

**INVESTIGATING PRIMORDIAL SPIRITUALITY PRACTICES, SOCIAL
CAPITAL, ETHIC STRUCTURES AND PROCESSES IN THE SOUTH
AFRICAN ENVIRONMENT**

By

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DECLARATION

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Hereby declare that the thesis entitled:

INVESTIGATING PRIMORDIAL SPIRITUALITY PRACTICES, SOCIAL CAPITAL, ETHIC STRUCTURES AND PROCESSES IN THE SOUTH AFRICAN ENVIRONMENT

Is the result of my own investigation and research and that it has not been submitted in part or in full, for any other degree or any other institution of higher learning. Subsequently, other sources are acknowledged and given explicit references.

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Date: 24 August 2018

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Date: 24 August 2018

DEDICATION

This work is dedicated with greatest affection and gratitude to Almighty God, Badimo ba (ancestors of) Bakoena le Bataung, my late father, Ralethola Michael Ngaka and my late mother, Matefo Emily Ngaka, especially my mother whose inborn spiritual talents encouraged me to conduct this study fearlessly; and to my sister, Mantoa Lydia Ngaka for the untiring support during my studies and during the turbulent times I went through. This work is also dedicated to my supervisor, Professor Pumela Msweli, who understood the value of this topic and encouraged me to see value in this study.

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ABSTRACT

This thesis provides an empirical exposition of an indigenous knowledge system (IKS) conceptual framework that links primordial spirituality with ethical structures and processes that support environmental values of people living in traditional settings. The framework is positioned within the deep ecology theoretical frame of reference. Deep ecologists have a consensus view that the actions of modern civilisation have pushed the biosphere far from its natural state through reduction of biodiversity and economic activities in a way that that disrespect nature. Disrespect for nature has culminated into an alarming extinction of essential species, communities and indigenous cultures. The deep ecology theoretical framework has been chosen because it offers an approach that guides construction of knowledge about the Bushmen (the subjects of this study), their culture, spirituality and knowledge systems, in a way that informs the primordial spirituality framework that this study seeks to develop.

Critical realism was found to be an appropriate epistemological approach for this study because it is based on the assumption that there is a reality of superlative intelligence that is independent of what can be observed through the five senses. This notion is in sync with the assumptions of primordial spirituality and deep ecology. Given the critical realism philosophical stance, it naturally followed that knowledge for this study would be constructed from multiple sources including transcribed content of in-depth interviews, observations and published material about the Bushmen and their way of life. Inductive content analysis was a methodological approach used for collecting data from multiple sources; and purposive sampling was used to select participants. Thematic content analysis was used to analyse data. Themes were generated from the data using open coding which involved tagging transcribed interview content, observation notes as well as relevant literature.

The framework that this study developed has the following key themes: (1) Primordial spirituality as a process of aligning self with a universal energy source and life force that is infused with all life forms; (2) The practice of primordial spirituality sustains life because it enables access to the transformative power of energy from the entire cosmos including, earth, wind, fire, water, moon, sun, and the stars; (3) The curative power of nature when infused with song and dance transforms people into a state of consciousness that facilitates transfer of knowledge from other dimensions of life, including the dimension of life where the ancestors exist; (4) Practicing primordial spirituality results in social cohesive value systems, borne out of indigenous leadership systems and power; (5) Nature is the source

of artistic expression, a platform for documenting history, and is source of social and natural science knowledge. The framework that this study developed makes a contribution to IKS by creating a space for building alternative social and economic models that allow coexistence of indigenous and western values in a co-operative arrangement.

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GLOSSARY

Nomenclature of Indigenous People

Bushmen terminology

Gu/e- Supreme being

/oa- Supreme being subordinate to *Gu/e*

kxe aa- another name for the supreme being, *Gu/e*, which denotes respect to old men

!Xham Bushman- Bushmen clan

!ko- Bushmen clan

!Kung Bushmen- Bushmen clan

Nharo Bushmen- Bushmen clan

Kaukau Bushmen- Bushmen clan

G/wi Bushmen- Bushmen clan

Shamans- Bushmen medicine men

K'' Xi- medicine used to cure stomach ailments

K'' e plant- is applied for liver related illness

N//we-m ti-tsho-ane- is referred to as the moon's medicines the cure for the pains related to menstruation

loru leaves- are chewed for the purpose of relieving cough

//Kwa di-ba leaves- serve as a cure for chest colds and constipation

grewia falava- makes the knotted string bows

g//aua-ne- the song of the spirit of the dead which may either be an invisible male or female and very short.

//Ga uwa- is another super natural being

g//aua- the super natural being/spirit that has played his role which also disappears in order to allow the shaman to resume the original state of consciousness

Tsa- process which presupposes boiling of medicine in the stomach of the shaman

tsho khwe- denotes the medicine which can be used either for the good or evil acts

tsho' or *'tsho-ane'* – is the plural of *tsho khwe*

tsho- is symbolic of good medicine

tshutsho- represents evil medicine

khwe- implies a person, although it may be a woman, it is predominantly a man who is empowered to cure the diseases using herbal medicines, trances or performs sorcery acts

/aa- refers to the spirit; in terms of the Bushmen belief system, leaves the human being when he/she dies and those who are drunk the */aa* leaves them temporarily, except for the Bushmen ritual practitioner whose spirit remains with them whilst in the process of healing

g//aua-ne- denotes bad ancestors

Ka-je-MG//o-dzi - are indicative of old fathers and thus symbolic of good ancestors

Great *G//aua-* is perceived as a 'Devil' as being anti-God by Nharo Bushmen

Great *G//aua-* is the messenger of High God as seen by the !Kung

N !adi', the Great *G//aua* are often seen as one thing by the Nharo people, that is, God

N !adi-ba,- implying that God wills it

Ura',- meaning I do not know

Ka-je-m G//o-dzi-ko kutu- referring to the notion that, the old Fathers did it

!ai-l- traditional clothes

Koro- in Nama language this name implies 'five,' and in 'Inu,' language, one of the Bushmen language, it means 'Jackal,' meaning the cleverest of the animals

!ais- means necklaces

!Khuba- means the moon and symbolizes the Supreme Being.

!Kwe- denotes the wind and is significant of the Supreme Being

!Kwa- implies the the rain is indicative of the Supreme Being

Sida Sida- meaning Father, Father

Gera Tlwa Twcha- implies, You are Great

Gera Tsoa Tsoa, Meaning we are beginning

Gan Gans Tsi, !Kho Kha Tsi, Ti Elotse Ti Elotse- means Thank you father for protecting our lives

Gan Gan !Khutse, O re dats ge, Ke is aroma- means thank you father for setting us free, deny your imposed coloured identity

!Kho tse //ie ila, Hoaba lumisa- implies Father unite us for the sake of our heritage including spirituality

!au-or ouker klip- is the rites of passage that marks the new beginning or transformation for the Bushmen, also refers to the red stone used by the Bushmen to produce the rock paint

Kia- is trances

num- is the unfolding energy by a distinct Shaman of whom change into lions while on route to the home of God on the divine visit mission

/numkxaosi- meaning the practicing of */num*, the spiritual power

Tsui//Goah, Heits Eibib and //Gaunabwhose- whose various roles were that of a soldier or a warrior, future predictor, rainmaker, source of evil and wizard.

//Tsui !Goab- the god of rain and thunder

Tsui//Goab- is derived from the ancient Khoi Khoi dialect, *Elob, ngsulloo*, which refers to the Bushmen word for the god of Kalahari

Tsui- means wounded *//* and *Goab* means king, and *Elob* means god and it is a modern word for all tribes signifying god, whilst both *Tsui//Goab and Elob, ngsulloo*, refer to god the creator

hok meisie- refers to the rite of passage for the girl children on transition to adulthood

!ali dance- means hok dance, the same dance as the one performed when the girl children graduate into adulthood

Goab- God, the Supreme Being

danab- refers to the Bushmen Chief/s

Gaub- also refers to the Bushmen Chief/Chiefs

!ara- is the dance that marks the graduation of the girl from the stage after completion of fourteen days!*Am-* signifies a lion

!Gai se qu Re- means, **farewell**

!qai Se! Om Re- means rest in peace

Mphephu- is used for cleansing the place

CHAPTER 1: INTRODUCTION

1.1 Background

Environmental damage, pollution, poverty, high crime statistics and diminished social cohesion in South African communities, is evidence of gross disconnection between humanity, environment and nature. Ojomo (2011) refers to environmental damage and a state of chaos in the social fibre of local communities, as a state of environmental imbroglio. Besthorn (2002:2) further reiterates this disconnection by arguing that when humanity ignores the spiritual and sacred dimension of the environment, they are more likely to ignore their own spirituality. Evidence abounds that ethics of respect for nature that underpinned the primordial African era have been eroded by the global consumerism culture, colonisation, and the apartheid system (Mampilly 2015). This relegated the African values system to a state that they were deemed both inferior and barbaric. The statement made by Botha in 1985 gives a hint of the mentality, attitudes and convictions of the coloniser and oppressor towards an African. Botha said:

“The fact that, blacks look like human beings and act like human beings does not necessarily make them sensible human beings.... If God wanted us to be equal, he would have created us of a uniform colour and intellect...It is our strong conviction that the black is the raw material for the white man. So, let us join hands together to fight against this black devil...Surely, God cannot forsake his own people whom we are. You’ve seen that the blacks can’t rule themselves. Give them guns and they will kill each other. They are good in nothing else but making noise, dancing, marrying many wives and indulging in sex. The blackman is the symbol of poverty, mental inferiority, laziness and emotional incompetence.” (Cited in Viriri, and Mungwini, 2010).

Botha is not the only one that rendered Africans an inferior race. As early as the 18th Century, Charles White argued that non-white races were inferior and closer to the primitive form of man, due to their skin pigmentation (cit in Meyer, 1996). This perhaps explains, amongst other things, why the lives of Bushmen were not valued, as they were the subjects of genocide. Bushmen are the focus of this study because, according to archeological records their long history that dates back to 20 000 years back (Suzman, 2001:2-4), making their culture primordial in nature (Boezak, 2015). According to Suzman (2001:2-4), with the European colonisation of the Cape in the 17th century, the Bushmen were wiped out. Ferreira (2015: 20) points out that Bushmen were executed during a pure exercise of human race

extinction. What is known about Bushmen is documented in their rock paintings that dates back to thousands of years ago, with no agreed upon approach to interpreting the rock.

Interpretation of this earlier history by ancient historians suggests that there is much that primordial spirituality as practiced by Bushmen of earlier time can offer contemporary South African society.

South Africa faces a monumental challenge of addressing the inequities of the past including alleviating poverty and creating jobs needed to grow inclusive economies. In addition to contending with a preponderance of vulnerable communities that have been marginalised by the socioeconomic inequities of the past, policy makers in South Africa face decisions on how to allocate life sustaining and scarce resources such as land, clean water, energy and housing to an increasing population.

Kushner (2004:196-197) provide some clues on how to restore equilibrium through the study of Maathai. This study is based on the Africentric value system that places emphasis on the principle of holism, and its orientation toward unity between human nature and the divine. This may respond to the question posed by Besthorn (2002:6), "how do we honour the religious and the spiritual heritage of our past in a manner that accommodates environment?"

The aim of this study is develop a social cohesion framework that integrates primordial spiritual practices, ethical structures and processes to guide formation and sustenance of harmonious social structures.

1.2 Problem Statement

During the primordial era, Africa enjoyed a humane, peaceful society and environment, all of which were underpinned by the ethics of respect (Ojomo 2011:102). Kushner's (2004:197) view on this subject is that in the pre-industrial era, the natural environment thrived alongside with humankind. Every tree, plant, spring and even a stream was accountable to its own spirit, which had to be placated prior to use for human consumption (Kushner, 2004; Lynn, 1967: 52; Besthorn, 2002: 2). According to Ojomo (2011:104), there are societies who still view nature from an ecosphere egalitarianism point of view, and about 2000 of them are Bushmen found in the South Africa, Botswana, Namibia and Zimbabwe (Kwenda 2009). These societies incorporated primordial spiritual practices in their rituals (Kwenda, 2009). As pointed out by Kwenda (2009), Bushmen practicing primordial spirituality depend on nature for survival.

However, this has changed due to a number of factors including forced removals that saw a destruction of indigenous cultures, land ownership rights, and geopolitical lines that divide Southern Africa (Kushner 2004:197; Mampilly 2015: 33; Geoff 2001: 334; Tucker 2007:4). About 300 000 Bushmen that lived in Southern Africa have been wiped out (Kwenda, 2009). As put forward by Kushner (2004:197), the adverse consequence of the erosion of cultures that respected the environment resulted in the current high levels of environmental degradation, extinction of some plant and animal species, and loss of respect for nature. As Kushner (2004:197) argues, environmental degradation through pollution, and overcrowded urban and peri urban areas due to urban rural migration is posing a serious risk, not only to economic sustainability, but also to the sustainability of different species in several ecosystems in nature.

Primordial spiritual practices that have a restorative effect on all forms of life have been lost (Waaajman, 2004:1and14). The key problem is that while literature is abound with information that attributes environmental damage to economic practices that destroyed indigenous cultures there is very little attention given to how to restore the environmental ethics and values that have been destroyed. Literature offers a number of environmental sustainability models and mechanisms to reduce greenhouse gas emissions. Very little is written about how to restore primordial spiritual knowledge, values and culture of indigenous people that have been destroyed. Accordingly this study seeks to address the following research questions:

- (1) How do the primordial spiritual practices of Bushmen of ancient times compare to those of current times?
- (2) What are the social structures and ethical processes that support the values of the Bushmen?
- (3) How is knowledge acquired and transferred within the Bushmen society?

1.3 Purpose and Significance of the Study

This work sought to offer a framework that addresses ecological anomalies, erosion of values and humaneness so that what had been lost can be regained in a manner that result in social cohesion.

Put differently, this thesis aimed to provide an empirical exposition of a social cohesion framework that develops new sensibility about how man and the natural environment can coexist in ways that preserve the integrity of the environment with its entire human and non-human collective. The framework built on a primordial spiritual value system and ethical structures that were dismantled or lost because of a Western position that rendered African and blackness as inferior to whiteness and western cultures. The framework was envisaged to assist indigenous people and policy makers restore social structures and knowledge systems that are effective in building a cohesive, harmonious, and respectful society.

1.4 Research Design

To develop a social cohesion framework necessitates that the study focuses on the life of Bushmen in order to establish what is being practiced in comparison to has been lost. What is currently being practiced will be informed by primary data in the form of interviews and observations of spiritual practices of surviving Bushmen. What has been lost will be informed by secondary data and literature written about Bushmen of ancient times. The design of this study is informed by the critical realism ontological and epistemological stance. Critical realism is found to be particularly appropriate because it is based on the assumption that there is a reality of superlative intelligence that is independent of what can be observed through the five senses.

This notion is in synch with the assumptions of primordial spirituality. Critical realism as a philosophical stance necessitated construction of knowledge from multiple sources including transcribed content of in-depth interviews, observations and published material about the Bushmen and their way of life. On the basis of the explanation provided by *Elo et al.* (2014: 4), purposive sampling was found to be ideal for this study. *Elo and Kyngas'* (2014: 4) suggestion that knowledgeable informants or participants should be used when constructing new knowledge using inductive content analysis was followed. Data for the study was collected from the Northern Cape in Askham, Andriesvale and Welkom. As well as from the Western Cape in George, and Zoar in the Southern Cape, in District Six in Cape Town, and Piketberg in the West Coast

Inductive content analysis, which is comprehensively described, in chapter four, was used to analyse three types of data: (1) transcribed data from the research participants; (2) field notes made when

observing Bushmen in their natural setting; and (3) secondary data and information gathered from literature written about Bushmen of ancient times. Using a process called data unification (Marsh and White, 2006) the three data sources were merged into a single open coding frame from which themes emerged to build the primordial spiritual framework. The process of unifying data from multiple sources is found to be in in synch with the emphasis placed by critical realism in ensuring that knowledge is constructed and validated through multiple lenses.

Detailed thematic content analysis was used to analyse data. The first step of the analysis was to do open coding on all the notes and transcribed interviews as well as literature. The next step was to conduct open coding, and to classify information into categories and subcategories as suggested by Elo and Kynga (2008: 109). Next, a list of codes that appeared to comprehensively cover the responses of the participants was generated. All responses from participants were subsequently re-examined to provide certainty that all responses are placed into at least one code. Supplementary codes were created for responses that, upon re-examination, did not appear to coincide with previously generated codes. Upon examination, any responses that were not conceptually relevant to the code/s were recoded or removed from the analysis. Coded responses were then examined to ensure that they were conceptually relevant. Thereafter subcategories and categories were generated and analysed in order to arrive at the framework for primordial spiritual practices of the Bushmen.

1.5 Assumptions

Among the four theoretical theories, namely; ethical egoism, divine command theory, utilitarianism, and deep ecology, deep ecology is selected over and above the three foregoing theories. The theoretical assumptions peculiar to deep ecology as they relates to this study are as follows: deep ecology is the deeper, more spiritual approach to nature, which emanates from the significant meaning mankind attributes to human and nonhuman life and the surroundings (Van Der Veer and Pierce 2003: 263). Naess cit. in Van De Veer and Pierce (2003: 263) explains that deep ecology captures perceived challenges pertaining to the impact of human populations and technology on the natural environment.

This theory negates cruelty to the environment by all means. The latter assumption is supported by literature. According to Lynch (1996:147) the non-anthropocentric ecological ethic perspective enjoys the support of Arne Naess' deep ecology, which is synonymous with the authentic deep ecology. This

view is opposed to shallow environmentalism with its egocentric position that favours human being and is utterly cruel to the natural environment (Arne Naess 1973; cit. in Luke, 2002:179). Such a view is referred to as anthropocentric. Anthropocentrism critiques modern industrialism and advocates for a “*bio spherical egalitarianism*”, and supports the idea of equality for all creatures as a way to ensure harmonious coexistence for all. As such Lussier (1996:395) suggests that, human beings should be appropriately socialised into realising that human beings are not the only inhabitants of the planet earth and must learn to coexist side by side with other species. In addition to the element of equality, theory of ecology assumes that unity among all in the cosmos, human and nonhuman, is imperative for harmonious existence.

1.6 Delimitations

This study investigates primordial spirituality practices, development of social capital and ethical structures and processes within a South African context. This study is therefore neither concerned with the historical background, nor the detailed political history of the chosen indigenous people chosen for the purpose of this study. The political and historical backgrounds are only highlighted to provide context to the study. Furthermore the study is located within the boundaries of South Africa to offset budget constraints related to a wider scope. With respect to literature, only the literature that has a bearing on the study is reviewed. In other words, only that literature that helps to address the research question and attain the objectives of the study is reviewed.

1.7 Operational Definition of Concepts and Variables of the Study

Primordial spirituality

According to Waaijman (2010:1), the primordial concept originates from the primeval stages of creation and development, which originally refers to the earliest stages of growth. As Waaijman (2010:1) further indicates, in this sense one can speak, for example, about a ‘primordial awareness,’ which implies the unfolding of inherent knowledge, which comes into existence by entering the inner core of existence (*liangzhi*), the spiritual exercise that brings us to the root of *Dao*, the Way. Primordial spirituality is understood as a way to lead us to a deeper understanding of such elements

as birth, education, love, relationships, the connection to our dwelling place and death. Primordial spirituality is a way towards the inner core of our creation and growth (Waaajman 2010:1).

Practices

In the opinion of Scanlon (1990: 199), various practices place more emphasis on the norms and values that a member of a particular group is expected to conform to. 'First, there is social practice, which consists of a given group of people generally behaving in a certain way. Group members are expected to have certain expectations and intentions, and accept certain principles as being the norm (Scanlon 1990:199).

Social capital

According to Portes (2014:18407-18408), social capital is defined as a mutual participation by actors inclusive of society and corporate alike developing and maintaining, mutual trust for a specific purpose. As Sobel (2002:139) points out, social capital is indicative of a milieu in which people interchangeably participate in activities that can reciprocally enable them to solicit benefits, and gain value for themselves (Putman 2001:1).

Indigenous

According to Waaajman (2010:1), the concept indigenous may be defined as follows: 'Indigenous' means: native born, originating or produced naturally in a country, not imported.¹ 'Not imported' spirituality! This hits the bull's eye. Not imported, but originating naturally in a country, like the spirituality of the Aborigines in Australia, the Native Spirituality of the Indians in North America, the Celtic Spirituality in Europe, the traditional spiritualities in Africa and so on.'

1.8 Structure of the Thesis

Chapter one provides an exposition of the entire thesis including the problem statement, the study aim, significance of the study as well as a brief discussion on how the study was designed. In chapter

two, the theoretical framework against which this study unfolds was provided. The following key features of deep ecology that constitute the theoretical framework of this study were highlighted:

- (1) Life as a gift of life, mediated through family; preserved and maintained through rituals
- (2) Self as man's contact with the infinite and the eternal expressed in innermost living aspects of all things
- (3) Non-anthropocentric environmental ethic that acknowledges interconnectedness of man, nature and environment as well as the mysterious creative intelligence that permeates through man, nature and her elements
- (4) Knowledge transmitted through culture and values; and generated from natural ecological wisdom.

Chapter three interrogates literature relevant to the research questions of the study. The ontological and epistemological position of the study is also explained in chapter three. Additionally, chapter three details the sampling design, and explains how the participants were selected. Background information related to the study participants is also provided in chapter three. Details around data collection, the protocols used to gather data and the analytical processes to analyse data and ethical considerations are explained. Chapter four presents the research findings which are then analysed and interpreted in chapter five.

Chapter four reiterates the three research questions that shaped the design of the study. The design was informed by the critical realism ontological and epistemological stance. This chapter further explained multiple sources that knowledge for this study was constructed from, including transcribed content of in-depth interviews, observations and published material about the Bushmen and their way of life. Inductive content analysis was comprehensively described in this chapter. The chapter also explained the purposive sampling method, as well as the criteria used to select participants. A process referred to as data unification was also explained. Details on how thematic content analysis would be used to analyse data were given. Other ethical issues including informed consent and voluntary participation were also covered in this chapter.

Chapter five details the thematic content analysis process followed in generating themes, categories and subcategories of the primordial spiritual framework. This chapter provides the analysis process,

the headings that described the content of the three data sources that were generated with the three data sources that corresponded to three units of analysis of this study:

- (1) Interview transcriptions;
- (2) Field notes from observations; and
- (3) Literature sources that describe primordial spiritual practices of Bushmen of ancient times.

The three data sources correspond to three units of analysis of this study:

- (1) The interview protocol;
- (2) Observations;
- (3) Literature on primordial spirituality.

Chapter six discusses the findings with a special emphasis on how the three research questions of the study were addressed. Chapter 6 also presents the study conclusion and contribution.

CHAPTER 2: THEORETICAL FRAMEWORK

2.1 Introduction

In this chapter, an endeavor is made to highlight the theoretical framework against which this study unfolds. Waaijman's (2004: 12) description of primordial spirituality from an African perspective sets the scene for this chapter. Waaijman (2004: 1-14) defines spirituality as a way of life that is "deeply linked with primordial processes of life" such as the origins of human beings, and how life is mediated through family, community and nature. As explained by Waaijman, primordial spirituality from an African point of view is an approach to life that views mankind as integral to creation, plants and animals. In the African context, primordial spirituality is viewed as a 'divine reality' (Waaijman, 2004: 15). In this regard, Waaijman quotes Egbulem's (1993: 19) words that aptly express the meaning of divine reality espoused in African primordial spirituality:

"The moon and the stars, the rivers and the seas, the hills and the mountains, fish and animals, and human beings – all carry the message of God's presence."

As explained by Waaijman (2004:14) primordial spirituality in the African context is centred around "the power of God (Father and Mother)..." as creator of the universe, as the beginning without an end, and as a source of a life which is the "Creator's supreme gift". Waaijman (2004:14) provides clarity on how primordial spirituality should be understood in this statement: "It is a matter of spirituality to receive, maintain and preserve the gift of life..." In his argument, Waaijman underscores the central role that rituals play in receiving, maintaining and preserving life as observed in births marriage, planting and harvesting ritual ceremonies. Waaijman (2004:15) mentions that life is received through birth, and experienced through continuous interaction with nature, the cosmos, and the community which includes plants, trees, the forest, the sea, rivers and the animals; and is celebrated and acknowledged through "*sophisticated rituals*". In primordial spirituality, knowledge and insights of past lives is transmitted through rituals, song, music, dance, poetry, proverbs, stories and prayers. It is in this knowledge system that the origin of life, its purpose and destiny are discovered (Waaijman, 2015: 15).

Against this backdrop and building on the problem statement laid out in the foregoing chapter, this chapter presents a critique of deep ecology theory, a theory that was found to be useful in addressing

the three research questions outlined below. The research questions are framed to capture the primordial spiritual practices of contemporary Bushmen and Bushmen of ancient times. As explained in Chapter four, this study looks at the life of Bushmen as a universally known culture to probe into primordial spirituality and socialization process that sustain their lives and livelihoods. The research questions are:

- (1) How do the primordial spiritual practices of Bushmen of ancient times compare to those of current times?
- (2) What are the social structures and ethical processes that support the values of the Bushmen?
- (3) How is knowledge acquired and transferred within the Bushmen society?

The chapter starts by providing a critical evaluation of the theoretical framework of this study – deep ecology - and highlights the relevance of this theoretical framework to the questions that this study seeks to address. The next section looks at alternative theories to deep ecology, in particular ethical egoism, divine command theory and utilitarianism. The strengths and weaknesses of these theories are highlighted.

2.2 Deep ecology: A conceptual framework

2.2.1 Deep ecology: a nonanthropocentric environmental ethic

The term 'deep ecology' was first coined by a Norwegian philosopher Arne Naess, who argued against the idea that human beings are superior to other forms of life. A Norwegian philosopher Arne Naess, who argued against the idea that human beings are superior to other forms of life, first coined the term 'deep ecology'. Naess (1973:95-100) argued from an ecological point of view that all forms of life have a "universal right which cannot be quantified. No single species has more of this particular right to live and unfold than any other species." In his work, Naess (1973:95-100) explains that deep ecology captures perceived challenges pertaining to the impact of human populations and technology on the natural environment. Deep ecologists (Harding, 1995; Luke, 2002; Naess, 1973; Van De Veer and Pierce, 2003) have a consensus view that the actions of modern civilisation have pushed the biosphere far from its natural state through reduction of biodiversity, and economic activities that have increased greenhouse gas emissions in a way that threatens global ecological well-being.

Farber (2015:15) asserts that disrespect for nature has culminated into an alarming extinction of essential species. Gun (2001: 72-77) made a similar assertion: '*a number of species are persecuted in this planet for capitalistic reasons,*' and the destruction of the environment disregards their right to life. Similar claims in respect the extinction of species are supported by Dr. Stuart Pimm, a conservation ecologist at Duke University in the United States and Dr. Michael Novacek, head of paleontology at the American Museum of Natural History. According to them assert, in the next decades a number of species will be extinct about thousand times more than they should normally be (Farber 2015: 15). According to Farber (2015: 15), 'within a century from now, half of all species may demise.'

Deep ecology then offers an approach that guides human activity against perceived self destruction. Aligned to this idea, Van De Veer and Pierce (2003:263), define deep ecology as a "deeper, more spiritual approach to nature, which emanates from the significant meaning mankind attributes to human and nonhuman life and the surroundings'. As Van De Veer and Pierce (2003: 263) argue, the essence of deep ecology is the interconnectedness of nature with human life. This interconnectedness of nature, man and all living organisms is an intrinsic principle of primordial spirituality which makes deep ecology an appropriate theoretical framework for this study. Whilst the formations that were pro deep ecology were mushrooming, criticisms that were leveled against them were also mounting higher (Luke, 2002: 179).

In this regard Arne Naess (1973) cit. in Luke (2002: 179), in 1973 contributed to a body of work that addressed the criticisms by differentiating between the "*shallow environmentalism* and "*deep ecology* in his article, "*The Shallow and the Deep, long-Range Ecology Movements*, which was published in 1973. Naess lamented the insufficiencies that were embedded in other ecology structures, in particular the anthropocentric approach to the environmental crisis facing humanity. According to Naess (1973) cit. in Luke (2002: 179), the fact remains that these formations are all guilty of embracing the existing state of affairs, namely, their failure to face the current institutionalised worldview of persistently sustaining the industrial society. The same sentiment is expressed by Besthorn (2012: 250) who argues that Naess (1973), in his "*The Shallow and Deep, Long-Range Ecology Movement*," spells out very clear the elements that distinguishes the shallow approaches from the deep approaches in addressing the ecological dilemmas. In deep ecology, human-nature problems are addressed by

taking into consideration the innate relationship that had been there for centuries between man and nature.

Deep ecologists (Naess, Luke, Besthorn and others) point out the harmonising effects of deep ecology in resolving environmental damage imposed by the heavy footprint of the industrialised world as devoid of malice and green. Instead a win-win situation approach is ascertained in terms of ensuring that justice is fairly carried out on issues of ecology in line with the already existing human-nature relationship. What Naess (1973) views as *shallow environmentalism* is viewed by Besthorn (2012: 250) as a way of defining problems in a manner that yields parrot like technical solution. Besthorn (2012: 250-252) pointed out that Naess' (1973) intention is to provoke human thought in respect of ecology, and argues for a deeper ecology that bestows equal rights to all of nature.

2.2.2 Deep ecology: A concept of self

Another view on deep ecology closely linked to this study is offered by Harding (1995). Harding (1995: 2) pointed out that: 'deep ecology seeks ecological wisdom by focusing on deep experience, deep questioning and deep commitment to the understanding of 'Self'. Harding (1995) distinguished 'Self' from the everyday self or ego, and how *Self* is related to all aspects of life. Harding views *Self* as man's contact with the infinite and eternal expressed in innermost living aspect of things, a mysterious creative intelligence that communicates, speaks, transforms and evolves to other forms of nature. Other works that link the idea of *Self* with all aspects of material and non material life are found in Macy, Seed, Fleming, Naess and Pugh's (1988) work. Macy *et al* (1988) refers to the concept "the greening of the self", as part of a spiritual journey from an egoistical self to an ecological self. Others (Lauer, 2002; Luke, 2002) look at the need to transform and expand the self to identify with "others" (people, animals, ecosystems), as part of *Self* realisation.

As Besthorn (2012: 252) further 'claims, man is therefore in a continuous encounter with others, both living and non-living indiscriminately.' Hence the assertion by Besthorn (2012: 252) that: "*Humans are nature in relationship with itself, and no amount of ontological discursiveness can alter this fact.*" However, Fox (1990) cit. in Besthorn (2012: 252) foresees criticism, and has this assumption: "*What is being emphasized is the tremendously common experience that through the process of identification... my self...*

can expand to include the tree even though I and the tree remain physically 'separate'... Expressing this point another way, the realization that we and all other entities are aspects of a single unfolding reality- that 'life is fundamentally one' – does not mean that all multiplicity and diversity is reduced to homogenous mush."

2.2.3 Deep ecology: knowledge, culture and values

According to Ren (2012: 975-991), history and culture has coined the extent to which we comprehend spirituality and story telling as a mode of expressing particular spiritual and cultural value system. As Geoff (2001: 325-339) indicates, knowledge is transferred through holistic socialisation that strives to uphold the indigenous attributes that embraces spirituality in its diversity, such as in the form of immanent myths within the indigenous culture. Consequently, holistic education is committed to the process whose intention is to reverse the situation by which knowledge generated from the natural ecological wisdom is discarded in favour of technologically derived knowledge (Ren 2012: 975-991, and Owusu-Ansah and Mji 2013: 2). The climax of man's cognitive growth, development process and the maturity process can under no circumstances take place in isolation as (Besthorn, 2012: 252) emphasizes.

Lussier (1996: 395) suggests that human beings should be properly socialized through education into realising that they are not the only inhabitants of the planet, earth and as a matter of must, man must learn to coexist side by side with other species. The ecological problems faced by the world today have been attributed to the loss of values and ethics of behavior that respects the natural world. Africentric values as will be discussed extensively in chapter three, place more emphasis on the principle of holism, an orientation toward unity between human nature and the divine (Mwiti, 2014: 174; Kushner, 2004: 174) in a similar way that deep ecologist do. Work done by Infield and Mugisha (2010) is particularly relevant to this work because it approaches deep ecology from the angle of interdependence of environmental conservation to cultural and spiritual practices.

Infield and Mugisha (2010), traces values generated from conservation that culminated in the first national parks which later served as catalysts for much of the 20th century's conservation milestones such as the transformation of ethics and practices in terms of sustainable resource management, and the implementation of alternative diverse ethical value approaches. As Infield and Mugisha (2010)

indicate, similar values and spiritual attachments to the terrains and nature commenced to succumb to the dictation of scientific and economic rationalism. As Infield and Mugisha (2010) further claim, scholarly works started to re-evaluate the significance of cultural, spiritual and the ethical values. According to Infield and Mugisha (2010), the United National Millenium Declaration in year 2000, acknowledged a new set of ethics for conservation and environmental resuscitation. The centrality and interconnectedness of people to cultural values, conceptually and practically as a cultural construction and a biophysical reality started to dominate the discourse of poverty alleviation.

It is during this time that the field of social work, as pointed out by Besthorn (2012: 248), commenced their entry into the deep ecology fraternity.' Social workers realised the importance of their participation in the environment related issues (Besthorn 2012: 248). According to Besthorn (2012: 248), the participation of social workers in the International Forums helped enhance an in depth comprehension of how deep ecology could help the profession to relate to social justice; upholding the principles of deep ecology and environmental scientific imperatives in the field of social work, as opposed to the principles of global economic markets that are purely capitalistic in nature. As Besthorn (2012: 248) claims, the inclination of social workers towards the principles of deep ecology prompted the US National Association of Social Worker's (NASW) board of directors to embrace the establishment of the environmental organization to which all social workers could register for membership and be central to the decision making processes. In summary, the deep ecology theoretical framework as discussed above has four themes and sub themes (as illustrated in figure 1).

Figure 1: Deep ecology - themes and sub themes

Nonanthropocentric Environmental Ethic

- Mysterious creative intelligence
- Interconnectedness of man and nature
- Unity between human nature and divine intelligence

Life as a Gift

- Life mediated through birth, family and community
- Life preserved

Deep Ecology

Self-concept

- Self as man's contact with the infinite
- Self that is constantly expanding and evolving

Knowledge, culture and values

- Knowledge generated from natural ecological wisdom

2.3 Alternative theoretical frameworks

2.3.1 Ethical Egoism

According to Glasgow, cit. in Versenyi, (1970:240), Donway (1969: 50), and Glasgow (1968: 81), ethical egoism denotes the theory that subscribes to the agent that possesses one duty namely: ensuring a state of equilibrium for himself between good and evil. As Glasgow (1968: 81) asserts, the ethical egoism is a theory that signifies ideal standards of societal propriety. As Cathcart (2006: 351-356) defines, egoism, 'an egoist takes his own non-moralized interests to be of ultimate value, egoism is the moral theory that holds that everyone should be an egoist.' So 'an egoistic agent, by this

definition, is one who considers options in terms of what is good with respect to his non-moralized interests (Cathcart 2006: 351-356).

Kim-Chong Chong (1984:349-357), and Versenyi (1970:241) are of the same view that ethical egoism focuses on self interest, with individuals being inclined towards their happiness with the conception of self serving friendships. The elements of this happiness are derived from the real life experiences (Versenyi 1970:241). Glasgow, cit in (Versenyi, 1970: 240) contends that man would be virtuous if happiness is present in life experiences, because it is viewed as “*the very essence of human will or desire and thus belongs to the nature of man as a rational being needs. And there is no need to ask why he who wants to be happy wants to be happy; the answer seems to be ultimate.*” As Alan (1980: 260-286), Nielsen (1972: 698), Richard (1972: 681-697), and Robert (1995: 63-80) claim, ‘ethical egoism presupposes the presence of the rational act that culminates in the maximisation of the agent’s long-range expectable utility’.

Ethical egoism advocates for the viewpoint that each person is supposed to act in line with promoting his self-interest (Van De Vee and Pierce, 2003: 16-17; Versenyi, 1970: 241; Thomas, 1980: 73; Regis, 1979: 45; Regis, 1980: 51; Carlson, 1973: 25 and Donway, 1969: 50). Many acts that benefit others originate from the actions that were initially aimed at self-interest (Nielsen, 1972). As Silverstein cit. in Donway (1969: 50) contends, that ‘*each person has to act for his own best interest,*’ and this is referred to as ‘impersonalistic egoism.’ Van De Vee and Pierce (2003:16-17) points out that the main objection of ethical egoism is that it is counterintuitive, because it focuses solely on promoting noninstrumental value on the well-being and the aim of the agent’s self-interest. According to Joseph (1993:107-117), ethical egoism is also arbitrary because of the classification in terms of which it divides people. As explained by Thomas (1980:73), the propensity adopted by moral philosophers is that ethical egoism is an unacceptable theory because of its focus on individual self-interest instead of the collective good. It is thus not accorded the status of moral theory (Thomas, 1980: 73; Versenyi, 1970: 24).

2.3.2 The Divine Command Theory

Divine command theory has to do with the claim that, what God approves and what is right is what God commands (Allan, 2015: 6). As Allan (2015: 2) argues, divine command theory, is inclined towards

moral judgment, because the theory takes the position that an action becomes right or wrong only if and only if it is sanctioned by God. The historical circumstances surrounding the emergence of the divine command ethics suggest that the theory dates back to some decades back, with a number of significant works recorded around the 1980s and 1990s (Harris 2003:1). Harris (2003: 1) traced the roots of divine command ethics to the writings of Ockham, Scorus, Luther and Calvin, translated for the modern Christian epoch whose derivation was from within the tradition of analytical philosophy by Robert Adams and John Hare.

According to Van De Vee and Pierce (2003: 18-19), there are four assumptions in terms of the Divine Command theory: (1) that, there is God; (2) God commands and forbids certain acts; (3) an act is right if God commands it; and (4) that humans can often ascertain what it is that God commands. According to Linville (1990: 143), and Van De Vee and Pierce (2003: 18-19), there is a disagreement about the scriptures and their interpretations pertaining to the divine command theory, and as far as the divine command theory is concerned, the laws that are being approved by God are done with the exclusion of moral rationale. Subsequently, the resultant moral laws become completely arbitrary (Linville 1990: 143).

As Van De Vee and Pierce (2003; 18-19) claim, 'the scientific results have not been friendly to the first and the second assumptions', and this fragments other assumptions, eventually rendering the whole theory useless, in its quest to figure out how human beings are supposed to live. According to Van De Vee and Pierce (2003: 18-19), the environmentalists ask whether the Divine Command theory can serve as a rational basis against which moral values can be measured. Consequently, as concluded by Linville, (1990: 143), theorists are faced with the argument of voluntarism with the implications that, human beings are ignorant with regard to the significant attributes that are essential to enable them to have knowledge.

The ethics of divine command theory have been questioned. Linville (1990: 143-144), for example is in disagreement with the theological view of being moral for non-moral reasons, and suggests that this is indicative of prudence par excellence and one is subsequently not moral at all. Wierenga (1984: 312-316) argues that a clear distinction is not drawn between what is described as an act that is wrong and the one that is prohibited by God. Wierenga (1984: 312-316) suggests an independent and objective theory of morality that can offer a valid assessment of the divine command theory.

2.3.3 Utilitarianism

Hinman (2010:23-25) and Richard (1972: 681-697) differentiate between the act '*utilitarianism*'; denoting the consequence resulting from the individual act and the utility calculation for the duration of the act; and '*rule utilitarianism*.' This verifies the outcomes derived from everyone supporting a particular rule and the total utility emanating from either the acceptance or the rejection of the rule Hinman (2010:23-25) and Richard (1972: 681-697). The principle of utilitarianism is grounded on the maximization of the total utility and the well-being of people' (Hinman 2010:23-25). The virtue of utilitarianism presupposes that the moral righteousness of the action is subject to whether taking it is equivalent to or greater than all other alternative actions pertaining to the the total amount of utility derived (Cloos 2005).

According to Baugher and Weisbord (2009: 3), and Caillé, (n.d.), utilitarianism is defined in terms of the two opposing and analogously impossible contentions with positive and normative included in both. As Caillé, (n.d.) points out, 'the positive being is the self-interested and rationally calculative individual.' According to Baugher and Weisbord (2009: 3), and Caillé, (n.d.), the normative advocacy is about what ought to be, thus being a proponent of what is considered right or good. Hinman (2010: 32), Llorente (2009: 64), and Warke (2000: 10) define utilitarianism as a "view that seeks to acknowledge the argument of pain and suffering of animals,' as it advocates for the calculus that recognises mankind and embraces animals' right to life.

