	Yes
13. C. Maungulo	It was there in the past, now it is gone because of Westernization. I personally commend the old education because it taught me to be a woman who is very useful.	Yes

The same above question appeared on the questionnaire which was served to the teachers and the responses follow hereunder.

Table 27 (b): Did the Mafwe have a long existence tradition of an education system of their own before the White man?

The 'Mafwe' way of education had a long tradition of existence before arrival of the white man

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly disagree	2	4.4	4.4	4.4
Disagree	2	4.4	4.4	8.9
Agree	19	42.2	42.2	51.1
Strongly agree	22	48.9	48.9	100.0
Total	45	100.0	100.0	

According to Table 27 (b) above, two teachers (4.4%) strongly disagree that the Mafwe had a long tradition of education before the Whites, two teachers (4.4%) disagree, 19 teachers (42.2%) agree, 22 teachers (48.9%) strongly agree that the Mafwe had an education system before the advent of the white man. All the elders indicated overwhelmingly that the Mafwe had an old tradition of educating their young ones.

One of the respondents, Chasunda has this to say about the world-view of the Mafwe community before the advent of the White man:

You see, the Mafwe people had their own education system to lead their off-springs to adulthood before the White started meddling in our affairs. Children used to show respect to their parents. Education which was taught to them was to show respect to their parents and other elders in the community. Everything children were taught was carried out, to maintain social order. They were taught every aspect of life including different kinds of beliefs, norms and taboos. For example it was not acceptable for boys and girls to elope, as their marriage would not be respected and recognized by both parties. It was a taboo to talk bad of one's elders. If a child wanted to marry, the in-laws were respected and consulted in the process. The consulting process cemented kinship which was of paramount importance in the community. They were taught to work hard in order to survive in this harsh world. Parents

were regarded as earthly gods and this was inculcated into the minds of the young ones. Today our children have been enticed and influenced by the Western system. For example, girls have guts of entering their parents' courtyards wearing trousers and mini-skirts which are enticing to the young boys. I don't like that and I will be the last person to approve such unruly behaviour. They also have the courage to question some of the beliefs and norms of the community. For example, young people question and challenge the wisdom of the elders of the community. They even go to an extent of equating book knowledge with wisdom. This behaviour is both unacceptable and not adoptable. What do young ones know about life?⁵⁹

There are many things which our children have decided to leave despite being encouraged and taught to carry them out for their own benefit and good. The most important issue here is the concept of *ubuntu*. This concept assisted our people in many ways like respecting one another, sharing resources with everybody and taking a person because he or she is a human being, a person like every person.

To support the above statement from the verbatim interview, the following question was posed to the thirteen elder respondents: **The teaching of moral values and other traditional issues which enhanced social order in your community is problematic these days because young people think these teachings are no longer relevant to them anymore? How was it done in your days?** The responses regarding this question are found in Table 28 (a) and all elders answered in the affirmative that social order was maintained in their days.

⁵⁹ P.F. Chasunda (Personal Communication, July 7, 2004)

Table 28(a): Maintenance of social order through respecting elders among the Mafwe.

Respondent	Abridged Verbatim Statement	Response
1. P.F.Chasunda	Before Western education, children used to respect their elders. In our days, it was done through instruction.	Yes
2. K. Mizeko	In our case, it was imperative that children had to go according to their parents' instructions.	Yes
3. C. Kushwamalena	. In our days, instructions were instructions and nothing else.	Yes
4.F.M. Mungu	.I wish we could go back to our old times when orders were carried out through instructions.	Yes
5.Induna Sikosinyana	In the past, we respected our elders as we were expected to do so, not what you children of today are doing. There was order.	Yes
6. A.B. Linanga	There is no respect among today's youth, hence no order in the community. In our times, it was morality at its highest level, through instructions of course.	Yes
7. C. Sembele	Our children have gone astray; they follow foreign systems, which are irrelevant to us. We listened to our elders and did what was expected of us.	Yes
8. I.M. Chizimbo	Respect for the elders is gone. Forget it. What we witness is some of anarchy and chaos in our society.	Yes
9. R.C. Sibati	There is no respect for the elders in our community, maybe in other parts of the world. Young children of nowadays are useless on the market, they are bent on disgracing their parents by elopement and all sorts of evil.	Yes
10. K.K. Muloho	Children are wild nowadays, because they don't listen to their elders.	Yes
11. L.M. Buiswalelo	Social order was imperative in the past, it is no longer there. From an early age we were instructed in this sphere of education.	Yes
12. Me-Kavuna	Social order has been replaced by Western education system, we have no control over our own children.	Yes
13. C. Maungulo	As girls, we were inducted in the importance of social order and moral education.	Yes

The majority of respondents to the similar question in Table 28 (b) below who are teachers indicated overwhelmingly by 84% that social order among the Mafwe community was maintained through respecting elders. This is no strange because teachers are grappling with disciplinary problems in the schools, and have the feeling that there is no social order these days. To make matters worse, the cane which many feel was the custodian of discipline in schools has been abolished and enforcing it becomes illegal . This concurs with the elders interviewed above in Table 28 (a), who affirm that social order was only prevalent in the days when they were still young.

Table 28(b): Was social order in the Mafwe community maintained through respecting the elders?

Social order was maintained through respecting elders

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	38	84.4	97.4	97.4
	No	1	2.2	2.6	100.0
	Total	39	86.7	100.0	
Missing	No answer	6	13.3		
Total		45	100.0		

But Induna Sikosinyana maintains that:

Social order and hierarchy in the community are rarely taken seriously today. In the past the community was knit together by the code of social order and cases of cruelty were rare. The Mafwe knew each other and respected those who were in the positions of authority. Respect was taught from an early age of the children. Children as young as four years were taught to clap hands when giving or receiving something from an elderly person. They were supposed to know how to answer an elderly person. When a girl saw her first period, it was imperative that she reports that to an elderly person she trusted. During that period any elderly women could give her any work to do for her. She would comply without fail. That respect is no longer taught to our children these days. A sad state of affairs to ponder and doubt what would happen to our children. Children today are simply told they have rights brought by the White man. They are encouraged to look down upon our old ways of living. In the White man's schools, they are taught how to love one another and elope without the authorization of their elders. If asked why they were following things which are foreign, you are told that you are outdated and old fashioned.⁶⁰

Perhaps the contrary could be attributed to what Durkheim (1893) terms the evolution of society from mechanical to organic stages. In the mechanical stage, the individual's behaviour is strongly determined by traditions and beliefs of the society, while in the

⁶⁰ Induna Sikosinyana (Personal Communication, February 12, 2006).

organic stage, he or she needs services which are sustained by others. Kisanji (1995) maintains that the erosion of bonds holding extended families and clans in Africa will take long to be completed. The reason being the fact that they involve die-hard religious and traditional beliefs within communities, families and clans as well as a sense of moral and economic responsibility in all its members.

In unison is the fact that the majority of Mafwe who resort under chief Mamili still live in rural areas, or own customary homes where they regularly go and join other family members. The elders believe that although a community may adopt a foreign culture, its own culture should reign supreme above all odds. In addition, the Mafwe have evolved a system of totems for years. According to Pretorius (1975) there are six totems among the Mafwe which bind them as one community. The totems are *Mukwanyati* (person of the buffalo), *Mukwazita* (person of the hippopotamus), *Mukwevu* (person of the elephant), *Mukwasheya* (person of the leopard), *Mukwanshara* (person of the hyena) and *Mukwañandu* (person of the crocodile and other carnivorous animals). In some cases the organic services are hard to come by, for example, the majority of Mafwe have no access to lawyers. The majority of Mafwe could still be rated as leading a life of organic origin.

In terms of traditional education the following question was asked to the elder respondents: **According to you what was the main purpose of traditional teaching in your community? How good and relevant was traditional education to you and the community in which you lived?**

Table 29 (a) Moral education among the Mafwe was carried through instructions.

Respondents	Abridged Verbatim Statements	Response: Yes/No
1. P.F.Chasunda	To teach us manners and to be mature people, who could be responsible citizens. Yes, sometimes instructions were enforced on young ones. In some cases, the cane was used to instill order. Traditional education was in accordance with our ways of living and therefore relevant and educative. It nurtured us.	Yes
2. K. Mizeko	Teaching us to behave in a dignified manner. Yes, in cases of initiates, beating was the norm. We were beaten if we did not show respect to our elders, or trainers. But that beating was educative.	Yes
3. C. Kushwamalela	Traditional education was used to instill moral education in us.	Yes
4. F.M.Mungu	Traditional education was through instructions. There were no questions! We as young ones were supposed to carry out those instructions and nothing else.	Yes
5. Induna Sikosinyana	Gone are those days when education was done through instructions. Today, even in our traditional courts young ones behave the way they feel like behaving. Quite disappointing	Yes
6. A.B. Linanga	Yes, we were severely beaten to carry out traditional instructions. Of course that depended if we deliberately ignored instructions or if we were simply rude and stubborn to cooperate with elders.	Yes
7. C Sembele	This was done during the <i>kashwi</i> (initiation) period among us women. In fact elderly women would let girls misbehave and wait for this time. That is when instructions were given. Here there was no time to escape, and morality would be imposed.	Yes
8. I.M. Chizimbo	It was for instructions. We were not allowed to ask questions. This was a strict moral code.	Yes
9. R.C. Sibati	Morality among young ones was a must and we had no option, but to follow the instructions of the elders.	Yes
10. K.K. Muloho	You should thank God, times have changed. The Western system have saved many of you. But it did so in a wrong way, because most of the young ones will never know the relevancy of traditional education. In our days, it was the rule of the elders, no questions, you simply carry out instructions. That was it.	Yes
11. L.M. Buiswalelo	Traditional education was of prime importance in the past. Nowadays, things have changed. In the past elders instructed young ones, and we had no option but to obey.	Yes
12. Me-Kavuna	There is no traditional education these days. In the past, a young girl would not take herself to the house of her suitor or an ordinary boy friend.	Yes
13. C. Maungulo	Traditional education assisted young ones from contracting incurable diseases in the past. Today, because of Western education and the early contact among young ones, they are tempted to eat of the forbidden at an early age.	Yes

All elders answered overwhelmingly in the affirmative that moral education was carried out through instructions. This in a way illustrates the significance the Mafwe attached to this type of education. Mafwe believed that human beings like them had a moral obligation, which they had to transmit to the young ones.

Table 29 (b): Were moral values carried through instructions?

Moral values were carried out through instructions

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	32	71.1	97.0	97.0
	No	1	2.2	3.0	100.0
	Total	33	73.3	100.0	
Missing	No answer	12	26.7		
Total		45	100.0		

Both the elders and the teachers indicated that moral values among the Mafwe were carried through instructions. Thirty-two (71.1%) out of 33 teachers (73.3%) who responded to this question in Table 29(b) did so in the affirmative, while all elders in Table 29(a) agreed that moral values were carried out through instructions.

In terms of moral education, the following question was posed to the community elders.

According to you, how did the Western education system impact on the moral indigenous education of the Mafwe?

Table 30: Western education negatively impacted on the moral indigenous education of the Mafwe.

Moral Issue/Code	Respondents	Frequency%
1. Improved dressing habits	13	100
2. Worsened dressing habits	10	77
3. Increased divorce rates	11	85
4. Increased illegitimate pregnancies	12	92.3
5. Improved moral behaviour	9	69.2
6. Worsened moral behaviour	11	85
7. Reduced family responsibilities	9	69.2
8. Instilled respect for married couples	8	62
9. Increased cases of elopement	12	92.3
10. Increased abusing alcohol	9	69.2
11. Abolished initiation schools	13	100

The table above indicates that the Western education system fared very well by improving the dressing codes of the Mafwe (100%), and stressed the negative dressing habits (77%), worsening moral behaviour accounts for 85%.

Mungu⁶¹ in demonstrating the effect of Western education on the morals of the Mafwe has this narrative to relate to the researcher:

I was travelling in the same bus when a young man confronted an elderly woman, the age of his mother. Without shame, he started yelling at the poor old woman. He was threatening to slap the old woman for squeezing him on the seat. He called the old woman all types of names, claiming he had been to the highest institution of education in the country and therefore could not be bothered by an illiterate stinking woman. He even went to extent of telling her that there was nothing which he could ask from her. The old lady only meekly responded by saying that nobody has the destiny in his or her hand. She added that people knew their previous life experience, but not where life was leading them to. People in the bus tried to calm the young man down without success. Two days later I was told that the same young man had gone to the old woman's courtyard to visit his girlfriend. It dawned upon him that the girl he was courting was the same old woman's daughter. On entering the courtyard, the young man was shocked to find the elderly woman. The old woman with a heart of a grown up person initially decided to ignore the young man. The young man was not comfortable, and left immediately, to the surprise of his girlfriend. Despite the warning from her mother about the incidence in the bus the girl went ahead with the elopement. The marriage did not work because the young man kept on humiliating the young woman and her parents. People concluded that the marriage was not blessed by the mother.

⁶¹ F.M. Mungu (Personal Communication, 9 July 2004).

The narrator of the episode illustrated that although the incident did not happen in its form, the fact is that it borders on the principle of moral values. In episodes like this one, children were taught the right manner in which to behave. Young children were supposed to enquire and search acceptable means of approaching the elders. They were supposed to give answers to questions pertaining to episodes like this.

In addition to the impact of the Western education system on the Mafwe the following were cited as having impacted on the Mafwe youth as Chibona Kushwamalena has this to say:

Going along with the respect for elders, morality was supreme among the Mafwe in the past. It was required of young girls and boys to behave in a morally acceptable way. Contrary to that was disgracing the parents and the community in which one lived. Virginity was a source of pride and young girls tried by all means to preserve that, until the day they were married.⁶²

Induna Sikosinyana lamented as follow:

Today virginity has lost its meaning as an important prerequisite to marriage in the Mafwe society and therefore many young girls and boys indulge in pre-marital sex and question the validity and value of it. Many young boys and girls who have lost their virginity are applauded for possessing gargantuan knowledge in this field which was once seen as unexploited and consecrated. Many attribute this behaviour to the high rate of rape cases among the Mafwe community members and elsewhere in the country. Girls are taught to wear mini-skirts and very tight trousers without the approval of their male parents because they are being influenced by the Western education system. Girls and boys should be taught the modest and acceptable way of decent dressing. Whereas we accept any form of Western dressing code, we feel girls and boys should be taught the modest and acceptable way of decent dressing.

⁶² C. Kushwamalena (Personal Communication, July 8, 2004).

They advised that *chitenge* wrap-on could be used on top of a dress or a skirt.⁶³

This is paradoxical as most moral issues are contradictory, inconsistent and illogical and to some degree relative. What Africans may hail as a modest way of dressing may not be seen likewise by other cultures in different parts of the world. Contrary to their convictions the Mafwe elders don't realize the democratic rights pertaining to the acceptable dressing codes all over the globe today, to which the Mafwe youth can ascribe.

Me-Kavuna had this to say in connection with the upbringing of the Mafwe youth:

The Mafwe community wants its children to be brought up properly in such a way that their behaviour would be acceptable to other societies which are morally conscious. The Mafwe want their children to grow up as responsible adults who can make right moral choices, as they have evolved a moral system which distinguishes between right and wrong actions. The failure of Western education is manifested in the high pregnant rates among the Mafwe young girls, because girls and boys are exposed to each other all the time at an early stage. In the past when traditional education was reigning supreme, very few or no cases of pregnancy outside marriage were heard of or reported. With the introduction of Western education, cases of illegitimate children and pregnant women outside marriage mushroomed.⁶⁴

In the case of work as a form of education, Buiswalelo has this to say:

Our youth has become very lazy. Time was often put to good use in the past where young people were eager and required to assist in the fields, herding cattle, ploughing and doing all tasks which were set aside for them.⁶⁵

⁶³ Induna Sikosinyana (Personal Communication, February 12, 2006).

⁶⁴ Ms. Me-Kavuna (Personal Communication, March 18, 2007).

⁶⁵ L.M. Buiswalelo (Personal Communication, March 18, 2007).



Left: Mr. Phinehas Chasunda) is one of the respondents in this study. and expert in Mafwe traditional issues and wise sayings. He served as a senior induna at Linyanti Traditional Authority for many years. (07/07/2004

Concerning the education and status of marriage, Chasunda assert:

We are not encouraging husbands to oppress their wives. It was quite naturally for both husbands and wives to show respect for each other. This attribute was necessary if any social order was to be maintained. However, I say that husbands should be heads of the families and should be accorded the respect this position and status demand and deserve. The Bible says so also.⁶⁶

Maungulo commented on the abolition of initiation schools and says:

The advent of Western education has abolished initiation schools as girls and boys spend most of the time in formal schools where they interact freely without being restrained. Western education makes it difficult to draw programmes for initiation schools as girls and boys spend most of their time in classes during the greater part of the day and the year. In this case the elders lose control over the education of their children. The high degree of divorce rates can be attributed to Western education. When women become highly educated, they no longer respect the values of marriage and engage in it for leisure. In the process they become easily tempted to engage in other extra-marital affairs without shame and remorse. In many cases the matter becomes worse when the woman becomes more educated than the husband. Elopement has become a daily occurrence among boys and girls, as parents are not consulted in marital matters. In the past, relationships were entered into with the blessing of the elders. Proper channels and procedures were followed to arrive at marrying stage. There were no short-cuts to these procedures and channels. Young members of the

⁶⁶ P.F. Chasunda (Personal Communication, July 7, 2004).

community were taught at early stage to adhere to moral principles.⁶⁷

In terms of the education of religious worship, Induna Sikosinyana bemoaned:

The dumping away of traditional worship and embracing Western form of worship has become a serious problem among our youth. Before the arrival of Western education, our ancestors had their ways of worship which worked for them. However, with the arrival of the Western education a form of worship which was foreign to the Mafwe was introduced. Many churches have sprung up, some just for seeking money and recognition. Many young ones become stranded which church to follow.⁶⁸

Another respondent, Mungu⁶⁹ had the following to say, concerning the Mafwe culture:

Sifwe culture is equally good like the Western one. Sifwe culture is for the Mafwe community and the Western culture is for the Whites. Mafwe children should cling to Sifwe culture for survival. Mafwe knew about God, that He created them. They prayed God by erecting an altar and offered their prayers. God is not White, and God for the Mafwe is God for everybody. Mafwe used to learn about the Mafwe culture by imitating the elders, like hunting, carving, drumming and so on. Sifwe culture is quite unique, because it differs from other cultures.

Mungu⁷⁰ further reiterated the concept of the physical world:

Did you know that we Black people also tried to know where the world starts and ends. We had a belief that it was not easy to go around the world. Have you heard the story of Mbenda and Ngwalane, who tried to go around the world searching where the world ends? One striking thing was that they would end up at the spot where they had started. No matter how hard they tried to travel far away from their starting point, they would eventually find themselves at their departure point. In Sifwe terminology, we term the spot where the heaven and earth seem to meet as *chizyeekamwinshi*.

⁶⁷ .C. Maungulo (Personal Communication, March 18, 2007).

⁶⁸ Induna Sikosinyan (Personal Communication, February 12, 2006).

