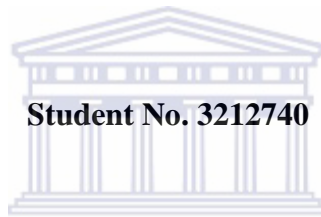


**An investigation into the impact of globalization on the intergenerational transmission  
of oral literature in Namibia: A community based education perspective**

**A thesis submitted to the Department of Language Education, Faculty of Education,  
University of the Western Cape, in fulfillment of the requirements for the degree of  
Masters in Education: Applied Linguistics/Language Education**

**By**

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**May 2014**

## **Dedication**

This work is a culmination of a period that denied me the role of being a father. Firstly, I want to dedicate this study to my only daughter Angela Mateu for being patient and holding up in the time I did not accord her the necessary love - that of a father - while I was away, embarking on this journey. My second dedication goes to my late mother, Patricia Monde Mafenyeho, for her courage and the love she gave me when she was still alive. She always recognised the value of education although she did not receive any formal education herself. Her motivating words were the only things which were not buried with her on the day we laid her to rest. Her words make me gain strength and rise.



## **Acknowledgements**

The Swiss proverb says, “The tree of wisdom is watered by tears”. It gave me courage and strength on this journey of so many ups and downs. With the help of God, I rose and proceeded with the journey despite these hardships. In the same breath let me extend a token of appreciation to my supervisor Dr Peter Plüddemann. In my entire life, I will always remember him for spending his valuable time in making my studies a success. Today, I feel properly nurtured and harnessed by him and geared to facing the world of academia, without a shield.



## Declaration

I declare that “**An investigation into the impact of globalization on the intergenerational transmission of oral literature: A community based education perspective**” is my own work; that it has not been submitted before for any examinations or degree purposes in any other university, and that all sources I have used or quoted have been indicated and acknowledged by complete references.

.....  
**Masters Student: D.M. Mateu**



.....  
**Date**



## **Abstract**

There are very few studies about the role of oral literature in the Namibian formal and non-formal educational contexts. Researchers and educators seem to disregard studies advocating the pedagogic roles of oral literature in the Namibian education system and in the lives of the rural Namibian communities. This gap in knowledge has motivated the pursuit of the present study.

This study endeavoured to gauge the impact of globalization on the intergenerational diffusion of oral literature and its pedagogic role in Namibia. The study also sought to highlight the contribution of oral literature and its pedagogic value in addressing the aims and objectives of the Namibian education system in regard to the training of learners to acquire the skills, knowledge, attitudes and values needed for them to become effective and valuable members of society. The theoretical framework that underpins the study, the functionalist approach, foregrounds the functional values of social systems and structures. Oral heritage is seen as having various societal functions, pre-eminently that of moulding, educating and shaping young people to be functional members of the society (Finnegan, 1970).

The aims of this study were pursued through a case study of two educational contexts in the Zambezi (formerly Caprivi) region of north-east Namibia. The inquiry in the formal educational setting was done in four schools, while that into the non-formal educational setting took place in four rural villages. The latter were crucial in the study in that they were home to research subjects who possessed valuable insights into the pedagogic role of oral literature as a form of community based education. The four schools were purposefully selected for offering Silozi, a lingua franca in Zambezi region, as a first language subject.

Semi-structured interviews were conducted to extract the participants' insights into the pedagogic value of oral literature. The data were recorded, transcribed and analysed with the help of a mixed method approach. Some data were analysed manually by tracing major emerging themes that were in line with the research questions. Other data were analysed with the use of the Qualitative Data Analysis Software (QUADAS) known as Atlas.ti.

The study discovered that globalization hampered the intergenerational transmission of oral literature and its pedagogical role. Oral literature no longer plays any pedagogical role in the development of the children, as globalization has negatively affected the indigenous traditional cultural practices to which oral literature is central. Attitudes and perceptions of

young people have changed in favour of modern and westernized practices to such an extent that traditional cultural practices are viewed as trivial.

The study also discovered some ambivalence amongst research participants, especially those in the non-formal educational setting. Despite their unhappiness at some of the social ills brought about by globalization, interviewees in the villages acknowledged its significant role in contributing to human development. It emerged that, as a system, globalization had eased the lives and alleviated poverty in communities in the Zambezi region.

Conclusions drawn from the findings were that a collective intervention is needed, involving various stakeholders in the Namibian education system, to ensure the documentation and archiving of oral literature, and its inclusion in the language curriculum, before it is totally overshadowed by globalization in all its facets.



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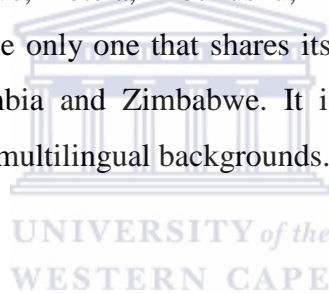


# Chapter 1: Introduction

## 1.0 Introduction

There is a paucity of studies recognizing the pedagogic roles of oral literature in the Namibian context, with particular reference to the impact of globalization on the intergenerational transmission of oral literature. The existence of such an academic gap has necessitated this study which, it is hoped, may become a starting point for prospective scholars interested in the study of oral literature, especially in the Namibian context.

The investigation was carried out in the former Caprivi region, recently renamed Zambezi, which is one of the country's fifteen political regions. The Zambezi region is home to six ethnic groups, namely the Mafwe, Totela, Mbukushu, Yeyi, San and the Masubia<sup>1</sup>. The Zambezi region of Namibia is the only one that shares its border with four other countries, namely Botswana, Angola, Zambia and Zimbabwe. It is for this reason that the region possesses a range of cultural and multilingual backgrounds.



### 1.1 Past oral literature trends in Namibia

Namibia, like any other African country, is a culturally diverse and multilingual society. The different languages are rich in oral traditions that are transferred from one generation to the other. As such, all oral traditions and oral heritage which may exist in Namibia are referred to in this study as oral literature. Examples of oral literature to be addressed in this study include proverbs, riddles, oral poetry, curative chants, folktales, myths, spells, tongue twisters, word games, songs, and any other forms of verbal art transmitted orally or delivered by word of mouth. Oral literature can be uttered or sung. In Namibia, oral literature has been traditionally performed at various ceremonies. For example, oral poetry would be recited during the funeral of a hero or heroine, on Independence Day, at wedding ceremonies and cultural

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<sup>1</sup> Source: [www.caprivi.biz/people.html](http://www.caprivi.biz/people.html) accessed 24 October 2013

festivals, after a good harvest, during drought, at circumcision ceremonies, and following the birth of twins or triplets, amongst other occasions<sup>2</sup>.

The pedagogic and didactic roles of oral literature were numerous and varied. Proverbs carried warnings, advice, caution and gave moral direction. Recitations were not confined to particular times; proverbs could be recited as a comment or remark on something that had been heard or observed. Riddles helped in boosting the memory capacities as children recalled the correct answers. They also taught logical reasoning, and were significant for their entertainment value which relieved the minds of the participants from daily pressures. Riddles also taught issues related to historical, geographical and linguistic education (Okpewho, 1992). Folktales also boosted the memory capacity of the narrator as s/he recounted the tale, and taught children moral values as depicted by the roles of the characters. As further noted by Okpewho (1992), folktales taught children about culture, since the folktales were derived from cultural events.

As indicated, the study of oral literature has not been prominent in Namibia and this stimulated me to carry out the present investigation, which is an attempt to contribute towards filling this academic gap and also to sensitize the Ministry of Education to the pedagogic role of oral literature. While there are scholars who have investigated the impact of globalization on language and culture elsewhere, this has not been the case in the Namibian context.

## **1.2 Globalization and Namibia**

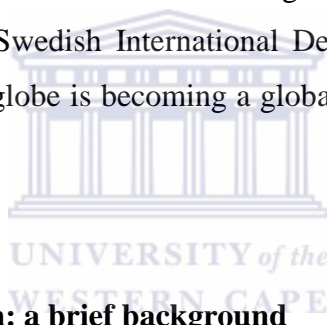
The term “globalization” has been perceived differently by people from different sectors. This study views globalization in terms of economic and cultural arenas, that is, as a process of worldwide integration of economies and societies (Nkurayila, 2011). According to Pennycook (2002), globalization is always realised locally and the world is now perceived as a global village. In the view of Akindele (2002), globalization is a system that is restructuring interaction among nations by breaking down barriers in the areas of culture, commerce, and communication, amongst others.

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<sup>2</sup> These examples come from my own experience of having grown up in the area where this investigation was carried out.

In the post-independence era, Namibia has become part of the global economy, a situation which has contributed to the economic and social development of its citizens. For example, travel and tourism is a fast growing sector with a major contribution to the country's economy. In 2006 it contributed N\$1.8 million (R1.8 million), which accounted for 3.9% of GDP (MoET, 2011). The sector also created new jobs which totalled 20 588 in 2006, a 5.1% increase from 2005. 50% of these new jobs were recorded in hotels, lodging and private accommodation services.

Many examples can be given of how globalization has improved the quality of life of Namibians. One such is the joint initiative by government and non-governmental organisations to involve women in leadership and decision making positions and improve their access to resources and services, platforms that they were previously denied by traditional indigenous cultural systems. These are the rights advocated for by the Namibian Constitution and the Universal Declaration of Human rights, as depicted in its article 27. This initiative was supported by the Swedish International Development Agency (SIDA)<sup>3</sup>. The above is an example of how the globe is becoming a global village with common systems in various sectors.



### **1.3 Community based education: a brief background**

During pre-colonialism and in preliterate societies, there were no formal educational institutions such as schools, and oral literature served as an educational tool of parents and elders to transmit codes and patterns of behaviour to the younger generation (Kaschula, 2001). Parents and elders used their natural skills in the teaching of the children. This transmission of values and attitudes was intergenerational. The education was non-formal and community based, and had no organised curriculum or formal assessment, unlike the subsequent education systems of schools and universities.

The origin of the word “education” is from a Latin word “educatus” or “educare” which means to bring up or rear children. The word was then adopted to mean formal schooling by Shakespeare in 1588<sup>4</sup>. Since then, the word is generally associated with the formal schooling systems and training from elementary to tertiary levels. However, this study recognises

<sup>3</sup> Retrieved from <http://www.fao.org/docrep/x0174e/x0174e04.htm> accessed 20 Oct. 2013

<sup>4</sup> Retrieved from <http://www.etymonline.com/index.php?term=educate> accessed 20 October 2013



traditional child rearing practices as a type of non-formal or community based education. In Namibia, community based education fell under the Ministry of Education, Sports and Culture in the early 1990s. At the time the ministry's foreword to the curriculum guide for basic education stipulated that basic education in Namibia should address the acquisition of knowledge, skills, competences, attitudes and values that are essential for individuals to function adequately in their societies (NIED, 1996).

#### **1.4 Rationale for the study**

Oral literature is a constituent of community based education and it is a mode of transmitting indigenous knowledge from one generation to the other. Having been a language teacher for nine years at the time of this study and a member of the community where this study was carried, I have noted that oral literature's pedagogic value does not seem to be recognised by language curriculum developers, research agencies and Namibian communities at large. The ministry of education's mission statement calls for equitable access to quality education which enhances the acquisition of knowledge, skills, understanding, values and attitudes for learners to become valuable members of a productive society. In my view this mission statement could easily be realised if indigenous communities' pedagogic strategies through oral literature were recognised and valued. This study therefore set out to investigate the need, the values and the pedagogic roles of oral literature in Namibia, since they seem to be unnoticed in today's globalized world.

There have been on-going debates about the generalisability of case study conclusions, Berg (2001) attests that the findings of some case studies may apply in other similar contexts. This is because case studies endeavour to test an abstract theory and/or refine theoretical assumptions and explanations which are already in existence. These considerations are relevant in the discussion of the conclusions of this case study.

The rationale for this study was also influenced by my association with the International Society for Oral Literature in Africa (ISOLA) that was formed at a conference held at the University of Cape Town in October 1998. The formation of this body was significant for seeking to promote and coordinate the study of oral literature. Among the key questions raised was: *How is oral literature adapting and functioning within the modern world where globalization is the order of the day?*

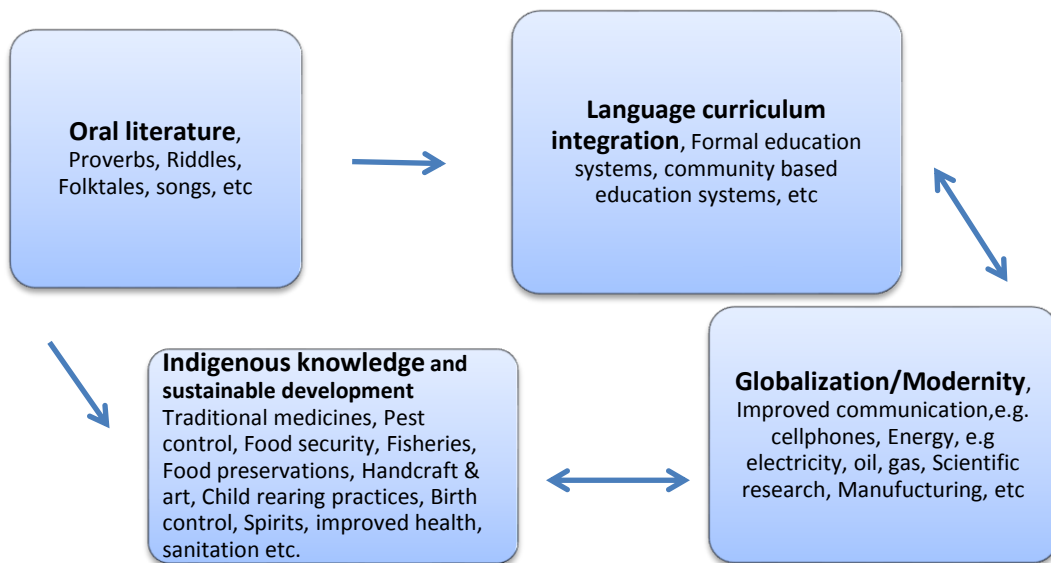
## 1.5 Research Questions

- 1) What role does oral literature play in the north-east rural communities of Namibia?
- 2) In what ways does the intergenerational transmission of oral literature manifest itself in the north-east of Namibia?
- 3) To what extent does globalization affect the intergenerational transmission of oral literature in Namibia?
- 4) To what extent does oral literature feature in the curriculum for Silozi first language in the Zambezi/Caprivi region?
- 5) To what extent does oral literature feature on the indigenous radio broadcast programme of the Silozi radio service in the Caprivi/Zambezi region?

## 1.6 Aims of the investigation

1. To contribute to the body of knowledge about the implications of globalization on the intergenerational transmission of oral literature in Namibia.
2. To lay a platform whereby the findings of this investigation can be used as a starting point for further studies.
3. To explicitly discuss the pedagogic roles and values of oral literature in the growth and development of young people who are to become valuable members of the society.
4. To make recommendations to the Ministry of Education, NIED, concerning the inclusion of oral literature in the curriculum for Silozi first language.

Figure1. The flow chart of the study



The study seeks to add its voice to those calling for the inclusion of oral literature in the home languages curriculum. Community based pedagogic strategies such as oral literature and formal schooling should be coupled together in this globalized setting, something that will enhance sustainable development.



## 1.7 Chapter outline and justifications

The **literature review and theoretical framework** follows the present chapter. The literature review discusses existing studies related to the topic, and is an attempt to show the relationship between this study and what has gone before (Boote & Beile, 2005)<sup>5</sup>. Their view helps me to place my project in a context and show its relevance by making connections with the body of knowledge (ibid).

**The methodology chapter** follows the literature review and discusses procedures which were used to gather raw data, with the aim of answering the research questions of this study. All procedures and techniques which were used in the field are made explicit in this chapter. As discussed by Corson & Hornberger (1997) a good scientific study does not only provide details about a phenomenon and its context, but should also discuss all technical procedures which were undertaken to come up with the study's conclusions.

<sup>5</sup> Retrieved at [http://library.queensu.ca/webedu/grad/Purpose\\_of\\_the\\_Literature\\_Review.pdf](http://library.queensu.ca/webedu/grad/Purpose_of_the_Literature_Review.pdf) accessed 3 Nov. 2013

## **The data analysis and the findings chapters**

There are two findings chapters in this study. Chapter 4 presents the analysis and discussion of the findings in the non-formal educational setting, and Chapter 5 analyses and discusses the data gathered in the formal schooling setting.

Each chapter presents and discusses the data which was gathered by methods described in the methodology chapter. The raw data were in the form of interviews conducted through the two indigenous languages, Silozi and Totela. Silozi is a language of the research participants and also a language subject in all schools in the Caprivi/Zambezi region. The recorded data was first transcribed and then translated into English for purposes of this dissertation.

Excerpts from the interview transcripts are first presented in the (indigenous) source language and then in the English translation, with the help of pseudonyms.

The data quotes were interpreted, analysed and brought into relation with the theoretical assumptions as set out in the literature review. Conclusions were then drawn based on the data. Findings with regard to the non-formal educational setting are discussed under the following key sections, which derive from their relevance to the research questions:

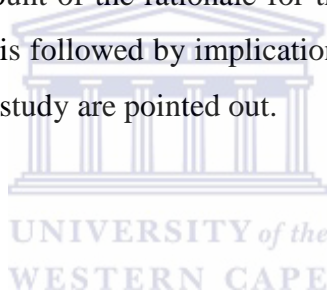
- Significance of oral literature
- Oral literature practices
- Causes of the disappearance of oral literature
- Oral literature as community based education
- Loss of language and culture
- Significance of globalization
- Belief systems and taboos
- Children's responses/perspectives
- Oral literature broadcast by the NBC Lozi service

The findings pertaining to the formal schooling setting were discussed under the following headings:

- Oral literature in the Silozi first language syllabus for grade 5-10
- Oral literature in assessment policies
- Educators' enthusiasm about oral literature and its pedagogic value
- Learners' perceptions about oral literature in schools
- Document analysis

### **The conclusion and implications chapter**

The chapter provides a brief account of the rationale for the study, and gives a summary of the key findings. The conclusion is followed by implications which discuss how the findings can be used, and areas for further study are pointed out.



### **1.8 Keywords/Composite words**

Oral literature, Globalization, Culture, Community Based Education, Indigenous Knowledge, Language, Intergenerational Transmission, Functionalist Approach, Ministry of Education, Silozi FirstLanguage Curriculum, Namibia.

### **1.9 Limitations of the study**

Like all qualitative studies, this investigation has some limitations. Being a case study design, the study draws conclusions from a limited number of sites, namely four schools and four villages in the Caprivi/Zambezi region. Case study research designs have been attacked for lacking the aspect of generalizability. These cases are peculiar to the eastern Caprivi (Zambezi) region. The recommendations and implications section of the concluding chapter therefore have a limited reach.

The second limiting factor was time. The actual time frame for data gathering was a total of seven weeks, comprising three different data collection periods. Under more enabling conditions, the study could have included an expanded number of research participants in order to come up with a collection of case studies. Berg (2001) states that a collective case study is the collection of several instrumental case studies that are carried out for the purpose of understanding a phenomenon and enhancing the abilities of developing a theory. A collection of several instrumental cases could therefore have had strong generalizability aspects to this study.

The last limiting factor relates to the identity of the researcher as the main data collection instrument in this study. My own inexperience in research methods and data gathering techniques may have resulted in some mistakes during the early fieldwork. However, I made every effort to ensure that this shortcoming did not affect the findings of this study by constantly focusing on the research objectives and by referring to the works on research methodology (see Chapter Three).

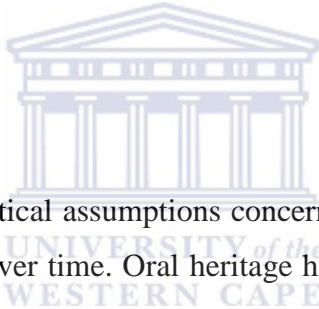


## Chapter 2: Literature review and theoretical framework

### 2.0 Introduction

This chapter reviews existing literature on the topic of this investigation. The aim of this chapter is to show the path of previous studies and how this investigation is linked to them. While it gave me the opportunity to learn from previous efforts, it also stimulated me to identify gaps in the field. A good review, according to Boote and Beile (2005), is one which helps the researcher to learn from other scholars and stimulate new ideas. It also identifies gaps and suggests hypotheses so that new knowledge can be produced (ibid). The chapter is shaped in such a way that the keywords are thoroughly discussed with reference to this study. These are presented below.

### 2.1 Definition of terms



**Functionalist Approach:** Theoretical assumptions concerned with the way in which society maintains stability and survives over time. Oral heritage has crucial functions in the society; for example, oral narratives are told to the audience (children) to educate and socialize them by drawing morality to their attention (Finnegan, 1970, p.330). Oral literature such as proverbs warns people (children) not to break the norms of the society, while myths are there to serve the functions of upholding the present structures of the society in general (ibid).

**Oral literature:** Oral literature is defined as the communication of an artistic character that is transmitted orally or delivered by word of mouth (Miruka, 1994), or any form of verbal art that is in the form of an utterance or sung. Nandwa and Bukenya (1983) define oral literature as those utterances, whether spoken, sung or recited, whose composition and performance exhibit an appreciable artistic character of accurate observation, vivid imagination and ingenious expression. Examples of oral literature are riddles, proverbs, folktales, oral poetry, word games, myths, curative chants, spells, tongue twisters as well as songs.

**Community based education:** According to UNESCO (2006), community based education is a term synonymous with non-formal education; it is a form of education that takes place within and outside educational institutions and caters for persons of all ages.

**Intergenerational transmission:** The process of transition where older members of the society die out and are replaced by persons of the new generation with values and attitudes passed down to the new generation. The intergenerational transmission is also referred to as intergenerational continuity because the perpetuation of society depends on the socialization of its generation by its predecessor (Aldous and Hill, 1965).

**Globalization:** Is a process which strengthens the economic, political, social and cultural relations across international borders. It systematically restructures interactions among nations by breaking down barriers in the areas of culture, commerce, communication and several other fields (Akindele, 2002).

**Language and Culture:** two symbolic systems that are closely related. Language can be viewed as a verbal expression of culture, and is used to maintain and convey cultural ideas (Jiang, 2000). The Sapir-Whorf hypothesis is significant in this regard. It is concerned with the possibility that people's view of the world may be conditioned largely by their native language. According to this hypothesis, a person's mother tongue provides him/her with a series of the categories which form a framework for his/her perception of things (Kaschula and Anthonissen, 1995, p. 17).

**Indigenous knowledge:** Intricate knowledge acquired from generation to generation by a society as it interacts with the environment in which it finds itself. It is an area of study that focuses on a way of knowing, seeing, and thinking that is passed down orally from generation to generation (Siseho, 2013).

## 2.2 A functionalist approach

The school of thought that underpins this study is the **functionalist perspective**, sometimes known as the functionalist approach. The approach was first founded by Emile Durkheim, who was concerned with the way in which society maintains stability and survives over time. The society consists of various institutions and systems which work together to maintain the stability of the whole society so that undesirable systems and institutions will cease to exist and become dysfunctional (Anderson and Taylor, 2009).

This insight that undesirable institutions and systems in the society will cease to exist in favour of modern society's social needs is supported by Gyekye (1997). The scholar is



adamant that ancient cultural products and practices [such as oral tradition] that are found in modern society and which were inherited from previous generations were subjected to examination and screening so that those products are dropped if they are found to be irrelevant, alternatively refined and appropriated or even created to suit modern human conceptions. Human society keeps on changing and the content of tradition must be given a critical look from time to time due to the different ethos and aspirations of humanity in different times (Gyekye, 1997, p.222).

