

Chapter 5

Contribution of Indigenous People's Cultural Practices and Norms to Formal Education in Namibia

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ABSTRACT

A qualitative method approach was employed using narrative model/design by reviewing and analysing qualitative research articles that were done about formal education and cultural practices and the contribution of formal education on indigenous peoples' lives. The researcher reviewed articles, findings were obtained and analysed, and themes emerged. The themes were interpreted and thoroughly discussed, which birthed the clear understanding of how indigenous peoples' norms and practices contributes to formal schooling by looking at strategies employed. The study findings delivered from two indigenous groups in Namibia revealed that both the Ovahimba and San ethnic bunches keep up a verbal culture where skills, values, dialect, and legends are exchanged orally from era to generation and once in a while composed. As a result, learners come to school with limited pre-literacy and pre-numeracy abilities, and when they arrive, they are confronted with books, which makes a prompt culture shock.

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INTRODUCTION

One of Namibia's extraordinary sociocultural characteristics is the ethnic heterogeneity of its tenants. The indigenous minority bunches incorporate the Kwe, Hai-dom, Joehansi and Khu bunches, which are informally known as San communities, and the Himba, Zemba, and Ovatue, who among others are a portion of the Ovahimba communities, which predominantly practice hunter-gathering and peaceful animals cultivating. Verifiably, Namibia's education framework was isolated along racial lines, with Blacks classified in an order of significance where the San and Ovahimba individuals were within the most reduced categories. In this apartheid framework, Whites and Coloureds got unending privileges at the cost of the inborn Namibians, of which the Ovahimba and the San communities were the most exceedingly badly affected. When freedom unfolded in 1990, it meant political flexibility long anticipated by numerous. Since that point, the government has been committed to the method of instructive change to bring about equitable quality instruction for all Namibians. These concocts included significant activities such as acknowledgement of the San as an 'educationally marginalised group', accentuation on mother tongue instruction, utilisation of obsequious and mobile schools for Ovahimba learners, and Namibia's Division Approach on Inclusive Education. This chapter looks at the arrangement measures that the Namibian government has put in place to make a comprehensive instruction environment.

The terminology education is inferred from the Latin words '*educere*'. The word '*educere*' implies to lead out or draw out. In antiquated Rome, the verb '*educare*' which is adjusted in this paper is utilized to allude to the common handle of bringing up children in the community's or society's way of life or culture. This appears to recommend that instruction is more extensive than ethical instruction; despite no society can survive without ethical instruction since it is the social stick that encourages co-existence. It educates about all that a society holds to be right and off-base or "dos" and "don'ts" that direct the behaviour, thinking and activities of individuals (Kibera, 2020).

Plato expressed that "education is the creation of sound intellect in a strong body" driving to development of a person's thoughts of what is sweet, and ethical. An ethical person is honest, respectful, gutsy, humble, dedicated and tried and true. His or her lives agree to tall moral standards. Plato hence respected instruction as an implication by which both people and social justice can be achieved. Plato to an expansive degree imagined instruction that would be savvy people satisfying as well as morally sound. Broadly talking, the African inborn shape of instruction had three primary points. These comprised equipping people with important information and abilities and legitimate codes of conduct that would enable them to be legitimately coordinated within society. Each step was taken to guarantee that vital, knowledge,

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