⁶⁹ F.M. Mungu (Personal Communication, July 4, 2004)

⁷⁰ F.M. Mungu (Personal Communication, July 4, 2004)

In the below case, the following question was posed to the elders respondents: **What convinced you and perhaps others in the Mafwe community that there is God?**

Table 31 (a): Relationship between God and Mafwe taught through creation

Respondents	Abridged Verbatim Statements	Responses: Yes/No
1. P.F. Chasunda	Yes, the Mafwe knew the existence of God. They knew Him through nature, which is creation. Our God is called Nyambe. Our elders believed that Nyambe had a woman called Nasilele, from them children were born who populated the world.	Yes
2. K. Mizeko	Yes. Who do you think created us? We knew Him through nature, things like trees, lakes, grass etc.	Yes
3. C Kushwamalena	Yes, because they prayed Him through their ancestors.	Yes
4. F.M. Mungu	You see, every creature knows that there is God. With the Mafwe they erected a small altar to pray their God. It is believed by our elders that God was called Nyambe and his wife was Nasilele. It is the Bible which changed everything.	Yes
5. Induna Sikosinyana	Yes, the Mafwe had an idea of God, but not the God of White people.	Yes
6. A.B. Linanga	The Mafwe knew God and prayed Him through nature. He is known as Nyambe.	Yes
7. C Sembele	The White man only contributed to the Mafwe knowledge of God.	Yes
8. Mr. I. M. Chizimbo	God for Mafwe has always been there, that is why they prayed Him through nature. He saved us from the colonizers in 1968.	Yes
9. R C Sibati	Mafwe believed that there is God through nature called Nyambe. Although I don't know but our elders taught us his wife was Nasilele from whom many children were born.	Yes
10. K K. Muloho	The White man only brought a God which was familiar among the Mafwe. Our God is called Nyambe.	Yes
11. L.M. Buiswalelo	God is for the whole world, so even the Mafwe knew God.	Yes
12. Me-Kavuna	God was there and still there among the Mafwe and he is called Nyambe.	Yes.
13. C. Maungulo	The Mafwe knew God like any human being in the whole world through nature and other issues related to God.	Yes.

The similar question was posed to the teachers in Table 31(b) and the responses are clearly indicated below, 28 teachers (62.2%) indicated that Mafwe knew something about God; two teachers (4.4%) refuted this fact, while 15 teachers (33.3%) did not provide an answer. The high number of teachers failing to answer the question about God is quite astonishing. The reason could be that some people try to abstain themselves when it comes to debating religious issues.

Table 31 (b): Did the Mafwe know God? What convinced them that there was a God?

Relationship between God, man and universe was taught through creation

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	28	62.2	93.3	93.3
	No	2	4.4	6.7	100.0
	Total	30	66.7	100.0	
Missing	No answer	15	33.3		
Total		45	100.0		

It is interesting to note that all the elders interviewed responded in the affirmative that they knew the existence of God. This can be interpreted in the context that most elderly people are still religious in this modern world. They believe that there should be a supernatural Being who controls the Universe. These respondents are traditional and the majority had no formal education, which could lead them to doubt and question the existence of God as it is among young ones after obtaining tertiary education. It is not surprising to find a number of teachers who doubt the existence of God. This could be interpreted that these teachers are not sure what to believe about God because of influences from other sources like scholars or even their former teachers or lecturers who dispute the existence of God. Two teachers do not mince their words but indicate that there is no existence of God. In a religious community like that of the Mafwe, the response could raise eye brows. The reason that could be mounted for such an answer could be the bitter experience these teachers went through and had a point where they concluded that there is no existence of God.

Concerning the teaching of logic and reasoning among the Mafwe youth, the following question was asked to the elders respondents: **How did you and other Mafwe members**

in your community teach your young ones to think in order to be wise? Can you think of any traditional activities?

Table 32 (a): Logic and reasoning cultivated through riddles.

Respondents	Abridged Verbatim Statements	Responses: Yes/No
1. P.F.Chasunda	Wise sayings with hidden meanings were usually posed to the young during 'chiningamo' and answers were sought from them. Only the cleverest could unravel the meaning.	Yes
2. K. Mizeko	Yes, sometimes we were taught in riddles, particularly during <i>kashwi</i> system.	Yes
3. C. Kushwamalena	Do you know the meaning of <i>Kamwayamunzi</i> or <i>Kamanguzo</i> ? These are people's names, but have big meanings, the former meaning, one could bring hatred among family members and the latter means one who provokes family members. We were taught these concepts during <i>kashwi</i> and wedding times.	Yes
4.F.M.Mungu	Riddles and proverbs were very powerful instruments in cultivating the capacities of young people. That system is gone these days. Young ones keep on mixing English concepts and Sifwe ones. In some cases, they don't even understand the English version of some concepts.	Yes
5.Induna Sikosinyana	Even during my court sessions, I listen attentively to elderly people who were taught riddles and proverbs. It is an enriching experience. This knowledge is today lots among the youth who claim to know better than their own parents.	Yes
6.A.B.Linanga	As young ones we were told words and find the meanings of those words.	Yes
7. C. Sembele	In our initiation periods, riddles and proverbs dominated.	Yes
8. I. M. Chizimbo.	For us to reason wisely, we would be taught riddles and proverbs during <i>entango</i> period.	
9. R. C. Sibati	Riddles and proverbs were part of our upbringing.	Yes
10. K. K. Muloho	Every Mufwe child went through this reasoning and brain raking exercise of riddles and proverbs. Any child who did not go through that was considered unwise and uneducated. Today many of the valuable sayings are gone. You hardly them. I think we have lost valuable linguistic treasure. I put the blame on the Western education system which has ignored our valuable linguistic treasure. Many children today mix Sifwe words with English ones. Sometimes I feel like vomiting when I listen to children talking to each other, because their speeches are full of English words, which a lay person like me will not understand.	Yes
11. L.M. Buiswalelo	These days, the use of riddles and proverbs is minimal and limited and thus has an negative impact on language use.	Yes
12. Me-Kavuna	Good language use in the form of riddles and proverbs is gone. Children mix indigenous language and Western languages.	Yes
13. C. Maungulo	Riddles and proverbs are no longer used.	Yes

After the overwhelming responses from the elders that logic and reasoning cultivated through riddles, the same question was posed to teachers in Table 32(b) and the responses are indicated after the table.

Table 32 (b): How did the Mafwe teach their young ones to think in order to be wise?

Did they use sayings like riddles and proverbs?

Logic and reasoning were cultivated and encouraged through riddles

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	26	57.8	96.3	96.3
	No	1	2.2	3.7	100.0
	Total	27	60.0	100.0	
Missing	No answer	18	40.0		
Total		45	100.0		

All 13 elderly interviewees indicated that the Mafwe cultivated reasoning and logic through riddles, proverbs and other wise sayings. Twenty-six teachers (57.8%) agree with the elders, one teacher (2.2%) disagrees, while 18 teachers (40.0%) did not provide an answer to the question. The majority of respondents agreed that the Mafwe created an education system which encouraged critical and logical thinking among their young ones. This overwhelming response from the elders is a testimony that all of them went through the school of riddles, proverbs and wise sayings. In the case of teachers, their responses might be attributed to the fact that some of them missed the traditional school in which indigenous philosophy of education was taught. The one teacher who refuted this, might have never been in a circle of young children listening to an elder narrating one fable in order to inculcate knowledge into the minds of the young ones.

Further probing among the elder respondents indicated that riddles, proverbs and wise sayings were instruments and schools in marriage, life in general, knowing the culture of the community, assisting in logical thinking and admonitions, counseling and warning about dangers and benefits in life as the following narration by Sembele⁷¹ testifies:

⁷¹ C. Sembele (Personal Communication, February 15, 2006).

Once upon a time a strange man came in one village. After the people in that village received him by giving him food for several days, he fell in love with one beautiful young girl. The villagers did not bother to know about the new man's historical background. They took him for granted and give him their daughter in marriage. On the day of departing back to his village, the wife's younger sister insisted on going with her elder sister against the wishes of the villagers. She cried and insisted to go to this unknown place where her sister was going for marriage. When her parents were convinced that she was no longer going, she sneaked and followed her sister and her husband from a distance until they reached a stage where they could not chase her away any longer. On arrival, it only took her two nights to find out that her brother-in-law actually would turn himself into a lion during the night and would attempt to maul his wife and her. They were only saved by her getting up and complain of fleas which were biting her. During the day she would sing: *Ka mu nili sunu, njelele milunga njelele njelele, ndi sunu na sika, njelele milunga njelele njelele. Ka mu ni lye zona njelele milunga njelele njelele.* After many attempts the two managed to flee and arrived back in the village safely.

The song referred to the man eater who turned into a lion requesting to him not to eat the two, as they had just arrived. He could eat them later, simply implying that he should postpone their killing, when in reality they were seeking ways to escape from him. And escape they did according to the fable. Although it was a fable, children learnt the wisdom of sticking to one's relatives in order to save them from eminent dangers. One can therefore draw conclusions that this love of knowledge among the Mafwe is indigenous philosophy in itself. Further than that the episode sheds light that there is wisdom in finding excuses and tricks in order to evade a calamity. In this episode if the girl had openly screamed, the man eater could had devoured them both. Besides the story itself, there is

wisdom derived from it that young ones should be wise when dealing with precarious situations. It is a moral education for one to have an obligation to protect his or her people. In addition to the responses, which inferred that logic and reasoning were encouraged through riddles among the young ones, one interviewee, Induna Sikosinyana,⁷² used few riddles in a verbatim manner:

You are supposed to hurriedly cross a fast rising river because of an eminent danger threatening your life. You are required to carry three things with you: the cat, the mouse and water-melon seeds. You are supposed to use a small canoe which can only carry two things at a time, the person, the mouse, the cat and the seeds. The conditions and circumstances are that you should carry one of the three at a time. How are you going to do that?

The researcher could not get this puzzle and quiz. In desperation to get an answer Induna Sikosinyana⁷³ stepped again in and came up with the following suggestion:

One should carry the cat and the seeds and leave the mouse across. On the way to pick the mouse, one should carry the cat along. There is no way in which the cat will eat the mouse, under the person's supervision. The mouse is picked and the three are finally ferried across.

Further on Induna Sikosinyana⁷⁴ quizzed:

Which came first, the egg or the hen? This is quite puzzling even in the so-called modern societies. When one pulls a water-melon or pumpkin what comes with it?

Induna Sikosinyana⁷⁵ again showed his intelligence by sound the following advice:

One should be prepared to pull the tendrils also (meaning when one marries a woman, one should expect the relatives

⁷² Induna Sikosinyana (Personal Communication,

⁷³ Induna Sikosinyana (Personal Communication, February 12, 2006)

⁷⁴ Induna Sikosinyana (Personal Communication, February 12, 2006)

⁷⁵ Induna Sikosinyana (Personal Communication February 12, 2006)

of the woman to be coming to one's place). In other words one should be kind to the relatives of the woman.

Some of the above quotations can be equated to any scientific reasoning, which emphasizes the concept of evolution of Darwin (Lewens, 2007). When a riddle, proverb or wise saying were given to the young ones, only the clever ones could find the meanings first, but in the process, others learnt the meanings from their friends or elders. The quizzes were used to train young ones and became source of wisdom. The Mafwe community aimed at producing and bringing up children who could survive in difficult situations because of the harsh environments in which they find themselves. In order to overcome these conditions children were prepared through different ways one of them was to use riddles. It was a moral obligation for elders to initiate the young ones by exposing them to wisdom, that they grow upright.

With regard to the educational activities of the children, Chilekiso Sembele⁷⁶ classified the educational tasks as follow:

Education for the boys mainly included things like herding cattle and guarding cattle posts, building houses, courtyards and storage barns, playing and beating the xylophone and drums, hunting, ploughing, fetching wood for in-laws, night-watch and discussions pertaining to important issues with elders. The issues of discussions which tilt around sound judgment in court hearings were also stressed. The Mafwe reserved light jobs for the girls because of their physical nature and the respect they bestowed upon them. Therefore their tasks included looking after younger brothers and sisters by babysitting, cooking, washing clothes and pounding grain. Education for both boys and girls included respect for elders, observing and obeying values and traditions, weeding, harvesting crops, punctuality, fetching water for in-laws, teaching the importance and value of family relationships, helping parents with their everyday

⁷⁶ C. Sembele (Personal Communication, February 15, 2006)

chores, marriage vows, succession rituals, *manduwani*, initiation into adulthood, teaching about social order and hierarchy, communalism, clapping hands and kneeling down as signs of respect.

But in today's modern world many jobs require the education of both boys and girls. Days are gone where only boys were inducted in particular trades, which were reserved for them. Many jobs can be done by both boys and girls. Formal education has at the same time encouraged equal participation of boys and girls in education in order for them to partake in different areas of vocation.

As Barker (1999) puts it, traditional African education was learning by doing and was therefore participatory and involved sowing, reaping, fishing, hunting, building, cooking, weaving and so on (Barker, 1999). There are similarities between the Mafwe education system and those of their brothers and sisters elsewhere in Africa. In order to achieve the above stipulated educational objectives, the Mafwe employed and imbued strict code of social order by teaching their assumptions, beliefs and witty sayings to interpret their world-view to their young ones.

Barker (1999) also states that education in traditional African society has certain specific and well-defined aims which were passed on to the youth in the form of accumulated knowledge, wisdom and skills of the cultural group to ensure a smooth and easy transition into adulthood. This assisted each individual to be well-adjusted and well-prepared for the society in which he or she was to take his or her place.

During the interview sessions, the respondents demonstrated the vivacity of some of the witty sayings, beliefs and philosophies of the Mafwe, which they bemoan that they are now defunct among the youth. Their indigenous philosophy, which demonstrates the attributes of ethnophilosophy, on the other hand has been oral tradition, transferred by word of mouth from generation to generation. According to old man, Chasunda:⁷⁷

Most of the sayings rich in meaning and wisdom are gone. There were no schools in our times, so most of the concepts and sayings were taught to us through gathering. Our elders would tell us stories of substance. Of course they have been taken away by the Western culture. You cannot find any young person today who can express oneself fluently in the language of one's ancestors. In our days we were taught through proverbs. During *chiningamo* we were tested on a quite a number of topics, to find out whether we knew our language, the language of our ancestors.

Notwithstanding this state of affairs, some of the concepts in the Mafwe philosophy have stood the test of time against Western odds. The sayings illustrate the elements of ethnophilosophy as they dwell much on the language use. Although these sayings were not recorded in history books like the works of Plato and Aristotle, they indeed manifest that the Mafwe had an indigenous philosophy of education. The following are just a few of the concepts, sayings, beliefs and idiomatic expressions of the Mafwe.

*Chizuba cho muyenzo nkansikwe.*⁷⁸ (The chest of your fellow friend is full of darkness) meaning one cannot know what the other person thinks, no matter how friendly and close one may be with that person. It is an expression indicating how complicated the human relationship with other fellow beings can be. It further entails that one's murderer and

⁷⁷ P.F. Chasunda (Personal Communication, July 7, 2004).

⁷⁸

F.M. Mungu (Personal Communication, July 9, 2004)

traitor may not be necessarily one's enemy, but one's closest friend. The expression is educational in the sense that it warns young people against having too much confidence in other people, particularly friends. It also discourages the concept of hero-worshipping, a scenario which is very common in Africa and other parts of the world. It also warns the youth nowadays about political blind loyalty. This saying is relevant in the world where leaders tend to exploit the masses by cheating them while they steal from them by imposing high paying taxes, which these leaders in turn abuse them for their own use. The Western expression could be, 'one's best friend is one's best enemy.' One may add another expression, 'still water runs deep,' meaning people who are calm and tranquil on the outside often have a strong personality, and others may not know what they think and plan about others.

*Mbwembwe alya nyina ndemusilu nkvesi wangu.*⁷⁹ (The jackal has killed his mother, but the stupid hare has protected his mother) This is a fable fairy tale, in which the hare once tricked the jackal that both of them should kill their mothers so that food would be enough for them during the time of drought. The hare hid his mother, while the jackal killed his. It is educational in the sense that it is a lesson fable, in times where one is likely to be tricked, and always advised to take care of the other person's advice.

*Ambire mwana chitukutuli mwana mpengwana ashuwe ko*⁸⁰ (Advise the owlet, so that the kid should also listen and understand) meaning if an advice is given to one child, it is likely that another child of which the advice was not intended, is likely to benefit, particularly an

⁷⁹ F.M. Mungu (Personal Communication, July 9, 2004)

⁸⁰ F.M. Mungu (Personal Communication, July 9, 2004).

orphan It is educational since it helps orphans grow and become self-reliant when they only listen to the advices of other parents.

*Mukwame ka yendi sha shesha nchiye.*⁸¹ (A man who failed to travel will end up marrying his own sister). It is an abomination of the highest order among the Mafwe community for one to have a sexual relationship with one's immediate sister. Physical contacts between brothers and sisters are discouraged as much as possible. These can sometimes be limited to greetings only. The seriousness in the saying tilts on one to go to an extent of marrying one's sister which will culminate in a terrible abomination. It means that a person who is not exposed will not know that there are other women out there. In other words, a person who is stereotyped will not acquire knowledge about other things The saying encourages young people to explore ways of finding more information about life, in order for them to become knowledgeable and solve problems in order to stay alive.

*Onguya ka li boni chikopo.*⁸² (A baboon cannot see its ugly head) It is used for people who fail to admit their guilt. The expression is usually used in moral terms, where one family member keeps on hurting other members and in the process fails to acknowledge that he or she is indeed wrong. It is a moral teaching which discourages selfishness.

*Kutiya ko mukunyi wa ba nshonge owo waazywa nkomba nkuruwaruwa.*⁸³ (The flight of a flock of waterbuck without a male, is confusion. This means that where there is no leader the group or team will always be in confusion, lack of direction, aims and objectives It

⁸¹ P.F. Chasunda (Personal Communication, July 7, 2004).

⁸² P.F. Chasunda (Personal Communication, July 7, 2004).

⁸³ F.M. Mungu (Personal Communication, July 9, 2004).

stresses the importance of leadership in the community and in any organization, the school being no exception.

*Echikuni ka chi lizyilwa ku mitabi.*⁸⁴ (One cannot climb a tree by its branches) meaning one cannot start any issue anywhere, because there is always a beginning of everything to start from. It teaches young people to acknowledge the wisdom of the elders, that by following it, one cannot go wrong.

*Haiba kwaazywa nyama elyo zyuba, sunse tanga.*⁸⁵ (If one cannot afford meat for relish, then one should settle for melon seeds soup for relish). Sifwe philosophy on endurance, literally meaning if one cannot afford a particular luxurious commodity on that particular day, one should settle for what one is capable of getting which is within reach. In other words, one should be down to earth at all times.

*Lizazi lililiñwi ha li bolisi tou.*⁸⁶ (An elephant killed on a particular day will not rot the same day). This expression is always quoted in times of discussions when an important issue needs to be completed, but the people realize that it will not be finalized. It then becomes necessary to postpone the case to the next day. The community members will then comfort themselves, by using the expression meaning they can still continue with the discussion the following day.

⁸⁴ Induna Sikosinyana (Personal Communication, February 12, 2006)

⁸⁵ K. Mizeko (Personal Communication, February 12, 2006)

⁸⁶ F.M. Mungu (Personal Communication, (July 9, 2004)

*Chikwame ca mahali cienda sina mwezi.*⁸⁷ (A polygamous man drifts and moves like the moon). Although the Mafwe community did not completely condone polygamy, they loathed its effects. Any polygamous man was held in high esteem in some quarters; he was always seen as unstable in terms of his relationship with his women. With the high prevalent rate of HIV and AIDS, it is not advisable for men to have many partners.

*Chi ba shiba bantuli bachi bwene.*⁸⁸ (When the squirrels are making noise in the trees, danger is anticipated). The squirrels being small animals and climbers possess good senses of sight, smell and hearing and will always sense danger, particularly that of snakes in the same tree in which they are. The saying is educative in order to alert young boys and girls to heed to warnings of these creatures that a snake was near striking range and run away from approaching danger.

*Kuwira murambo kobire, kamwi njoo.*⁸⁹ (Falling twice into the same pit during broad day light). It is a moral and at the same time logical, critical and consistent reasoning and advice, warning the youth of not repeating a similar mistake twice or more. This could be equated to the English version of once beaten, twice shy. The expression was used in cases where marriages had failed or where a young man or woman has detected some shortcomings in a partner, yet continued to love the person. It was also used in any situation where the person was likely to repeat the same mistake despite being warned.

⁸⁷ K. Mizeko (Personal Communication, February 12, 2006)

⁸⁸ P.F. Chasunda, (Personal Communication, July 7, 2004).