The functionalist approach emanated from sociology and has been adopted into anthropology. In the present study, which is informed by linguistics, this perspective is highly relevant in that oral heritage as a system performed in Africa has various functions. Narratives, as an example of this oral heritage, are told to the audience (children) to educate and socialize them by drawing morality to their attention (Finnegan, 1970, p.330). Furthermore, proverbs warn people (children) not to break the norms of the society. Myths are there to serve the functions of upholding the present structures of the society in general (ibid). According to this theory, another function of oral narratives is to provide a framework through which people, mostly children, can verbalize their relationship to, and the constitution of, the society of which they are members (ibid).

Contending schools of thought or approaches to the study of oral literature include the Evolutionist and the Diffusionist approaches. The Evolutionist approach stresses the study of social and cultural evolution through which societies must pass. It is based on the concentration on the origin of any institution and on the assumption that the direction of evolution is a progress from the communal stage of ancient life towards modern contemporary culture (Finnegan, 1970, p.35). The Diffusionist study of oral literature, on the other hand, focuses on the subject matter of oral literature by tracing the historical and the geographical diffusion (Finnegan, 1970, p.39). This approach also serves to classify oral literature into different genres, such as narratives, oral poetry, myths and legends, and songs (ibid, p.39). However, the last two frameworks are not relevant to this study, whereas the functionalist approach is appropriate because of its deliberations on the functional value of oral literature.

Though the functionalist approach has been used to frame the discussion in this study, it has been criticised for its failure to acknowledge social change where social orders are not static and often do not serve consistent purposes and functions. Furthermore, the function of an

institution, a system or behaviour may not necessarily be the cause of the existence of that institution, system or behaviour (Berger, J., & Offe, C.:1982). While undesirable societal phenomena like crime still exist, in terms of the approach these undesirable systems or pattern of behaviour should phase out naturally in functioning societies.

### **2.3 Oral literature**

Literature is generally thought to mean written discourse, but this term is used in this study as the imaginative creativity and structures that mark oral discourse too. Many have confused oral literature with folklore; folklore is the entire body of culture involving customs, beliefs, medicines, philosophies and ideologies of a particular people (Miruka, 1994). Oral literature, like written discourse, manifests itself in different genres. For example, folktales are in the form of narratives and oral poetry can be in the form of a lyric or epic. This literature can also be performed in the form of songs.

Finnegan (1970) draws a distinction between oral literature and written literature by saying the audience in oral literature performances plays a crucial role. In respect of oral narratives, the audience joins the oral artist in the singing of choruses or even beating of musical instruments. This does not occur in written literature. For those oral narratives accompanied by a song with a chorus, the song triggers the mood and captures the attention of the audience by stimulating the imagination. The audience may break into the story telling performance with additions, queries or even criticism (Finnegan, 1970, p.11).

Okpewho (1992) states that during oral literature performance, not only context is significant to understand but also the artist's personality, the scene of performance as well as the social or cultural environment of the performer. The artist's personality implies everything that the artist brings to the performance of oral literature. This includes things such as personal artistic inclination, family background, personal experiences, and training received, amongst others (Okpewho, 1992).

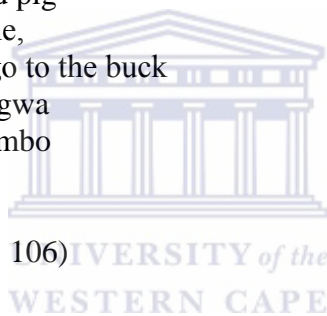
Other factors influencing oral literature performances include the resources of movement, music and audience. Each performance is different because the physical factors are not the same in all cases (Okpewho, 1992, p.106). In ensuring the attention of both the narrator and the audience in the telling of the story, the narrator accompanies the story with various paralinguistic devices such as gesticulation and facial movements. The audience for its part

identifies with the plight of the characters, that is, they may laugh, exclaim, make comments and do other things to participate fully in the narrative experience (ibid. 108). Therefore the story performed does not only give them pleasure but also implants certain artistic skills in them.

One of the major functions of oral literature is that of entertainment and relaxation (Okpewho, 1992). Oral literature is needed because it delights and relieves us of various pressures and tensions, both physically and mentally (ibid). Under physical conditions of work, oral literature such as songs helps us to keep up our spirits and prevents the worker from becoming bored (ibid. 106). Below is an example of a hunting song from Zimbabwe.

Come on, men, let's go hunting with dogs  
Our dogs of Murewa, it's their lucky day today  
For today we will hunt Kudu  
Hunt kudu down to Usamba  
Down to Usamba to hunt the wild pig  
For today let's go to the porcupine,  
And leaving the porcupine let's go to the buck  
And leaving the buck to Mtanaragwa  
To Mtanaragwa and Muttendahombo  
And away beyond Zumba  
He-i! He-i! He-i!

(Adopted from Okpewho 1992, p. 106)



This song is rich in African oral tradition in the sense that it contains a typical indigenous theme, that of hunting game with dogs. The song also has typical Zimbabwean indigenous language references, for example Murewa in line 2, Usamba in line 4, Mtanaragwa in line 8 and so forth. Line 11 contains the exclamation which has a provocative purpose. It is thus believed that one function of oral literature for members of the society is psychological relief and that both the mind of the narrator and the audience are relieved from various problems that have been pressing on them throughout the day (Okpewho, 1992). Oral literature helps to promote the basis for social harmony and an emotionally balanced society (ibid, p. 108). It was seen as a teaching tool in the sense that in traditional African societies there were no formal education institutions. Songs, narratives, proverbs and riddles contained ideas to be learnt by young members of the society to guide them through life. This was then called cultural education (ibid, p. 115).

Preparation of an oral artist comes in two ways, namely formal and informal training. Informal training entails that the artist grows up in an environment of story-telling and

acquires story-telling skills (Okpewho, 1992, p. 22). The artist must be a good person with natural genius who possesses an interest in oral literature that is practised around him/her. These people rely on their eyes, ears and memory to acquire story-telling skills. The process of learning also takes into account the novel use of their imagination to select relevant materials from large amounts they have acquired, and increases their store of knowledge as time goes on.

Formal training, on the other hand occurs, when there is a teacher and a learner involved and this includes the process of learning more complex materials of oral literature such as poetry, songs and folktales (ibid).

During oral performance, the speaker is expected to recite, and much of the appeal lies in the quality of the voice that is used and the skill with which the speaker adjusts the tone of his voice. Other forms of performances include the use of musical instruments accompanied by dance. An example of this is practised in the performance of riddles and proverbs in a competition around the fire when the evening meal is over and the family gathers in a compound to relax before going to bed. The group may be small or large. The riddle has a challenger and a respondent who is expected to reveal the hidden meaning embedded in a formula and demonstrate wisdom by giving the right answer (Okpewho, 1992, p.43). The narrator makes the narration more vivid and convincing to the audience. He does this by the appropriate movement of his face or body to depict things such as fear, anxiety, delight and other behaviours of various characters in the tale. Some narrators perform alone while others may perform in a group of backers with music and other resources.

In a detailed discussion of riddles, oral artists do not just use their mouth to convey their art, but also use non-verbal, extra-verbal, para-verbal, para-textual and paralinguistic resources. One of these resources is the movement made with the face, hand, or any other part of the body as a way of dramatisation and demonstration of the actions contained in the art (Okpewho, 1992, p. 46). Without these resources the story appears to be inadequately told. Other paralinguistic resources include mimicry and dance. Dancing is related to dramatization and makes the narrative more attractive. It gives vivid emphasis to actions expressed in the song and may suggest those actions without words (ibid).

### **2.3.1 Riddles**

A riddle is a short statement intended to make one use his/her wits in revealing hidden meaning (Miruka, 1994). Riddles remain unchanged as they are passed on from one generation to another. Riddles may commonly be referred to as unrevealed formulae where the recipient has to reveal a hidden meaning or discovering the formula. A riddle has a challenger and a respondent (ibid). Miruka (1994) groups riddles into four categories, namely declaratives, interrogatives, epigrams and phonologies. Some examples are given in the appendices.

The social functions of riddles are educative, cultural, intellectual, ideological, cosmological and political (Awedoba, 2000). They teach logical reasoning by engaging the audience with contemplation of different paradoxes and also teach about the social and cultural environment (ibid). These are in the areas of social norms, history, biology, and many more. Riddles may be to entertain children before they engage in playing other games. Participants in riddle performances may often be observed to laugh and be full of amusement when certain riddles are cited (ibid). There is no specific time of day that is set aside for the telling of riddles - unlike folktales, which are restricted to the evenings only. Riddles also help in memory training, especially in children as they are encouraged to recall the correct answers to riddles (ibid).

Since riddles are based on the critical observation of the environment in which the society finds itself, they carry knowledge that can be directly and indirectly learnt from the riddles themselves. This is an example of how the riddle plays a didactic role. Awedoba (2000) further observes that riddles may teach the society about issues related to history, geography, linguistic background and many more.

### **2.3.2 Proverbs**

According to Miruka (1994), a proverb is a brief statement rich in hidden meaning, and carries moral lessons. Lauhakangas (2007) defines a proverb as a piece of advice regarding what action to take. Proverbs are said to be loaded with hidden meaning, feelings and wishes of the speaker (ibid). Like riddles, proverbs occur in a more natural communicative environment — this means that there is no confined time or gathering for people to recite proverbs. They occur when two or more people are engaged in a natural communication and one of them gives a proverb in relation to the topic that is being discussed at that particular

time. Lauhakanga (2007) consolidates this by saying that a proverb is not confined to a particular situation; it would be wrong, therefore, to measure the proverb statement with its own rationality through logic or on a scientific basis (ibid). In this regard, proverbs are recited by both young and old.

Proverbs can carry a warning, act as a caution, give advice, provide direction (Miruka, 1992) and also act as a form of persuasion and give an implicit expression of the truth (Lauhakangas, 2007). Examples are given in the appendices.

### **2.3.3 Oral Narratives**

A narrative is a prose account of people, events, or places that may be factual or fictional. These narratives are passed down from one generation to the next by word of mouth (Miruka, 1994: 134). Hazel (2007) states that a narrative is a simulation of reality from a particular point of view, and this reality is configured to express meaning. Good examples of prominent oral narratives are folktales. They are commonly known to be told to young people by parents and grandparents around the fire after an evening meal (Miruka, 1994).

Oral narratives function to boost the memory of the narrator as s/he has to recall the narrative as s/he performs it. This in short involves the organisation and encoding of memory (Hazel, 2007). They also carry the function of being the store of a particular culture, as most narratives are derived from cultural events. Children's oral fables carry moral lessons, containing the hero and the villain character where the hero gets rewarded and the villain gets punished. The performance of oral narratives enhances creativity and acts of imagination by the narrator as he has to present them in a more artistic way (Hazel, 2007). Mafela (2012) avers that the obvious functions of oral narratives are that of entertainment and that the youth are taught to be responsible citizens, as well as teaching the new generations about matters affecting their culture.

### **2.3.4 Oral poetry**

This is a verbal expression of feelings, ideas and thoughts using a versified language (Miruka, 1994, p. 88). Oral poetry is seen as a vehicle for transporting the literary heritage from one generation to the next. Poetry was normally recited following the death of a hero, the birth of

a baby, at circumcision ceremonies, during rituals, during elections, at weddings, when there is a feeling of love, after victory in war, amongst other occasions<sup>6</sup>. Oral poetry can be performed by both the young and adults.

## **2.4 Community-based education**

Before colonialism and in preliterate societies, non-formal education – used interchangeably with community based education in this study – was a system through which children were educated. This education was based on the values of morality, although there was no formal assessment to discover if learners had mastered the desired objectives or skills. According to Villani & Atkins (2000), community based education is advantageous in that it is centred on the learner's ability to recognise and support the needs of the surrounding community. The content of such education is related to real life situations and constitutes indigenous knowledge, something that motivates learners and raises their enthusiasm.

Non-formal education is defined by UNESCO (2006) as education that takes place both within and outside educational institutions and caters for persons of all ages. This education system imparts adult literacy, basic education for out-of-school children, life skills, work skills and general culture (UNESCO, 2006). Non formal or community based education does not follow an organised system and may have different durations, and may not confer certification of the learning achieved (UNESCO, 2006). Villani & Atkins (2000) state that success in community based education is not solely based on learning the academic subjects, but couples academics with creativity and personal willpower through an emphasis on the interpersonal relationships and intrapersonal development. They further maintain that this education system is centred on the student's ability to recognise and support the needs of the surrounding community. These students become accountable for providing values which stem from their freedom to express and develop themselves, and solve inherent problems and concerns for their community (ibid, p.122). Oral heritage is one of the contents of community based education in the preliterate society. Knowledge, values and skills were transmitted from one generation to the other in an oral mode. Learning of these values is contextual and an unconscious process, and is not attached to certification (UNESCO, 2006). Instead, the

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<sup>6</sup> The examples are given by the researcher's awareness of the occasions where oral poetry is recited in the Caprivi, Namibia.



learning achieved is used as the basis for day-to-day livelihood and is transferred to the children who, when they have families of their own, in turn transfer the knowledge to their own children (ibid). This trend of values transmission is thus intergenerational (see below).

## **2.5 Intergenerational transmission**

Intergenerational transmission is commonly seen as a compound word that refers to the natural process by which oral literature/heritage is transferred from one generation to the next. Wehmeier and Hornby (2005) define a generation as the average time in which children grow up, become adults and have children of their own. A normal single generation is thought to be of a period of thirty (30) years. The intergenerational transmission of values, skills, and attitudes to new members of the society (children) has been an on-going trend of community based education.

Aldous and Hill (1965) state that the preservation of a group is made possible by the physiological coherence of successive generations. This is referred to as the process of transition where older members of the society die out and are replaced by persons of the new generation (ibid). It is therefore very significant to introduce the young into good norms of the society so that the group maintains its identity despite the continuing changes in that society (ibid.). The intergenerational transmission is referred to by the above scholars as intergenerational continuity because society depends for its continued existence on the socialization of its generation by its predecessor.

Human evolution is seen as an ongoing process where cultural values diffuse through different generations (Gyekye, 1997). To show that the intergenerational transmission of cultural values and products is taking place, ancient traditional practices are still found in modern society despite the palpable changes that may have taken place within those societies (ibid, p. 218).

## **2.6 Globalization and its impact on traditional culture**

Akindele et al (2002) define **globalization** as a process of the intensification of economic, political, social and cultural relations across international borders. It is a term that can be seen



as an evolution which systematically restructures interactive phases among nations by breaking down barriers in the areas of culture, commerce, communication and several other fields (ibid)<sup>7</sup>. Systematic power relations are seen to characterize globalization and they are always realised locally (Pennycook, 2002). These power relations are collectively developed and advanced by the United Nations, a central body governing authorities of its member states.

Similarly, Rothenberg (2003) defines globalization as the acceleration and intensification of interactions and integration among people, companies and governments of different nations. He concurs that this process has effects on human well-being, environment, culture and the economic development and prosperity of societies across the world. It is evident that globalization entails the free movement of companies, ideologies and lifestyles of people across international borders. Specific examples are fashion and sport. Products with brand names and logos of the sports industry are sold in local shops but are manufactured on the other side of the globe (ibid). To take advantage of globalization, large companies have been transformed into Transnational Companies (TNCs). These TNCs have offices and branches all over the world, and their headquarters are located in developed countries such as the USA or Japan (ibid).

Improvements in transport and communication systems have facilitated the world becoming a global village (Akindele et al, 2002). The diffusion and dominance of these western companies and associated values have particular effects on African local language and culture, tending to conquer it and resulting in a homogenized culture (ibid). Globalization and the growing aspiration worldwide for English in particular, have affected the use of local languages in education. Garcia, Skutnabb-Kangas, and Torres-Guzman (2006) state that the limited use of people's native languages, coupled with a limited facility in the dominant or official language, can result in exclusion from education, politics and access to justice. Sub-Saharan African countries have 2500 languages and the use of these native languages in education is either non-existent, or limited in elementary schools in some regions (ibid:3).

Sundaram's (2003) work on the impact of globalization on Indian culture shows that globalization affects not only the business sector, as is commonly assumed, but also people's cultural identity and language. In his view, the Hindu civilization is negatively affected by

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<sup>7</sup> See Akindele et al (2002) available at [www.globalization.icaap.org./content/v2.1/01\\_etal.html](http://www.globalization.icaap.org./content/v2.1/01_etal.html) accessed 14 Oct 2013.

globalization, which is destroying the roots of languages<sup>8</sup>. He attests that what went on in the name of colonization in classical history textbooks has been today replaced by globalization (ibid). The expansion of culture of developed nations has continued to accelerate the rate at which the Hindu culture succumbs (Sundaram, 2003). Similarly to Akindele (2002), Oluabunwa (2002) avers that globalization is seen as an evolution which is constantly restructuring the interactions among nations by breaking down barriers in the area of culture, thereby going beyond international borders.

While the above-mentioned scholars are critical of globalization, Mowlana (1998) presents its positive side. He argues that globalization is potentially able to assist humankind by aiding developing countries to create a different economic environment to thrust it into the information age, improve their access to technology, speed up development and enhance global harmony. On the other hand, globalization negatively affects the political, economic, social and cultural identities of third world member states. A prominent feature of globalization is the interchange of ideas on the internet and other information communication technologies. In his view the concern involves the mixing of cultures and the spread of materialistic values. The internet allows anyone to have limitless access to the Hollywood library, thereby influencing how people think, act or behave (ibid).

Ashley (2005) suggests that half of the world's estimated 6000 languages will disappear within the next century. Some scholars estimate that half of the world's population now uses one of the following eight most widely spoken languages in their daily lives: Chinese, English, Hindi, Spanish, Russian, Arabic, Portuguese and French. Numerous African languages have already disappeared, and 32% of the world's endangered languages are African languages (Ashley, 2005). Similar developments are taking place in India where, despite the existence of 25 official languages and government conservation programmes, languages are rapidly becoming homogenized and are under the threat of globalization (Sundaram, 2003).

Moahi (2007) identifies two types of globalization: Economic and cultural. Economic globalization entails the transnational and multinational corporations extending their markets, raw materials and ideas beyond international borders. Cultural globalization, on the other hand, involves the homogenization of cultural practices and ideas as the world is viewed as one global village with one global culture. Globalization is also viewed as the opening up and

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<sup>8</sup> See [www.boloji.com/index.cfm?md=Content&sdArticleID=2458](http://www.boloji.com/index.cfm?md=Content&sdArticleID=2458) accessed 20 Sept. 2013

the interconnectedness of the world. This is done in the form of economic trade and information and communication technologies. Mazrui (2001, cited in Moahi, 2007) states that the actual process of globalization started centuries ago by four major engines, namely religion, technology, economy and empire building. Colonialism was about empire building and finding raw materials.

In his study of globalization and its impacts on adolescence, Larson (2002) claims that technology and its products will reconstruct the concept of adolescence. One implication of globalization is population growth among adolescents, which will lead to the exploitation of ecological resources as more space is needed. Absence of affordable housing will result in inadequate shelter and homelessness in urban areas, with large numbers of adolescents suffering from hunger, malnutrition and a lack of social well-being (ibid). Industrialisation and the increased production of automobiles result in air pollution above the World Health Organisation (WHO) danger levels. The population growth results in epidemics and a pandemic of new and old diseases which together result in half of all deaths in India and Africa (ibid). The effects of urbanization erode the links between adolescents and their families and communities, resulting in health hazards such as mental problems (ibid). He avers that congested cities result in population pressure and a competition for resources, leading to ethnic identities being reconstructed and to gang related violence among the youth. The effects of urbanization such as free market systems and communication technologies facilitate the movement of goods and services across international borders. This fuels the growing trend of crime, drug dealing and prostitution among the adolescent population (Larson, 2002).

### **2.6.1 Significance of globalization**

Though globalization is believed to be ruthless, as some scholars pointed out in the previous section, it has some significance for the development of humanity. Developing nations benefit economically from a globalised system. In industries, small businesses such as entrepreneurs gain access to new markets across borders for their products and services, since there are no cross border trade barriers (Larson, 2002). The growth in wealth among developing nations provides new sources of capital for educational infrastructure development, improvement in health services and other social services (ibid).

Globalization has initiated the birth of institutions such as the International Bank for Reconstruction and Development (the World Bank) and the International Monetary Fund (IMF), which assist the economically underdeveloped nations by providing them with loans and technical services to realize their development aims (Athukorara, 2000).

The era of globalization has also resulted in the on-going processes whereby regional economies, societies and cultures have developed a link through global communication. This led to the birth of the integration of national economies into international economies through trade, foreign investments, capital flow, migration and diffusion of technology (ibid). The globalized system has facilitated a boom in the information and communication systems such as satellite TV channels, cellular phones, broadband, internet and many more which are commonly believed to have eased life.

With regard to how it has eased and improved the life of humankind, Adekola & Sergi (2007) state that globalization involves resources of production such as land, capital, labour, technology and entrepreneurship developed across the world. The two scholars take into account the negative impact of globalization as mentioned in the previous section, but believe that is in the short term. The long term significance of globalization on humanity cannot be ignored (ibid).

Robertson (2004) is adamant that globalization promotes democracy among nations where empowerment promotes social class equality, suppressing all barriers in wealth generation. The globalized system also promotes equality and devolution of authority and creates skills to manage complex societies and develop solutions to the problems of humanity (ibid). The system also harnesses opportunities for humankind to create possible conditions of survival by taking into account historical understandings (ibid).

Good examples of how globalization has eased the lives of the Indian people are given by Balakrishnan (2004), who states that the integration of the Indian economy into the global economy has stepped up the GDP growth rate from 5% in the early 1990s to 77% in the late 90s. According to the global economy rankings, India moved from . 8<sup>th</sup> position in 1991 to . 4<sup>th</sup> position in 2001<sup>9</sup>. The world's population living in poverty has declined since 1980. This is because of the fact that .developing nations have benefited and generated capital from

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<sup>9</sup> Statistics on the Indian economy obtained at [www.economies.about.com/od/globalizationtrade/l/aaglobalization.htm](http://www.economies.about.com/od/globalizationtrade/l/aaglobalization.htm) accessed 14 Oct 2013.

international relations to improve the well-being of its population by investing in agriculture, education, health and related sectors (ibid).

In sum, globalization has arguably improved people's living conditions and social well-being through national economic development and by boosting education systems and industrial development. Advances in science and technology have boosted the agricultural and health industries as well as ICTs, enhancing the quality of life.

## **2.7 Language and Culture**

Jiang (2000) discusses the view that language and culture are two symbolic systems that are closely related. Language can be viewed as a verbal expression of culture, and is used to maintain and convey cultural ideas (ibid). Language provides people with many of the categories they use for expression of their thoughts. It is therefore natural to assume that people's thinking is influenced by the language they use. Jiang (2000) contends that it is generally acceptable that language is part of culture; without language, culture would not exist. Language reflects culture and is influenced and shaped by it (Jiang, 2000, p.328). She further maintains that language symbolizes the representation of people, since it contains their historical and cultural backgrounds as well as their approach to life and their ways of thinking. Therefore the two words are inseparable. Language is seen as a mirror of culture, in the sense that people can see culture through its language (Jiang, 2000, p.28). In illustrating the relationship between language and culture, Jiang uses a metaphor comparing language to flesh and culture to blood. Without culture, language would be dead – without language, culture would have no shape (ibid, p.328).

On the other hand, Kaschula and Anthonissen (1995) define the culture of the society as the system consisting of particular knowledge and beliefs that members of the society operate in a manner acceptable to the group and any role that is thought to be acceptable by such a group. The beliefs and values that form part of people's culture are reflected in their language (Kaschula and Anthonissen, 1995, p.15).

The discussion of the relationship between language and culture is clearly explained in the Sapir-Whorf hypothesis. This hypothesis is concerned with the possibility that people's view of the world may be conditioned largely by their native language. It further states that a

person's mother tongue provides him/her with a series of the categories which form a framework for his/her perception of things (Kaschula and Anthonissen, 1995, p. 17). The hypothesis acknowledges this relationship between language and culture by positing that one could not be understood and appreciated without knowledge of the other. This also strengthens the view that most of language is contained within culture, and that a society's language is an aspect of its culture (ibid).