According to Bentham (1822: 17), and Van De Vee and Pierce (2003:24-27), humankind is governed by pain and pleasure. McConell (1980: 36-38) further states that, 'the concept of utilitarianism denotes a view which maintains that an action is right only if, carrying it out will produce the outcome that is desired by the agent.' McConell emphasises that this view is not immune to objections as it is said to be too demanding. According to Baugher and Weisbord (2009: 3), in spite of not having been fully coherently and clearly expressed until up to the 19th century, utilitarianism is viewed as among the most convincing approaches to normative ethics in the philosophical circles. As articulated in the statement below by Van De Vee and Pierce (2003:24-27), utilitarianism is grounded on the principle of the 'Greatest Happiness':

“The creed which accepts happiness as the foundation of morals, Utility, or the Greatest Happiness Principle, holds that actions are right in proportion as they tend to promote happiness, wrong as they tend to promote the reverse of happiness. By happiness is intended pleasure, and the absence of pain; by unhappiness, pain, and the privation of pleasure. To give a clear view of the moral standard set up by the theory, much more needs to be said; in particular, what things it includes in the ideas of pain and pleasure; and to what extent this is left an open question. But these supplemental explanations do not affect the theory of life on which this theory of morality is grounded, namely, that pleasure, and freedom from pain, are the only thing desirable as ends; and that all desirable things (which are as numerous in the utilitarian as in any other scheme) are desirable either for the pleasure inherent in themselves, or as means to the promotion of pleasure and the prevention of pain.”

Hinman (2010: 15-21) and Van De Vee and Pierce (2003:24-27) point out the flaw of utilitarianism which prescribes that, ‘the greater utility supersedes the lesser utility’. Hinman (2010: 15-24) cites the scenario in which an important leader, after sustaining a bullet wound, needed a heart and lung transplant, which in terms of the principle of the greater utility, could only be obtained from a homeless person who was also admitted in the hospital. As Van De Vee and Pierce (2003: 24-27) point out, ‘utilitarianism has methods to deal with both welfare and illfare and it exists in disfavour of inequalities.’

Equality as expressed by Van De Vee and Pierce (2003: 24-27) is in contrast with the killing of the homeless person in favour of the important leader in the foregoing argument as articulated by (Hinman 2010). Chaarlas and Noorunnisha (2012: 39-40) assert that, ‘utilitarianism also unfolds in the integration of the corporate social and environmental responsibility of the company policies, in terms of how stakeholders are affected by a company’s activities whilst generating profit.’ According to Chaarlas and Noorunnisha (2012: 38-40), these policies serve as the basis for the utilitarian reporting model pertaining to, but no limited to the environment, health and safety or social reporting or duties responsibilities for a company against which the companies are measured.

Criticism leveled against utilitarianism goes as far afield as the health fraternity. In this regard, as Ellis, *et al.* (2006:4) state that, utilitarianism may be useful in terms of addressing medically related dilemmas deriving from the nation’s total medical need, but may not address the medical needs of the poor people (Hinman 2010: 27). As alluded to by Cohen (1996:14), the other opposing view to utilitarianism is that, the basis for the decision is the principle of maximisation of the anticipated strength of preference utility. The three aforementioned theories depict respective distinctive features.

Ethical egoism theory advocates the principle of self-interest, (Nielsen 1972: 698), whilst the divine command theory tends to be controversial as the disagreement between the scriptures and their interpretations is evident (Adam, Copan, and Quinn cit. in (Allan 2015: 6). According to Audi (1995) cit. in Cloos (2005), and Adams (1976), utilitarianism places more emphasis on the principle of maximisation of utility.

2.4 Conclusion

Primordial spirituality in an African context, as discussed in the first part of this chapter, recognises a deep personal relationship between man and the 'divine reality'. Such a reality is mediated through the gift of life and all forms of life including man, family, communities, nature, animals and the environment provided by a creator who is viewed as Father/Mother God. As explained by Waaijman (2004), the precious gift of life is the place and time where divine human relationships lived in harmony with community human and non human beings. It is worth noting that community in Waaijman's primordial spiritual view is not just family, extended family and society – it includes plants, animals, rivers, seas, mountains, the environment, the past lives (ancestors), the cosmos and all of nature in its different forms and manifestations.

This understanding of primordial spirituality is nonanthropocentric making it tightly linked to the theory of deep ecology. Deep ecology as explained in this chapter denotes a philosophy of being, thinking and acting in the world, which underlies ecological wisdom and harmony marked by consistent features common to primordial spirituality. These features include interconnectedness of man and the environment with all its elements. The concept of Self as described by Harding (1995) is similar to Waaijman's (2002) idea of a life force, that is bestowed as a precious gift from the Creator. Such a life force, as explained by Waaijman (2002) is mediated through births, families, communities; and is received, maintained and preserved through rituals.

Ethical egoism, as an alternative theoretical framework to shed light into primordial spirituality embraces an anthropocentric view that places individuals self interests higher than that of nonhuman beings. As such, ethical egoism is in conflict with the nonanthropocentric view that humans are part of a biosphere with equal right to life as nonhuman beings and the environment. The divine command theory acknowledges that there is God – a universal creator of life similar to the views of deep

ecologists. However, there is a fundamental difference between deep ecology and divine command theory in that the locus of power and authority to make moral and ethical decisions in life experiences is located with *Self*, whereas locus of authority is from an external God, *whose commands must be obeyed*. The reasons that this study does not adopt the divine theory of command as a framework to shed light into the research questions of this study are twofold.

Firstly the theory is inconsistent with the primordial spirituality view that there is a '*life*' force, a gift of God, a '*mysterious creative intelligence*', within all human and nonhuman beings, a life force that permeates through nature and all her elements. The divine command theory, assumes that this sacred, essence of God within nature and man should be subservient to the external God who commands that all His laws should be obeyed. Secondly, and as pointed out in earlier discussions, the divine command theory diminishes the power and authority man has in resolving the disharmony between nature and man that has resulted in an ecological crises; an ecological crisis created by man's economic activities. The theory's focus on obeying the laws approved by God excludes the moral rationale to question destructive human's actions not covered in the set of rules and commands by God.

Similar to ethical egoism utilitarianism is anthropocentric, and assumes human superiority to other life forms. Utilitarianism places more emphasis on human interest and for this reason cannot serve as an alternative framework to mitigate the prevailing imbalance emanating from environmental exploitation. The notion of anthropocentrism with its inherent characteristic of moral extensionism is guilty of amongst other things; a lack of appreciation for the beauty of nature. The concern with anthropocentrism is that it accords human beings the status of being superior to nature. By contrast the nonanthropocentric view to nature honours and celebrates the '*mysterious, creative, intelligence*', as well as the sacredness and the aesthetic element of nature.

The key features of deep ecology that constitute the theoretical framework of this study include: (1) life as a gift of life, mediated through family; preserved and maintained through rituals; (2) self as man's contact with the infinite and the eternal expressed in innermost living aspects of all things; (3) nonanthropocentric environmental ethic that acknowledges interconnectedness of man, nature and environment as well as the mysterious creative intelligence that permeates through man, nature and

her elements; (4) knowledge transmitted through culture and values; and generated from natural ecological wisdom.

CHAPTER 3: LITERATURE REVIEW – A DEEPER LOOK INTO PRIMORDIAL SPIRITUALITY

3.1 Introduction

According to Ojomo (2011:102), Africa has been portrayed as a continent that has a complex history and faced many challenges in her evolution. This is in contradiction to the primordial epoch during which Africa had a humane, peaceful society and interaction with the environment was informed by ethics. As disconnection with the environment, severe challenges which have not been dealt with adequately have had an impact on the environment. These challenges culminated into a new dimension heralding an African crisis, which has been referred to as, an environmental embarrassment (Ojomo, 2011: 102).

As Sussy Gumo, *et al.* (2012: 541 - 542) point out, the contemporary challenge to African spirituality is; 'how to respond to environmental crises which have been caused by the enormous inroads of materialism and secularization?' An environmental crisis is one that is best felt in its different manifestations of industrial pollution, resource depletion, and population explosion as (Ojomo, 2011: 102) claims. This chapter seeks to look deeper into primordial spirituality by interrogating the methodologies employed in similar studies previously conducted with the aim of drawing insights to inform data collection protocols for this study. Accordingly, this chapter is structured as follows: firstly, primordial spirituality is defined. This is followed by a critical evaluation of primordial spirituality through the lens of deep ecology themes identified in the foregoing chapter.

3.2 Defining Primordial Spirituality

The scholars do not reach a consensus in terms of the precise definition of the concept spirituality as (Butt 1999, Cavanaugh 1999, Konz & Ryan 1999, Lindamood 1991, McCormic 1994, Trickett & Condemi 1999, cit. in Schmidt *et al.* 2000: 582) argue. In terms of Mitroff and Denton (1999: 83) cit. in Schmit *et al.* (2000: 582), spirituality is defined as 'the interconnectedness of the inherent personal feeling to one's surrounding environment, including the self, others and the whole universe in its entirety.' As explained earlier, Waaijman (2004:1) describes primordial spirituality as a type of spirituality that dates back to the ancient processes of human existence.' This type of spirituality cuts

across and beyond, or existed prior to institutionalised spirituality, as manifested in institutions such as Hinduism, Buddhism, Judaism, Christianity and Islam spirituality (Waaijman, 2004:1).

According to Douglas McDonald (2000) cit. in Ren (2012: 976), spirituality can be defined as '*religious attitudes, experiences, existential well-being, paranormal beliefs and religious practices.*' According to Sussy Gumo, et al. (2012: 524-525), 'an African spirituality is one where an African is inserted into his/her traditional beliefs and practices through a well-defined system of rites of passage which make up a culture.' The concept of spirituality is further defined as; '*referring to people's subjective practices and experiences of their religion, or the spiritual exercises and beliefs which individuals and groups have with regard to their personal relationship with God*' (Ren 2012: 976). As Sussy Gumo, et al. (2012: 524-525) indicates, the relationship between humanity and the surroundings is determined by the extent to which humankind uses them. However, Ren (2012: 976) cautions people to refrain from the perception that the concept, spirituality is just but one of those unfounded notions with no universal basis, as spirituality cuts across all the aspects of human life.

Schmidt *et al.* (2000: 582) define spirituality as the relationship between a personal inner experience and its manifestations in outer behaviours, experience, principles and practices.' The concept spirituality is the embodiment of qualities, wisdom, ethics, emotions, values, and intuition that enables individuals or group to navigate the transition en-route to a new level of their live circles as defined by (Dehler and Welsh 1994, Ian 2009: 266, Kriger and Hanson 1999, Marcic 1997, Wagner-Marsh and Conley 1999 cit. in Schmidt *et al.* 2000: 582). According to Geoff (2001: 326-329), from the psychological and sociological perspectives, one of the attributes of spirituality is the integrated holistic role. As Geoff (2001) points out, spirituality is the embodiment of insights, beliefs, values and emotions immanent in the individual and bestows within the individuals who are faithful to the course, with the sense of belonging and identity at both social and universe levels.

Spirituality also enables people to bridge the gap created between humankind and nature by the traditional epistemology (Geoff 2001). Spirituality may therefore be defined as a 'conjecture of identified researches, practices, and experiences, which may comprise activities that seek to, purify the individual and abstinence from undue luxuries in order to be the beneficiary in the realm of the truth' (Ian 2009: 266). The extent to which the embodiment in question is given expression at the policy and the organization level, defines the extent of the inclusion of spirituality by management (Schmidt

et al. 2000: 582). Spirituality may also be defined from the perspective of psychology. As Peter (1999: 471) states, the American comprehension of the concept spirituality departs from the premise of dwelling and seeking spirituality.

According to Peter (1999: 471), dwelling spirituality is indicative of habitation, from where God creates a sacred space that makes provision for all creatures; both living and non-living, and seeking spirituality denotes the notion of seeking which is synonymous with negotiation. As Ugeux (2007) points out, quite frequently the search for alternative spirituality emerged outside the boundaries of the church expectations as it pertains to how man should be defined. According to Peter (1999), seeking spirituality implies that whilst people would be pledging their convictions to a particular spirituality type, the pledge in question may pass with time as people negotiate alternative spirituality homes that may offer better prospects.

As Peter (1999: 471) suggests, people should revert to a practice-oriented spirituality as it is the primitive of all religions. According to BØje's (2010:402-405) argument in relation to religion, exploration architectonics of ethical, cognitive and aesthetics also reside in field of critical spirituality. Critical spirituality signifies a process by which an inquiry may be launched into the dark side of managerialism and the people's late contemporary capitalism (BØje 2010: 402-405). Through this process the following questions may be asked; *to what extent this will advance life, preserve life, preserve species, and to which extent will the process give rise to species-breeding*. As BØje (2010: 402-405) claims, this is a pure resentment to primordial homecoming.

3.3 Primordial spirituality, knowledge, culture and values

According to Lee (1996: 309), there has been a misunderstanding of the Native spirituality that dates back to the very initial encounter of both native and the non-native people. Subsequently, and as observed by Lee (1996: 309), the truth about the native spirituality was misrepresented by non-native people and resultantly distorted within the scientific circles. As Mwiti (2014:171-172) indicates, the pretext of protecting the Africans by the Western Worlds was actually a strategic ploy to keep the African culture at a subsidiary level while the Western culture continues to enjoy the upper hand. This

is clearly shown by the way African culture and the indigenous knowledge systems and values are downplayed and Western culture is elevated (Mwiti 2014: 171-172).

It is interesting to note that, whilst the native spirituality was misrepresented, as argued by Infield and Mugisha (2010), the conservation ethic that takes into consideration the aesthetic and moral values of nature to mankind was not recognised until the emergence of contemporary conservation recently. As Mwiti (2014: 171) claims, this resulted in what was referred to as cultural dismemberment. According to Mwiti (2014: 171), dismemberment is synonymous with the abuse of the kinship of indigenous African people by the West which eventually led to the dismemberment of the African culture. The concept of dismemberment of African culture culminates in Africa carrying over the disparities, inequalities and the suffering into the 21st century (Mwiti, 2014, 171-172). According to (Lee, 1996: 309-310), these atrocities prompted the indigenous people who are custodians of this phenomenon to hide native spirituality from the public eye.

According to Mampilly (2015:32), almost six decades post the independence of Africa, the language of discussion for the African politics is still being imported. Mampilly (2015:32) points out that Africans are said to possess no intellect to produce sound politics except politics through violence. This view is inconsistent with the views of a number of scholars who have researched and written about primordial spirituality (see for example works written by Waaijman 2002; Naess 1973; Schapera 1962; Mwiti 2014; Lee, 1996). Schapera (1962: 265-266) for example puts forward a more positive view of indigenous people unique capabilities to make rain. As Schapera (1962: 265-266) points out, it is the prerogative of the ruling Chief to ensure sufficient rainfall through the intervention of the gods as exemplified by the Pedi rain song, *'gods above, give rain to the god below.'*

Mampilly (2015:33) emphasizes that it is essential that each culture should be contextualised within a specific cultural milieu with reasonable accommodation of enculturation. Mampilly further points out that the culture which is been acculturated should not be subjected to a complete extinction. Enculturation of other groupings in South African, now categorised as Zulus, Xhosas, Sothos, Vendas etc, may not have resulted to the genocide as is the case with the Bushmen, but has been atrocious. Maimela, a South African theologian cit. in Mwiti (2014: 171), argues that enculturation can be likened to what he refers dismemberment, a process by which multitudes of black people of South Africa have been displaced, subjugated, humiliated and detached from their culture; and have been made to be

ashamed of their being as Africans. Mwit (2014: 171) cites Mbatha who traces back dismemberment to Biblical times, where in his view human traffic started:

'...Joseph was sold by his brothers to the Ishmaelite and to Pharaoh, until Joseph became a high ranking official in the Egyptian government and could no longer be recognized by his brothers...Jacob whilst lamenting the disappearance of Joseph, he is compelled to hand over Benjamin to secure the release of Simeone and food.' Mbatha (cit in Mwit, 2014) makes use of these scenarios as an illustration of the atrocities and pain endured over centuries by Africa.

Menon cit. in Mampilly (2015:32-33) when expressing his views on how Africans are compelled to adopt foreign histories, Menon cit. in Mampilly (2015) views this as humiliation: *"What does it mean to think with traditions of intellectual inquiry within Africa – and not just through a notion of Ubuntu that is little more than a Readers Digest version of everyone getting along fine with each other? What would it mean to think a decolonized imagination drawing upon Islam, Confucianism, or the different and radical modernities of the Caribbean and Latin America? What would it mean to impose our shadow on an intellectual world that has created an abbreviated sense of time for us? In our universities we think with and teach a theoretical tradition forged in Europe in the last 400 years, rather than affirming that questions of self, community, politics and ethics have been the marrow of traditions of intellection in our spaces for a few thousand years."*

Mampilly (2015) suggests that independent institutions should uphold the historical values that define their specific communities. According to Gardner (2002: 28-28), the crisis that faced environmental ethics marked the advent of the participation of religions in the environment related teachings, wherein a huge number of assets were subsequently employed. A typical example of this participation is the involvement of Dalai Lama in the environmental teaching of a theme, whilst Pope John Paul II had also issued major environmental statements in 1990 and in 2001 as well making a joint statement with Patriarch Bartholomew in June 2002 as (Gardner 2002: 28-29) claims. As Bron (2008: 90) further argues, recent debates within environmentalist milieu regarding the relationship between religions, cultures and the Earth living system revealed that there has always been interrelatedness among the various religious perceptions and beliefs with natural environment.

Bron (2008: 90), argue that many religions emanate from the worship of nature. As Gardner (2002: 28-29) suggests, scientific inquiry is crucial to verify as to which religion gave birth to the other. The extent to which mankind can swiftly impact the transition of the world into stable economies, lies to a

large degree on the power vested in our religion to give expression to our views of nature and the epochal religious teachings about the natural world, and this view is further fortified by the zeal reflected by the religious fraternity pertaining to the dilemmas faced by the environmental ethics and practices (Gardner 2002: 28-29). According to Kehoe (1996: 384-386), the claim of the world's imminent demise is symbolic of the rediscovery of primordial values. The significant meaning attached to the non-western spiritual elements, is representative of a rich cultural innovation and subsequently opens a platform for communication with others, whether historically, culturally, and spiritually.

It thus makes the soil fertile for two extreme worlds in the next epoch (Ryan 2004: 28). As Kehoe (1996: 384-386) further claims, the rudimentary elements peculiar to American Indian religion are derived from the primordial religious traditions whose existence in the Americas can be traced back to sixty thousand years, and are still influential to the Indian cultures of the Americas today. The arrival of the ancestors of the current Native Americans in North America dates back to about three decades from the present era and a large number of primitive character traits such as dwellings types, feathered ornaments, a democratic political organisation, such as the tribal councils, hunting ceremonialism and an in depth spirituality are still significantly noticeable into the 20th century as confirmed by Kehoe (1996: 386).

Tucker (2007: 6) posits that the rising interest that sought to comprehend the distinct experiences of spirituality peculiar to the natural world as defined in the world religious fraternity, culminated in the Harvard project on world religions. Tucker (2007: 6) mentions the Harvard project that unfolded in 1996-1998 and how it saw a number of conferences that were held at the centre for the study of world religion at Harvard Divinity School. In support of the claims of conferences by Tucker, Ryan (2004: 28) claims that the annual language spiritual conferences held in Albuquerque, New Mexico, have also revealed through an in depth discussions pertaining to the nature of the universe that, a language can serve as an effective tool for the enhancement of spirituality.

According to Ryan (2004), the Indian and the American indigenous people were the sole custodians of the ancient imperatives who could also articulate them in English. This implies that the western view had to succumb to the indigenous gurus and allow the soil to be fertile for the two extreme worlds, western world and the primordial world to speak to one another, which also included the ecological

essentials that were mostly embedded in the ancient languages of the Native Americans (Ryan 2004: 28). In this regard, Lee (1996: 309) appeals to the non-native people to observe the inherent significance embedded in native spirituality and its concomitant beliefs that are frequently inaccessible to the scientific community. This situation may be attributed to amongst others, the persecution that the native spirituality has been subjected to from time to time (Lee 1996: 309).

The participants of the conference at Harvard Divinity School comprised of over 800 scholars and environmentalists, and it subsequently generated a ten volume book series which was eventually published by Harvard University (Tucker 2007). According to Tucker (2007: 6), these conferences together with other conferences that followed, gave birth to a brand new academic field namely; religion and ecology fields. The conferences in question further served as a catalyst to similar projects which eventually served as the basis for defining the unique features of ecological spiritualities whose rise in the modern world became evident. Spirituality manifests in various dimensions in alignment with the dictation of the environment as Tucker (2007: 6) argues.

According to Ryan (2004: 28), the concept of the spirituality is based on the perspective of Plato referred to as '*Platonic Fashion*,' which emphasises that the overt universe as portrayed is just an indication of the true mystical world. The argument about of '*Platonic Fashion*' is for instance, apparent in the concept of French spiritual culture that may also be referred to as Pascalian, and it exists alongside Cartesian tradition which depicts some elements of German spiritual culture (Levinas 1998: 1-6). As Ryan (2004: 28) further claims, the platonic fashion is seen in the extent to which Plato attributes important meaning to mathematics. German spiritual culture is defined in terms of psychoanalysis philosophy as opposed to the French spiritual culture that is expressed by the classical Platonic tradition to which the French scholar, René Descartes subscribes as (Levinas, 1998: 1-6) claims.

The view of Descartes is grounded on the segregation of body and spirit, with the spirit being less important as (Levinas 1998: 1-6) points out. By contrast, the primitive of the German spiritual culture is on the concrete mental existence. The German view is supported by the contemporary German phenomenologists; Husserl, Scheler, and Heidegger as cit. in (Levinas 1998: 1-2). According to Levinas (1998: 4-5), 'the analysis of the aforementioned scholars focuses on the intention of the entire contents peculiar to the consciousness.' This underpins the significant meaning the Germans attach

to the spirituality of the fundamental data of consciousness, as opposed to Descartes and Spinoza who view spirituality as less significant. Briefly, in terms of German view, spirituality and the physical elements are closely intertwined, and thus constitute one thing (Levinas 1998: 4-5).

According to Levinas (1998: 1-2), the assertion that the substance of spirit inside the human are inseparable, is rudimentary to the origin from which the spiritual culture of the nation can be traced, especially that of the French spirituality whose highest degree of spirituality is located in the domain of mathematical theory and that of physics (Levinas 1998: 1-2). As Ryan (2004: 28) argues, the authority that the physicist can exercise is equivalent to that which can be executed by the shamanic prophet in the Native American environment. According to (Levinas, 1998:1-2), the propensity with mathematical theory and physics is to focus on the precise science at the expense of the concrete individuality. This is what gives expression to the French positivism which in turn signifies the view that the sole theoretical mind is the authentic mind that translates into the realization of the mind as Levinas (1998: 1-2) claims.

Bron (2008: 90) is of the view that scholars blame specific religion/religions for promoting worldviews that lead to environmental destruction, and this subsequently gave rise to the scholarly field commonly called religion and ecology, and is characterised by promoting environmentally responsible attitudes and behaviours, by using resources from existing religions (Bron, 2008:90). According to Waaijman (2004: 13), ecological spirituality is typified by the constant use of relational language game. Ecological spirituality is derived from the different ways in which humans think and feel as (Waaijman 2004) indicates. In this regard, Tucker (2007: 5) argues that the present situation is such that there is a growing outcry which calls for an inevitable implementation of effective ecological spirituality. A clear reflection of this unfolds in forms such as rising interest in myths, rituals, symbols and systems such as bread, wine and water (Tucker, 2007).

Hence Zimmerman (1991:41) is of the opinion that proper socialization is signified by the assertion that, in addition to identifying with self, family, friends and community, a well-grounded human should also identify with non-human beings as well. The proponents of the reductionist approach assert that religion is the by-product of evolutionary processes; others say religious beliefs and practices including some forms of rituals evolved in ecologically adaptive ways as (Bron 2008:90) points out. As Su Pak (1998: 379) emphasises, much as human consciousness had evolved beyond the parameters of

primordial spiritual and religious spectacles, a number of elements in people's contemporary epoch still draw much from the wells of primordial spirituality such as that of Korean Shamanic spirituality. According to Zimmerman (1991:43), other rituals such as the blood of either sacrificial virgins or that of victims of war would be poured over the fields. This act was meant to appease the goddess, Great Mother, by quenching her thirst and fertilizing the fields for the cultivation of crops as (Zimmerman 1991: 43) claims.

According to Ren (2012: 975-976), although the nomenclature 'spirituality' is not non-existent in the Chinese grammar, the Chinese culture is underpinned by four basic spiritual resources, namely; *Confucianism, Taoism, Buddhism, and Folk religion*, especially during the administration of trauma therapy to the indigenous people of China. As Ren (2012: 977-978) indicates, Confucianism is rudimentary to the social and moral principles venerated in Chinese culture that serves as the embodiment of the five basic attributes and the eight sub-attributes that culminate in kindness and fairness among the Chinese people and their culture, namely; truthfulness, reverence, generosity, industriousness, and politeness, moderateness, honesty, patience, overtness, veneration of others, and loyalty.

As Ren (2012: 978) further states, the Chinese values are rudimentary to the fundamentals of the Administration of Ceremony, morality and humanity. In Chinese practical terms, the Administration of Ceremony, may for example be applied in what is referred to as '*Norm*,' that is, *Jun Jun-Chen-Chen*, translated to English, it implies, father and son, son moral order,'. Alternatively, this is also referred to as '*Junchen father and son, Norm of the present*.' (Ren 2012:978). According to Christopher (2006: 41-60), Chinese ceremonies depict resemblance with shamanic rituals and are characteristic of a mixture of musical technologies together with a variety of distinct chemicals. In view of how these ceremonies are conducted, the ecological crisis could be prevented as the ceremonies take place within the spiritual milieu where the youth are guided towards reconciling with the universe with which they have cut tie long time ago as (Christopher 2006: 41-60) argues.

Another spiritual dimension on which the Chinese culture leans is *Taoism*. Taoism is the classical derivation of the principles of the universe, '*Dao De Jing, Taoism pays attention to heaven's nature and human nature*' to which some of the Chinese people attach significant meaning compared to Confucianism as they perceive Confucianism to be complementary to Taoism (Ren, 2012: 978). Over

and above, Taoism serves as the mouthpiece of equilibrium in terms of sound human relationships, nature as well as spirituality as (Ren 2012: 978) claims. According to Ren (2012: 978-979), the Chinese culture is further grounded on *Buddhism* resource which places emphasis on the premise of suffering. The implication of Buddhism is that; nothing is permanent, everything is a temporary sojourner; anxiety is the integral part of the daily discourses; and it advocates for the concept of '*not self*' which signifies that no single phenomenon is confidently real '*I*' or '*mine*' as these are interpreted by the mind or are just but in the state of mind, and one cannot lean on them and this may subsequently enhance less suffering (Ren, 2012: 978).

As Ren (2012: 978-979) indicates, like other indigenous traditional sources of knowledge, Chinese culture subscribes to the Folk religion as one of its sources of knowledge that is integral to the Chinese customs and history. According to Ren (2012: 978-979), this boils down to the understanding that in terms of Chinese culture and spirituality; ecology, numerology and environmental are informed by '*Feng Shui, Yin-Yang Theory, and Five Elements Theory*,' (Ren, 2012: 979). According to Nanlai (2012: 32), with the emergence of Pentecostalism, and its versatile features, the Chinese preachers were in a position to integrate Pentecostalism flexibly into the Chinese Folk religion and because of the close similarities between the two religions that manifested in Chinese Folk religion and its superstitions; the spiritual healing and the performance of miracles by Pentecostal or Charismatic Christian Institutions respectively.

In the Zulu culture response and interaction with the environment is embodied in the identities of the Zulu people that unfold overtime, identities shaped by colonial socio-political, historical, symbolic, original models of the time (Nhamo, 2009: 224). Along the same lines explained by Waaijman, various stages of life is mediated through rituals. For example there is a Zulu concept "ukuya" esiliweni which means conformity aimed at ensuring that the deceased do not retreat so that the lives of the living are not affected adversely if "ukubuyisa" ceremony has not been performed Ngubane (2012:105). As Ngubane (2012:97), points out the Zulu beliefs and philosophy consist of the ritual ceremony called ukubuyisa; a ritual is performed to turn the state of the deceased around and spiritually by which the deceased comes back home and is crowned as a member of the family again, referred to as "ukugoduka", meaning to revert back home.

This according to Mwiti (2014: 174), marks the close connectedness of Africans that is entrenched through communal culture, strengthened by the popular African view of Ubuntu that is integral to the preservation of nature and environment in Kushner's (2004) holistic way. Traditional healing in the African culture has been the integral part of life for centuries. It is inherent of indigenous healing to recognise the participation of internal and external variables that may have potential to hinder the growth and the development of the living creatures. This holds true for uMvelinqangi, that is, God and amadlozi both of which are central to healing in Zulu (Edwards, 2013: 263); and (Washington, 2010:26) claim.

As pointed out by Edwards (2013: 26), a traditional healer among the Zulus is still accorded a special reverence because of the authority and power bestowed on the traditional healer as a link between the community and the ancestors. Additionally, traditional healers serve as priests, protectors as well as providers of customs and as specialists in the preservation of cultural heritage of the community to which people may be ignorant unless they are accordingly informed (Washington, 2010:26). As Kendall (1999:94-95) indicates the Zulu people also portray their respect to the environment and spirituality through '*Izangoma*, the spiritual healers whose majority are women.

Washington (2010:27) indicates that they may sometimes be males as well. According Makhanya (2012: 61); the Zulu-culture, subscribes to the principle of the interdependent relationship between the living and the living-dead 'abaphansi.' As Hook *et al.* (2004) cit in Makhanya (2012: 61) claims, the connection between the living and the ancestors is based on the common understanding that the living is obliged to perform the rituals for and on behalf of the ancestors in order for the latter to secure audience with God, 'Umvvelinqangi,' to negotiate with God on behalf of their descendants.

According Makhanya (2012: 61), 'only the persons who lived a life characterised by high moral standards can be elevated to the status of abaphansi in the Zulu culture.'

As Kendall (1999:94-95); Carton *et al.* (2008: 545); Makhanya (2012: 61); Ngubane (2012:106); and Schapera (1962: 247-248) indicate, the relationship between the living and the living-dead is linked to the spirituality of the Zulu Nation and the Bantu-speaking people. Ngubane (2012:106) claims that; it is for this reason that the Zulu people are in constant communication with the ancestors. Kendall (1999:94-95) contends that; the spirituality of the Zulu people is further characterised by the performance of festivals which last three days for the Zulu goddess, Nomkhubulwane in Impendle.

According to Schapera (1962: 251-252), the revelation of the ancestors to the living serves as a caution about the imminent danger facing the descendants, or a symbolic instruction to perform a sacrifice, or a warning about witchcraft. As Schapera (1962: 251-252) indicates, the diviner is consulted in order to deliver the proper interpretation of the situation.

As Kendall (1999) further contends, the Izangoma are trained to cure ailments such as headaches, stomach related ailments, dispensing guidance to the community, and protection of ancestors, making use of songs, dance, prayer and different herbs or mixtures of vegetable and animal matter for curing these ailments. In confirmation of the claims by Kendall (1999); and Makhanya (2012); Foden (2009: 45) claims that when observing the existence of God throughout the majority of African religions, we notice that God is linked to ancestors and the traditional healers facilitate communication. As Kendall (1999) further confirms, the Zulu Izangoma are ritual specialists who can speak to the spirits.

According to Kendall (1999), the presence of humans anywhere presupposes that there will be gods and rituals respectively, and which if ignored, leads to the curse of that Nation. Naidu and Darong (2015: 294) further confirm that, Isangoma-nurses carry the knowledge about and experience pertaining to the health and illness that may be regarded as peculiar to the Zulu cultural matrix as informed by the gods and ancestors in addition to their professional training. According to Naidu and Darong (2015: 27-40), 'the nurses appear to operate in a dual system that is oftentimes fraught and conflicted between what their biomedical training dictates, and what their culturally and cosmologically embedded upbringing and Pan African worldview of ancestors and bewitchment compels.'

The Zulu Nation has a variety of formalities that are integral to their cultural practices and diet. As Bryant (1949: 265-266) indicates, the frequency for the consumption of meat among the Zulu people was a maximum of six times per annum, with the royalty and the elite consuming more frequently. The source of their meat was either a beast that was slaughtered very humanely by stabbing it deep in the heart whilst in the mist of other cattle in the kraal (Bryant, 1949: 265-266). According to Bryant (1949: 266-267), subsequent to slaughtering the beast, the following organs are divided among the cultural family members, the Chief and the community members: the head, '*iNtloko*' the neck, '*isiXanti*', the under-lip, '*uVokwane*'; the chaps, '*iMbovu*;' the cheeks.

'*Mbovu*;' is the crucial side of the heart is reserved for the ancestral spirits and handed over to the district-head or it is retained in the main hut if the head does not hail from the same clan, whilst the daughters are given the unwounded side of the sirloin Bryant (1949: 266-267). As in the case of the beliefs of indigenous people, in line with the opinions of DeMoor (2009: 97-98) and Ntuli cit. Ngubane (2012:105), indigenous people, including Zulu people attach important meaning to the natural phenomena such as water, flesh, spirit, earth, wind, and fire, (fire originates from the concept, "ukulila"), meaning to mown, weep, lament or cry. One other crucial aspect of Zulu culture is the role of animals, for example cattle in the rituals performed to maintain or preserve life.

3.4 Spirituality and a nonanthropocentric environmental ethic

Sussy Gumo, *et al.* (2012: 524-525) put forward a contention that, 'in terms of African philosophy, the resource utilization and environmental protection is based on, and controlled by spirituality'. African spiritual worldviews create respect for nature, reverence for hills, forests, animals, and rivers (Sussy Gumo *et al.*, 2012: 524-525). As Tucker (2007: 4) claims, the cultural spiritual and historical examination as well as scientific and technical penetration of the planet, earth, gave rise to a new discovery of ecological spirituality. According to Mwiti (2014: 174), this is further portrayed by how Meru people respect the environment and how they allocate specific areas for property development and agriculture in a way that protects the swamplands and forests.

It is for this reason that Meru people gave holy names to the lakes and the swamps such as *Iria ria Thai* which implies "*God's Lake*," and subsequently, these holy places were constantly used to perform sacrifices for "*Ngai*," that is, God, particularly at time of dire need such as during the period of extreme drought Mwiti (2014: 174). According to Tucker (2007: 4), the inquiry into the origin of the primordial centre of explosion as the remnants of the energies of the "big bang" coincide precisely with the history wherein the exploration of the origins of spiritual traditions for the source of wisdom in the modern setting was at its highest peak. Tucker (2007) points out that by delving deep into the remote past in the quest to craft a scientific future, may uncover the possibility of religious text and the primordial spirituality may work together.

Ugeux (2007: 31) further claims that all the elements of cosmology are interrelated and there is a view that all religions are the same, have a common origin, and this dates back to the ancient esoteric traditions. It is for this reason that indigenous knowledge formations are of opinion that the primordial religions that historically gave rise to the existence of all other religions, should be resuscitated (Ugeux 2007: 31). According to Mwiti (2014: 175), in the process of reclaiming their stolen indigenous space, Africans should refrain from accommodating the elements of Christian faith into their practices because in terms of the African view, the comprehensive human needs are defined by the primordial African rituals, in comparison to how the belief in God's faithfulness addresses these needs.

As Mwiti (2014: 174); and Sussy Gumo, *et al.* (2012: 524-525) point out, the primal practices are still being observed by some African communities, especially the Meru people's respect for the environment and the Luhya of Kenya, who use African spirituality to conserve the Kakamega Forest. According to Sussy Gumo, *et al.* (2012: 541-542), this is reflected in a manner in which most Kenyan societies worship everything beneath the earth, on the earth, between the earth and heaven, and in the heavens. According to Karla (1990:77), a number of people are of the opinion that survival on this planet is entirely dependent on improved relationships between human beings and the environment.

According to Bron (2008:89), the Dark Green religion takes into cognizance the sacred nature of the environment, with its intrinsic value and its worth for reverent care. This religion views non-human species as having worth, notwithstanding their usefulness to human beings and promotes an ethic of kinship between human beings and other life forms as (Bron 2008) points out. This is one of the factors that emphasises the interconnectedness of all things, the intrinsic value of life, the continuity of human with non-human life, and the compassion of God for all life (Waaijman 2004: 13). The element of responsibility is concomitant to the relational feature. Consequently, both nature and future generations authoritatively dictate to the human being to account for his conduct to them and a crucial element of this relational imagery resides in deep ecology as (Waaijman 2004: 13) argues.

3.5 Primordial Spirituality and the Gift of Life

According to Armstrong and Botzler (1993), any form of an investigation by any environmental historian, necessitates analyzing the primitive way that seeks to address the primal anomaly manifested by the discord between the human beings and the primordial source of life. It is the belief

of most African communities that the environment signifies the abode of spirits, the living dead and ancestors (Sussy Gumo *et al.* 2012: 541 – 542). In support of the foregoing claims; Bilimoria, (1991: 44) cit. in Bilimoria (1998: 2) indicates that the Indian norms and values embrace the well-being of both the human beings, plants, animals and inanimate organisms such as galaxies, waters, stars, stones, mountains, and the entire planets.

Sussy Gumo, *et al.* (2012: 541 – 542) point out that, the natural environment has spirits that define the relationship between humans and nature, and are linked and interdependent, with taboos, religious beliefs, sacred rites and totems providing a framework that regulates acceptable use of environment. According to Bilimoria (1998: 2), the norms serve as the guiding principle integral to the creation of the atmosphere of tranquility within the universe set up, referred to as '*Rta*,' the natural law, the deviation of which is sanctioned by mythical dismemberment as dictated by gods. As Mwiti (2014: 171-172) claims, the cultural dismemberment resulted in the disparities and inequalities that comprised; massacres that translated into genocides killing that manifested in countries such as Rwanda, whilst Sierra Leon was plagued by wars and the alleged attempt of extinction of the specific identified ethnic group in Darfur.

In support of the latter claim, Ferreira (2015: 20) states that in the 1850s, the Bushmen were the subjects of genocide that was executed by the then commandos which according to the magistrate who later investigated these mass killings, concluded that this was a pure exercise of human race extinction. This was uncovered in the archives that were discovered by De Prada-Samper (Ferreira 2015: 20). As Mwiti (2014: 171-172) indicates, the situation was further aggravated by the scourge of HIV/AIDS that saw the demise of multitudes of parents who left behind 8 out of 10 children orphaned. Consequently Africans are said to be leading the types of life that is characterised by what is referred to as "*value vacuum*" *Dismemberment* (Mwiti 2014: 171-172). The value vacuum led to lack of confidence of African people on their traditional cultural systems in favour of the Western value system that is unrealistic and unaffordable for the Africans as Mwiti (2014: 171-172) indicates. A clear manifestation of the vacuum in question is shown by loss of the traditional values that give expression to African value system and suffering identity problem as (Mwiti 2014: 171-172) states.

Mwiti (2014) further asserts that this constantly results in the African culture together with the indigenous values being simply branded as ancient, too primitive, irrelevant, and outdated. Consequently any written account of the indigenous people is subsequently discarded and refuted with contempt (Ren 2012: 975-991). This left Africa wounded with the children sailing in the cultural vacuum, whilst the culture itself is left in shambles (Mwiti 2014: 171-172). As Sommerfeldt (2003:19-20) argues, another dimension of primordial spirituality manifests with love. According Sommerfeldt (2003), love is a distinctive feature of life that derives from all facets of the cosmos. The cosmos is the direct outcome of the primordial gift of creation that unfolds in a manner through which loving relationships is depicted even among the non-living creatures such as in an instance wherein a question may be posed; *'what soil in what river produces a single stone of one type?'*

As Akbar (1996), an African American psychologist, orator, and a scholar cit. in Mwiti (2014: 174) claims, from the African psychology perspective, the rising of human personality is deliberate. The purposefulness of human personality is necessitated by the view that human personality has to consistently maintain harmony with ecology. This is a matter of no volition, but rather a matter of must as dictated to by the norms and values of the propriety (Mwiti 2014: 174). Mwiti (2014: 175) also notes that the culture of inferiority complex was deeply entrenched in the Africans, especially indigenous people. Indoctrination served as a vehicle which instilled in the African people the mentality that anything that is white is inherently good as it is associated with the West as (Mwiti 2014) states.

By contrast, it becomes a challenge to forge a synergy between the spiritual values of indigenous people and the forest managers, because of the two not being on the same level of understanding, such as in an instance wherein management is unable to include Cheam people in the management activities. This is contrary to the Cheam's conception of spirituality, which derives from the ancient narratives and myths (John and Stephen 2005: 907). In this regard, Tucker (2004: 6) advocates for the principle of collaboration. Mutual collaboration between the natural world and the divine environment enhances the elimination of animosity between the two and eventually guarantees that interconnection prevails between the natural and the supernatural domains (Tucker 2007: 6).

Hindu tradition is also grounded on the premise of collaboration. As Ryan (2004: 29) asserts, the Hindu tradition is very closely associated with gods whilst their concomitant chants are also linked to the primordial kingdom. The Hindu tradition in its entirety is dependent on its collaboration with world of the gods as (Ryan, 2004: 29) points out. As Tucker (2007: 7) further claims, previous studies have shown that the natural structures and patterns may live side by side with an isolated change and the genetic structure that may be passed to the next generation. Evidently, there is a paradox in terms of the intention and the non-intention equally portrayed in nature (Tucker 2007: 7).