⁸⁹ F.M. Mungu (Personal Communication, July 9, 2004)

*Mwana wonkuku ka lelwa eye ye mwini kaliyangile.*⁹⁰ (One cannot spoon feed a chick, it feeds itself). The expression taught and encouraged self-reliance and independence among the members of the Mafwe community. With this expression children were discouraged from depending on their parents indefinitely because, there would be a time when their parents would be no more, hence would lead to their suffering. At an early stage children were supposed to cultivate a spirit of self-reliance in order to prosper in life.

*Echikono o cho alyisa nchecho chi kulya.*⁹¹ (The rope which one uses to tie the door in order to barricade oneself inside the house may end up causing problems, as it may not loosen up easily in times of danger, to allow one to escape quickly). The expression simply means one's enemy is one who is closer to her or him or one who is meant to assist that person. It is also a warning meaning one should be very careful when dealing with a best friend, because some best friends may end up wishing their colleagues dead or even kill them using dubious means. Alternatively one who is meant to assist a young person may end up misleading him or her, by encouraging the young one to do something bad.

*Echanda echibi nde kaala mwanza.*⁹² (No matter how crooked a pole supporting a hut is, better leave it, because together with other straight poles, it prevents the hut from falling). The expression simply means no matter how ugly or bad mannered a relative may be, he or she is still your relative, don't reject him or her. This simply means one's relative will always be useful in one way or another. This expression may be equated to the English one, 'blood is thicker than water.'

⁹⁰ F.M. Mungu (Personal Communication, July 9, 2004)

⁹¹ F.M. Mungu (Personal Communication, July 9, 2004).

⁹² P.F. Chasunda (Personal Communication, July 7, 2004).

*Omufu ka li bwiki ngubo*⁹³ (A dead person cannot cover oneself with a black no matter how cold it may be). This means that a helpless person or one who is in serious trouble is not capable of assisting oneself. This means that this person needs the assistance of fellow family members. The saying is educative and encourages people to always help their helpless family members or those who are in need.

*Ombeba a shuma bufuza.*⁹⁴ (A mouse bites and tries to deaden the pain). The expression simply means a person who punishes, but at the same tries to assist the one being punished. In other words, an elderly person will reprimand the young one with the intention of being merciful and helping the wrong doer. It further means in the process of teaching the young ones, one needs to be firm, but helpful. The expression discourages ultimate dictatorship from the rulers to the ones being ruled.

Mukentu nchingarangara cha bakwame concept⁹⁵ (A woman is like a headgear or an instrument for men to play with). This concept is still held high by chauvinistic men who believe that women are mere sexual objects. It means women can agree to any advance made by any man despite the fact that she is married to another man. The concept is educative in that it encourages women to be temperate and abstain from unauthorized sexual intercourse with any man.

⁹³ P.F. Chasunda (Personal Communication, July 7, 2004).

⁹⁴ F.M. Mungu (Personal Communication , July 9, 2004)

⁹⁵ P.F. Chasunda (Personal Communication, July 7, 2004).

Bunjiri bwameno concept. ⁹⁶ (A warthog is known for its teeth which symbolizes it as an ever smiling animal, but very dangerous. If it passes through one's legs, it tears or cuts them through its wake. Educationally the concept means, people who seem to be smiling at us are doing that on the surface, and maybe dangerous, even to an extent of killing us.

Tuli ba lingana concept. ⁹⁷ (We are not many, but the number of family members in the house is quite reasonable). Respect for life and for the elders could not be compromised in the Mafwe community. The Mafwe's respect for life can be demonstrated by their attitude towards the counting of their children. According to the Mafwe belief, counting people particularly children is as well as saying that one has too many children, that he or she doesn't need some of them, which is ultimately saying some of the children must go, that is wishing them death. Their expression of many children was, '*tuli ba lingana*,' meaning we are enough in the house. The word 'many' was avoided at all costs. The Mafwe believed in the equality of every member of the community, no matter how much riches one possessed. In fact it was acceptable among the community members that the rich person must use his or her riches to the benefit of the family and society.

Tuli munkole concept. ⁹⁸ (We are in a dangerous and precarious situation). The concept refers to some villagers in a particular community who feel insecure for being harassed by other people in one way or another. The harassment may be uncalled for or a catastrophe may befall them, hence their security is compromised. Sometimes this

⁹⁶ K. Mizeko (Personal Communication, February 12, 2006).

⁹⁷ P.F. Chasunda (Personal Communication, July 7, 2004)

⁹⁸ P.F. Chasunda (Personal Communication, July 7, 2004)

concept may be used as a name of a dog, indirectly expressing the situation to fellow villagers.

Sidimwe myth.⁹⁹ (A mythical beast which was believed to be capable of swallowing the whole village, including people, houses, cattle, dogs, cats utensils, and everything that moved in the village). This myth was taught to young children and became a focus of interest. It captured and instilled into the minds of young ones about myths and a sense of enquiry concerning their environment.

Mwendanjangula or chilubi myth.¹⁰⁰ (A presumed person who had one eye, one ear and one leg, who lived in the forest. If met alone, he would challenge the person to a wrestling competition. If one managed to throw him on the ground, one would be freed and became very rich, because *njangula* would bless him. But if he managed to wrestle the person out, then the person would become his captive and would never be seen at home. The myth was intended to make children think that besides human beings, there were other mysterious creatures on earth. This kept them thinking and imaging about the forest (universe) and its creatures.

Tuke oko ya, kosha tuki oko zwa concept¹⁰¹ (Do not ridicule the place where you come from or where you were born, or staying, but do so to a place where you intend settling). The concept simply means that one should not undermine or belittle the people one was living with, on departing to a new place where one intends settling. The educational

⁹⁹ Induna Sikosinyana (Personal Communication, February 12, 2006)

¹⁰⁰ F.M. Mungu (Personal Communication, July 9, 2004).

¹⁰¹ P.F. Chasunda (Personal Communication, July 7, 2004)

rationale behind that is that one actually does not know the circumstances surrounding one's new place of settlement. Things may turn bad in the new place and one may be forced to one's old place, only to meet with the same people one once ridiculed or despised. It is the same like the saying that one should not look down upon people when rising up in terms of promotions, as one is likely to meet them on one's way down, possibly when one is being demoted for one reason or another.

Kulya ndo munene, kufwa ndo mwance (Eating is more paramount, than dying). This concept is usually uttered at the funeral times when comforting the bereaved, who are reluctant to eat. The bereaved are at this occasion encouraged to eat when mourning in order to gain strength during this trying times.

Like Socrates's dialectic and ironic discourses which meant to expose false claims to wisdom and to move towards a knowledge of man's own nature, (Osborne, 1992), Mafwe's wise sayings just did that for example, '*abafu mba ba zyumi*' meaning the dead are the ones who are better off. This is quite paradoxical, because the dead do not feel anything. The saying simply means that since the dead do not feel anything anymore, they are not affected or bothered by any problems or people like the experiences living people go through day in day out.

It is not only the wise sayings which have been forgotten by the young ones as Mr. Mungu laments: ¹⁰²

¹⁰² F.M. Mungu (Personal Communication, July 9, 2004).

When we were still young boys, we could memorize the months of the year by heart. Of course, we were taught the names of the months by our elders. Today it is a nightmare. Ask any young person today, to recite the months in Sifwe, you will be shocked. They don't have any clue whether months of the year have Sifwe names. They are more conversant with the English names of the months, forgetting that the English people had reasons for naming those months accordingly. Similarly our ancestors had reasons for giving months' names as we know them today. Our ancestors gave names to months for a specific activity undertaken during that month. For example, *Zikukutu* (March) implies that cultivated crops were ripe and sometimes dry and therefore were ready for eating. Our system of months is even richer than the Western one, because our lunar calendar had thirteen months instead of twelve months of the Western system.

Mungu went on further to explain the meaning of the names of the months according to the Mafwe lunar calendar.¹⁰³

Months in Sifwe were named as: 1. *Kulume* (of male origin) January, named so, for being the first month in the year, as the man had been the head of a family. 2. *Kuzyoba* (of clouds) February, named like that because according to the Mafwe calendar, it rains heavily during this month. 3. *Zikukutu* (drying up or hardened) March, named so because during this period, crops dry up and ripe signaling that they are ready for eating. 4. *Kuzyangure* (harvesting time) April signaling that crops were ready for harvesting according to the Mafwe calendar. 5. *Lwehana/ Kayaana* (slight chilly or cold), May named so because according to their calendar it begins to be slightly cold. 6. *Silukambabance* (afflicting the children for lack of blankets) June signaling that children were being beaten by winter chilly. 7. *Kalubamwabo* (getting lost in one's home) July named so because according to their calendar, this month was windy and dusty, and forced people to lose sight of the location of their homesteads, when wandering during the windy and dusty conditions. 8. *Kamwiana* (little warmth) August, meaning Spring is about to start according to the Mafwe calendar. 9. *Ndimbila* (very hot) September, named so, because during this time according to their calendar, it becomes very hot and very dry. 10. *Kumbulisa balimi* (reminding farmers)

¹⁰³ F.M. Mungu (Personal Communication, July 9, 2004).

October, named like that because during this time of the year, it starts roaring and thundering, reminding farmers that it would rain and it will be time for preparing and ploughing their fields. 11. *Mwengencere* (new grass starting sprouting) November, named so because grass which dried up during the previous month starts shooting up. 12. *Kulima kwehundu* (weeding out) November, named so because during this time, farmers start weeding the grass. 13. *Kukazilula Maziba* (filling up ponds, streams and lakes) December, because during this period of their calendar, it had rained heavily to the extent of filling up all places with water. This month is also called *Kukazi* (of female origin) as it follows *Kulume* (of male origin). It is the best time of their calendar year, although it is ploughing time and many families reach this time without much to eat, hence starting eating wild vegetables after a thirteen months period which stretched their produce to almost bare or empty silos, or granaries.

6.3. Extent to which Western education had impact on the Mafwe indigenous philosophy of education.

Another interviewee, Ms. Kuambisa Mizeko, summed up the effects of Western colonial education as:

Traditional education was good, because it encouraged and enhanced the spirit of initiation schools. Initiation schools were in turn good in sustaining and maintaining health relationships and recommendable marriages in the community. Partners took advices from their elders and there was a good amount of respect. Respecting husbands was vital and women married men who were older than themselves, to maintain social order. In-laws took care of the relatives of their spouses. However, the Western system has spoiled everything, in that nowadays, in-laws don't care about the relatives of their spouses. A husband was never shouted at in public, it was a very big taboo. The parents of a woman who committed such crime would be taken to task by the traditional leaders that they were not fit to be parents because they failed to bring up their children in a proper manner. Such behaviour was like exposing one's parents in

public, which implied insulting them. Who could allow herself to carry such humiliation of one's parents? I witnessed such situation once where a newly married woman shouted at her husband in my whole life. Just see how grey my hair is, it means that I have seen many summers. The fact that few or none of incidents happened in our days meant that we were a respecting stock. Your husband was like your god. You would literally adore him. Even if he had beaten you during the day, when bedtime comes, and he needs you, there was no way in which you could deny him his right. Should that leak to others, it would be the scandal of the year. Therefore, we tried not to do that, in fact we were taught in *sikenge* to please our husbands no matter what happened. Today you young ones are preaching about equal rights. Which equal rights, when young women are still giving children, not men? This is sheer Western propaganda and madness.¹⁰⁴

It is quite surprising that the comment comes from an elderly woman who should have commended colonial education and Western influence which keep on pounding that women are being oppressed and put the blame squarely at the doors of traditional education. But this elderly woman on the contrary sees the good effects of traditional education in which she grew up. She further stresses that in her days, even if a husband has ill-treated the wife that day, it was the woman's duty and obligation to see to it that the husband received his dues that day, food, sex and respect without the wife compromising on any of them.

The following question was posed to the elders: **What do you think did the Western education do to the basic traditional educational activities of the Mafwe?**

Table 33: What did the Western education do to the following cultural traditional educational activities of the Mafwe?

¹⁰⁴ K. Mizeko (Personal Communication, February 12, 2006).

Basic Cultural Educational Activities.	Respondents	Frequency%
1. Minimized <i>zyalyi system</i> (communal eating system)	13	100
2. Undermined <i>chingamo</i> (evening gathering)	12	92.3
3. Discouraged <i>entango</i> (traditional story telling time)	12	92.3
4. Discarded <i>kashwi</i> (initiation)	10	77
5. Underrated <i>kushakiwa</i> (courting)	5	38.4
6. Discouraged <i>malobolo</i> (bride price)	8	62
7. Encouraged <i>chinawenga</i> (honeymoon)	9	69.2
8. Altered <i>milaka sys</i> (cattle posts)	10	77
9. Undermined <i>njambi</i> (communal ploughing self-help)	11	85
10. Prohibited <i>luwanga</i> (communal meat-eating place).	13	100
11. Illegalised <i>mbelesa</i> (riding expedition)	10	77
12. Minimized <i>majobo</i> (succession)	10	77
13. Led to abandon <i>kanamundame, mulabalaba, kudoda</i> (traditional games)..	11	85

Except for *kushakiwa* which obtained 38.4% (only five responded that the Western education system led to the system being underrated), *njambi* system being undermined (85%), *majobo* being minimized (77%), the majority of the respondents agreed and indicated that cultural educational activities which were done in the past, are being minimized by the impact of the Western education system.

It is not surprising that the majority of elders indicated that cultural activities among the Mafwe today is like the story of a lion and a hare. The reason is that they are no longer enforced and encouraged among the youth. Some of the elders are afraid to talk openly over these issues to their children in case they will be seen to be practicing something which is no longer relevant. The dearth of these cultural activities signifies the decline in morality among the Mafwe youth as Induna Sikosinyana laments¹⁰⁵:

If you don't have culture, what do you expect from the future generation? If young mothers are not taught to be

¹⁰⁵ Induna Sikosinyana (Personal Communication, February 12, 2006).

temperate when they are still breast-feeding, of course the result will be getting pregnant when the other child is still dependent on breast milk. If young men and women do not follow the correct procedure of proposing one another, the end result is elopement. We cannot talk of good morals and values when our children were not initiated through that.

The following question was posed to the thirteen elders: **What educational purpose did the following activities serve among the Mafwe youth and you in particular: *kanamundame, mulabalaba, mayumbo, kudoda, entango, mushapo*?**

Table 34: Cultural Educational activities and their purpose among the indigenous Mafwe community.

Cultural Educational Activities	General Statements	Respondents	Frequency
1. <i>Kanamundame, mulabalaba, mayumbo</i> . (types of games).	Increased and improved the counting skills agility of the Mafwe youth.	13	All thirteen elderly respondents (100%) agreed
2. Riddles, idiomatic expression, proverbs, witty sayings	Cultivated eloquence and debating skills in community affairs.	13	All thirteen elders (100%) responded positively.
3. <i>Entango</i> system (fables)	Improved the narrating skills, particularly historical events.	9	Only nine elders (69.2%) agreed
4. <i>Kashwi</i> (initiation school)	Improved moral development and good behaviour among the married couples.	7	Only seven (54%) answered in the positive.
5. <i>Majobo</i> (succession)	Held family members together and cared for the orphans.	7	Seven (54%) answered in the positive.
6. <i>Mushapo</i> (taboo systems)	Encouraged abstinence and prevented many diseases	8	Only eight respondents (62%) answered in the positive

The above question tries to illustrate how new knowledge was acquired among the Mafwe youth. Cultural educational activities and games like *kanamundame, mulabalaba, mayumbo* and *kudoda* served similar purposes like the Western system of chess and draught. The majority of the respondents who are elderly people who went through these games and activities concur that they acquired new knowledge through them. One respondent Buiswalelo confirms his experience¹⁰⁶:

¹⁰⁶ L.M. Buiswalelo (Personal Communication, March 18, 2007).

Before I went to a formal school, I had the opportunity of playing cultural games like *mulabalaba*, *kanamundame*, *kudoda* and other cultural games with my contemporaries. These games opened my eyes that by the time I started schooling I could do basic counting. I could count my father's cattle because of the knowledge I obtained from the cultural games.

In addition to other cultural educational activities, children were taught which wild fruits and vegetables were poisonous and which ones were edible and nutritious. The question in Table 10 was posed to the elders.

Table 35: Which of the foodstuffs can you and other elders effectively teach the young ones to prepare these days?

Teaching Preparation of Cultural Foodstuffs	Respondents	Frequency%
<i>Kusa nkwila</i> (skill in digging edible tuber)	6	46.5
<i>Kufura machinka</i> (skill in picking wild fruit)	5	38.4
<i>Kutafuna mungabwa</i> (skill chewing a wild fruit)	3	23.0
<i>Kutafuna muingili</i> (skill in chewing this wild fruit)	4	30.7
<i>Kufura mpundu</i> (skill in picking this type of wild fruit)	9	69.2
<i>Kufura maka</i> (skill in picking this wild fruit)	13	100
<i>Kuhika malyacizo</i> (skill in cooking this wild tuber)	1	7.6
<i>Kuxhipura miñanga</i> (skill in digging this wild tuber)	1	7.6
<i>Kutwa munsangu</i> (skill in pounding this wild cereal)	1	7.6
<i>Kutwa ngalangala</i> (skill in pounding this wild cereal)	3	23.0
<i>Kuhuma luoma</i> (skill in peeling this seed)	7	54
<i>Kusa magoncela</i> (skill in digging this wild tuber)	7	54
<i>Kukoshaura maonde</i> (skill in cutting water lilies)	4	31
<i>Kumina ntete</i> (skill in swallowing the bitter taste wild fruit).	3	23.0

From the responses above in Table 35, it appears all respondents fared badly in teaching young Mafwe members the preparation of traditional foodstuffs, which their elderly parents lived on. The only exception is *kufura maka*, which accounted for 100%. The respondents attribute this to the modern life styles and already made foodstuffs in shops, to which the majority of young Mafwe are exposed. Above that the majority of people can afford Western type of food and see no reason to teach young ones the value of traditional

foodstuffs, which could be cheaper than the Western ones. These lessons imbued in the Mafwe youth some form of wisdom.

Concerning dances the following question was posed to elders and the responses appear below: **Which dances do you think are perfectly performed by you and other community elders and taught to other members of the Mafwe community today?**

Table 36: Which of the following cultural dances are perfectly performed by elders and taught to other members of the Mafwe community?

Cultural Dances	Respondents	Frequency%
<i>Chingubu</i> (hip twisting dance)	5	38.4
<i>Chilimba</i> (xylophone dance)	6	46.1
<i>Chiyaya</i> (type of disease)	1	7.6
<i>Chisongo</i> (disease of the swollen legs)	2	15.3
<i>Mabinanjenje</i> (naked dance)	0	0
<i>Mpuku</i> (disease of the spirits)	5	38.4
<i>Chimbaikwa</i> (hip twisting dance)	7	54
<i>Pela</i> (group dance, clapping hands))	13	100
<i>Sipelu</i> (group dance of clapping hands)	12	92.3
<i>Liwale</i> (drumming dance)	11	85
<i>Likulunga</i> (bigger xylophone dance)	5	38.4
<i>Tumbuli</i> (xylophone type)	0	0
<i>Tuwolowolo</i> (flute like instrument)	4	30
<i>Tuñombyo</i> (piano like instrument)	3	23.0
<i>Namalwa</i> (drum pierced with a reed)	5	38.4
<i>Chibboli</i> (type of dance for women)	9	69.2
<i>Muuba(njangula)</i> (dance while drumming)	3	23.0

In the above question (Table 36), all respondents fared badly with *mabinanjenje* and *tumbuli*, which both obtained 0%. Other dances like *chiyaya* (7.6%), *chisongo* (15.3%), *likulunga* (38.4%), *tuwolowolo* (30%), *muuba* sometimes called *njangula* (23.0%) and *tuñombyo* (23.0%) seems to be unpopular, which means the Western education influence has taken toll. The respondents attribute this to the failure of the Western education system

to encourage these dances as they were perceived to be barbaric and tilted towards superstition, which in turn was not in footing with the Western religion and beliefs. On the contrary the respondents bemoan the abolition of these dances, as the result has been people lazing idly and fail to engage in exercises which were vital for their healthy bodies. The bottom line is that the teaching of these dances honed the skills of the young Mafwe.