Different speakers of different languages view the world differently due to the fact that they speak different languages (Kaschula and Anthonissen, 1995, p.18). The scholars proceed by saying that one's perception of the world view is facilitated by one's language. One should know about another person's culture in order to communicate effectively with that person in a multicultural context, and language is seen as a vehicle which transfers cultural heritage across generations (ibid). Wardaugh (1986) as cited in Kaschula and Anthonissen (1995), states that language determines the speaker's perceptions of organizing the natural and the social world around him/her. The organisation of the society, religious beliefs, and taboos are aspects of culture which are embedded in language for their existence (Kaschula and Anthonissen, 1995).

Taboos and euphemism form the constituents of culture and are proved to be in existence through language (ibid). A simple example of a common African taboo given by the above-mentioned scholars is the presence of a man at the occasion of childbirth and this is well known because it is encoded in language (ibid).

## **2.8 Indigenous Knowledge Systems and globalization**

The verbal aspect of culture enriches and sustains what is called Indigenous Knowledge Systems (IKS). Ogunniyi (2008) defines IKS as a system of thought peculiar to people of a local geographic area or socio-cultural environment. Siseho (2013) further defines indigenous knowledge as an intricate knowledge acquired from generation to generation by a society as it interacts with the environment in which it finds itself. It is an area of study that focuses on a way of knowing, seeing, and thinking that is passed down orally from generation to generation. This knowledge is ancient, communal, holistic and spiritual and encompasses every aspect of human existence (Semali, 2009). Indigenous Knowledge reflects thousands of years of experimentation and innovation in topics like agriculture and horticulture, animal



husbandry, child rearing practices, the education system, human health, traditional medicines and healing, ecological systems, environmental management, among other things (ibid). Indigenous knowledge is unique to each tradition and closely associated with the given community. Folklore, food, songs, and disease prevention methods all draw on Indigenous Knowledge. Various methods are in place to preserve the indigenous knowledge. Whatever method is used to preserve it exposes it to the risk of misappropriation. However, not preserving it runs the danger of IKS disappearing as its custodians die off.

Indigenous knowledge is embedded in the cultural practices and originates from the community that is indigenous to a region (Moahi, 2007). This knowledge is associated with rural based communities that possess limited or no formal education and still depend on nature for survival (ibid). Kinggundu (2007) in Moahi (2007) distinguishes indigenous knowledge and indigenous knowledge systems — he states that indigenous knowledge is referred to as folklore while indigenous knowledge systems refer to the methods and techniques used by community members to substantiate indigenous knowledge. Moahi (2007) contends that most of indigenous knowledge in developing countries is not written but is transmitted orally from one generation to the other.

To protect indigenous knowledge, Moahi (2007) suggests that African governments should set a national agenda and formulate legislation to protect indigenous knowledge. The government should also consult properly with the local communities owning indigenous knowledge on how this knowledge should be treated. The government could also support resource centres or repositories for collecting and documenting indigenous knowledge by sponsoring and promoting research into this knowledge (Moahi, 2007, p.7). The government can also create databases and websites to establish the prior existence of indigenous knowledge and this should be done on the basis of proper consultation with local communities that own this knowledge.

In contrasting indigenous knowledge with western knowledge, Agrawal (1995) states that scientific knowledge is systematic, objective and analytical and it is also rigorous, while indigenous knowledge is non-systematic and holistic, not analytical and it is not based on deductive logic. He argues that indigenous knowledge is local and belongs to a social group in a particular setting at a particular time, while scientific knowledge is developed to enhance universal validity.

Sithole, cited in Chiwanza et al (2013), states that indigenous knowledge is stored in people's minds and transferred orally from one generation to another, thus making it vulnerable to change. He mentions a number of situations resulting in the erosion of indigenous knowledge. These are rural/urban migration, population displacement as a result of war, epidemics as well as famine. Nyumba in Chiwanza (2013) contends that indigenous knowledge is vulnerable to modern technologies because even rural areas which are power houses of this knowledge are being introduced to modernization products such as radio, television and advertising. These products are said to be pulling away the local content of the rural communities.

The above-mentioned scholar suggests that indigenous knowledge should be preserved and be used as an innovation for sustainable development of the local community. This knowledge can help to increase food production, consolidate agricultural techniques, improve the health sector and promote a sense of cultural pride. Moahi (2007) refers to the forest as a living pharmacy of the indigenous community because of its richness in organic medicines and pest control medicines. He therefore suggests proper documentation of indigenous knowledge, which would promote cultural heritage that is to be passed down from one generation to another.

Scholars like Semali (1999) call upon the coupling of indigenous knowledge with scientific knowledge in a classroom. Curriculum developers should find ways of integrating the local knowledge of the rural community into the curriculum where the schools find themselves (ibid). His study examined the culture of the school and the environment in which the school is situated. He states that otherwise there will be a mismatch between what learners learn in schools and what they actually do in the community to enhance survival. He identifies the benefits of indigenous literacy, such as innovation in traditional fishing techniques, post-harvest control, food preservation and processing as well as medicinal herbs.

Semali (1999) also identifies various obstacles in the indigenization of the curriculum, namely African nation's dependencies on foreign aid, reliance on macro planning that ignores micro conditions, lack of African teaching methodologies at formal school levels, lack of donor support to fund indigenous knowledge research initiatives, and the fact that many African intellectuals distance themselves from their own culture, amongst others (ibid).



## 2.9 The literature review and this study

Boote and Beile (2005) state that a good review outlines the gaps in previous knowledge to ensure that the work has not been done before. This study traces an existing gap in knowledge in the focal area, as very little research exists in the fields of linguistics, education and anthropology on the scientific study of oral literature and its pedagogic value in Namibia, with particular reference to the relationship between oral literature and globalization. Oral literature publications cited in this study, such as Okpewho (1992), Miruka (1994), and Finnegan (1970) have provided general accounts of oral literature without looking at their relevance to globalization in the Namibian context.

This paucity of scholarly knowledge on the topic has stimulated this study in the hope of adding new knowledge. To show that knowledge is cumulative and a developmental process, the concluding chapter calls for further studies that build on the present one.



## Chapter 3: Research Methodology

### 3.0. Introduction

This chapter discusses the methodologies and a series of procedures which were used to answer the research questions and to satisfy the aims of the study. This involves the discussion of the specific research design and strategies, and research instruments, the population of the study, the selection of participants, the research ethical statements as well as reflection on myself as a researcher.

### 3.1. Research design

The research design used in this study is qualitative as it seeks to answer research questions by examining various social settings and individuals who inhabit these settings (Berg, 2001, p.6). The study accessed unquantifiable facts, making a qualitative orientation suitable. Berg (2001) is adamant that qualitative techniques allow researchers to share the understanding and perceptions of others and explore how people structure and give meaning to their daily lives. The research methodology which was used is that of the case study. Berg (2001) defines the case study as a research method that involves systematic gathering of enough data or information about a particular person, social setting, event or group to permit the researcher to effectively understand how this operates. This approach ranges from general field study to the interviews of a single individual or group. It might focus on an individual or the entire community and encompasses data gathering techniques such as life history, documents, oral history, in-depth interviews and participant observations (Berg, 2001, p.225).

Berg (2001) suggests that case study research can be classified into three different types, namely *Intrinsic*, *Instrumental* and *Collective*. Intrinsic case studies are undertaken when the researcher seeks a better understanding of a particular case because of its uniqueness, not necessarily taken to represent other cases. The main aim of this research is not to test an abstract theory or develop new theoretical explanations but to understand a particular case, e.g. that of a child in school, a patient in hospital or an organisation (Berg, 2001, p. 229). A collective case study involves the collection of several instrumental cases in order to better understand a phenomenon and enhance the ability to develop theories (ibid). An instrumental

case study provides insight into issues or refines theoretical explanations. The intention is to assist the researcher to better understand some external theoretical problem. The case itself comes to be of secondary importance. Berg (2001) suggests that the choice of an instrumental case study is made because the investigator believes that his understanding of other similar studies will be advanced, and that the findings of this type of study can therefore be generalised to satisfy other cases (229). Thus, the type of case study which played an instrumental role in answering the research questions and satisfying the aims of the study is an instrumental case study. This approach was followed in the present study in order to help me to better understand the perceptions of the participants in this study e.g. how the research participants perceive oral literature and its significance.

Berg (2001) further identifies three types of case study designs, namely *exploratory case study*, *explanatory case study* and *descriptive case study design*. Exploratory case study design involves fieldwork and data collection to be undertaken before defining the research questions (Berg, 2001: 230). Explanatory case study design is desired in complex studies of organisations or communities. It can be accomplished by pattern matching techniques where several pieces of information from the same cases may be related to theoretical explanations (ibid). Descriptive case study implies that the researcher develops a framework to be followed throughout the study. The researcher must pre-define what exactly s/he is looking for (ibid, 230). Berg (2001) suggests that in a descriptive case study, the researcher should pre-develop the research questions, the theoretical framework, the methodology and the criteria for interpreting the findings.

This study used a descriptive case study design in the sense that research questions were prepared before going to the field, the theoretical framework was predetermined, interview schedules were pre-developed, and the criteria for interpreting the findings were also pre-developed. Berg (2001) further suggests that in most cases the findings of this type of case study could be used as a breeding ground for subsequent studies.

The relationship between the case study types and the case designs is that the case study types offer the researcher a theoretical and abstract understanding of the nature of the case approach and its rationale, for example the rationale for adopting an intrinsic case study is for the purpose of understanding the uniqueness of a particular case as previously mentioned. The case study design, on the other hand, provides the researcher with practical steps to be taken before, during and after the study. For example, the descriptive case design requires the

researcher to pre-develop research instruments and theories before engaging in fieldwork. The purpose of the fieldwork in this regard is to test and consolidate theoretical assumptions.

Hornberger and Corson (1997) identify two types of case study, *Interpretive* and *Intervention* case studies. An intervention case study involves the researcher's efforts to study what effect an intervention has on a particular case, while in an interpretive case study, there is no intervention but the case itself is of primary interest (ibid, p. 145). The data collection in both cases involves oral and written language information. The two scholars add that in case study methods, the researcher seeks to provide a rich portrayal of what happened within the boundaries of the case by carefully selecting and presenting the description and the analysis of discourse, scenes and other information derived from the entire data. The two scholars argue that the case study report relies on the researcher's interpretive skills and analytical judgements on what counts as valuable evidence (ibid, p.146). They go on to say that a rich case study provides details not only about the phenomenon and its context, but also a discussion about how the conclusions were drawn and the way they relate to the theoretical assumptions (ibid, p.146).

The study itself is a case of two different settings; the formal schooling and the non-formal educational settings. The above explanations of the two scholars relate to my study in the sense that it is an interpretive case study because it involves description and interpretation of meaning-making. Firstly through the interviews, the researcher wanted to find out about the pedagogic roles of oral literature in four villages of the Caprivi region: how the people perceive oral literature and how oral literature manifests itself. Secondly, I wanted trace the existence of oral literature in the curriculum for Silozi home language. This required interpretive skills; hence the justification for using an interpretive case study.

I initially thought that the research method to satisfy the aims and objectives of this study would be ethnography. As noted by Whitehead (2002), ethnographic research can be understood as a holistic and interactive approach to the study of cultural systems by engaging in daily participation and recording of the research subjects. It entails that the researcher lives among the research subjects in order to observe and record the meaning that the research subjects attach to their daily lives. After due consideration I found it necessary to change the research methodology from ethnography to case study design, as ethnography would have been too time consuming within my time constraints. It was also going to be too costly for

me to live in four villages. Based on these two factors, I decided on the case study approach instead.

The data for this inquiry came from two settings. The first set of data emanated from the non-formal educational setting and the second from the formal schooling setting. The first purpose in investigating the non-formal schooling setting was to explore the pedagogic roles of oral literature as a form of community based education, and the second purpose was to find out if the pedagogic roles and values of oral literature are still realised in the modernday globalised world. The non-formal schooling systems yielded the following research participants, namely the senior citizens (aged 60+), and children (10-16) of the four villages, and an employee of the local radio broadcasting service, the Namibian Broadcasting Cooperation (NBC) Lozi service in the Caprivi region. The radio station broadcasts its services in the Lozi language, a local lingua franca and a first language subject in schools in the Caprivi region, as discussed in chapter 1. Still on the non-formal schooling systems, a sample *document* of proverbs broadcast from the NBC Lozi service also formed part of the data sources in this inquiry. Though it was only one document sampled, its rationale in this inquiry was to explore if it contained any evidence of oral literature programmes broadcast on the radio station. Radio services are perceived by the local community as playing an instrumental role in educating the youth on various social matters, and are seen as a pedagogic tool.

The second setting of the data set emanated from the formal schooling setting where the following four data sources were consulted: four Silozi first language teachers, one from each of the four schools; two subject advisors for Silozi first language; a focus group of four learners ranging from grades five to eight; and a sample of documents. These comprised the National Subject Policy for Silozi first language grades 5-12, the National Assessment Policy document, and the Silozi first syllabus for grades 5 to 8. The purpose of elicit data sources from sources in the formal schooling setting was to trace whether oral literature formed part of the Silozi first language curriculum.

### **3.2 Research instruments**

First of all, in qualitative research, the researcher is regarded as the main data collection instrument because he or she has to rely on his or her skills, scientific maturity and integrity to scrutinize the collected raw data in order to answer the research questions of the study and

produce new knowledge (Berg, 2001). The other research instrument used in this study was a face-to-face semi-structured interview schedule. The advantages of face-to-face interviews are that they enable the researcher to observe non-verbal communication coinciding with verbal communication. The non-verbal resources were paralinguistic and para-verbal resources which involved facial expressions, movements of the body and hands, mimicry and many more. One major advantage of paralinguistic and para-verbal resources is that they help and add weight in the articulation of meaning, creating vivid pictures for the listener.

But what exactly was the rationale for adopting semi-structured interviews? Cohen and Crabtree (2006) argue that semi-structured interviews have the advantage that they consist of a list of interview questions and topics that need to be conveyed during the conversation, but can also accommodate the evolution of new questions that may be formed during the conversation<sup>10</sup>. This is made possible because the interview guide consists of open ended questions. In relation to the above, the semi-structured interview consisted of questions which were prepared beforehand while other questions emerged during the fieldwork. Use was made of rubrics (prompts) such as probing questions and extra questions, as proposed by Berg (2001). Care was taken not to obstruct the respondent's natural responses.

The auxiliary research tool (which I will call an electronic tool) included a digital voice recorder which was used for audio recording interviews.

For the purpose of this study, I decided to use interviews for answering the research questions of the study, because I was interested in understanding the perceptions of participants and learn how participants came to attach certain meanings to phenomena or events. Berg (2001) has identified four types of interview question and these were used in this study, namely essential questions, extra questions, throw away questions and probing questions. *Essential questions* are central to the focus of the study, that is, questions in line with its research aims and questions. *Extra questions* are equivalent to essential questions, but their role is to check on reliability of responses. *Throw away questions* were placed at the beginning of the schedule and used for discussing general responses in order to establish rapport. Finally, *probing questions* enabled the researcher to draw out more information from the participants (Berg, 2001, p.72). The interview questions did not follow the same order for every participant because the throw away questions were initiated based on the specific activity

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<sup>10</sup> See characteristics of the semi-structured interviews at [www.qualres.org/HomeSemi-3629html](http://www.qualres.org/HomeSemi-3629html) accessed 16 Oct. 2013

which the interviewee was found to be doing. For example, an interviewee who was found listening to the radio prompted me to initiate a discussion on that basis and the rest of the questions followed in a coherent manner. Different interviewees were found doing different activities which affected the logical sequence of the questions.

### **3.3 Population**

As previously mentioned, this inquiry embarked on investigating the two settings which are the formal as well as non-formal educational settings. The target population of the non-formal setting resided in the rural villages of the Caprivi region in the northeast of Namibia. In this setting, the first group of respondents were senior citizens aged 60 and above. Senior citizens had the advantage that they have lived for two or more generations, and were therefore more likely to have valuable information on the intergenerational transmission of oral literature as a form of community based education. The second group of respondents were children aged 10-16. Their involvement in the study provided an indication of whether, and how, the oral literature that they were taught impacted on their daily lives, and whether they were likely to pass it on to their own children (new generation) when they became adults. The third respondent was an employee of the local radio station, the Namibia Broadcasting Cooperation (NBC) radio Lozi service. His involvement in the study gave the researcher valuable information on the broadcasting programmes on oral literature and its significance, since NBC radio is a major pedagogic instrument among the youth.

Rural villages which formed part of this inquiry were ideal because they are believed to possess rich oral heritage and indigenous knowledge. Moahi (2007) suggests that indigenous knowledge is associated with rural based communities that possess limited or no education and who still live as one with nature. This is not to suggest that globalization has not affected the rural populace but only that the pressure it exerts on people and their cultures in urban areas is different.

In an era of globalization and modernity, the government of Namibia has introduced electricity in one of these villages through the government's rural electrification initiatives. The government has also approved the initiatives of Namibia's two leading cellular network providers, the Mobile telecommunication (MTC) and the Leo Company, which at the time of this inquiry was a subsidiary of the telecommunication company in Namibia (Telecom



Namibia). These two companies were contracted to introduce cellular networks in Namibia where these four villages are found.

In this non-formal educational setting, the population under scrutiny met the requirements of any African rural based community. People live from communal farming, collecting wild fruits, hunting, selling arts and crafts made from wood, amongst other pursuits. They also live from the old age pension fund of N\$550 (R550) per month from the government. The children in these villages attended nearby schools for formal education.

In the second setting, which is that of formal schooling, there were four types of population. The first one comprised four Silozi first language teachers. These four teachers possessed vast experience in the teaching of Silozi first language, with teaching experience ranging from nine to fifteen years. The second population consisted of two subject advisors, one of whom was from the National Institute for Education Development (NIED), a directorate within the Ministry of Education in Namibia responsible for the development of curriculum and education. The other subject advisor was employed by the Ministry of Education in the Caprivi region and is responsible for ensuring that the curriculum expectations are delivered by teachers in the classroom for Silozi first language. The third population under this formal schooling setting consisted of four learners with grade level ranging from grade 5 to grade 8. These four learners were interviewed as a focus group. The fourth data source was a collection of three documents which were the national subject policy for Silozi home language grade 5 - 12, the National Assessment Policy document as well as the Silozi first language syllabus for grade 5 – 8. These three documents give a detailed account of the Silozi home language curriculum content. This includes teaching and learning methodologies, learning outcomes, assessment criteria and procedures as well as the administration of the Silozi home language subject for the Caprivi/Zambezi region. Their aptness in the study is that they contain all details on the curriculum content and how it should be taught in the language classroom.

### **3.4 Selection of participants and sample size**

The procedure for selecting the research participants in the non-formal educational setting was based on purposive sampling. The researcher ascertained which participants and



respondents satisfied the needs of the study. The research participants consisted of ten (10) elders - two each in two villages, and three each in the other two villages – and eight children (two children in each of the four target villages). The distances between these villages ranged from 2 to 3 km.

Bless & Higson-Smith (1995) maintain that this sampling method is based on the judgement of the researcher regarding the suitability of a representative sample. A sample of research subjects is chosen according to what the researcher thinks will meet the requirements of the study in answering the research questions. The sample is judged to be a typical population under investigation (ibid, p.95).

In addition, the researcher consulted the Namibia Broadcasting Corporation (NBC) Silozi service in the Caprivi region about their oral literature archives. The NBC radio is commonly regarded as the backbone of information dissemination and also carries various community education programmes targeting the youth. The management of Silozi radio provided a copy of the transcript of one of the programmes on proverbs, which had been broadcast previously. This document was critically looked at in order to gain an idea of the content of the programmes.

In the formal schooling setting, purposeful sampling was similarly adopted, and four teachers – one from each of four schools -- were selected based on their experience in teaching Silozi first language, which ranged from nine to fifteen years. The two subject advisors were the only ones (there were no choices to sample from) and therefore they were made automatic participants in the inquiry. As mentioned earlier one subject advisor was from NIED, the other from the Caprivi region. A subject advisor position can only be filled by personnel with seven years experience, in the teaching of Silozi first language in this instance. Both these two participants had thirty years of experiences in dealing with the Silozi first language subject and also in advisory services and duties.

The four learners were interviewed in the form of a focus group. This group comprised two grade 7 learners, one grade 8 learner and one grade 5 learner.

**Sample size:** Due to its qualitative case study design, this investigation was based on a total sample of twenty-six (26) research participants, with eighteen participants in the non-formal education setting and eight in the formal schooling setting (four teachers and four learners). The smaller sample size is in keeping with Patton (1986), who avers that qualitative research

designs have, in most cases, a smaller sample size in order to permit an in-depth investigation. Similarly Berg (2001) confirms that a case study can be a study of a single person, e.g. a patient in hospital, or a child in school (Berg, 2001, p. 229).

### **3.5 Research Procedure**

The actual time frame of data collection was (7) weeks. Three different data collection attempts were made due to the demand of the inquiry itself. The attempts were successful because of the positive availability of the research participants who were willing to be involved in the study. As the researcher I took along informed consent forms which were explained thoroughly to the participants so that they signed willingly. In cases where the participants were not literate enough to be able to read and write (sign), they were asked to indicate by a free hand print. Short field notes were taken where possible. Pseudonyms were used during data analysis and discussion in order to protect the identities of the participants so that they could not be victimised for giving their views in this study.

In both the formal and non-formal educational settings, children's interviews were deliberately kept short and their responses were also short; there were times when the participant gave a one word answer or a phrase as a response. This was done in accordance with the interview questions, which were only eight in number for children interviewed in the villages and twelve for learner participants in the formal schooling setting. There were twenty-two questions pre-designed for the village elders and ten to fifteen pre-developed interview questions for educators in the formal schooling setting. Though there were pre-developed questions on the interview guide, some questions emerged during the interview process and the interview questions did not follow a consistent sequence on each participant, but differed from participant to participant as the interview guide was semi-structured in nature.

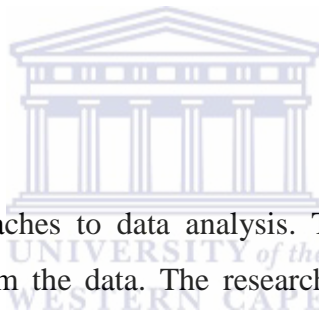
During fieldwork, no refreshments or any form of compensation were offered to the participants, but instead, the researcher assured the participants that findings of the study would be communicated to them during community development meetings, and/or that the findings would be made available to the Ministry of Education. The only disturbance which was encountered in the data collection period was the prevailing wind, which was unavoidable and which affected the quality of the digital voice recording in two instances.

Otherwise the whole interview process was successful on the basis of the following criteria:

- Research participants' willingness to participate in the study
- Easy accessibility to the villages and schools by the researcher
- Location of the research participants in the same political region as the researcher's place of origin, the Caprivi Region, Namibia
- A shared home language between the researcher and most research participants.

The duration of each interview was not fixed to allow interviewees to express themselves freely. The participants felt free to engage because the interviews questions were semi-structured, and included open-ended questions that allowed them to clarify or to question things pertaining to the topic.

### 3.6 Data Analysis instrument



The study employed two approaches to data analysis. The first method was the manual tracing of themes and codes from the data. The research aims and objectives guided this process in that patterns that emerged from the data were highlighted using a highlighter, and called a code. The codes were then interpreted as themes. The second method used Atlas.ti, a computer based Qualitative Data Analysis Software (QUADAS) programme, which organised and analysed data side by side in multiple window frames. It helped in accessing the findings through interactive networks that connected data quotes, codes and memos.<sup>11</sup> Through this software I was able to draw data networks and nodes, as shown on page 42.