As Tucker (2007: 10-11) indicates, the extent to which man's capacity to communicate effectively with nature may be measured by the level at which man recognises the significance of mutual connectedness between man and nature. Consequently, mutual connection is a prerequisite for defining man's comprehension of the purpose of spirituality as (Tucker 2007: 10-11) states. According to Tucker (2007: 17-18), the revival of our primordial sense of cosmology together with an in depth understanding of the science of nature is indicative of reality. With the advent of the 21st century, a solid foundation is necessary to enhance transformation that would ascertain everlasting environmental community as (Tucker 2007: 17-18) suggests.

One of the proponents of the view that underpins the argument that nature should be venerated, Pierre Teilhard de Chardin (1888-1955) cit. in Tucker (2007: 1), in both his adventures and the theological depictions, was motivated by high spiritual earth evolution within the manifestation of the universe. Pierre's in depth vision of the interconnection of the earth and its life processes is the actual reflection of its contradiction with the contemporary instrumental view which signifies nature as being utilised solely for the benefit of mankind (Tucker 2007:1). According to Tucker (2007: 2), there has been a subscription to the claim that the salvation of ecology is exclusively dependent on science and policy. On the contrary, at the moment there is a complete paradigm shift away from this belief as (Tucker 2007: 2) claims. There is now a resounding awareness that the prevailing ecological crisis can also be averted through the collaboration of spirituality and by injecting transformation into the domain of ethics in the course of accommodating the evolving viewpoints (Tucker 2007: 2).

Geoff's (2001: 326-329) makes a statement that spirituality enables man to appreciate the ecological crisis aggravated by the economic imbalances, rather than viewing technology alone as being superior to nature. Tucker (2007: 2) noticed a paradigm shift from politics to religion in the 1970s when students

were grappling with issues they were facing in society at the time. This shifted coincided with the emergence of ecological spirituality, which was viewed as an effort to escape alienation. According to Tucker (2007: 4), this marked ideological expansion of science with an in depth comprehension of intersectionality between culture and religion. Armstrong and Botzler (1993: 192) bring forth a view that the creation or the fortification of the ecological dilemma as we have it today lies in the hands of the world market economy. The continued ecological dilemma as it became conspicuous, prompted humankind to explore alternative avenues that would bring about spiritual framework that would address all the ecological anomalies as Tucker 2007: 4) indicates. Armstrong and Botzler (1993:192) warn that even today, the dilemma involving the disharmony between human beings and nature still poses a danger to human ecology.

As Armstrong and Botzler (1993:192) suggest, an attempt to mitigate this problem, necessitates thorough comprehension and knowledge of the earth together with its history and its concomitant restrictions. As Ugeux (2007: 22-23) argues, for a number of years there has been a growing zeal in the field of spirituality, especially the one independent of the Western traditional religious views that subscribes to the doctrines that support a variety of gods. As the viewpoint of cultural dismemberment drowned the value of being African, and eventually, today, Mwikisa (1996), an English Professor at the University of Botswana, cit. in Mwiti (2014: 171 172) argues that the contemporary African is fully aware of the two opposing forces, namely; “Old Gods” who are by assumption, primordial in nature and the Western Worlds that in turn lead to two legacies, that is, African and Western.

3.6 Primordial spirituality and the concept of Self

According to Corte (1997: 346-347), the human consciousness is linked to different epochs, namely: non-perspectival and perspectival consciousness respectively. The perspectival consciousness is an expression of man's goal attainment which culminates in the founding of the space, whilst the non-perspectival denotes undiscovered perspective which is symbolic of a dormant undistinguished domain that Corte (1997: 346-347) refers to as the space of antiquity. Corte (1997: 346-347) argues that, the non-perspectival consciousness is significant of the dominance of the pronoun 'we' which may be equated to Naess's concept of deep ecology with its accompanying non-anthropocentric approach that calls for unity and mutual respect of all, animate and inanimate alike, as well advocacy

for equity in terms of ecological justice governing human relationship with the universe as (Luke 2002: 179 and Besthorn 2012: 250) assert.

On the contrary; the pronoun 'I' may be similar to the concept of shallow environmentalism and the anthropocentric view, which in brief undermines nature in favour of human dominance which promotes the destructive industrialisation strategies as (Luke 2002: 179 and Besthorn 2012: 250) content. Ugeux (2007: 22-23) finds a connection between spirituality and the developmental growth of mankind, manifested during the emergence of the first human being on the planet earth unfolding differently in various traditions and cultures. The common denominator among all religions is the existence of rituals, practices and mediators in all dominating religions that enhance the healing of the followers and the evident evolution of self. As Ugeux (2007: 25) claims, 'people are further in search for happiness.' The search for happiness through spirituality enhances other vital aspects of life including growth and spirituality and eventually, the spirituality translates into the search for interiority that culminates in the quest for self-knowledge (Ugeux 2007).

According to Levinas (1998:1-2), Aristotle subscribes to the view that, the substances of spirits inside the human being are inseparable until today. A contrasting view is offered by René Descartes, the French scholar cit. in Levinas (1998: 1-2), in his assertion which is simultaneously fundamental to the origin of his theory that clearly denotes segregation of body and spirit; maintains that the body and spirit are two alien entities. The viewpoint of Ugeux (2007: 31) is that, the significance of spirituality, culture, cosmos and metaphysical dimensions should be the fundamental basis of education about self and universe we occupy. This as argued by Ugeux would a holistic approach to education. The concept of holistic approach is congruent with that of (Kushner 2004 and Mwiti 2014).

As Tucker (2007) maintains, as much as it is unethical for the native traditions to swallow the modern scientific setting, it may simultaneously not be permitted that the modern scientific tradition imposes its ethos over the primordial mythologies, systems or symbols. Instead, humans should embrace religious beliefs of the people who display the zeal for the sacred spirituality and its experiences which are informed by the natural environment as (Tucker 2007) claims. Ashley cit. in Osf (2008: 148-149) is of opinion that collaboration between spirituality and theology in an effort to give expression to Christian life is unavoidable. As Osf (2008) contends, a theologian's comprehension of theology's inherent system is defined in terms of a particular spirituality which may eventually give the theology

in question its make up against which it may be expressed. Ashley's assertion is that, theology in all its dimensions is the end product of personal and well defined subjective series of experiences.

According to Osf (2008: 148-149), the theological dimensions in their impurities bear spiritual bias, and in terms of Franciscan tradition, spirituality serves as the primitive form of theology, and subsequently this gives rise to a consistent type of connection between the two. As Philip Sheldrake (2007) cit. in Ren (2012: 976) further states, the importance of the practices peculiar to spirituality lie in its fundamental role as an integral part of the development of the innate life of human beings. Accordingly, Ren (2012: 276) compares the development of the inherent life of human beings with the fish and water as well as birds and sky, none of which can survive without the support of one another. As Geoff (2001: 334) maintains, harmony between human beings and the environment may be restored by adopting the best mutual practices. Geoff (2001: 334) further claims that, holistic education is currently in the transformation workshop wherein it forges a new philosophy, which seeks to ensure that the primordial past is restored and that equilibrium is sustained between human beings and the environment.

As Tucker (2007: 7) points out, nature is simultaneously subjected to the reality of both equilibrium and disequilibrium at the centre of evolution, and this calls for an urgent ecological spirituality which will enable mankind to forge an everlasting unity and corporation between the religious drive of the human and the processes of the earth as well as the unification of life that aims at repositioning man in the cosmos. Once again this calls for the mutual veneration between man and nature, which the reductionist scientific viewpoint negates completely as emphasised by (Tucker 2007: 7). In support of collaboration between spirituality and holistic education, Miller (1999b:195) cit. in Geoff (2001:332) draws people's attention to the view that whilst spirituality may not be merely mystical and alien, mankind is made up of layers with significant meaning.

3.7 Primordial Spirituality, Practices, Ethics Structure and Processes Peculiar to Indigenous People

The history of the Bushmen/Khoisan participants of this study dates back to 20 000 years ago, which also included the 300 000 San hunter-gatherers who also lived in Southern Africa then, when they

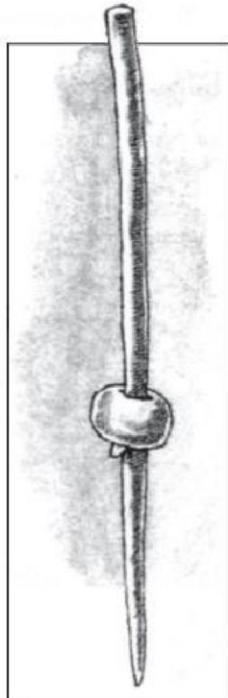
were forced into pastoralism as drawn from (Suzman 2001:2-4). The primordial nature of the Bushmen is further shown by the picture below that illustrates from which era the Bushmen were already within the shores of South Africa. This is depicted by the name of the period, namely, the Stone Age, which serves as evidence that these people are indeed primordial from the viewpoint of (Boezak 2015). The digging stick serves as evidence that confirms that the Bushmen were hunter-gatherers.

Figure 2: The Kruiper Family



Source: *Rapport*, 15 April 2007

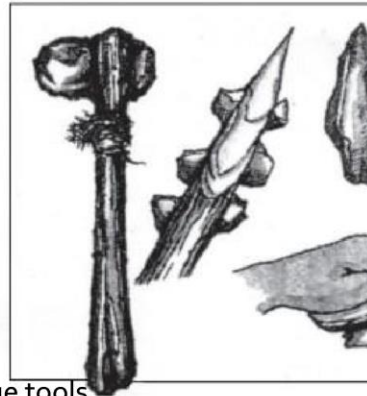
Figure 3: Artifacts of the Bushmen



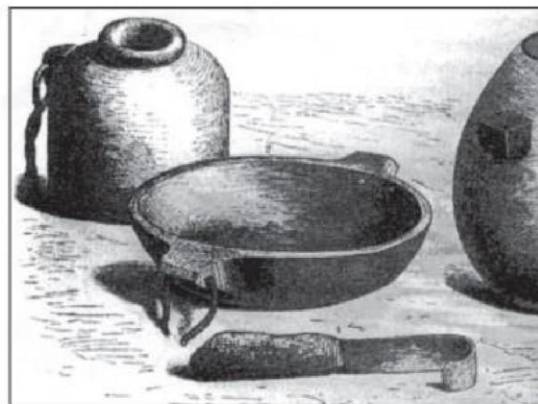
A huntergatherer digging
Stick

A huntergatherer digging
Stick

Stone Age tools



Stone Age tools



Drawing further from (Suzman, 2001:2-4), with the advent of the European colonisation of the Cape in the 17th century, the San were wiped out and this left a small fraction of the San in Southern Africa around the Kalahari Basin, in Botswana and Namibia, southern Angola, southern Zambia and north-western Zimbabwe. The San do not have a collective indigenous label for the various people that at one time were labeled San, Bushmen, Basarwa, Ovakwankaala or Ovakuruha. It is for this reason that the San delegates, who attended Common Access to Development Conference held in Botswana in 1993, agreed that the name 'San' should be used in due course, as it was more neutral as drawn from (Suzman 2001:2-4). However, most of the literature uses these terms interchangeably. For the purpose of this study, the term Bushmen will be used. The picture below attempts to portray a typical ancient Bushmen as adapted from the Die Burger Newspaper. This serves to confirm that the Bushmen are indigenous people and thus primordial in character:

Figure 4: Ancient Bushman



Source: *Die Burger*, 18 March 2006

On the basis of the tests conducted by Dr Forster cit. in Boezak (2015), archaeological evidence has shown that the existence of the Khoisan/Bushmen of South Africa dates back to approximately between 60 000 years to 150 000 years ago, or even older. Drawing further from

Boezak (2015), the same goes for the artefacts and remains of modern humans that were discovered at the Klasies River near Humansdorp in the Eastern Cape, and these dated back to 100 000 years ago whilst similar discovery was made in terms of the 117 000-year-old fossilised footprint of an anatomically-modern woman, called 'Eve's footprint', was found along the West Coast at Langebaan, the oldest to date worldwide.

The inference that was then drawn by Boezak (2015) was that, the San/Bushmen and Khoikhoi are from the same genetic family tree, which is alternatively referred to by scholars as the 'the same genetic stock'. The San/Bushmen and Khoikhoi therefore have the same ancestors, and consequently they are blood relatives (Boezak 2015). The Bushmen are widely known for being nomadic (Boezak, 2015). This exercise they used to carry it out in line with the seasons of the year. According to De Villiers (2000: 16-24), an old man called Kxao lamented the invasion of their culture whose custodians, the San, inhabited Central Kalahari Game Reserve about 30 000 years ago when they were displaced by the alien people who left about 250 San inhabiting the area.

Kxao indicates that during the primeval times, they co-existed harmoniously with animals and their environment prior to the advent of the white people with their accompanying army, and their politics as (De Villiers 2000: 16-24) points out. Kxao's viewpoint that the Bushmen should give the account of historical event that affect them in order to preserve their culture as they are the ones who know their history best was also advanced by Mathambo NgaKaeaja, the coordinator of the regional branch of the Working Group of the Indigenous Minorities in Southern Africa and the first Naro-speaking graduate of BSC in geology, who was also discontent about the abuses suffered by his people (De Villiers 2000: 16-24).

The original hunter-gatherers who inhabited the dry hostile semi-desert milieu of Kalahari are !ko and the other Bushmen groups who as a result of the biological knowledge they possessed, these Bushmen were able to ensure their survival in terms of ascertaining the availability of water and food during the wanting dry seasons, with the result that the Bushmen were integral to the eco-system in the area (Heinz 1975:19). According to Draper (1997: 221-222), around the late 1960s, the !Kung Bushmen were divided into two groups, namely; the settled population whose subsistence was dependent on the livestock, government grants and gardening, the second group of !Kung Bushmen were foragers, that

is, the hunter-gatherers whose lifestyle was mainly characterised by nomadic behaviour as they moved up and down during various seasons in search of wild animals for meat, vegetables and water.

As Draper (1997: 221-222) claims, the foraging group moved in sizeable numbers of 30 to 40 people in an effort not to paralyse the already scarce natural resources. The Bushmen groups around Ghazi and Bechuanaland Protectorate are divided into two nomadic bands of hunters and gatherers as (Jenkins 1965: 371) points out. According to Fix (1980: 340), Ridington (1984:461) and O' Keefe *et al.* (1988: 648), in the semi-desert in South West Africa and Botswana, the !Kung San are among the few small seminomadic hunter-gatherers found in the Kalahari desert. In line with the opinions of Jenkins and Steinberg (1966: 399), the Bushmen of Kalahari are said to be the offshoot of the distinct race called Khoisanoid, whose erstwhile place of abode was east, central and southern Africa, and thus far, the numbers of these Bushmen have been reduced to about sixty thousand individuals.

According to Hermans (N.D: 55), an assumption is that, the origin of the Bushmen is South Africa, and the Bushmen subsequently escaped to Botswana as a result of the scourge of persecution which was meted out by white settlers on them. In terms of socialisation, unlike the sedentary, the behaviour portrayed by the !Kung Bushmen children reflects no sex differences among boys and girls as none of the two gender children were expected to participate in any way in the community's meaningful economic tasks (Draper 1997: 223). In concurrence with Hermans' (N.D: 55) argument about Bushmen persecution, De Villiers (2000: 12-14) claims that, by the year 1984 the San culture experienced an ambush at the hands of an alien people where the San males were forced into the army operations that were executed in South Africa and South West Africa, similar to the operations in Schmidtsdrift in Kimberley as (Coetzee *et al.* 1994: 416-420) indicates.

This exposed them for the first time to the detrimental capitalist economy of cash wages, whilst moving them away from the subsistence bush life style (De Villiers 2000: 12-14). As Heinz (1975: 21) further claims, the humiliation suffered by the Bushmen, may subsequently account for the impression given by the Bushmen's sense of inferiority complex in respect of how they portray their supreme being; *Gu/e*. On a positive note, dance is an integral characteristic of the Bushmen and this is attested to by Parsons' (1989:71) claims that, Hepston, whose deliberate adopted Jewish name for budding theatrical purpose is Epstein, discovered a Bushman with his bow and arrow aged more than a hundred years, and was described as the nearest human to an ape by the Cambridge Charlatan. As Parsons (1989: 71) further

indicates, the Bushman whose name was identified as Frantz or ‘*Likko*,’ was an outstanding entertainer and a dancer, especially step dance, also referred to as trance dancing, which is the reason why Epstein took him along to England and Paris around 1912-1913.

One other distinctive feature of the Bushmen history is their distinct calendar by which they addressed their seasonal needs as illustrated in the table 1 below (Boezak 2015):

Table 1: Bushmen Calendar

Month	Literal translation	Meaning
#Ha !am (August)	Broad green	Rain, grass and flowers
Xoub Igu Ikhab (September)	Excrement moon	Signs of lactation in excrement
Hoo #gais (October)	Spotted ear	Veld starts becoming dry
!Kani Ikhab (November)	Eland’s moon	Eland mating season starts
IGa !kani (December)	Little eland	Eland birthing season starts
Kei !kani (January)	Big eland	Baby eland starts to grow
Ong Ilo-ha (February)	Star death	Origin unknown
!Hoa #gais (March)	Twisted ear	Dassie’s birthing season starts
Gama Ilais (April)	Crooked fire	The hungry period
#Nu Ikhab (May)	Black moon	Grass starts to grow
IlHei Ikhab (June)	Pale moon	Flowers in bloom and good grazing

IlGai lab (July)	Chewing wood	Cold weather arrives
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Source: Boezak (2015)

The pictures below illustrate how the Bushmen related to the environment in terms of conducting their daily lives including their nomadic way of living during the primal epocs (Boezak 2015).

Figure 5: Depiction of the daily activities of ancient Bushmen



Source: Malberbe, 1990

According to Boezak (2015), the Bushmen are historically good storytellers as illustrated by some of the photographs that portray the storytellers of the time.

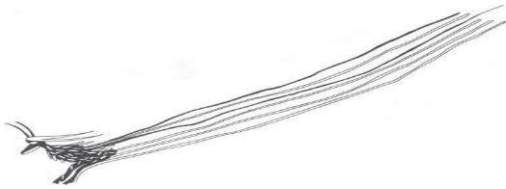
Figure 6: Bushmen Storytellers



Source: Dowsen & Lewis-Williams, 1989

As a spiritual nation, the Bushmen are also revered as healers, and this process manifests in the trances that the spiritually chosen Shamans undergo. The picture below bear testimony to the Shaman's soul leaving his trance as the Shaman enters into another level of spirituality as drawn from (Boezak 2015).

Figure 7: Shaman's soul leaving his trance



Source: Dowsen & Lewis-Williams, 1989

The picture below as was drawn from Boezak (2015), typifies the healing trance dance in action.

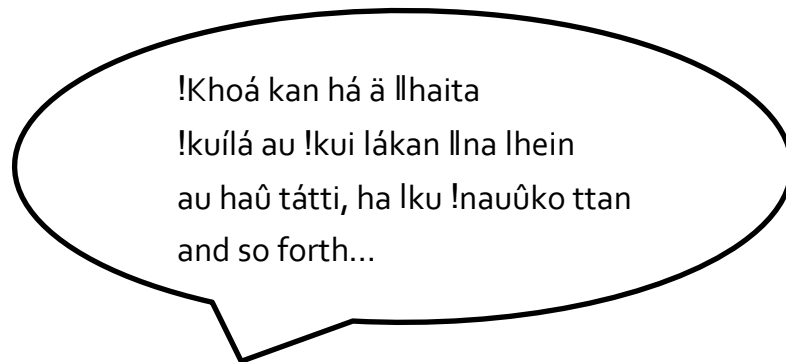
Figure 8: Trance Dance in Process



Source: Dowsen & Lewis-Williams , 1989

The trance dance is often performed for the purpose of celebrating and healing, and the chants such as the one portrayed below as drawn from (Boezak 2015) are performed.

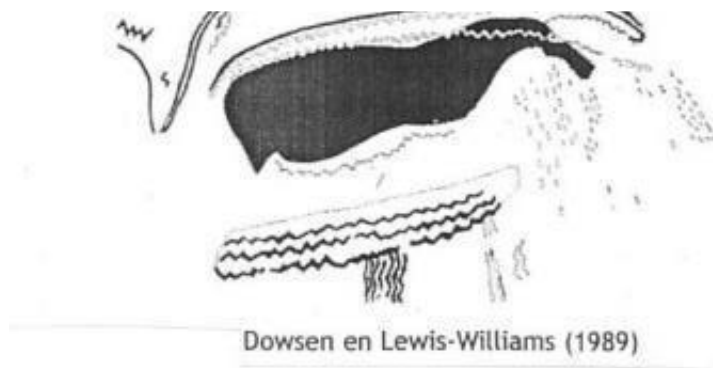
Figure 9: Rain dance prayer



Source: Dr Willa Boezak, 2015

The foregoing illustration is immediately followed by the rock painting that depicts the rainfall after the rain dance has been performed as drawn from (Boezak 2015):

Figure 10: Rock painting depicting the rainfall



Dowsen en Lewis-Williams (1989)

As spiritual people, the Bushmen would conclude this exercise by chanting the following prayer, (Boezak 2015).

Tsui //Goatse!	You, oh Tsui //Goab!
Abo Itse,	Father of our forefathers,
Sida Itse!	Our Father!
/Nanuba /avire	Let the raincloud stream
En xuna ûire	Let our flock live
Eda sida ûire;	Let us also live, please;
‡Khabatu gum goroö	For I am so weak
/gäs xao,	Of thirst,
!as xao...	Of hunger...
Eta xurina amre.	Let me eat the fruits of the veld.
Sats gum xave sida itsao,	Are You not our Father,
Abo itsao	Father of our forefathers
Tsui //Goatse?	You, Tsui //Goab?
Eda sida gangantsire	That we may worship You
Eda sida //khava /khaitisire	That we may honour You
Abo itse,	You, Father of our forefathers,
Sida !khutse -	You, our Lord -
Tsui //Goatse!	You, Tsui //Goa

According to Heinz (1975: 21), the opinion of some of the Bushmen is that, *Gu/e* created all people differently in such a manner that, some employ others, *Gu/e* initially created the bigger animals, and later, the smaller ones, and also declared which animals could be consumed by humans and the plants that could be used for medicinal purpose in the same way as according to the Bushmen perception, God first created white people, followed by the black people and the Bushmen last. As Heinz (1975: 21) indicates, the myth that the Bushmen were created last, accounts for the reason why the Bushmen are so small in stature, with little sense compared to other people. Although *Gu/e* cannot resurrect dead people, he taught old people how to produce powerful bows and arrows, how to put them to good use for survival, through his supreme power.

Gu/e protects people from the attacks of lions, alternatively, a lion would single out a particular person for attack as per the commands of *Gu/e*, and constantly, *Gu/e* would mete out severe punishment to people who commit misconducts such as incest, adultery, murder, jealousy, and often people who have committed murder would be banished to the bush where *Gu/e* would send the snake to kill such person, alternatively, *Gu/e* would spread smallpox pandemic as punishment as well (Heinz 1975: 21). Khoikhoi people also hero worshipped the male figures such as; *Tsui//Goah*, *Heits Eibib* and *//Gaunab* whose various roles were that of a soldier or a warrior, future predictor, rainmaker, source of evil and wizard respectively (Jurgens 1994: 10).

As a result of their expertise in herbs and bones of tiny animals such as chameleons, the Khoikhoi people were magical and could heal illnesses as well as witchcraft as (Jurgens, 1994: 10) points out. According to Heinz (1975: 24-26), the Bushmen do not like the sun as it hot and it signifies something that wants to kill the Bushmen; whilst the moon is good as it gives light and it cools the night. As Barnard (1979: 69) points out, examples of good physical medicine includes inter alia; *K'' Xi* which is used to cure stomach ailments, *K'' e* plant is applied for liver related illness, *N//we-m ti-tsho-ane*, also referred to as the moon's medicine, is the cure for the pains related to menstruation, all these medicine are boiled in water, whilst *loru* leaves are chewed for the purpose of relieving cough, together with *//Kwa di-ba* leaves that serve as a cure for chest colds, as well a concoction of a bitter plant juices, honey or sugar for curing constipation.

All these medicines can be consumed by anyone who is sick, adult and children (Barnard 1979: 69). According to Heinz (1975: 30), the !ko Bushmen medicine are restricted to exorcising dance and include amongst others; about eight to nine medicinal plants that are collected by the !ko Bushmen such as; roots, stems, leaves as cure for certain illnesses, with no special prayer or rituals during the process of collection of these herbs. These herbs are further used for the purpose of scratches into the incisions on the forehead of the girls during the initiation rites (Heinz 1975: 30). As Harpe *et al.* (1983: 11924) claim, the !Kung Bushmen residing around the Kalahari desert make use of bows and poisonous arrows whose poison the Bushmen obtain from pupae, the cocoons of which they dig out during the hunting of animals that are mammals.

The bows and arrows used by the Bushmen may be categorised into three types, namely; frontal bows, eyeleted frontal and knotted string bows, and no details are recorded for the former two categories of bows, whilst the knotted string bows are made of '*grewia falava*' as (Schapera 1927:113) claims. As put forward by Barnard (1979: 69-70), '*konu*,' the black substance is also charred and grinded from the same plant, '*grewia falava*,' bush, and it is also used for bows, sticks and the berries for eating. As Barnard (1979: 69-70) indicates, '*konu*,' requires an experienced and skilled medicine man who has the capability of applying *konu* on the incisions of the patient's skin with the thorns of the camelthorn tree rubbed onto a wound, which may include snake bite, aching joints, as well as for birth control purpose.

As Schapera (1927: 114) indicates, although the classification of the arrows used by the Bushmen may not be accurate, the arrows are duly classified under fore shafted unfeathered arrows that consist of the main shaft of reed that is approximately 15 cm long. According to Schapera (1927: 116), some of the Naron arrows do not have poison, but are rather used by the Bushmen for magical reasons, for sorcery such as shooting the kaross of the targeted person and the person dies instantly. As Katz (1982) cit. in Lewis-Williams (1992:56-60) claims, during the healing process, the Bushmen ritual practitioners undergo a transformation of !Kung, a physical and a mental experience called !Kia, transcendence as explained by Katz (1982), translated by fieldworkers as a trance; the concept after which the trance dance is named.

According to Barnard (1979: 72), the state of trance is attained through the process which presupposes boiling of (tsa) of medicine in the stomach of the shaman and the temporary coming together of shaman and one *g//aua* in the body of the shaman under the control of shaman, and by contrast, the process of boiling is independent of the trance state of half death that the medicine man undergoes during the process of healing. In terms of the Bushmen spirituality, the '*kia*,' trances, are experienced in various ways by individual medicine men, depending on the circumstances, whilst the unfolding of the accompanying '*num*,' energy by distinct shamans is of similar nature, and the boiling '*num*,' energy similar to the one peculiar to the one found among the Native Americans and Siberian shamans is also bestowed unto all the !Kung and all human beings are assumed to be the same, in exception to the renown healers who additionally, become lions while on route to the home of God on the divine visit mission (Ridington 1984: 462).

As explained by Barnard (1979: 76), the shaman would go into trances, in a situation where a shaman has to rescue a person from being possessed by the passing *g//aua*. A shaman would go into evil type of trance. Trance dance may also start as a dance for the purpose of entertainment, the more serious mode of the dance into trance dance is dictated by the situation that spontaneously becomes more serious than it was initially anticipated (Heinz, 1975: 28). As Heinz (1975: 30) further claims, a distinction can be drawn between two types of dances that are meant to activate the unification of the supreme powers, namely: the male chomma dance and the female eland dance respectively are often performed as part of the ritual.

According to Guenther (1975: 162), the trance dance is a dance that is performed by the shaman dancer, the Bushman ritual practitioner to about 300 participants sitting singing, clapping hands and also dancing around the fire for the purpose of healing rituals. By contrast, Nharo medicine dance never reaches an audience of 300 spectators like the trance dance of the other Bushmen groups according to (Barnard, 1979: 74). The same holds true for the performance of the individual curing rites that also necessitates that women sing, whilst also clapping hands for the medicine man performing the healing process to the sick as (Barnard 1979: 72) points out. As Barnard (1979: 72-73) further indicates, at this point, the state of the shaman changes drastically as the sweat starts to flow from the shoulder downwards, the face begins to grimace but remains dry Barnard (1979: 72-73).

The muscles are tense as the shaman starts to take off all their clothes except the shorts whilst the curing is in process and this process may last more than an hour after which the medicine man is fatigued and collapses, and the *g//aua* who has played his role also disappears in order to allow the shaman to resume the original state of consciousness Barnard (1979: 72-73). According to Guenther (1975: 162), the trance dance is performed during the night for the duration of eight to twelve hours, during which the shaman dancer dances in a circular manner around the spectators sitting and chanting around the fire until the shaman dancer reaches the trance, half death stage of collapse, which marks the climax of the healing process of the sick.

When the spirit of the shaman is in negotiations with //Ga uwa, the supernatural being identified to cure the sick person, is performed by using the sweat of the shaman that will be rubbed on the body of the sick person, and this is believed to fight the ghosts to leave the sick person (Wiessner and Larson 1979: 25). According to Barnard (1979: 74), the trance dancers often wear the rattles called, g! o that are made from cocoons filled with seeds around each ankle, for artistic reasons. Similarly, according to Barnard (1979: 73), medicine dance follows the same process as individual curing rites, except the variation in terms of starting time and the frequencies of the dance. As Barnard (1979: 73) states, the starting time of the medicine dances is immediately after the nightfall, the frequencies are determined by the major community events such as, when there are visitors or a visit by the famous shaman who may be requested to perform.

During the raining season, the major hunting success, during the full moon whose personification is branded fair and kind, and is also likened to the dance circle. In terms of the Bushmen culture, the trance dancer, the ritual practitioner, is accorded a high social respect due to his ritual expertise, healing powers, wealth and his independence from white and Bantu control (Guenther 1975: 163-164). As Guenther (1975: 163) indicates, the power of the trance dancer is manifested by N!eri's power that was known to repel the spells of the renown bantu sorcerer, and such the sorcery in question could kill the originator, bantu instead of the intended Bushman. As mentioned by Heinz (1975: 20-23), there are a number of !ko elements that signify the religious beliefs of the bushmen, such as the mythical married man with children called Gu/e, and is referred to as the creator who possesses the supreme power, who created everything including the earth.

According to Heinz (1975: 20), the religious beliefs of the !Kung Bushmen are grounded on supreme powers, namely; the creator, Gu/e, with supreme powers, and intermediate spirit called /oa, who may be the representative of both good and evil. As Heinz (1975: 20) further claims, no one has ever seen Gu/e and /oa, nor does anyone knows where their houses are, except that their houses are presumed to be high in the sky, far away from the people, it is also assumed that Gu/e has given himself this name and that of /oa, and the other name of Gu/e is said to be kxe aa, 'old man' which denotes respect to old men. According to Heinz 1975: 20-21), there are speculations that Gu/e is a powerful man who can kill, but also a benevolent married man with children, who play together with the children of /oa.

In terms of the Bushmen spirituality, especially the Nharo, are linguistically not related to the !Kung Bushmen, but in respect of medico-religious belief system !Kung are interrelated with Nharo's whose knowledge of medicine is ranking high as the Nharo are second in respect of spiritual and medical knowledge (Barnard 1979: 68). As Barnard (1979: 68) further claims, the Nharo Bushmen medicine man, alternatively called shaman, the Nharo '*tsho khwe*,' '*tsho*' or '*tsho-ane*' in its plural form, denotes the medicine which can be used either for the good or evil acts as in an instance of the '*tsho*' which is symbolic of good medicine and '*tshutsho*' which represents evil medicine, whilst '*khwe*' implies a person, although it may be a woman, it is predominantly a man who is empowered to cure the diseases using herbal medicines, trances or performs sorcery acts.

During the !Kia process, which signifies a healing period, the ritual practitioner manifests physical effects of !Kia such as; sweating, trembling violently, the expression of howling deeply as a symbol of pain experienced by the ritual practitioner and visits God and communicates to the spirits of the dead as the healing process unfolds (Lewis-Williams 1992: 56). According to Heinz (1975: 23), the /aa, referring to the spirit; in terms of the Bushmen belief system, leaves the human being when he/she dies and those who are drunk the /aa leaves them temporarily, except for the Bushmen ritual practitioner whose spirit remains with them whilst in the process of healing. As Barnard (1979: 72) indicates, after death worldly contact with the dead ends.

According to Barnard (1979: 72), *g//aua-ne* denotes bad ancestors and *Ka-je-MG//o-dzi* are indicative of old fathers and thus symbolic of good ancestors, and the Nharo perceive the Great *G//aua*, 'Devil' as being anti-God, and the !Kung belief that Great *G//aua* is the messenger of High God, '*N !adi*', the Great *G//aua* are often seen as one thing by the Nharo people. The healing power of the Bushmen ritual practitioners and the entry into the trance, an altered state of consciousness during the course of healing the sick, is further confirmed by Lee (1984: 103); Howell (1979: 51); Shostak (1981: 10); Marshall (1969: 349); Guenther (1986: 253); Marshall Thomas (1988: 124); Heinz (1975: 28); Silberbauer (1981: 176); Barnard (1979: 75); Bieseke (1978: 929, 933); and Wiessner & Larson (1979: 25); cit. in Lewi-Williams (1992: 56-57).

According to Lewis-Williams (1992: 57), the trance is indicative of the Bushman ritual practitioner exiting the state of physical self and entering the spiritual domain, characterised by the practitioner changing into an animal, or even riding a mythical rain animal to the apex of the mountain for the

purpose of slaughtering the animal in order to produce the rain from the animal blood. Alternatively, the production of the rainmaking medicine necessitates the greatest skill of an experienced shaman in terms of the trance cure performances (Barnard 1979: 69). As Barnard (1979: 69) indicates, the process of rainmaking medicine is inclusive of the grinding of a raw egg of any chosen huge bird, the medicine man then cooks it, washes his body with the mixture. Subsequently performs the trance dance, ultimately followed by the fall of the rain, and finally in reversing of the ritual, the medicine man throws the same concoction in the fire, and the rain stops immediately (Barnard 1979: 69).

As Lewis-Williams (1992: 58) indicates, Bushmen belief that trance dance may be equated to the real death, in exception of the Bushmen ritual practitioners who will always be resurrected, in the same way as people who are given the song of healing from which they die, and subsequently be brought back to the world of the living, and this is still being practiced in Kalahari today. The role played by medicine dance and the medicine in the Bushmen tradition is twofold; sociological role, which enhances social cohesion and social capital which enables the Bushmen to come together and work collaboratively while they are watching and participating in the trance dance through singing and clapping of hands, secondly, the medicine dance and the medicine role among the Bushmen is more psychological as it serves as an outlet for aggression, tension, anxiety, both for the shaman, the sick and the community alike, although Bushmen shamans are not psychotic (Barnard 1979: 77-78).

As Barnard (1979: 78) indicates, in spite of the encounter with other cultures, the Nharo Bushmen still maintain their traditional stance even today, for example, much as the Nharo people do not have answers for certain rituals today, if asked they stick to the justification that, *Ka-je-m*, *G//o-dzi*, old fathers, knew the reasons for all the things which the Nharo no longer understand, or alternatively they would either say, '*Ura*', meaning I do not know or *N !adi-ba*, implying that God wills it, '*Ka-je-m G//o-dzi-ko kutu*', referring to the claim that, the old Fathers did it and this constitutes the Nharo strength of Nharo belief system today.

According to Draper (1997: 224), unlike with the sedentary groups, whose socialisation is grounded on the principle of gender segregation, the behaviour patterns depicted by the foraging !Kung Bushmen groups is indicative of the principle of equality for all, the milieu of the foraging !Kung Bushmen is characterised by mixed-sex groups of men and women in the camps, both genders participate equally in the process of food production, and women have control over food gathered and

the accompanying distribution thereof. Draper (1997:224) further explains that, as the foraging !Kung Bushmen are egalitarian by nature, the group does not have formal structure pertaining to leadership roles, and the decision making process takes the path of mutual participation and agreement between men and women.

According Barnard (1979: 70), the rites of passage among the Bushmen include the process by which Nharo men from the age of 20 years are subjected to a ritual cut known as '*/kore*' between the eyebrows as well as on the other parts of the bodies and are kept in seclusion for a period of a month whilst performing dances as a symbol as of initiation. The social structures of the foraging !Kung Bushmen are further indicative of the gender equality culture which compels men to refrain from applying any form of force on women, and ultimately guarantees that women live side by side with their kin at all times (Draper 1997: 224). The traditional diet of the Bushmen consists of fruit, roots, nuts, and tsama melon, meat as well as a minimal intake of alcohol, all of which enabled the Bushmen to maintain a healthy haematological condition, which subsequently deteriorated tremendously on the Bushmen's encounter with the western mode of living around Schmidtsdrift army camp, in the vicinity of Kimberley in South Africa (Coetzee *et al.* 1994: 416-420). As O' Keefe et al. (1988: 643) claim, the diet of the Bushmen comprises anything available for human consumption, but mostly maize meal.

According to Barnard (1979: 71), the curing ritual peculiar to the spiritual medicine may be divided into individual curing rites and medicine dances, the former rituals are performed for patients who are very sick, while medicine dances are performed for everybody and are more social and curative in nature. As Barnard (1979: 71) indicates, the medicine dances are characterised by the trance conditions followed by *g//aue-ne*, the song of the spirit of the dead which may either be an invisible male or female, whose stature is reported to be very short, approximately 50 cm tall, dark in complexion, and ultimately changes into a porcupine, alternatively hairy, short grey and brown and the *g//aue* are said to be active at night time, and are synonymous with death, but may be put to good use in terms of spiritual medicine.

As Heinz (1975:29) points out, the strength of the Kaukau was proved by one Kaukau young man who was employed as a shepherd and proposed marriage to !ko Bushman woman who rejected the proposal on account that this man could not speak her language, in retaliation, the man cursed the woman by indicating that she would come across a dead jackal which she will eat and die, and this

indeed happened, she picked a jackal and took it home where she ate with the family, she died immediately, but other family members were not affected. According to Barnard (1979: 70-71), both physical medicine and evil medicine makes use of physical substances and any shaman may subsequently perform evil medicine, and at the same, the medicine men can perform divine acts by using pieces of wood, leather, or apply the divine bone, the process borrowed from the Bantu medicine men, which consists of nine animal bone with the tenth bone being an animal finger which represents a white man.

As Draper (1997: 223) further indicates, the foraging !Kung Bushmen children were afforded freedom not to engage in a meaningful adult work because of the nature of the work involved. The adults walked long distances that could not be sustained by children as there is often no water, the commodity the children need so dearly especially given the dry conditions of the environment where there is no rainfall for seven months of the year. In addition the children needed to rest from time to time, and this could disrupt the hunting and gathering process as (Draper 1997: 223) points out. As Barnard (1979: 74) claims, the Nharo Bushmen music only features C,E,G notes, and G and A notes are also featured in = AU//eisi !Kung music, and the duration for the song of Nharo Bushmen is between twenty to thirty minutes, whilst that of the !Kung takes two to three minutes.

Traditionally, the Bushmen's subscription to the principles of social capital are expressed by Wiessner's (2009: 133-134) assertion that, the !Kung Bushmen's communal life was characterised by the sharing of food and gift exchange partnerships called Xaro in accordance with the lineage of kinship and the existing partnerships, whilst the owner of the arrow that killed the wild animal will then divide the meat in line with the dictates of the kinship and eventually in waves, the vegetables are shared among the family and the visitors. According to Wiessner (2014: 14032), the available data on Ju/' hoasi Bushmen, indicates that among the most important issues discussed during the daytime conversations were aspects relating to for instance, the rudiments of sharing, the essence of respect, collaboration as a significant virtue, observance of kinship, and all of these attributes are expressed through the songs and the dance for the purpose of bonding.

As Wiessner's (2009: 134) claims, the culture of sharing among the Bushmen is also apparent in children who portray the spirit of sharing by for instance sharing the bread among themselves without

the supervision of the old person and without petty fights typical of children in the absence of adults. According to Wiessner's (2009: 134), although individuals who do not comply with the rules of sharing in the community are punished, an element of jealousy is evident in terms of an individual who is too generous. The culture of the Bushmen is primordial, as they believe in the traditional way of doing things, in their efforts to uphold their tradition of being hunter-gatherers and be close to the environment. However all these traditions have been eroded by the enculturation that has influenced the Bushmen of today. Their values are embedded in the egalitarian manner by which they manage their daily lives. Other values embrace the following as articulated by (Boezak 2015) as follows:

- Close family ties;
- Honesty, obedience and compassion;
- Readiness to help;
- Respect and love for nature;
- Self-respect and self-discipline;
- Diligence; and
- Good manners.