Another respondent, Buiswalelo has the following to say:

Cultural activities among the Mafwe are either lost or simply neglected because they were discouraged by the German and South African education systems. Courage and bravery testing at the cattle posts where the young men were posted to guard and protect the beasts from being mauled by lions and other wild animals. Boys are no longer required to go to the cattle posts as they are supposed to be in school. Formal education has replaced this old tradition practice. However, in some cases formal education becomes irrelevant as some of the boys end up on the street without employment. Incantations and other rituals relevant for traditional healing in the community. Before the arrival of the White man, the Mafwe had their way of healing the sick, using traditional medicine. Hunting by chasing wild animals for food, hides and horns for clothing and decorations; for fitness and pleasure. Song making and dancing for pleasure, to appease the spirits and ancestors. Assegai throwing for accuracy and defence in times of danger and warfare. *Sicileke* for accuracy in throwing and for sport among the young men. Hut thatching and courtyards as a sign of maturity and independence when the young men marry. Negotiation skills in times of heated debates of marriage, succession ceremonies, bargaining or any heated dispute between and among neighbours. Narration skills for remembering historical events of the community and other important issues in ones' life span. Skills in drumming for pleasure and informing other villages in times of death and happiness have been undermined or minimized altogether¹⁰⁷.

With the poor response of *mabinanjenje* dance, Induna Sikosinyana¹⁰⁸ has the following to say:

¹⁰⁷ L.M. Buiswalelo (Personal Communication, March 18, 2007)

¹⁰⁸ Induna Sikosinyana (Personal Communication, February 12, 2006).

You see, Mabinanjenje dance is no more. It is not the Mafwe community's fault. Its demise was caused by the Whites. It was a deliberate move to annihilate it. I was there, when a certain Commissioner called Namatama in local terms sent some police officers to stop the drumming. You see, our village headman has just allowed a traditional healer to come and divine in our village. It was rumoured that he was going to perform *mabinanjenje* dance with other people in the village. It was going to be interesting because some of us have only heard about but not witnessed it. The last time it was performed, I was still young and could not be allowed to watch it. That day was going to be the day. However, information leaked to the Commissioner. As the traditional healer was about to start hell broke loose. The police officers descended on the village and arrested all elderly people. The elders were beaten without finding out what type of dance it was. At school, the principal was also reprimanded by the police in case, the children were tempted to engage in such evil dance. Therefore, whenever there was any traditional dance in our village, the police would be there to disrupt, the dance and particularly to monitor and stop *mabinanjenje* dance. However, the significant thing about all dances is that the community derived pleasure from them.

It is not surprising for *mabinanjenje* to get a very poor response, because no one in his or her right mind will agree to strip naked in front of people and dance just like that. The reason most of these elderly respondents have adopted the Western style of doing things. Notwithstanding this fact, the West has introduced strip dance in some quarters. Comparing the two, it is obvious that *mabinanjenje* would be regarded as barbaric by the Whites, despite that it served a healing purpose.

6.4. Factors which influenced the Mafwe in embracing Western education.

Another respondent Chizimbo claims that:

Beating and humiliating elders in front of their subjects was even crueller, than the community could stand. It was the worst form of oppression and education which should be

passed on to other generations. It became even worse when members of the community allegedly died in prison, emanating from beating. Although the Mafwe beat their children while educating them, this did not result in deaths, but only 'not sparing them the rod. The poor villagers did not understand the mission of the freedom fighters and could therefore not deny them food and water.'¹⁰⁹

Another respondent, Linanga, has this to say:

I was arrested and handcuffed, and I had to flee away and run for my dear life with the handcuffs on my wrists. It is only fate which saved me! Many people were maimed, killed and forced to flee to Zambia because of their political opinions. Many people were forced to go into exile, especially into Zambia to flee from the Boers who were running over their homes day and night, because they refused to give them information concerning the whereabouts of SWAPO freedom fighters. Above that, the youth refused Bantu education which was a system of indoctrination for Blacks to do away with their traditional education and values. The colonizers were bent on forcing the young ones to learn about the arrival of Jan Van Riebeeck at the Cape at the expense of our cultures and values. The youth became disillusioned with Bantu Education and skipped the country in big numbers.' 'In addition, the Boers terrorized, tortured and killed Mafwes because they were suspected to support freedom fighters. Whole Mafwe villages of Kongola, Kalubi, Sesheke, Singalamwe and Chixhu, under Chief Mamili in the Caprivi Region fled into Zambia and sojourned there for many years. During those years in exile, the Mafwe learnt the philosophy of human pain, hate and frustration which was imposed on them by the colonialists. They yearned for freedom and hoped for a day of happiness, but that took them decades to realize'¹¹⁰.

The tormentors in fact violated Article 3 of the Universal Declaration of Human Rights which states that everyone has the right to life, liberty and security.

¹⁰⁹ I.M. Chizimbo (Personal Communication, February 12, 2006)

¹¹⁰ A.B. Linanga (Personal Communication, February 15, 2006).

The survivors of the 1968 terror campaign in Katima Mulilo prison cells and in Pretoria Central Prison in South Africa related what they saw happening to other inmates who were unfortunate and could not make it to the time of the interviews, because they either died in prison or died later in the aftermath of torture. One respondent, Sibati had this to say about his detention:

The White police officers beat us until we became unconscious. Even after that, they continued with the beating, until one messed oneself. If the tormentors felt, one was not cooperating; they would use electricity on helpless victim. In the process, many of us lost our teeth as they kept on gyrating in the bare cement. After gaining consciousness, we would be questioned whether we would convince our young ones to like Bantu Education, which they were resisting.¹¹¹

In line with the respondents' conclusions is like that of the SWAPO Party, which states that the South African Government erected a comprehensive and highly repressive framework of legislation in the early years of its rule (Department of Information and Publicity, SWAPO of Namibia, 1987). Like in the '*Pedagogy of the Oppressed*,' the South African Government employed means from the toughest to the most refined, from the most repressive to the most solicitous or paternalism (Freire, 1972). Like most imperialist powers, the South African settlers brought with them belief and education systems and attitude which made them feel more superior than the indigenous Mafwe. They made it mandatory for indigenous children to acquire so-called civilized, educated or Christian names as a sign of development.

Chasunda has this to say about humanity:

A White person is also a human being like a Black person. They further stated that while Whites have their culture, Blacks equally have theirs and both cultures should not be

¹¹¹ R.C. Chibati (Personal Communication, February 12, 2006)

destroyed by another one, but should be left to exist side by side with other cultures. They maintained the evil system humiliated the Mafwe community and made them appear useless and less human in their own land¹¹².

The above statement is in line with the thinking of Article 1 of the Universal Declaration of Human Rights of the United Nations which states that, ‘All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.’ Therefore there is no need to oppress the Black race, as both races are capable of learning from each other.

The elders respondents felt torture left indelible marks on their being and in the final process associated the Western culture with violence. This was in contravention of Article 5 of the Universal Declaration of Human Rights which states that, ‘No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.’ In terms of beating in order to educate people the following question was posed to the thirteen elderly respondents: **Do you think the beating of elderly people by the South African Police Forces in 1968 made you an educated person?**

Table 37: Effects of Assaults by the South African Police Forces.

¹¹² P.F. Chasunda (Personal Communication, July 7, 2004).

Respondents	Abridged Verbatim Statements	Responses
1. R. C Sibati	The beating did not make me an educated person as I was already educated and knew my rights. It only made me more aggressive and developed a negative attitude towards the Europeans	No.
2. I.M. Chizimbo	I lost four of my teeth during the beating. Do you think I would like that? The beating left indelible marks on my personality...	No.
3. K.K. Muloho	I was picked at 10h00 and exposed to all forms of torture. I lost consciousness many times. I did not know that I would live again.	It did not.
4. F.M. Mungu	I have seen victims who were severely beaten during the interrogations. It was not a good sight. The cries of some of the beaten victims would earn me sleepless nights.	It did not.
5. K. Mizeko	Brakfese's sight was quite frightening after he was beaten him to pulp that he could hardly walk.	It was very bad
6. P.F. Chasunda	I have seen victims who were beaten by the South African Forces. It was really frightening.	It did not.
7. C. Kushwamalela	I have seen Europeans beating people it was terrible. The beating left some bad memories on me.	I did no.
8. C. Sembele	I saw beaten victims and their sight made me vomit and sick. It was really terrible.	It did not.
9. A. B. Linanga	I was actually arrested and handcuffed. In the process I was beaten and humiliated terribly. No one can tell me that beating does make a person educated; it only produces an atmosphere of hate.	It provoked
10. Induna Sikosinyana	During the beating the Police kept on saying that was the only way to educate them. Whatever that meant I could not believe them.	It did not.
11. L. M. Buiswalelo	I have seen people who were tortured and beaten by the South African Forces. I don't think, it was educative at all	No.
12. Me-Kavuna	Beating by the Police was really bad and painful.	N No
13. C. Maungulo	Beating led many prisoners to acquire resistance.	It No

All the respondents concurred that beating as a means of education is not the solution. In their really experience or perceived one, they maintained that beating affected them in one way or another.

The survivors of the brutal terror campaign could only remind me with a Sifwe expression, '*Yange yange ndime nkuba, munzi wo nkole ka u lubwa.*' meaning although the dove can nestle in a village, it will not forget the dangers hidden in that village.

The interviewees implied that although, they have at last found a peace of mind; they cannot forget their bitter, painful and hateful ordeal and experience in those prisons, where

they were subjected to crude indoctrination about ‘the best Western education system.’ The Mafwe freedom fighters had no need for a lecture in a formal classroom to know their political and educational rights. The accounts of the following people are just a tip of the iceberg of those the Boers arrested and tortured without regard of their educational status and how their communities perceived them as custodians of knowledge in their own right.

Violence contradicted the valid general moral rule or principle, which requires no harming of anyone, no matter the circumstances or activities one is involved in. Morality demands that people avoid situations and actions which will harm other fellow human beings (Hamm, 1995).



Left: Mr. Kenneth Kuseka Muloho (10/02/2006) is one of the respondents in this study. He was arrested by the South African Police Forces on the 18th October 1968. He was detained in Katima Mulilo Prison, tortured and later on transferred to Pretoria, where he served the rest of his prison sentence. While in Katima Mulilo Prison he witnessed the shooting of fellow inmates, one of them being Maxwell Kulibabika on 26 October 1968.

Mr. Kenneth Kuseka Muloho¹¹³ had this to say about the South African Police Forces and their methods of arresting Mafwe community members.

‘I am from Masida village, and I was arrested, heavily tortured at Katima Mulilo Prison and then taken to Pretoria in 1968 where I served my unspecified prison term. I was continuously beaten and interrogated about my encounter

¹¹³ K.K. Muloho (Personal Communication, February 11, 2006).

with the freedom fighters. Induna Masida¹¹⁴ was a leader of his own people in the then district of present day Masida. He was arrested in 1968 for allegedly harbouring and feeding freedom fighters. He was roasted on fire nearby his headquarters. After the roasting, he was taken to Pretoria where he died in detention, apparently from his burnt wounds. Upon to today, no one knows where Induna Masida was buried. Maxwell Kulibabika from Kongola area, 120 km west of Katima Mulilo was a Witwatersrand Native Labour Association (WENELA driver)(a labour recruiting body of mine workers). As he was taking newly arrived mine workers to different destinations, he was intercepted in the middle of the forest, forced to alight from the vehicle and taken back to Katima Mulilo. That was the last time he was seen alive. He was shot dead at Katima Mulilo in a prison cell. He was buried at Kongola, as per instructions of the police.’

Sibati,¹¹⁵ one of the main interviewees from Makanga was arrested, tortured at Katima Mulilo Prison and later taken to Pretoria, where he went through bitter and painful ordeal of annihilation in detention. He also narrated methods which were used during the interrogations in which many Mafwe inmates were killed for their support of freedom fighters. During his incarceration, He witnessed the shooting of the late Prince Benjamin Bebi.

¹¹⁴. Ibid.

¹¹⁵ R.C. Sibati (Personal Communication, February 12, 2006).



Left: Mr. Ruben Chataa Sibati (12/02/2006) is respondent in this study. He gave the account of the murder of Prince Benjamin Bebi Lifasi in prison.

A song was also composed by the *pela* dance to mourn the death of Maxwell Kulibabika and the words went like this:

*‘Situhu sa Mabulu ba si tata. (The Whites are cruel)
Ku lu bulaela dilaiva ya matisa mota (They murdered the driver)
Ya swanela kuisa mwanake kwasikolo (Who could take my child to school)
Kuli nange a ni pilise (To enable him to feed me when he works)
Na ka ituta kumatisa motikala’ (He could learn to drive also.)’*

Sibati related that Judea Lyabboloma Tubakwa from Makanga village, 75 km west of Katima Mulilo was dragged from a camp meeting of the Seventh Day Adventist Church in broad day light in 1968 and in the presence of the pastor who failed to ask his fellow white people the reason for arresting the church member. He was also taken to Pretoria. He never returned. His wife was flown there to identify his corpse. His bones were up today never brought back to Makanga where they belong and deserved to be buried.

Sibati related that Solomon Puzeli Masole¹¹⁶ from Malundu Village was arrested for being a former father-in-law of Mishake Muyongo and taken to Pretoria, where his hand was amputated. He remains an amputee to this day.

¹¹⁶R.C. Sibati (Personal Communication, February 12, 2006)

Mizeko stated that her grandfather Brakufese Mutoiwa, from Masida was in the company of Induna Masida. He was also arrested and roasted over a fire at the same time like Induna Masida, taken to Pretoria and later released. The charge was that he was supporting freedom fighters.

Induna Sikosinyana narrated of John Misika Chizimbo from Sibbinda district who was accused of supporting freedom fighters. He was psychologically harassed and had to spend most of his time hiding in an ant-eater hole.

Linanga told of Joel Makanyisa, the young brother of John Misika Chizimbo who had to run for his dear life and fled into Zambia where he spent more than twenty years. He came back in 1989, a very old man, after his useful years were wasted in a foreign country.

Induna Sikosinyana narrated of Boniface Sikendwa Chasunda, who after being harassed by the oppressive forces, also fled the country, and sacrificed his life in exile.

Chasunda told of his younger brother, Manwork Chasunda, from Makanga, another supporter of the liberation struggle in the sixties, who fled into Botswana. He was pursued by the Boers like a prey. He was very lucky to escape and crossed the Chobe River in time before being apprehended by the blood-thirsty Boers.

Kushwamalena narrated that Johane Kasungu, from Sinywabuzuni village in the Kaliyangile district, then a businessman was forced to dig an anthill with bare hands, to

unearth weapons belonging to the freedom fighters. The alleged weapons were never found anywhere. It was just a deliberate method of torture as no one could hide weapons under an anthill.

All three, Buiswalelo, Me-Kavuna and Maungulo reported the atrocities committed by the South African Forces on innocent people in 1968 including Benjamin Bebi Lifasi, Solomon Puzeli Masole, Joel Mwilima Matengu, to mention a few.

In the African culture, including the Mafwe, royalty is held in high esteem; on the contrary, the colonialists did not take heed of this social code¹¹⁷. One can argue that the survivors learnt a culture and philosophy of violence in prisons cells and associated this with the Western system. The worst thing a person can do is to lay his or her hand on an elderly person let alone an in-law. That is interpreted as taboo of the worst order. For the Black police officers going around beating and assaulting elderly people in the name of instructions from their bosses, was unacceptable. In the process the Mafwe elders believed that some of them might have carried *lungu* (curse) upon themselves, which could haunt them for years on end. In the worst scenario this *lungu* might be transferred to their children through the inheritance or gene system.

The thirteen elderly respondents were again asked the following question: **Which other elements did the Western education system bring among the Mafwe community which you think changed the mindset of the Mafwe youth?**

¹¹⁷ R.C. Sibati (Personal Communication, February 12, 2006).

Table 38: Other tendencies bred by the Western education system.

Respondents	Abridged Verbatim Statements	Results.
1. R. C. Sibati	When we were growing up as young men and girls, we were not taught about going to hospitals and clinics, yet we led health lives. But today with Western systems. we are plagued by many illnesses which Europeans also fail to heal. Even young children have developed unexplainable diseases.	Confirmed
2. I. M. Chizimbo	I think the type of dances we used to engage in helped us to be health. But today when these dances are being looked down upon, what do we develop? Laziness and what I hear people call blood pressure! In the past we were taught dances which were useful. Games like <i>santindi</i> , riding, oxen and others strengthened our bodies.	Confirmed
3. K. K. Muloho	With the minimization of <i>mushapo</i> , then Aids came in, because young men would sleep with young girls <i>who are at</i> menstrual period. When we were young we were taught that, that blood is dirty and can make a man sick. Today no-one takes it seriously. Young girls abort and unknowingly prepare food for their fathers and brothers which leads to chest pains known as <i>chiqoba</i> .	Confirmed evil influence.
4. F. M. Mungu	The wild foodstuffs were nutritious in one or another. Take ‘Top Score’ maize meal for example, it is very white. What nutrients do you get from there? Nothing! But if take the flour of <i>ngalangala</i> , it is very, very nutritious.	Mentioned Foodstuffs effect
5. K. Mizeko	Beating by both Whites and teachers has bred mistrust among elders and children.	Confirmed evil of beating elders
6. P. F. Chasunda	With the <i>mbelesa</i> system, we also made some exercises. Those things are now gone and left us with stagnant blood which brings diseases in our bodies.	Confirmed evil abolition
7. C. Kushwamalena	Lack of respect for husbands has led to chaos in today’s marriages.	Confirmed lack of respect
8. C. Sembele	Lack of kashwi has led to high rates of elopements, and in the final analysis Causes havoc in the community.	Cited abolition of <i>kashwi</i>
9. A. B. Linanga	Many problems in the community are being brought by the absence of systems like <i>chiningamo</i> and <i>entango</i> , where the youth were taught basic things in life. Instead children spend time either in studying school subjects, where they do not pass at the end of the year, because of the irrelevancy of the subjects in daily lives.	Cited abolition of <i>chiningamo</i> and <i>entango</i>
10. Induna Sikosinyana	Some European foodstuffs have brought many diseases of the heart, lungs, feet and many others.	Cited evil of foodstuffs.
11. L.M. Buiswalelo	Children from both sexes mix freely at an early age and end up having sex, which emanates in early pregnancies.	Cited early pregnancies.
12. Me-Kavuna	No limitations or taboos today, as a result brought in <i>chiqoba</i> (chest pains) and other incurable diseases.	Lack of taboos.
13. C. Maungulo	Lack of respect of from young ones.	Lack of respect.

In the table above (Table 38), the 13 elders cited examples like the abolition of teaching the young ones *entango*, *chiningamo* and the preparation of traditional foodstuffs (which are nutritious) as side effects of the Western educational system.

The 13 respondents were again asked to enumerate other facts which impacted on the Mafwe indigenous philosophy of education, particularly the impact of Christianity and other religious factors by answering the following question: **Which other factors do you think impacted on the Mafwe indigenous thinking in terms of the education of the youth?**

Table 39: Other factors which impacted on the Mafwe indigenous philosophy of education.

