

## Comments

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messed our livelihood up! TRIBALISM will never die, but we can change the taste of it.....

◆ **Syvester Simubali**  
If we can find peace and unite in Caprivi Region between the Masubia and Mafwee then they will be no more tribal conflicts in Namibia, I am a Subia from Bukalo and I dont condone tribal lines, yes all tribes in Namibia must unite as one.

◆ **Imms Shawana Nashinge**  
We can surely unite!

◆ **Ronel Shikongo**  
Its an entirely individual choice... The ideal is 4 all of us 2 strive 4 national unity rather than 2 break the national unity in order 2 pro-

mate tribalism. But reality is that we r stil holding on2 the colonial legacy of apartheid - being divided among tribal lines. And namibians have the notion of believing that if u dont promote tribalism then u r not proud of from where u came from. Sadly, we pass on these ideals 2 our children.

◆ **Reinhold Kadhikwa Vambo-chief**  
triblism is heritage gossip of many Namibians resultng from different cultures ,the problem is thats some people r too mean with they tribe! ,whether you are a kwambi, caprive or what so ever the bottom line isthat , all people r equal before tribe! be a proude Namibian!

◆ **Obert Sanyambe**  
Yes! we have to be proud, but the question most people had asked is how much do we appreciate one onather? Because from this is where we can talk of an intergrated

society. Tribal diversity should make us rich and proud as through diversy ideologies we could construct a well and unique society able to handle national problems from different perspectives given the understanding of that particular problem.

◆ **Tjitunga Elijah Ngurare**

I like the various responses hereon and seem to support the view that our aspiration is national unity without forgetting our tribal identity. You are good nationalists lol The question is how do we achieve national unity and make all tribes feel to belong? Are our youth in tune with nationalism or tribalism; is tribalism geographical? Surely, our ... See Morecollective aspiration should be to inculcate patriotism amongst Namibians as opposed to tribal affinity: for example our colleagues in education at all levels what measures are in

place for Namibian students to be trained in nationalism and appreciation of various tribal groups as secondary aspirations to national unity?

◆ **Lydia Aipinge**  
Our education system prepares the young generation well on nationalism but I cannot say the same about parents at home and society at large. Our curriculum starting from lower primary (grade 1-3) via Environmental subject teaches children about family trees and relations to community and national symbols e.g the National Flag and the children rights... See More. In grade 4, through social studies the civic education theme expands, they learn national symbols and colours, their meaning; regions, towns natural resources. etc. as well as various communities and their traditions/customs; the kind of governance in the country...etc.. In grade 5-7, again the theme expands and in secondary school history under Namibian, African and World history they learn about nationalism, patriotism, the road to freedom, country heroes; African heroes, beliefs; types of government, types of economies, etc....I'll rather stop here.

For me education prepares the children very well about nationalism. Many of you probably have observed that the young generation do not group or make friends based on their tribes or clans or region for that matter; that's so, thanks to the national values they learnt from schools. The hold hands and socialise based on certain principles they identify with. But that was not the case during my years of schooling! and you can even see socialisation at the work places, the list goes... ever wondered why reports of tribalism at work in connection with recruitments and promotions is a big issue in Namibia... for me I think the youth are good at nationalism; they live it! The older generation, we speak it and don't practice it!

◆ **Sioni Aluta Iikela**  
I have a belief that our generation has come about at a time when societal evolution has happened already. Namibian history appreciate and taught me the revolution of this nation that start with tribe defending their territories under their beloved Chief, which to me was correct at that time. Then come a time when Chiefs and or some tribes has to ... See Morecooperate in fighting settlers. A process continue untill all tribes came together to wage a national resistance against our oppressors. That was a time that nationalism was born hence a shift from tribal coexistence to national existence. I am not advocating for concealing our tribe of origin here, but I mean I must look at myself us a Namibian than as Omuwambo. Only when we have our country at heart we can make ourselves available to any national calls. Some young people of our time are not interested in nation issues and this to me is a chronic disease that need serious attention. This bring me to a point where our young people supposed to be exposed to topic of nationalism. What Pacon is doing to instill Africanism in the hearts of my peers. I am afraid that nationalism is not at all present in the mind of most of our young people. How many young people volunteered to work at railway line? I was shocked one day when I was engaged by 5 Otjihereo speaking young ones one day af-

ter our SWAPO Party branch meeting. These young fellows asked me why our liberation songs were in Oshiwambo? Then I gave them the answer that was not affirmative to their thoughts. These fellows told me that their parents told them that SWAPO was only for Aawambo while Hereros are either swanu, dta or nudo. I gave them a nice lecture about SWAPO Party that day. This also call for chiefs not to form piltical parties.... Let us build this nation....

◆ **Obert Sanyambe**  
To answer the question "how do we achieve national unity and make all tribes feel to belong? Are our youth in tune with nationalism or tribalism; is tribalism geographical?" Seth Godin's book, Tribes, does a good job at explaining the principles of building a tribe. According to Godin, a tribe is a group of people connected to three things: an idea... See More, one another, and to the leader. For now we are sure our education system does well on Nationalism, I would therefore, suggest to talk about the issue of political tribalism. I believe that national tribe building is an issue here if we are to embrace the diversity of our society. This is from the leadership and management perspective.