According to Barnard (1979: 74), different groups of the Bushmen have songs about the significant environmental phenomena, including animals such as, lions, gemsbok, impala, ostrich and song sung after the animal is accompanied by the gestures that depict the animal in question, and natural phenomena like, rain song of Nharo, moon, mongongo, nuts and iron. The sounds of the songs were however producing no audible words attached to the song, except the sounds like, '*u-a-he-e*' or '*u-a-he-e-o*' (Heinz 1975: 32). Coming across certain animals and natural phenomena, have different connotations; coming across the steenbok as the first animal signifies good sign, the duiker signifies a bad omen, whilst the faeces of the human being, lion or leopard are indicative of bad luck, and the hunter has to return home immediately, in the same way as the woman who cuts herself whilst sharpening the digging stick as (Heinz 1975: 32) points out.

Although there is no evidence that the belief system of the Khoikhoi was in anyway associated with a particular god, the Bushmen however revered certain supernatural creatures that included the moon (Jurgens, 1994: 10). As Jurgens, 1994: 10) states, the Khoikhoi veneration of the moon amounts to the ceremonies which manifest in singing as well as dancing in the night away (Jurgens

1994: 10). What was further distinctive about the Khoikhoi is the practice to hero worship (Jurgens, 1994: 10). The belief system of the Bushmen about God and devil, the heavenly bodies, humans, animals, plants and the spirit of the dead are all linked to the environmental barriers and this constitutes the worldview of the Bushmen (Barnard 1982: 186).

According to Heinz (1975: 26), it is the common belief by the Bushmen that the /aa, meaning the spirit of the dead person or an animal cannot enter either a human being or an animal unless commanded by Gu/e to do so, the spirits of the dead people do come to the world of the living through the dreams, these beliefs together with the curses are not discussed with children as they are said not to be matured. As Barnard (1982: 186) indicates, amongst others, the belief system of the Bushmen is grounded on the argument that the trees possesses no locomotive power, nor do the trees feel pain, or experience pleasure of any kind, let alone having any form of intelligence. According to Heinz (1975: 25), the Bushmen do not attach any specific meaning to the stars, except that the stars do not represent any spirit, rather than that, the stars signify the eye of the dead; with meteor, which the Bushmen fear so much as it signifies a dead person.

As Heinz (1975: 25) further points out, there is also an assumption that *Gu/e* has created the rain and the sun, with the sun equated to a cruel man who kills the Bushmen while the rain is compared to a merciful woman whose urine bring rainfall that enable the plants, animals and the human beings to survive, and that the Bushmen have the capability to communicate with the thunderstorm to calm down and only invites the soft rain, and in the case of drought the Bushmen identifies one person or a child with power to burn the hair from his head, armpit, and the child urinates into the fire and rain clouds subsequently gathers and the rain falls. As Heinz (1975: 25) indicates, there is further a myth that, the sun is eaten by Banamate in the evening, a creature that often resembles the Siamese twins as it is joined to each other, the remainder of the meat that normally sticks in the teeth is then given to the children.

According to Heinz (1975: 27), the !ko Bushmen do not perform any sacrifices or offerings in terms of food or meat, except the dance such as gemsbok dance which accounts for curing of the sick alongside the trance dance for which *Gu/e*, supreme power, is responsible and the juvenile initiation ceremonies, all of which are regarded as a prayer to *Gu/e*. As Barnard (1979: 69) indicates, two types of medicines used by the Bushmen can be distinguished, namely; physical and spiritual medicines. According to

Barnard (1979: 69), physical medicine embraces physical substances that may either be characteristically good or evil, the good physical medicine entails amongst others, the natural substances obtained from plants or animals and are often boiled with water before being consumed by the patients or are rubbed on the patients' bodies. An assumption is that the renowned dancers and shamans are found among the *Kaukau* Bushmen of the north, followed by *Nharo* Bushmen, and subsequently the *G/wi* Bushmen, from whom all the other Bushmen groups learnt, and this accounts for the respect that was accorded the *Nharo* Bushmen during one of the exorcism dances, also because one shaman turned into a lion during one of the dances (Heinz 1975: 28).

According to Lewis-Williams (1992: 56), the Southern African rock art is also often associated with the Bushmen (*San*), referred to as Bushmen ritual practitioners, bestowed with the powers to administer medicines, heal people, and engage in other supernatural activities, perform magic, sorcery and shamanic exercises. Although the Bushmen make use of a variety of ingredients for rock painting, Runder (1983: 15) claims that, there is no evidence to the effect that that dung, urine, and blood was used by the Bushmen for the purpose of rock painting, except that dung was used for hair, urine for medical purposes or as replacement for water, or alternatively blood consumed as food by the Bushmen either cooked or raw as well as an ointment by women who smeared the blood on their faces, arms and legs as well as drawing of the patterns.

Approximately forty sources cite that unidentified fats were used for rock paints, presumably obtained from ostrich, eiland, vegetables, marrow and brains, whilst the paint produced from hot fat and clay was transformed into crayon by diluting it with water or saliva to cool the temperature prior to using it, and in addition, a combination of sheep, goat, and cattle fat and a variety of pigments was used by the Bushmen groups to produce an incredible ingredient of body paint for women and men for daily cosmetic, rituals, cure for the diseases and for the protection of the skin (Runder 1985: 14-15). According to Rudner (1983: 17-19), the most predominant pigment used by the Bushmen for cosmetic purposes is derived from the red ochre, charcoal, soot and ash for colouring of the scars, plant pigments such as wood, roots, roasted kernels, seeds and fungi. Another material that is also used is buchu, as well as the unknown white pigment, whilst plant and animal fat were also used for painting, and the heated ferric oxides were ingredients in the production of a variety of colours, and as a replacement for water, the Bushmen mixed plant juices with pigments Rudner (1983: 17-19).

Drawing from Boezak (2015), the Bushmen's values entail ensuring that the traditions of the Bushmen are upheld all the time. These include adherence to the principles of their tradition pertaining to the consistent compliance to the rites of passage by all the Bushmen. This is their effort to preserve their culture especially the spirituality part of it as it is vital for their livelihoods according to (Boezak 2015). As Burt (1997: 339) points out, etiological social capital denotes the creation of synergistic way of doing things by connected people, while the consequence of social capital is contextually complementary to human capital. Social capital is further described in terms of the structural hole theory, as playing a role of brokering opportunities in a social network within a category of people who are linked to specific individuals or group of people.

This can be attributed to the existence of rapport and the element of interdependence among them, as intimated by (Burt 1997: 340). According to Sobel (2002: 144), it serves as an effort to restore equilibrium from an incompatible analogy. As Coleman (1988: S98) contends, social capital is a productive multifaceted entities that guarantees that specific social goals are met, which without social capital may otherwise not have been attained. As Coleman (1988: S98) points out, social capital entities inherently consist of two common denominators, both made up of specific elements of social structures that enhance particular actions of actors. Social capital is indicative of quantity and quality pertaining to people associations and the accompanying social norms (Narayan and Pritchett 1999: 872). Trust, cooperative norms and the various interactions that people have are integral to versatile definitions, applicable to the concept social capital (Knack and Keefer 1997: 1251-1252). The *direct prior alliance* manifests in the mutual collection of the strategic information sharing by the partners with prior alliance knowledge of one another. This in turn has a mutual benefit of averting costs that could result in the formation of the new alliance as trust and rapport has been established.

3.8 The Indigenous Knowledge Acquisition, Transfer and Technology

According to Owusu-Ansah and Mji (2013: 2), African indigenous people inherently possess a vast treasure of knowledge. The gist of the indigenous value system includes the embodiment of attributes that are characteristic of communalism and collectivism, and these are the pillars of knowledge harvesting among the African indigenous people as (Owusu-Ansah and Mji 2013: 2) claim. The

foregoing assertion pertaining to the indigenous knowledge, is supported by the revelation of De Prada-Samper cit. in Ferreira (2015: 20) that, 'the treasure peculiar to indigenous knowledge that had been ignored and hidden for decades.' According to Owusu-Ansah and Mji (2013: 2), the entrenchment of norms and values of propriety and socialization of the individual among the African indigenous people is the sole responsibility of the community and the culture is relational in nature.

Accordingly, spirituality is embedded in the believe system and practices of African people, which include psychotherapy (Owusu-Ansah and Mji 2013: 2). As Mwiti (2014: 176); contends, psychotherapy as an embodiment of ecological feature, is not alien in the African context. The notion that the African indigenous communities are ecology friendly and have psychotherapy competence is portrayed by their comprehension of a variety of illnesses and health issues (Mwiti 2014: 176). As Owusu-Ansah and Mji (2013: 2) indicates, the competence of indigenous people goes beyond the understanding, and indigenous people are subsequently capable of navigating further into what is needed to cure a specific illness and how to cure it. As Mwiti (2014: 175) argues, the concept of psychotherapy among the African indigenous societies unfolds in various modes such as in the context of diverse milieu where children have to undergo a training involving invaluable indigenous genres such as that attributed to the folklore and proverbs.

As Nyombo (1975) cit. in Mwiti (2014: 175) further argues, the indigenous knowledge acquisition derives from psychotherapy exercises that translate into laudable proverbs. Alternatively, the psychotherapy exercise may assume the form of convening the strategic meeting which is aimed at eliciting solutions to what is at that time viewed as a serious dilemma facing the community (Mwiti 2014: 175). The sequential order through which indigenous people deal with the day to day challenges they are confronted with, comprises amongst others; the wisdom and use of appropriate proverbs to the relevant problems (Mwiti 2014: 175). According to Mwiti (2014: 175), the attitudes of people faced with serious problems may further undergo a positive transformation resulting from the direct use of folk stories.

Another manifestation of indigenous knowledge is the theory of Sanskrit referred to by Ryan (2004) as the embodiment of the overt and the covert phenomenon, which implies that, the primitive of what is referred to as reality, is sacred language. The essence of the spoken language is further manifested in the ancient Indian tradition (Ryan 2004). As Marco Polo cit. in Ryan (2004: 29-30) claims, to date,

after seven centuries, the Indians' use of the word of mouth is still crucial in concluding the trade and business deals. This matches perfectly with the oral tradition which serves as the basis for the transmission of indigenous knowledge as confirmed by (Owusu-Ansah and Mji 2013: 2).

As Ferreira (2015: 20) maintains, the indigenous beliefs and knowledge have been hidden in this part of the planet for more than thousand years and that these imbalances are illustrated by amongst others, the old paintings of these creatures on the rocks. As a result of this state of disequilibrium, the indigenous magic-realism and the supernatural powers that are integral to the virtues of indigenous knowledge disappeared and are unaccounted for (Ferreira 2015: 20). It surprising to learn that there are certain Afrikaans words that are unknown to many South Africans, such as *baljas*, meaning supernatural powers or sorcery as (Ferreira 2015: 20) indicates. As Owusu-Ansah and Mji (2013: 2) and Ren, (2012: 975-991) state, as a result of its unique element of accountability of indigenous knowledge, oral account and the body of knowledge generated from the indigenous sources are often discarded.

The rationale for this is based on the assumption that it is clouded by scientific mistakes because it is derived from oral sources as opposed to the western written account of inquiry. By contrast, Emeagwali (2003) cit. in Owusu-Ansah and Mji (2013: 2), argues that indigenous knowledge represents the legitimate body of inquiry in its own right. This is in spite of the allegations against that it is oral, it is people centred and cannot be measured as (Owusu-Ansah and Mji 2013: 2) argue. In support of the argument of how important is the indigenous knowledge, Ferreira (2015: 20) states that he was so shocked to realise how ignorant he was about indigenous mysteries that were taking place in front of his door step, about 4 km his house. He claims that he was woken up in his deep sleep by Jose Manuel De Prada-Samper, a professional folklore researcher with a PhD, coming from Barcelona and visiting South Africa.

According to Owusu-Ansah and Mji (2013: 2), indigenous knowledge is representative of a scientifically reliable body of knowledge, its validity is embedded in the manner of how the indigenous people respect their value system. The value system of indigenous people often manifests in the form of ceremonial celebrations and rituals such as music, recitations, story-telling, sport, epic, Riddles, word games, tongue-twisters, praise, proverbs, demonstrations, poetry as well as any education related exercises (Owusu-Ansah and Mji 2013: 2). Ngara (2007) cit. in Owusu-Ansah and Mji (2013:

2) alludes to the view that African indigenous knowledge, like any other independent scientific field, it is also interdependent and is thus not infallible. In this regard, Owusu-Ansah and Mji (2013: 2) align themselves with the viewpoint of Kelley (2010: 5) whose plea is that any study conducted on the indigenous people should first and foremost put them in the centre of the study. The rationale is that the indigenous people should be co-researchers in the research affecting them in terms of its design up to the implementation level (Kelley 2010: 5).

As Tanyanyiwa and Chikwanha 2011, Ntumngia 2009, Pence and Nsamenang 2008, Pence and Marfo 2008, Nsamenang 2006, Mpofu 2006, Zulu 2006, Levers 2006, Emeagwali 2003, Sarpong 2002, Nsamenang and Lamb 1995, Sarpong 1991, Asante 1987 cit. in Owusu-Ansah and Mji (2013: 2) argue, notwithstanding the shortcomings labeled on the African indigenous knowledge, the scholars maintain the legitimacy of indigenous knowledge. The argument of the scholars is based on the premise that, prior to the advent of the conventional western methods of inquiry, the African indigenous knowledge have been maintaining a stance of high level self-sufficiency as (Owusu-Ansah and Mji 2013: 2) indicate. As Owusu-Ansah and Mji (2013: 2) further argue, the body of knowledge of indigenous people is for example able to offer a sustainable support to fields such as economy, environment, education and other to the ultimate benefit of the African indigenous people without any dependence.

According to Owusu-Ansah and Mji (2013: 2), it is on this basis that the general viewpoint of the scholars such as Tanyanyiwa and Chikwanha 2011 Ntumngia 2009, Pence and Nsamenang 2008, Pence and Marfo 2008, Nsamenang 2006, Mpofu 2006, Zulu 2006, Levers 2006 Emeagwali 2003, Sarpong 2002, Nsamenang and Lamb 1995, Sarpong 1991 and Asante 1987 cit. in Owusu-Ansah and Mji (2013: 2) is that, the indigenous knowledge and its methods of inquiry should be allowed to generate the relevant scientific studies for the benefit and in the interest of indigenous people. In addition, the African indigenous people should always be seen to be leading the process from the front according to (Owusu-Ansah and Mji 2013: 2).

From the perspective held by Mpofu (2002) and Nsamenang (2006) cit. in Owusu-Ansah and Mji (2013: 2), the character traits peculiar to the indigenous intelligence are quite distinct compared to the measuring tool used to determine intelligence from the viewpoint of the academically inclined intelligence as defined by the Western interpretation of intelligence. According to Owusu-Ansah and

Mji (2013: 2), the process of acquiring knowledge among African indigenous people is participative in nature and presupposes the contribution of all as its prime ingredient. This is inclusive of children whose process of knowledge acquisition is independent of adult instruction. This matches perfectly with value system espoused by indigenous institutions (Owusu-Ansah and Mji 2013: 2).

By contrast, the critics of the indigenous knowledge argue that it lacks the elements of the concept development whose starting point is to ensure that poverty, amongst others, is rooted out globally (Sillitoe and Marzano 2009: 15). As (Sillitoe and Marzano, 2009: 15) argue, proponents of development approach condemn indigenous knowledge for its lack of top-down strategy, which according to the approach in question, flags the necessary modernised expertise by which diagnosis and the subsequent result are immediately accessible. Besides, other anomalies that are said to be associated with indigenous knowledge are that its processes are prolonged and subsequently time consuming. Indigenous knowledge is also relegated below par as its principles are said not be universal, but rather a local phenomenon (Sillitoe and Marzano 2009: 15).

According to Mwiti (2004) cit. in Mwiti (2014: 175), indigenous knowledge further unfolds in a rich culture of proverbs. A number of such proverbial techniques are consistently evident among the Meru people of Kenya in their daily life activities such as in the following contexts (Mwiti 2004: 175):

'Uume bwa muntu umwe ni gacigo; which literally means that one man's wisdom is only a small part of the whole. This implies that the authenticity of one's knowledge and expertise necessitates confirmation by other members of the community prior to its endorsement. The other proverb is: Tong mwanka ugaire ngaara is a blessing; translated to its literal meaning it simply means that the person's wealth and riches are equals to the person's contribution to the poorest of the poor communities in the proximity, including the animals in the surrounding wilderness. One other proverb is: Ruri itara rutitbekagira ruri mwikano; and it implies, the firewood up in the drying rack should not laugh at the one by the fireside. The moral lesson behind this proverb is that people should refrain from laughing at someone in destitute situation or having a problem as people may not be aware of their imminent turn pertaining to the same situation. The opposite becomes true for the people who continue to laugh at other people despite the appeal not to do so. This is explained by Mwiti (2004) cit. in Mwiti (2014: 175) as follows, as explained in the proverb: Uranbekaira maigo-akwora; meaning that you have been laughing at me, hence your teeth have gone into decay.'

From my viewpoint, it is so interesting to note how the closely interwoven are the African indigenous languages, bound by their diverse traditions. This is often defined by the similarities in aspects of their languages. This becomes vividly clear when one looks at the morphological structure of the words used in the foregoing Kenyan proverbs such as “*Ruri*,” ironically this word is also found in Sesotho language and its grammatical meaning is, “*the honest truth*,” although it has a different grammatical meaning in Kenyan language. Against this backdrop one can only appreciate dynamism of the African indigenous people in its diverse manifestation of knowledge.

Nyombo (1975: 1) cit. in Mwiti (2014: 175) further explains the essence of the proverbs in the livelihoods of the indigenous people by sketching out the scenario wherein an old man, through the folk story reprimanded a boy who was not assertive enough to take necessary risk that would have resulted in his own prosperity. According to Mwiti (2014: 175), this young boy was found by the old man standing by the riverbank whilst waiting for the river to pass so that he could cross over to the other side. As Mwiti (2014: 175) narrates, out of shock, astonishment and dismay, the old man blatantly cautioned this young boy that he would be waiting for the river to pass until the dooms day unless he puts his feet in the river.

Against this backdrop, Owusu-Ansah and Mji (2013: 1), note with great concern how the true account of the history of the indigenous people is ignored, undermined and humiliated. Similarly, it should be noted that Ferreira (2015: 20) laments that the discarding of indigenous knowledge such that an indigenous phenomenon such as *waterbas*, referred to as *water snake* is a taboo that indigenous people hardly say a word about it for fear of humiliation. According to Owusu-Ansah and Mji (2013: 1), today, the history of indigenous people is subsequently not found in the text books, and the knowledge originating from the indigenous people is consequently discounted by many scholars, including the African scholars.

As Owusu-Ansah and Mji (2013: 1) indicates, the indigenous knowledge and its methods of investigation are undermined in the circles of scientific research; as a result, the historical and civilisation contribution made by Africans have vanished from the scientific space and is not even enlisted in any of the text books or in the libraries. According to Owusu-Ansah and Mji (2013: 1), the contribution that disappeared varies from the one made by the ancient Egyptian education to philosophy, mathematics, architecture, medicine and library science. As Ferreira, 2015: 20) further

confirms, indigenous information is never accounted for in the scientific circles such as being integral part of curriculum in the high school text books, and currently, only a handful of people carry the knowledge of indigenous information while the majority is in darkness.

According to Ferreira, 2015: 20), the only available indigenous information is anecdotes that pertain to the 18th and the 19th century wherein the white settlers were boasting about having hunted the Bushmen like animals. As Farber (2015: 14) claims, another dimension of indigenous knowledge manifests in technology as informed by the natural environment. According to Christopher (2006: 54), in terms of the philosophy, romantic and purist subscribe to the viewpoint that; technology serves as the mouthpiece of the culturally oppressed people. The perspective of Christopher (2006: 54) is congruent with the assertion of Lauer (2002: 113) that, technology is crucial provided it is in alignment with our value system.

The view that technology serves as the mouthpiece of the culturally oppressed people, is derived from the premise of the interconnectedness that is evident between the prehistoric nomadic tribes and the spiral tribe through the music and dance for the past thousands of years Lauer (2002: 113). According to Farber (2015: 14), indigenous technology is expressed by the significant health related role played by the outlawed indigenous dagga plant which originates from a different variety of the same plant alongside the hemp. According to Farber (2015: 14), Sapino *et al.* (2005: 355) and Callaway *et al.* (2005: 87-94), the hemp is utilised to cure a variety of illnesses such as epilepsy, and the hemp seed oil may be of benefit to people suffering from constipation, cancer, skin problems such as dryness and those related to the aging process, rheumatism, arthritis, high blood pressure, syringomyelia, referred to as a build-up of a fluid in the spinal cord.

It is also useful for the treatment of symptoms of atopic dermatitis, and for patients commencing ARV treatment. As Farber (2015: 14) confirms, the empirical evidence supporting hemp seed oil is anecdotal. However, the hemp seed oil as a primordial herb is underpinned by a study that was recently conducted by the New York University's Comprehensive Epilepsy Center. The study focused on 261 patients varying from four months and 41 years (Farber 2015: 14). The starting point of the study was to ascertain the extent to which the oil was effective. Subsequently, a purified cannabidiol compound in oil base was administered on all the 261 patients. Consequently, the frequency of the seizures was reduced by 45% within a period of three months as (Farber 2015: 14) claims.

According to Sapino *et al.* (2005: 355), the comparative study conducted on hemp-seed and olive oils to determine some physicochemical indices and the evaluation of their stability against oxidation, showed that the peroxide value of hemp-seed oil stood below 20, the acceptable level for edible oils. As Jones (1995) contends; hemp seed oil is characteristically non-toxic and can be consumed with no prescribed duration or it can be used indefinitely, as it possesses a calming influence on the physiology. According to Farber (2015: 14), hemp-seed oil does not have any side effects as it is free of psychotropic attributes. As Jones (1995) claims, hemp seed plant, referred to 'Ma Zi' in Chinese culture, dates back to the clinical use of Chinese medicine and is accorded superior status of medicine.

As Jones (1995) argues, 'during the Ming dynasty (AD 1368-1644), a major section of the great pharmacopoeia of China, the Pen T'sao Kang Mu, was devoted exclusively to hemp seed.' As Jones (1995) further indicates, 'the most recent English translation of this section reveals precious formulas used for centuries by common folk and royalty alike.' As Bosy and Cole (2000: 562), and Callaway *et al.* (2005: 87-94) claim, hemp seed oil products are healthy supplements of vital omega fatty acids and may be consumed orally and is nutritious (Callaway *et al.* 2004: 65-72). Although there has been a remarkable increase in the use and availability of hemp seed oil products registered recently, the health aspects of these oils are still debatable (Bosy and Cole 2000: 562).

The viewpoint of Mwiti (2014: 175) on scientific knowledge is that, prior to endorsement as authentic, be it of Western origin or African indigenous origin, it should go through the process of the universally valid theoretical approaches. As Asante (1987) cit. in Owusu-Ansah and Mji (2013: 1), Kelley (2010: 5) and argues, most of the knowledge has its rudiments in culture and the inquiry into a specific culture should be content-specific and participative. According to Asante (1987) cit. in Owusu-Ansah and Mji (2013: 1), it is perilous to accord one single method of investigation a universal status, as the universal status can only be achieved subject to the understanding, incorporation and adherence to specific cultural experiences.

Despite the fact that the current situation is not yet developed, Asante gives accolades to distinct African scholars such as (Tanyaniwa and Chikwanha 2011, Ntumngia 2009, Pence and Nsamenang 2008, Nsamenang 2006, Mkabela 2005, Mpofu 2002 and Mpofu 1994) for taking initiative to ensure that alternative indigenous methods of inquiry are accorded their appropriate scientific space

alongside western methods of investigation as equal partners. As Graham (2013: 3-4) notes, errors were committed by the research such as the one funded by the government of Canada in 1942-1952, aimed at verifying the effects of vitamin and mineral supplements as well as the processed foods on indigenous school children subjected to malnutrition, and this was executed without consultation with parents.

Children were subsequently deprived of nutritious food in favour of the tests that were required by the research such as intelligence and aptitude tests (Graham 2013: 3-4). According to Kelley (2010: 5), similarly, there has been a growing interest in indigenous gathering scientific knowledge, one of which focused on hospice palliative care. As Kelley (2010: 5) indicates, the study generated an objection as it undermined the culture of indigenous people, such as non-participation of indigenous people in the study and patients not dying at home as dictated by culture. Owusu-Ansah and Mji (2013: 1) allude to the sentiment that, the integrity of the research conducted on indigenous people can only be ascertained by the inclusion of indigenous people.

According to Owusu-Ansah and Mji (2013:1), incorporating the indigenous people in the research that affect them, especially research similar to the disability research that was conducted in Africa must be transparent throughout the all the various stages of the research, including but not limited to the research design and implementation with a view to attaining Afrocentric approach. In concurrences with the abovementioned concern, especially regarding the degradation of indigenous knowledge and the accompanying methods, Sarpong (2002) cit. in Owusu-Ansah and Mji (2013: 1), contends that the knowledge or science and the investigation methods are inseparable from one another.

Knowledge and the investigation methods are bound to each other by history and the cultural context of the people as well as their view of the world which, culminates in the formation of the theoretical framework that serves as a reliable well from which the indigenous people can question, understand and ultimately quench the indigenous knowledge thirst in the course of their acquisition of the scientific knowledge (Owusu-Ansah and Mji 2013: 1). The view of theoretical framework as suggested by Sarpong (2002) cit. in Owusu-Ansah and Mji (2013: 2), is congruent with the contention of Tucker (2007: 5). According to Tucker (2007: 5), it is importance that people come up with a model that will assist in terms of the following; locate the primordial spirituality, forge a synergy in which interaction between the natural world and the other religions will become apparent. As Tucker (2007: 5) further

emphasises, the riches of our sacramental symbols are derived from the natural cleansing of water and its supernatural power to inject purity inside human beings. Any attempt to segregate the natural from the supernatural gives rise to pure secular dimension with the ultimate loss of transcendence (Tucker 2007: 5).

3.9 Methodologies and Research Questions Employed on Previous Studies

Kyriakakis (2012:137-138) conducted an ethnographic study that was intended to establish the traditional religion of assumption that, Nzemas were known for their witchcraft in Ghana. The research method used in this regard was survey in which 1 043 participants took part. As Kyriakakis (2012:137-138) indicates, questions asked were the following; have you ever visited fetish priestess, to which 30% of the participants responded positively. In the second question; the participants were requested to comment either positively or negatively about the work done by the fetish priestess, and 70% of the participants were positive (Kyriakakis 2012:137-138). McCabe (2004: 8) similarly conducted a study on morphing the crone, which focused on ethnography of crone culture, consciousness and communities, and subsequently a feminist participatory action research project.

Although the studies reflect ethnographic elements, the use of survey may not be applicable to the current study. Questions that were posed to the participants are defining the practices of the indigenous people and therefore relevant to the present study. According to Sillitoe and Marzano, (2009: 15), indigenous make use of ethnographic method in its research, although dynamic, the concern is that ethnography confines itself to only a specific small locality. As a result the investigation conducted through this method, besides being limited and time consuming, the findings emanating from ethnography cannot be generalised and lacks an element of uniformity (Sillitoe and Marzano 2009: 15). As Sillitoe and Marzano, (2009: 15) indicates, Indigenous Knowledge Movement lays emphasis on the argument that, only the local people always get it correct. On the contrary, Flannelly *et al.* (2004: 1231-1233) state that, scholars from the medical fraternity resent the studies that involve the notion of how religion and spirituality impact health.

However, if this exercise does take place, the common measurements and instruments employed entail laboratory tests and surgical instruments as opposed to the questionnaires as (Flannelly *et al.*

2004: 1231-1233) claim. In his recent editorial by Dr. Willows pertaining to health research that involves the indigenous people, Graham (2013: 3) as one of his questions, seeks to establish the effects that the vitamins and the mineral supplements as well as the processed foods have on the starving indigenous children. Similar questions that interrogate the health and the indigenous culture were used in the study that was conducted by (Hassan 2011: 109). Evidently, the method applied to this study was a non-participative descriptive population-based clinical study which is apparently said to be the basis against which we can comprehend how the type 2 diabetes among the indigenous children evolves (Graham 2013: 3). According to Graham (2013: 13), the research question of the study talks to the practices of indigenous people pertaining to their consumption.

Questionnaires are applicable to the social sciences as the latter rely on questionnaires in terms of people religious and spiritual activities which can otherwise not be obtained through the medical measurements (Flannelly *et al.* 2004: 1231-1233). With regards to the study conducted on the consumption of functional food model for Malaysia Muslims in Malaysia by (Hassan 2011: 108-109); self-administered questionnaires were used to collect the data. In an endeavour to ensure that the semantics of both languages are upheld, the formulation of the latter questionnaires were based on the back-translation as (Hassan 2011: 108-109) claims. According Hassan (2011: 108-109), the primitive for the items peculiar to the questionnaires were picked up from the initial model that originates from the qualitative analysis input which made use of ethno consumerist and grounded theory methodologies

According to Hassan (2011: 109), prominent constructs of the questions in the study were based on cultural values, knowledge, health factors, value negotiation, terminal values, instrumental values and consumption of functional food. As (Hassan, 2011: 109) further indicates, the constructs also included ethnic cultural background in determines functional food preference, consuming functional food is integral to ethic culture, types of food to consume, knowledge of different types of food to consume. Consuming food further allows controlling of personal health, consume functional food to obtain specific benefits, cost of functional food, easiness to prepare functional food, social recognition, salvation, obedient, self-controlled, trust the benefit of functional food and recommend functional food to others (Hassan 2011: 109). According to (Owusu-Ansah and Mji, 2013: 2), similar study was conducted using the qualitative approach, focused group discussions.

According Flannelly *et al.* (2004: 1231-1233), the most common known health questionnaire is referred to as Short Form-36 and was once employed in Boston, Chicago, as well as in Los Angeles on the study of the outcomes of the health of the patients with chronic medical and psychiatric dilemma. However, in one study that was conducted on the indigenous people in the rural areas of South Africa has revealed that as far as health is concerned, the communal nature of indigenous people enjoy high priority as (Owusu-Ansah and Mji 2013: 2) claim. As (Owusu-Ansah and Mji, 2013: 2) indicates, it becomes evident from the viewpoint of these women that, broken relationships negate the communal nature of the indigenous people.

Consequently, the broken relationships are the causal factor to the ill health of the community that may not be reversed by the biomedical approach and surgical instruments alone as implied by (Flannelly *et al.* 2004: 1231-1233). According to (Owusu-Ansah and Mji, 2013: 2), the relationships give expression to how knowledge is acquired among the indigenous people, through the collective effort by all. As (Owusu-Ansah and Mji, 2013: 2) indicates, the claim that the broken relationships impact on the communal nature of indigenous people as cited above, is consistent with the structures peculiar to how indigenous people conduct their affairs in the course of their co-existence.

One of the methods of inquiry at the disposal of the African indigenous knowledge is Afrocentric methodology. Owusu-Ansah and Mji (2013: 2), especially when it comes to Africa's indigenous people with disabilities, confirm the suitability of the Afrocentric methodology in African research. As Mkabela (2005) cit. in Owusu-Ansah and Mji (2013: 2) indicates, Afrocentric methodology is the brainchild of Asante (1987; 1988; 1990), referred to Afrocentricity. According to Mkabela (2005) cit. Owusu-Ansah and Mji (2013: 2), this method is unanimously echoed by authors as being a good match that can collaborate perfectly with other qualitative methodologies and Kushner (2004) is in agreement with this claim. The methodology is particularly recommended as the best when it comes to the research undertaken on African indigenous people with disability (Owusu-Ansah and Mji 2013: 2).

According to Owusu-Ansah and Mji (2013: 2), some of the notable distinctive features displayed by the Afrocentric methodology are that; first, it maintains a sustainable harmony with African worldview. Afrocentric methodology upholds its philosophy and its theories to the fullest without any compromise. As Owusu-Ansah and Mji (2013: 2) claim, it is in the same spirit that Afrocentric methodology is simultaneously capable of sustaining the alignment of the rudiments of African culture and its identity

as depicted in politics, spirituality and its economic tenets. According to Mkabela (2005) cit. Owusu-Ansah and Mji (2013: 2), Afrocentric methodology is friendly to the African indigenous Affairs and its background pertaining to the scientific inquiry affecting them. However, Owusu-Ansah and Mji (2013: 2) cautions us to guard against the view that Afrocentric is only applicable to the African context as a method of scientific inquiry. Afrocentric has a universal status like any other scientific method of inquiry (Owusu-Ansah and Mji 2013: 2).

The primitive of this method lies in the creation of what may be referred to as the cultural melting pot kind of scientific atmosphere (Owusu-Ansah and Mji, 2013: 2). In turn the atmosphere becomes ingredient conducive to scientific milieu in which all the diverse scientific players are able generate a contextual universal knowledge without prejudice (Owusu-Ansah and Mji 2013: 2). According to Owusu-Ansah and Mji (2013: 2), the premise of this methodology is the reciprocity from African and Western cultures alike, and it rejects disrespect from both with contempt. Afrocentric Methodology can therefore be termed a well from which all can indiscriminately *quench their scientific thirst*. As Owusu-Ansah and Mji (2013: 2) indicates, it is on this basis that emphasis is once again placed on the fact that, any scientific study conducted, should take into consideration the contextual factors underlying the area being researched. This entails the inclusion of the natives of the area under study as they are the only resourceful creatures that possess a reliable history, language, philosophy as well as the concomitant myths of the indigenous people, all of which may prove helpful in validating the study (Owusu-Ansah and Mji 2013: 2).

In his study that focused on the indigenous knowledge transfer in Sub-Saharan Africa, Ondari-Okemwa (2014: 2389), in addition to making use of intuitive knowledge, also employed some scholarly literature review, and consulted a few indigenous knowledge practitioners. According to Ondari-Okemwa (2014: 2389), some of the questions that sought to address the research problem were; examining the indigenous ethics peculiar to the knowledge production in sub-Saharan Africa, the ethical mode on how this knowledge is harvested and transmitted to the next generations for continuity, who are the custodians of this knowledge, interrogate the manner by which the research findings are implemented to the benefit of the indigenous people in terms of health, agriculture and, establish the extent to which ethical implementation of the knowledge may give rise to sustainability pertaining to social, economic, technical, cultural and political development in sub-Saharan Africa. In my opinion the questions posed are enshrined if the research question of the current study. Besides, the research

method employed is congruent with interviews; the study was participative as the indigenous people were participating in the study.

Observing the contextual factors when conducting any scientific as well as respect of the uniqueness of the methodology employed is further highlighted by Mkabela (2005: 181) cit. in Owusu-Ansah and Mji (2013: 3) and precisely expresses it as follows:

“This means that the method differs markedly in its reflexive sensitivity to its data and the manner in which it analytically explores the data. The aim is to sufficiently detailed and sensitive to the actual social contexts and to investigate the methodological bases or orderly character of ordinary social activities. This means that the researcher should understand that what s/he does and how s/he does it is specific to the culture (a situated’ response), the problem, and dynamics of the particular context. To achieve the understanding of this cultural framework requires indigenous African people’s involvement and control of research.”

Tenenbaum (2014) in her investigation into high incidence of mental health problems among the Indigenous Latino border-gender residents in Canada between the ages of 16 and 29 in the comparison their non-Indigenous trans-youth counterparts, made use of a qualitative narrative inquiry methodology, in which six Latino border-gender youth were interviewed and the data analysed using a narrative story map tool. The study conducted by (Owusu-Ansah and Mji, 2013: 2) also employed qualitative approach. According to Tenenbaum (2014), the focus was to shed light on the extent to which their experiences of mental health services are impacted on by their identities as Indigenous people. As Tenenbaum’s (2014) indicates, the intention was to address the dilemma of impact of their mental health and identities by answering the following question: What are the intersections of cultural identity and counselling experiences for Indigenous Latino border-gender youth as they relate to mental health access?

According Tenenbaum’s (2014), the overall results which comprise metathemes of spirituality; trust and leadership; and, gender transition and the immigration process have been employed in the study. Interestingly enough, both the research approach, and the research question posed by Tenenbaum’s (2014), although expressed differently, they are nonetheless in harmony with the methodology and the research questions of the current study namely; ethnography method, which by itself is a qualitative approach. With regard to the research question, the common denominator between Tenenbaum’s (2014) research question and that of the current study is the interconnectedness between the

indigenous or primordial spirituality and the entire environment which Tenenbaum refers to as intersection of cultural identities and contemporary counselling experiences.

Wilber's (2006: 94-95) also provide an update on his model presented in *Integral Spirituality*. The Integral Spirituality is made of the eight primordial perspectives alternatively referred to as eight zones deriving from the Four Quadrants as subdivisions. The eight primordial perspectives are underpinned by a major research methodology each. Wilber (2006: 94-95) brands the aforementioned methodology the Integral Methodological Pluralism which according to him consists of phenomenology, zone # 1 and structuralism, # zone 2; hermeneutics, # zone 3 and ethnomethodology which include ethnography, zone # 4 which keeps a watch on the processes of cultural groups.

By contrast in the study conducted on indigenous people with the main focus on the palliative care, Kelley (2010: 5) employed a more participative method as opposed to Graham (2013) non-participative method wherein the participants were able air their views in terms of how the research should be collaboratively conducted in order to yield. Consequently, case studies are cited as methods that were recently used to portray both strengths and shortcoming when dealing with issues that involve indigenous people (Kelley 2010: 5). The question, namely how to apply palliative care as implied, talk to the question of the current study as it reflects on healing and curing of illnesses as enshrined in the current study. The case study method may also be qualitative in approach but may not be as detailed as the ethnography.

According to Owusu-Ansah and Mji (2013: 2-3), another study was conducted on the health related issues that pertains to indigenous people. The main focus in this regard was on indigenous woman. The question was to comprehend health matters from the indigenous point of view, especially woman, who in turn emphasised the significance of relationships in ascertaining good health using focused group discussion method as (Owusu-Ansah and Mji 2013: 2-3) indicates. What is interesting is to note that a mention is made of the similarity between Afrocentric and qualitative methods in terms of their articulation of their local context as well as their element of interpretative schemes that go along with the articulation of their local context (Owusu-Ansah and Mji 2013: 2-3). Afrocentric may simultaneously enhance the spiral methodology with its unique data collection which makes provision for the synergy among the participants and the researchers alike (Owusu-Ansah and Mji 2013: 2-3).

Both the question asked and the method applied are consistent with the current study, especially because is qualitative and participative in nature.

Ren (2012: 975-987) conducted a study on the spirituality and community in times of crisis among the Chinese people and employed interviews. As Ren (2012: 975-987) claims, five cases were used in an attempt to arrive the way in which the Chinese people handle the crisis when it strikes. According to Ren (2012: 975-987), the five cases where based on; the disastrous earthquake that tormented people and left the majority either dead or displaced. The aforementioned question seeks to address the practices and the processes of indigenous people, whilst the method, interviews is actually integral to the ethnography that is used in the current study.

In a study conducted by Helena (2012: 235-240) on the preservation of biodiversity, the research question was aimed to *'examine what alternative approach to representation of diversity is possible and what type of advocacy may be needed in order to adequately address the loss of biodiversity.'* In addition the question sought to delve deeper into what are the causal factors of misunderstanding between the scientific world and the society and how best can the discord be mitigated. According to Helena (2012: 235-240), utilitarian attitude is more appropriate to how nature should be handled and the perception is that the importance of environment in terms of utilitarian is tantamount to entry-level variables.

Lauer cit. in Lauer (2002: 110-112) conducted an interview with Arne Naess, and questions asked for example revolving around the nature of the ethic as seen by Scandinavian; is technology a challenge to nature as a result of a human element that creates an atmosphere of seclusion between mankind and the universe, and is it the argument that technology should be consistent with our basic value as the environmental crisis could lead to a culturally integrated technology with economic progress and less interruptions and restrictions. According to Lauer (2002: 110-112), another question during the interview relates to what is the reason for the Norwegians to have love of nature and outdoor life that seem to go beyond the ecological awareness as opposed to that of Canadians; in spite of the fact that Canada is the neighbour and has low population. The method used in this regard is interviews and qualitative in nature and the questions talk to deep ecology, ethics as well as value system and the connectedness of nature and humankind.

From my viewpoint, although the study in question uses qualitative approach, it also employs a conglomeration of methodologies including grounded theory which may not be applicable to the current study. The data collection method of self-administered questionnaires is also alien as ethnography presupposes person-to-person interaction, that is, direct researcher-participants interaction. In his exploration of a group of shakuhachi practitioners in North America and other practitioners, Matsunobu's (2011: 277-278) intention was to investigate how the shakuhachi strengthened the spiritual dimensions of musical experience. This was an ethnographic study which employed amongst others extended observations of the informants with individual interviews of about 27 participants and two focus-group interviews, with the participants according (Matsunobu 2011: 277-278). In both instances, ethno musicological approach was used as a tool for data collection. As Matsunobu (2011: 277-278) indicates, data analysis and coding comprised, the transcriptions of interviews as well as field notes emanating from the participatory observation.