Respondents	Abridged Verbatim Statements	Comments.
1. R. C. Sibati	Here I would like to mention things like the introduction of Christianity as having affected our cultural educational practices. The harbingers of this message became our oppressors.	Confirmed the impact of the Christianity.
2. I. M. Chizimbo	Coupled with Christianity and Westernization, we were made to believe that our cultural educational practices were bad. White man's religion taught me that, religion was only used as a tool to pacify a Mufwe.	Mentioned Christianity and Westernization as factors.
3. K. K. Muloho	Our forefathers failed to uphold our valuable cultural and educational practices as they were lured by the White man and his Bible.	Failure of forefathers to uphold culture.
4. F. M. Mungu	Whites are to blame for the loss of our culture as our forefathers were convinced that our ways were barbaric.	Confirmed.
5. K. Mizeko	Our elders failed to teach the young ones, because the White man came with the Bible.	Blame on elders to teach young ones.
6. P. F. Chasunda	I do not blame the White man for bringing the Bible among our people. Our forefathers were only weak to uphold their ways of living.	Does not blame the White man.
6. C. Kushwamalena	Elders failed to be exemplary in the wake of the White man and the Bible.	Elders to blame
8. C. Sembele	It is unfortunate that our culture was not written. So when the White man brought the Bible in the written form, we crumbled before him.	Culture was not written.
9. A. B. Linanga	In the face of the Bible, we could no longer obey our taboos.	Bible forbids us to obey taboos.
10. Induna Sikosinyana	Many things have gone astray, we can no longer teach our young Ones the ways of the old past.	Elders to blame.
11. L. M. Buiswalelo	The Bible did not destroy our beliefs; it was people from Europe.	Westerners to blame.
12. Me-Kavuna	The Bible did not destroy our beliefs; it was the people from Europe.	Westerners to blame for some ills.
13. C. Maungulo	The Bible did not destroy our beliefs; it was other people who did that to us.	Other people.

The introduction of Christianity among the Mafwe was cited by seven of the thirteen elders as having affected their lifestyles and education. In the process the Mafwe community was made to abandon their ways of worship and discard them as evil. Many educational

practices and dances were labeled evil by the harbingers of Christianity. In their place the concept of church and Christian worship were introduced. In the process many adherents forced or willing were compelled to adopt English or Christian names even they did not know the meanings of those names.

One of the 13 elders concurs that as time went by, the new generation found it hard to uphold the cultural and educational practices of their people. This generation finally agreed with the Western system of education that most educational activities of their people were barbaric. Consequently the elders in the new failed to impart the cultural and educational knowledge to the young ones.

Two of the 13 respondents agreed that by failing to be exemplary and harbingers of cultural practices, the Western education system managed to lure the young ones and led them to abandon the ancestral torch in terms of upholding taboos. One respondent firmly agrees that by failing to write and record the aspects of the Mafwe indigenous philosophy, the young ones failed to have access to that information, and consequently most of the cultural and educational practices got lost.

Mungu had to add in concerning the status of religion according to his experience:

Since I started going to church I have never seen a black portrait of Jesus or God. All pictures depicting God and his son are White. Does that mean that God and Jesus are for White people only? Or is God and Jesus white? If they are White, where is the God and Jesus for Black people? This needs to be explained and cleared.¹¹⁸

¹¹⁸ Mr. F.M. Mungu (Personal Communication, July 9, 2004)

6.5. Valuable impact of Western education.

On a positive note Kaphagawani and Malherbe (2002) maintain that when different cultures meet and mingle, people automatically become aware of different sets of values and customs, and of possible conceptual possibilities. In the process of mingling, their own cultural background is no longer the only one available to them. Appiah (1992) too, a Ghanaian philosopher contends that even in pre-colonial African society, there was a fair amount of interaction by way of trade wars and invasion between different cultures. The Mafwe community is no exception to the force of interaction. The Kololos, Germans and South Africans who invaded their territory and ruled them left indelible marks which changed their ways of living in one way or another. In trying to find out whether there were any valuable changes which impinged on the Mafwe indigenous philosophy and their education system by the Western education system during their colonial rule, the following question was posed to all respondents (elders and teachers): **Do you think you benefited from the Western education system?**

Table 40: Western education system did not benefit the Mafwe community.

Items/Concepts	Respondents	Frequency%
1. Relevant education	12	92.3
2. Improved diet	8	62
3. Employment	5	38.4
4. General development	7	53.4
5. Living standards	9	69.2
6. Introduction of money	13	100

Except for general development (53.4%), the respondents disagree that they benefited from the Western education system (Table 40) in one or another.

It was believed that educated people will get jobs and buy themselves decent cotton and other linen dressing materials. Most of the respondents maintain that like in every culture elsewhere in the world, some attributes of Western education are good. They charge that they do not call on people to resort to wearing animal skins, but if Western dressing code is acquired and imitated, it should be done in a decent and acceptable manner. This is Senghor's conviction of believing in the values and traditions of Africans, as they are embodied in the thinking and institutions of African society, but does not desire a return to outmoded customs of the Africans (Oruka, 1990). Western education brought in money and trade. All respondents acknowledged the valuable use of money brought about by the Western system, but cautioned that its use should benefit the community, and not tearing it apart by adopting and using it wrongly.

In many circles, the Mafwe community members have embraced capitalistic tendencies, at the expense of the communal spirit of the community, which pit community members against one another. Chibona Kushwamalena asserted the following:

Formal education introduced money which in itself is good. However, in the process, money became more important than family ties and relationships. This led to the destruction of the social fabric of the people. Would you say it benefited us? To me it brought more evil, although I always run to the pay points on elderly people's pay days. What can I do, it is money and cool drinks that I need, that is all! Educated people managed to earn money in buying cars, which alleviated and reduced long distances of traveling. We all appreciate the introduction of cars, although cars which were driven under the influence of liquor have claimed many innocent lives. Relations have been harmed when it comes to the introduction of maintenance money and the deceased's pension money. In these cases, the future of the children and sound relations among family members are usually put aside at the expense

of money. Family members from both sides usually fight to inherit money instead of taking care of the orphans left behind by the deceased. Yet in the olden days, young people were taught to take care of their parents from both sides. We were instructed to honour and appreciate kinship instead of money mongering. Western education has spoilt everything, bringing in greed and forsaking one's kinspeople.¹¹⁹

In line with this thinking is Frankena (1973) who comes with the concept of utility values in which he describes things which are good because they are useful for a specific purpose and include things like cars and houses. Formal schooling brought reading, writing and culminated in the acquisition of modern jobs and employment. Many respondents valued Western education for creating jobs and employment for their children and enable them to communicate with other parts of the world. This is what Kaphagawani and Malherbe (2002) allude to when they say:

There is no doubt that the average African in South Africa,' or in any other African country,' today who is more or less modernized in the sense that he or she is familiar with most, or at least a good many, of the trappings of modern Western technological society. There is, thus knowledge of Western culture on the part of the contemporary Africans. It is possible for someone to have knowledge of a culture, to live according to the norms and practices and yet at the same time to reject that culture. The conclusion to be drawn is that a person may have a thorough knowledge of a culture, even live within it and yet assess it as undesirable and unacceptable to a certain extent, (p.213).

It could be against this background that the majority of Mafwe disagree that formal education is more useful and relevant to the Mafwe community as compared to the Western form of education. But Buiswalelo¹²⁰ warns against the love of money blindly by narrating the following incident:

¹¹⁹C. Kushwamalena (Personal Communication, July 8, 2004).

¹²⁰ L.M. Buiswalelo (Personal Communication, 18 March 2007).

One day three young men were strolling on a gravel road. One of them spotted an old trunk, which seemingly fell from a speeding truck. They both scrambled to the spot. They started arguing as to who saw it first. One of them quipped and warned that there could be a snake inside the trunk. They then stopped arguing and proceeded to open it. Their eyes could not believe what they saw. The trunk was full of money. One of them then remembered a radio announcement in which it was requested that whoever had found the trunk and its contents should report it to the nearest police station although there were few those days. This announcement was ignored and the young men went ahead to divide the money among themselves. It was a lot of money, that during the counting they got tired, thirsty and hungry. Then they decided to send one of them to go and buy food and cool drinks at the shop, a kilometer away. When he was gone, his two colleagues decided to kill him on arrival so that the money could be enough for the two of them. After buying food and drinks, it came to his mind to poison his friends so that the money could be enough for him alone. They grabbed and strangled him on arrival, and took their drinks and food. The village searched but could not find them, until the same driver who lost the trunk passed the same route, decided to answer the call of nature and found the trunk.

Akinpelu (1981) states that:

In the African culture, the concept of the 'educated man' is not very clear since there is no such distinction between the 'educated man' and the 'ideal citizen' as we have in the Western European culture. The reason being there is no system of education separate and distinct from the system of socialization and of living in indigenous African society as an educated man is one who is ideal in the culture. In the African context, to talk of an educated man is to describe a man who combines expertise with the soundness of character and wisdom and judgment. He is the one who is equipped to handle successfully the problems of living in his immediate and extended family, one who is well-versed in the folklores and genealogies of his ancestors...one who expresses himself in proverbs leaving his learners to unravel his thoughts, (p.178).

In fact in an African context (the Mafwe included) an educated person is one who can easily mingle with the elders. It is one who can eat, joke with them, share things with them and one who is not haughty. It is one who can combine both book knowledge and wisdom of the community. The Mafwe can easily vote for a person who cannot read and write provided they approve of him if he is accessible as shown in the case of Sibbinda Constituency elections of 2004 where Felix Mukupi commonly known as Njangula was elected despite his illiteracy and immoral behaviour. His immoral behaviour of committing incest was overshadowed by his accessibility and dishing out money to everyone in his way and favour. Here the Mafwe community fell prey to greed and went very low in its moral standards by adopting a corrupted Western system through the acceptance of dirty money at the expense of its moral code.

6.6. Summary

This chapter focused on the presentations, interpretations and analysis of the results of the research. Interview and questionnaire results of the respondents were triangulated and sometimes juxtaposed to reach particular conclusions. Proverbs, idiomatic expressions, wise sayings and concepts were explained and jotted into perspective to make sense. The theme of the research was twofold: the investigation of the indigenous Mafwe philosophy of education and the impact of Western education from 1860 to 1990. In the former case, the researcher attempted to illustrate the existence of an indigenous philosophy of education among the Mafwe through the exposition of the Mafwe wise sayings and their educational value through the respondents. Similarly the impact of Western education was

exposed through the exploitation of the side effects of the system as narrated by the respondents. The Mafwe language is full of wisdom which can be equaled to any language in the world and hence qualifies to possess such philosophical underpinnings.

In many cases relevant examples were cited to try and exemplify the relevance of anecdotes with regard to the philosophical underpinnings of the Mafwe community. Through these anecdotes it was clear and convincing that the Mafwe had the capacity to think and relate their thinking to their environment in which they lived. It was also clear that the Mafwe did not need a foreign teacher to come and tell them what to do. The whole educational process of their children was inherent and inborn. Through their responses, one could deduce that they indeed had a functional system of education which worked for them. From these responses, particularly the elders, were at a loss regarding their traditional systems which were weakened by the new order of Western education and colonization.

Having analyzing the responses from both the interviews and the questionnaires, let us continue with the following final chapter which centers and explains the findings, conclusions and recommendations of the research.

CHAPTER 7 : FINDINGS, CONCLUSIONS AND RECOMMENDATIONS.

7.1. Introduction.

This final chapter is supportive of the previous one as it concentrated on the findings, conclusions and recommendations of the study. After having analyzed the collected data, the researcher concluded that the Mafwe too, are lovers of wisdom, as manifested in their witty expressions which stood the test of time. At an early stage a Mufwe child is taught a number of important things pertaining to his or her life as the following expression asserts, '*Mwanuke uitute kukwenda, matungatuta ni male,*'¹²¹ meaning: 'Child learn to walk very fast, because we are going very far,' literally translated as the child should learn a lot of things in life because the world is big and life is complicated. Above that, the world is full of problems which need to be solved by grown up people. This implies that if a child is a slow grower, he or she will be surpassed by the events in the world.

7.2. Findings of the research.

In view of the literature, questionnaires and interviews used the researcher came up with the following findings of this study:

- (1). The Mafwe have the reasoning capacity which can be equated with other human species across the globe. The question of which came first the egg or the hen is a tricky one, which has also puzzled the Mafwe over the years and shows the reasoning faculty of this community. Some elder even question who is the mother to the other, the chicken or the egg. Such questions can lead one to conclude that the Mafwe can ask evolution questions, emanating from Darwin's theory of evolution.

¹²¹ Induna Sikosinyana, (Personal Communication, February 12, 2006).

- (2). Like many Africans, Mafwe had a long established tradition of education before the intrusion of Western education, philosophy, attitudes and cultural practices.
- (3). The Mafwe also evolved their own indigenous philosophy called *tulikunge-tulikonge*, which can be compared or associated to either Ujamaa or Harambee. Although the tenets of the two philosophies and *tulikunge-tulikonge* are almost similar, the latter's emphasis is on non-interference in other communities' internal affairs, unless otherwise provoked.
- (4) Contrary to the Western conviction that the Mafwe were heathens, the researcher in fact found that the Mafwe had an excellent and reciprocal relationship with a particular god whom they called *Mulimu, Sakapanga* (Creator) or *Nyambe*. This god was more relevant to them because He was always there for them and answering their prayers in times of need. They did not need an expensive building to pray Him, but erected a small alter or shrine either at the back of the main house or in the bush. This saved as a place of worship, and alas He heard and answered their prayers. In the times of drought elders would visit the shrine to offer their prayers and offerings, eventually it would rain. This is not a white God as portrayed by the white man, as this implies that it is only a god for the white people.

The Mafwe mythology like the Lozi one, affirms that these people were a result of the union between *Nyambe* (God) and the female ancestress figure *Mbuyu* or *Nasilele*

(Mainga, 1973). It is also believed in the Lozi mythology that *Nyambe* married *Mwambwa* (*Mbuyu*) and her daughter *Mbuywamwambwa*, who gave birth to many people and in some cases animals or human beings with horns which could be removed with medicine (Jalla, 1969). The marriage accounts could be attributed to the reason why the Mafwe and Luyana keep on referring to God as a 'He.'

(5). Contrasting the Europeans' perception that respect and social order among the Mafwe were non-existent which they were trying to impose by force (beating and killing), the researcher proved the contrary that the Mafwe elders in fact bemoan that those aspects have dwindled alarmingly among their children because of the impact of Western education, and hence cause of concern. Beating of Mafwe community members by the South African Police Forces as a means of educating and indoctrination them only bred mistrust and hatred towards the Western education system. Although they beat their children, theirs was more educative than hurting.

(6). Whereas the Europeans thought that their moral code was more superior and acceptable among the Mafwe it dawned upon the researcher that in fact, the Mafwe loathed and reviled the European system of moral values which encouraged indecency.

(7). Whereas the Western morals were in a state of decay the researcher discovered that *kashwi* education system among the Mafwe improved and cultivated moral development extensively. *Mushapo* discouraged careless sexual indulgence and

enhanced abstinence which in the final analysis prevented sexually transmitted diseases and assisted women during the breast-feeding period. This is in line with what Broodryk (2006) advocates when he says that in South Africa and other African countries, people's lives were shaped by moral lessons, customs, rituals and taboos. Men followed the path laid out for them by their fathers and women led lives as their mothers before them.

- (8). In contrast with the Western mentality that the Sifwe language was dead, the researcher discovered that the Mafwe language taught young ones logic and reasoning by using riddles, proverbs and witty sayings which bore similarities to the English ones. This attests to the richness of the Sifwe language. Riddles, idiomatic expression and proverbs cultivated and improved the art of eloquence and accurate debating skills in the Mafwe community equated to the Roman oratory and art of speech.
- (9). The researcher also found out that despite the richness of the Sifwe language, in terms of idiomatic expressions and wise sayings, the colonizers did very little to encourage the Mafwe to record their language in terms of writing materials and books.
- (10). Paradoxically, whereas Whites thought that the Mafwe had no activities which could be termed 'educational,' the researcher unearthed that *kanamundame* and *mulabalaba* enhanced reasoning, logic mathematical calculations and the skills of

innumeracy among the youth. This could be related to counting of livestock like *ngoshile* (one), *kangala* (two), *kangala* (three), *mbuntamo* (four), *mbilimbwishwa* (five), *miyosho* (six), *chokange* (seven), *ngolilo* (eight), *mindule* (nine), *kumi* (ten).

This counting system bordered on holistic approach which saw objects as a whole.

This means objects were counted in large numbers as per group.

(11). *Mayumbo* on the other hand honed the intelligence of the youth while *kudoda* game enhanced dexterity, versatility, concentration and skillfulness among the youth. These skills helped the youth in their practical activities, building houses, learning complicated jobs and equally enhanced good memory capacity.

(12). Mafwe elders fair badly in teaching young ones to prepare nutritious traditional dishes nowadays, whereas they feel that tinned foodstuffs with preservatives contributed to some of the incurable diseases.

(13). The Mafwe elders realized that traditional dances such as *chisongo*, *chiyaya*, *muuba*, to mention a few, which lessened and eliminated diseases such as high blood pressure have waned and hence the major cause of deaths among them.

(14). The Mafwe can boast of a rich lunar calendar of thirteen months, more than that of the Western system. They could tell the differences and changes in seasons of the years as demonstrated in the names of their months: *Kuzyangure* meaning harvesting time, (April). This is so because harvesting in the Mafwe community is

done in April. *Kamwiana* meaning little warmth, August, *Ndimbila* meaning very hot, (September), *Nkumbulisa balimi* meaning reminding farmers that it will rain, hence time for ploughing, (October). As Mainga (1973) noted among the Malozi, that seasons determine the agricultural activities of the people, so is it among the Mafwe. Above that the Mafwe have an idiomatic expression, “*mazyuba ka a li kambami*,”¹²² meaning days cannot be the same, no matter what happens. In other ways, every day has its own event or occurrence, even seasons rotate according to different days. It further amplifies the issue of each day being unique and cannot be likened to another day with certainty of similarity.

(15). Myths of *sidimwe* and *mwendanjangula* died natural deaths like the deaths of dinosaurs. No one can narrate these fables to the young ones nowadays as *chiningamo* period is defunct because this useful and resourceful period has been swallowed by the introduction of night long discos which have plagued even the rural areas. One cannot tell what really happened to *sidimwe* or *njangula*. One can only conclude that they might have met a similar fate like the dinosaurs in this case through Western education and indoctrination.

(16) The researcher established that educational activities which the Mafwe community cherished for centuries have been minimized or completely abolished through the Western education.

¹²² F.M. Mungu, (Personal Communication, July 9, 2004).

(17) Like other African communities, the Mafwe evolved similar systems of education which assisted them in the education of their children. In this regard the Mafwe had a saying, '*mwana wo ngwali ndu ngwali, mwana wo nkanga ndu nkanga, mwana wo ndavu ndundavuana,*' ¹²³ literally translated as 'a partridge will always produce a partridge chick, and a guinea fowl will always produce a guinea fowl chick and a lion will always produce a cub and not vice versa.' The Mafwe regards the partridge as one of the birds which is too difficult to tame and a guinea fowl as another bird which cannot change its colour of black and white spots and a lion as very aggressive. In this regard they simply mean, a child will naturally follow what he is taught by his elders and never change. This is equivalent to the biblical expression in Jeremiah 13:23. "Can the Ethiopian change his skin, or the leopard his spots?" which means people cannot change their basic nature adopted from childhood through education. Consequently a Mufwe child will always be expected to adhere to the teachings and principles of his elders and will refuse to bow down under any circumstances to any foreign pressure.

7.2.1. The Mafwe's World –View ¹²⁴ or Weltanschauung

Weltanschauung is a German word which literally means world viewing or philosophy of life with a comprehensive philosophy regarding the cosmos ideology. *Welt* is the German word for "world", and *Anschauung* is the German word for "view" or "outlook." It is a concept fundamental to German philosophy and epistemology and refers to a wide world perception. Additionally, it refers to the framework of ideas and beliefs through which an individual interprets the world and interacts with it. The German word is also in wide use

¹²³ P.F. Chasunda (Personal Communication, July 7, 2004).

