A moralized politics and "truth claims" of 'saints vs. sinners & victims vs. monsters'

Mr Lubbo Kauhauf, RDP’s Secretary for International Relations and Director General of Administration, wrote an article under the heading ‘Is Omausati Clique real or imagined?’ The question is; how substantially correct are his views? I am on record for arguing that unlike a constructivist, a critical analyst does not only want us to detect bias without telling us of the nature and effect of the bias but will encourage us to find out, who gains, who loses what when facts are added up and whose version of the story has not been told.

Indeed, for a constructivist knowledge is constructed when we assign meaning to data and present this data in some context to make sense of facts. Predictably, information takes a backseat to processing of information. Facts are essentially researched and filtered through someone else’s vision or ideology which might allow a particular view to sift through. Critical thinking on its part involves more than conceptual clarity. It involves imagination and insight requiring a sharpened eye to distinguish what is from what ought to be. It also allows to recognize unexamined philosophical concepts and to question assumptions that are being made with regard to their meaning.

Mr. Kauhauf wants us to draw conclusions from what he termed ‘dominance of Omausati clique in the SWAPO Party, at local and regional government, in government and the SOEs structures’.

Judging from his findings one can conclude that out of the 54 members of the central committee, only 21 hail from Omausati region, out of 21 members of the SWAPO political bureau only 7 hail from Omausati region, out of 23 ministers only 7 are from Omausati, out of 44 SOEs’ chiefs only 12 are from Omausati region and out of 20 ambassadors only 5 hail from Omausati region. This clearly shows that they are not the majority in all the structures he mentioned despite allegations to the contrary! Or else do they represent the majority out of 21 and 23 or 12 of 44 and even 5 out of 20? I am baffled to say the least! Mr. Kauhauf conveniently forgot to mention ‘Despite talk of shaming…’ those who prized characteristics as the RDP’s Kwananyara party’, members from one ethnic group are seen at the following numbers on the RDP’s list; 1, 6, 7, 13, 14, 15, 18, 21, 23, 24, 25, 26, 32, 33, 34, 36, 37, 42, 43, 45, 47, 54, 55, 57, 59, 59, 60, 64, 65, 68, 70, 71 and 72! That is is in total or more than half of the list! What is more, the whole ‘secretariat’ is made up of people from the same group! I once wrote. Why then look at the speck in someone else’s eyes and not see the log in his own eyes? Is that a matter of des des poids, des mesures? Nevertheless, I agree with him when he quoted the constitution of the SWAPO party which, under its Article III sub-section B (4) condemns the ‘retroussage tendances of tribalism, nationalism, factional, racism, chauvinism, regionalism, personality culture’ as the writer. True. We can condemn these tendencies yet advocate for a ‘Ndonga President’, apparently since the ‘westerners and easterners had that turn’, or for no ‘Oshiwambo President’. We must be consistent and appoint only those who can do the job, irrespective of their tribal, racial background, and ethnic or gender origin.

As a parnasifist, I don’t believe in tribalism and ethnicity norm which quarters they come from, besides I am a product of Omausati, Oshikoto and Oshangwena regions and had clearly articulated my views on the above evils including when I once wrote about a vision where I had way back in 97, in actual fact, ten years before RDP was formed, when I saw the founding President holding high as a banner marching in front followed by the two ex PMs and a sea of people waving the SWAPO party’s flags on their letkhardside, a plateau of marching camouflaged soldiers saluting Mr. Hipido Hamutenya while the current PM was in the middle of the two camps or passes on top of a house without a roof saying ‘let go of those things (referring to the two groups’ dichotomy, I presume) and let’s build’. Already in the article Mr. Kauhauf then quoted one of the senior party leaders saying ‘unless members return to the right ideology, we are going to destroy this party. We are caught in a situation where we don’t have a political vision anymore’ but Mr. Kauhauf conveniently forgot to mention that Oon Kosie Pretorius of MAG also quoted the same paper when someone stated that “in SWAPO ideology, there was no tribe or colour and people were elected on merit for what they do…” That is not SWAPO tradition. We are just coming and that is what going to destroy SWAPO from within”. Some senior leaders have also once quoted by the same paper saying “this all started during the liberation struggle, when former SWAPO secretary for defence Peter Nyanemba died and one and ethnic groups which served to justify poor socio- political actions which are in accordance with that pattern of ideas. However, the knowledge provided by an ideology is partial or selective knowledge provides contradictory descriptions and explanations of the social world. Ideology in this context, is a set of common-sense beliefs, political knowledge, a number of determinism used as arguments to justify situations, and ‘myths and stereotypes’ are but some.

Myths understood as well established beliefs and accepted as facts, range from gender, racial, tribal, ethnic myths which often appear as simplistic ‘myths and stereotypes’ which are generally accepted as true: Ex: MTH: Northerners are hardworking, STEREOTYPE: some groups sought for employment on the expense of others, SOCIAI EFFECT: status increased for some people on the expense of others. REALITY: Intelligence and the way research findings is often not ethnogenic but are learnt. LOGIC:CONTEXT; there are no genetic connections between site, strength and intelligence.

Then we allow this to creep into our political speeches, articles and political rally slogans with a variety of possible social functions which can be either beneficial or destructive and harmful, especially if they are meant to attack others in a language of protocol where those who feel oppressed by real