These were done in accordance with the themes which shed light on the five dimensions of spirituality and these are according (Matsunobu 2011: 277-278):

1. 'The here-and-now experience: a complete immersion into the experience of the present moment, being intensely committed to the immediacy of the here-and now in its full concreteness;
2. Tuning: a complete "resonance" or "being in tune" with something outside of oneself, such as a musical performance or nature;
3. Flow: a total absorption in the performance of a task, with the feeling that the activity, rather than the performer, is managing itself;
4. Focusing: the "bodily felt sense" of any experience, an expression of the wisdom of the body; and
5. Relational consciousness: a deep-felt sense of connectedness with others and within oneself; person-God consciousness, person-people consciousness, person-world consciousness, and person-self-consciousness'.

Consequently, the initial process yielded the binary kind of viewpoints namely; *'ji-ari as modern versus ji-nashi as primordial, translating to English as, 'music as form versus music as energy,' music as cultural versus music as spiritual, folk music as cultural versus shakuhachi honkyoku music as spiritual'*. Flowing from the binary viewpoints and analysis, the codes resulted in the following research question; *'Why do these participants see culture as a hindrance to spirituality? What are their views of*

culture? Why are they drawn to single tones rather than musical pieces? How do they appropriate their approaches to shakuhachi practice?' (Matsunobu 2011: 278). In my opinion, the research method employed in this study is a clear manifestation of the ethnographic study similar to the current study. Over and above, the research questions are compatible to the research questions peculiar to the current study. For example, the research question of the study in question, address the main issues that the present study aims to address, namely; spirituality, culture and the practices in relation to indigenous people.

Another study was conducted by Yates (2011: 94-95) on the extent to which social integration, religious and cultural alteration impact the development on squatter communities. As Yates (2011: 94-95) claims, both semi-qualitative observations and quantitative social data collection methods were used. In terms of research questions, the following questions featured prominently in this study and were inter alia geared towards; the impact of culture, religion and other related experience on urban community relations; the support or no support rendered by the belief systems as defined in culture and religion on positive changes and processes of development among the squatter community; and strategies peculiar to enhance a sustainable social capital among the urban squatter communities (Yates 2011: 94-95). My viewpoint is that the research methods of this study may not be completely compatible with the ethnographic method which is used in this study. Paradoxically speaking, the study is qualitative in nature while the study conducted by Yates is both semi-qualitative and quantitative. As for the research question, there is an element of an overlap. The questions are similarly addressing culture, religion, belief systems, and processes.

Premauer (2013: 10) in her thesis focused on the rights, conservation, and governance, and this was collaboration between the indigenous people and the National parks. An in-depth qualitative case study method was employed with a view to grasp a deep understanding of the dynamics that exist between the indigenous people and the management of conservation as it pertains to the prohibited areas as (Premauer 2013: 10) claims. According Premauer (2013: 10), a variety of sources of evidence entailing semi structured interviews and participant observation drawn from ethnographic approach were used as a data collection method. In the study conducted by McCabe (2004), participative observation is also employed.

The research questions of the study in question were based on the description and analysis of Colombian policy frameworks and Parques Nacionales policies that sought to address the challenges faced by management of protected areas, especially in instance where indigenous peoples' resguardos overlap was apparent (Premauer 2013: 10). As Premauer (2013: 79-81) indicates, the second one has to do with the description and analysis of the Wayúu institutions and its concomitant priorities that enhance the territorial governance, and the third one Investigative and analytic in terms of the key features pertaining to the cross-cultural process for setting up formal co- government agreements in an effort to reconcile Parques Nacionales and Wayúu governance.

Rata (2011: 3-4) in her working paper focused on agency in the cultural production of Indigenous Ideology in New Zealand Universities also aimed at the development of ethnography as a method that can be employed in the investigation of materialisation. In the study conducted by Phiri (2008: 48-56) on matters underlying the implementation of newly developed science and technology curriculum that integrated indigenous knowledge with science for the first time in Malawi, qualitative approach is employed, complemented by analysis of documents, participant, observation, interviews and auto-ethnography. The study undertaken by Rata (2011: 3-4) revolved around the '*how*' questions in terms of; the extent of the distinction between the vision of national and that of the transnational societies, knowledge economies, and new dispensation orders stimulating transformation in relation to role and purpose of universities and the accompanying policies and practices of higher education.

As Rata (2011: 3-4) indicates, the second set of questions include, the transformation regarding the introduction of new rationalities of governance, systems of management and priorities for research and teaching at institutions of knowledge and higher learning, including universities. The negotiation skills of the managers, academics, employees and students with new constructs, subject positions and modalities of powerbase within these transforming institutions and policy contexts as well as the evolution of work practices pertaining to knowledge and the politics landscape as expressed in the context of the conduct of research and pedagogy were also part of questions (Rata 2011: 3-4).

Similarly, according to Phiri (2008: 48-56), the research questions of the study are also characterised by the '*what and how*' questions such as; the inclusion of indigenous knowledge in the standard five PCAR science and technology curriculum in Malawi; challenges faced by teachers in implementing indigenous science topics in the Malawi primary science and technology curriculum; and the

conceptualisation of the role of indigenous knowledge in the newly reformed primary science and technology curriculum by teachers (Phiri 2008: 8). In view of the latter research method and research question outlined by Phiri, one may throw a comment that, there is a depiction of similarities and congruency with the current study. The study of Phiri is qualitative and the research questions seek establish for example, the position of indigenous people as far as their knowledge generation is concerned.

In another study conducted on exploration of the engagement as reflected between the indigenous people and the government, a qualitative research approach supported by semi-structured and informal interviews as a research method was used (Anderson-Smith 2008: 3-6). As (Anderson-Smith 2008: 3-6) claims; all the interviews were tape-recorded and interaction was enhanced by notes taking as well, whilst snowball sampling was employed. The study in question was underpinned by the following primary research question; '*How can Indigenous communities and the government effectively engage in the context of Country management?*' (Anderson-Smith, 2008: 3-6). Semantically the primary research question '*How can Indigenous communities and the government effectively engage in the context of Country management?*' by Anderson-Smith (2008: 3-6), cuts across all the aspects peculiar to indigenous people. These include ethical structures and processes in relation to their cosmology, but most of all, the primordial spirituality.

The harvesting of this invaluable indigenous knowledge has attracted technology. It is on this basis that Longboan (2013: 49) has embarked on examining the viability of auto ethnography as a method that can serve as a vehicle that can transport the indigenous knowledge together with its concomitant subjective element towards its positive online emergence. According to Longboan (2013: 49), the rationale for this is that, this has an ontological significance that existing knowledge is embodied in unequal power relations as shaped by colonial history and Eurocentric perspectives. In his study on expanding horizons for spirituality research Moberg (2011: 27) has revealed that observational methods and techniques may be used in studies that focus their full attention on certain selected aspects of spirituality.

In the foregoing studies, observational methods are also applied by (Phiri 2008: 48-56, Matsunobu 2011: 277-278 and Premauer 2013: 10) in various contexts. According to Moberg (2011: 27), observational methods may in turn play the role of obstructing other participants in the study. As

Moberg (2011: 27) indicates, an observational method seeks to highlight the overt distinction evident between the staunch members within the systems boundary as opposed to the non-members outside the systems to serve as blinders that obscure others in the study. In addition, the interests, perspectives, experiences, boundary pertaining to the indigenous people's value systems and the shortcomings of the non-members are highlighted (Moberg 2011: 27).

Subsequent to discovering the shared common understanding between himself and other women with regard to his language and experience as well as a thick web of Crone connections in cyberspace, McCabe (2004) resolved to conduct a critical ethnography of Crone culture, consciousness and communities. The study had the following research question as a starting point, "*What is the nature of Crone metamorphosis?*" The lens from which the study unfolded is a feminist critical cultural studies framework with a harmonious entangling of standpoint theory with the research strategies of participatory action research McCabe (2004), and traditional ethnographic methods as applied by (Kyriakakis 2012: 137-138). The distinctive feature of this study is that, it is indicative of critical ethnography as (McCabe 2004) contends. His rationale for this classification is that, in conducting the field research at Crone gatherings, traditional ethnographic methods, also used by Sillitoe and Marzano (2009: 15), and participant observation, focus groups, interviews and content analyses to describe and derive sense of Crone consciousness were employed (McCabe 2004).

The study has subsequently taken into cognisance the cultural and community imperatives critical to the elements pertaining to the evolution as expressed by feminist counterculture movement, especially, the Women's Liberation Movement that emerged in the 1960s (McCabe 2004). In view of the latter, (McCabe, 2004) states that, it is then apparent that the primitive of this study is ethnographic exploration. The study was later revised to embrace a critical participatory activist dimension wherein collaboration between participants and the researcher became easy with the use of a cyberspace community forum (McCabe 2004: 8). McCabe (2004: 94) also cautions us that there is currently a fast reproduction of literature that talks to internet research and cyberspace.

According to McCabe (2004: 94-100), there is however, a discord, and the bone of contention is centred on matters relating to sampling, data management as well as analysis, together with the ethical issues and the shortcomings emanating from the special issues that pertains to literature. As McCabe (2004: 100-101) indicates, multiplicity of methods were used for the purpose of data collection.

According to McCabe (2004: 100-101), multiplicity of methods used are consistent with the concept of with feminist ethnography, inclusive of participant observation used by Premauer (2013: 10), is employed by McCabe (2004: 100-101) at Crone gatherings and workshops, content analysis of Crone newsletters, magazines and websites, semi-structured focus groups and a cyberspace discussion forum.

3.10 Conclusion

This chapter looked deeper into primordial spirituality by looking at its different elements. The chapter also looked at the methodologies employed in similar studies previously conducted with the aim of drawing insights to inform data collection protocol. Primordial spirituality was critically evaluated through the lens of deep ecology themes identified in chapter two. Primordial spirituality as defined in this chapter provides different manifestations. None of the scholars agree on a specific definition. However, the common denominators in these definitions are interconnectedness, practices, experiences, relationship, principles, insights, beliefs, values, emotions, all of which the scholars are in agreement. All these are the building blocks on which the principles of the theoretical framework of this study, deep ecology is grounded.

The key theme of this chapter is the depiction of spirituality as indicative of a locus God creates a sacred space that makes provision for all creatures; both living and non-living, and seeking spirituality denotes the notion of seeking which is synonymous with pure creative energy. Given the deep ecology point of view brought to the fore in chapter two, the question is: to what extent does primordial spirituality advance life, preserve life, and preserve species. The chapter also provided a comprehensive discussion of the Bushmen as far as the primordial spirituality practices are concerned. This includes spiritual practices, ethical structures, social capital, norms and values and the connection of the indigenous people to nature. Further explanation was provided regarding the indigenous knowledge acquisition, transfer.

CHAPTER 4: METHODOLOGY

4.1 Introduction

In chapter three more light was shed on the deep ecology theoretical framework that underpins primordial spirituality. Methodologies that were used in previous similar studies were also looked at in chapter three. The chief aim of this chapter is to discuss the methods used to construct a framework that addresses the ecological anomalies by integrating primordial spiritual values and practices that have either been lost or forgotten. To develop a social cohesion framework, the study zones into the life of Bushmen to shed light into what is still practiced; and what has been lost. The following research questions guided the design of the study:

- (1) How do the primordial spiritual practices of Bushmen of ancient times compare to those of current times?
- (2) What are the social structures and ethical processes that support the values of the Bushmen?
- (3) How is knowledge acquired and transferred within the Bushmen society?

In addressing the three questions, empirical evidence will be used to develop a framework that indigenous people can use to relearn and practice nonanthropocentric environmental ethics and primordial spiritual values that might have been lost. The framework is envisaged to assist indigenous people and policy makers restore social structures and knowledge systems that are effective in building a cohesive, harmonious, and respectful society. The rest of the chapter is structured as follows: the first part presents the ontological and epistemological position of the study. This is followed by a discussion on how the study was designed. The study context is then explained, followed by a discussion on sampling issues, data gathering and analysis. The last two sections of this chapter cover ethical considerations and validity issues of the study.

4.2 Philosophical issues

4.2.1 Ontological Position

Ontology denotes the study of being or existence, which stems from the discipline of metaphysics whose fundamental focus is the nature of reality (Jepsen, 2009: 22; Welty, 2003: 11). Ontology, as explained in literature (Adamich 2015: 12; Jepsen, 2009: 22; Welty, 2003: 11), is concerned with '*what*' of existence of the entities and '*how*' of clustering them in terms of their commonalities and distinction (Adamich 2015: 12). Aymer and Okitikpi's (2000: 71) and Osterwalder and Pigneur (2002: 79) explain that the essence of ontology allows for critical engagement of how people view their reality so as to formulate a vivid vocabulary that depicts the lens through which reality is viewed from the high level of generalisation. As explained by a number of authors (Jepsen 2009: 22, Welty 2003: 11, Adamich, 2015: 12, Aymer and Okitikpi 2000: 71, Osterwalder and Pigneur 2002: 79 and Guarino 1998: 3), articulating the ontological perspective of research is a fundamental basis for supporting methodological approaches for addressing research questions.

My ontological perspective is aligned to critical realism that views reality as independent to human conception or human understanding. Bhaskar (2008) was among the first authors to write about critical realism. Bhaskar (2008: 70) argued that what we experience with our five senses is not real. This means that there is a reality that exists beyond what man can feel, touch and smell. This in my view is what deep ecologists such as Harding (1995) and primordial spirituality writers such as Waaijman (2002) meant when they wrote about a '*mysterious intelligence*' that permeates through *self* and all forms of human and nonhuman nature. My view is that this 'mysterious' and creative intelligence, is integral to life in its myriad manifestations, the life bestowed by the Creator. This view informs my ontological perspective that places more value on primordial spiritual practices that respects nature in all its forms. I am also of the view that materialism and consumerism introduced by western economic systems have diminished the importance of primordial spiritual practices in favour of materialism and financial opulence generated through western economic systems.

Bhaskar (2008) provides a clue on a methodological approach to follow when research is grounded on critical realism philosophical principles. Bhaskar (2008: 70) suggests that reality can only be constructed by understanding the social construction processes of that reality. Accordingly, the methodological approach can follow either the positivism or the phenomenological tradition or even

the mixed method approach depending on the questions and the context of the study. Because this study seeks to understand the social structures and ethical processes that supported primordial spirituality of the Bushmen, the phenomenological approach is most appropriate because it is context sensitive. Bhaskar makes it a fundamental requirement to understand a variety of structures, procedures and processes that interact with one another to give rise to a particular reality. This can be achieved using phenomenological methods.

The premise of my ontological approach is grounded on the claim that, primordial spirituality is alien to the western interpretation of the world. Likewise, the western view of the world is alien to the indigenous people of Africa. For these cultures to coexist harmoniously the two worlds need to be open to their differences and commonalities. I am also of the view that indigenous people have acted and are acting unethically, possibly out of ignorance or out of a need for survival in an economic system dominated by the western worldview. They are acting unethical by allowing to be coerced to abandoning primordial spiritual practices that honour, respect and preserve life in all its forms.

4.2.2 Epistemological Position

Epistemology is a branch of philosophy that focuses on the domain of knowledge, the rationale and 'how' knowledge is constructed (Yapa, 1993: 255). Dretske (2008: 1) suggests that, epistemology signifies the study of knowledge and its concomitant components such as its nature, sources, limits and forms as defined by perceptions, memory, reasoning as well as inferences that culminate in the researcher's epistemological mode of constructing knowledge (Dretske's 2008: 1). In other words, epistemology denotes; 'how' we know *what we know*. The kind of knowledge generated is defined and dictated to by the extent to which it represents the true nature of reality. This requires the knowledge validation processes (epistemic stance) to be embodied in the methodological approaches for constructing such knowledge (Tennis 2008: 102).

The nature of reality about primordial spiritual structures, values and knowledge systems of Bushmen cannot be perceived, understood nor observed directly using positivist methods. Interpretivism is an appropriate methodological approach because it seeks to understand reality through the eyes of social actors. Positivism focuses on observable events. The fundamental principle of critical realism is that

there is a reality beyond what is observed, and such a reality can be known and constructed from the experiences of social actors.

4.3 Research Design

Research design is defined as a constantly evolving process that seeks to consolidate research details pertaining to how data is elicited from study participants, how data collection processes are scheduled to address research questions (Polit and Beck, 2008: 219). Accordingly, the three research questions outlined earlier informed the design of the study. As explained in chapter three, ethnography would have been an ideal design for this study, however, there was limited time spent in the field to categorise the study as ethnographic.

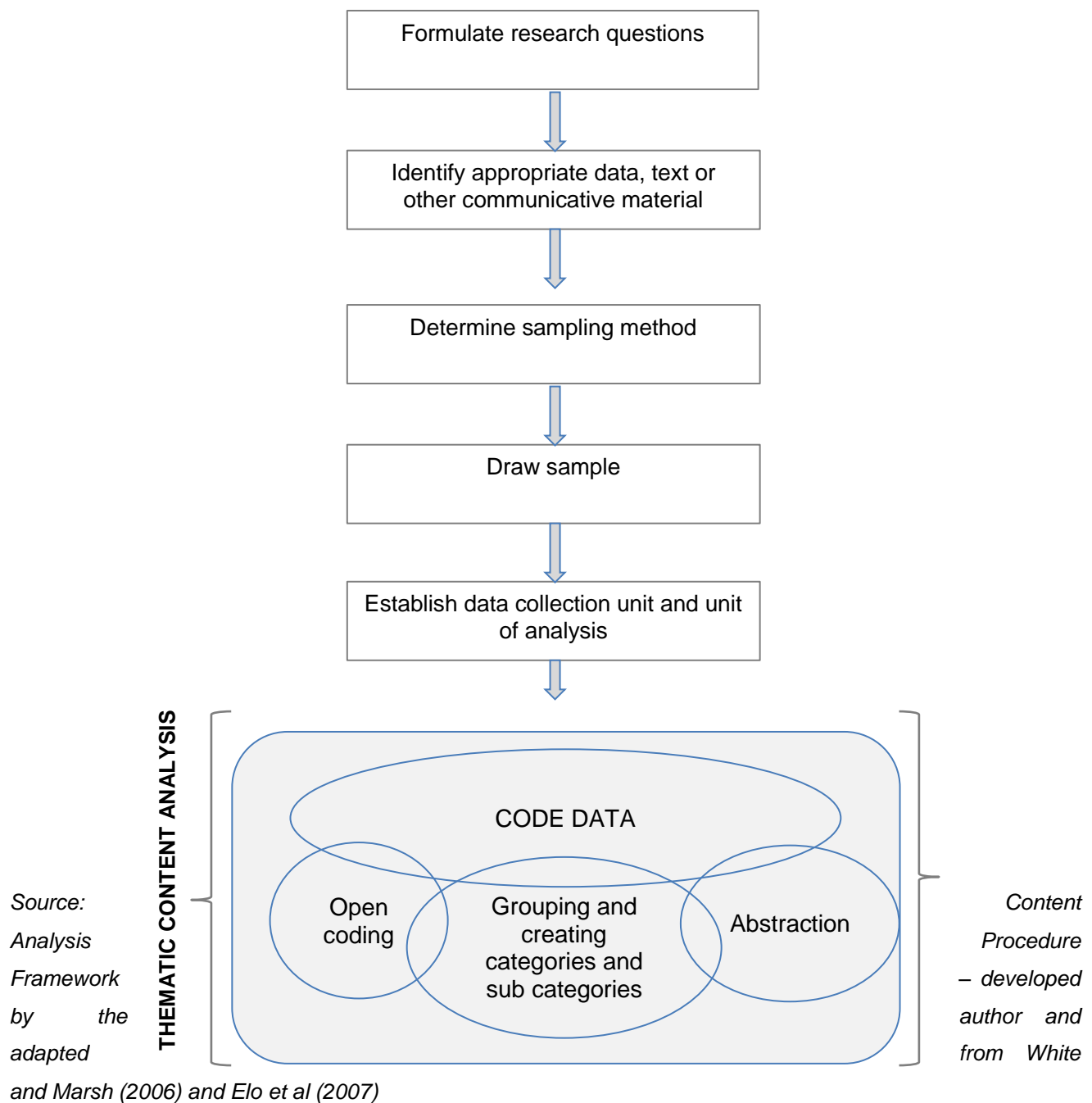
4.3.1 What is content analysis?

White and Marsh (2006: 23) define content analysis as a research technique for making replicable and valid inferences from texts or other meaningful material to the context of their use. White and Marsh (2006) expand on the issue of *inference* and further explain that the researcher uses analytical constructs or rules of inference to move from the text to answers to the research questions. In this process, the research draws conclusions based on the text derived from observations, interviews and secondary data to the context domain of the study. The advantage of content analysis as explained by Elo *et al* (2014: 2) is that it provides knowledge, new insights and practical guide to using textual sources from interviews to guide action. White and Marsh (2006: 30) make a distinction between quantitative and qualitative content analysis and explain that quantitative content analysis flows from a positivist research paradigm while qualitative content analysis flows from a phenomenological tradition. The epistemological stance of this study requires qualitative content analysis to be adopted.

4.3.2 Designing a content analysis study

The design of the study fitted the process outlined in Figure 11. Similar to most methodological processes, the starting point was the formulation of research questions. This step shaped the data that was gathered, and as suggested by White and Marsh (2006:34), it is not unusual to alter one's research questions, as was done in writing up this thesis, to pursue new patterns emerging from data. The next step was to identify appropriate data sources. As suggested by White and Marsh (2006: 28) data may be in the form of recorded and transcribed interviews, observation notes taken during field work, relevant images and documents previously published, archival material, and any relevant text material from secondary sources. White and Marsh (2006: 28) point out a unique feature they refer to as '*data unification*' in the content analysis methodology that allows for the unification of primary and secondary data.

Figure 11: Content analysis methodology procedure framework



Sampling was the next step that followed the identification of appropriate data. Like any qualitative methodological process, content analysis does not need to ensure that all objects being analysed have a predictable probability of being included in the sample, because the objective of qualitative content

analysis is not generaliseability. The objective is transferability, which refers to whether findings from one context are applicable to another (Hoeller 2010, Rosenberg 2001 and Trondman 2000). A sample was drawn taking into account the research questions and the aim of the study. Data collection units as explained by White and Marsh (2006) and by Elo and Kynagas (2007) are units of information based on interview questions or themes that emerged during the process of unitizing data from observations, interview transcript or texts from other published sources.

After collecting data, thematic content analysis commenced. Thematic content analysis started with open coding. Coding is a process of tagging phrases and text segments that correspond to observation notes, literature and questions posed during fieldwork (Elo and Kynagas, 2007:109). Elo and Kynagas further explain that coding is not a separate process from data analysis because as codes are generated, new patterns and relationships emerge and categories are continually refined in an iterative process until all content is coded and analysed. Elo and Kynagas (2007:109) suggest a multilevel process of coding that starts with open coding. The authors define open coding as a process of making notes and headings that describe all aspects of the data content in the text, transcripts and observation notes being analysed. All these notes and headings would then be collected on to coding sheets where categories and subcategories are generated (Elo and Kynagas, 2007:109). As explained by Elo and Kynagas, the purpose of creating categories and subcategories is to increase understanding and to generate new knowledge through a process called abstraction.

4.4 Unit of analysis and data for the study

This study has three units of analysis: (1) interview transcripts detailing primordial spiritual practices of contemporary Bushmen; (2) observations of contemporary Bushmen spiritual practices; and (3) primordial spiritual practices of Bushmen of ancient times. Three data sources were identified to address the research questions of this study (see Table 2). The first research question requires an interrogation of how primordial spiritual practices of ancient Bushmen differ from those of current times (if they differ at all). To address this question primary data based on observations and interview data were used.

Table 2: Data sources and research questions

Research Question	Data Source
1. How do the primordial spiritual practices of Bushmen of ancient times compare to those of current times?	Recorded and transcribed interview data and observation notes during fieldwork, as well as literature sources outlined below.
(2) What are the social structures and ethical processes that support the values of the Bushmen?	Recorded and transcribed interview data and observation notes during fieldwork; as well as literature sources outlined below
(3) How was knowledge for sustainance of life acquired and transferred during the time when the Bushmen culture thrived on primordial spiritual values of ancient times?	<p>The following literature sources were used as data sources:</p> <ul style="list-style-type: none"> • Suzman (2001:2-4) • Boezak (2015) • Die Burger (2006) • De Villiers (2000:12-24) • Heinz (1975:19-32) • Draper (1975) • Jenkins and Steinberg (1966:399-407) • Coetzee <i>et al</i> (1994:416-420) • Parsons (1989:71-76) • Malberbe (1980) • Dowsen and Lewis-Williams (1989) • Jurgens (1994:10) • Barnard (1979:68-80) • Schapera (1927:113117) • Harpe <i>et al</i> (1983:11924) • Katz (1982) • Guenther (1975:161-166) • Wiessner (2014:14032) • Ruder (1983)

4.5 Sampling

Sampling refers to a technique by which a specific number of study data representatives of the research population are selected in an effort to establish the features of the entire population (Gentles *et al.* 2015: 1772). Drawing further from the definition provided by Gentles *et al.* (2015: 1775), sampling, *'in qualitative research, is in its broadest sense regarded as the selection of the specific data sources from which data are collected to address the research objectives.'* The participants of this study had been selected using the purposive sampling method. As explained by Patton (2015) cit. in Gentles *et al.* (2015: 1778), purposive sampling is particularly useful because it allows for the selection of *'information-rich cases for in-depth study. Information-rich cases are those from which one can learn a great deal about issues of central importance to the purpose of the inquiry...'*

Participants were recruited on the basis of the following criteria:

- Willingness to participate in the study;
- Participants' knowledge of the Bushmen way of life;
- Seniority of the participant in the community;
- Age and gender and the maturity and the of the participant;

In selecting the participants, the researcher ensured that applicable protocols are complied with prior to undertaking the fieldwork. These included gaining consent for collecting data. A letter of consent was given to each participant to secure their approval to participate in the study. The location of the participants was integral to the selection criteria from the beginning as the Bushmen are found only in certain areas of the country. Study participants were drawn from the Bushmen communities located in Northern Cape in the Kalahari region, specifically from Andriesvale, Witdraai and Welkom, about 300 Kms from Upington. In the Western Cape, these communities were found in District Six area, Hout Bay in Cape Town, Zoar which is about 139 Kms from George in the Western Cape, Goedverwacht, in the Piketberg region, in the Western Cape about 500 Kms from George and 145 Kms from Cape Town.

In Namibia the Bushmen or Khoisan as they are interchangeably referred to, are found in the area called Gobabies, an area which is about 75 Kms from Namibia. Drawing from the definition of Roy *et*

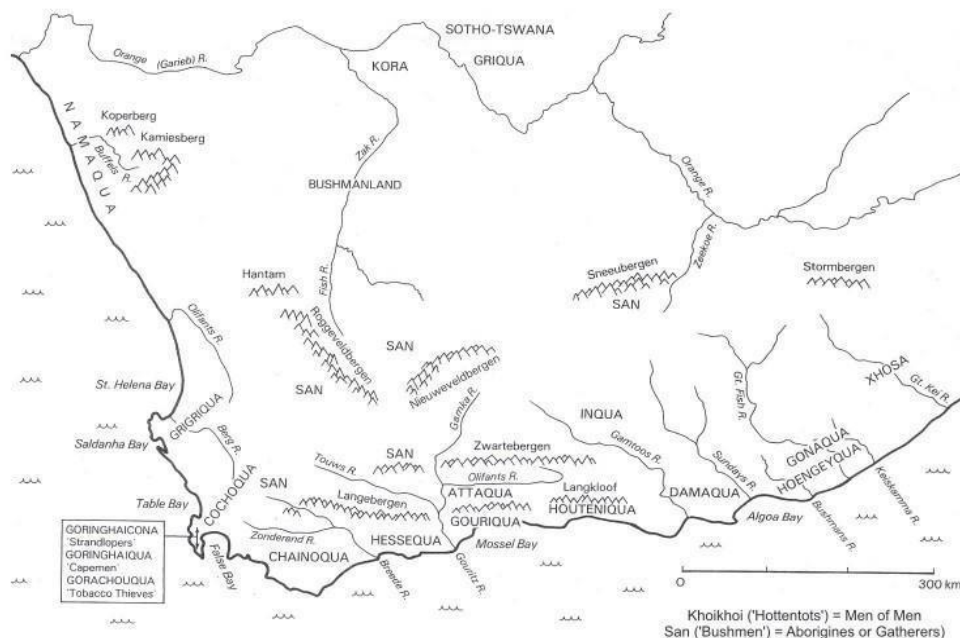
al. (2015: 244), the unit of analysis is defined in terms of three questions, “who?,” “what?” and “for which?,” pertaining to the analysis of information and the subsequent conclusions resulting from the analysis. At the time the study was commenced, the total population of the Bushmen communities in South Africa was estimated at 100,000 (Mark Prigg for Mail Online 2014). In the context of this study, the units of analysis are the interviews and the observations as well as texts in literature that correspond to the interview questions as explained by White and Marsh (2006).

In the Kalahari area there were four participants from Askham and Andriesvale who agreed to participate in the study. There was one from District Six in Cape Town, Western Cape; one from Zoar in Southern Cape. Three were male participants aged 57, 44, and 42 respectively, and there was also one 37-year-old female participant. In the Western Cape the participation was characterised by seven males varying from ages 71 – 27 years. Selection was based purely on the principle of voluntary participation. These participants were the only ones that were willing to voluntarily participate in the study. Out of the twelve participants interviewed three of them are Chiefs.

4.6 Data Collection and Fieldwork

The fieldwork started in the Kalahari in the Northern Cape, in the area called Askham, Andriesvale and Welkom. The fieldwork was further conducted in the different areas of the Western Cape including District Six in Cape Town, as well as George, Ladismith and Zoar in the Southern Cape as illustrated in the maps below. The fieldwork at the Kalahari began on 20 March 2016 and was completed on 25 March 2016. This exercise was to be repeated again in November 2016, when fieldwork in the Western Cape was undertaken.

Figure 12: Geographical location of participants



Source: Bredekamp and Van den Berg, 1986

The names of the places that were visited are Askham and Adriesvale areas, and are situated in Kalahari about 181Kms from Upington. The journey to Askham and Andriesvale was well organised as the gatekeeper was well informed about my coming for the fieldwork. However, on arrival on 21 March 2016, the gatekeeper was not available, as he had to attend an urgent meeting in Kimberley as a community leader. Nevertheless, the gatekeeper arranged for someone to stand in for him and help with data collection. Figure 2 outlines the geographical location of the Bushmen in South Africa (Boezak, 2015). Boezak (2015), points out that before the arrival of people from the West, the San/Bushmen lived everywhere in South Africa, as depicted in the map.

The first challenge encountered was when some of the identified participants requested that I sign a contract on behalf of the university. I could not have agreed because researchers are not at liberty to sign contracts on behalf of the university. I was concerned that the impasse would frustrate the efforts to collect data. By a twist of fate, I met two families in the area that were willing to participate in the study. The head of one of these two families is a descendant of one of the renowned leaders of the Bushmen who had since passed away about three years back. Subsequent to explaining the protocols of the study including the purpose of the study, they signed letters of consent which were already

translated in their language, Afrikaans and English respectively. From one family, the father, 57 years of age, agreed to participate in the study, whilst the second family was represented by the father whose age was 44 years old, the wife whose age was 37 years old, and the cousin who was about 42 years old.

In engaging with the families I first established whether the gatekeeper's letter signed by the community leader would be applicable to them or not. The answer was no, and they indicated that they do not account to him, they are independent. Therefore they could sign their own letters of consent independently. At a later stage, this rivalry happened to be the trend in the Western Cape as I had to further divert my field to the Western Cape. In-depth interviews took about one to two hours for each of the four participants. All the activities were also video recorded – this was first cleared with the participants. Questions asked were around amongst others; the Bushmen's primordial spiritual values; their ethical structures and processes in terms of how these support their spiritual values; the issues relating to the social structures and networks were also interrogated; the probing did not fall short of establishing the extent to which the Bushmen's lifestyle and their livelihood were considerably linked with nature and therefore how significant was nature to them. The second part of the fieldwork was to observe how they really do certain things as dictated by their culture and spirituality.

Prior to the commencement of the fieldwork, I had to ensure compliance to all the protocols. The first important issue I attended to was the consent of the gatekeeper. I received the approval letter of the gatekeeper on 14 October 2015. The fieldwork started in the Kalahari in the Northern Cape, in the area called Askham, Andriesvale and Welkom. I arrived in the Northern Cape on 20 March 2016. On 21 March 2016 I met with the four participants as was arranged with the gatekeeper. I explained all that protocols to them, including the purpose of the research, their rights such as their rights to remain anonymous, their consent for participating in the study, the principle of confidentiality, and their voluntary participation as well as their right to withdraw their participation. Thereafter I requested the participants to sign letters of consent as an indication of their agreement to participate voluntarily in the study. I made an arrangement to meet the participants separately with each of the participants from 21 March 2016.

On 21 March 2016 at about 15:00 I met with the first participant who was a 57 years old man. I subsequently conducted an interview around research questions of the study. Some of the questions

I asked included: the definition of the Bushmen's believe in God, their visualization of God, how they practice Godliness, their hierarchical structure and developmental stages, how their structures support social capital, the meaning they attribute to nature, and the spiritual importance of natural phenomena such as the moon, sun and water. After this interview that lasted for about 2 hours, the participant led me to his stall where he was selling items made from natural resources such as necklaces made from animal bones, bags made from animal skins.

The next morning on 22 March 2016 at about 11:00, I met with the second participant who was about 44 years old. I also conducted an interview that lasted for about 3 hours. I asked the same the same questions that I posed to the first participant. From the observation that I made, this participant was more knowledgeable as he knew more about culture. The following day, on 23 March 2016 I conducted interviews with the last two participants at 11:00 and 13:00. One participant was a 37 years old woman who was the wife of participant just mentioned, whilst the other participant was a 42 years old man who was the cousin to the woman's husband.

The second part of fieldwork of this study took place in the Western Cape, in Cape Town, District Six in Cape Town, George, Beaufort West, and Zoar. I followed all the protocol and all the participants in Western Cape were independent, meaning that I could secure their participation without going through a gatekeeper. In April 2016, I visited another participant who indicated that he is the leader of the Khoisan. A similar process of seeking consent of participants was undertaken. I conducted an in-depth interview which lasted for about two hours for each participant. I asked the questions relating to research questions as I did with the participants in the Northern Cape.

In August 2016, I visited another 50 years old female participant who is also a Khoisan leader in District Six, in Cape Town. Prior to the interview with this participant, the participant requested that we talk about the purpose of my research before the formal interviews could take place. Naturally I allowed this. The interview process took place on 24 November 2016. In the course of the interview, the participant demonstrated to me how she practices her spirituality whilst chanting the Bushmen spiritual songs. The participant stated and demonstrated that, for example, when she comes into her house she has to clean her feet in water mixed with her herbs that she showed me. This is followed by a prayer session, which she said puts her in the state of meditation:

- Sida Sida, meaning Father, Father
- Gera Tlwa Twcha, You are Great
- Sida Sida, meaning Father, Father

In October 2016, I paid a visit to a potential Bushman participant at the area called Ladismith in the Western Cape. On arrival the gentleman showed interest on the research. However, indicated that although he is a Bushman by birth, he would not be able to help me as he is not sure about the roots of his culture, so he would not like to mislead me. Consequently, he referred me to another potential participant back in George who he claimed that, he was deeply involved in the Bushmen/Khoisan issues. I left Ladismith drove back to George and met with the 47-year-old man I was referred to on the same day in the afternoon. As a matter of procedure, I explained all the protocols to the man. The observation that I made was that, the house in which the man lives in, both inside and outside had the drawing of the Bushman, and the animals that they hunted.

The clothes he was wearing were made of animal skin. Further than that, there was a continuous communication between the participant and me until he connected me to four of his other friends. On 18 November 2016, I had a meeting with the group in George, in the area called Lavalia. Subsequently, I conducted interviews with two of the participants on and interviews for the two participants on 19/20 November 2016. The interviews followed the same pattern the previous one.

On 17 December 2016, I took off for the area called Zoar in the Western Cape for the interview with one of the participants. In line with ensuring uniformity, once again, after explaining the protocols, I requested the participants to sign letters of consent. Thereafter, I posed the same question as for the first participant to this participant, and the interview lasted for about two to three hours. The last group of three participants I visited on the same day, 27 December 2016 at the area called Beaufort West in the Western Cape. The interviews commenced very early, and lasted the whole day - about 8 hours. As a matter of maintaining consistency, the same questions were once more posed to all the participants.

On 24 February 2017 I was invited to the event where the new Chiefs were going to be inaugurated in Piketberg, in the Western Cape by the organizer who was a participant and a Chief. In this event, I made the following observations:

The ceremony took place on 24 February and was initially scheduled to start at 10H00. However there was a delay of about 3H00, the ceremony began at about 13H00. On inquiry as to why there was a delay I was informed that the delay was done deliberately. The reason for this was that there was a funeral in the community. It was further explained that according to the spirituality of the Bushmen, when there is a funeral in the village, everything comes to a standstill in honour of the deceased. This illustrated that Bushmen have deep respect for their dead. The funeral finished at 12H30, and thereafter the ceremony commenced. A number of rituals were conducted in this event. These ranged from singing and slaughtering of sheep. I ask questions, for example, I asked a question why we were not allowed into the thatched house where the prospective Chiefs were entering. The answer was that, only the anointed can enter that house.

4.7 Data Collection Protocols

4.7.1 Interview protocol used to gather interview data

The interview protocol outlines the interview dates, interview locations and the category of the respondent and the themes around each research question. Each research question had 3-4 corresponding interview questions. Depending on the responses of the participants further follow-up questions were asked to elucidate whatever might not have been clear in the responses. There were instances where some of the interview questions were not fielded when the issues had already been covered when addressing earlier questions.

Table 3: Interview protocol

Interview Date	01 March 2017 – 31 March 2017
Interview Location	Northern Cape and Western Cape
Participant Category	The participants of this study were of Bushmen origin. They encompassed all genders that consisted of two females and ten males, ranging from age 27 to 71 years of age. Describe the respondent

	category. Besides the twelve participants interviewed, majority of the others formed part of observation only by the fieldworker
Research Question	Theme/Question
(1) How do the primordial spiritual practices of Bushmen of ancient times compare to those of current times?	1. Do you believe in God? If so how do you define your spiritual values? 2. Visually how do you see your God, and how does your God manifests in your lives? 3. How do you practice your Godliness, and what are the most important values that underpin this? 4. Can you describe the social networks that are important to the spiritual wellbeing of the Bushmen people
(2) What are the ethical structures and processes that support the spiritual values of the Bushmen?	5. What are the important rituals that are used for different life events in your culture? 6. What are the social and ethical structures that underpin the rituals that you practice? 7. What meaning do you attach to nature?
(3) How is knowledge acquired and transferred within the Bushmen society?	8. In the Bushmen culture what are the sources of knowledge? 9. How is knowledge transmitted from one generation to the next

4.8 Data Analysis

The data analysis tool that was intended to be used was NVivo, but the idea was abandoned because of the suggestion drawn from Welsh (2002: 4-6) that smaller data sets necessitate the exclusive use of manual methods. In line with Welsh (2002), Bazeley (2002: 239) indicated that NVivo cannot command files crucial for automating function that enhances repetition. This rigidity of the computer software programme prompted the researchers to manually identify themes and patterns coming out of the data set (Bergin 2011: 6). Another reason for not using NVivo is that the software as pointed out by Welsh (2002: 4-6), *‘is less useful in terms of addressing issues of validity and reliability in the*

thematic ideas that emerge during the data analysis process and this is due to the fluid and creative way in which these themes emerge.'

The first step of the analysis, as outlined in Figure 2 was to do open coding on all the notes and transcribed interviews as well as literature detailed in Table 1. The next step was to conduct open coding, and to classify information into categories and subcategories as suggested by Elo and Kynga" (2008: 109). Following the generation of a thorough list of codes that appeared to comprehensively cover the responses of the participants, each participant's responses were subsequently re-examined to provide certainty that all participant's responses could be placed into at least one code. Supplementary codes were created for responses that, upon re-examination, did not appear to coincide with previously generated codes. Upon examination, any responses that were not conceptually relevant to the code/s were recoded or removed from the analysis. Following the complete generation of relevant codes, the coded responses were then examined to provide certainty that the responses that were previously coded were conceptually relevant. Thereafter subcategories and categories were generated and analysed in order to arrive at the framework for primordial spiritual practices of the Bushmen.

4.9 Validity and reliability in qualitative research

As per the definition of Kvale (1989: 79) cit. in Brock-Utne (1996: 613-617), reliability characterises the process by which the repetition of the same study will necessarily yield the same results. The concept of external validity had been described as the extent to which findings of the study research can be successfully generalized as was drawn from (Brock-Utne 1996: 613-617). Drawing further from the definition of the concept validity by Brock-Utne (1996: 613-617), external validity may be described in line with its connectedness to the threats peculiar to the external validity of experiments, and this is referred to as ecological validity. This focuses more on the extent to which one behaviour observed can be subsequently generalised to another behaviour, such as the majority of such qualitative research in education whose inclination is the ecological validity.