¹²⁴ P.F.Chasunda (Personal Communication on July 7, 2004).

in English, as well as the translated form world outlook or world view (Webster Comprehensive Dictionary, 1998, en.wikipedia.org/wiki/Worldview retrieved on 17/12/2008). Although the majority of the Mafwe community elders did not have the opportunity to attend formal schools, but they managed to evolve ways of understanding and interacting with the world around them. They subsequently transmitted that knowledge to their off-springs. In this regard there are five ways in which the Mafwe interpreted and expressed their world-view :

7.2.1.1. *Chizyeyekamwinshi* (the horizon or the physical world): The concept simply means where the heaven and the earth meet, which in reality is the horizon. This is similar to Plato's concrete, scientific and physical world (Rusk and Scotland, 1985). The Mafwe depended on this world for food and shelter. They recognized the importance of the physical world for their survival, by forbidding the young ones, to aimlessly cut some of the trees in the forest, particularly fruit trees, because these were their source of food. They knew that for trees to continue supplying them with food, the latter needed care and life. According to them, trees did not only supply them with food and shelter, but also served as medicines to heal their different ailments and therefore were supposed to be spared from aimless destruction.

In nature the Mafwe could read the works of a supernatural being, and hence related the real or physical world to nature. The Mafwe taught their young ones many things about the physical world, particularly how to care for the flora and fauna in it. Above that, there were trees, which were sacred, which children were not allowed to touch or let alone play near them. For many years the secluded baobab and ant-hills hidden in trees were regarded as

sacred among the Mafwe and children were not allowed to play under them. In the case of an ant-hill, they had a fable or riddle, '*masamu onse ala hunga, siluzumina ka hungi,*' meaning all trees can be shaken by the wind except the ant-hill. This implied the inflexibility of the ant-hill, which consequently meant no matter how strong the wind can be, it cannot shake the ant-hill. The saying was intended to scare the young ones from destroying or playing around it, and in the process conserving nature.

7.2.1.2. The second world-view is the world of experience (*chibonamensho, maziya ziya or maaraura-nkohe*): This is a world of knowledge, the world of axiology and the world of better life. Here the emphasis is on moral values in order to experience good things in life. This is typically of Jean Jacque Rousseau's philosophy of learning from consequences of actions (Rusk and Scotland, 1985; Hamm, 1993). This could be likened to Plato's world of forms or ideas (Rusk and Scotland, 1985). According to their conception of the experiential world, they believed that the world has thorns, and if one walks blindly in it, he or she ought to be pricked by them, as they say, '*efasi ndye minga ne malamakwa*', literally meaning 'it is a world of thorns and devil's claws' and one is likely to be punished in one way or another by nature'¹²⁵.

To illustrate and emphasize the reality of this world, Induna Sikosinyana had this narrative as an example:

One day Mother Warthog and Baby Warthog were desperately looking for water in the forest. They have taken some few days without finding water to drink, because it was a dry year and a lean season. After wandering in the forest searching for water, they eventually

¹²⁵ F.M. Mungu (Personal Communication, July 9, 2004).

came across a trough with clean, cool water under a fallen tree. Mother Warthog tried to drink from the trough, but her horns prevented her from getting even a sip. She tried again and again, but without any success. Baby Warthog on the other hand did not have problems in drinking from the trough, because her horns were just sprouting. After she has drunk and on realizing that her mother did not drink, then turned around and asked her mother what the problem was. Mother Warthog only responded by saying, 'my child grow and you will learn and see for yourself.' Baby Warthog did not comprehend the meaning of all that, until when she was old enough and one day came upon the same trough with her own baby warthog. She also tried to drink from the same trough like what her mother did many years ago, but was also prevented by her sprouts. It was at this time when it dawned upon her and really understood what her late mother meant by growing up and seeing things for oneself.

¹²⁶

7.2.1.3. The third world view is the world of the departed souls (*abafu or bazimu*): Mafwe believed that at the end of a person's life the soul departs and sojourns somewhere in the skies. But these departed souls had a hand in the living's everyday life. They controlled the lives of the ones they left on earth. When the departed souls were not happy with the way in which the living were conducting their lives, they would strike through illnesses or any type of affliction. If the living forgot the departed souls, they would cause someone to become sick, and when conducted through the spirit medium or divine healer, the relatives would be told that the departed one wanted his or her name to be regularly called. The family would immediately name a child in honour of that departed one. It was also believed that if the living person does not lead his or her life righteously, upon death he or she will be taken to a solitary place where he or she will be fed with flies. ¹²⁷

¹²⁶ Induna Sikosinyana (Personal Communication, February 11, 2006)

¹²⁷ L.M. Buiswalelo (Personal Communication, March 18, 2007)

7.2.1.4. Tulikunge-tulikonge way of living: This is typical of the Mafwe's approach to life in general. The concept simply means that Mafwe community members should endeavour by all means not to get entangled in other communities' internal affairs, but try to keep to themselves and at the same time remain united at all odds. ¹²⁸ According to this persuasion, Mafwe see the importance of living together as a united community, assisting one another in all spheres of life. This implies solving the problems of members where needs arise, but above that to stay away from interfering in other communities' internal affairs. By keeping to themselves as community members, the Mafwe ensured their own security as other communities would fail to provoke or fight them for lack of reason to do so. The unity among them enhanced their prosperity as a community. Through this way of living, the Mafwe were required to take care of one another in times of happiness and in distress. When a child is orphaned, other members were supposed to take over as foster parents. It was a system operating on love and care.

7.2.1.5. Munukayumbwa concept (a person cannot be thrown away): This view among the Mafwe demonstrates the importance they attach to a human being. It means that no matter how ugly and hopelessness a person may appear, he or she is still useful. It further emphasizes that no matter where a person sleeps, whether in a hole or in a mansion, a person is still a person, a human being for that matter, hence should not be thrown away or sold. It stresses that no matter what a person eats, he or she still remains very important in the society. This view is actually what one can term the main basis of the Mafwe philosophy. It contrasts with the Western system of class societies, although because of the

¹²⁸ F.M. Mungu (Personal Communication, July 9, 2004).

impact of Western philosophy the Mafwe have adopted the class system, judging the importance of the person by the number of cattle and wealth he or she possesses.

7.2.1.5.1. The contribution of the Sifwe concept of respect to the philosophy of

education: The concept of respect is universal, although the mode may differ from community to community. The bottom line is according dignity to other members of the community. The Mafwe are no exception in giving respect to other members of the community. With regard to their leaders the Mafwe go an extra mile in realizing this attribute by literally crawling or kneeling before them. The contribution of the Mafwe concept of respect to philosophy of education is therefore to instill this attribute among the young ones. It trains them to respect and tolerate one another and in the same vein do so to their elders. It creates an atmosphere of love and responsibility towards one another. It encourages treating other people with dignity no matter how low these people seem to appear in the community. It reduces the impact of a class community, and treats everyone on equal basis. It also tries to solve issues and problems which may border on the humiliation and degradation of other members.

7.2.1.5.2. The specific contribution of the philosophy of the Mafwe to African

philosophy : It should be stressed that the Mafwe community is part of the African stock. Notwithstanding the generalization that all Africans think alike, it should be noted that communities teach their young ones differently. The Mafwe as a community might have its own approaches to issues which affect them on a daily basis, although they resemble other communities. The Mafwe philosophy like other African philosophies across the globe can

contribute to the current debate about the existence of an African philosophy. It can in fact add more information and literature towards an African philosophy. It can also try to solve some of the aspects which are at the centre of the African philosophy debate by bringing attributes which can be termed as philosophy. The Mafwe's ways of living, their witty sayings, proverbs, idiomatic expressions, puzzles, dances, to mention a few attributes can really contribute to African philosophy.

Another concept of the Mafwe world is '*Enkanda ka i li twikwa*' (One should not carry the world on one's head alone). It means that one should not think, one knows everything in the world. It literally means that, one should not think that one is the cleverest of all the people in the world. It simply means that one should always know that there are other people who know other things better than oneself. In reality, it means one should always consult other human beings before embarking on a difficult task or undertaking. One should ask help from other people in society ¹²⁹. Literally it means wisdom is learnt from other people and finally shared, particularly with the young ones. This communal and semi-globalization tendency is diminishing among the Mafwe because of the Western interference which encourages individualization.

Mafwe had their own systems of sharing wisdom among themselves although they were not modeled according to the principles of the white man. With the arrival of the white man, most of the structures and practices crumbled before them. In the process the white man used religion to attack and finally defeat most of the African beliefs, ethics, values and norms. Above that the African was also conquered in terms of ideas and rational thinking.

¹²⁹ P.F. Chasunda (Personal Communication, July 7, 2004)

A Mufwe was known for sharing whatever he or she had with other fellow members of the community. At an early age, the child was taught and encouraged to give and share with others whatever he or she had. Because of the sharing aspect, no Mufwe would die of hunger in times of drought as the needy ones would be taken care of. Contrary to this attribute, some elders of the community maintain that the spirit of sharing among the Mafwe has waned as capitalistic tendencies have cropped in and seem to blossom as it appears to be very attractive to the people. This is what Broodryk (2006) implies when he says that traditional African societies placed a high value on human worth. According to him it was humanism that found expression in a communal context than individualism, which is prominent in Western lifestyles. He alludes to the differences between African and Western approaches as based on the “we” (African inclusiveness) versus the “I” (Western exclusiveness) styles.

Like everywhere among Africans, the Mafwe also regard the sons and daughters of aunts and uncles as brothers and sisters, and aunts and uncles as fathers and mothers. The concept of half-brothers, half sisters, nephews, nieces does not exist among the Mafwe, as everybody is part of the extended family.

7.2.2. The Mafwe indigenous philosophy of education

Oruka (1990) says that every culture has ideas and beliefs which underlie and justify it, and can be referred to as the mythos of a culture. The mythos forms a system which can be referred to as the people’s philosophy. Sages and every reasonable man or woman in the

society are supposed to be conversant with the philosophy of their culture with its myths. But Wiredu in Wright (1984), cautions African philosophers not to make hasty comparisons when treating traditional thought, as they should approach their material critically. This is important as all people who have gone and made any breakthrough in the quest for modernization have done so by going beyond folk thinking (Wiredu, 1977). Notwithstanding this argument, the Mafwe's folk thinking qualifies to be ethnophilosophy and philosophic sagacity as it embodies words of wisdom, for example, '*Mukulu kulya kansinsi?*'¹³⁰ literally meaning 'can an elderly person eat one of the tiniest birds during the year of drought?' The expression borders on the wisdom of considering the hungry elders during the period when there is no food in the village. Another expression, '*ndime mukulu zina, ndime nde kansinsi,*' referring to someone with a small magnitude yet can perform enormous tasks.

According to Kuhn (1970) a scientific paradigm should be coherent, carry a social function and be implemented. The Mafwe philosophy of education seems coherent in that it has principles and rules, which have been in existence. It also carries a social function as it encourages interaction and sharing among the community. Although the views, values and beliefs of the Mafwe can be implemented, it is important to note as Wiredu (1980) asserts that various habits of thought and practice of a society can become anachronistic within the context of the development of that community.

7.2.3. Stages of educational development among the Mafwe¹³¹

¹³⁰ P.F. Chasunda (Personal Communication, July 7, 2004).

¹³¹ F.M. Mungu (Personal Communication, July 9, 2004).

Although stages of educational development may not be approximate, the following were found from elders as the stages the young Mafwe children went through:

7.2.3.1. Stage 0 – 7 years: Art of speech, imitation of sounds, singing, courtesy and good manners, *manduwani*, and *home* chores.

7.2.3.2. Stage 7 – 15 years: herding cattle, fishing, hut building, assegai throwing, initiation schools for both boys and girls, drumming and dancing for boys and girls and disciplining boys and girls.

7.2.3.3. Stage 15 – 25 years: Oral tradition, practical and learning through observation, values inculcation, warfare training, house building, riddle training for reasoning, hunting for bravery, patriotism. Training children in the art and skills of witty sayings, proverbs, idiomatic expressions, fables, incantations, communalism and sage.

7.2.3.4. Stage 25 – 35 years : Dancing for entertainment and pleasure, song making, assegai throwing for accuracy, basket making, mat making, wood carving, clay pot making and health matters particularly during and after birth.

7.2.3.5. Stages 35 – 45 years: Iron smelting, animal husbandry, crop farming, business enterprise or bartering, succession responsibilities.

7.2.3.6. Stages 45 years and above: marriage matters, negotiation skills and political leadership.

Any Mufwe considered to be educated should go through all the stages of development. There is no short-cut, otherwise she or he will be considered lacking one of the five senses.

7.2.4. Epistemological aspect among the Mafwe.

Epistemology is a branch of philosophy whose main focus is to analyse and evaluate claims of knowledge. It further investigates critically the nature, grounds, limits and criteria or validity of human knowledge and theory of cognition (Webster Comprehensive Dictionary, 1998). Many philosophers argue that different societies have different claims of knowledge. They maintain that Chinese or Europeans would assert their claims about knowledge differently from Africans, meaning although epistemology as a study of knowledge is universal, the ways of acquiring knowledge vary according to the socio-cultural contexts. Other philosophers take a strong universalistic line and deny that there are no distinctive cognitive principles belonging only to a particular society. They argue that knowledge cannot differ from one society to the other. According to them if we refer to something as knowledge, it should be true for all people anywhere (Kaphagawani and Malherbe, 2002). Contrary to these two schools of thought, it would be fair to regard knowledge as both varying according to the socio-cultural background and universal.

The following are some of sayings pregnant with wisdom which illustrates ethnophilosophy as an indigenous philosophy of the Mafwe, a process used to impart knowledge by using language, an important aspect and attribute of this philosophy¹³²:

¹³² F.M. Mungu (Personal Communication, July 9, 2004)

*Munwe wonke ka u toli ngina.*¹³³ (One finger alone cannot pick a louse), meaning one cannot do everything by oneself, but needs the support of other fellow human beings. The Westerners may not have the same literal expression, but may use, ‘many hands make work light,’ or ‘two heads are better than one.’ This expression simply means that the load or problem can be eased with help from another, which in principle is equivalent to the Mafwe expression.

*Buche-buche unfuzu aba lutiLyambezi.*¹³⁴ (Slowly but surely the tortoise managed to cross the Lyambezi Lake). No matter how slow one can walk, one will finally reach one’s destination. This can be equated to ‘Rome was not built in a day.’ It encourages and instills in the minds of the youth to be patient in life.

*Echizyuni mpanshi chi teerwa*¹³⁵ (Although the bird flies most of the time, it can still be trapped on the ground). The expression exhorts young people to note that no one is so wise that one cannot be caught for wrong doing.

The Mafwe’s quest for knowledge was paramount as indicated in Tables 18 - 22, in which folklores, riddles, proverbs, initiation schools and story-telling were used to impart knowledge among the youth.

7.2.5. Axiological aspect among the Mafwe

¹³³ P.F. Chasunda (Personal Communication, July 7, 2004).

¹³⁴ P.S. Bwendo (Personal Communication, 3 April 2006).

¹³⁵ F.M. Mungu (Personal Communication, July 9, 2004).

The axiological aspect focuses on the study of concepts and principles that underlie evaluations of objects and human behaviours. It determines what standards should be used to distinguish between what is morally right and what is morally wrong. Axiology is divided into ethics which examines moral values and the rules of right conduct, while aesthetics addresses values in beauty and art. Idealists and realists subscribe to the objective theory of value, which asserts that the good, true and beautiful are universally valid in all places and at all times. Pragmatists hold that values are culturally or ethically relative and depend on group or personal preferences that vary with situation, time and place (Woodhouse, 1980). To show the importance of moral values, the Mafwe enforced them through instructions as Table 29 (a) and (b) show. All the leaders answered in the affirmative that moral values were carried through instructions, while 71.1% of the teachers responded in the affirmative. Values were also imparted among the young ones through riddles which stimulated critical reasoning and reflection; taboos, which tested temperance and encouraged restraint during tempting times, and counseling during marriage vows, succession ceremonies and during initiation school periods.

One of the episode narrated by Induna Sikosinyana about moral values goes like this¹³⁶:

Mother Hawk and Baby Hawk were perched on the branches of a tree near a certain village. Mother Hawk told her child to go in the village and get a chicken for lunch, as they were very hungry. Baby Hawk did as instructed. She brought the chicken which seemed very innocent. Mother Hawk asked her child about the reaction of Mother Hen. Baby Hawk replied that Mother Hen did not fight back. Then Mother Hawk instructed her child to take the chicken back because it was not good to kill something which did not swear at them. She went for another chicken and on realizing that her mother was swearing, she find it fit to

¹³⁶ Induna Sikosinyan (Personal Communication, February 12, 2006)

grab her chicken for lunch. After lunch Mother Hawk cautioner her child never to kill something that is does not provoke anyone, because it is simply not good.

The narrator of the episode explained that in life it is wrong to provoke other people unnecessarily. It is good to try and live harmoniously with other people. Only intelligent children would find the real meaning of an episode like this.

7.2.6. Metaphysical aspect among the Mafwe.

Metaphysics' central concern is the nature of ultimate reality. It raises questions like the relationship between man and nature. The existence of God and the universe are questions dealt with in this area of philosophy. Metaphysics seeks to answer questions such as: 'Does the universe have a rational design or is it ultimately meaningless (Kneller, 1971)?' Mbiti (1997), who collected information covering three hundred peoples or communities from all over Africa, confirms that all of them have a notion of God, thus making it clear that the fundamental idea about God is found in all African societies. African knowledge of God is expressed in proverbs, short statements, songs, prayers, names, myths, stories and religious ceremonies.

In this regard the Mafwe have a song, indeed an expression, '*twenshe ndi Nyambe na tu vumba*,¹³⁷ literally meaning 'all human beings were made by a Creator.' or '*ntubu-ntubu linsho ndi Nyambe na ntubula*'¹³⁸ meaning although I am one eyed, it is the Almighty who

¹³⁷ P.F. Chasunda (Personal Communication, July 7, 2004).

¹³⁸ F.M. Mungu (Personal Communication, July 9, 2004).

desired and willed me to be so. This actually means, whatever defects one may happen to possess (intelligence included), one was created that way.

Likewise through the metaphysical aspect, the Mafwe explained existence in terms of a god, whom they called *Nyambe* (person name meaning God) *or Mulimu* and worshipped this being through their ancestors. They coined an expression, '*Nyambe kaka kangwa kantu*' meaning God who cannot fail. They believed that the world really existed and was in control by the supernatural powers, who is God as shown in Tables 31 (a) and (b). They also believed that the world is so vast, as it is endless and used the idiomatic expression to show this vastness, like '*efasi ka li li twikwa*'¹³⁹ 'one cannot carry the whole world on one's head. One should not think that one knows everything, but rather should seek the assistance of other fellow community members who might have experience in certain spheres of life. It was the world of nature on which they depended for food in order to survive. It was from the forest they dug and collected herbs to cure their ills; hence they held the forests and nature in high esteem. The branches of trees were used to build their houses and courtyards. In this regard the Mafwe had a saying, '*omutemwa ndi Nya wani neni,*' meaning the forest is a Mother of everybody and everything.

7.2.7. Logic aspect among the Mafwe.

Copi and Cohen (2002) describe logic as the study of methods and principles used to distinguish correct reasoning from incorrect reasoning. According to Kaphagawani and Malherbe (2002) over the past years it has been assumed that the ability to reason logically

¹³⁹ L.M. Buiswalelo (Personal Communication, 18 March 2007).

and to draw inferences is an essential characteristic of all human races. In this regard, they disagree with Levy-Bruhl who tends to think and classify human societies into two categories: primitivity mentality, which is typical of Africans and the civilized mentality for Europeans. According to him the primitive mentality is characterized by a prelogical mode of thought while the civilized mentality is marked by logical thought. He describes the primitive mentality as mystical meaning which is dominated by feeling, whereas scientific experience is largely cognitive (Kaphagawani and Malherbe, 2002). But the Mafwe seemed to have encouraged and stimulated the logical aspect by making use of fables, proverbs, witty sayings, and idiomatic expressions pregnant with wisdom as Tables 32 (a) and (b) show and the rhyming of the following examples of expressions.¹⁴⁰

Chiya chiya chiya (a new kilt is burning). To the young Mufwe and other members from different communities, who have not heard such expression, it may take them time to understand what is meant. It is only after some time, that the words will start unfolding. This in itself requires logical thinking especially when the words are uttered very fast without hesitation and context.