The rationale for adopting the two approaches was that they complement each other. The manual method, though time-consuming, helped the researcher to understand the data more deeply. The value of Atlas.ti as an auxiliary instrument is that the software helps to automate and speed up the coding exercise and provides the researcher with a complex view of the data (Barry, 1998). The software is also advantageous in that it provides a structure whereby the writing process can begin, and for storing memos. The programme also helps the researcher in aiding conceptual and theoretical thinking about the data (ibid).

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<sup>11</sup> Atlas.ti roles adopted at [www.atlasti.com](http://www.atlasti.com), accessed on 14 Oct. 2013

Before the coding exercise begins, the interview text has to be imported from a file location e.g. a USB and be loaded into the software’s task pane window. Once the document is in the software’s window it is called a primary document, and the visible window where the document is displayed is called the Hermeneutic Unit (HU)<sup>12</sup> .

A code is a name assigned to a data segment with its relation to the research topic/question. For example in this study, codes were identified, such as the pedagogic roles of oral literature, signs of disappearance, and causes of the disappearance of oral literature, amongst others. When naming a code, the software rejected longer passages of text as codes, and so the researcher had to shorten some words like oral literature to orature.

Similar to a code, a memo contains longer passages of text to describe a code. As mentioned earlier, there were facial expressions, movements of hand and body, mimicry and many more which consolidated the meaning of the data especially in regard to the senior citizens. The network of nodes below facilitated the writing process.

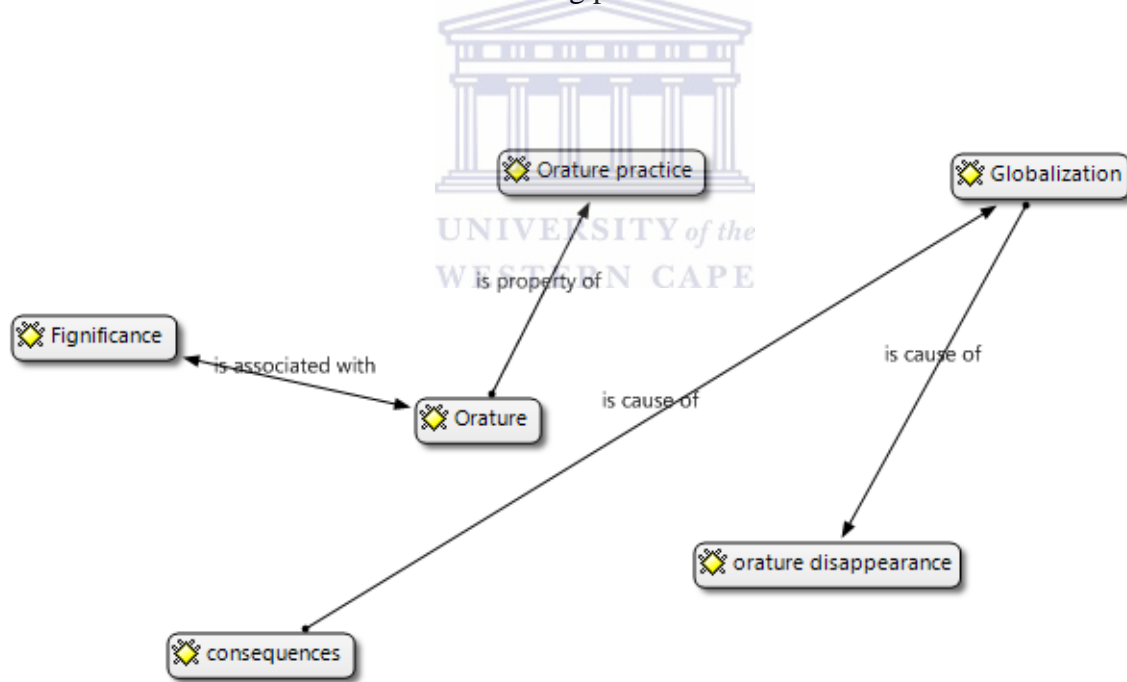


Figure 1: Mind map showing the relationship between the codes created through atlas.ti

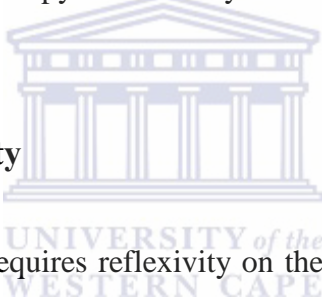
<sup>12</sup> Guidelines on how to use Atlas.ti were based on the researcher’s comprehension of the software after having attended workshops run by the University of the Western Cape under the division for postgraduate studies. Some information was adapted from the help menu of the software itself.

### **3.7 Statement on Ethics**

During data collection every effort was made to comply with the required research ethics. As the researcher I therefore guarded against causing any harm to the participants and did not reveal confidential information that would embarrass them or endanger their daily lives, jobs, or social standing. It was made clear to the research subjects that their participation was voluntary, and that they could withdraw at any time, without having to give reasons. In other words, the participation in this study was based on informed consent.

Also, at no time was any data fabricated or falsified, as this would have constituted most serious transgression of the scientific code of ethics. The participants were informed that the findings of this investigation would be shared with them at platforms like community development meetings, while some participants in the formal school setting gave their email addresses for them to be emailed a copy of this study.

### **3.8 The researcher's reflexivity**

The logo of the University of the Western Cape, featuring a classical building facade with columns and a pediment, with the text 'UNIVERSITY of the WESTERN CAPE' below it.

A qualitative study such as this requires reflexivity on the part of the researcher. Following Berg (2001), reflexivity implies that the researcher should understand that he is part of the social world he is trying to investigate. To be reflexive is to have an on-going conversation with oneself, and by revealing experiences encountered in the field and questioning how these experiences came about. The researcher can do this by being familiar with his audience or research participants (Berg, 2001, p.139). With regard to my role as a researcher in this study, I was familiar with the culture, economic background and the general living conditions of the research subjects. I was born and raised in the same region as the research participants, and speak their languages, which made it easier for me to achieve my objectives without incurring translation costs. Given my closeness with the research subjects, I remained very mindful of the possibility of personal biases and of the roles I played in the study. My presence in these four villages and four schools could have altered the natural daily routine of the participants. Some participants, especially children respondents in both settings, gave inconsistent information compared to the senior citizens and educators. The reason could be that they were fascinated by my research instruments such as the digital voice recorder. They saw it as fun to be recorded, and could therefore not act or respond naturally. However, I had

to be patient to allow the research participants to gain my trust as we worked together. They were able to settle down after I had explained the roles and the aims of the study. This happened especially when they saw the consent forms and that they were free to withdraw from the interviews should they wish to do so. I went to great lengths to interact with the research participants in a more natural way. Being able to speak their languages was a distinct advantage, as it obviated the need for me to find an interpreter.

According to Finlay (2002), reflexivity is significant because it examines the impact of position, perspective and presence of the researcher. He further says reflexivity opens up unconscious motivation and implicit biases in the researcher's approach. Reflexivity also evaluates the research process, methods and outcomes and enables public scrutiny of the integrity of the researcher with his/her findings through offering a methodical account of the actions which were employed in achieving the desired objectives (Finlay, 2002, p.225).

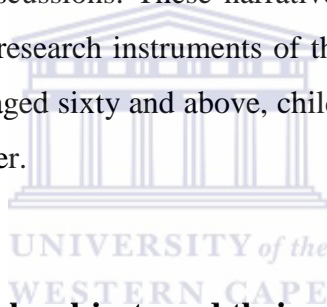
In summary, I was quite aware that my position as a researcher was one of privilege, with the attendant danger of blocking out the participants' voices. I therefore became more aware of the knowledge claims, my personal experiences as a researcher, and the experiences of the participants as well as the social environment. Lastly, my gender could have played a role in my interactions with female respondents, as claimed by Herod (1993), who argues that the research process is moulded by the social context in which it is conducted. We live in societies where gender relations give meaning to our lives (ibid). Thus these gender relations would also have shaped the research inquiry. Turner & Martin (1984) as cited in Herod (1993), state that social characteristics such as gender, age and race evoke different cultural norms and stereotypes which can influence the opinion of a respondent to a particular question. However, during interviews, the researcher tried to minimize the possibility of gender bias by being gender neutral through regarding men and women, boys and girls as equals despite their sex.

## **Chapter 4 A: Data analysis and discussion of the findings: non-formal educational setting**

### **4.0. Introduction**

This chapter analyses and discusses the findings from the non-formal educational setting, the four villages. The data set was analyzed taking into account the aims and objectives of the study, which involved answering its research questions. The intention of the study, as frequently mentioned, was to investigate the impact of globalization on the intergenerational transmission of oral literature in Namibia. This was looked at from a community based education perspective.

Being qualitative in nature, the findings of this study are discussed in the form of narrative reporting instead of statistical discussions. These narrative accounts were derived from the interviews which were the main research instruments of this part of the study. The research participants were senior citizens aged sixty and above, children aged between ten and sixteen as well as the radio Lozi announcer.



### **4.1 Background of the research subjects and their villages**

The four villages that formed the centre of this case study inquiry are located within thirty kilometers of a major town in the north-east of Namibia. The Caprivi region is one of the country's thirteen political regions, and has a population of 90 596 and a surface area of 14 785km<sup>2</sup> (NSA, 2011). Katima Mulilo, the town that is the hub of the four villages, is home to 28 362 inhabitants (ibid).

As previously mentioned, the twelve senior research participants were aged sixty (60) and above and survive on social grants (pension) of N\$550 (R550) from the government. They supplement their income by engaging in subsistence farming, as they claim that the social grant from the government is not enough for them and their grandchildren to live on. Eleven have no formal education at all and only one had limited education up to an elementary grade. The interviews with eleven (11) participants were conducted in Silozi, the other in Sitotela, both indigenous languages.

Of the child interviewees (aged 10-16), seven were school-going at the time of the study, while one was a grade 3 dropout. They were all living with their parents at the time of the interviews.

The Silozi service NBC announcer had twenty seven years' experience as a radio presenter. His highest qualification was matric but he has done numerous short courses and workshops congruent with his job as a radio presenter. The NBC Lozi service was initiated under the South West Africa Broadcasting Cooperation (SWABC) on 15 December 1986<sup>13</sup>. In 1990 after independence, the radio station was renamed as NBC Lozi service. The radio station faced major challenges such as a shortage of qualified personnel before independence, resulting in some producers having to work as operators. At the time of this study, the radio station had a staff establishment of 21. The station has a strong listener community in rural areas and in adjacent countries like Botswana and Zambia. Broadcast programmes were aimed predominantly at the youth and the station frequently broadcasts programmes on agriculture and the environment, health and education, culture and tradition as well as information and entertainment.



#### **4.1.0 Data overview templates**

What follows is an overview, in tabular format, of the data obtained from senior citizens and the children, respectively.

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<sup>13</sup> Brief background about the NBC Lozi service was adapted from [www.nbc.na/ra\\_view\\_radio.php?id=5](http://www.nbc.na/ra_view_radio.php?id=5) accessed 3 Oct. 2013.



**Table 1 Classification of questions which were used in the field as suggested by Berg (2001)**

<b>Throw away questions</b>	<b>Essential questions</b>	<b>Extra questions</b>	<b>Probing questions</b>
How was the harvest during this rainy season?	How do you communicate cultural values, beliefs and attitudes to your families?	What do you know about oral literature or any form of verbal art?	What is the meaning of these values and beliefs?
Which method of farming did you use to cultivate the land this year?	Why do you tell these forms of oral heritage/verbal art to the people?	Mention one or two things which proved the existence of oral literature in the olden days.	How has that changed or not changed?
Normally, how do you survive during a poor harvest?	How do you know whether what you are teaching is being absorbed by the people?	Can you compare the behaviour of young people these days to the times when you were still young?	Is there any other thing that you would like to say that we might have omitted?
Do you have children?	What will be the future consequences if we lose our oral heritage?	What do you think can be done to strengthen this process of passing on of oral heritage?	
	How has globalization affected the roles of oral literature?	How are cellphones, electricity, televisions affecting oral heritage?	
	At which strategic times did you have oral literature performances in the olden days?	What is your advice to the younger generation with regard to globalization?	
	How is oral literature passed on from one generation to the other?	Mention one or more things which show and prove the death of oral literature	
	In your opinion, what will happen if you lose oral literature?		
	How do you react to the introduction of cellphones, electricity, and television in this village?		

**Table 2. Overview of data obtained from senior citizens**

Village	Respondent	Language	General theme 1 Loss of Culture			Theme 2 Benefits of Globalization
			Sub-theme 1a Taboos & Sex related issues As part of oral literature	Sub-theme 1b Values of oral literature & culture	Sub-theme 1c Disappearance of oral literature	
Zambezi	Ad1	Lozi	“Taboos teach moral values”	“Never desert a person who raised you up”	“We do not have roots, culture is wisdom” “Children of these days no more listen to adults”	“Cellphones and electricity are good”
Rhino	Ad4	Totela	“Proverbs taught us to refrain from sex before marriage”	“Proverbs used to teach children about culture”	“Lack of respect from children”	“Cellphones are good, if there is trouble at Zing village I will hear it quickly”
Kudu	Ad5	Totela	“Young people should follow advice that they get from adults”	“We tell children that things are done this way and that way”	““Our culture is dead and globalization and colonial masters are to blame”	“ Political Independence is good for us adults not for children”
Lion	Ad7	Lozi	“Young girls used to grow to adulthood being virgins, now there are teenage pregnancies”	“Oral literature used to teach young people about knowledge”	“There were no ladies who put on trousers and miniskirts in those days”	
Rhino	Ad8	Lozi	“Children get pregnant while they are still young” “	“To warn people that are against you”	“Our young people no longer show respect towards us” “Even if you talk to young people they will never listen to you”	“Cellphones are good because you can talk to someone in America”
Zambezi	Ad10	Lozi	“we will be destroyed”	“Proverbs are gifts from god”	“They lose respect towards us because of this westernization”	“There are few good things about westernization... cellphones are good because you can talk to your son in Windhoek”
Lion	Ad13	Totela	“Our children these days are claiming that we are agemates” “The president says if you beat your child you will be arrested”	“Oral literature teaches moral values”	“Our children are now walking naked”	“Development is really good...”

**Table 3 Classification of questions which were used in the field as suggested by Berg (2001)**

Throw away questions	Essential questions	Extra questions	Probing questions
Do you go to school?	what did you learn in your home language subject today? ( Question to be asked if the child attends school)	Why do you like the story	When are you told these stories?
	What do your parent(s)/grandparents teach you at home?		
	Can you tell me about one short story that you heard from your parents/grandparents?		
	Why do you think your parents/grandparents tell you these stories?		

**Table 4 overview of selected data obtained from children**

<b>Village</b>	<b>Respondent</b>	<b>Language</b>	<b>Theme 1 Existence of oral literature</b>	<b>Theme 2 The need for oral literature</b>
<b>Zambezi</b>	<b>Ch1</b>	<b>Totela</b>	“Sometimes they used to tell us stories in the evening but not always”	“It’s good because I know the past”
<b>Rhino</b>	<b>Ch2</b>	<b>Totela</b>	“We used to learn those things sometimes” “Not always”	“So that we know how people lived in the older generations”
<b>Kudu</b>	<b>Ch3</b>	<b>Lozi</b>	“Yes, they used to narrate tales when they have time”	“They say you would gain something in them and get advice”
<b>Lion</b>	<b>Ch4</b>	<b>Totela</b>	“Our grandmother used to teach us stories”	“I love them because they teach me life in the olden days”

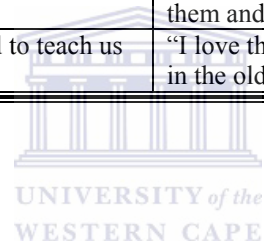


Table 1 and 3 discuss the classification of the interview questions according to the four types identified by Berg (2001) as discussed in the methodology chapter of this study. Table 2 and 4 give an overview of the senior citizens' and children respondents respectively.

After scrutinizing data from the questionnaires, several themes were arrived at and these themes were first presented in Silozi language and then translated into English and discussed under the following headings;

- The significance/Pedagogic roles of oral literature
- Oral literature practice in the society under scrutiny
- Signs of the disappearance of oral literature
- Causes of the disappearance of oral literature
- Oral literature as community based education
- Loss of oral literature as loss of language and culture
- Benefits of globalization
- Belief systems and taboos
- Oral literature broadcasts



#### **4.2 The significance/pedagogic roles of oral literature**

This section talks about the significance of the pedagogic roles of oral literature in the society where this investigation was carried out. Various data quotes will be presented in the Silozi language first and then followed by an English translation in italics. These data extracts are first paraphrased, discussed and interpreted with their relevance to the aims and objectives of the study. Questions from the interview guide are first presented and various quotes from several respondents are then presented.

Respondents were asked to give the significance of oral literature in their society. This question was directed at senior citizens because of their life-long experiences of oral literature's didactic roles as part of community education. The respondents had this to say:

**Quote1:**“Linguli ni maloko kiona mutomo wasizo, ziluluta likuta...ziluluta kusaeza likazemaswe” (Ad1) *“Proverbs and riddles are the backbone of our culture; they teach respect...they also teach us moral values which forbid us from wrong-doing” (Ad1)*

**Quote2:** “Linguli liluta banana sizo” (Ad4) *“Proverbs used to teach children about culture”* (Ad4)

**Quote3:** “Linguli liluluta kusa buka mutu asikanyalwa kale” (Ad4) *“Proverbs taught us to refrain from sex before marriage”* (Ad4)

**Quote4:** “Linguli neli luta babanca zibo” (Ad7) *“Oral literature used to teach young people about knowledge”* (Ad7)

**Quote5:** “Linguli likalimela batu baba kuzuma” (Ad8) *“Oral literature warns you about people that are against you”* (Ad8)

The above quotes illustrate that oral literature is viewed as having crucial functions in the society. Respondent Ad5 is adamant that oral literature was used to teach young people about knowledge. This perspective concurs with Miruka’s (1994) view that oral literature such as proverbs functions to teach respect, moral values and knowledge. In this view proverbs carry moral lessons, such as a warning, a caution, a piece of advice or providing moral direction. A good example of this is suggested in quote 5, above, in which Ad8 mentions that oral literature such as proverbs warn people about those that are against them.

Respondent Ad4 in quote 2 dissects the view that through proverbs, children or young people are able to learn their culture. This view acknowledges the importance of moral values and socially accepted norms as they are crucial for survival and inform human behaviour. These views are consolidated by Oba in Ócha’ni (2000) who states that proverbs are the most powerful instruments of transmitting social morality and good manners through generations. Based on this argument, one can attest to the point that in most societies, proverbs act as cautions and are recited whenever there is a doubt about an accepted pattern of behaviour, or whenever traditional norms are threatened like that of having sex before marriage, as mentioned in quote number 3.

In the final analysis, the above quotes concur with the functionalist perspective that underpins this study which talks about the didactic values of oral heritage. The approach avers that oral literature educates and socializes children by drawing morality to their attention (Finnegan, 1970). Proverbs warn people not to break the norms of the societies and myths are there to uphold and maintain the present structures of society (ibid).

To sum up this section, the adult respondents maintained that oral literature has several pedagogic/ didactic roles to play. It teaches moral values which guide young people to adhere to socially accepted codes of conduct. Proverbs carry warnings, advice, or guidance, while riddles boost the memory capacity of children since the latter have to recall the correct answers to riddles and folktales that carry a moral lesson. As acknowledged in the literature chapter of this study, oral literature such as the narration of a tale also serves to refresh and entertain the audience, mainly children (Okpewho, 1992).

### 4.3. The practice of oral literature

This section discusses the respondents' views about the presence of oral literature as a pedagogic instrument in their society. This was achieved by asking them if they still teach their children moral values through oral literature.

**Quote 1.** “Lwalieza kono lufumana butata, bali matangu a busihu kiakale mi haabeleki kuluna babanca” (Ad1) *“We do face problems, they [children] say that evening story telling is a thing of the past, it is not appropriate for the current generation” (Ad1)*

**Quote 2.** “Halusa lieza lika zeo, hakuna yalutanga babanca kanzila yemubulezi...habateelezi zelubataluseza, bali zeo kizakale” (Ad12) *“We do not do those things nowadays, there is no one still teaching children through the things you mentioned... they do not listen to what elderly people are telling them, they normally say those are old things” (Ad12)*

The above quotes suggest the difficulties that respondents face in teaching morality through oral literature. Ad1 says that he faces problems in teaching moral values to his children by means of oral literature, as they regard it as old-fashioned and therefore not appropriate for the current generation. The second respondent advances a similar view, and is forced to admit that there is no one who still teaches children morality through oral literature.

My personal field experiences and observations confirm the above views, as I found no evidence of evening story telling sessions. If they do take place, they happen very rarely. I provoked this by requesting parents to invite me to these sessions, but the attempt was unsuccessful due to the scarcity of these platforms. This situation substantiates the argument

discussed above, namely that the prominence of globalized life styles is slowly eroding the traditional way of life.

In summary, having scrutinized the above data, it is clear that the pedagogic roles of oral literature are declining in this society, and that the didactic values of proverbs, riddles, folktales and many more forms of verbal art are no longer valued. Parents simply no longer create platforms of evening story telling as a way of educating their children.

#### 4.4. Signs of the disappearance of oral literature

The previous section traced evidence that oral literature practices no longer take place in the society. This section discusses interviewees' responses to a question asking them to elaborate on the empirical signs of the disappearance of oral literature. The village elders' views show that the pedagogic roles of oral literature really are declining.

**Quote 1.** "...mi ni hauka bulela kubabanca, Habana kukuteleza" (Ad8,) "*... even if you talk to young people they will never listen to you*" (Ad8)

**Quote 2.** "Banana ba mazazi aa bazeka butaka niluna... baeteleli babulela kuli haushapa mwanahao kuti zipolisa zakutama" (Ad13) "*Our children these days are claiming that we are age-mates*" (Ad13)

**Quote 3.** "Nto yemwi yesupeza kuli sizo sishwile kibanana kutokwa likuta... zeo neli linguli zeluluta kusa buka" (Ad4) "*One thing that shows that these lessons have died is the lack of respect from children... those were proverbs to tell us to refrain from sex*" (Ad4)

**Quote 4.** "Mwalinako ze, babanca baitwala" (Ad7) "*Currently there are too many teenage pregnancies*" (Ad7)

**Quote 5.** "Babanca sebazamaya mapunu mazazi a" (Ad13) "*Our children are now walking naked*" (Ad13)

**Quote 6.** "Bupilo kwasikuwa bumaswe, kono bukona kuba bobunde. Hamukaya mwa Ngwezi kuli mutalime babanca mobatinezi, lika zeo nezisaliyo kwakale, kwaswabisa" (Ad7) "*it is*



*bad, very bad, it can be good but bad. If you go into the town of N and look at how young people are dressed, those things were not there in the past. It's very disappointing now.”*  
(Ad7)

Respondents are talking about a lack of respect, children walking naked, difficulties in listening by children and teenage pregnancies as some of the signs of the demise of oral literature. Children walking naked refers to young girls wearing miniskirts. The difficulties in listening mentioned by Ad8 in quote 1 refers to the misunderstanding between parents and elders where children refuse to carry out instructions given to them by elders, something caused by the generation gap.

Respondent Ad4 in quote 3 is giving evidence that proverbs have a didactic role. In this case, proverbs taught him to refrain from sex. Lauhakangas' (2007) perspective is highly relevant here in that proverbs are seen as a piece of advice regarding one's hidden meaning, feelings and wishes. Ad13 complains that children these days claim that they are age-mates with their parents and grand-parents. This means that children are failing to follow the instructions and roles assigned to them by their elders; children and elders seem to be operating at the same age. Such misunderstanding between parents and their children has attracted the attention of scholars such as Lerner et al (1975), who attest that the generation gap between parents and adolescents means differences in attitudes and beliefs towards dress codes and use of drugs, amongst other things. The adolescents' behaviour is mainly influenced by peer pressure, which significantly affects their ego identities (ibid).