As explained by Kelle & Laurie (1995) cit. in Welsh (2002: 4-5), and Noble and Smith (2015: 34), the relevance of the terms validity, reliability and generalizability in qualitative research had been the

subject of debate for a while now. Trustworthiness, data quality, transparency are principles that should guide qualitative research (Crawford, Leybourne & Arnott 2000). Validity in the context of qualitative research signifies the consistency that is apparent between what the researcher's thoughts about what he/she sees and the actual research phenomenon that is being seen, validated by an independent person (Kirk & Miller 1986: 21 cit. in Welsh 2002: 4-5).

Flowing from the inferences drawn by Noble and Smith (2015: 34), the focus of qualitative research is on the design and the incorporation of the methodological strategies such as truth, value, consistency, neutrality and applicability as a means to derive accountability in terms of minimising personal biases that may often affect the findings. This study established validity in a manner suggested by Noble and Smith (2015: 34), by ensuring that a variety of realities from different participants in different locations, buttressed by realities gained from literature, were represented. *Consistency* was established by identifying similar findings or rather comparable ones by other researchers cited in this study.

4.10 Ethical issues

4.10.1 Susceptibility to harm

For the purpose of this study, ethical considerations have been dealt with in accordance with the rules of the university that govern research protocols. This included the argument that all the participants were informed about the advantages and the dangers underlying the participation in the study, and in this instance, there were really no dangers that could be attached to this type of study. Above all, in order to protect both the participants, the researcher and ultimately the university, a letter of consent was signed by all the participants after a comprehensive explanation as outline in the paragraph that focused *on informed consent* below. Although the study drew from the natural setting of the participants, I refrained from making a mention of the participants' culture and values, except when it was part of questions posed to the participants. Furthermore, the participants left entirely to make choices especially, by either signing or not signing the letter of consent. In addition they were made aware that they could withdraw their participation any time they felt so.

The study was conducted in two provinces, namely: Northern Cape and Western Cape. The first step that I took in order for the study to averts the element of susceptibility to harm, in the Northern Cape I first and foremost consulted with the gatekeeper as he was the first point of contact. I explained the nature and the reason why I needed to conduct this study in the Northern Cape and not anywhere else in the country. After agreeing on rules that would govern the study including me and the participants, the gatekeeper allowed me to conduct the study after signing the consent letter on behalf of the participants. The same process was followed with the participants and they signed letters of consent independently. In the Western Cape, I followed the same process, with the participants as the participants were more independent with no gatekeeper to answer to.

4.10.2 Anonymity

Ethical consideration included ensuring that the identity of the participants were protected. In this regard, I assured the participants that all of them would participate anonymously in the study, and that their names would be protected. Instead, in this research, only pseudonyms would be used. This confirmation was part of the document the participants signed as consent to agreeing to participate in the study.

4.10.3 Confidentiality

As in the case of the principle of anonymity, as part of ethical consideration, I informed all the participants that, integral to the ethical code of research, is the element of confidentiality. The participants were therefore informed that the contents of the study as provided by them was strictly confidential, and would thus be used exclusively for academic purpose, and not for any other form of consumption.

4.10.4 Informed consent

The informed consent was the other component of ethical issues that was explained to the participants. In this regard I sought to solicit the permission of the participants to participate in the study. The participants had to sign a letter of consent in which they agreed to the terms and conditions of their participation as per my explanation and the given framework. The participants were further informed that, notwithstanding their consent in terms of participating in the study, they were nonetheless at liberty to withdraw their participation as and when they felt like terminating their participation. As far as the principle of informed consent is concerned, the researcher followed the processes as laid down by the Durban University of Technology Institutional Research Committee.. Gatekeepers were consulted long before the research proposal was even approved, about nine months before the fieldwork was conducted. This exercise was executed in June 2015 and the fieldwork only took place from March 2016.

The participants were both English and Afrikaans speaking, and as a matter of protocol, the letters of consent were made available in both languages depending on the participants' choice of language. Most of the participants opted for English. Prior to commencing both the interviews and ultimately the observations, all the participants were taken through the rules line by line, and were informed that they would have to confirm and consent to voluntary participation by signing the letters of consent. Amongst the explanation that was given to them was that, participation is voluntary; and the I further explained to the participants that they may terminate their participation whenever they deemed it necessary.

In addition, the participants were informed that their identity would remain anonymous. After all the protocols had been observed and the participants had confirmed their comprehension of the purpose of the study together with the significance of their role to the study, they then signed letters of consent, and the fieldwork kicked off the ground. All the participants understood properly the conditions under which they participated in the study, and that they were aware that they could withdraw any moment.

4.11 Conclusion

This chapter started by reiterating the three research questions that shaped the design of the study. The design was informed by the critical realism ontological and epistemological stance. Critical realism was found to be particularly appropriate because it is based on the assumption that there is a reality of superlative intelligence that is independent of what can be observed through the five senses. This notion is in sync with the assumptions of primordial spirituality as described in Chapter two. Given the critical realism philosophical stance, it naturally followed that knowledge for this study would be constructed from multiple sources including transcribed content of indepth interviews, observations and published material about the Bushmen and their way of life. Inductive content analysis, which was comprehensively described, was found to be the most appropriate methodology for collecting data from multiple sources. The chapter also explained the purposive sampling method, as well as the criteria used to select participants.

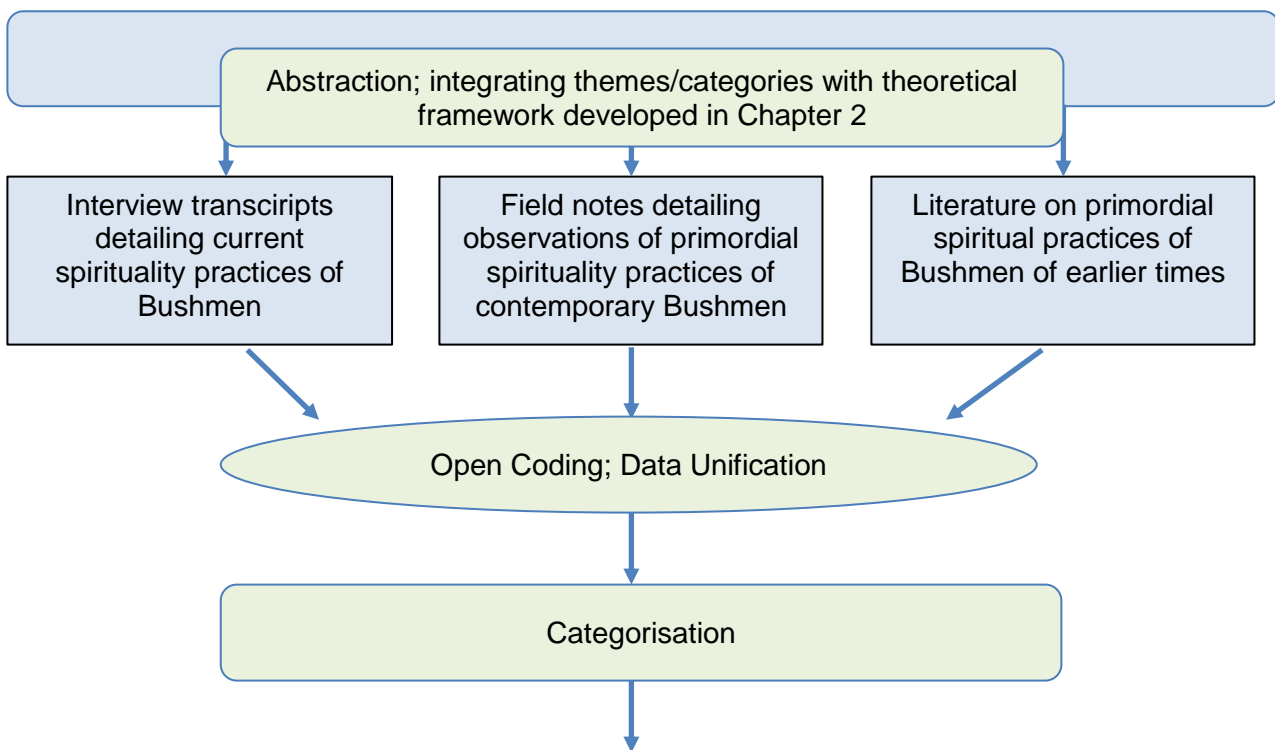
A process referred to as data unification by Marsh and White (2006) was explained. This process of unifying data from multiple sources was found to be in insynch with the emphasis placed by critical realism in ensuring that knowledge is constructed and validated through multiple lenses. Figure 3 detailed how thematic content analysis will be used to analyse data. The process of generating themes from the data started with open coding which involves tagging transcribed interview content, observation notes as well as relevant literature. Thematic content analysis is expanded upon in Chapter five. The last part of the chapter detailed how participants were assured anonymity and confidentiality of their responses. Other ethical issues including informed consent and voluntary participation are covered in the last part of this chapter.

CHAPTER 5: FINDINGS AND INTERPRETATION

5.1 Introduction

As explained in Chapter one, the aim of this thesis is to provide an empirical exposition of a primordial spiritual framework that develops new sensibility about how man and the natural environment can coexist in ways that preserve the integrity of the human and nonhuman collective. Chapter two laid the foundation by showing how primordial spirituality is linked to deep ecology. Chapter three used the conceptual framework constructed from deep ecology to critically evaluate literature around primordial spirituality. Chapter four presented the epistemological and ontological stance of this study as well as the content analysis methodology that incorporates thematic content analysis as an approach to analysing data. This chapter details the thematic content analysis process followed in generating themes, categories and subcategories of the primordial spiritual framework that is presented at the end of this chapter.

Figure 13: An expanded illustration of thematic content analysis



As outlined in Figure 3 the analysis starts off by generating headings that describe contents of three data sources: (1) interview transcriptions, (2) field notes from observations; and (3) literature sources that describe primordial spiritual practices of Bushmen of ancient times. The three data sources correspond to three units of analysis of this study: (1) the interview protocol, (2) observations; (3) literature on primordial spirituality. This is in line with Elo and Kyngas' (2007: 109) explanation about what constitutes a unit of analysis in a study that uses a content analysis methodology. Elo and Kyngas (2007: 109) state that a unit of analysis can be a letter, a word or words, sentence, portions of pages, or the time used for discussion. Data unification was achieved by collating all the headings generated during the open coding process of the three data sources (see Figure 3). The headings were further refined and reduced to fewer categories by collapsing those that were similar and bringing together those that were similar. The themes emerging from the data were compared and integrated with themes identified in the deep ecology theoretical framework as depicted in Figure 1 in Chapter two.

In reporting the results that emerged from processes depicted in Figure 1 overleaf, this chapter is structured as follows: the first part describes the study participants. Themes and contents emerging from transcribed interview responses are presented next. This is followed by a section that presents categories and themes emerging from observations, then themes and categories emerging from literature that discusses primordial spiritual practices of Bushmen of earlier times. The final part of the chapter presents the framework derived from the abstraction process.

5.2 Description of participants and their contexts

Participants of this study are from two areas, the Kalahari and the Western Cape. Their current numbers are estimated to be close to 1 000 adults spread over the Mier area in the Northern Cape, Botswana and Namibia (Robins 2000:65). However, as figure 4 below shows, history documented by a several scholars (De Villiers, 2000: 16-24; Draper, 1997: 221-222; Fix, 1980: 340; Ridington, 1984:461; and O' Keefe et al., 1988: 648); traces the beginnings of Bushmen to about 30 000 years ago. According to Draper (1997: 221-222), around the late 1960s, the !Kung Bushmen were divided into two groups, namely; the settled population whose subsistence was dependent on the livestock, government grants and gardening, the second group of !Kung Bushmen were foragers, that is, the

hunter-gatherers whose lifestyle was mainly characterized by nomadic behaviour as they moved up and down during various seasons in search of wild animals for meat, vegetables and water.

As Draper (1997: 221-222) claims, the foraging group moved in sizeable numbers of 30 to 40 people in an effort not to paralyse the already scarce natural resources. The Bushmen groups around Ghazi and Bechuanaland Protectorate (see Map below) are divided into two nomadic bands of hunters and gatherers as Jenkins (1965: 371) points out. According to Jenkins and Steinberg (1966: 399), the Bushmen of Kalahari are said to be the offshoot of the distinct race called Khoisanoid, whose erstwhile place of abode was east, central and southern Africa, and thus far, the numbers of these Bushmen have been reduced to about sixty thousand individuals.

Figure 14: A map depicting location of Bushmen before forced removals



Source: Barnard, 1992

Ten of the study participants were male (see Table 3), ranging from ages 27 to 71; and two were Bushmen activists, two Bushmen chiefs, and one a descendant of Bushmen royal blood. One of the two female participants is a Bushmen chief in the age range of 41-50; and the second one is a community leader in the age range of 31-40.

Table 4: Summary of demographic details of participants

Participant	Age	Gender	Race	Status in the Bushmen Community
1	31-40	Male	Coloured	Bushman & Activist
2	41-50	Male	Coloured	Bushman & Activist
3	41-50	Female	Coloured	Bushman/ Khoisan Chief
4	61-70	Male	Coloured	Bushman/ Khoisan Chief
5	51-60	Male	Coloured	Descendant of the Bushmen Royal Blood
6	31-40	Female	Coloured	Community Member/Leader
7	61-70	Male	Coloured	Bushmen/ Khoisan Chief
8	31-40	Male	Coloured	Community Member
9	51-60	Male	Coloured	Community Member
10	21-30	Male	Coloured	Community Member
11	71-80	Male	Coloured	Community Member
12	41-50	Male	Coloured	Community Member

5.3 Themes and contents emerging from transcribed interview responses

Table 5 presents the total number and descriptions of categories and themes that emerged from responses to nine questions posed to each participant. Verbatim responses to each of the nine questions are in Appendix A.

Table 5: Open Coding Headings

Research Question	Open coding Headings
(1) How do the primordial spiritual practices of Bushmen of ancient times compare to those of current times?	<p>Believe in God:</p> <p>1. Do you believe in God? If so how do you define your spiritual values?</p> <p>Everything in the environment resembles God</p> <p><i>I believe in God whose name in line with our culture is called 'Tsui//Goab,' which is derived from the ancient Khoi Khoi dialect, 'Elob, ngsulloa,' which refers to the Bushmen word for god in Kalahari. We believe in God but not in Christianity, and everything in the environment resembles God and spirituality.</i></p> <p>Non-physical (spiritual) being:</p> <p><i>My God is not a human being or an animal. He is the spirit.</i></p> <p><i>We see our god as spirit and they believed in the life hereafter.</i></p> <p><i>In our culture, god is everything, god is the spirit.</i></p> <p><i>All the creatures are part of this spirit as they are the creation of god.</i></p> <p>Creator</p> <p>Supreme being:</p> <p><i>I define my God as the supreme power that created the heavens, moon, stars and everything beneath the earth, above the earth and the sea. There is no other God except one creator.</i></p> <p>Two components:</p> <p><i>We believe in two versions of God, namely;</i></p> <p><i>Collective God and Personal God</i></p> <p>Collective:</p> <p><i>By collective I mean, the collective/respected name that is, why we refer to our god as 'Tsui //goab,' meaning the supreme power.</i></p> <p>Personal:</p>

The personal version of our god is referred to as 'Heitsi ebib,' which implies 'a man of tree appearance.'

Interconnectedness with Nature:

The spirituality of the Bushmen is based on the interconnectedness with nature, God and fellow human beings.

2. Visually how do you see your God, and how does your God manifests in your lives?

Observed in nature:

I visualize my god through every natural phenomenon, be it ants, plants, eagles, lions, springboks and all the other aspects of the natural environment.

Manifested in nature

Experienced in nature

I also see God as the moon, '!Khuba' and the wind '!Kwe,' and the rain, '!Kwa,' all of which symbolize the Supreme Being.

Experienced in trance dance:

Our god manifest himself in trance dance or !aia by the shamans. This is the type of dance at the time it is performed; the spirit leaves the body of the individual.

Ancestors as mediators between men and God

The Bushmen believe in ancestors, but they do not regard them as god. They also believe in the ancestors who we are of a view that they are next to their Supreme Being. The ancestors serve as the mediators.

	<p>Intuition</p> <p>Interpretative dreams:</p> <p><i>The Bushmen believe in dreams as part of our spirituality and the manifestation of the communication between the living and the dead.</i></p> <p>Spiritual communication:</p> <p><i>They believe in the ancestors as middlemen who will come and warn you or give you instructions during your sleep.</i></p>
	<p>3. How do you practice your Godliness, and what are the most important values that underpin this?</p> <p>Communal living</p> <p>Equality</p> <p>Respect</p> <p><i>We subscribe to the principle of equality for all, including animals and plants.</i></p> <p><i>Our values are based on the principle of communality, equality and respect.</i></p> <p>Rituals</p> <p><i>The rituals are no longer practiced properly. The reason for this is that they were outlawed in 1800s and Bushmen who insisted on practicing their rituals and their culture in general were branded heathens. Even today the Bushmen are afraid to tell people their fortunes as they see it because of persecution meted out at them in the past and today</i></p> <p><i>I have been taught to pray Jesus because our culture was already prohibited</i></p> <p>Cultural extinction:</p> <p><i>That is why today, we cannot speak our language, cannot practice our rituals and often afraid to have our ceremonies because our parents were subsequently afraid to teach us all these.</i></p> <p>Spirits of all material and nonmaterial beings:</p> <p>Belief in two realities – physical and nonphysical reality</p>

	<p><i>We constantly talk to the trees, water, and the moon together with their spirits alike. The Bushmen believe in two realities, namely; the Bushmen see the tree and her spirit. Adults are obliged to listen to children as they represent small spirit.</i></p> <p>Medicinal practices/abilities:</p> <p>Healers and seers</p> <p><i>The Bushmen are healers. This they do it through the popular trance dance referred to as a healing dance. In terms of our spirituality the Bushmen are the seers and healers.</i></p> <p><i>Through my knowledge of herbs I am able to use the following herbs to cure/heal a range of illnesses such as 'aloe,' for the cleansing of the stomach and the blood, 'African potatoes,' also for the cleansing of the body, 'dagga,' the oil coming from this plant can cure cancer, 'boegoe water,' is used for cold, flu, liver problem as well as lung problems and many other herbs that need a lot of time for me to take you through to the mountain and show you all of them.</i></p> <p>Spiritual power:</p> <p><i>The other important value is their belief in 'num,' meaning that the spiritual power is invested in everyone, but /numkxaosi, meaning the practicing of /num, is only inherent in the selected few who are referred to as practitioners or shamans.</i></p>
	<p>4. Can you describe the social networks that are important to the spiritual wellbeing of the Bushmen people</p> <p>Generosity/sharing:</p> <p>Non-materialistic:</p> <p><i>The values of the Bushmen are that, they do not see worldly things, except that the body must be nourished.</i></p> <p>Sense of community</p> <p>Teamwork:</p> <p><i>Communal/ team work.</i></p> <p>Collectiveness</p> <p><i>Socially, the Bushmen philosophy is grounded on team work. In whatever they do, the Bushmen do it as a collective.</i></p>

	<p><i>They help each other. Even with women during foraging exercises, they work collectively. Hunting and foraging is not done for the individual but instead for the entire community. The one who went out hunting and killed an animal, the animal meat is divided among the rest of the community, and the one responsible for the killing of that animal, eats last as he is supposed to give life to other people.</i></p>
<p>(2) What are the ethical structures and processes that support the spiritual values of the Bushmen?</p>	<p>5. What are the important rituals that are used for different life events in your culture?</p> <p>Rituals:</p> <p><i>In Bushmen culture, we practice Godliness through our rituals, such as burning of the incense, by ensuring that specific rites of passage are observed at all times, e.g during the trance dance we put water and the herbs around the fire in order to activate energies for healing purpose. The rituals we perform include !xau is the thanks giving, we have rites of passage, i.e birth, marriage and death do it four times. This happens through full moon. In September we have harvesting.</i></p> <p><i>Our rituals and ceremonies such as rite of passage that is performed to a girl child who is about to go into adulthood, called 'hok meisie' and the ceremonies performed during full moon celebrations.</i></p> <p>Death/burial rituals/symbolism:</p> <p><i>With regards to the last stage of life, death; both the body of man or woman, faces the east. Women are buried in their traditional clothes, '!ai-l,' and men are buried with their bows and arrows together with all the medicine he used to treat people with such as herbs or sacred objects, and the women will have their foraging sticks and their medicines and herbs as well.</i></p> <p>Marriage rituals/symbolism:</p> <p><i>During the marriage ceremony, the husband has to hunt an animal that will be used to entertain the villagers</i></p> <p>Rites of passage rituals/symbolism:</p> <p><i>One of the rites of passage is the 'Hok Meisie' for girls, the process by which girls are initiated into adulthood.</i></p>

Pre-natal rituals/symbolism:

Prior to the birth of the girl, the family, such as father and the brothers, they go and hunt the Gemsbok or any animal if the Gemsbok is not available. The skin of the animal is then used to wrap the baby girl including the boy child. The animal is normally hunted within two days before the birth of the baby, or they may be given an indication by the mother that she is nearing the delivery.

Medicinal/healing practices/rituals:

The rituals that were practiced by our ancestors are reflected in the dances that were popular among the Bushmen such as the healing dance called trance dance.

Cleansing practices:

The Khoi people would burn the herb called mphephu with velvet made for cleansing the place.

Natural phenomena rituals/symbolism:

Bushmen performed reed dance until it rained.

Besides, there were special days that the Bushmen observed full moon ceremony and the harvesting ceremony.

Traditions/rituals:

These also include observing and extending our rites of passage to other clans. These rites of passage include 'Inau' (new beginning or transformation) which is celebrated through ceremonies such as sacrifices, fasting, environmental change, 'hok meisie,' celebration of the new moon, harvest festival. All of these bring about the cultural and social cohesion.

6. What are the social and ethical structures that underpin the rituals that you practice?**Egalitarian:**

In the culture of the Bushmen, there are no specific leadership layers. Hierarchically, men, women, elders, adults and children enjoy the same status.

The Bushmen practices are grounded on egalitarian principle, everyone and everything is equal including children and adults, women and men.

Skill-dependent leadership:

In terms of the indigenous Bushmen culture, there is nothing like a chief. The only known hierarchy among the Bushmen is either the captain or a leader in his specific field only.

Human development rituals/symbolism:

When the child is born, a naming ceremony is conducted by smearing the child with 'boegoe' water all over the body. Anciently an animal would be hunted to mark the birth of this specific child.

Leader/s:

Our ethical structures are very natural which consist of men, councils of the elderly with their leader. Khoisan/Bushmen people do have social structures that consist of leaders who are often referred to as paramount Chiefs with Council Members who are elderly men and women (head women).

Sacred spaces for performing rituals

Elders:

However, the last is the one of the elders who will always give direction.

Our ethical structures are very natural which consist of men, councils of the elderly with their leader. Elderly men and women (head women).

Ancestrally selected:

This leader is actually chosen by the ancestors.

Community welfare value based leadership:

The culture only has a leader whose duty is to look after the welfare of nature and that of the people.

Representative of community members:

As a result of equality that is integral to the Bushmen culture, you recognize the leader in the midst of other people as the people will often speak on his behalf.

Selected by current (preceding) leader:

The sitting leader must indicate during his life time as to who should the leader after he died.

Community decision:

In Bushmen culture, the people decide who will lead them. At the time of deciding as to who becomes the leader, all the clans come together specifically to take that decision.

Ritualistic power:

One of the virtues of the then Bushmen chiefs was amongst others to; have ritualistic power instead of political power.

Superior hunting abilities:

The leader was supposed to in turn possess all the leadership skills such as advanced hunting skills that would enable him to lead the hunters during the spiritual hunting, which was similar to a trance dance.

7. What meaning do you attach to nature?

Symbolic beliefs:

The lunar shape moon is seen as muscular and the sun as female. Through our believe system we know that the moon as the symbol of the Supreme Power cursed the rabbit for not being respectful and challenging the moon when the moon was indicating to the rabbit that, despite all challenges you have of not finding your mother, everything will be okay.

Spiritual-physical realm link:

Nature is important as our way of life and this is based on first creation and second creation of our existence. First creation is spiritual world or a feeling and is not a fixed world. The

second is a physical manifestation of the spiritual world; e.g the trees, animals, human beings, as the first one is spirit.

Uncultivated Bush or veld is important for survival and for healing:

The veld is important to the Bushmen as it produces pure medicines and herbs for us and the spirits in the veld are still liberated. There can be a he or a she kambroos, agortjies (there is a bitter one for medicinal purpose such as stomach pain and a sweeter one), ghaap (!koba used for suppressing hunger) cucumber.

Environmental conservation:

The Bushmen have respect for nature. They make use of all the parts of the animal they kill, not only meat. The relationship between me and nature is very good, such that to conserve nature, I do not harvest the plant with its roots so as to allow it to grow again.

Environmental and nature as source of energy:

Nature is very important to the Bushmen. For example, the last sun rays reflect on the man late in honey, mountain in George, and when you are in this area you feel the energy of nature and the body will be shaking (myth).

The moon is important, for example, 13 months and 28 days is the circle of the moon, and is regarded by Bushmen as the rebirth of nature, earth, human beings and all the animals. The moon controls the night, e.g the full moon is ideal for hunting. In the mountain in George there different crystals and these are recharged by the full moon.

Sustainability of life hinges on nature's support:

The sun is regarded as the gift of life that gives energy to plants and generates rain. Water is life for plants, animals and people, especially the wells.

Without nature the human being and the animals together with all the creation will not survive.

(3) How is knowledge acquired and transferred within the Bushmen society?	<p>In the Bushmen culture what are the sources of knowledge?</p> <p><i>How is knowledge transmitted from one generation to the next</i></p>
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5.3.1 Belief in God

Bushmen's spirituality is grounded on their understanding of who they perceive 'God' to be. Bushmen believe everything in the environment resembles God. They view God as nonphysical, as a spirit that can be experienced in two realities: the physical and nonphysical realities. They have a strong conservation ethic. They believe that life requires the support of nature. As such they do not see nature as separate to themselves. To them nature is a physical manifestation of the spiritual world. They view nature as source of food, water, fire and healing. To the Bushmen, the Bush is a sacred place that has to be treated with utmost respect and valued the same way human life is valued.

Rituals have been used to invoke the healing spirit, to mark the rite of passage, to facilitate transitioning into and out of life, and to mark transitioning from girlhood, womanhood to marriage and birthing. Participants indicated that rituals have not performed properly in current times because memory of indigenous protocols and processes to perform rituals effectively has been lost with the passage of time. Ritualistic power that is power to perform for example rainmaking rituals discerned those with real power from those without power. Political power was not afforded any importance in the earlier times. Belief in God emerged as dominant theme from the responses provided by both literature and the Bushmen. Jurgens' (1994: 10) for example argued that, there is no evidence that the belief system of the Khoikhoi was in anyway associated with a particular god.

Jurgens (1994: 10), states that, the belief system and the spirituality of the Bushmen was such that they observed certain supernatural phenomenon such as the moon which would subsequently be followed by ceremonies, whilst the Khoikhoi's respect for the moon amounts to the ceremonies which

manifest in singing and dancing. The participants of this study are in agreement with Jurgens' (1994: 10) claim that affirms the code, '*do you believe in God?*' The foregoing claims are indicative of the contradiction that is created by the affirmation and negation of the same argument, the '*belief of the Bushmen in God*' by the same scholar. However, we may focus on what the analysis has for us and verify the consistency or anomalies within the relevant literature, in order to allow us to arrive at the truth regarding primordial spiritual values as represented by the Bushmen in this study.

Most of the participants indicated that the God they believed in is the creator of life and the '*Supreme Being*.' For them, God was represented '*in all beings, organic and inorganic*,' and was observable in their daily experiences and natural environment that were part of life. This had been supported by how the different participants expressed their belief in God in various ways, as was often observed by the fieldworker at their spiritual events. The prayer chanting below was apparent from the observation of the fieldworker at Piketberg inauguration of Bushmen Chiefs:

'Yes, I believe in God,

Yes I believe in God,

We Bushmen believe in God,

The Bushmen belief in God,

As Bushmen we believe in God,

Based on the foregoing explanation, the inference that could be drawn from the foregoing table is that the Bushmen are spiritual by nature. This is portrayed by the extent to which they express their '*belief in God*' and thus their definition thereof. This specific code is represented by 8 references out of the 12 participants of this study. The assertion that the spirituality of the Bushmen is grounded on the primordial spirituality values is further emphasised by the fact that, according to the participants, the Bushmen believe in god but not in Christianity, and in Bushmen's view, everything in the environment resembles god and spirituality. This view as per the analysis is further supported by literature. Drawing from Heinz (1975: 21), the Bushmen believed in their Supreme Being known as '*Gu/e*'. As a result, the Bushmen do not refer to God in accordance to Christian dogmas that forbid giving your own name to God. The concept of the Supreme Being that is echoed by Heinz (1975: 21) is further highlighted in

the analysis. The latter code is represented by the numerical value of 8 references as a further indication of the Bushmen belief in God and how they define their God.

One other dimension that distinguishes indigenous people primordial spirituality values, especially the Bushmen as was exposed by the analysis is expressed through calling and defining their gods by specific names such as *'Tsui//Goah, Heits Eibib and Gu/e'*. The latter names are actually in the centre of the code, *'do you belief in God'* as well as how the Bushmen define their God. The naming is further consistent with the Bushmen's belief in God in their primordial way rather than in a Christian way as attested to by Heinz (1975: 21) as stated in the code, Supreme Being, is the claim that, the concept *'belief in God,'* can be expressed differently by various spiritual beings, as in the case of the Bushmen who refer to God as *Creator/Supreme Being*.

In the instance of the Bushmen, this is a clear expression of their primordial inclination as they further refer to and define their *'Creator/Supreme Being'* as Goab according to the participants of this study. This articulation of the participants is further supported by the scholars such as Barnard (1979: 72) as follows: 'the Nharo perceive the Great G//aue, 'Devil' as being anti-God, and the !Kung belief that Great G//aue is the messenger of High God, 'N !adi', the Great G//aue are often seen as one thing by the Nharo people.'

One participant had this to say in support of the culture of the indigenous people including the Bushmen calling their gods by particular names:

'We Bushmen believe in God, our god is referred to as 'Goab,' who is seen as a powerful man, the creator, the Supreme Being The Bushmen belief in God, referred to as the Supreme Being. We all believe in supreme in Supreme Being the Supreme Being 'Elob,' means god and it is a modern word for all tribes signifying god, whilst both 'Tsui//Goab and 'Elob, ngsulloa,' refer to god the creator. We Bushmen are very spiritual and we believe in God the creator.' These empirical claims by the participants are further consistent with literature as spelt out by (Heinz 1975: 21 and Barnard 1979: 72) respectively.

5.3.2 Rituals, culture and socialization

Furthermore the analysis has revealed that the extent to which the Bushmen believe in God is manifested in their commitment in terms of the use of rituals. In this regard reference to the use of rituals by the Bushmen had been represented by code, rituals such as the full moon ceremony and the harvesting ceremony, whose numerical value is *11 references*. This is also supported by the literature as drawn from (Barnard 1979: 71) whose assertion on the use of rituals by indigenous people is that 'the curing ritual peculiar to the spiritual medicine may be divided into individual curing rites and medicine dances.' Almost all of the participants have indicated various rituals are a major component of the Bushmen culture, although many also suggested they no longer practiced many of their rituals, as their people had been '*persecuted*,' the code whose numerical value is represented by 3 references, and were not permitted to practice and observe their traditions.

As a result, a degree of '*cultural extinction*' had begun in which the Bushmen had limited understanding and engagement in their original linguistic and cultural practices. The code '*cultural extinction*' is represented by the numerical value of 8 references. According to the participants, most of the rituals are no longer practiced properly. The reason for this is that they were outlawed in 1800s and Bushmen who insisted on practicing their rituals and their culture in general were branded heathens. Even today the Bushmen are afraid to tell people their fortunes as they see it because of persecution meted out at them in the past, and today they have been taught to pray to Jesus because their culture was already prohibited as claimed by these participants.

5.3.3 Cultural extinction

The foregoing claim is congruent with the literature as per the claims of Hermans (N.D: 55) which go thus, 'the Bushmen subsequently escaped to Botswana as a result of the scourge of persecution which was meted out by white settlers on them.' In further support of this claim, De Villiers (2000: 12-14) claims that, 'by the year 1984 the San culture was ambushed at the hands of what was considered an alien people. The San males were forced into the army operations that were executed in South Africa

and South West Africa, similar to the operations in Schmidtsdrift in Kimberley as (Coetzee *et al.* 1994: 416-420) indicates.' The findings revealed that Bushmen of current times no longer practice their culture. Consequently even their spirituality traits are no longer following the tenets of primordial spirituality because of persecution they experienced as was alluded to by (Hermans N.D: 55, De Villiers 2000: 12-14 and Coetzee *et al.*, 1994: 416-420) earlier.

5.3.4 Traditional medicine and healing

One other way the Bushmen manifest their primordial spiritual values, is through traditional medicine. As the participant indicated, the Bushmen also hold strong '*medicinal*' or healing practices and rituals and used various herbs such as boegoe water, African potatoes, aloe and dagga. The *boegoe water* is used for colds, flu, liver problems as well as lung problems; *African potatoes* and *aloe* for the cleansing of the stomach and the blood; and *dagga*, the oil coming from this plant can cure cancer, and form other organic products to create medicines for healing purposes. This was also intertwined with their spirituality, through the trance dance that was performed for healing purposes. The use of dagga is in line with the strong view held by literature in this regard.

According to Farber (2015: 14), Sapino *et al.* (2005: 355), and Callaway *et al.* (2005: 87-94), the hemp is utilised to cure a variety of illnesses such as epilepsy, and the hemp seed oil may be of benefit to people suffering from constipation, cancer, skin problems such as dryness and those related to the aging process, rheumatism, arthritis, high blood pressure, syringomyelia, referred to as a build-up of a fluid in the spinal cord. It can also be useful for the treatment of symptoms of atopic dermatitis, and for the patients commencing ARV treatment. In terms of the analysis the code '*medicinal practices/abilities*' have the numerical value of 4 references. The rationale for this code having less numerical value can still be traced back to the concept of '*cultural extinction*' which had been frequently referred to as the common denominator, why the indigenous people cannot practice their primordial spirituality values freely anymore.

The code '*cultural extinction*' has the numerical value of 8 references. In confirmation of the aforementioned Bushmen medicinal attribute, Heinz (1975: 30) states that, the !ko Bushmen medicine

is restricted to the exorcising dance. One of the participants was lamenting about the fact that, prior to the era of colonisation which left them ignorant about their culture, not even being able to speak their own language as all their traditions were regarded as barbaric, the Bushmen were skilled medicine people, the Bushmen are known as healers. They do this through the popular trance dance referred to as a healing dance. In terms of our spirituality the Bushmen are the seers and healers and this is confirmed by Ridington (1984: 462) who asserts that, the !Kung Bushmen, in addition to being healers, they become lions while on route to the home of God on the divine visit mission.

5.3.5 Ancestors as mediators between the living and nonliving

One other value that marks the primordial spirituality of the Bushmen is the concept of the '*ancestors*.' This code is referred to 9 times in the text. The Bushmen culture thus carries a strong ancestral component, which appears to be distantly linked to God and the spiritual realm of their beliefs. To them, ancestors are not regarded as God, but communicated spiritually, they represent the afterlife that existed after life on earth. The acknowledgement of the literature in this regard is confirmed by Barnard (1979: 72) who distinguishes the two types of ancestors, namely, bad ancestors, '*g//aue-ne*' and good ancestors, '*Ka-je-MG//o-dzi*'

According to the participants, dreams or spiritual messages were also a means through which spiritual communication was made to the Bushmen, some of which were direct messages from ancestors, whereas others were interpretive dreams based on the content of the dreams. These dreams had definite implications for the Bushmen, either good or bad. In support of the view of dreams that is apparent in the Bushmen's spirituality, Heinz (1975: 26) claims that, 'the spirits of the dead people do come to the world of the living through the dreams.' As the participants further explained, the ancestors represent the Supreme Being and serve as mediators or middlemen within the spirituality values of the indigenous people, specifically the Bushmen. According to the participants, the ancestors as middlemen often come and warn or give the instruction to the living during your sleep.

The significance of the code '*Supreme Being*' is signified by the numerical value attached to it as was indicated earlier, namely 8 references. The ancestors are still subsidiary to god and as a result we do not necessarily worship them. This view supported in literature by Barnard (1979: 72) whose assertion is that, after death worldly contact with the dead ends. Therefore the ancestors are not regarded as God. However, equating the ancestors to the Supreme Being therefore is emphatic of the fact that the ancestors occupy centre stage in the primordial spiritual value system of the indigenous people practicing the traditional way of life, in this instance, the Bushmen. Participant confirmed that one of the medium of communication by which they communicate with the living is through the rock painting they left behind. Literature is in agreement with the empirical claims and this is articulated by Lewis-Williams (1992: 56) as follows: 'the Southern African rock art is also often associated with the Bushmen, referred to as Bushmen ritual practitioners, bestowed with the powers to administer medicines, heal people, and engage in other supernatural activities, perform magic, and sorcery.'

5.3.6 Sense of community

Further analysis revealed that the Bushmen subscribe to a sense of community or teamwork as an integral part of the primordial spiritual values of the indigenous people. The code representing sense of '*community or teamwork*' had been allocated the numerical value of 2 references. The rationale for this can still be traced back to the code cultural extinction. This code is signified by 8 references.

Although the code '*community or teamwork*' is not prominent from the empirical point of view, the same perspective is strongly supported by the literature as one of the attributes of the Bushmen spirituality. In this regard, this view is supported by Draper (1997:224) whose claim is that, the !Kung Bushmen are egalitarian by nature, and this is synonymous with the code *community or teamwork*.'

5.3.7 Equality

The Bushmen work in line with Draper's (1997: 224) principle of egalitarian wherein the decision making process takes the path of mutual participation and agreement between men and women. Consequently as the participants indicate, the Bushmen are still able to maintain the attribute of respect or equality for all. This includes young and old, living and non-living, that is, the creation in

general, including animals and plants as enshrined in their primordial spiritual values. The code *respect or equality* is represented by the numerical value of 7 references. The emphasis here is the communal nature of the indigenous people, the Bushmen. *Respect* is synonymous to egalitarianism as articulated by (Draper 1997). In addition, *respect or equality* is consistent with the deep ecology, the theory that underpins this study.

From the analysis above it is apparent that the same way the Bushmen call their God by names, they also define their God as such. In terms of their primordial spirituality values, the Bushmen as an integral component of the indigenous people call and define their God as the *supreme power*. The supreme power referred to is said to have created the heavens, moon, stars and everything beneath the earth, above the earth and the sea by the participants. The participants further emphasise that they believe in the creator and they define God as their creator. Once again the concept of 'Supreme *Being*' who oversees all the creation including the earth, human beings, spirits and the rest of the creation resurfaces. The support of literature in this regard is confirmed by Heinz (1975: 21) who claims that another Supreme Being of the Bushmen was known as 'Gu/e. This points to the sentimental attachment the Bushmen have to the concept of the *Supreme Being* as an expression of the compassion they have about their primordial spirituality values.

The semantic implications of these claims are that the name by which the Bushmen address and define their God portrays more similarities than differences. Therefore, it is entrenched in the culture of the Bushmen to define their God by name, in a similar way they show their belief in God, as a means to observe their primordial spiritual values. The names by which God is referred to by the Bushmen are inter alia; '*Tsui//Goab*,' which according to the participant is derived from the ancient Khoi Khoi dialect, '*Elob, ngsulloa*,' which refers to the Bushmen word for god in Kalahari. The code '*Tsui//Goab*,' and '*Elob, ngsulloa*.' This was supported by (Heinz 1975: 21 and Barnard 1979: 72) as was cited earlier.

5.3.8 Visions and dreams

According to the participants the Bushmen do have visions through the dream. The participants indicated that Bushmen believe in dreams as part of our spirituality. The dreams are a manifestation of the communication between the living and the dead. The claim of dreams is confirmed by literature as was articulated by Heinz (1975: 26) whose claim was that; 'the spirits of the dead people do come to the world of the living through the dreams.' Dreams as an integral part of the Bushmen spirituality was also confirmed by a participant who indicated to me that, the Bushman who linked you up with me for this interview I dreamt about him in 2012, and in the dream I was given a precise description of him. I was also informed that the role of this person is to connect people for the right course, and this happened so many times including today wherein he has connected me and you.