Kanamani kanamani (the calf has finished suckling). It also tests the reasoning capacity of the person, particularly the young ones who have not yet mastered the Sifwe language as the words are repeated following each other.

¹⁴⁰ Induna Sikosinyana (Personal Communication on February 11, 2006).

Mwini wo mwini (the owner of the axe handle): It rhymes and tests the ability of the child to reason very fast. The words sound similar particularly to a person who is a stranger to the language and also one who is still learning it.

Ozyi chizyi (do you know the door). The sound also rhymes and equally tests the ability of the child to comprehend sounds very fast.

Mu rwere murwere a rwara rwerwe (Behold the patient suffering from rabies). The sound may be confusing if quickly said. At an early stage the child may only listen to the rhyming of the sentence. But such sentences and phrases have the ability to teach young Mafwe children to master some concepts logically.

Kulu puta tupa, tupa puta kulu (literally; tortoise bend the rod, rod bend the tortoise) This rhyming expression if rapidly said tends to confuse a young child. But at the same time, it trains the art of speech and eloquence.

Ha chilyiro mpaha chilyiro (at the funeral or mourning house, that is where people meet and feast). The concept expresses shock at people who care less about the bereavement, but frequents funeral ceremonies for food. This among the Mafwe is inhumane.

Chikurukuru chi zwe mo, chiyaya chiye mo (Remove old things out so that new ones can get room). This expression emphasizes the need to change from old thinking to the new ones. If said very fast, one is likely to confuse words. The saying trains young ones to talk very fast without confusing some words.

Omutalyi no mutalyi ka ba li cwaki concept (Two cunning or clever persons will seldom get along very well). Whereas the expression is educational to young members to be careful when working with cunning people, it equally rhymes which gives it the logic flavour. In demonstrating this, Mungu¹⁴¹ had the following fable to narrate:

The Baboon family lived in the forest with the Hare family. The Baboon family decided to brew beer and invited the head of the Hare family to attend the drinking spree, to which he agreed happily. When the day came, the baboons decided to put the gourd of beer in the branches of a tall tree and started drinking there. When the hare came, he could not climb the tree and the baboons knew that. They continued drinking and made remarks about the inability of the hare to climb. The hare went back home disappointed and very angry. He devised a plan and make beer also. He invited all the baboons to the drinking spree. He put the gourd at a spot and burnt the area around the gourd. When the baboons arrived, he told them that there were using a borrowed gourd which was supposed to be kept clean. He asked them to inspect their hands and found that they were dirty after having passed in the area which he has deliberately burnt. He sent them back to go and wash their hands, but each time they passed through the area their hands were filled with soot and would be sent back again and again. The baboons spent the whole day going and coming back, of course running that the beer should not get finished.

The moral lesson in the episode is that if one thinks that one is cleverer than others, one is deceiving oneself because there are cleverer people out there who could outwit one in one way or another. It is the same like the Biblical expression of doing to others what you want them to do to you.

Lyalyalya (everything is gone through negligence). Though rhyming, the expression is equally educative in reminding the youth to be cautions in whatever they do.

¹⁴¹ F.M. Mungu (Personal Communication, July 9, 2004).

The Mafwe of the Caprivi Region had an expression, '*Nvura njore tulye matanga*,'¹⁴² which demonstrated some form of systematic thinking. It simply means, 'rain come, so that we can eat pumpkins and watermelons.' Since the Mafwe were peasant farmers who relied on rain, consequently knew that when it rained, new plants including pumpkins and watermelons would abound and save them after a lengthy period without fresh food

7.3. Conclusions of the research.

Namibians including the Mafwe community had to fight for their freedom and liberty in order to restore their humanity and democratic rights. In 1990 when the country became independent, it introduced a new democratic structure of government to replace the apartheid system. Today Namibia prides itself by having one of the best constitutions in the world, where democratic rights of individuals are protected. Article 19 of the Namibian Constitution stipulates that, 'Every person shall be entitled to enjoy, practise, profess, maintain and promote any culture, language, tradition or religion,' (Constitution of the Republic of Namibia, 1990). But having a democratic constitution is one thing and implementing the constitutional requirements is another. Within a Namibian nation the Mafwe may still have obstacles and interferences by the purported democratic Government in fulfilling their philosophical obligations.

After having interviewed the Mafwe elders, the researcher concluded that their philosophy tilts around empiricism, phenomenology and essentialism. With the latter philosophical

¹⁴² F.M. Mungu (Personal Communication, July 9, 2004).

alignment, the Mafwe coined an expression, '*ku koka muntu mwanankara*'¹⁴³ literally meaning dragging a person through the most dangerous thorny thicket. This actually means make one go through an experience, bitter or pleasant.

Mafwe strongly believe that knowledge is derived from either real or perceived experience. Anyone who did not go through a particular experience or where the experience was not related to him or her will not know how it feels to be in such an experience or event let alone to be able to interpret that, hence the *kulobone* (grow and see or witness for yourself) concept. It is against this background that Mafwe always teach and instruct their children throughout their lives no matter how old their offspring become, to always have experience in whatever they do or say. In this regard they have a saying, indeed a song, "*nongo bone kaulu gabba, ndime nyoko*,"¹⁴⁴ meaning 'no matter how ugly my head looks like, I am still your mother,' further meaning 'no matter how unimportant I may seem, I am still your mother who brought you into the world.' This implies that the elder person knows more, because she or he came first into the world. In other words it is not the importance of status of a person that counts, but age. In other words an elderly person knows more about the world and ways of solving problems encountered in a life situation than the young ones.

Age is not a factor among the Mafwe, because even if a person is hundred years old, if that person has parents, he will always be instructed by them to be very careful about the world, as he or she does not know everything, let alone the real facts of life. In other

¹⁴³ F.M. Mungu (Personal Communication, July 9, 2004).

¹⁴⁴ K. Mizeko (Personal Communication, February 13, 2006).

words, as long as a person has parents, it is his or her parents who have got more experience and more knowledge than him or her. This means every young person should keep on learning as the world is ever changing and sometimes becomes treacherous. On the other hand an old person is revered, as the following adage goes, ‘*umukulu ka nyungwanyungwa, ka nyunganyunga mukulu, ta fa lumino*’¹⁴⁵ meaning, ‘one should not shake an elderly person because if one does so, one will get a curse.’ Literally it means that an elderly person is untouchable.

Respect for elders was seen as symbol of blessing, and is usually demonstrated by the clapping of hands when greeting the elders or during discussions. It is a must that clapping of hands is done in and around the traditional authority, which is the custodian of authority of the community. The Ntomba community of the Congo’s expression, “A young person who cultivates friendship with the elderly paves the way for his or her success,” actually fulfills this obligation.

This is also in line with what Alagoa (2005), a lecturer in the Department of History, of the University of Port Harcourt in Nigeria, refers to, when he says, ‘more days, more wisdom,’ and ‘what an old man sees seated, a youth sees it standing.’ It is believed that an elderly person knows more about the world and ways of solving problems encountered in a life situation. This conviction is similar to the one in the English language, which states, “If you wish good advice, consult an old man,” meaning “Old people have a lot of experience,” which later literally means, “if you want good advice or recommendations, ask an old person, not a young one.” Consequently it is functional and operational

¹⁴⁵ K. Mizeko (Personal Communication, February 13, 2006).

knowledge which is more important among the Mafwe. Western knowledge is valued as long as it leads them to survival and prosperity¹⁴⁶.

The essentialism philosophy exhorts educators to instill traditional values, respect for authority, perseverance, fidelity to duty, consideration for others, practicality and accumulated wisdom to children (Cogan and Howey, 1991). In terms of the philosophy the Mafwe emphasize the transmission of traditional concepts, ideas and skills essential to society and teach them to all children regardless of their individual abilities and needs. as Tables 27 (a) and (b), 28 (a) and (b) show.

The Mafwe contend metaphorically that the world has thorns, and if one walks blindly in it, he or she ought to be pricked by them, as they say, '*efasi ndye minga ne malamakwa*', meaning 'it is a world of thorns and devil's claws.' They maintain that it is only an experienced person, who can master the realities of the world and live in it comfortably. This person should possess a sound set of values; otherwise he or she would not be able to survive the harshness of the world. Many Mafwe maintain that although the Western education has to an extent helped them, it has equally destroyed the social fabric of their social values and indeed their philosophy of education and drastically changed their lifestyle for good.

In terms of moral development, the Mafwe do not approve of disrespectful behaviour towards parents and other elders in the community¹⁴⁷. Notwithstanding this belief, the

¹⁴⁶ F.M. Mungu (Personal Communication, July 9, 2004).

¹⁴⁷ L. M. Buiswalelo (Personal Communication, March 18, 2007)

Mafwe should understand that their society has gone through drastic changes. The Mafwe of yesterday are no longer in existence, but have interacted with other different cultures and philosophies in order for them to meet the current challenges in the world. Above that social factors are in the process of dynamic transformation and the Mafwe community is no exception. The Mafwe have embraced the Western way of life and education hence cannot go back to their raw olden days. They cannot live in isolation from the rest of their fellow nationals; hence they are obliged to adapt some of their cultural practices.

Insinuating behaviour where the youth are given the *laissez-faire* type of life is unacceptable among the Mafwe community members¹⁴⁸. But contrary to this conviction, it should be noted that countries all over the world have inserted clauses in their constitutions which harbour democratic principles, Namibia is no exception, hence the Mafwe have to adapt to the constitutional provisions by allowing the young ones to do what is democratically accepted.

Like with the case of racial policies which were imposed among the community members, imbuing in the youth the spirit of inequality is viewed as creating social strata among members of the community. Exposing the youth to a system of exploitation, degradation and humiliating others is not acceptable in the community.

7.4. Recommendations.

¹⁴⁸ Induna Sikosinyana (Personal Communication on February 11, 2006).

From available literature and the experience through which many Namibians went during the colonial period, it is crystal clear that they were bruised in one or another. The apartheid oppressive system lasted for more than hundred years, long enough for some communities to lose their philosophies and in the process leaving indelible marks on them. The indoctrination (through education), killing, the beating and the humiliation of the indigenous communities might have forced them to adopt foreign systems and different ways of educating their young ones. The deliberate aspect of indoctrination among the Namibians in formal schools cannot be ruled out during the colonial rule.

The issue of colonialism was not only restricted to the Mafwe of the Caprivi Region, but was widespread in all regions of Namibia. Although the study focused on the impact of Western education among the Mafwe, other groups in Namibia were equally affected in one way or another by colonialism. It would therefore be unfair to single out the Mafwe as the only victims of philosophical colonial education. It is in line with this thinking that the recommendations of this study be applicable to other groups in the country. Consequently, the African Governments and that of Namibia would do their citizens an educational favour if they embark upon, encourage and re-introduce some of the following programmes, which will assist in the realization and self-esteem of the African people in general and the Mafwe in particular:

7.4.1. Maintenance of social order by enacting and encourage laws which are aimed at respecting elders. Encourage the spirit of biophily among the Mafwe and other communities in Namibia. The rate of crime in Namibia is very high, so is it among the

Mafwe. The reason is that children are not taught the importance of living together as fellow Namibians and the benefits which can be harvested from such relationship. Freire (1972)'s liberation pedagogy, affirms the importance of children loving one another. Children should be taught to be concerned with the welfare of others and be more sensitive with those around them.

7.4.2. Encourage research on the nutritious value of natural foodstuffs like *ngalangala, mumaka, muingili, kanyamalende* to mention just a few and teach the value of such foodstuffs to the young people.

7.4.3. Re-introduce and teach educational activities like *mbelesa, zyalyi, chiningamo, entango, kashwi, chinawenga*, and others in order to teach the youth about useful things which could shape their lives and lifestyles.

7.4.4. Modify and encourage *mushapo* system to minimize the spread and danger of HIV and AIDS. Establish acceptable initiation schools such as the *kashwi*, where the youth can be taught valuable things. At the same time, programmes and lessons in marriage should be intensified. Divorce and illegitimate cases of children should be shunned and discouraged in the community at all levels.

7.4.5. Introduce laws which encourage moral development among the Mafwe youth and other young Namibians. In many cases, the Western system brought in a philosophy of hatred, terror, betrayal, indoctrination, jungle justice, abuse of office by those holding it

and callousness, by using young Black policemen to beat old Black men and women, which is a taboo in the Mafwe culture. (Hamm, 1995) on the other hand maintains that inherent or natural values require one to respect one's elders. The Mafwe youth should be taught not to discriminate one another and at the same be exposed to acceptable dressing code, for their own dignity and security.

7.4.6. Decolonizing the minds of the Mafwe and all Namibians: Decolonizing the African means to overthrow the authority which alien traditions exercise over the Africans. This demands the dismantling of white supremacist beliefs and the structures which support them in every sphere of African life. But decolonization does not mean ignorance of foreign traditions, but simply means denial of their authority and withdrawal of allegiance from them (Hotep, 2003). The Namibian Government should inculcate and instill in the minds of its citizens that colonial indoctrination was bad. It should embark upon programmes in which all Namibians value their creativity and start thinking along national lines. The masses should be taught systematically and inculcate into their minds the effects, importance and advantages of liberation pedagogy. This can be done through different fora such as discussion groups, media and through other means of communication.

7.4.7. Easing the cultural bomb: The Government of the Republic of Namibia has made theoretical strides in this area, where the Education Act No. 16 of 2001 empowers the Minister of Education through the moneys appropriated by Parliament to establish cultural institutions to promote culture and to ensure the enjoyment of cultural opportunities at

schools, in order to maintain, practise and promote any culture, language or tradition (Education Act No. 16 of 2001). The Government should do more by encouraging the Mafwe and other Namibians to stick to acceptable cultural practices like beliefs in their names, in their languages, in their environment, in their heritage of struggle, in their unity, in their capacities and ultimately in themselves (Ngugi wa Thiongo, 1986). Culture among the people of the world is crucial, as it is the mode of identity. Bob Marley once sang that people without culture are like a tree without roots. Echoing Bob Marley is the Ntomba people of Congo's saying, 'a youth who does not cultivate friendship with the elderly is like a tree without roots.'

7.4.8. Encourage the use of Sifwe and other Namibian languages: Many Namibian languages were associated with negative qualities of backwardness, underdevelopment, humiliation and punishment. Namibians went through that school system which encouraged the hatred of the people's culture and the values of the African languages. Despite these negative attributes attached to the languages of the Namibians by the colonizers all language groups in Namibia possessed languages which were suited to precise description.

7.4.9. Advocating the preservation of traditional dances among the Mafwe and all Namibians: Dances were means of entertainment among many African communities, the Mafwe included. Dances like *pela*, *chiyaya*, *chisongo*, *chingubu*, which lessened the high blood pressure and stress among the Mafwe and songs which cheer up, encourage and advise the couple about the joys and hardships of marriage and life in general should be taught and preserved.

7.4.10. Revive religious beliefs and practices: Before the advent of the missionaries, the Mafwe had their own religious beliefs which worked. They used to pray to their ancestors in times of trouble so that their ancestral spirits should help them. Even in times of drought, people would perform rituals and for sure, it would rain. In independent Namibia, religious practices should be respected and used as a unifying force. This practice should be modified among the Mafwe community members, where it is necessary.

7.4.11. Revisit the issue of traditional healing: There were also cases of traditional healers who would heal and cure some illnesses using traditional methods among the Mafwe. Like in many African countries, this system is being revisited and assessed whether it is really beneficial in a modern society. Contrary to this are studies carried out which showed that local communities may not have been able to find answers to large numbers of agriculture, health, nutrition and other related questions (Godoy, Reyes-Garcia, Byron, Leonard and Vadez , 2005).

7.4.12. Protecting folklore of the Mafwe: These include stories, fables, songs sang for ages not only by Mafwe community, but by other Africans. The wisdom embedded into the stories of the lion and the cunning jackal and hare has have been told for ages by the Mafwe and other Namibian sages and can imbue into the young ones life-long knowledge.

7.4.13. In schools, add meaningful Civics to the current curriculum: In formal education setup, this subject will assist in addressing and focusing on the dangers of tribalism, apartheid and nepotism. Establish a value system which supports democracy,

constructive and critical analysis among learners. Although Life Skills is offered as a non-promotional subject in Namibian schools, many teachers don't adhere to it rigorously despite the fact that it is always slotted on the time-table.

7.4.14. Implement a work-oriented curriculum: The current formal, more academic curriculum which encourages diploma disease type of education should be done away with. In its place, educators should strive to implement a curriculum which is more vocational and self-reliant. Like in the education for self-reliance by Julius Nyerere, education must inculcate and reinforce the traditional African socialist values of equality, cooperativeness and self-reliance. It must foster the social goals of living together as communities and lastly as a nation. It should involve the young ones in developing their societies. The young Mafwe must learn to combine practical and intellectual activities and to respect and make use of the stock knowledge and wisdom accumulated over generations in the society. Education should also prepare the young people for work in the rural society, where development depends largely upon the efforts of the people in agriculture and village development (Akinpelu, 1981; Nyerere, 1967).

7.4.15. Encourage participation, choice and co-responsibility in education by the parent in the child's education at directorate and school level by means of officially recognized parent associations and representative bodies in accordance with the national education policy and the Declaration of Fundamental Freedoms and Rights. The Government of the Republic of Namibia has made theoretical strides in this area, where the Education Act No.

16 of 2001 empowers schools to establish school boards to administer the affairs and promote the development of the school and learners (Education Act No. 16 of 2001).

7.4.16. Learning should be by social interaction. Children like to learn together, and to be allowed to do so will encourage and increase their zest for learning. As an educator encourage the children to talk to each other quite freely in and outside the school premises, and in the process discussing whatever they are doing as a team. Secure as much output from each child as possible. The Mafwe elders should encourage their children to interact and socialize with them and other members of the nation, and learn through the process.

7.4.17. Encourage unity in diversity policy of the Namibian Government: It is a fact that the Mafwe and other Namibians were subjected to a divide and rule type of administration for many years. There are more advantages and fruits in unity in diversity. Soon than later about three hundred million people in Europe will be carrying one passport and use one currency. The Mafwe linguistic categories can equally live peacefully and work together as one united people with the rest of the Namibian nation.

7.4.18. Recognize and encourage the value of traditional art, music and dances among the Mafwe community and other Namibian community members, whether they are displayed at festivals or encouraged by specially-funded institutes (Knight and Newman, 1976). According to these authors, one way of establishing self-identity is to turn to the past (of course useful past) and to reinterpret history through African rather than European eyes. Historical identity may take the form campaigns for ‘authenticity’

like the discouragement or abandoning meaningless European names in favour of meaningful African names as it was done in the former Zaire (renamed the Democratic of the Republic of Congo) in the 1970s.

7.4.19. Involve learners in the education process: Freire advocates a system of education in which children are involved. Although it sounds not practical to fully involve children at all levels, some form of involvement should be sought which will benefit them. It is not easy for children at primary school level to design curricula, but these children could be involved in leadership matters at school. According to Steyn, Steyn, De Waal and Wolhuter (2001); Freire, (1972), Paulo Freire, a Brazilian born scholar was an anarchistic-utopian theorist who advocated a stance that the oppressed of the world need to liberate themselves through education and alphabetization. They can do this by arriving at a critical understanding of their situation and create a new situation through transformative action.

7.4.20. Education should be problem-solving orientated: At both formal schooling setup and in the community, what is taught should assist children and other stakeholders to solve every day problems. According to Dewey, education should be seen to be pragmatic. For example, at both primary and secondary levels, learners should be taught in basic carpentry skills. If a desk is broken, learners should be able to repair it. Where the school is in short supply of vegetables, learners should do some basic gardening and grow vegetables to feed themselves and at the same time, earn some income. Learners need not be told that, this needs common sense.

7.4.21. Education should encourage the practice of freedom: After going through a system which was traditional and later on oppressive, Namibia became a democracy with its constitution founded on principles of freedom. From early years, learners should be taught the tenets of freedom. This will be in line with what Freire advocates, that there should be a practice of freedom. Learners should be exposed to the realities of freedom.