The above insights indicate clearly that the pedagogic role of oral literature is slowly declining because young people are rebellious towards the cultural order of their parents, resulting in a generation gap.

#### **4.5 Causes of the disappearance of oral literature**

What really lies behind the disappearance of oral literature and its pedagogic values?  
According to my respondents:

**Quote 1.** “Sizo saluna sishwile bakenisa bupilo bwa sikuwa” (Ad7) *“Our culture is dead and the colonial masters are to blame”* (Ad7)

**Quote 2.** “Kiyona tukuluho ye yetisizwe kimakuwa” (Ad5) *“It is this political independence brought by westernization” (Ad5)*

**Quote 3.** “Habasa lufa likuta bakenisa bupilo bwa sikuwa” (Ad10) *“They lose respect towards us because of westernization” (Ad10)*

**Quote 4.** “...baeteleli babulela kuli haushapa mwanahao kuti zipolisa zakutama” (Ad13) *“...the president says if you beat your child you will be arrested” (Ad13)*

Respondents in Ad5 in quote 2 and Ad7 in quote 1 felt that their cultures were dead and that colonial masters are responsible for the loss of their culture. In this statement the respondents are referring to the homogenization of culture imposed by westernized ways of living that affects the traditional way of life and attracts young people. It is vital to note that there is no technical word for globalization in Silozi and Sitotela. Thus “bupilo bwa sikuwa” is synonymous with globalization.

Westernized lifestyles refers to the heritage and homogenization of social norms, ethical values, customs, belief systems, political systems and artifacts and technologies that are associated with Europeans and Americans (Adekola & Sergi, 2007).

Ad5 in quote 2 is adamant that his culture is dead because of laws of governance that are believed to contradict or violate the traditional laws of the society. For example Ad13 in quote 4 is saying that the president says if you beat your child by way of disciplining him/her then you will be arrested by the police and charged with assault. Article 15 of the Namibian Constitution advances the rights of children and article 95(b) protects their rights so that they are not abused. The Children’s Act 33 of 1960 makes it an offence to ill-treat, neglect or abandon a child (ILO, 2007). These justifications are contradictory to traditional laws. Misbehaving children were beaten physically in this society as a way of reprimanding and disciplining them to abort undesirable behaviours. This was a form of corporal punishment and it was abolished in the Namibian schools just after independence in 1990.

In summary, the respondents are of the view that westernization has caused a multitude of changes in their culture. It has suppressed their traditional way of life, their practices, ideologies and approaches to life. The respondents’ children are more resilient in that they tend to absorb the current lifestyles imposed by modernity. This scenario links with the view that globalization does not only affect the business sector, as commonly perceived, but also indigenous people’s cultural identities (Sundaram, 2003; Rothenberg, 2003), including their

sense of fashion (Akindele, 2002). He mentioned the colonial master's life to denote western civilization, which refers to the colonization of Namibia from 1884.

#### **4.6 The role of oral literature as community based education**

I asked Ad1 about oral literature in relation to community based education.

**Quote 1.** "... sapili, kaufela yomuhule mwahae neli muluti wa mwanana kumuluta sizo, mi nihafosize mwanana, kaufela mushemi ukamusikulula. Bashemi baba kupepa nesi boona bashemi bahao feela. Umwana wa silalo kaufeela" (Ad1) *"...everybody in the village is a teacher to teach and guide you in moral values and laws. Your biological parents were not your only parents; you are a son or a daughter of the whole district"* (Ad1)

**Quote 2.** "Haiba hanina kulumelela mwanaka kulutiwa kubabahulu kaufeela, ukaziba cwani mwalikalulo zenisa zibi" (Ad1) *"if I won't allow my child to be taught and educated by all people, how is he going to know about things in the areas I do not know"* (Ad1)

**Quote 3.** "Mushemi alimuni hakoni kuluta likalulo kaufela zabupilo. Nikona kuziba zalinguli ni matangu kona hanizibi za njimo... Nelulumela kuli banana baba sikakondoloka hande bazwa fa silalo sesi fosahezi" (Ad1) *"A single parent cannot teach all issues of life. I might know more about proverbs and tales but I do not know about agriculture... We believed that misbehaving children were a result of poor education from the district they come from"* (Ad1)

According to the respondent (Ad1) in quotes 1 to 3, community based education existed insofar as all adults as parents were teachers to all children in the community. In the respondent's views, young children could be taught by any adult in areas of knowledge that their biological parents did not know much about.

The respondent elaborates on the view that young people used to have all adults in the community as their teachers and parents. He is insisting that a single parent cannot teach and address all aspects of life; he may know more about oral literature than about agriculture. It is therefore better for young people to be educated by all the adults who are rich in various fields of knowledge, which I found constitutes community based education. In similar vein, Semali (1999) points out that *"It takes a village to raise a child"* and *"One white ant does not*

*build an ant hill*". The underlying idea is that the community as a whole is the principal educator of young people, who learn social and moral values through collective means.

The content of community based education such as behaviour and moral education that the respondent referred to is transmitted through oral literature from one generation to the other. This is the local knowledge about food security, agriculture and animal husbandry, aquaculture, hunting wild game, medicinal herbs, education systems, human health, environmental management, spirits, collecting wild game and many other forms (Semali, 2011).

#### **4.7 Loss of oral literature as loss of language and cultural values**

Oral literature is a facet of spoken language, and language and culture are closely related. In other words, language can be viewed as a verbal expression of culture and it is used to convey cultural values (Jiang, 2000, p. 328). Respondent Ad1 in quote 1 below appears to concur with the relationship between language and culture, arguing that learning a person's language is interrelated with knowing that person's culture.

**Quote 1.** "Hakuna mokona kuitutela puo yamutu usaituti sizo sahae, lika ze za swalisana" (Ad1) *"There is no way you can learn a person's language without learning that person's culture, the two terms are interrelated"* (Ad1).

On the question of how the English language had affected the indigenous languages, Ad1 had this to say:

**Quote 2.** "Hamukoni kuutwa mutu yabulela puo yaluna inge asa itusisi sikuwa mwa pou yaluna, selukopanya kopanya sikuwa ni puo yaluna kono puo yaluna inge itiile" (Ad1) *"Even now, if you hear a person talking our language, the person will not finish a sentence without inserting an English word or phrase, we mix our language with English while our languages are rich in vocabulary"* (Ad1).

In Ad1's response, he is attempting to explain the situation of a person who has no culture. He is suggesting that culture should not be abandoned, because it anchors the identity of an individual. In the second quote, above, he is talking about the mixing of English words or phrases into the indigenous languages while these languages are rich in vocabulary. This is

referred to as code switching and code mixing. Muysken (2000, p.1) refers to code switching as “the rapid succession of several languages in a single speech event”, while codemixing refers to “all cases where lexical items and grammatical features from two languages appear in one sentence”. For Annamalai (1989, p.48), switching is normally done for the duration of a unit of discourse, but “mixing is not normally done with full sentences from another language with its grammar”.

This process of code mixing and code switching is facilitated by the interactions between traditional lifestyles and the western one in which English is the mode of communication. The English language was proclaimed to be the official language in Namibia from 1990. Its dominance has posed challenges to the use of the indigenous languages. It is not possible to predict that the loss of culture will eventually result in language death, as indicated by Adl. In their discussion about causes of language shift and death, Grenoble & Whaley (1998) explain that language shift and language death may occur where speakers of a certain language who are regarded as of low prestige and as having stigmatised identities may distance themselves from their mother tongue and adopt other languages. In this case the parents in these communities deliberately do not transmit these low prestige languages to their children (ibid).

Another factor facilitating language shift and death is that economic production requires universal literacy to enable individuals to communicate with people who are previously unknown to them across the globe. This requires the communication mode to be standardized in order to accommodate cross cultural communication. This, in turn, necessitates that educational institutions adopt a standardized language since their primary purpose is to train and produce individuals with generic capacities who play various economic roles (Grenoble & Whaley, 1998).

Relating the above explanations to this section, it seems clear that the adoption of English as the official language after independence was a key decision that is of potential benefit to the Namibian economy through international trade relations, cultural ties, amongst others. This decision has, however, resulted in the dominance of English in education, which may have a negative impact on the vitality of the indigenous languages in the longer term.

## 4.8 Benefits of globalization

I asked the respondents about the significance of globalization in their society. The aim was to get their reaction to the government's post-independence rural development initiatives such as electrification and the introduction, via the Mobile TeleCommunication (MTC) Company, of cellphone technology. The respondents reacted as follows:

**Quote 1.** “Maselufoni ni malaiti kizende” (Ad1) *“Cellphones and electricity are good”* (Ad1)

**Quote 2.** “Maselufoni kiamande kakuli haiba kuna ni butata kuba Rhino nika utwa kapilipil” (Ad4) *“Cellphones are good because if there is trouble at Rhino village I will hear it quickly”* (Ad4)

**Quote 3.** “Maseluphoni kiamande kakuli nikona kubulela kumutu yainzi mwa America” (Ad8) *“Cellphones are good because you can talk to someone in America”* (Ad8)

**Quote 4.** “Zwelopili luli kiyende kono selunyaza kikutokwisa bana baluna likuta” (Ad13) *“Development is really good but we are just against the depriving of respect to our children”* (Ad13)

The respondents acknowledge the positive effects of modern communication gadgets such as cellphones, but lament the negative impact of globalization on local culture. The recognition that globalization is good for rural communities is echoed by the Oxford Information Systems (2010), which maintains that the globalized system has facilitated a boom in the information and communication systems such as satellite TV channels, cellular phones, broadband, internet and many other appliances which have eased the lives of people.

In this regard, Larson (2002) states that the growth in wealth among nations in the form of a globalized system has provided new sources of capital for educational infrastructure development like the schools. This development advances to other sectors like the health sector and other social sectors. Adekola & Serge (2007) stress that globalization's negative impact on culture is in short term, and that in the long run the benefits cannot be ignored. This is realistic because underdeveloped nations get assistance from developed nations in areas such as agricultural industries, policy and aid. The research participants of this study belong to an area that had been provided with the cellular network and electricity by multinational corporations which had embarked on joint ventures with Namibian

companies.<sup>14</sup> These are some of the ways in which globalization has played a significant role in the lives of the research participants.

The main insight is that the respondents do not reject the system of globalization/westernization in total; they acknowledge it as having eased their lives.

#### 4.9 Belief systems and Taboos

Myths and rituals are significant in African tradition, and seasonal ceremonies play a big role. The belief system in question highlights ways in which traditional African people manifest the supernatural associations with spirits, gods, ancestors, demons and special people. In this section, the logical link with taboos as part of belief systems is that these are part of the content of oral literature's lessons. As defined in the Encyclopedia Britannica (2012), a taboo is a prohibition of an action based on the belief that such behaviour is either too sacred and consecrated or too dangerous and accursed for ordinary individuals to undertake. On the other hand, belief systems are a set of mutually supportive religious, philosophical, and ideological conjectures that society holds true (Glover, 2011).

Respondent Ad1 was asked to elaborate on the significance of taboos and belief systems.

**Quote 1.** "Miila kiona lukwakwa lwa sizo" (Ad1) "*Taboos teach moral values*" (Ad1)

**Quote 2.** "Mwasizo saluna lulumela kuli haukoni kutanguta mwalinako zanjimo... usaeza cwalo lulumela kuli lipeu zemuchezi kwamasimu halina kumela" (Ad1) "*In our culture, we believe that you cannot narrate tales to young people during the times of cultivation...if you do so, then your seeds that you just recently planted will not germinate.*" (Ad1)

**Quote 3.** "Mwalinako zakale babahulu nebalutalusenga kuli musali waluma...mi neluna nitumelo ye chwalo...mwalinako ze hakuna yalumela cwalo mi kiona hamubona kunatafala kwa matuku aswana sin abo HIV/AIDS." (Ad1) "*In older times, the adults used to tell us that*

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<sup>14</sup>The dominant cellular network company offering cellular network services in the area was Mobile Telecommunication Limited (MTC) which had 2 million active subscribers at the time of this investigation. The MTC company was 64% owned by the Namibian government and 36 % by Portugal telecom, a company from Portugal. The electricity supply in these villages on the other hand was distributed by a company from Zambia known as Zambia Electricity Supply Corporation Limited (ZESCO). The whole idea of power supply was initiated as a project which was financed by the Development Bank of Southern Africa (DBSA) and NAMPOWER, a Namibian company (Pateguana, 2011). Among others, the project's aim was to provide adequate and cost-effective energy to various economic sectors in western Zambia and eastern Caprivi to promote economic growth and improve the quality of life.



*a woman might bite you in bed...and we believed that... these days no one believes that and that's why you see the HIV/AIDS pandemic" (Ad1)*

Ad1 is of the view that taboos teach people moral values of what to do and what not to do, as they are the basis of the society. An example of a taboo is sex before marriage (see quote 3).

The underlying belief in Ad1's warning about women biting in bed is that sex is for married people, not for children. He adds that young people these days have violated this belief. Young people used to grow to adulthood being virgins, and HIV/AIDS did not exist. Today, however, as a result of their deviation from cultural values, contagious diseases are widespread and rates of HIV/AIDS infections amongst young people are very high. Today the Caprivi region has Namibia's highest percentage of HIV/AIDS cases, and is estimated at 37.7% of the total population (New Era, 2012)<sup>15</sup>.

#### **4.10 Children's perspectives**

As previously mentioned (see Chapter Two), children's voices were essential to this study in order to assess their views on oral literature's pedagogic roles in this era of globalization, and to find out if their parents still provide a moral education through oral literature. In order to achieve this, the children were asked specific questions about the existence of oral literature and the need for it.

**Quote 1.** "Fokunwi nebalutangutela matanga kono isni nako kaufela" (Ch1) *"Sometimes they used to tell us stories in the evening but not always" (Ch1)*

**Quote 2.** "Neluitutanga lika zeo kono nesi linako kaufeela" (Ch2) *"We used to learn those things sometimes but not always" (Ch2)*

**Quote 3.** "Eni nebatangutanga Habana ni nako" (Ch3) *"Yes, they used to narrate tales when they have time" (Ch3)*

All three children confirm that lessons through oral literature have fallen away, and that they are no longer educated through it. Ch1 is specifically saying she used to be told stories in the evenings, but no longer. The pattern in the responses is that these children's families used to

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<sup>15</sup> Statistics on HIV in the Caprivi region retrieved at <http://allafrica.com/stories/201306130794.html> accessed of 12 Set. 2013



teach them social norms through oral literature in the past, but not currently. The argument that children do not want to associate themselves with culture and heredity values is summarized by Bufford (2003), as previously discussed. The two data sources, senior citizens and the children, thus mesh with each other; both agree that oral literature is no longer used to teach children societal functions.

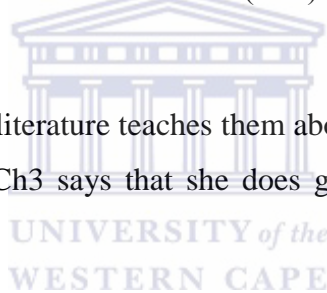
On the benefits of oral literature, children respondents were asked to give their views about the need for it.

**Quote 4.** “Kizende kakuli ziluluta lika kwakale” (Ch1) *“It’s good because I know the past”* (Ch1)

**Quote 5.** “Kuli luzibe mone bapilela kwaikale” (Ch2) *“So that we know how people lived in the older generations”* (Ch2)

**Quote 6.** “Bali kut ziluluta tuto kuzona ni likelezo” (Ch3) *“They say you will gain something in them and get advice”* (Ch3,)

The respondents concur that oral literature teaches them about the past. Though this is largely a thing of the past, respondent Ch3 says that she does get advice, through oral literature, about social norms and values.



The above constitutes empirical evidence that the pedagogic roles of oral literature are no longer valued in the northeast of Namibia. The actual evening story telling processes are slowly decaying, and the lessons embedded in riddles and proverbs are no longer passed on. Oral literature no longer plays a major pedagogic role in this society as it did for previous generations. It is clear that the intergenerational transmission of oral literature in this society is interrupted by a homogenized cultural ideology and set of practices.

#### **4.11 Oral literature broadcasts**

The motive for interviewing a radio Silozi service presenter was to extract his views about the significance of oral literature on public broadcaster, as the station plays a major pedagogic role in Caprivi region. The station broadcasts numerous cultural, educational, agricultural and information programmes, mainly directed at the youth.

The respondent claims that “oral literature such as proverbs, declarative riddles, tales and cultural issues are broadcast on public radio for education purposes. The strategic time of the broadcasts is 12 o’clock mid-day, when the youth are at school, and at 17:00 to 17:30, when they can listen at home.” He further elaborated that “listening to these programmes is voluntary because young people cannot be forced or supervised to listen to them; they just do that for self-education. Only a small number of young people listen to these programmes, and this is attributable to westernization, which challenges traditional lifestyles.”

The broadcasts target young people as these no longer know the pedagogic roles of proverbs, riddles, and tales. In the broadcaster’s view, “the nation is lost and the prevalence of diseases such as HIV/AIDS is a result of the loss of culture, and a nation without culture is a dead nation.”

With regard to the challenge of including oral literature in the curriculum, he said that “there is a lack of formally trained expertise in oral literature at the ministerial level, in curriculum development and in library materials and services.”

The statement above clearly shows the need for trained personnel to champion the inclusion and implementation of oral literature in the formal educational curriculum. To back up the respondent’s views, Semali (1999) avers that the lack of study and learning materials for oral literature in the curriculum is perpetuated by the fact that many African intellectuals who might have produced learning materials do not want to be associated with their own culture. Such predicaments will be unavoidable unless various stakeholders in education are advised through similar studies like this one about the significance and the rationale for including oral literature in the curriculum.

## **Chapter 4 B: Data analysis and discussion of the findings in the formal schooling setting**

### **4.12 Introduction**

This chapter presents the analysis and the discussion of the findings, and seeks to find out whether or to what extent oral literature is being integrated into the Silozi home language curriculum.

Similar to chapter 4A, the findings of this section are discussed in narrative as opposed to numerical format. These findings were derived from interviews and from the documents gathered.

The research participants in this regard were four Silozi home language teachers in four different schools with one teacher from each school, one subject advisor of Silozi home language, Ministry of Education, Zambezi region and one subject advisor for Silozi home language at the NIED, and a focus group interview of four learners with grade range of 5 - 8 for Silozi first language. A sample of documents were gathered and analysed such as the national subject policy for Silozi home language grade 5 - 12, the National Assessment Policy document as well as the Silozi first language syllabus for grade 5 – 8 which was a focus area of this investigation. Throughout, Silozi home language is used interchangeably with Silozi first language as indicated on the syllabus document, though linguists may draw a slight distinction between the two. Zambezi and Caprivi region are also used interchangeably due to the fact that the region was renamed from Caprivi to Zambezi while this investigation was in process.

### **4.13 Background of the research participants and their aptness**

The four schools lie in the vicinity of 65km from Katima Mulilo, the economic and business hub of the region. The choice of the schools was done purposively and the selection of the teachers was done on a voluntary basis. There were two research participants from outside the classroom environment and these were subject advisors, one at a regional level and the second one at a national curriculum level for Silozi first language. The personnel involved in this study had work experience ranging from nine to thirty years in Silozi first language as a

subject. As a result of their vast experience, these participants possessed a wealth of information about the existence of oral literature in the curriculum as well as in the classroom. An interview was done with a focus group of four learners, with grades ranging from 5 - 8. They were suited to the study since their ages ranged from 10 - 13, matching those of the first group of participants (in the villages). This was necessary to gather consistent insights in terms of age and maturity level of the children, in keeping with the objectives of the study. The documents sampled for this inquiry, as mentioned previously, were designed and produced by the NIED.

The suitability of these documents is that they contain facts about learning topics and learning outcomes, and activities that educators should deliver in the classroom. Question papers could also be analysed but those are derived and developed from the afore-mentioned documents sampled in this study, that is, whatever is assessed in a question paper has to meet the requirements of the documents sampled in this study.

The following major themes were arrived at after scrutinizing the data and these also relate to the objectives of the inquiry:

1. The existence of oral literature in Silozi home language syllabus for grade 5 – 10.
2. The oral literature's existence in assessment policies.
3. Educators' enthusiasm about oral literature and its pedagogic values.
4. Learners' perceptions on oral literature in schools;
  - Learners' knowledge of oral literature.
  - Taught in school or home.
  - Learners' accounts on the existence of oral literature in examinations and tests.
  - Learners' enthusiasm about oral literature.
5. Document analysis and discussion

The above sections and subsections will be discussed first, with quotes from the data for each section and subsection. The quotes will be first presented in the source language, Silozi, then translated into English. The data are then discussed and analysed.

In order to achieve the research objectives in this chapter, the tables on the next four pages show interview questions and the data overview templates. Table 5 shows the classifications

of interview questions which were used in the field for subject advisors and teachers, as suggested by Berg (2001). Table 6 shows the data overview of these subject advisors and teachers on the existence of oral literature in the curriculum for Silozi home language. Tables 7 and 8, on the other hand, follow the same pattern, listing the questions which were used to interview the learners, and providing an overview of the data.

Teachers' who participated as interviewees are indicated as T1, T2, T3 and T4. The "Subject Advisor" (SA) and Subject Advisor NIED (SAN) represent the non-teaching staff. The [i] after each pseudonym at the end of each data quote represents "interview", meaning that the data were extracted through face to face interviews. Learners who participated as research participants are labelled L.A, L.B, L.C, and L.D, respectively.



**Table 5 Classification of questions which were used in the field in schools (after Berg,2001)**

<b>Throw away questions</b>	<b>Essential questions</b>	<b>Extra questions</b>	<b>Probing questions</b>
For how many years have you been working in this Ministry?	To what extent does oral literature feature in the Silozi home language curriculum at NIED?	How many years does it take to review the curriculum	Do you see any need of including oral literature in the curriculum?
How is the discipline of the children at this school.How do you manage it?	What is the content of this oral literature?	What grade levels do you think are eligible to the teaching of oral literature? Why?	Is it satisfactorily addressed? In your perspective.
Comment on the pass rate trends of grade 10 and 12 national examinations results in Silozi home language since the examination board dropped the IGCSE (Cambridge system) and adopted NSSC ( Namibian Senior secondary Certificate)	Does oral literature feature on the assessment plan for national examinations in Silozi home language as a school subject?[If No] why Not?	What are the future challenges to the process of oral literature integration into the curriculum?	
What might have caused this rise or decline in this trend?		Are the behaviours and social conducts (such as respect for elders, etc) of young people these days still the same as those days when you were a learner yourself?	
		How do you basically teach and assess oral literature?	
		How is this literature being revised through time?	