◆ **Ndumba J. Kamwanyah**

Identity is not a zero-sum situation as it has been purported by state/nation building theories in attempts to melt all elasticities into one national identity/polity. There is nothing wrong for one to be muKavango and Namibian at the same time!  
It makes me cringe when some people (I have read Gwen Lister and my fellow country man Alfredo Tjiurimo Hengari arguing along that line) argue that it is good that Namibia opted for English as the official language (apparently in this way English serves neutralizing effects for Namibia's multiethnic and linguistic problems, therefore a tool for reconciliation) to promote unity and national identity. This assumption comes straight from state/nation building textbooks which see ethnic groups as rivalries. Therefore the answer is to centralize politics and melt (such as through language assimilation) all ethnicities within one territory into one national identity while ignoring local diversity. It is not tribalism for a politician to advocate and represent (in a fair and transparent manners) the interest of their local communities where they come from.

I think that the ethnic conflicts that plagues much of postindependence Africa is a result of a lack of social mechanism to manage (celebrate diversity) ethnic diversity through solidarity and education. The truth is that as Namibians we know little (including politicians and senior government officials) about each other, despite the fact that our languages and cultures are so close to each other. Our education system does not teach us to know more about other communities and celebrate our rich cultural heritages. The sad part is that twenty years after independence the only time we think about cultural diversity is during those cultural festivals (mostly dancing and singing) that are held every year or when a certain head of state is visiting the country. Culture is not just about singing or dancing, but more than that. Why do we have a

ministry of culture again?

◆ **Obert Sanyambe**  
Tribalism is the sole reason behind the success of the human species. Humans have always lived in tribes where every member has a function to fulfill – the men hunted for food, women cared for the children and the sick, and the elders were mentors. That's the simplest form of a human tribe that existed thousands of years ago. Complexity of the ... See Moretribe increases as the tribe grows and as technological and cultural achievements are reached, but the fundamental principle remains the same – the tribe works together for common goals and shares the same opinions. One Namibia, One Nation what does this mean? Having shared interest is the foundation of a tribe. For me a tribe should not be limited to the language spoken by who and where.....lol. We have to accept the fact that we are one Nation.

◆ **Tjitunga Elijah Ngurare**

I concur here and find interesting the arguments of Ronell, Lydia, Obert, Sioni and Ndumba regarding nationalism and tribalism. It is clear that there is little debate on the issue of tribal identity. It stands to reason that nationalism is not possible without it being infused by nationalists who are products of the tribal condition. In the African context it is hard to speak of Pan Africanism without regard to tribal identity of both proponents and opponents emanating from the tribal condition. Thus Obert raises very interesting points in regards to broader understanding of a "tribe". He referred to "political tribalism" which I suppose imply that there is "economic tribalism etc"; and he also mentioned "political tribe building" or may be "national tribe building". I suppose our natural response wilb in the negative to anything perceived as advancing the negative aspect of tribalism. I would think that the best way to solve something is to talk about it: the AU could convene a conference on Tribalism and national parliaments cud pass legislations regulating tribalism etc. In this way, perhaps we could rise above the quaqmire of tribalism and cement nationalism amongst our people, countries and continent. Ndumba is correct that culture is more than "dancing and singing" it could be a tool for realistic and practical nationalism.

◆ **Ralph A. Gaooseb**

The growing tribal unity is the unintended consequence (or is it?), the day the Traditional Authorities Act was passed in National Assembly!!! It's even deeper. These days it is not enough to be just a wambo, damara, caprivian no, we want to be referred as an ogandjere, mbanderu, /ai-o dama, mafwe, etc. Dit raak erg. Worst our elected leaders are conveniently silent on this growing tribal unity cancer. If you ask me what next, lets re-visit the intentions of this Traditional Authorities Act, against what it has caused our dear country. We need to have open debates, one way towards dealing the CANCER.

◆ **Norman Tjombe**

Elijah, thank you for this topic. Its good that we alternative media and platforms to discuss matters of the national importance. I was always of the opinion that in order to eradicate tribalism, is to promote nationhood. All Namibians should be able

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## Public

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Determine the positive spin-offs to be derived by the economy in terms of taxes, employment and improvement in service delivery.

Determine the multiplier effect of the project to the economy in terms of the expansion of new business and new opportunities.

Determine the positive impact of the project to the moral, natural environment and socio-economic and political progress of the country.

Consider the long-term sustainability of the project.

Conduct due diligence on the company.

Enter into a MoU that stipulates the rights and obligations of both parties.

Consider a quid pro quo or win-

win relation for government involvement.

Submission of relevant documents by company before signing the partnership agreement that is, financial statements, company registration documents, complete project/business proposal and environmental impact assessment reports.

**Conclusion**  
In view of the need to do more with little, consultative efforts by government with political and non-state stakeholders should be commended as they set the stage for heresthetics or the resolve to implement policy alternatives from sources other than itself in order to improve on policy and service delivery. In general, what is best is when problems are addressed proactively and not reactionary through prospective policy analysis and other measures that defines the problem and propose solutions.

In this case one will underscore the importance of leadership, spirituality, ethics, planning, prioritisation and the continues engagement to consult with spiritual, technical and other players to draw advise augmented with home grown solutions that promote policy making capacities capable of predicting and delivering on promises.

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Holy Bible

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FOR THE CITY OF WINDHOEK



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**Description:** CONSULTANCY SERVICES TO UNDERTAKE A FEASIBILITY STUDY FOR LOW INCOME HOUSING CONSTRUCTION SCHEME

**SCOPE OF WORK:** To provide the City of Windhoek with a Feasibility Study for Low Income Groups in the informal settlement areas in the following constituencies: Moses //Garoeb, Tobias Hainyeko, Samora Machel and Khomasdal North.

**TARGET GROUPS:** Informal Shack Owners or their dependants  
**TARGET INCOME:** Between N\$500.00 – N\$6,000.00(P.M) per month  
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