7.4.22. Encourage discovery, enquiry and research among the Mafwe. Educators should be encouraged to reflect on enquiry teaching and learning methods. Mafwe children should be encouraged to discover their neglected valuable past. This can be done through research and by using riddles, idiomatic expressions and proverbs.

7.4.23. Make schools relevant in terms of the curriculum: The education imported from Germany and later from South Africa was inappropriate in many ways. It was foreign to our daily existence and did not teach children about the problems of everyday life in an African setting. Its main purpose was to prepare children for an academic bookish future. It did not concern itself with the real world, but with the artificial world of ivory-tower. The curriculum in our schools should be changed and made relevant to meet the realities of the problems which confront our society. Above that what is taught at home should be supplemented by our schools. The learners should be able to see the relationship between the home and the school. Our schools should not be treated as foreign institutions in our midst and environment.

7.4.24. Create tolerance among children: Educators should instill in the minds of their children the spirit of tolerance, meaning Namibian adults should teach and encourage their children to accept that Namibia is land of diverse cultures and beliefs therefore should learn to tolerate other people from different backgrounds and life styles.

7.4.25. African Governments should encourage the use of indigenous names which bear clear meanings. This can be done by making a law which compels every couple to give their child a name that has got meaning and makes sense at birth. These names should be mandatory registered when birth certificates are applied for and when children are taken to hospitals.

7.4.26. As Mbeki (1999) puts it, “We must embrace the culture of the globe, while ensuring that we do not discard our own.”

7.5. Summary

This chapter touched on the findings of the research, particularly on the expose of philosophical issues among the Mafwe. Philosophical issues like epistemology, axiology, metaphysics and logic as seen from a Mafwe philosophical perspective are discussed. Conclusions drawn from the research are analyzed and comments made. The recommendations are also discussed in this chapter, calling on policy-makers to improve the education system by incorporating indigenous philosophical elements in the education system of Namibia. In the final analysis it is assumed that if philosophy means love of

wisdom Ramose (2002) then the witty sayings of the Mafwe could be among many African sayings creating African philosophy. Kruger (1984) a former Commissioner of the Caprivi concurs that wisdom, knowledge and understanding of the environment, laws, integrity, courtesy and virtues were not the prerogative of those who went to formal schools. He argues that in the Caprivi Region and possibly other parts of Africa, there are many elderly people who did not set their feet inside a classroom, who qualify to be educated and worthy of the educated merit.

8. Recommendations for further research.

As stated under the limitation section of the study, it is obvious that the study was limited in many ways. First, there is lack of empirical evidence pertaining to the existence of an indigenous philosophy of the Mafwe and the impact of Western education system on it. This has limited the researcher's access to valuable and rich information on the topic. Secondly, the financial constraints limited the researcher from travelling in order to obtain more information. Thirdly, since the research was limited to ten villages and ten schools from the Mafwe area of jurisdiction, it is difficult to generalize the findings of the research to all members of the Mafwe community. Fourthly the Mafwe community is multilingual and some members could feel that their idiomatic expressions and sayings were not adequately covered and may question the validate of the research. Furthermore the findings of the research may have raised some research problems for further research particularly in terms of ethnic sensitivity. Therefore the researcher recommends that further research in

indigenous philosophy and the Western interference should be conducted to enhance understanding of the damage colonialism did to the African mind.

The researcher makes the following recommendations for further study:

1. A similar study can be made to verify the conclusions reached and justify confidence in its validity. This study can be made in the same villages and schools or among all the Mafwe and in different villages and schools of the Mafwe.
2. A study could be made which determines the relevancy of indigenous philosophy or knowledge in our schools.
3. A study can be carried out to find out the impact of beating the South African Forces inflicted on the Mafwe elders in the name of educating them.
4. A study can be made to find out the relationship between the Mafwe indigenous philosophy and other communities in Namibia.

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Appendices

Appendix A.

UNIVERSITY OF NAMIBIA

Private Bag 13301, 340 Mandume Ndemufayo Avenue, Pioneerspark, Windhoek, Namibia



2005-10-03

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2005-09-22

Mr I. V. Ankama
Permanent Secretary
Ministry of Education

RE: PERMISSION TO CARRY OUT PH D RESEARCH IN THE CAPRIVI EDUCATIONAL REGION

Dear Mr Ankama

Mr J. M. Lilemba is a lecturer in the Department of Educational Foundations and Management in the Faculty of Education and is presently working on his Ph D studies in Education. In order for him to collect his data he will need to visit schools and communities in the Caprivi Region, and specifically in the Sibbinda and Chinchimane Circuits. The Faculty of Education hereby kindly requests your office to give the necessary permission to Mr Lilemba to conduct his research in the stipulated areas for the period as indicated in his application letter.

We thank you in advance for your support in this regard.
Sincerely yours

Dr M. Louise Mostert
Dean: Faculty of Education

- CC Mr S. Simaata (Deputy Permanent Secretary)
- Mr Justin Ellis (Under-Secretary: Culture and Lifelong Learning)
- Mr Beans Ngatjiseko (Director: Adult Basic Education)

Appendix B



REPUBLIC OF NAMIBIA

MINISTRY OF EDUCATION

Tel. (061) 2933352
Fax (061) 224277

Private Bag 13186
WINDHOEK

Enquiries: A. Ilukena

Our Ref:

Your Ref:

Date: 30/11/2005

Mr. J.M. Lilemba

UNAM

Private Bag 13301

340 Mandume Ndemufayo Avenue

Pioneerspark

Windhoek, Namibia.

Dear Mr. Lilemba

Re-Permission to carry out a PHD research in the Caprivi Region.

This is to inform you that permission has been granted by the Ministry of Education for you to undertake a research study for you PhD in the Caprivi region.

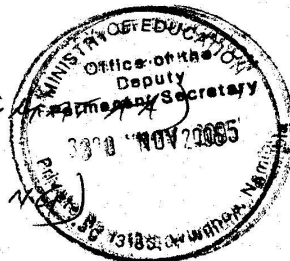
In our previous correspondence with you, certain concerns with regard the sensitivity of the research topic and questionnaires were expressed which we hope will be taken to heart as you embark on this study.

The Ministry wishes you the best of luck and look forward to the outcome of your research.

Yours truly,

Vitalis I. Ankama

Permanent Secretary



Appendix C.

UNIVERSITY OF NAMIBIA

Private Bag 13301, 340 Mandume Ndemufayo Avenue, Pioneerspark, Windhoek, Namibia



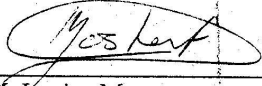
Mafwe Royal Establishment
Chinchimane Khuta
Katima Mulilo
Caprivi

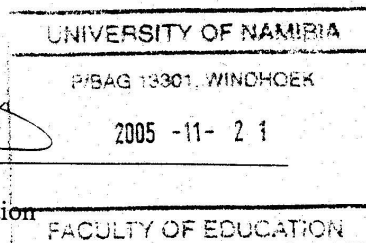
2005-11-21

RE: PERMISSION TO CARRY OUT PH D RESEARCH IN THE MAFWE AREA

Mr J. M. Lilemba is a lecturer in the Department of Educational Foundations and Management in the Faculty of Education and is presently working on his Ph D studies in Education. In order for him to collect his data he will need to visit communities in the Caprivi Region, specifically the communities under the jurisdiction of Honourable Chief Mamili. The Faculty of Education hereby kindly requests your office to give the necessary permission to Mr Lilemba to conduct his research.

We thank you in advance for your support in this regard.
Sincerely yours


Dr M. Louise Mostert
Dean: Faculty of Education



Appendix D.

UNIVERSITY OF NAMIBIA

Private Bag 13301, 340 Mandume Ndemufayo Avenue, Pioneerspark, Windhoek, Namibia



The Mafwe Royal Establishment
Chinchimane Khuta
Katima Mulilo
Caprivi Region

21 November 2005

PERMISSION REQUEST TO UNDERTAKE EDUCATIONAL RESEARCH IN MAFWE AREAS IN THE CAPRIVI REGION.

I am lecturer of Philosophy of Education, in the Department of Educational Foundations and Management at the University of Namibia and at same time an enrolled PhD student at the mentioned institution.

I am requesting to undertake educational research among some members of the Mafwe in the Caprivi Region. The thesis topic is 'Indigenous Mafwe Philosophy of Education : Impact of Western Education from 1860 to 1990.


Because of the nature of the topic I need to visit some Mafwe communities in the Caprivi Region for data collecting and gathering.

The fieldwork period should last early next year.

Attached please find my research instruments.

Thanks

Yours truly


J.M. Lilemba

Appendix E



APPENDIX E

MAFWE ROYAL ESTABLISHMENT

Office of the Ngambela – Chinchimani Khuta
P.O. Box 1570 – Katima Mulilo – Republic of Namibia

MEMORANDUM

TO : TO WHOM IT MAY CONCERN
FROM : LINYANTI TRADITIONAL AUTHORITY
DATE : 13 FEBRUARY 2006.

This is to certify that the Linyanti Traditional Authority has granted permission to the bearer of this note John Makala Lilemba, a lecturer at the university of Namibia to undertake historical and educational research among the Mafwe communities.

The dissertation is, "Indigenous Mafwe Philosophy of Education: Impact of Western Education from 1860 to 1990." The research seeks to unite the whole Mafwe community in particular and the rest of the Caprivi and the Namibian nation at large.

The Linyanti Traditional Authority is in possession of the proposal of the dissertation and the summary of the dissertation.

You are kindly requested to accord the bearer of this note all your co-operation.

Yours truly

Natamooyo

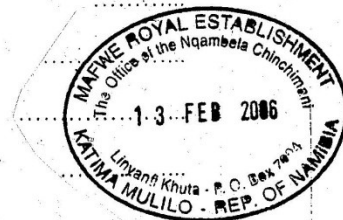
NATAMOYO

[Signature]

SENIOR INDUNA

SECRETARY

[Signature]



All correspondence must be addressed to the Ngambela.

Appendix F.

UNIVERSITY OF NAMIBIA

Private Bag 13301, 340 Mandume Ndemufayo Avenue, Pioneerspark, Windhoek, Namibia

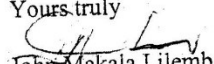


My name is John Makala Lilemba. I am a Doctoral student who is currently conducting research on the Indigenous Mafwe Philosophy of Education and the Impact of Western Education from 1860 to 1990, at Independence. I would therefore like to ask you to answer a few questions. The information and answers you are going to give will assist me in writing the final doctoral report.

It will be highly appreciated if you are going to answer the questions in the questionnaire objectively and to the best of your ability.

Thanks.

Yours truly


John Makala Lilemba

Appendix G.

Questionnaire

TITLE : INDIGENOUS MAFWE PHILOSOPHY OF EDUCATION : IMPACT OF WESTERN EDUCATION FROM 1860 TO 1990.

I am a Doctoral student who is currently conducting research on the Indigenous Mafwe Philosophy of Education and the Impact of Western Education from 1860 to 1990, at Independence. I would therefore like to ask you to answer a few questions. The information and answers you are going to give will assist me in writing the final doctoral report.

INSTRUCTIONS

1. Please answer all the questions frankly and objectively, using your own judgment and experiences.
2. Do not discuss the questionnaire with fellow colleagues. Your individual opinions will be valued.
3. Complete each question by indicating your response with an X in the appropriate space provided.
4. Your response will only be used for the development and improvement of this research. No provision is made for your name, it will therefore be impossible to identify the respondents involved or to link the responses on this questionnaire to you personally.

Section A : Personal Information

In this section I would like to know a little about you to evaluate different opinions.

1. In which educational circuit do you fall?

Bukalo	1
Chinchimane	2
Katima	3
Sibbinda	4

2. Indicate your highest qualification.

LPTC	1
PTC	2
ECP	3

BETD	4
Degree	5

3. Which one of the following age categories applies to you?

17 - 22	1
23 - 27	2
28 - 33	3
34 - 39	4
40 - 45	5
46 - 50	6
Older than 50	7

4. Indicate whether you are:

Male	1
Female	2

5. What is your marital status?

Single	1
Married	2
Divorced/Separated	3
Widowed	4

6. How many years have you taught?

1 - 10 years	1
11- 20 years	2
21- 30 years	3

7. How often do you sit with elders and ask them historical questions?

Regularly	1
Sometimes	2
Rarely	3
Never	4

Section B : General and Historical Background of the Mafwe Community.

1. Is there a group of people who call themselves 'Mafwe' in the Caprivi Region?

Yes	1
-----	---

No	2
----	---

2. If 'yes' does this group of people have a long established culture of their own?

Yes	1
No	2

3. Is this group of people only found in the Caprivi Region?

Yes	1
No	2

4. If 'no', where are other Mafwe community members found?

	Yes	No
Zambia	1	2
Botswana	1	2
Angola	1	2
Mozambique	1	2
Zimbabwe	1	2
Other	1	2

5. Do they speak the same language?

Yes	1
No	2

6. Did the Mafwe community have a system of education before the white man came?

Yes	1
No	2

7. If 'yes', What were the main components of this education system? -----

Section C : Educational Background of the Mafwe community.

1. Did the Mafwe community have a way of educating the young ones before the advent of the white person in the Caprivi?

Yes	1
No	2

2. Did the Mafwe community have assumptions, attitudes, norms, beliefs and wise sayings (idiomatic expressions) which constituted their way of life?

Yes	1
No	2

3. Did the Mafwe community develop in their discussions over the years a system which encouraged critical, logical and consistent reasoning in order to reach conclusions that are sound, coherent and consistent?

Yes	1
No	2

4. Did the Mafwe education emphasize utility of knowledge?

Yes	1
No	2

Section D : Impact of Colonial Education on the Mafwe Philosophy of Education.

STATEMENT	STRONGLY DISAGREE	DISAGREE	AGREE	STRONGLY AGREE
1. Before the arrival of the white man, the Mafwe way of education had a long tradition of existence				
2. The Mafwe community can no longer impart their traditional values and norms to their young ones as per their old way of education before the arrival of the white man				
3. The current formal education system is more useful and relevant to our daily needs than the Mafwe traditional education?				
4. The current problems in our societies like high unemployment rate, crime, lack of moral values, indiscipline and other social evils are a result of the introduction and imposition of foreign education system and philosophy among the African people				

Section E : Please tick the answers you think are appropriate.

1. Which of the following ways did the Mafwe use to impart knowledge?

	Yes	No
Folklores	1	2
Riddles	1	2
Proverbs	1	2
Initiation schools	1	2
Story-telling	1	2

2. Specialization in different fields was done through:

	Yes	No
Imitation of the expert	1	2
Instruction	1	2
Incantations	1	2
Practical education	1	2

3. Social order in the community was maintained through:

	Yes	No
Respecting the elders	1	2
Carrying out instructions	1	2
Imitating the elders	1	2
Following orders	1	2

4. Moral values were carried out through:

	Yes	No
Instructions	1	2
Imitations	1	2
Clear structures	1	2
Lessons about moral values	1	2

5. Logic and reasoning were cultivated and encouraged through:

	Yes	No
Riddles	1	2
Proverbs	1	2
Language usage	1	2
Wise sayings	1	2

6. Relationship between God, man and the universe was taught through:

	Yes	No
Creation	1	2
Elders of the family	1	2
Gods	1	2
Other means	1	2

7. Western colonial education did the following to the Mafwe community:

	Yes	No
Assisted them in development	1	2
Harmed their means of development	1	2
Improved their source of development	1	2

APPENDIX H.

Interview Questions.

1. Can you tell me whether you were taught anything about your culture during your childhood before the arrival of the White man? If you were taught by your elders before the White man came, how long do you think could traditional teaching in your community have existed? Did the Mafwe have a long existence of tradition of an education system of their own before the White man?
2. Was social order in the Mafwe community maintained through respecting the elders?
3. Were moral values carried out through instructions?
4. How did the Western education negatively impact on the moral indigenous education of the Mafwe?
5. Did the Mafwe know about God? What convinced them that there was God?
6. How did the Mafwe teach their young ones to think in order to be wise? Did they use sayings like riddles and proverbs?
7. What did the Western education do to the following traditional educational activities of the Mafwe?
8. What educational purpose did the following activities serve among the Mafwe youth: *kanamundame, mulabalaba, mayumbo, kudoda, entango, mushapo*?
9. Which of the following foodstuffs can the elders effectively teach the young ones to prepare these days?
10. Which of the following dances are perfectly performed by elders and taught them to other members of the Mafwe community?
11. Do you think the beating of elderly people by the South African Police Forces in 1968 affected you and made you an educated person?
12. Which other bad elements did the western education system bring among the Mafwe community?
13. Which other factors impacted on the Mafwe indigenous philosophy of education?
14. Do you think you benefited from the Western education system?

Appendix I

Additional Interview questions.

1. Where does the Mafwe community originate?
2. How did they come to settle in the Caprivi Region?
3. Can you explain how the Mafwe community educated their young ones before the advent of Western education...
4. It is a fact that Western education has impacted on the Mafwe traditional education and changed their whole lifestyles, what are the negative implications which this change has brought? What are the positive implications?
5. What is the relevancy of indigenous knowledge these days of westernization?.
6. List five things which could be done to improve and impart the values and norms of the community to the young ones today.
7. Can you explain the importance of traditional leaders in the Mafwe community today?
8. Do issues like weddings, marriages, succession ceremonies, initiation schools play an important role in the community today. Explain how.
9. Education of the Mafwe centred mostly around folklores, proverbs, puzzles, witty sayings and so on. Were there other means of educating the youth?.
10. Were the Mafwe forced to embrace the western civilization or did they accept that willingly? Shed more light on this statement.
11. In terms of religion, how were the Mafwe converted to the new God of the white man? Did they have any way of resisting the temptation of being converted to the new religion?
12. As per oral tradition, how was communication between the white man and the Mafwe possible? Do you have any idea how they communicated?
13. What is more valuable today, traditional education or the western education. Explain in details.

Educational circuit

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Bukalo	1	2.2	2.2	2.2
	Chinchimane	11	24.4	24.4	26.7
	Katima	20	44.4	44.4	71.1
	Sibbinda	13	28.9	28.9	100.0
	Total	45	100.0	100.0	

How often is time spent with elders to ask historical questions

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Regularly	20	44.4	44.4	44.4
	Sometimes	22	48.9	48.9	93.3
	Rarely	3	6.7	6.7	100.0
	Total	45	100.0	100.0	

The 'Mafwe' can no longer impart traditional values and norms to their young ones

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	13	28.9	30.2	30.2
	Disagree	12	26.7	27.9	58.1
	Agree	14	31.1	32.6	90.7
	Strongly agree	4	8.9	9.3	100.0
	Total	43	95.6	100.0	
Missing	No answer	2	4.4		
Total		45	100.0		

Whether the 'Mafwe' group is also found in Zambia

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	19	42.2	48.7	48.7
	No	13	28.9	33.3	82.1
	Not applicable	7	15.6	17.9	100.0
	Total	39	86.7	100.0	
Missing	No answer	6	13.3		
Total		45	100.0		

Whether the 'Mafwe' education system emphasize utility of knowledge

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	43	95.6	97.7	97.7
	No	1	2.2	2.3	100.0
	Total	44	97.8	100.0	
Missing	No answer	1	2.2		
Total		45	100.0		

Moral values were carried out through lessons about moral values

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	34	75.6	91.9	91.9
	No	3	6.7	8.1	100.0
	Total	37	82.2	100.0	
Missing	No answer	8	17.8		
Total		45	100.0		

Social order was maintained through respecting elders

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	38	84.4	97.4	97.4
	No	1	2.2	2.6	100.0
	Total	39	86.7	100.0	
Missing	No answer	6	13.3		
Total		45	100.0		

Relationship between God, man and universe was taught through elders of the family

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	33	73.3	86.8	86.8
	No	5	11.1	13.2	100.0
	Total	38	84.4	100.0	
Missing	No answer	7	15.6		
Total		45	100.0		