**Table 6. Data overview of Silozi home language teachers and subject advisors on oral literature in the curriculum**

Respondent	Grade level	Teaching experience	General theme 1		
			Existence of oral literature in the curriculum		
			Sub-theme 1a Existence in syllabuses	Sub-theme 1b Existence in assessment policies	Sub-theme 1c Educators' enthusiasm about oral literature
T1	5 – 7	9 years	<i>It does not feature too much because the syllabuses that we have come from English ones</i>	<i>We may assess them but learners are not familiar with them</i>	<i>Language might die because what builds language is culture</i>
T2	8 – 10	15 years	<i>Those things are there but not sufficient</i>	<i>Oral literature is seldom found, only in poetry question</i>	<i>Language without oral literature will have no value to the children</i>
T3	7	16 years	<i>They are there but to a smaller extent</i>	<i>We do not test them in isolation but we test them if they are found in a text</i>	<i>Those things teach children the knowledge of their own native languages</i>
T4	5 – 7	8 years	<i>It is there but not as we intended it to be</i>	<i>Mostly found in questions prompting learners answer questions from written text</i>	<i>Roots of culture are found in those things</i>
SA		30 years	<i>Oral literature is not entirely represented, it may come in form of poetry, they are few</i>	<i>Only found in reading text where we might insert a proverb in it</i>	<i>Culture will come to an end... should be adjusted with development</i>
SAN		30 years	<i>Those things are there in the curriculum but they are not entirely emphasized</i>	<i>We do test them sometimes in reading and writing activities</i>	<i>Culture might die out because in those things is where linguistic knowledge is embedded</i>

**Table 7. Classification of questions which were used in the field learners (following Berg, 2001)**

Throw away questions	Essential questions	Extra questions	Probing questions
Does anyone of you like to be told stories or poems or traditional songs?	Who knows what is a proverb or a riddle?	What are the good for?	How do you feel about them?
	Who can give me an example of a riddle, what does it mean?	do you think the examiner should continue asking these questions?Why?	
	Are you being taught these in the Silozi subject here at school?	Do see any need of being taught these stories/proverbs/riddles in school?Why?	
	Can anyone tell me, what type of stories/proverbs/riddles/poetry does your teacher teach you in this subject?		
	Does anyone remember answering any question in exams in which the examiner was asking you about a proverb/riddle/story		



**Table 8. Data overview of learners' views on oral literature in the classroom**

<b>Learner</b>	<b>Grade</b>	<b>Theme 1 Knowledge about oral lit</b>	<b>Theme 2 taught in school or home</b>	<b>Theme 3 Existence in exams or tests</b>	<b>Theme 4 Learners' enthusiasm about oral literature</b>
<b>L.A</b>	<b>8</b>	<i>An old man putting on a jacket</i>	<i>At home and at school</i>	<i>Some of those things used come, they ask us to write any story that you have heard at home</i>	<i>to know how the older generation lived</i>
<b>L.B</b>	<b>7</b>	<i>A calf does not pass through mud</i>	<i>Both at home and here at school</i>	<i>They test us on the reading and answering on a story not a riddle or proverb</i>	<i>To know something about the past</i>
<b>L.C</b>	<b>5</b>	<i>You climb up a palm tree and come down</i>	<i>At home and school</i>	<i>They only used to test us on reading and answering questions on a story</i>	<i>We learn about the past</i>
<b>L.D</b>	<b>7</b>	<i>A house without a door</i>	<i>At home and school</i>	[No response]	<i>Those things help us to know everything</i>

#### 4.15 The existence of oral literature in Silozi home language syllabus for grades 5-10

This section analyses the existence of oral literature in the Silozi home language syllabus for grades 5-8. Three groups of participants were interviewed: four teachers from different schools, one subject advisor in the ministry of education Zambezi region, and one Silozi home language subject advisor from NIED. The participants were asked to comment on the existence of oral literature in the Silozi first language syllabus. In what follows, below, various interview extracts are presented in Silozi, followed by my English translation in italics. The question from the interview guide is first presented followed by various responses from the participants.

The participants were asked to give their views and observations of oral literature features in the curriculum for Silozi first language. On the above mentioned prompt, the participants uttered that,

**Quote 1.** “Nikabulela kuli baatili ...zale zeswana sina linguli, matangu, nimaloko halisaliyo mwateni. Mwendu lubulele kuli makande ateni ...kono kika bunyinyani.” (T1,i) *“I would say no it doesn't feature too much...oral literature plays a minimal role in the syllabus. We do have general stories but not necessarily those of folk origin... oral literature is sidelined.”* (T1,i)

**Quote 2.** “Zona lini liteni sha, lika zeo litusa likuta kono mazazi a banana habasana likuta bakenisa kuzuswa kwa corporal punishment mwalikolo. Nanga zibe kwatani zezo niwana kuti kazitusi ahulu. Kukona kuba nilituto zasizo kono nabona kuli corporal punishment neli yabutokwa.” (T2,i) *“Those things are there but not enough. , Those things are important because they teach respect, but also the removal of corporal punishment in schools caused dilemmas. Oral literature might be good for teaching respect but I think corporal punishment was the best.”* (T2,i)

**Quote 3.** “Liteni kono kizenyinyani, nihakuli cwalo puo haishutani ahulu, bunata bwazona lizwa mwa sikuwa kakuli mishobo ihanelela kuswana.” (T3, i) *“They are there but to a lesser extent, most of them come from English because languages have universal similarities.”* (T3, i)

**Quote 4.** “Lika zeo liteni kono isini mokuswanelela, zetahanga lifumanehanga feela mwamikanga ni makande akubala.” (T4, i) *“Oral literature is there but not as much as we intended it to be. It only comes in the form of poetry and reading passages.” (T4, i)*

**Quote 5.** “...kono zina inguli ziza mwateni kahena zingi ahulu kakuli chikukola china tubasiyi chizo chetu...kono izo zintu zina feela intergreted muimwi mikanga not kuta zina inako yazo izwile” (SA, i) *“...oral literature is not fully represented;it sometimes come in the form of poetry when the author integrates it into poetry. This is because we have deviated somewhat from our culture... I say that oral literature may be integrated in other poetry texts but does not receive enough attention”. (SA, i)*

**Quote 6.** “Zona lini liteni hanyinyani nihaike halulibizi kuli ki oral literature kono lulibiza kuli oral ni oural, kimakande feela...Likaze liteni mwa curriculum kono hakizenata ahulu kakuli zakubulela hazisika ingiwa kuli kiza butokwa. Banana ba suuswezwa kutanguata matangu kakuli kuna ni lituto zenata ahulu mwateni” (SAN, i) *“They [aspects of oral literature] are to a lesser extent incorporated into the Silozi home language curriculum but we don’t necessarily refer to them as oral literature but as oral and aural, it’s about telling stories in general...these things are there in the curriculum but they are not that strongly emphasised because oral art is not seen as important.” (SAN, i)*

Respondent T1, in quote 1, admits that oral literature is there in the curriculum but does not feature satisfactorily and that it includes general stories but that those are not of folk origin. Respondent T2, in quote 2, also confirms that oral literature is in the curriculum, although only to a limited and insufficient extent. Participants T3 (quote 3) and T4 (quote 4) also support the previous notions and state that oral literature is found in the curriculum but not to the extent that it should be. According to the latter, it features only in the form of poetry and reading passages. In a closer look at these reading passages, they were found not to be of folk origin but on contemporary social issues such as poverty reduction, general posters on social issues, songs, pictures, and the consequences of overpopulation. <sup>16</sup>

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<sup>16</sup> Silozi First Language Syllabus, Grade 8-10, NIED 2009, pp. 6

The above quotes clearly show that oral literature is under-represented in the Silozi home language curriculum for grades five to eight. This is evident from the fact that the respondents consistently mention that it features only to a small extent, or not as it was intended to be.

#### 4.16 Oral literature and assessment

This section presents and discusses evidence for the existence of oral literature in the assessment policies and question papers of the Silozi first language curriculum for grades 5-8. Data was obtained by asking the research participants whether oral literature featured in examination papers for Silozi.

**Quote 1.**“Mane hainyani feela mwa literature mwalibuka zaluna za grade ten [Grade 10] ze swanasina “Bupilo bwa Mifilifili” , “Kwa Diamani”. linguli liteni zeyalu zene mwateni. Lwalibuzanga hainyinyani feela mi nibanana habakoni kulinepa lipuzo zeo, kakuli mwalibuka kaufela linguli kizepeli kappa zetalu.Haliyo lika zeo mwalibuka mi kukubela butata kuli wena ticele kuli utatube sika sesisiyo mwalibuka.”(T1,i) *“To a lesser extent it might be found in grade 10 literature networks such as “Bupilo bwa Mifilifili”, “Kwa Daimani”. Only one or two proverbs are found. We assess them a bit but learners are not familiar with those; in a big paged book [voluminous paged book] there are only two or three proverbs. Those things are not adequately there in the syllabus and it is very difficult for the teacher to assess something not adequately addressed in the syllabus.”(T1, i)*

**Quote 2.**“Izo zintu muzina muma question paper abanolelanga baana becikolo. First term ibanga ma school based exams second term ibanga ma circuit based, November ma regional question paper...Zenguli namatangu kaziwaniki ahulu mwateni. Mumikanga ina ituluta hatuwana mwateni inguli, tubuza bana bechikolo kuti batatulule intaluso yeyina inguli, muzilutila izo zintu.” (T2, i) *“They used to be found in some question papers, like first term is a school based paper, second term is circuit based and November is a regional question paper... Oral literature is seldom found. We find minimal oral literature in poetry, we may ask a learner to identify a proverb in a poem and reveal its hidden meaning.”(T2, i).*

**Quote 3.**“.....zafumanehanga kono kize nyinyani.Banana ba tatubiwa fama texts babuziwa lipuzo famakande afumaneha mwalibuka zabona zamakande.” (T3, i) “.....to a lesser extent, it is there but mostly we do not test it in isolation but only if it is found in a text that children are asked to read and answer the questions on.”(T3, i)

**Quote 4.**“Hainyani feela zafumaneha kono isini kabunata. Bunata lutatubanga ahulu kubala likande nikualebela lipuzo fateni.” (T4,i) “To a lesser extent, the oral literatures are found, but mostly we assess questions promoting learners to answer questions from a written text.”(T4, i).

**Quote 5.**“Eni zafumanehanga kamikwa yeminata...wabuza bana basikolo kuli kanti sesitaluswa kataba ye kisikamani, cwale mwanana yena uswanela kwalaba fapuzo yani buzizwe...zatahanga eni kono isini kabunata.” (SA, i) “Yes it is found in several ways. In some texts, we might insert a proverb and ask the learners to identify and point it out ....it is there, yes, but not to a large extent. This means that the proverbs exist but to a lesser extent.” (SA, i).

**Quote 6.**“Zona lini liteni lika zeo mwa ma question paper kono, hakizenata ahulu sina hanitalusize sapili bunata bwa lipuzo kiza kubala nikunola, kikafoo babala likande nikualaba lipuzo falikande foo mi haiba kuna ni nguli lwababuza kuli baitatulule, kono isini kwalaba linguli, maloko kappa matangu lipuzo kabunata.” (SAN, i) “Yes, we have those things [examples of oral literature] sometimes in question papers but they are not adequately represented as mentioned earlier. Most questions come in the form of reading and directed writing where we give them reading material like a story, and if a proverb is found we ask them to reveal its meaning, not that more question are there to test their oral literature knowledge in isolation.” (SAN,i).

The above quotes provide evidence that, to a larger extent, oral literature does not feature in examination question papers for Silozi home language. Respondent T1 attests that questions on oral literature might be found in literature text books for grade 10, but that proverbs are few and far between and that learners might not be familiar with them. The responses by T2, T3, SA and SAN all suggest that exam questions on oral literature do occur to a limited extent, but only alongside other questions and not in isolation. A question about a poem, for example, might require learners to identify a proverb and reveal its meaning.

Thus we can conclude that oral literature lessons and assessments take place only rarely in grades 5-10. Educators feel that these are not enough. As curriculum implementers they only assess what a curriculum requires. As T1 points out, it is very difficult to assess something that is not adequately addressed in the syllabus.

#### **4.17 Educators' enthusiasm about oral literature and its pedagogic value**

The previous section provided evidence that oral literature does not receive adequate attention in assessment. This section presents the findings about the views of educators about the role of oral literature and its pedagogic value. My aim is to discuss the respondents' views on the impact of an inadequately developed curriculum and assessment policy on oral literature.

**Quote 1.** “Mane kubulela feela buniti lipuo likashwa kakuli sesi bupa puo haki kubulela felela kono kisizo, sizo sikafela hasina hasina kubonahala. Pou nahaibulelwa mwamulomo niyona ikayofela kwapata kokuya mazazi. Kwamafelelezo habasaziba simuluhlo yasizo sabona hasakona kusipaka hande.”(T1,i) *“Just to tell you the truth, the language will die in the sense that it will come to an end because what really builds the language is not speaking the language but it is the culture. The culture will also die out. Really in the long run, the language will die out because language might be spoken orally but it will die out eventually as speakers might be confused about what really builds them.” (T1,i).*

**Quote 2.** “Mane ikaba butata bobutuna maswe, sicaba sikayembuluka, banana bakayembuluka niza lifasi bakafelelwa kisizo saboina lituto zaqlinguli, matangu, nimatang liluta buiswalo ni likute.” (T2,i) *“It will be a very big problem, the nation will be lost, the children will be lost and they will lose their culture. Oral literature teaches how to restore pride and respect.”(T2, i).*

**Quote 3.** “Butokwa bwazona kikufa banana kuli babe nizibo yapuo yasizo ona likazabo linguli, ni mashitanguti kizona zebupa pu, puo yesina likazeo haitabisi mi nibona bana habana kuitabela. Banana banako ye kale balatehelwa kisizo bakenisa kuikopanya nimishobo yeminata hamoho cwalo nizwelo pili yabuma panaga panga (technology).”(T3, i). *“Those things teach children the knowledge of their own native languages and they should love it. A language without oral*

*literature will have no value to the children. Young people have lost contact with their cultures because of mixing with other languages and technology.”(T3, i).*

**Quote 4.** “Mane haiba likazeo inge lulibeya kwatuko peto kele luzieleha kakuli mutomo wasizo kiona foyemi falika zeo. Likute kilabutokwa mwahala ababanca misikolo kona nzila yenwi yeluswanela kuluta likuta.” (T4, i) *“If we really set those things aside, then we are in difficulties because the roots of culture are found in those things. Respect is very important among young people and school is one thing that can be used to teach respect.” (T4,i).*

**Quote 5.** “sizo sikafela, mosikafelela sizo nibatu nibona kona mobazielehela, likute labanana kubabahulu likakutela mwamu laho....lika nihalinze licinca luswanela kubona kuli sizo saluna luisibeya kai mwalicineho zeo.” (SA, i) *“Culture will come to an end. When culture dies out, people will follow and also die. Respect by young people towards their elders will shrink.....we should find ways of adjusting our culture with development.”(SA, i).*

**Quote 6.** “Na nibona kuli sizo sikashwa kakuli mwalikaze kimono mokuiputezi sizo mi butokwa kibwakuli banana bahule inge baziba ona likaze, kizona zeswala sizo sa silozi.” (SAN, i) *“I see that culture will die out because it is in those things where linguistic knowledge is embedded and it is important that children who are growing in this day and age get to know them, as they are at the heart of the Lozi language.” (SAN,i).*

Similar to the senior citizens and village elders whose views were previously discussed, the interview extracts above provide evidence that educators realize that oral literature has a crucial role to play in society although it is not fully addressed in the Silozi first language curriculum. As elaborated by respondent T1, the demise of oral literature in the curriculum will instigate language death, since what really builds the language is not merely speaking it but the culture associated with it.

Respondent T2 in quote 2 is of the view that children will lose their culture and pride once oral literature is no longer fully integrated into the curriculum. Respondent T3 values oral literature as having the pedagogic role of teaching knowledge about literature, and holds the view that many children have lost contact with their culture because of mixing Silozi with other languages and technology which would eventually yield undesirable effects such as language death, as observed by Garcia (2006). T4 is of the opinion that oral literature should be included because of



its role in teaching young people respect [manners, values and characteristics], and that the school should play an instrumental role in achieving this. SA is of the view that the reluctance of curriculum developers to fully integrate and recognise oral literature in the curriculum may result in the death of a culture, which will result in the death of the entire society insofar as the respect of young people towards their elders is compromised. Similarly, SAN highlights that the Silozi language will die out because oral literature embeds linguistic knowledge, which is crucial for young people. On the other hand, SA suggests that culture should be adjusted to development. This insight is highly relevant and echoes the view of Gyekye (1997), namely that ancient human tradition should be adjusted and appropriated to suit contemporary social human conceptions, as no human culture is static. On the contrary, human culture keeps on adapting to a changing environment.

In summary, the educators interviewed are enthusiastic about the socialising role of oral literature, and recognise that its inferior status in the Silozi home language curriculum may result in dilemmas. Loss of culture, language death, loss of respect and pride will eventually occur if curriculum developers undermine the role of oral literature in the curriculum. These views reflect the belief that language and culture are two inter-related symbolic systems, and that language is a verbal expression of culture (Jiang, 2000; Kaschula & Anthonissen, 1995). In such systems, one cannot survive without the other: the death of a language may instigate the death of a culture.

#### **4.18 Learners' perceptions on oral literature in schools**

This section discusses learners' understandings and knowledge of oral literature, and their perceptions on its role in schools. The section is divided into four thematic subsections. The first discusses what children know about oral literature. This is done in order to draw a connection between their views, and those of their teachers. The second section tries to assess whether children gained their knowledge of oral literature from the home environment or at school. The third explores learners' views on oral literature in examinations and tests. The last theme discusses learners' general enthusiasm for oral literature in schools. Responses were elicited through a focus-group interview.



#### 4.18.1 Learners' knowledge about oral literature

In order to assess their knowledge about oral literature, learners were asked to give examples of proverbs, and came up with the following:

Munamuhulu utinile mwa jansi, (ki kulu) (L.A,i). *An old man putting on a jacket (answer: tortoise)*

Namani ipotoloha sileze, haukoni kuhata sileze inge usibona, haukoni kusupa munwana makwenyani. (L.B,i) *The calf does not pass through mud. You cannot go through mud while you see it. You cannot point a finger at your father-in-law or mother-in-law; when you talk to them you talk indirectly (L.B,i).*

Kutanta imbilingwa kusuka imbilingwa (buhuka), (L.C,i) *You climb up a palm tree and come down (ants on a tree move up and down, like heavy traffic moving in opposite directions (L.C,i).*

Ndu yesina munyako (kiliyi)(L.D,i) *A house without a door (it is an egg because it has no opening) (L.D,i)*

The above quotes show examples of proverbs according to the research participants. In analyzing their responses, however, it is clear that only participant L.B was able to give the correct answer. The examples given by L.A, L.C, and L.D, are of interrogative riddles rather than proverbs. The three participants seem unable to distinguish between the various genres of oral literature. The interpretation of the respective examples provided is correct, but participants clearly lack thorough knowledge and understanding of oral literature. It is my argument that this insufficient knowledge results from the underdevelopment of oral literature in the formal school curriculum, as is clearly shown by the data derived from educators (discussed under 4.17, above).

#### 4.18.2 Taught in school or at home

Under this sub-theme, the researcher tried to find out from the participants whether the examples of oral literature given in the previous theme came from the school environment or from home. Due to the very short responses by participants (some gave two-word answers), this section will

not quote from the transcripts. The data overview template at the beginning of this chapter (see Table 4) contains these quotes. All four participants LA, LB, LC, and LD attested that the examples of the proverbs they gave were learnt both at home and at school.

Taken together with the earlier responses from children in their homes (see 4.10), some mixed messages are being sent out. At school, the participants confirm that they learn oral literature both in the formal schooling system and informally in the home environment. When compared with the findings of those children interviewed outside the formal schooling system, however, it appears that the participants suffer some ambivalence in their understanding of oral literature and its endeavours.

#### 4.18.3 Learners' account of oral literature in examinations and tests

This section explores the participants' accounts of the existence of oral literature in any form of official assessment. To this end, participants were asked if they had come across any question in the examinations or tests which prompted them to retrieve their oral literature knowledge.

“Balubuzanga sina cwana nola likande lomnofilwe kappa mukanga onoitutile kappa zani zene lukandekandekanga mwa keleke nizona bazibuzangalika zani balufanga sikuka ipeto lwabala.” (L.A,i) *“Some of those things used to come, they would ask us to write any story that you have heard at home, or even poetry used to be asked also. Often, they give us a story and ask questions on that story. They first give us a scope that we must read that story in that book, then we read it.”* (L.A,i).

“Balufanga likande niku bulela kuli falikande fo balile, ufe likalabo zeswanela, isini maloko kappa linguli.” (L.B,i) *“They only used to test us on reading and answering a question on a story, not on riddles and proverbs.”* (L.B,i).

“Balufanga ona zeo zakubala nikunola , lwabala likande nikualaba lipuze zetatama.”(L.C,i) *“They only used to test us on reading and answering questions on a story; we read a story and answer the questions that follow.”* (L.C,i)

L.D. [No comment]

As is evident from the above, L.A. says that oral literature features only to a small extent in the examinations and tests, being limited to the required writing of a story or poetry that they had heard at home. Learners are often asked to read and write a comprehension based on a story or poetry that they have heard at home. Participants L.B and L.C are also similar to L.A., testifying that assessment only focuses on reading and writing as language skills.

From these insights, the conclusion can be drawn that these participants are only assessed on their language skills (reading and writing) and not necessarily on the socio-cultural value of the language. That is, the value of language in symbolising culture and identity is not clearly evident. In terms of the functionalist approach, these cultural values and symbols attached to the languages should be represented in lessons on oral literature, since the latter is viewed as a vehicle of transmitting socio-cultural values from one generation to the other (Finnegan, 1970).

#### **4.18.4 Participants' enthusiasm about oral literature**

This section analyses the participants' views about oral literature. These were elicited by asking them about the meaning of oral literature in their lives. A data quote in Silozi will be followed by an English translation, as has been done throughout this chapter.

“Mane likazeo libutokwaahulu kuluna banana babanyinyani babahula fa kuli luzibe mipilelo yene bapila batu bakwakale, kuli baale babasimuluha, bostwana, Zambia ni angola kale batoziba onalika zani.”(L.A,i) *“Those things are very important for us to know as we grow up – how the older generation lived so that those people coming from Botswana, Zambia, and Angola should understand these things.”* (L.A,i)

“Mane nanitokwa feela kuli likazeo lizwele pili libaka kikuli bani banana babasataha kwapili Habana kuziba zakalekuyli baitute fateni sesinwi kuamana nibupilo bwakale.” (L.B,i) *“I want those things to continue so that the children who are still to be born should find them and know something about the past.”* (L.B,i).

“Nanibona kuli lizwele pili kakuli luswnela kushimba fateni ngana nizibo fateni, ngana yakuziba zabaikale.” (L.C,i). *“I see that those things should continue because we learn a lot about them and we get knowledge about the past”* (L.C,i).

“Nanibona kuli lizwele pili kuli kaufelazona luli zibebele.”(L.D,i) *“I see [think] that those things should continue in school for us to know everything about the past.”* (L.D,i)

In the participant’s views, then, oral literature is something very important because it helps them to know the past and how the older generations lived. L.B and L.C’s responses show that they delight in knowing about the past. L.D. gives quite a unique account of his views of oral literature which, he claims, helps him to know about everything.

From the analysis of the above primary data, it can be concluded that the participants do not have a sufficiently deep understanding of and knowledge about oral literature and its value. In their view, the value of oral literature is limited to teaching them about the past. According to the functionalist perspective that underpins this study, oral literature should teach young people about morality in the following sense: riddles teach logical reasoning by engaging the audience with contemplation of different paradoxes and also teach about the social and cultural environment (Awedoba, 2000), while proverbs can carry a warning, act as a caution, give advice and provide direction (Miruka, 1992). Proverbs also act as a form of persuasion and give an implicit expression of what is believed to be the truth (Lauhakangas, 2007).

Folk narratives carry the function of being the store of a particular culture as most narratives are derived from cultural events. Children’s oral fables carry moral lessons, containing the hero and the villain character where the hero gets rewarded and the villain gets punished (Haze, 2007). Learner participants seem not to comprehend the above mentioned roles of oral literature. These learners believe that oral literature only teaches them about the past and how people in the older generation lived, as seen in the quotes. This means that if these learners are not exposed to oral literature and its pedagogic value, they will not be properly nurtured and harnessed to function as valuable members of the society in which they live.