5.3.9 Primordial spirituality and trance dance

According to the participants, God can also be experienced in the trance dance as it is often referred to *!aia* by the shamans. Guenther (1975) and Barnard (1979) assert that the trance dance is performed for healing purpose by the shamans. The work published by other authors who have researched the way of life of the Bushmen tended to emphasise the ritualistic and healing powers of Bushmen (Table 7). Barnard (1979: 72) wrote about the altered state of consciousness that takes place during a trance dance: *'The state of trance is attained through the process which presupposes boiling of (tsa) of medicine in the stomach of the shaman and the temporary coming together of shaman and one g//aua in the body of the shaman under the control of shaman, and by contrast, the process of boiling is independent of the trance state of half death that the medicine man undergoes during the process of healing.'*

Barnard (1979:71) distinguishes between two types of rituals: (1) the curing ritual; (2) and a social ritual: *'The curing ritual peculiar to the spiritual medicine may be divided into individual curing rites and medicine dances, the former rituals are performed for patients who are very sick, while medicine dances are performed for everybody and are more social and curative in nature.'*

Table 6: Extracts about Bushmen spirituality from published works

Research Question	Open coding Headings
(2) How do the primordial spiritual practices of Bushmen of ancient times compare to those of current times?	<p>1. Belief in God, and God is visualised by Bushmen</p> <p>Supreme Being Heinz (1975:21-25) <i>Bushmen believe in Supreme Being, Gu/e.</i> <i>The other name of Gu/e is said to be kxe aa, 'old man' who denotes respect to old men.</i></p>
	<p>Ancestors Barnard (1979: 72) <i>Believe in ancestors</i></p>
	<p>Heinz (1975:26) <i>It is the common belief by the Bushmen that the /aa, meaning the spirit of the dead person or an animal cannot enter either a human being or an animal unless commanded by Gu/e to do so, the spirits of the dead people do come to the world of the living through the dreams.</i></p> <p>Heinz (1975: 23) <i>The /aa, referring to the spirit; in terms of the Bushmen belief system, leaves the human being when he/she dies and those who are drunk the /aa leaves them temporarily, except for the Bushmen ritual practitioner whose spirit remains with them whilst in the process of healing.</i></p> <p>Barnard (1979: 76) <i>the shaman would go into trances, in a situation where a shaman has to rescue a person from being possessed by the passing g//aue, a shaman would go into evil type of trance.</i></p>
	<p>Trance state: Heinz (1975: 28) <i>The healing power of the Bushmen ritual practitioners and the entry into the trance, an altered state of consciousness during the course of healing the sick.</i></p>

	<p>Barnard (1979: 72) <i>The state of trance is attained through the process which presupposes boiling of (tsa) of medicine in the stomach of the shaman and the temporary coming together of shaman and one g//aua in the body of the shaman under the control of shaman, and by contrast, the process of boiling is independent of the trance state of half death that the medicine man undergoes during the process of healing.</i></p> <p>Rainmaking Jurgens (1994: 10) <i>Khoikhoi people also hero worshipped the male figures such as; Tsui//Goah, Heits Eibib and //Gaunabwhose whose various roles were that of a soldier or a warrior, future predictor, rainmaker, source of evil and wizard.</i></p> <p>Magical Jurgens (1994: 10) <i>As a result of their expertise in herbs and bones of tiny animals such as chameleons, the Khoikhoi people were magical and could heal illnesses as well as witchcraft</i></p> <p>Can you describe the social networks that are important to the spiritual wellbeing of the Bushmen people</p> <p>Sharing and caringnesss Wiessner (2014: 14032) <i>The available data on Ju/' hoasi Bushmen, indicates that among the most important issues discussed during the daytime conversations were aspects relating to for instance, the rudiments of sharing, the essence of respect, collaboration as a significant virtue, observance of kinship, and all of these attributes are expressed through the songs and the dance for the purpose of bonding.</i></p>
<p>(3) What are the ethical structures and processes that support the spiritual</p>	<p>What are the important rituals that are used for different life events in your culture? Heinz (1975: 27) <i>The !ko Bushmen do not perform any sacrifices or offerings in terms of food or meat, except the dance such as gemsbok dance which accounts for curing of the sick alongside the trance dance for which Gu/e, supreme power, is responsible and the juvenile initiation ceremonies, all of which are regarded as a prayer to Gu/e.</i></p>

<p>values of the Bushmen?</p>	<p>Guenther (1975: 163-164)</p> <p><i>In terms of the Bushmen culture, the trance dancer, the ritual practitioner, is accorded a high social respect due to his ritual expertise, healing powers, wealth and his independence from white and bantu control.</i></p> <p>Heinz (1975: 30)</p> <p><i>The !ko Bushmen medicine are restricted to exorcising dance and include amongst others; about eight to nine medicinal plants that are collected by the !ko Bushmen such as; roots, stems, leaves as cure for certain illnesses, with no special prayer or rituals during the process of collection of these herbs.</i></p> <p><i>A distinction can be drawn between two types of dances that are meant to activate the unification of the supreme powers, namely; the male chomma dance and the female eland dance respectively are often performed as part of the ritual.</i></p> <p>Barnard (1979: 71)</p> <p><i>The curing ritual peculiar to the spiritual medicine may be divided into individual curing rites and medicine dances, the former rituals are performed for patients who are very sick, while medicine dances are performed for everybody and are more social and curative in nature.</i></p> <p>Barnard (1979: 69) <i>Good physical medicine includes inter alia; K" Xi which is used to cure stomach ailments, K" e plant is applied for liver related illness, N//we-m ti-tsho-ane, also referred to as the moon's medicine , is the cure for the pains related to menstruation.</i></p> <p>Barnard (1979:72)</p> <p><i>Individual curing rites, which also necessitate that women sing, whilst also clapping hands for the medicine man performing the healing process to the sick.</i></p> <p>Harpe et al. (1983: 11924)</p> <p><i>The !Kung Bushmen residing around the Kalahari desert make use of bows and poisonous arrows whose poison the Bushmen obtain from pupae, the cocoons of which they dig out during the hunting of animals that are mammals.</i></p>
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	<p><i>Guenther (1975: 162) The trance dance is a dance that is performed by the shaman dancer, the Bushman ritual practitioner to about 300 participants sitting singing, clapping hands and also dancing around the fire for the purpose of healing rituals.</i></p>
	<p>What meaning do you attach to nature?</p> <p>Heinz (1975:19)</p> <p><i>The original hunter-gatherers who inhabited the dry hostile semi-desert milieu of Kalahari are !ko and the other Bushmen groups who as a result of the biological knowledge they possessed, these Bushmen were able to ensure their survival in terms of ascertaining the availability of water and food during the wanting dry seasons, with the result that the Bushmen were integral to the eco-system in the area</i></p> <p>Heinz (1975: 32)</p> <p><i>The sounds of the songs were however producing no audible words attached to the song, except the sounds like, 'u-a-he-e' or 'u-a-he-e-o'</i></p> <p>Barnard (1979:74) <i>Different groups of the Bushmen have songs about the significant environmental phenomena, including animals such as, lions, gemsbok, impala, ostrich and song sung after the animal is accompanied by the gestures that depict the animal in question, and natural phenomena like, rain song of Nharo, moon, mongongo, nuts and iron.</i></p>

5.3.10 Ethical and Social Structures

One participant indicated that their ethical social structures are very natural and consist of men, councils of the elderly with their leader whose main duty is to look after the community welfare as a servant of them. The leader is the paramount Chief and is often referred to as danab or captain with Council Members who are elderly men and women (head women) who are multi skilled with a lot of responsibilities such as spiritual hunting. This implies that everyone can be a leader as long as he/she portrays the required attributes. According to Draper (1997:224) the foraging !Kung Bushmen are egalitarian by nature, the group does not have formal structure pertaining to leadership roles, and the

decision making process takes the path of mutual participation and agreement between men and women. The latter view is also supported by other participants who maintain that there is nothing like chief in the Bushmen hierarchy, except that, there are only captains or leaders. Drawing from Luke (2002: 179); the Bushmen are only known for being egalitarian in nature.

As indicated earlier ritualistic performances play a crucial role in marking rites of passage in the life of Bushmen. One of the attributes that underpin the rites of passage is the rites peculiar to birth. Bushmen primordial spirituality is grounded on different rituals performed in each life that comes to the planet in the form of birth of the baby. Elderly women were charged with the responsibility of ensuring safe delivery of the baby according to the participants. Post birth the baby would be kept in isolation for about one month to three months. According to the participants in the Western Cape, the rites of passage in respect of birth are such that, at birth, the umbilical cord or the placenta of the baby is buried under the roots of the tree where the village is built around. Subsequently the baby is then introduced to the whole clan through the performance of the holy dance (trance dance).

It is interesting to note that another participant from the same area, Western Cape had a different understanding of the rites of passage in terms of birth. This participant indicated that In the Western Cape the placenta and the umbilical cord are still being buried on the eastern side of the tree. The eastern side of the tree signifies the place of conception. The tree is the symbol of that trinity or life. The eastern side of the tree further signifies where the sun rises and therefore this serve as the beginning of life. The two participants differ in respect of where the placenta and the umbilical cord of the baby is buried immediately after birth.

According to this same participant, some of the rituals that are still practiced are the rituals such as those that are performed during the birth of the child. In areas like Kalahari, the Bushmen still wrap the baby with the jackal's skin and they lift the baby to the full moon or 'paleidia/khunaseti.' Again it seems as if various animals are used for this purpose. Another participant stated that the gemsbok can be used. According to the other participants, these birth rites manifest in instances such as wherein the baby is wrapped in a *gemsbok skin*; a girl child is secluded in the *hok meisie* at the age

of 16 or during the first menstruation; between the ages of 12-14 the boys go to the veld and have to kill their first animal which might be the eland or giraffe which he must apologize to for killing it.

As was indicated by another participant, the baby is taken to the apex of the 'Kopie' for a welcome ceremony with a hunted animal being slaughtered. The top of the 'Kopie' was used because the Bushmen believed that they were near 'Goab,' their god, and that the baby would therefore receive the blessings. The use of rituals by the Bushmen as part of their primordial spirituality values is confirmed by the claim that, when the child was born, he/she was washed with '*boegoe*' water. The name given to the child was guided by a spiritually accredited elder. By contrast, another participant said it differently, namely that, the name is given by the father. When the child is born, a naming ceremony would then be conducted by smearing the child with '*boegoe*' water all over the body.

The other participant was by contrast, ignorant as far as this ritual is concerned. The participant stated that, the child would be rubbed with specific oils whose ingredients were only known to the elder women that were charged with responsibility as this was also a secret to some extent. According to the participants, as part of the rituals, the baby is then shown the sun, the moon, and the stars. The foregoing code is further supported by the special days that the Bushmen observed such as full moon ceremony and the harvesting ceremony. One of the rituals that were practiced then by ancestors was that, with the loss of the first tooth, the tooth of the child would be buried on the southern part of the tree where the child is said to be initiated into the place of learning.

As the participant indicated, the rituals performed for the baby included the back containing the kidney of the jackal which is placed around the neck to protect the child against the evil spirits. In terms of the developmental stages through which the Bushmen passed, when the child is born is actually belonging to the whole family, not only to the mother. The girl children were put through the !au child, whilst the boys would go to the veld to be taught how to hunt. Subsequently a string made of the springbok skin is fastened around the neck of the baby to prevent evil spirits. The norm was that the child must always be at the back of the mother, as the mother may be needed by the baby, which was in line with the value of respect as the baby was regarded as yet another independent spirit. Once again this concept

of respect in the foregoing paragraph is congruent with the assertion made in literature by Luke (2002: 179) whose emphasis is that, the Bushmen are only known for being egalitarian in nature.

The code *medicinal/healing practices/rituals* as one of the attributes of the Bushmen spirituality is confirmed in literature by Barnard (1979: 70) whose claim is that; the rites of passage among the Bushmen include the process by which Nharo men from the age of 20 years are subjected to a ritual cut known as '*/kore*' between the eyebrows as well as on the other parts of the bodies and are kept in seclusion for a period of a month whilst performing dances as a symbol as of initiation. Although the participants have said much about the rites of passage as far as birth is concerned among the Bushmen, their views on the rites of birth seem not to be confirmed by literature. The only reference made about birth in literature is the one that focuses on the herb called '*konu*.' Barnard (1979: 69-70), stated that '*konu*,' is the black substance that is charred and grinded from the same plant, '*grewia falava*,' bush, and it is also used for bows, walking sticks and the berries for eating and alternatively, it may be used for birth control.

According to the analysis, one of the prominent rites of passage that mark the primordial spiritual values of the Bushmen is *marriage and death*. Participants indicated that, when a person dies the body of the deceased is wrapped with animal skin and then buried on the eastern side, the direction from where the sun rises. According to the participants, when one died, he/she would be buried on the third day inside a circular grave. The funeral would be held towards the sunset as an indication of the end of life and the beginning of the new spiritual life, in the ranks of the ancestors. In terms of their spirituality, the Bushmen's belief was that from 12H00 mid-night, the deceased had arrived at his/her spiritual destination and may start communicating with other ancestors.

Whilst the foregoing views are in agreement with Heinz (1975: 26) whose claims are that, 'the spirits of the dead people do come to the world of the living through the dreams.' The views are simultaneously in contradiction with Barnard (1979: 72) whose argument is that, after death worldly contact with the dead ends. Women were buried in their traditional clothes, '*!ai-l*,' and men are buried with their bows and arrows together with all the medicine he used to treat people with such as herbs or sacred objects, and the women will have their foraging sticks and their medicines and herbs as well. Another participant stated that, the bow and arrow were broken to symbolize the end of life and

the string is left intact to mark the bond between mother and the dead because the dead will come back in the form of the ancestor. The body would then be rubbed with 'boegoe' oil, and the karos is put around the body.

As the participants indicated, thereafter the grave would be covered with rocks and the final death dance would be performed. In spite of the high numerical value of 11 references representing the code, *death/burial/symbolism*, the rites of passage pertaining to death and burial are not confirmed by literature. Barnard (1979: 72) is only confirming that, after death worldly contact with the dead ends. According one participant, at 12h00 mid-night as cited earlier, the dead may start communicating with other ancestors. After all these the mourners would bid the deceased farewell, then surround the grave, each putting the stone from his/her place of origin on the grave. Thereafter they further bid the dead farewell by chanting the following:

'!Gai se qu,' meaning Farewell

'! 'Gai Sel Om Re,' meaning Rest in Peace

Once again all the processes followed when one of the Bushmen has died as was articulated by the participants, are not confirmed by the literature at all. The only point that is being mentioned by Barnard (1979: 72) is that, after death worldly contact with the dead ends. Furthermore, a mention of death features only with regards to the shamans who go on trances as cited by (Guenther 1975: 162). The participants indicated that the major reason for the Bushmen being able to maintain their social capital was through the traditions and rituals that they perform for specific occasions. This also applies to special ritual ceremonies such as the full moon festival during which we dance together. Not only does this contribute to normative social behaviours, but it may also help to unify and solidify their sense of collectiveness.

5.3.11 Collaboration

From the participant's perspectives, the Bushmen focus on collaborating with each other and working together to achieve common goals and needs. Drawing from the analysis regarding the abovementioned sub-question, the social and ethical structures that underpin the rituals that the Bushmen practice, are grounded on the principle of collectiveness and teamwork. The code, *collectiveness and teamwork* are represented by the numerical value of 11 references. This code is synonymous with the other participant's concept of collaboration as a focal point of the Bushmen. Although the foregoing code is represented by high numerical value of 11 references, there is no confirmation of this code in literature.

The Bushmen are highly respectful of all beings including non-humans, which are espoused in the way, that they interact with all beings including their elders. To this effect, the Bushmen seem to assist all types of individuals even if they aren't part of their immediate community. This is confirmed by Corte (1997: 346-347) who indicates that, the non-perspectival consciousness is in turn significant of the dominance of the pronoun 'we' which may be equated to Naess' concept of deep ecology, with its accompanying non-anthropocentric approach that calls for unity and mutual respect of all, animate and inanimate alike as well as advocacy for equity in terms of ecological justice governing human relationship with the universe as (Luke 2002: 179 and Besthorn 2012: 250) assert.

5.3.12 Conservation ethic, Nature and the Universe

According to the participants a fundamental component of Bushmen culture and spirituality is to *conserve and respect the environment* in every way that they interact with it. This includes hunting selectively, utilizing resources sparingly and only as needed, and ensuring that they put in place mechanism to sustain the environment once they have taken what the need. Drawing from the analysis, there seem to be agreement between the analysis and the understanding of the participants. The code, *conservation and respect the environment* is represented by 12 references. In terms of indigenous primordial spirituality, this is confirmed by literature. This environmental ethic is portrayed by the Meru people's respect of the environment by conserving the swamplands or forests as well as

giving holy names to the lakes and the swamps such as *Iria ria Thai* which implies “*God’s Lake*,” (Mwiti 2014: 174).

Furthermore, this code is consistent with Naess’ concept of deep ecology with its accompanying non-anthropocentric approach that calls for unity and mutual respect of all, animate and inanimate alike (Corte, 1997: 346-347), as well advocacy for equity in terms of ecological justice governing human relationship with the universe as drawn from (Luke 2002: 179 and Besthorn 2012: 250). From the analysis it then became clear that it is because of the code *conservation and respect the environment* that the Bushmen attribute significant symbols to the natural phenomena such as the moon as they perceive the environment to be informative and they use the environment to guide their decision making and behaviour. For example, natural phenomena the Bushmen use is for example the sun to determine the time of day. That is why the code, *environmental symbolism/knowledge* is represented by high numerical value of 11 references.

The claim about *environmental symbolism/ knowledge* is confirmed by literature as an integral attribute of the Bushmen spirituality. In this regard, different groups of the Bushmen have songs about the significant environmental phenomena, including animals such as, lions, gemsbok, impala, ostrich and song sung after the animal is accompanied by the gestures that depict the animal in question, and natural phenomena like, rain song of Nharo, moon, mongongo, nuts and iron as drawn from (Barnard 1979: 74). Perhaps most importantly, the participants indicated that the Bushmen were acutely aware of the importance of *nature for their survival*. This might be one of the reasons why the Bushmen were so responsible and respectful in their engagements with the environment, which is reflected in their minimalistic harvesting of vegetation.

According to the participants, the Bushmen have respect for nature. The Bushmen kill one animal at a time and they respect animals such as gemsbok for its softness and colour. They make use of all the parts of the animal they kill, not only meat. The relationship between me and nature is very good, such that to conserve nature, I do not harvest the plant with its roots so as to allow it to grow again. We plant pure indigenous plants that also attract the bees as we are honey people. The Bushmen kill only one animal and they pray before they kill that animal and ask for forgiveness, the bones thereof are used for necklaces, ‘!ais’ and backs. According to the participants, this also applies to how they

handle other natural resources in the veld. The veld is important to the Bushmen as it produces pure medicines and herbs for us and the spirits in the veld are still liberated and pure. As far as how the Bushmen connect with the environment, the participants indicated that, we live from nature and we depend on it.

As the participants indicated, the Bushmen's way of life is to work with nature. For example the moon is important. Participants indicated that 13 months and 28 days is the circle of the moon, and is regarded by Bushmen as the rebirth of nature, earth, human beings and all the animals. The moon controls the night. The full moon is ideal for hunting. Bushmen also attach important meaning to the mountains, moon, stars, water, fire, earth and wind as they are regarded as sacred. The importance of the moon to the Bushmen is shown by the fact that, the ceremonies that are celebrated during the three days of full moon.

The meaning of the sun to them is that, with the stars you can count and the stars will give you direction. The sun is important because it gives us light. The moon is also extremely important which is the why they have the full moon dance. In terms of our belief system, the elands are associated with the rain and all will run to one direction where the rain is coming. When it is dry, they run in all directions in search of food and they migrate. The participants further indicated that the moon would be in the form of the dish that is collecting water from heaven. When it is full, it turns upside down, and we subsequently have the rain. The significance of the moon is that it marks the changes of the seasons.

When in a certain shape, the moon is like a dish that collects water, and at a particular shape turns upside down, and releases water in the form of the rain on earth. In addition the Bushmen often look up to the moon for seasonal guidance through its different shapes such as full moon that signifies the circle for the new life. Half-moon means hard times lie ahead, and we need to prepare ourselves. In addition, we attach important meaning to a number of natural phenomena such as the moon, the wind, the sun, the stars and water. The Bushmen use the moon for predicting where it is going to rain. The wind from the north implies that it is going to be hot, whilst the wind from the south and the west symbolizes that it is going to be cool. The sun is the symbol of the radiant of god, whilst the stars are

indicative of direction they give for the specific reason or meaning. Water signifies life without which nothing can survive. Water is a source of life for us all including plants and animals. During the ancient times, in Bushmen cultures if you wasted water you were banished.

The participants claim that, the symbolical importance of the sun is that, it is regarded as the gift of life that gives energy to plants and generates rain. Water is life for plants, animals and people, especially the wells. According to the participants, without nature the human being and the animals together with all the creation will not survive. Nature is important to us because it provides us with oxygen, and we eat from nature. The argument that the Bushmen do not prefer the sun is confirmed by literature. Drawing from Heinz (1975: 25); there is an assumption that *Gu/e* has created the rain and the sun, with the sun equated to a cruel man who kills the Bushmen while the rain is compared to a merciful woman whose urine bring rainfall that enable the plants, animals and the human beings to survive.

5.4 Observations

5.4.1 Observations made in Kalahari

On 21-25 March 2016 at the commencement of the fieldwork, the participants in Kalahari showed me how nature is a source of the Bushmen's artistic expressions. An illustration below shows a family of Bushmen at work making ethnic jewellery pieces.

Figure 15: Using natural substances to make ethnic jewellery pieces



Source: Photograph taken by the author

The use white shells that grow from the tree under whose shade we were sitting, and it is called '*camethon peel*' and it has small seeds inside, and the hole is then opened from each of the seeds. Other materials were the ostrich bone and another animal bone which is in circular shape, and a katool (a plant that resembles a stick). The illustration of the **tree** that was captured during the researcher's fieldwork is shown below:

Figure 16: The tree whose seeds are used to make shackle for dance and other body adornments



Source: A photograph captured by the author

Materials from different natural sources are used for making necklaces. For example, steenbok skin is used for making strings after it has been put in a plastic bag to rot; this is to ultimately hold the ostrich bone that makes necklace. They also used the porcupine quill as part of making a necklace. The end product of what I observed being prepared and crafted is below:

Figure 17: Some of the products made while watching



Source: A photograph captured by the author

Another observation that I made during this period was that the Bushmen make use of a stone called *!nau klip* or stone or *ouker* stone for drawing, as this stone when scratched and mixed with water, generates the paint for the paintings which was used by their ancestors long time ago and is still used for the same purpose of painting even today. This stone is a red in colour and according to the participants; this stone is only found in Elandsrand in Mpumalanga/Limpopo. On enquiry as to why the stone is found in Mpumalanga/Limpopo only, the response was that the Bushmen were nomadic and their ancestors were living in Mpumalanga/Limpopo during the ancient times.

I also observed an innovation by which the Bushmen make use of natural resources. One participant took me through a process by which they produce the dancing shackles from the shell. This is a white shell inside which there is an edible living worm. After eating the worm, the empty shell is transformed. The transformation process includes the process by which holes are punched through the shell and the strings made from the steenbok skin are then put through the shell, which are in turn put around the legs. These are then used to produce a melodic rhythm sound during *ritual* dances. It is interesting to note that all this is produced from nature except for the ostrich eggs that they had to buy as there were no ostriches in the area. The above illustrates one of the attributes of Bushmen as artists. I was shown how Bushmen draw pictures that depict the culture and spirituality of the Bushmen. The participant used a hard wire that he put on fire until it is red. The participant then used this hot wire to draw the pictures of Bushmen hunting, chasing and shooting the springbok using his bow and arrow. This activity is represented in the illustration below:

Figure 18: Indigenous fine art - process of drawing using hot wire



Source: A photograph captured by the author

5.4.2 Observations made at Goedverwacht, Piketberg in the Western Cape

In February 2017, The Bushmen in the Western Cape had a special event where the new Chiefs were going to be inaugurated. The researcher was invited to this event as the organiser of the event was one of the participants in the study, and also one of the Chiefs. On attendance to this event, the I made a number of observations. The ceremony took place on 24 February and was initially scheduled to start at 10H00. However there was a delay of about 3H00, the ceremony began at about 13H00. On inquiry as to why there was a delay the fieldworker was informed that the delay was deliberate. The reason for this was that there was a funeral in the community. It was further explained that according to the spirituality of the Bushmen, when there is a funeral in the village, everything comes to a standstill in honour of the deceased. In a nutshell, the answer to my question was that, the Bushmen have a deep-seated respect for their dead. The funeral finished at 12H30, and thereafter the ceremony commenced.

The beginning of the ceremony was led by the already inaugurated Regional Chief, Senior Chief, Chiefs and the Elders which were men and women. The Regional Chief explained that, in terms of the Bushmen spirituality and culture, they subscribe to the principle of equality, and as such they are egalitarian in nature. The Chief further indicated that it is for this reason that they have women Chiefs in their ranks. The initial proceedings of the ceremony were characterised by the procession, with the Chieftaincy singing and dancing and chanting prayer, facing the sky, with raised hands up to the sky as well. The other members of the Bushmen community were also singing and dancing alongside the procession in support of the event. This process took about 30 minutes as the procession was headed slightly outside of the village, about 1Km from the village.

On arrival at the actual place where the ceremony was going to unfold, a number of things which were already done in preparation of this ceremony became evident. There was for example, a small hut made of grass. The house was so small that anyone who wanted to enter the hut had to kneel down. There was no way that anyone could go into the house walking upright.

Figure 19: Small hut made of grass where inauguration rituals were conducted



Source: Photograph captured by the author

From the look of things, this was done deliberately so as part of initiating the novice Chiefs. This house was further encircled with stones all the way around it which formed the boundary of the hut, and subsequently these stones were then shaped into a passage which eventually translated into the entrance and the exit to the hut. The procession of the Chiefs and the elders then entered through this passage into the yard of the hut. The official opening of the ceremony was presided over by the Regional Chief. First and foremost, the Chief welcomed us and started highlighting the proceeding and the rules that pertain to the ceremony. One of the rules was that, we must not go beyond the boundary as demarcated by the stones.

The inside area was deemed as sacred and only the anointed could enter. The Chief emphasized on the sacredness of the ceremony. Therefore, he appealed for respect from all attendees, especially those who are not Bushmen and thus not familiar with their culture. By the way, as the procession was entering the holy hut, all took off their shoes. After the opening and welcoming of attendees by the Regional Chief, the Senior Chief took over and began the inauguration process. The number of Chiefs that were to be inaugurated on that day were 11, and they were from the District Six area in Cape Town as well as from the West Coast area of the Western Cape. The presiding Chief then called them and ordered them to take off their shoes and the Elders were also summoned into the yard of the hut, with their shoes off as well. The initiates were told that their life is now in transition into the next level. In this level they are expected to stand for the virtues and the values of the Bushmen people and they must uphold the spirituality of their nation as well.

Subsequently all the novice Chiefs were ushered into the hut, whilst the Shaman started burning the herbs. All of them had to bow down, because the hut was too small for one to enter it walking straight, but also as a sign of respect as this is the holy place. What was interesting was that no one was allowed into the yard, let alone in the hut. All this time there was also the Shaman and the other designated Chiefs were singing, dancing, praying and singing Bushmen praise songs. Amongst others were the following prayers and chants:

‘Sida Sida

Gera Tsoa Tsoa, Meaning we are beginning’

‘Gan Gans Tsi

!Kho Kha Tsi

Ti Elotse Ti Elotse’

Translated into English, this implies:

‘Thank you father for protecting our lives.’

‘Gan Gan !Khutse

O re dats ge
Ke is aroma'

This may be translated into English as follows:

'Thank you father for setting us free
Deny your imposed coloured identity'

'!Kho tse //ie ila
Hoaba lumisa'

The English version is as follows:

'Father unite us for the sake of our heritage and our spirituality.'

After about 30 to 45 minutes, the novice Chiefs came out of the hut wearing the afforder. This was significant of the fact that they are now the Chiefs of the Bushmen. The Senior Chief also cautioned us that they can no longer be addressed solely by their names as they are now transformed. As for what exactly happened in the hut, nobody knows as we were not allowed entry. Having finished inside, the initiates were now lined up in circle. The Elders started putting small neatly cut animal hides on the forehead of each of the new Chiefs. In the meantime, another Chief came walking around with a burning herb. He then made every new Chief inhale the smoke of the **herb**. He did this for quite some time going around in the circle. All this time the chants were being continued by the designated Chiefs. Subsequently they blessed by the Shaman. Thereafter the Senior Chief as a presiding officer of the day instructed the new Chiefs to read out their oath of Office as the Bushmen Chiefs. This we were not allowed to witness as it was deemed to be holy. In the final analysis the ceremony was officially closed by the Regional Chief, through the slaughtering of the sheep as part of the sacrifice for the ancestors.

5.5 Categorisation and abstraction

The open coding process of interviewee transcripts, literature and observations generated 46 headings or indicators summarised in Table 8. These headings were further refined, and categorised into seven themes or dimensions. These dimensions are comprehensively discussed in chapter 6 as a justification of the contribution of this study to knowledge.

Table 7: Categorisation and Abstraction: Towards a framework for Social Cohesion

Summary of headings/indicators generated from Open Coding	Themes emerging from open coding
1. Everything in the environment resembles God	1. Primordial Spirituality definition: It is recognising God as a Nonphysical Universal Creator of all forms of life
2. God is the spirit/energy	
3. God is nonphysical	
4. God is everything	
5. God is the creator and	
6. God is the supreme being	2. Sustaining Life
7. There is a personal and impersonal God	3. Interconnectedness of man and nature in all its forms and ecosystems
Interconnectedness with Nature	
9. God is evident in nature	4. Social cohesive value systems, processes and structures
10. Life is sustained by energy from the natural elements wind, earth, water, rain and fire. in the moon, the rain and the sun	
11. Life is sustained by energy from the Cosmos – the moon, the sun, and the stars	
12. Life is sustained through trance dance	
13. Ancestors communicating with the living	
14. Ancestors manifesting through dreams to communicate important information	5. Indigenous leadership system and power
15. Communal living values	
• Equality	
• Respect	

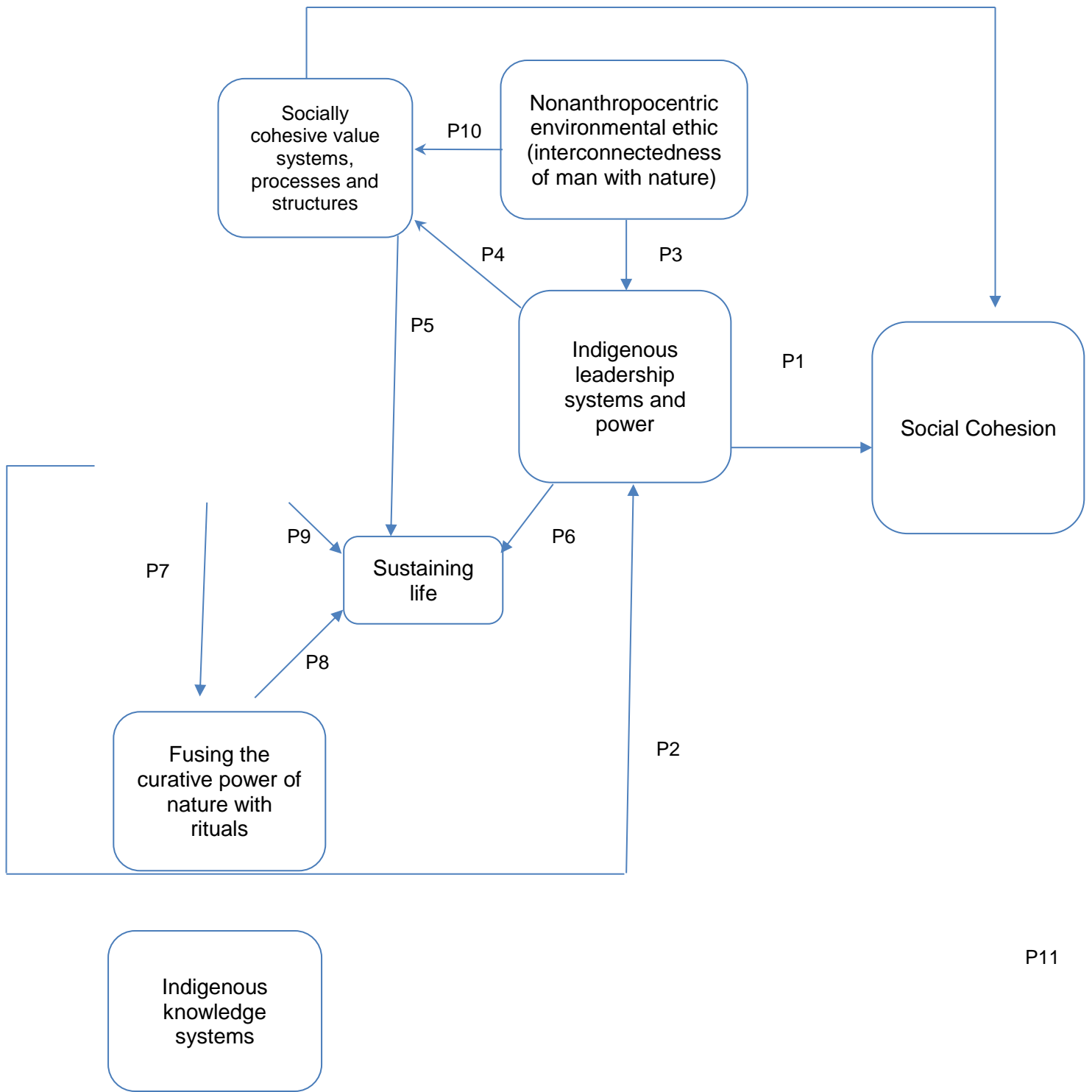
<ul style="list-style-type: none"> • Nonmaterialistic life 	6. Fusing the curative power of nature with rituals
<ul style="list-style-type: none"> • Cultural extinction 	
<ul style="list-style-type: none"> • Healers through trance dance 	7. Indigenous knowledge systems
<ul style="list-style-type: none"> • Sense of community 	
<ul style="list-style-type: none"> • Team work 	
<ul style="list-style-type: none"> • Collectiveness 	
<ul style="list-style-type: none"> • Ritualistic power 	
<ul style="list-style-type: none"> • Leadership 	
<ul style="list-style-type: none"> • Superior hunting power 	
<ul style="list-style-type: none"> • Nature is physical manifestation of the spiritual world 	
<ul style="list-style-type: none"> • The bush is important for survival and for healing 	
<ul style="list-style-type: none"> • Nature is source of biology knowledge 	
<ul style="list-style-type: none"> • Science and transformation of matter 	
<ul style="list-style-type: none"> • Material from nature used to make art 	
<ul style="list-style-type: none"> • History documented in caves and in stone walls 	
<ul style="list-style-type: none"> • Knowledge about ecology and sustainability of ecosystems in nature 	
<ul style="list-style-type: none"> • Rain making 	
<ul style="list-style-type: none"> • Magic making 	
<ul style="list-style-type: none"> • Collaboration 	
<ul style="list-style-type: none"> • Rituals for healing 	
<ul style="list-style-type: none"> • Rituals for socialisation 	
<ul style="list-style-type: none"> • Healing powers 	
<ul style="list-style-type: none"> • Creativity and art 	
<ul style="list-style-type: none"> • Trance Dance 	
<ul style="list-style-type: none"> • Community representation 	
<ul style="list-style-type: none"> • Sacred spaces for performing rituals 	
<ul style="list-style-type: none"> • Environment conservation ethic 	
<ul style="list-style-type: none"> • Bush as source of curative medicine 	

5.6 The Primordial Spirituality-Based Social Cohesion Framework and Validity issues

As indicated in the foregoing chapters, the purpose of this study had been to develop a framework that could guide formation of socially cohesive community structures tapping into primordial spiritual values, structures, processes and system (depicted in Table 8 above). This section introduces the framework in the form of 11 propositions (also see figure 21). The framework is drawn from the themes and indicators emerging from the empirical findings as well as from the theoretical framework presented and discussed in chapter two which links deep ecology with (1) self-concept; (2) life as a gift; (3) knowledge, culture and values; and (4) nonanthropocentric environmental ethic. Validity of the framework was established by ensuring rigour in the process of generating the seven themes emerging from data.

The transparent process of developing an open coding framework made up 45 indicators, not only ensured neutrality and bias free findings (see for example Noble and Smith, 2015: 34), but also ensured a repeatable research process that another social scientist may embark upon to arrive at similar findings. Consistency was established by identifying common themes between the deep ecology framework and the seven themes that emerged from the open coding process.

Figure 20: A primordial spirituality based social-cohesion framework



The foregoing framework puts forward eleven propositions as illustrated in figure 21 above. These propositions are outlined and discussed in full in chapter 6 as an indication of the contribution this study has made to knowledge.

5.7 CONCLUSION

Thematic content analysis has been used to develop an understanding of primordial spirituality practices of Bushmen of current times and those who lived in earlier times. Thematic content analysis, has been useful because it distills thousands of words from the three data sources of this study, namely the transcribed interview responses, field notes of observations of some aspects of primordial spirituality practices, and published literature on the Bushmen way of life. The final categories were then used to build-up a conceptual system, a framework that shows how the themes and primordial spirituality ethical process and social structures are linked. Thematic content analysis was used to develop an understanding of the meaning of communication and to identify critical processes to inform the primordial spirituality and social cohesion framework depicted in Figure 20.

CHAPTER 6: CONCLUSION AND CONTRIBUTION TO KNOWLEDGE

6.1. Introduction

The aim of this study has been to develop a social cohesion framework that integrates primordial spiritual practices, ethical structures and processes to guide formation and sustenance of harmonious social structures. The theory that was found to be suitable in addressing the research questions is deep ecology. As explained in chapter 1, term 'deep ecology' was first coined by a Norwegian philosopher Arne Naess, who argued against the idea that human beings are superior to other forms of life. Naess (1973:95-100) argued from an ecological point of view that all forms of life have a *"universal right which cannot be quantified. No single species of living being has more of this particular right to live and unfold than any other species."* In his work, Naess (1973: 95-100) explains that deep ecology captures perceived challenges pertaining to the impact of human populations and technology on the natural environment. Deep ecology seeks ecological wisdom by focusing on deep experience, deep questioning and deep commitment to the understanding of 'Self' (Harding 1995:2).

Harding (1995) distinguished 'Self' from the everyday self or ego, and how *Self* is related to all aspects of life. Harding views *Self* as man's contact with the infinite and eternal expressed in innermost living aspect of things, a mysterious creative intelligence that communicates, speaks, transforms and evolves to other forms of nature. Deep ecology as explained in chapter two denotes a philosophy of being, thinking and acting in the world, which underlies ecological wisdom and harmony marked by consistent features common to primordial spirituality. These features include interconnectedness of man and the environment with all its elements. The principle of self as described by Harding (1995) is similar to Waaijman's (2002) idea of a life force that is bestowed as a precious gift from the Creator. Such a life force, as explained by Waaijman (2002) is mediated through births, families, communities; and is received, maintained and preserved through rituals.

6.2 The gaps in literature and the rationale for embarking on the study

The gaps that were detected from literature and served as an impetus for conducting this study were based on Ojomo (2011), Besthorn (2002), Viriri and Mungwini 2010 and Waaijman's (2004) works. According to Ojomo (2011), the evidence of gross disconnection between humanity is typified by the

environmental damage and a state of chaos in the social fibre of local communities. Besthorn (2002:2) further reiterates this disconnection by arguing that when humanity ignores the spiritual and sacred dimensions of the environment, they are more likely to ignore their own spirituality. Evidence abounds (Mampilly (2015), Nharo (2009), Besthorn (2012), and Mwiti (2014) that, the ethics of respect and awe for nature that underpinned the primordial African era has been eroded by the global consumerism culture, colonisation, and the apartheid system that relegated the African values system as inferior and barbaric.

The statement made by Botha in 1985 gives a hint of the mentality, attitudes and convictions of the coloniser and oppressor towards an African. As indicated in chapter one Botha had made the white race a 'pure' race, and castigated the black race to being inferior 'raw material...Black devil' kind of race (see Viriri and Mungwini, 2010). Botha is not the only one that rendered Africans an inferior race. As early as the 18th Century, Charles White argued that non-white races were inferior and closer to the primitive form of man due to their skin pigmentation (*cit in* Meyer, 1996). Although there is a copious amount of socio-geopolitical literature that critiques the actions, practices of the west in rearranging the current socio-economic order, no study has looked at what indigenous communities have lost, in terms of what defines their humanness. This study sought to fill this gap in knowledge. Consequently, the ontological view that sought to connect the environment to spirituality was therefore the basis of this study.

Previous studies (see for example Waaijman, 2004:14), were not able to provide mechanisms on how to strengthen primordial spirituality in both its indigenous and its secular manifestations. As such, Waaijman (2004) appealed for further research in the area of primordial spirituality. Besthorn (2002:6), particularly asked the question: *"how do we honour the religious and the spiritual heritage of our past in a manner that accommodates environment?"*. Besthorn's question provides further justification for conducting a study that seeks to develop a primordial spirituality framework that connects the values that are lost with the current practices to build cohesive indigenous communities. It is also clear from past literature that there is no framework that describes the spiritual and environmental ethical structures and processes of individuals living in traditional and indigenous settings in South Africa.

Furthermore, John and Stephen (2005: 917) explain the limitation of their study by citing areas for further research viz that, more attention is needed to inculcate a deeper understanding in respect of

how Cheam people and other First Nations' spiritual values are expressed in the landscape. John and Stephen (2005) further maintain that further research should focus at developing clear guidelines in terms of how forest planners can provide protection for spiritual values through specific forest practices across the landscape. These arguments highlight gross disconnection between humanity, environment and nature in all its forms.