#### 4.19 Document analysis and presentation

This section summarizes the key facts about the curriculum requirements for Silozi first language for grades 5-8. The aim is to trace the existence of oral literature in the three selected documents. These three documents provide guidance on learning outcomes and activities for the classroom, and comprise the national subject policy for Silozi home language grades 5 - 12, the National Assessment Policy document as well as the Silozi first language syllabus for grades 5 - 8. To this end, the following questions were designed to elicit the required data:

- Is there any concrete evidence of a topic related to proverbs, riddles, folktales, etc?
- Does the curriculum recognise the scientific fact that language is a repository of culture, as suggested by Jiang (2000) and Kaschula & Anthonissen (1995)?
- Since oral literature is seen as a vehicle of cultural intergenerational transmission, are basic culture concepts and ideas integrated into the language classrooms?

The following is selected content from the assessment policy document for first/home language (NIED, 2010:3). The key learning outcomes which should be assessed are:

1. Aural and Oral (learners should be able to)
  - Comprehend feelings, intentions, emotions and attitudes
  - Understand, order and present facts and opinions
  - Respond appropriately to spoken instructions and directions
  - Articulate expressions and express what is felt, thought and imagined
  - Communicate effectively, appropriately and clearly
  - Show sensitivity to the audience
  - Develop skills of oral presentation
  - Convey meaningful and critical thoughts, facts, opinions, feelings and requests
  - Speak fluently and confidently
  - ...
2. Reading and writing

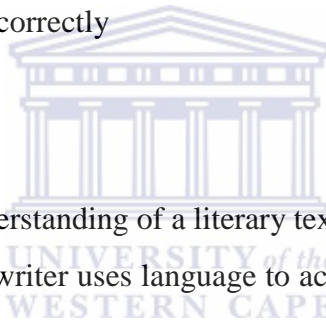
- Respond appropriately to written instructions and directions
- Follow the writer's arguments, draw inferences and draw conclusions
- Explore how language, structure and form contribute to the meaning of the text
- Handle accurately spelling, punctuations and all aspects of grammar and orthography
- ...

### 3. Language usage

- Use accurately all aspects of spelling, punctuations and grammar
- Use and extent appropriate imagination and varied use of vocabulary and idioms
- Apply a variety of sentence structures
- Use simple and complex sentences
- Use parts of speech correctly
- ...

### 4. Literature

- Demonstrate an understanding of a literary text
- Recognise how the writer uses language to achieve effect in an attempt to gain an insight
- comment on the use of imagery, wit and irony
- Analyse text within different genres
- ...



The Silozi subject policy document has as its aim to develop well-organized and practically oriented programmes of teaching and learning and the management of Silozi in the schools. The document

- provides guidance to subject management in teaching and learning activities.
- acts as a guide for the teachers in organising their administrative duties and in planning teaching and learning to meet the expectations of the national standards and performance indicators.

[National subject policy guide for Silozi grade 5 to 12, NIED 2007, p.1]

## **The Silozi first language syllabus**

The key learning requirements of the syllabus are given here. Two syllabi were reviewed because the focus of this study was grades 5 - 8 which fall under two different schooling phases, namely upper primary (grades 5 to 7) and junior secondary. A short version of the key learning requirements in the syllabus is given below and then translated into English and italicised.

### **Kusufazo ya ze Mwahali ze Itutwa:**

Silambasi ya Pulo ya Pili ya Litopa za 5-7 i shimbile mifuta i ketalizoho ya zibo ya kueza i li ye swanela kuzibwa ki baituti kamukana:

Kuteeleza ni Kualaba

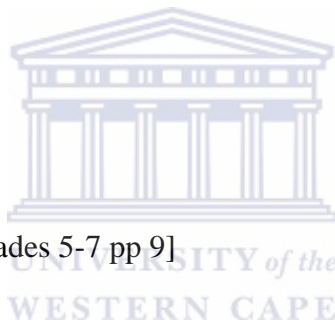
Kubulela

Kubala ni Kualaba

Kuñola

Sebeliso ya puo

[Silozi First Language Syllabus Grades 5-7 pp 9]



### ***A short version of the key learning areas***

*The syllabus for Silozi first language grade 5 - 7 consists of the five skills which all learners should be able to know:*

*Listening and answering*

*Speaking*

*Reading and answering*

*Writing*

*Language usage*

[Silozi First Language Syllabus Grades 5-7 pp 9]

### **Kusufazo Ya Ze Itutwa**

Zibo ya puo ye swanelwa kufumanwa ki baituti kaufela i swanela kuba ni ze latelela:

- Kuteeleza ni kubulela
- Kubala ni kuñola
- Sebeliso ya puo
- Ze mwalibuka

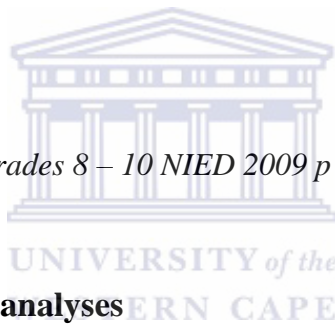
[Silozi First Language Syllabus, Grades 8 – 10 NIED 2009 pp 14]

### **Simplified Version of the Learning Outcomes**

*The learning competences that all learners should grasp in this phase are as follows:*

- *Listening and speaking*
- *Reading and writing*
- *Language usage*
- *Literature*

[Silozi First Language Syllabus, Grades 8 – 10 NIED 2009 p 14]



#### **4.19.1 Discussion of document analyses**

The assessment policy document shows basic language competences in the following areas: the aural and oral, reading and writing, language and literature. These documents only show the abilities and skills that learners should be able to master, and there are no traceable existences of oral literature or anything that might fall within the parameters of cultural awareness studies. The curriculum is more skill-oriented in promoting language in use. It stipulates that the communicative approach to language teaching be followed; that is, that the basic language competencies are taught in an integrated way similar to the way language is used in real-life situations.

There seem to be no forms of cultural sensitivity or oral literature. For the curriculum to employ the communicative approach to language teaching as stated above, the teaching of Silozi would have to be integrated in the ways in which we use language in everyday contexts. The cultural aspect cultivated in oral literature is underdeveloped in the curriculum, as is evident from the



absence of any mention of oral literature. In support of the fact that language and culture are two symbolic systems, Jiang (2000), as already alluded to, is of the view that language is a verbal expression of culture and is used to maintain and convey cultural ideas; without language, culture would not exist. Language is a system which contains the historical and cultural backgrounds of the speakers and their approaches to life (ibid). The beliefs and values that form part of the people are reflected in their language (Kaschula & Anthonissen, 1995, p.15).

As can be seen from the extracts, above, the subject policy document for Silozi merely stipulates a series of administrative guidelines for handling Silozi home language in school. Once again there is no evidence of oral literature. The policy does not clearly highlight the rationale for Silozi language as a school subject. Such a rationale could have spelled out the relationship between language and culture.

The two syllabi reviewed in this study point only to the primacy of language skills in terms of which learners should be competent in reading, writing, listening, speaking and language usage. In a detailed analysis of materials which are not presented here but attached as appendices, there are specific topics prompting these basic language skills and in the materials. However, there is no sensitisation of learners to oral literature and basic cultural practices.

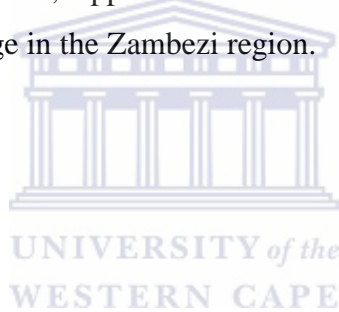
#### **4.20 Chapter summary of the findings**

It can fairly be concluded that both data sources (participants and documents) involved in this study confirmed the insufficient availability of oral literature in the curriculum for Silozi home language. The educators confirmed that there might be oral literature in the curriculum, to a lesser extent, but that it is not satisfactorily developed. They admitted that oral literature knowledge is rarely taught, assessed, or fully advocated for.

Learner responses revealed minor discrepancies with regard to the extent to which oral literature features in examinations. It is evident that learners were not adequately taught oral literature. They did not seem to know the distinctions between the various genres of oral literature and their respective roles. This may be concluded from the fact that most participants failed to give correct answers to key questions which required them to demonstrate their knowledge of oral literature.

The document review did not yield any evidence of lessons that dealt with topics such as proverbs, riddles, folktales, chants, spells, word games, amongst others. It can therefore be concluded that the Silozi language curriculum promotes only language skills, narrowly conceived as *reading* and *writing*, *speaking* and *listening* as well as *grammar*, and systematically neglects the cultural dimension. As we saw, the syllabus fails to mention specific topic on oral literature or anything cultivating basic cultural knowledge.

It seems fair to conclude, therefore, that in its endeavour to teach learners the Silozi language as it is used in everyday life, the curriculum fails to recognise the relationship between language and culture. That is, the education system seems only to teach language abilities in isolation and not in relation to basic cultural knowledge like oral literature. The insight that language should not be isolated from culture and that language and culture are two symbolic systems which cannot be divorced from each other, appears to have been overlooked by the curriculum developers for Silozi home language in the Zambezi region.

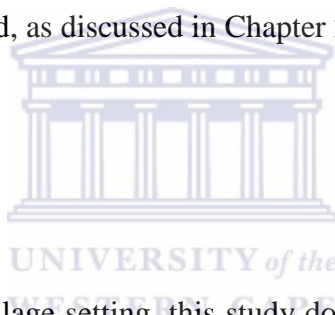


## **Chapter 5: Conclusions and implications**

### **5.0 Introduction**

This chapter presents the concluding discussions of the findings, and the implications of the study deduced from chapter 4a and 4b.

This study sought to contribute to existing research into factors affecting the intergenerational transmission of oral literature in Namibia. It was based on an appreciation of the pedagogic and didactic roles traditionally given to oral literature, such as proverbs, riddles, folktales, and songs, amongst others. These and other forms have significance insofar as they have a crucial role to play in the development of the child, as discussed in Chapter 2.



### **5.1 Conclusion**

In chapter 4a in the non-formal village setting, this study documented strongly-held beliefs that globalization suppresses the educative roles of oral literature as a form of community based education. It found that oral literature no longer plays any didactic role in society. Instead, it discovered that young people tend to move away from traditional life in their eagerness to adopt modernized ways of living enabled by globalization in all its many facets. There is also a generation gap between modern-day youths and the adults caused by conflict over differing belief systems and values. These differences, in turn, are influenced by the environment in which these two groups of people find themselves.

This study revealed that the intergenerational transmission of oral literature is interrupted due to the fact that the traditional pedagogic practices and discourses of oral literature are no longer realized because of the homogenization of a global, modernized culture. For example, evening story telling sessions featuring folktales and animal fables seldom take place these days, if at all. The didactic roles of these folktales and fables are no longer realized. The danger is that since these roles are manifested orally and not documented, they may be lost altogether as senior

citizens pass away, taking with them this rich store of knowledge. In the process, community based education practices are eroded. The continued value of proverbs and riddles is also undermined. Though these are different from folktales in that reciting them is not confined to specific times, they are also not being valued by the younger generation. As we saw in Chapter 4a, the young people in this study view these pedagogic instruments as backward and primitive.

The findings presented and discussed in Chapter 4a confirm the hypothesis that globalization has indeed hampered the intergenerational transmission of oral literature. The modernized lifestyles overshadow the traditional values and lifestyles of the indigenous people, as manifest in changes in the daily routines, ideologies and practices. Globalization has introduced many changes in this society, such as the issue of fashion and dress codes. The world has now become a global village with a homogenizing culture, philosophy, a set of practices, and a view of life, which today extends even to villages in the rural north-east of a developing country such as Namibia.

In the same chapter, the study also discovered that in these societies myths and taboos used to play a significant didactic role. These shape behaviour and conduct, and serve as a warning not to break the norms of the society, and in so doing to ensure that individual members function effectively. Ignoring and suppressing the roles of these myths and taboos, such as engaging in adultery and having sex before marriage, results in devastating health conditions such as the prominence of HIV/AIDS and teenage pregnancies among young people.

Furthermore, it was found that the NBC Silozi service radio broadcaster seeks to play a major role in educating young people through oral literature. The study gathered that this role of the broadcaster may, however, not be fully realised as young people could not be compelled to listen to these programmes, and as their listening habits could not be monitored. Young people's voices confirmed their lack of interest in being educated through oral literature, as it was deemed outdated and less relevant.

The study also discovered that globalization plays a significant role in the lives of rural communities, and that products such as cellular phones and electricity have eased people's lives. Through cellular phones, members of the community are able to share news, such as the death of a relative, with other members in distant villages quickly, as opposed to the traditional style of sending a messenger. People are able to use electricity for domestic use, for example, cooking,

lighting, refrigeration, powering radios and cellular phones. The communities in this study, especially the senior citizens, seem to have stronger feelings on some subjects, and appear anything but neutral, as opposed to the younger respondents. The participants, particularly the senior citizens, clearly indicated the strengths of both systems, and support aspects of globalization while adhering to tradition. In addition, the study found that in the past, the major facet of community based education was that a child learnt social values from a variety of adults who functioned as teachers in the community. This is because one adult does not possess all areas of knowledge and skills needed to address and overcome life's challenges in these societies. A child taught in this way would acquire a diversity of knowledge since the society required a range of survival skills.

The study also discovered that the prominence of the English language, which is currently touted as the global language (Crystal, 2003), results in code switching and code mixing by young people when using their indigenous languages. According to some village elders, code switching and code mixing involving English results in the death of the vocabulary and the lexicon of the indigenous languages, which may lead to language shift and eventually language death. One respondent in chapter 4a gave strong views that language and culture are closely related entities, and that one cannot exist without the other. This view is shared by sociolinguists such as Jiang (2000) and Kaschula & Anthonissen (1995). These scholars view language as a verbal expression of culture that is used to maintain cultural ideas. The Sapir-Whorf hypothesis dissected in Kaschula and Anthonissen (1995) states that people's views of the world is to a larger extent conditioned by their native languages.

Chapter 4b, on the other hand, documented insights that oral literature does not feature in the Silozi grades 5-8 first language curriculum developed by NIED for the Caprivi/ Zambezi region. This absence extends to the assessment guides and subject policies for the subject.

The study has yielded the insight that oral literature is addressed in a limited way in the curriculum, but not to the extent of fully convincing educators that this is satisfactory. While the word "satisfactory" may be debatable, it is a way of referring to a certain requirement or standard perceived by the educators to be lacking. This conclusion has to be tentative for now as there was no interview question which asked participants to comment on the extent to which they found the

status quo to be satisfactory (whether quantitatively or qualitatively). This in itself leaves a gap for further study.

The concrete evidence which emanated from the data showed that in the syllabus for Silozi first language there is no traceable evidence of proverbs, riddles, folktales or other forms of oral literature, as measured against the examples given in chapter two. The assessment policy document which guides all the assessment activities, content and learning outcomes similarly does not show any evidence of oral literature. On the contrary, the Silozi home language curriculum promotes only the competencies of using a language by harnessing the five language skills, namely speaking, listening, reading and writing as well as language usage which contains basic grammatical activities. It was also discovered that, in its failure to thoroughly integrate oral literature and basic cultural activities in the curriculum, the curriculum fails to recognise that language and culture are closely related entities, that language is a repository of culture and that one cannot be discussed without the other.

The study also found no evidence of the presence of oral literature in the subject policy document for Silozi first language. The said document only documented a series of administrative activities and procedures which should be put in place by Silozi home language educators in the teaching of the subject. The researcher found that the Silozi subject policy document, which was developed to guide the administration and handling of the subject related matters, does not harness the rationale for learning the Silozi language. I have therefore argued that the inclusion of a rationale for having a language subject like Silozi would have enabled teachers and learners to see that language should be seen not only as a mode of communication but also as a vehicle of cultural transmission from one generation to the other.

The study also discovered that the educators were enthusiastic about oral literature's pedagogic role in shaping young people's understanding of respect, and their behavioural development in general. Gratifyingly, educators' views (in the formal school setting) mesh with those of the senior citizens (in the villages). Both groups showed great enthusiasm for the pedagogic role of oral literature in the upbringing of young people, as advocated by the functionalist approach that underpins this study (discussed in chapter 2).

The study also discovered some discrepancies in the views held by learners with regard to being exposed to oral literature in school and at home. As we saw, three of the four participants failed to show even a basic understanding and comprehension of oral literature and its values, giving wrong responses to the interview question which prompted them to give an example of oral literature. Only one participant correctly answered the question.

In its journey of discovery, the study also found that the role of oral literature is perceived by the child research participants (both in the formal schooling setting and in the village setting) as being limited to teaching them about life in the past. They had not understood that the value of oral literature goes beyond this to teaching them morality and cultural values that continue to have functional relevance for today. As described in chapter two, the functionalist theory proposes that oral heritage performed in Africa has various functions: narratives are told to the audience (children) to educate and socialize them by drawing morality to their attention (Finnegan, 1970, p.330); proverbs warn people (children) not to break the norms of the society; myths are there to uphold the present structures of the society in general (ibid); and oral narratives provide a framework through which people, mostly children, can verbalize their relationship to, and the constitution of, the society of which they are members (ibid).

Thus neither of the two groups of children appear to know and understand oral literature and its didactic values. This is because the children are not thoroughly exposed to oral literature, whether in formal schooling or in the non-formal educational setting of the village.

The aim of education in Namibia is arguably to train and produce responsible individuals who function and contribute to the economic growth of their societies to enhance the quality of life. In order to achieve this, language curriculum developers through the ministry of education should integrate oral literature into the language curriculum because of its pedagogic value to the development of the child/learners. The mission statement of the ministry of education in Namibia calls for equitable access to quality education for all Namibians to develop their full abilities to acquire knowledge, understanding, skills, values and attitudes required in addressing life challenges.<sup>17</sup> The idea is to value the formal schooling structures concurrently with the indigenous traditional cultures' pedagogic strategies (community based education) of the

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<sup>17</sup> Retrieved at [http://www.moe.gov.na/m\\_ab\\_mission.php](http://www.moe.gov.na/m_ab_mission.php) accessed 28 Oct. 2013



communities within which these formal schooling structures find themselves. The scientific school knowledge should be coupled together with the indigenous knowledge of the communities which is exercised and realized through oral literature in order to produce individuals who function properly in all areas of life.

The findings of this study also concur with the views of Vygotsky (1978), who argues that learning always occurs and cannot be separated from its social context and that language is the main tool that promotes thinking, develops reasoning and supports cultural activities like reading and writing. It can therefore be argued from Vygotsky's premise that combining formal educational knowledge with indigenous pedagogic practices through oral literature in the language curriculum will produce individuals who can function and operate in different systems, that is, in the urban economy as well as in the village cultural systems. The village settings are commonly reported to have the highest rate of poverty in Namibia. In the view of Amartya (1981), poverty is capability deprivation. Having rural indigenous knowledge integrated into the language curriculum will enhance human development and alleviate poverty. This is because human development is about striving for improvements, for example in agriculture, food security, health provision, employment creation and the promotion of a sense of pride.



## **5.2 Implications**

Having discovered that the transmission of oral literature's pedagogic values is hampered by globalized lifestyles, the study calls for immediate interventions and collective efforts from various stakeholders to document, audio-record and video-record oral literature and advocate for inclusion of oral literature in the language curriculum as a way of preserving it for future generations. This is highly significant because of the fact that oral literature is delivered and manifest through word of mouth; therefore the passing of senior citizens, who possess a wealth of knowledge about community based education practices through oral literature in the heart of these rural communities, will result in the rapid extinction of oral literature.

The government of the republic of Namibia, through its Ministry of Education, should finance oral literature preservation and research projects which call for collection, writing and



publication of oral literature such as oral poetry, riddles, proverbs, folktales, songs, amongst many other genres. These materials can be disseminated by community and school libraries and archive services for the general public's use. Tertiary educational institutions in Namibia should also include oral literature in the teacher training curriculum for the B.Ed students majoring in home language subjects. This can be integrated into content and teaching strategies modules of the curriculum in order to boost and maximize the full expertise of the home language teacher who can deliver and achieve the NIED language curriculum requirements.

The Ministry of Information, Communication and Technology, through the NBC radio and television facilities, should include oral literature among the broadcast programmes at strategic broadcasting times, because the NBC radio and television services play significant roles in educating young people in the Namibian societies. They play the roles of education, information and entertainment, and are available across the country in different indigenous languages. The issue of young people's reluctance to listen to these programmes can be addressed through parental involvement and making such programmes attractive to the target audience.

The international society for oral literature in Africa (ISOLA) should extend a helping hand and consider funding studies and developmental research on Namibian oral literature. Various informal anthropological linguists (two being participants in this study) cited lack of funding as a barrier to the preservation of oral literature and to the encouragement of voluntary writing and the publications of books on oral literature, not only as prescribed books for schools but also for the general public.

In the course of this study, I was able to detect areas of knowledge that need to be further explored in the field of oral literature. It is recommended that the findings of this study be used as a point of departure for further studies on topics such as the desirable pedagogic strategies and techniques for delivering oral literature in language classrooms.

### **5.3 The researcher's critical review and reflexivity on the findings**

For me as the researcher it was important not to encroach on the findings of this study. It is evident that most research participants who informed this study, particularly the adults, saw only

one side of the coin, that of the so called “ruthless” effects of globalization and modernity. It emerged that they, to a lesser extent, spoke about the significance of globalization in their lives, focusing mainly on its perceived negative side. As a researcher who is arguing from an academic and a scientific perspective it is necessary to look critically at both sides. It is true that oral literature fulfils various crucial socio-cultural functions, as proposed by the functionalist approach, many scholars and the research participants. However, globalization and modernity should not be seen entirely as a barrier to the achievement of cultural harmony.

I concur with Gyekye (1997) that modernity should not be perceived as something that calls for the rejection of the past. He argues that tradition should not be misconstrued as pre-scientific, agrarian, and resistant to change and innovation. In reality, tradition does experience a variety of changes over time (Gyekye, 1997, p.216). Every human culture keeps on changing by taking advantage of interactions with other cultures and their social environments. Even the contemporary culture of industrialized European societies still contains some elements of alien tradition. Absolute changeless culture is therefore impossible and cannot be perceived and appreciated as a necessary condition of any human society (ibid).

First of all, it will be crucial to adopt Gyekye’s definition of a “tradition”:

A tradition is any cultural product that was created or pursued by past generations and that, having been accepted and preserved, in whole or part, by successive generations has been maintained to the present. (Gyekye, 1997, p.221)

The key idea in this definition is that no contemporary tradition can claim to be isolated from alien tradition. In one way or another, some elements of alien tradition are still found and assimilated through the adaptation of contemporary indigenous tradition.

In the process of change in human society, a number of cultural products and practices are dropped, refined or even created. According to Gyekye (1997) those cultural products which evolved into tradition were at the time of their creation grounded in various conceptions of human society at that time. At present, these human conceptions may not be viewed to have rational grounds by subsequent generations, meaning that they may view them as false and morally unacceptable, based on current human conceptions of social realities.

The role of subsequent generations in fostering and preserving a tradition depends on the value of that tradition in terms of the ethos and aspirations of the present (ibid). The content of that tradition must be given a critical look from time to time in order for it to mesh with contemporary social expectations. The whole role of this is to refine and adjust the tradition to make it more suitable and presentable to a contemporary cultural palate (ibid). The appropriating and moulding of the alien tradition is determined by adaptive capacities of the contemporary indigenous society. For the refining or adjusting of a tradition to suit the contemporary societies, such tradition is given a critical look and it is for this reason that we have radical changes or revolutions in human society. This critical look into an inherited tradition in order to appropriate it to suit the current environmental palate is done in such a way that we are not even aware that we are critically questioning and evaluating an alien tradition. For example, this is done when we introduce an amendment into a constitution, a political system or even the judiciary. The contemporary western intellectuals have to justify the democratic and liberal tradition and they are critically looking at some aspects of the inherited tradition. This helps the tradition by providing it with new intellectual and ideological moorings (Gyekye, 1997:228).

In relating to what Gyekye discusses in the last paragraph, I provide two interview extracts, one each from the formal schooling and the village (non-formal educational) setting.

*“The president says if you beat your child you will be arrested” (Ad13)*

*“...but also the removal of corporal punishment in schools caused dilemmas” (T2, i)*

The participants still advocate corporal punishment, both in the formal schools and in the non-formal schooling community as a way of disciplining young people according to traditional laws. These have been revised by authorities in contemporary societies. This is exemplified by Article 15 of the Namibian Constitution, which advances the rights of children, and article 95(b), which protects their rights so that they are not abused. The Children’s Act 33 of 1960 of the International Labour Organisation has made it an offence to ill-treat, neglect or abandon a child. When government authorities in contemporary societies revise or amend a constitution, they are basically questioning and reviewing a traditional practice in order to appropriate it to contemporary social realities. This situation creates tensions between government legislature and traditional authorities. Traditional authorities blame government for failing to respect and honour

article 19 of the Namibian constitution, which states that every person is entitled to enjoy, practice, maintain and promote any culture, language and tradition.

In summary and in reflecting on the findings, I concur with Gyekye (1997) that a revolution is taking place in contemporary human societies, and that no human culture is static. In this regard ancient oral literature and its cultural practices that diffuse through generations should be examined and screened so that it is appropriated to suit contemporary human conceptions. Whatever cultural product and practice is undesirable for human beings should cease to exist, as proposed by the functionalist approach that underpins this study. It is true that I recommend that oral literature should be included in the curriculum for Silozi first language after it has been exposed to examination and appropriation as discussed above. In my views, similarly, whatever elements and facets of globalization that are seen to be ruthless and undesirable to the local society (as suggested by the participants) should also be scrutinized and therefore cease to exist and become dysfunctional.

Therefore, as seen in this study, oral literature should be archived for its pedagogic value, and included in the Silozi first language curriculum – provided it is subjected to screening for any undesirable facets, elements and features. These should be removed or refined in the interests of society and the Namibian nation, depending on current social trends, needs, and expectations of human survival.

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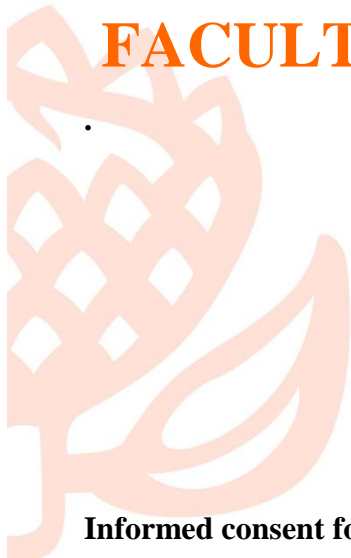


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## Appendix A



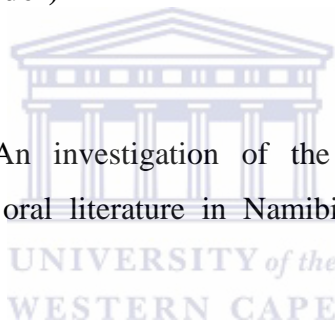
# FACULTY OF EDUCATION

Private Bag X17,  
Bellville, 7535 South Africa

Tel: 021 959 2071  
Fax: 0219593358  
Website: [www.uwc.ac.za](http://www.uwc.ac.za)

### Informed consent form (village elder)

Title of the research project: An investigation of the impact of globalization on the intergenerational transmission of oral literature in Namibia: A community based education perspective



Researcher: David Muyunda Mateu Contact email: 3212740@uwc.ac.za

As a village elder in (name of village).....I hereby acknowledge the following

- a. The researcher has explained to me the purpose of this study. He has also explained to me that all information received as part of the study will be used for research purposes only.
- b. I have given him permission to interview me and to use audio and video recordings. I am willing to make available all relevant information as required.
- c. I understand that my participation is voluntary and that I can withdraw from the study at any stage.

d. I understand that my participation in the study will remain anonymous and that my inputs will be cleared by me before being used.

Name: .....Signed:.....

Date: .....Place: .....



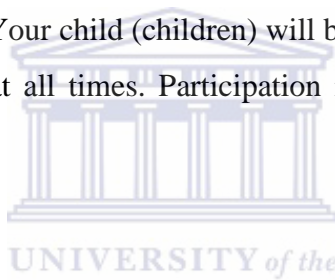
## Appendix: B

Dear Parent/Guardian

### Permission to do research

I hereby request permission for your child ..... (name and surname) to participate in my research, which will take place in ..... (name of village).

I am currently a student at the University of the Western Cape in South Africa. My study is about oral literature and how it may be affected by globalization. I hope to find out what forms of oral literature are still being practised. Your child (children) will be invited to an interview. Her or his identity will remain confidential at all times. Participation in this study is voluntary, and any child may withdraw at any time.



If you have any questions about my research, feel free to contact me (079 641 4780; e-mail: [3212740@uwc.ac.za](mailto:3212740@uwc.ac.za)), or my supervisor (tel.: 021 959 2071; e-mail: [ppluddemann@uwc.ac.za](mailto:ppluddemann@uwc.ac.za)).

Thank you in advance for your co-operation.

Yours in Education

David M Mateu

Supervisor: P. Plüddemann

## Appendix: C

### Permission form for Parents/Guardians to complete

I have read the letter that explains what Mr D Mateu's research will involve.

I understand that:

- My child's identity will be protected;
- Neither the child's family name nor the school he or she attends will be made public
- My child's participation in the interview is entirely voluntary, and she/he has the right to withdraw at any time.

I hereby give my permission for my child to take part in the above-mentioned study.

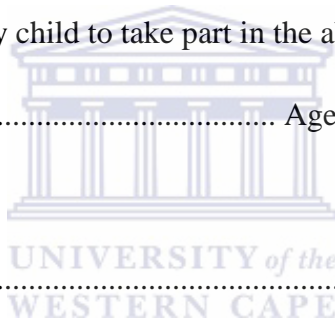
Name of child:..... Age:.....Grade: .....

Name of school:

.....

Name of parent/guardian: .....

Signature: ..... Date: .....



## Appendix: D

### English interview schedule for senior citizens

Interviewee \_\_\_\_\_ Date \_\_\_\_\_

Age \_\_\_\_\_ Home Language \_\_\_\_\_

Gender \_\_\_\_\_ Education Background \_\_\_\_\_

Village/Place \_\_\_\_\_ Time of Interview \_\_\_\_\_

Duration of Interview \_\_\_\_\_

Good morning/evening/afternoon, my name is David Mateu, a Masters of Education student from the University of the Western Cape. I'm conducting interviews for my studies on oral heritage in the Caprivi. Everything that you will say will be treated confidentially and no jnname will be attached to the information that you will provide. The findings of this study will be communicated to you during or in one of the Community Based Meeting. With your permission, I would like to record this interview. You have the right to withdraw from the research process at any time.

1. How was the harvest during this year's rainy season?
2. Which method of farming did you use to cultivate the land this year?
3. Normally, how do you survive during a poor harvest?
4. What do you know about oral literature/heritage or any form of verbal art?
5. Do you have children or grand-children?
6. How do you communicate cultural values, beliefs and attitudes to your family?
7. What are the meaning of these values and beliefs?
8. Why do you tell this oral literature/heritage/verbal art to these people?

9. How do you know as to whether what you are teaching is being absorbed by these people?
10. Mention one or two items that prove(d) the existence of oral heritage/verbal art now and in the olden days.
11. How has that changed or not changed?
12. Can you compare the behaviour of younger people today and in the time when you were still young yourself?
13. (The following question can only be asked if the respondent mentions that the transmission of oral literature is declining with the new generation):  
What will be the consequences?
14. How has globalization/modernization/westernization affected the roles of this literature/heritage/art?
15. At which platforms or strategic times were you having the performances of oral literature in the olden days?
16. How is this literature passed on from one generation to the other?
17. What do you think can be done to maintain or strengthen this process of passing on of oral heritage?
18. According to your opinion what will happen if you lose your oral heritage?
19. How do you react to the introduction of cellphones/television/electricity in this village?
20. How are these items mentioned in No. 19 affecting oral heritage?
21. What is your advice to the younger generation with regard to westernization (globalization)?
22. Finally, is there any other thing that you would like to say that we might have omitted?

## Appendix E

### Silozi Interview Schedule for senior citizens

Interviewee \_\_\_\_\_ Date \_\_\_\_\_

Age \_\_\_\_\_ Home Language \_\_\_\_\_

Gender \_\_\_\_\_ Education Background \_\_\_\_\_

Village \_\_\_\_\_ Time of Interview \_\_\_\_\_

Duration of Interview \_\_\_\_\_

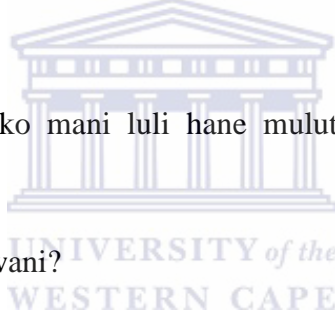
Muzuhile/Mutozi? Kina David Mateu, mwana wa sikolo kwa Yunivesity ya Western Cape. Nisweli lipatisiso za sikolo saka kuamana kamo matangu nilinguli lifumaneha mwa sikiliti saCaprivi. Kaufela zemukabulela halina kuzibahazwa kumutu usili mi nimabizo amina haana kuzibahaliswa kuamana nizemuka bulela fa. Litatululo za lipatisiso ze mukona kulifuna mwa mikopano ya zwelopili mwa likiliti. Nikupa kumi tepa mi hape musa kona kuhana kuitenga mwa lipatisiso ze.

UNIVERSITY of the  
WESTERN CAPE

1. Kucwani likutulo silimo se?
2. Silimo se mulimile kani?
3. Mupilanga cwani mwalinako za linanga?
4. Muzibani kuamana ni matangu, maloko ni linguli?
5. Muna ni bana kappa baikulu?
6. Mulutanga cwani bana ni baikulu lika za bupilo kanzila ya sizo?
7. Kanti lika za bupilo ze litalusa ni?
8. Kanti kini hamulutanga matangu kwa bana ni baikulu ba mina?



9. Muzibanga cwani kuli bana ba baitutile sesinwi mwa lituto ze mubafa?
10. Ake munitaluseze nto ilimwi kappa zepeli mwalinako za kale zenelisupeza kuatiswa kwa matangu, linguli ni maloko?
11. Kana lika zeo lincincize nji cwani?
12. Aka munitaluseze kuli bupilo bwamina inge musa fokola bushutana cwani ni bwa babanca mwa linako za kacenu.
13. (Puzo ye itaha feela haiba inge banitaluseza kuli matangu/linguli/maloko li latehelwa bupilo kamoo nako inze iya mwalinako za babanca) Kanti mafelelezo akaba afi haiba babanca haba cinci mobapilela?
14. Aka munitaluseze kuli bupilo bwa sikuwa bufetula cwani lituto za linguli,matangu ni maloko?
15. Mwalinako zakale neli nako mani luli hane mulutanga babanca linguli, matangu ni maloko?
16. Kana likalulo ze lihozwa cwani?
17. Kanti kini semuhupula selukona kueza kuli lunitifaze lituto za sizo ka linguli, matangu ni maloko?
18. Kakuya kumina, kini sesikona kuazahala haiba inge lulatehelwa ki sizo sa tuto ye iputezi mwa linguli, matangu ni maloko?
19. Mina muboba cwani kuamana ni maselufoni, malaiti ni mulilo wa magesi otisizwe ki mubuso mwa hae mo?
20. Kana lika ze zelubulezi mwa puzo ya 19 lihatelela cwani lituto za matangu, linguli ni maloko?
21. Likelezo ze mukona kufa babanca kuamana ni bupilo bwa sikuwa kilifi?
22. Batili lufelize, Kapa kuna lizenwi ze lusiile ze mubata kubulfela?

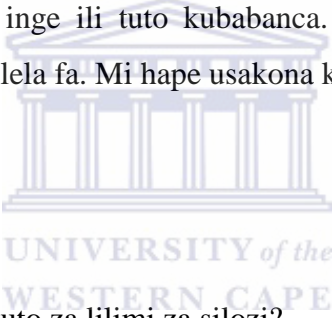


## Appendix F

### Silozi interview schedule for children

Interviewee \_\_\_\_\_ Date \_\_\_\_\_  
Age \_\_\_\_\_ Sex \_\_\_\_\_  
Village \_\_\_\_\_ Time of Interview \_\_\_\_\_  
Home Language \_\_\_\_\_ Duration of interview \_\_\_\_\_

Utozi/uzuhile? Kina boDavid Mateu mi ni itengile mwa lipatitiso za kufumana tuto ye iputezi mwa linguli, matangu ni maloko inge ili tuto kubabanca. Mabizo ahaa haana kuzibahazwa kubatu basili kuamana ne zeluka bulela fa. Mi hape usakona kuhana kuitenga maw lipatitiso ze.

- 
1. Wakena sikolo?
  2. Muitutileni kasheku mwa lituto za lilimi za silozi?
  3. Kana basheme bahao bakuluta ni kuamana ni bupilo mwa hae mo?
  4. Hako unitaluseze likande leo uitutile kwa bashemi bahao
  5. Kana wa tabela likande le?
  6. Libaka?
  7. Kinako mani fo bashemi ba mikandekelanga makande aswana nia?
  8. Kini bashemi haba mikandekelanga makande aswana nia?
  9. Batili lufelize, kappa kuna nisesimwi seubata kunitaluseza kuamana nimakande, maloko, linguli nizenwi lipapali za mulomo zeo bashemi bakutalusezanga?

## Appendix G

### Children English interview schedule.

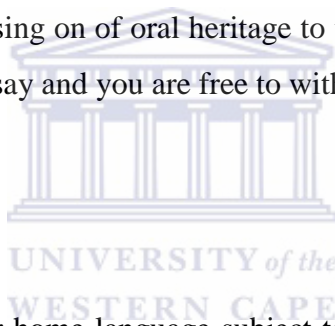
Interviewee \_\_\_\_\_ Date \_\_\_\_\_

Age \_\_\_\_\_ Sex \_\_\_\_\_

Village \_\_\_\_\_ Time of interview \_\_\_\_\_

Home Language \_\_\_\_\_ Duration of interview \_\_\_\_\_

Good morning/evening/afternoon? My name is David Mateu and I'm conducting a research interview to find out about the passing on of oral heritage to the children. Your name will not be revealed on what you are going to say and you are free to withdraw from the research process.



1. Do you go to school?
2. What did you learn in your home language subject today? ( Question to be asked if the child attends school)
3. What do your parent(s)/grandparents teach you at home?
4. Can you tell me about one short story that you heard from your parents/grandparents?
5. Do you like the story?
6. Why?
7. When are you told these stories?
8. Why do you think your parents/grandparents tell you these stories?
9. Finally, is there any other thing that you would like to tell me about stories, riddles, proverbs, tongue twisters that your parents/grandparents tell you?

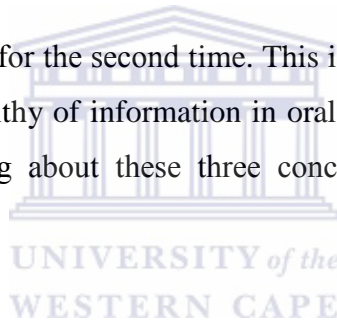
## Appendix H

### Ad1 interview schedule

My name is David M. Mateu. I'm a Masters student in the faculty of education at the university of the Western Cape in Cape Town R.S.A. My research interest is in the field of oral literature in education with specific reference globalization.

I'm therefore requesting your time in participating in face to face or telephonic interview in order to make my studies a success. Be informed that your participation is voluntary and no names will be mentioned or associated with any responses you may tender. Upon completion of my studies, you will be supplied with a soft copy of my thesis upon your request, because this is potentially a starting point in the contribution to the quality of education in our country Namibia.

I'm very much happy to meet you for the second time. This is due to the demand in research and I felt that you are living with wealthy of information in oral literature, language and culture. In this interview, we will be talking about these three concepts and I'm going to record the interview.



1. How is the winter this year as compared to the previous years?
2. How do you survive in the winter like this one? In terms of food and others.
3. In your own words, how will you define culture and language?
4. How are these two concepts related to one another?
5. Can culture live without language and why?
6. In your own views are these two concepts stagnant or they keep on changing processes and why?
7. How will you react to a society without culture?

8. What is the biggest threat to language and culture? And how is it a threat?
9. In our last meeting last year October you talked about young people's use of language being full of borrowing words from the English language. What do you think is the cause to this?
10. What will be the end result to the mixing of local languages with the English language if you and I were going to live for the next hundred years?
11. Our language policy and planners in the ministry of education proclaimed English to be our official language. How do you react to that?



# Appendix I

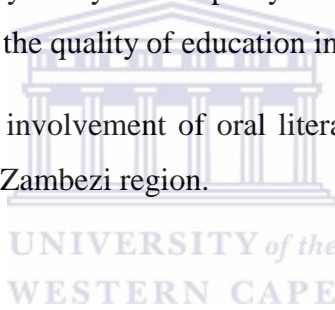
NBC radio presenter's interview schedule

Dear NBC Radio presenter

My name is David M. Mateu. I'm a Masters student in the faculty of education at the university of the Western Cape in Cape Town R.S.A. My research interest is in the field of oral literature in education in relation to globalization.

I'm therefore requesting your time in participating in face to face or telephonic interview in order to make my studies a success. Be informed that your participation is voluntary and no names will be mentioned or associated with any responses you may tender. Upon completion of my studies, you will be supplied with a soft copy of my thesis upon your request, because this is potentially a starting point in the contribution to the quality of education in our country Namibia.

The interview is briefly about the involvement of oral literature on a daily broadcast by NBC Silozi radio service for the Caprivi/Zambezi region.



Date..... Gender.....

Highest qualifications.....

1. For how long have you been working here?  
.....  
.....

2. Are there programmes broadcast on oral literature here at NBC Lozi service?  
.....  
.....  
.....  
.....

3. According to you what are some of the needs of these programmes

.....  
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.....  
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4. To whom do you think these programmes are targeted to?

.....  
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.....  
.....



5. Why?

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6. At which strategic times do you broadcast these programmes?

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7. Why?

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8. Do you think that these programmes should continue or not?

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9. Why?

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10. What are the future challenges of broadcasting these programmes?

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11. Why?

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## Appendix J

Here are examples of common riddles from the Lozi community Caprivi, Namibia:

These riddles are not part of data, they are just examples given by the researcher as they are commonly used in the community where this study was carried out]<sup>18</sup>

Challenger: *U itukiselize? (Are you ready?)*

Respondent: *Ni itukiselize (I am ready)*

Challenger: *Ndu ye sina munyako?. (A house without a door?)*

Respondent: *Ki liyi. (It's an egg)*

Second example..

Challenger: *Lipeba ze ketalizoho mwa musima?. (Five rats in a hole?)*

Respondent: *Minwana ya mautu mwa sikatulo. (Toes in a shoe)*

Challenger: *There is something that moves on one leg but stands on three legs, what is it?*

Respondent: *a Wheelbarrow*

Challenger: *There is something that you own, it's yours, but you don't use it yourself, only people around you use it. What is it?*

Respondent: *your name*

Below is an example of a proverb common in one of the Lozi society<sup>19</sup>

*“U pumile munwana o kuuta”*

*“Don't bite the hand that feeds you.”*

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<sup>18</sup> Example of riddles given based on the researcher's knowledge of the riddles since the researcher is from the same geographical region as with the research subjects.

<sup>19</sup> Proverb given on the basis of the researcher's knowledge of the proverbs since the researcher is from the same geographical region with the research subjects.

## Appendix K

### Silozi education officer at NIED

#### Face to face interviews

Date.....

Gender.....

Job experience..... Time.....

Highest professional qualifications.....

1. For how many years have you been working in this Ministry?
2. Comment on the pass rate trends of grade 10 and 12 national examinations results in Silozi home language since the examination board dropped the IGCSE (Cambridge system) and adopted NSSC ( Namibian Senior secondary Certificate)
3. What might have caused the change in this pass rate trends?
4. To what extent does oral literature feature in the Silozi home language curriculum at NIED?
5. Do you see any need of including oral literature in the curriculum?  
Why?
6. [if it is integrated] What is the content of this oral literature?
7. How many years does it take to review the curriculum?
8. What grade levels do you think are eligible to the teaching of oral literature? Why?
9. What are the future challenges to the process of oral literature integration into the curriculum?

10. Does oral literature feature in the workshop programmes that you initiate to targetSilози home language teachers for professional development?If yes, why? or if not, why?
11. Does oral literature feature on the assessment plan for national examinations in Silози home language as a school subject?[If No] why Not?
12. [If yes] Is it satisfactorily addressed? In your perspective.
13. Briefly that is the end of the interview, Is there anything you would like to say that you think we might have overlooked?



## Appendix L

### Silozi home language teachers

Date..... Gender.....  
Highest qualifications.....Teaching experience.....  
Time.....

1. For how many years have you been working as a teacher in this ministry?
2. How is the discipline of the children at this school.How do you manage it?
3. Is this literature integrated into the Silozi home language syllabi?
4. If yes, Why?If not, Why?
- 5.
6. What do you think are the values of oral literature in the society?
7. Are the behaviours and social conducts (such as respect for elders, etc) of young people these days still the same as those days when you were a learner yourself?
8. What might have influenced the change in behaviour of young people in that regard  
[Only if the respondent articulates that there in a change in behaviour of young people]
9. [If oral literature is adequately represented in the syllabi], how do you basically teach and assess it?
10. How do learners respond to oral literature proverbs, riddles, etc.?
11. Does it feature on the assessment plan for national examinations in Silozi home language as a school subject?
12. [If oral literature is integrated into the curriculum] How is this literature being revised through time?
13. What are the future challenges of this process of integrating oral literature into the curriculum?
14. That is the end of the interview, is there anything that you would like to say that we might have overlooked?

## Appendix M

**To the subject advisor, Ministry of education, Silozi home language,  
Caprivi/Zambezi region.**

**Date..... Gender.....**

**Highest qualifications..... Job experience.....**

**Time.....**

1. For how long have you been working in this ministry?
2. Comment on the pass rate trends of grade 10 and 12 national examinations results in Silozi home language since the examination board dropped the IGCSE (Cambridge system) and adopted NSSC ( Namibian Senior secondary Certificate)
3. What might have caused this rise or decline in this trend?
4. To what extent is oral literature included in the Silozi home language curriculum?
5. Do you see any need to this?
6. Why?
7. What is the content of this literature?
8. How do you encourage Silozi home language teachers to update themselves with the changing culture which results in the changing roles of oral literature?
9. How do teachers respond to workshops about Silozi HL (oral literature in particular)?
10. Is this oral literature which features in the curriculum being revised through time to accommodate the changing culture?
11. What are some of the future challenges to the process of including oral literature in the curriculum?
12. We come to the end of the interviews, is there anything that you would like to say that we might have overlooked?

## Appendix N

### Childrens' interview schedule (Focus group interviews)

Date .....

Size of the group.....

Grade level.....

Gender Boys..... Girls.....

Time.....

1. Does anyone of you like to be told stories or poems or traditional songs?
2. Why?
3. Who knows what is a proverb or a riddle?
4. Who can give me an example of a riddle, what does it mean?
5. What are they good for?
6. Are you being taught these in the Silozi subject here at school?
7. How do you feel about them?
8. Can anyone tell me, what type of stories/proverbs/riddles/poetry does your teacher teach you in this subject?
9. Does anyone remember answering any question in exams in which the examiner was asking you about a proverb/riddle/story
10. [If yes] do you think the examiner should continue asking these questions? Why?
11. Do you see any need of being taught these stories/proverbs/riddles in school? Why?
12. This is the end of our talk, does anyone want to say something?