6.3 Summary of chapters

Chapter one provided an exposition of the entire thesis by highlighting the significance of the study as encapsulated in the aim of the study and the problem statement. In chapter two, theoretical framework against which this study unfolds was provided. The following key features of deep ecology that constitute the theoretical framework of this study were highlighted:

- (1) Life as a gift of life, mediated through family; preserved and maintained through rituals
- (2) Self as man's contact with the infinite and the eternal expressed in innermost living aspects of all things
- (3) Non-anthropocentric environmental ethic that acknowledges interconnectedness of man, nature and environment as well as the mysterious creative intelligence that permeates through man, nature and her elements
- (4) Knowledge transmitted through culture and values; and generated from natural ecological wisdom.

Chapter three critiqued literature in relation to primordial spirituality and deep ecology. The following themes emerging from literature were used as a lens to review primordial spirituality literature:

- (1) Knowledge, culture and values
- (2) Spirituality and a non-anthropocentric environmental ethic
- (3) Primordial Spirituality and the Gift of Life
- (4) Primordial spirituality and the concept of self

Chapter three also provided a comprehensive discussion on primordial spirituality of the Bushmen as well as their way of life. Lastly, various methodologies used to study primordial spirituality were critiqued and discussed.

Chapter four presented the design of the study as well as the methods used to address the research questions. The ontological and epistemological position of the study was explained. The design was informed by the critical realism ontological and epistemological stance. Chapter three also described the sampling design, and explained how the participants were selected. Background information related to the study participants was provided. Details around data collection, the protocols used to gather data and the analytical processes to analyse data and ethical considerations were explained. As explained in chapter multiple sources including transcribed content of in-depth interviews, observations and published material about the Bushmen and their way of life, were used to construct new knowledge on primordial spirituality and social cohesion. A process referred to as data unification was also explained. The inductive content analytical framework was devised and used to develop a coding frame that was used to categorise themes emerging from data. Ethical issues including how informed consent were secured was explained in this chapter.

Chapter five detailed the thematic content analysis process followed in generating themes, categories and subcategories of the primordial spiritual framework. This chapter provided the analysis process, the headings that described the content of the three data sources that were generated with the three data sources that corresponded to three units of analysis of this study:

- (1) Interview transcriptions;
- (2) Field notes from observations; and
- (3) Literature sources that describe primordial spiritual practices of Bushmen of ancient times.

Chapter six presents conclusion and contribution of this study to knowledge, the implications of the findings to practice as well as the limitations and avenues for further research.

6.4 Addressing the first research question

How do the primordial spiritual practices of Bushmen of ancient times compare to those of current times?

Do you believe in God? If so how do you define your spiritual values?

In addressing this question, it became apparent that the Bushmen believe in God whose name is in line with their culture called 'Tsui//Goab.' This name is derived from the ancient Khoi Khoi dialect, 'Elob, ngsulloa,' which refers to the Bushmen word for god in Kalahari. According to Jurgens (1994: 10), Khoikhoi people also hero worshipped the male figures such as; Tsui//Goah, Heits Eibib and //Gaunab whose various roles were that of a soldier or a warrior, future predictor, rainmaker, source of evil and wizard. The Bushmen believe in God but not in Christianity, and everything in the environment resembles God and spirituality.

Their God is not a human being or an animal He is the spirit, referred to as Non-physical (spiritual) being. The Bushmen see their god as spirit and they believed in the life hereafter. In their culture, god is everything, god is the spirit and all the creatures are part of this spirit as they are the creation of god. The Bushmen define their God as the supreme power, Supreme Being and the creator that created the heavens, moon, stars and everything beneath the earth, above the earth and the sea. There is no other God except one creator. According to the Bushmen, God is defined in terms of two components. They believe in two versions of God, namely; collective God and Personal God. By collective they mean, the collective/respected name that is why they refer to their god as 'Tsui //goab,' meaning the supreme power.

The personal version of their god is referred to as 'Heitsi ebib,' which implies 'a man of tree appearance.' The definition of God in terms of the Bushmen is indicative of Interconnectedness of human beings with nature. The spirituality of the Bushmen is based on the interconnectedness with nature, God and fellow human beings. Literature confirms the culture of the Bushmen, their believe in

God and their subsequent definition of God who they signify by giving a specific name. In this regard, Heinz (1975:21-25) confirms that the Bushmen refer to their God as the Supreme Being Gu/e. Gu/e is said to be kxe aa, 'old man' who denotes respect to old men. The other manifestation of Supreme Being is the Bushmen believe in ancestors as indicated by (Barnard 1979: 72).

Observations made in Kalahari, in the Northern Cape revealed that, besides being deprived from practicing their culture and spirituality, the Bushmen are spiritual. This was confirmed by their commitment to their ancestral practices such as the rock painting which they regard as very sacred. For drawing purpose which is also very spiritual in terms of depicting the ancestral practices, the Bushmen in the Northern Cape used the burnt wire to draw on the wood the pictures that depict the ancestral practices as well as the current Bushmen practices where applicable. These pictures comprised the Bushmen and animals they were hunting. Observations at Goedverwacht, Piketberg in the Western Cape, also confirm that the Bushmen do belief in God because they were praying throughout the ceremony. Most importantly, in the same way Barnard 1979: 72) confirms ancestral practice as an attribute of the Bushmen, they do believe in ancestors. Hence the end of the ceremony was marked by the slaughtering of sheep.

Visually how do you see your God, and how does your God manifests in your lives?

As they observe nature, the Bushmen visualize their god through every natural phenomenon, be it ants, plants, eagles, lions, springboks and all the other aspects of the natural environment. For the Bushmen, the manifestation of God is in nature and in the experience of nature. The Bushmen also see God as the moon, '!Khuba' and the wind '!Kwe,' and the rain, '!Kwa,' all of which symbolize the Supreme Being. Further visualisation of Supreme Being in the Bushmen spirituality is experienced in trance dance. Their god manifest himself in trance dance or !aia by the shamans. This is the type of dance at the time it is performed; the spirit leaves the body of the individual. The Bushmen believe in ancestors, but they do not regard them as god. They also believe in the ancestors and they are of a view that they are next to their Supreme Being. The ancestors serve as the mediators. Intuition as reflected in the Interpretative dreams is one of the virtues of the Bushmen spirituality. The Bushmen believe in dreams as part of their spirituality and the manifestation of the communication between the living and the dead.

The Bushmen believe in spiritual communication. They believe in the ancestors as middlemen who will come and warn you or give you instructions during your sleep. In confirmation of trance dance as a spiritual practice of the Bushmen, Heinz (1975:26) says this: 'It is the common belief by the Bushmen that the /aa, meaning the spirit of the dead person or an animal cannot enter either a human being or an animal unless commanded by Gu/e to do so, the spirits of the dead people do come to the world of the living through the dreams. According to Heinz (1975: 23), the /aa, referring to the spirit; in terms of the Bushmen belief system, leaves the human being when he/she dies and those who are drunk the /aa leaves them temporarily, except for the Bushmen ritual practitioner whose spirit remains with them whilst in the process of healing. In concurring with Heinz (1975), Barnard (1979: 76) agrees that the shaman would go into trances, in a situation where a shaman has to rescue a person from being possessed by the passing g//aue, a shaman would go into evil type of trance.

How do you practice your Godliness, and what are the most important values that underpin this?

The Bushmen subscribe to the principle of equality for all, including animals and plants. Their values are based on the principle of communality, equality and respect. However, the rituals are no longer practiced properly. The reason for this is that they were outlawed in 1800s and Bushmen who insisted on practicing their rituals and their culture in general were branded heathens. Even today the Bushmen are afraid to tell people their fortunes as they see it because of persecution meted out at them in the past and today. One participant was indicating that he have been taught to pray Jesus because their culture was prohibited. That is why today, they cannot speak their language, they cannot practice their rituals and often afraid to have their ceremonies because their parents were subsequently afraid to teach them all these.

This was indicative of cultural extinction. According to Suzman (2001:2-4), this extinction was a culmination of persecution which resulted in 300 000 San hunter-gatherers who also lived in Southern Africa then, and were subsequently forced into pastoralism and until 2 000 years ago, were wiped out. They could not practice their spirituality. The issue of cultural extinction has resulted in misinterpretation of what God is; has resulted in limited knowledge

to connect to the cosmic energy to effectively use the trance consciousness to sustain life; has resulted in a diminished power to do what ancient bushmen used to do, hunt, conserve nature, learn from nature and MAKE RAIN. The spirituality of the Bushmen is embedded in the spirits of all material and nonmaterial beings. The Bushmen's belief is based on two realities, physical and nonphysical reality. The Bushmen constantly talk to the trees, water, and the moon together with their spirits alike. The Bushmen believe in two realities, namely; the Bushmen see the tree and her spirit. Adults are obliged to listen to children as they represent small spirit.

One of the Bushmen spiritual practices is traditional medicine and healing. The Bushmen are healers. This, they do it through the popular trance dance referred to as a healing dance. In terms of their spirituality the Bushmen are the seers and healers. Literature confirms the medicinal abilities of the Bushmen (Heinz (1975: 28; Barnard, 1979: 72). The state of trance is attained through the process which presupposes boiling of (tsa) of medicine in the stomach of the shaman and the temporary coming together of shaman and one g//aui in the body of the shaman under the control of shaman. The other important value is their belief in '/num,' meaning that the spiritual power is invested in everyone, but /numkxasi, meaning the practicing of /num, is only inherent in the selected few who are referred to as practitioners or shamans. This is consistent with literature. According to Jurgens (1994: 10), as a result of their expertise in herbs and bones of tiny animals such as chameleons, the Khoikhoi people were magical and could heal illnesses and perform witchcraft.

The observations made in Kalahari, in the Northern Cape, confirmed that, other cultural practices could not be enacted. For example, in all instances, the mention of trance dance, hok meisie and the burial rites was made, but not performed. However, I can confirm that, the Bushmen are still stuck to the ancient practice of manufacturing of the paint from the distinct stone called *!nau klip* or stone or *ouker* stone as part of ancestral practice. The observations made at Goedverwacht, Piketberg in the Western Cape, also yielded very little. What came out clear was that, the Bushmen still practice their Godliness through singing, chanting and dancing. Also slaughtering the sheep was a clear manifestation of this.

Can you describe the social networks that are important to the spiritual wellbeing of the Bushmen people?

The Bushmen subscribe to the value of generosity and sharing. Other values of the Bushmen are that, they do not see worldly things, except that the body must be nourished. They are non-materialistic people. Sense of community, teamwork, communal and collectiveness are the embodiment of the values that supports the social networks of the Bushmen. Socially, the Bushmen philosophy is grounded on team work. In whatever they do, the Bushmen do it as a collective. They help each other. Even with women during foraging exercises, they work collectively. Hunting and foraging is not done for the individual but instead for the entire community.

The one who went out hunting and killed an animal, the animal meat is divided among the rest of the community, and the one responsible for the killing of that animal, eats last as he is supposed to give life to other people. This is confirmed differently by literature. According to Wiessner (2014: 14032), the available data on Ju/' hoasi Bushmen, indicates that among the most important issues discussed during the daytime conversations were aspects relating to for instance, the rudiments of sharing, the essence of respect, collaboration as a significant virtue, observance of kinship, and all of these attributes are expressed through the songs and the dance for the purpose of bonding.

Observations made in Kalahari, in the Northern Cape confirmed that, the Bushmen maintain teamwork from father, mother and children. I could see this when they were manufacturing the necklaces. Everyone in the family had a role to play, including children. In Piketberg in the Western Cape, it became clear that egalitarianism is a crucial element of the spirituality of the Bushmen. This was manifested by the absence of hierarchical layers, especially in terms of gender. For example, the ceremony was led by the already inaugurated Regional Chief, Senior Chief, Chiefs and the Elders who were composed by *men and woman*. The Regional Chief explained that, in terms of the Bushmen spirituality and culture, they subscribe to the fundamentals of equality, and as such they are egalitarian in nature. The Chief further indicated that it is for this reason that they have women Chiefs in their ranks as they regard everyone and everything as being equal to one another.

6.5 Addressing the second research question

What are the social structures and ethical processes that support the values of the Bushmen?

What are the important rituals that are used for different life events in your culture?

According to the Bushmen culture, they practice Godliness through their rituals, such as burning of the incense, by ensuring that specific rites of passage are observed at all times. As Barnard (1979:72) indicates, individual curing rites, also necessitate that women sing, whilst also clapping hands for the medicine man performing the healing process to the sick. The curing ritual peculiar to the spiritual medicine may be divided into individual curing rites and medicine dances, the former rituals are performed for patients who are very sick, while medicine dances are performed for everybody and are more social and curative in nature (Barnard 1979: 71). A distinction can be drawn between two types of dances that are meant to activate the unification of the supreme powers, namely; the male chomma dance and the female eland dance respectively are often performed as part of the ritual (Heinz 1975:30).

As Parsons' (1989:71) indicate, trance dance is another integral characteristic of the Bushmen. According to Guenther (1975: 162), the trance dance is a dance that is performed by the shaman dancer, the Bushman ritual practitioner to about 300 participants sitting singing, clapping hands and also dancing around the fire for the purpose of healing rituals. During the trance dance they put water and the herbs around the fire in order to activate energies for healing purpose. The rituals they perform also include !xau for thanks giving. The Bushmen also have rites of passage, i.e birth, marriage and death, and these they perform four times. These rites of passage also happen through full moon, and in September of every year they have harvesting. The Bushmen rituals and ceremonies such as rite of passage that is performed to a girl child who is about to go into adulthood, called 'hok meisie' and the ceremonies are also performed during full moon celebrations. The foregoing claims made by the Bushmen are supported by the literature, but emphasises that the !ko Bushmen do not perform any sacrifices or offering in terms of food or meat, except with the dance such as gemsbok dance which accounts for curing of the sick alongside the trance dance for which Gu/e, supreme power, is

responsible and the juvenile initiation ceremonies, all of which are regarded as a prayer to Gu/e (Heinz 1975: 27).

The Bushmen observe the rites of passage regarding death and burial rituals. With regards to the last stage of life, death; both the body of man or woman, faces the east. Women are buried in their traditional clothes, 'lai-l,' and men are buried with their bows and arrows together with all the medicine they used to treat people with such as herbs or sacred objects, and the women will have their foraging sticks and their medicines and herbs as well. Alongside the foregoing rituals, the Bushmen make use of marriage rituals/symbolism. During the marriage ceremony, the husband has to hunt an animal that will be used to entertain the villagers. Another rite of passage ritual and symbolism used by the Bushmen as part of their rituals, is the pre-natal ritual. Prior to the birth of the girl, the family, such as father and the brothers, they go and hunt the Gemsbok or any animal if the Gemsbok is not available. The skin of the animal is then used to wrap the baby girl including the boy child. The animal is normally hunted within two days before the birth of the baby, or they may be given an indication by the mother that she is nearing the delivery.

The rituals that were practiced by the Bushmen ancestors are reflected in the dances that were popular among the Bushmen such as the healing dance called trance dance. This is consistent with literature. As Heinz (1975: 30) indicates, the !ko Bushmen medicine are restricted to exorcising dance and include amongst others; about eight to nine medicinal plants that are collected by the !ko Bushmen such as; roots, stems, leaves as cure for certain illnesses, with no special prayer or rituals during the process of collection of these herbs. This signified the medicinal ability they possessed and used during the important event. Yes, these are integral rituals to the Bushmen medicinal and healing practices.

Another manifestation of the rituals used by the Bushmen during the various event, is the cleansing practices. The Khoi people would burn the herb called mphephu with velvet and this is made for cleansing the place. Natural phenomena rituals and symbolism is another ritual. This is reflected in the Bushmen performance of reed dance until it rained. Besides, there were special days that the Bushmen observed such as full moon ceremony and the harvesting ceremony. These also include observing and extending their rites of passage to other clans. These rites of passage include '!nau'

(new beginning or transformation) which is celebrated through ceremonies such as sacrifices, fasting, environmental change, 'hok meisie,' celebration of the new moon, harvest festival. All of these bring about the cultural and social cohesion.

Observations made in Kalahari, in the Northern Cape, have shown that, for drawing purpose which is also very spiritual in terms of depicting the ancestral practices, the Bushmen in the Northern Cape used the burnt wire to draw on the wood the pictures that depict the practices of the ancestral practices as well as the current Bushmen practices where applicable. These pictures comprised the Bushmen and animals they were hunting. With the fieldwork conducted in Piketberg, observations made at Goedverwacht, Piketberg in the Western Cape confirmed that, the Bushmen respect their culture. The ceremony I was invited to was scheduled to start at 10H00, but started at 13H00. The reason for this was that there was a funeral in the community. The event therefore started after the funeral. The inference that could immediately be drawn from this setup was that the Bushmen have deep seated respect for their dead as part of their spirituality. The initial proceedings of the ceremony were characterized by the procession.

The spiritual nature culminated with the Chieftaincy and the Bushmen community singing, dancing and chanting prayer, facing the sky, with raised hands up to the sky as well. One of the rules was that, we must not go beyond the boundary as demarcated by the stones. From what I further observed, the dance is very central to the culture and spirituality of the Bushmen. The inside area of the hut was branded sacred and only the anointed could enter. The Chief further reiterated that this ceremony is not just inauguration, but the event, in terms of the Bushmen culture and spirituality is very holy and sacred. The presiding Chief then called them and ordered them to also take off their shoes and the Elders were also summoned into the yard of the hut, with their shoes off as well. The inside area of the hut was branded sacred and only the anointed could enter. In the meantime, another Chief came walking around with a burning herb. He then made every new Chief inhale the smoke of the herb.

He did this for quite some time going around in the circle. This was explained as trance dance. Subsequently, the Senior Chief as a presiding Officer of the day instructed the new Chiefs to read out their oath of Office as the Bushmen Chiefs. In the final analysis the ceremony was officially closed by

the Regional Chief, through the slaughtering of the sheep as part of the sacrifice for the ancestors. Furthermore the *Shaman* was also drinking the blood of the sheep and marked himself with the blood on the face and on the forehead. Having finished inside, the initiates were now lined up in circle. The Elders started putting small neatly cut springbok hides on the forehead of each of the new Chiefs. Subsequently all the novice Chiefs were ushered into the hut, whilst the gentleman who was referred to as Shaman started burning the herbs. The concept of the Shaman as an integral component of the Bushmen culture and spirituality is supported by the participants and literature.

What are the social and ethical structures that underpin the rituals that you practice?

In the culture of the Bushmen, there are no specific leadership layers. Hierarchically, men, women, elders, adults and children enjoy the same status. The Bushmen practices are grounded on egalitarian principle, everyone and everything is equal including children and adults, women and men. In terms of the indigenous Bushmen culture, there is nothing like a chief. The only known hierarchy among the Bushmen is either the captain or a leader in his specific field only. This is based on skill-dependent leadership. The Bushmen social and ethical structures are grounded on human development rituals/symbolism. When the child is born, a naming ceremony is conducted by smearing the child with 'boegoe' water all over the body. Anciently an animal would be hunted to mark the birth of this specific child. The ethical structures of the Bushmen are very natural and consist of men, councils of the elderly with their leader, elderly men and women (head women). This leader is actually chosen by the ancestors.

Khoisan/Bushmen people do have social structures that consist of leaders who are often referred to as paramount Chiefs with Council Members who are elderly men and women (head women). However, the last is the one of the elders who will always give direction. The culture only has a leader whose duty is to look after the welfare of nature and that of the people. This is indicative of community welfare value based leadership. The Bushmen leaders are representative of community members. As a result of equality that is integral to the Bushmen culture, you recognize the leader in the midst of other people as the people will often speak on his behalf. The Bushmen leaders are selected by the by current (preceding) leader. The sitting leader must indicate during his life time as to who should the leader after he died. In Bushmen culture, the people decide who will lead them. This is a community decision.

At the time of deciding as to who becomes the leader, all the clans come together specifically to take that decision. One of the virtues of the then Bushmen chiefs was amongst others to; have ritualistic power instead of political power. The leader was supposed to in turn possess all the leadership skills such as advanced hunting skills that would enable him to lead the hunters during the spiritual hunting, which was similar to a trance dance.

What meaning do you attach to nature?

According to Barnard (1982:186), the belief system of the Bushmen about God and devil, the heavenly bodies, humans, animals, plants and the spirit of the dead are all linked to the environmental barriers and this constitutes the world view of the Bushmen. In terms of the symbolic beliefs, the lunar shape moon is seen as muscular and the sun as female. Through their believe system they know that the moon as the symbol of the Supreme Power cursed the rabbit for not being respectful and challenging the moon when the moon was indicating to the rabbit that, despite all challenges you have of not finding your mother, everything will be okay. The spiritual-physical realm link open code suggests that, nature is important as the Bushmen way of life and this is based on first creation and second creation of their existence.

First creation is spiritual world or a feeling and is not a fixed world. The second is a physical manifestation of the spiritual world; e.g the trees, animals, human beings, as the first one is spirit. A different assertion by Barnard (1982: 186) regarding the view of nature by the Bushmen in this regard is that, the trees possess no locomotive power, nor do the trees feel pain, or experience pleasure of any kind, let alone having any form of intelligence. Uncultivated bush or veld is important to the Bushmen for survival and for healing. The veld is important to the Bushmen as it produces pure medicines and herbs for them and the spirits in the veld are still liberated. There can be a he or a she kambroos, agortjies (there is a bitter one for medicinal purpose such as stomach pain and a sweeter one), ghaap (!koba used for suppressing hunger) cucumber.

With regards to environmental conservation, The Bushmen have respect for nature. They make use of all the parts of the animal they kill, not only meat. Literature supports this claim. According to Heinz (1975: 32), coming across certain animals and natural phenomena, have different connotations;

coming across the steenbok as the first animal signifies good sign, the duiker signifies a bad omen, whilst the faeces of the human being, lion or leopard are indicative of bad luck, and the hunter has to return home immediately, in the same way as the woman who cuts herself whilst sharpening the digging stick. The sounds of the songs were however producing no audible words attached to the song, except the sounds like, 'u-a-he-e' or 'u-a-he-e-o.' The relationship between me and nature is very good, such that to conserve nature, I do not harvest the plant with its roots so as to allow it to grow again.

For the Bushmen, environmental and nature serve as source of energy. Nature is very important to the Bushmen. For example, the last sun rays reflect on the man late in honey, mountain in George, and when you are in this area you feel the energy of nature and the body will be shaking (myth). The moon is important, for example, 13 months and 28 days is the circle of the moon, and is regarded by Bushmen as the rebirth of nature, earth, human beings and all the animals. The moon controls the night, e.g the full moon is ideal for hunting. In the mountain in George there different crystals and these are recharged by the full moon. According to the Bushmen culture and spirituality, sustainability of life hinges on nature's support.

The sun is regarded as the gift of life that gives energy to plants and generates rain. Literature disconfirms this claim. According to Heinz (1975: 24-26), the Bushmen do not like the sun as it hot and it signifies something that wants to kill the Bushmen; whilst the moon is good as it gives light and it cools the night. The Bushmen believe that water is life for plants, animals and people, especially the wells. Without nature the human being and the animals together with all the creation will not survive. As Heinz (1975: 25) indicates, the Bushmen do not attach any specific meaning to the stars, except that the stars do not represent any spirit, rather than that, the stars signify the eye of the dead; with meteor, which the Bushmen fear so much as it signifies a dead person. However, in terms of the responses by the participants, the Bushmen believe that, the stars are integral to the creation of the Supreme Being.

Observations made in Kalahari, in the Northern Cape confirmed that, the Bushmen regard nature in high esteem because all their production was based on nature, e.g animal skin, animal bone, even the seed of the from the tree to produce necklace. The same applies to Goedverwacht, Piketberg in the

Western Cape. The material for inauguration was from nature, animal skin, slaughtering of sheep for ancestral sacrifice. Inauguration was conducted inside a thatched house.

6.6 Addressing the third research question

How is knowledge acquired and transferred within the Bushmen society?

The Bushmen encourage innovation. This domain is led by the elders who to a very great extent allow for innovation and equality. If one of the men or women comes up with a new way of mixing a particular herb, it is accepted for as long as it yield desired results of curing the Bushmen people and other people. Another attribute is storytelling. The story telling by the elders enlightens the young as to what they are supposed to do or what they are not supposed to do as part of socialisation. Above all, knowledge acquisition and transfer in Bushmen culture is influenced by respect. The level of knowledge of the individual in terms of providing solutions to problems may count in favour of the individual in respect of how he is recognized in the community. This claim is further confirmed by literature. According to Heinz (1975:19), The original hunter-gatherers who inhabited the dry hostile semi-desert milieu of Kalahari are !ko and the other Bushmen groups who as a result of the biological knowledge they possessed, they were able to ensure their survival in terms of ascertaining the availability of water and food during the wanting dry seasons, with the result that the Bushmen were integral to the eco-system in the area.

From the observations made in Kalahari, in the Northern Cape, the source of knowledge for the Bushmen is the elder who teaches and direct the rest in terms of what to do including children. For example in the course of manufacturing the necklace, children fetch the stuff as directed by parents. The wife produces the necklace; the husband and the cousin are busy with painting. At Goedverwacht, Piketberg in the Western Cape, the inauguration serves as a source of knowledge as the novice Chiefs were to take instructions from the experienced ones, and duly inducted into their new roles in the community.

6.7 Contribution to knowledge

The fundamental contribution of this study to knowledge is embedded in the open coding process of the interviewee transcripts, literature and observations that generated 46 indicators as outlined earlier in table 8. These indicators were further refined and categorised into seven themes and they are outlined as follows:

6.7.1 Primordial spirituality: definition emerging from data

Primordial spirituality is viewed as an understanding that God is a nonphysical universal creator of all forms of life; and is experienced as a personal and impersonal God infused in all forms of life, in material and non material forms of life. This theme has seven indicators:

- Everything in the environment resembles God
- God is spirit/energy
- God is nonphysical
- God is everything
- God is the creator
- God is the supreme being
- There is a personal and impersonal God

6.7.2 Sustaining Life

Life is sustained, and celebrated by aligning with the God energy accessed from the natural elements – earth, wind, fire and water; as well as from the entire energy of the cosmos, that is energy from the four elements as well as energy from the moon, stars, oceans, forests, mountains, the sun and other cosmic energy sources. Music and dance facilitates the transformation of cosmic-aligned participants to be in a trance state of consciousness for mysterious and magical manifestations in human lives. This particular dimension has three indicators:

- Life is sustained by energy/spirit from the natural elements wind, earth, water, rain and fire.
- Life is sustained by energy/spirit from the Cosmos – the moon, the sun, and the stars
- Life is sustained through trance dance

6.7.3 Interconnectedness of man and nature in all its forms and ecosystems

From a primordial spiritual perspective there is no separation between God, nature, human life, non human life, the environment and its multiple ecosystems. This particular dimension has four indicators:

- Interconnectedness with Nature
- God is evident in nature
- Nature is physical manifestation of the spiritual world
- Environment conservation ethic

6.7.4 Social cohesive value systems, processes and structures

Social cohesive value systems, processes and structures in a primordial spiritual context are characterised by the following values, process and structures which define the 12 indicators of this theme:

- Communal living values
- Equality
- Respect
- Non-materialistic life
- Cultural extinction
- Trance dance
- Community representation
- Collaboration
- Rituals for socialisation
- Sense of community
- Team work
- collectiveness

It should be noted that cultural extinction has a negative quality which defines what has been lost through passage of time. As will be discussed in the next chapter this particular category (cultural extinction) is a specific aspect that distinguishes primordial spiritual practices, structures and processes; as such addresses the first research question: *How do the primordial spiritual practices of Bushmen of ancient times compare to those of current times?*

6.7.5 Indigenous leadership system and power

What emerged from the findings is that Bushmen of ancient times had a leadership structure and system characterised by ritualistic power, rainmaking powers, superior hunting power and rain making power. This means that either through experience or other means anyone who displays these, rather rare qualities was viewed as a leader irrespective of gender and age. As will be discussed in the next chapter, these leadership qualities are almost extinct. The results has shown that there are glimpses of memory of how the powerful life transforming rituals were performed in sacred spaces. The effectiveness of the current rituals cannot be compared to those of ancient times. The following seven indicators characterise the '*indigenous leadership system and power*' dimension:

- sacred spaces for performing rituals
- Rain making
- Magic making
- Ritualistic power
- Leadership
- Superior hunting power
- Healing Power

6.7.6 Fusing the curative power of nature when fused with rituals

Rituals and dance seem to define every life sustain process and system of Bushmen. The findings make it abundantly clear that Bushmen were viewed as medicine people with superior knowledge of the curative power of nature in all its multiple forms. The following four indicators define this dimension:

- Bush as source of curative medicine
- Rituals for healing
- Trance dance
- The bush is important for survival and healing

6.7.7 Indigenous knowledge systems

As a result of cultural extinction and forced removals away from nature, critical knowledge to effectively practice primordial spiritual values has been lost. In ancient times when the bushmen lived in the bush, the bush was source of different categories of knowledge including, geography, geology, ecology, biology, pharmacology, history. Knowledge was also transferred from one dimension of life (the dead to the living) through dreams. These sources of knowledge were used to construct knowledge which has since been classified and codified into modern curriculum terms mentioned above. Nature was and still is their source of artistic expressions, and platform for documenting history. Indigenous knowledge systems are encapsulated in the following indicators:

- Ancestors communicating with the living
- Ancestors manifesting through dreams to communicate important information
- Nature is source of biology knowledge
- Science and transformation of matter
- Material from nature used to make art
- History documented in caves and in stone walls
- Knowledge about ecology and sustainability of ecosystems in nature

The major contribution of this study to knowledge is the social cohesion framework that underpins this study and the accompanying eleven propositions as cited in chapter 5. The contribution of social cohesion framework and the propositions and how they confirm the deep ecology are discussed.

The framework puts forward the following eleven propositions: The propositions put forward by the framework in Chapter 5 are discussed in detail in this chapter:

P1: Indigenous leadership power and systems shapes social cohesion

This proposition is a confirmation of deep ecology theory. The open coding headings revealed that, In the culture of the Bushmen, there are no specific leadership layers. Hierarchically, men, women, elders, adults and children enjoy the same status. The Bushmen practices are grounded on egalitarian principle, everyone and everything is equal including children and adults, women and men. The

Bushmen leadership is skill-dependent. In terms of the indigenous Bushmen culture, there is nothing like a chief. The only known hierarchy among the Bushmen is either the captain or a leader in his specific field only. According Draper (1997:224) further explains that, as the foraging !Kung Bushmen are egalitarian by nature, the group does not have formal structure pertaining to leadership roles, and the decision making process takes the path of mutual participation and agreement between men and women.

P2: Indigenous leadership power and systems is underpinned by indigenous knowledge systems (IKS)

The abovementioned proposition confirms and extends deep ecology theory. According to Owusu-Ansah and Mji (2013: 2), African indigenous people inherently possess a vast treasure of knowledge. The gist of the indigenous value system includes the embodiment of attributes that are characteristic of communalism and collectivism, and these are the pillars of knowledge harvesting among the African indigenous people as (Owusu-Ansah and Mji 2013: 2) claim. The foregoing assertion pertaining to the indigenous knowledge, is supported by the revelation of Ferreira (2015: 20) that, 'the treasure peculiar to indigenous knowledge had been ignored and hidden for decades.' According to Owusu-Ansah and Mji (2013: 2), the entrenchment of norms and values of propriety and socialization of the individual among the African indigenous people is the sole responsibility of the community and the culture is relational in nature.

P3: Indigenous leadership power and systems are underpinned by a non-anthropocentric environmental ethic

The foregoing proposition is a manifestation of deep ecology theory. This is reflected in the key features that underpin deep ecology that constitute the theoretical framework of this study and these include: (1) life as a gift of life, mediated through family; preserved and maintained through rituals; (2) self as man's contact with the infinite and the eternal expressed in innermost living aspects of all things; (3) non-anthropocentric environmental ethic that acknowledges interconnectedness of man, nature and environment as well as the mysterious creative intelligence that permeates through man, nature

and her elements; (4) knowledge transmitted through culture and values; and generated from natural ecological wisdom.

P4: Socially cohesive value systems, processes and structures are an outcome of indigenous leadership systems and power.

The abovementioned proposition is a clear manifestation of deep ecology theory. According to Draper (1997: 224), the foraging !Kung Bushmen is characterised by mixed-sex groups of men and women in the camps, both genders participate equally in the process of food production, and women have control over food gathered and the accompanying distribution thereof. Draper (1997:224) further explains that, as the foraging !Kung Bushmen are egalitarian by nature, the group does not have formal structure pertaining to leadership roles, and the decision making process takes the path of mutual participation and agreement between men and women.

P5: Sustenance of life depends on socially cohesive value systems, processes and structures

This proposition does confirm and extends the deep ecology. According to the open code headings, sustainability of life hinges on nature's support. The sun is regarded as the gift of life that gives energy to plants and generates rain. Water is life for plants, animals and people, especially the wells. Without nature the human being and the animals together with all the creation will not survive. According to the participants a fundamental component of Bushmen culture and spirituality is to conserve and respect the environment in every way that they interact with it. This includes hunting selectively, utilizing resources sparingly and only as needed, and ensuring that they put in place mechanism to sustain the environment once they have taken what the need. This environmental ethic is portrayed by the Meru people's respect of the environment by conserving the swamplands or forests as well as giving holy names to the lakes and the swamps such as *Iria ria Thai* which implies "*God's Lake*," (Mwiti 2014: 174).

P6: Indigenous leadership power and systems sustain life

According to the findings as explained in Chapter 5, the Bushmen of ancient times had a leadership structure and system characterised by ritualistic power, rainmaking powers and superior hunting power. This means that either through experience or other means anyone who displays these, rather rare qualities was viewed as a leader irrespective of gender and age. These leadership qualities are almost extinct. The results have shown that there are glimpses of memory of how the powerful life transforming rituals were performed in sacred spaces. The effectiveness of the current rituals cannot be compared to those of ancient times. The following seven indicators characterise the '*indigenous leadership system and power*' dimension:

- sacred spaces for performing rituals
- Rain making
- Magic making
- Ritualistic power
- Leadership
- Superior hunting power
- Healing Power

P7: IKS informs how the curative power of nature can be infused rituals to heal and sustain life

The abovementioned proposition serves as confirmation and do extend the deep ecology theory. In this regard, Barnard (1979:71) distinguishes between two types of rituals: (1) the curing ritual; (2) and a social ritual: The curing ritual peculiar to the spiritual medicine may be divided into individual curing rites and medicine dances, the former rituals are performed for patients who are very sick, while medicine dances are performed for everybody and are more social and curative in nature. This is typical of Indigenous Knowledge Systems that manifest in various ways, including myths. As Barnard (1979: 71) indicates, the medicine dances are characterised by the trance conditions followed by g//aue-ne, the song of the spirit of the dead which may either be an invisible male or female, whose stature is reported to be very short, approximately 50 cm tall, dark in complexion, and ultimately changes into a porcupine, alternatively hairy, short grey and brown and the g//aue are said to be active

at night time, and are synonymous with death, but may be put to good use in terms of spiritual medicine.

Rituals and dance seem to define every life sustain process and system of Bushmen. The findings make it abundantly clear that Bushmen were viewed as medicine people with superior knowledge of the curative power of nature in all its multiple forms. The following four indicators define this dimension:

- Bush as source of curative medicine
- Rituals for healing
- Trance dance
- The bush is important for survival and healing

P8: Curative power of nature and rituals sustains life

This proposition is a confirmation of deep ecology. The findings indicated that, in Bushmen culture, they practice Godliness through their rituals, such as burning of the incense, by ensuring that specific rites of passage are observed at all times including their initiation of a girl into womanhood by subjecting her to the ritual '***hok meisie***.' This is a process by which a girl is locked into a secluded area as she is en-route to womanhood for a certain period. This is executed by the designated old woman in the community. As a result of their expertise in herbs and bones of tiny animals such as chameleons, the Khoikhoi people were magical and could heal illnesses as well as witchcraft as (Jurgens, 1994: 10) points out. As Barnard (1979: 69) points out, examples of good physical medicine includes inter alia; *K" Xi* which is used to cure stomach ailments, *K" e* plant is applied for liver related illness, *N//we-m ti-tsho-ane*, also referred to as the moon's medicine, is the cure for the pains related to menstruation, all these medicine are boiled in water, whilst *loru* leaves are chewed for the purpose of relieving cough, together with *//Kwa di-ba* leaves that serve as a cure for chest colds, as well a concoction of a bitter plant juices, honey or sugar for curing constipation.

According to Guenther (1975: 162), the trance dance is a dance that is performed by the shaman dancer, the Bushman ritual practitioner to about 300 participants sitting singing, clapping hands and also dancing around the fire for the purpose of healing rituals. The same holds true for the performance of the individual curing rites that also necessitates that women sing, whilst also clapping hands for the

medicine man performing the healing process to the sick as (Barnard 1979: 72) points out. As Barnard (1979: 72-73) further indicates, at this point, the state of the shaman changes drastically as the sweat starts to flow from the shoulder downwards, the face begins to grimace but remains dry Barnard (1979: 72-73).

P9: IKS sustain life

During the !Kia process, which signifies a healing period, the ritual practitioner manifests physical effects of !Kia such as; sweating, trembling violently, the expression of howling deeply as a symbol of pain experienced by the ritual practitioner and visits God and communicates to the spirits of the dead as the healing process unfolds (Lewis-Williams 1992: 56). According to Heinz (1975: 23), the /aa, referring to the spirit; in terms of the Bushmen belief system, leaves the human being when he/she dies and those who are drunk the /aa leaves them temporarily, except for the Bushmen ritual practitioner whose spirit remains with them whilst in the process of healing. Perhaps most importantly, the participants indicated that the Bushmen were acutely aware of the importance of *nature for their survival*. This might be one of the reasons why the Bushmen were so responsible and respectful in their engagements with the environment, which is reflected in their minimalistic harvesting of vegetation.

One of the Bushmen spiritual practices is Medicinal practices or abilities. The Bushmen are healers. This, they do it through the popular trance dance referred to as a healing dance. In terms of their spirituality the Bushmen are the seers and healers. Literature confirms the medicinal abilities of the Bushmen. The healing power of the Bushmen ritual practitioners and the entry into the trance, an altered state of consciousness during the course of healing the sick (Heinz (1975: 28) . According to Barnard (1979: 72), the state of trance is attained through the process which presupposes boiling of (tsa) of medicine in the stomach of the shaman and the temporary coming together of shaman and one g//aua in the body of the shaman under the control of shaman. By contrast, the process of boiling is independent of the trance state of half death that the medicine man undergoes during the process of healing.

P10: Socially cohesive value systems, structures and processes are shaped by a non-anthropocentric environmental ethic

Primordial spirituality is non-anthropocentric making it tightly linked to the theory of deep ecology. Deep ecology denotes a philosophy of being, thinking and acting in the world, which underlies ecological wisdom and harmony marked by consistent features common to primordial spirituality. These features include interconnectedness of man and the environment with all its elements. Non-anthropocentric environmental ethic acknowledges interconnectedness of man, nature and environment as well as the mysterious creative intelligence that permeates through man, nature and her elements. Sussy Gumo, *et al.* (2012: 524-525) put forward a contention that, 'in terms of African philosophy, the resource utilization and environmental protection is based on, and controlled by spirituality'.

African spiritual worldviews create respect for nature, reverence for hills, forests, animals, and rivers (Sussy Gumo *et al.*, 2012: 524-525). As Tucker (2007: 4) claims, the cultural spiritual and historical examination as well as scientific and technical penetration of the planet, earth, gave rise to a new discovery of ecological spirituality. According to Mwiti (2014: 174), this is further portrayed by how Meru people respect the environment and how they allocate specific areas for property development and agriculture in a way that protects the swamplands and forests. Against this backdrop, this is a clear confirmation of deep ecology theory.

P11: Social cohesion is underpinned by socially cohesive value systems, structures and processes

The role played by medicine dance and the medicine in the Bushmen tradition is twofold; sociological role, which enhances social cohesion and social capital which enables the Bushmen to come together and work collaboratively while they are watching and participating in the trance dance through singing and clapping of hands, secondly, the medicine dance and the medicine role among the Bushmen is more psychological as it serves as an outlet for aggression, tension, anxiety, both for the shaman, the sick and the community alike, although Bushmen shamans are not psychotic (Barnard 1979: 77-78). Consistency of this proposition with deep ecology is confirmed by the aim of this study. The aim of this

study is to develop a social cohesion framework that integrates primordial spiritual practices, ethical structures and processes to guide formation and sustenance of harmonious social structures.

Furthermore, the aim of this thesis is to provide an empirical exposition of a social cohesion framework that develops new sensibility about how man and the natural environment can coexist in ways that preserve the integrity of the environment with its entire human and non-human collective. In this proposition, deep ecology theory is confirmed the Bushmen traditions and rituals. These also include observing and extending our rites of passage to other clans. These rites of passage include 'Inau' (new beginning or transformation) which is celebrated through ceremonies such as sacrifices, fasting, environmental change, 'hok meisie,' celebration of the new moon, harvest festival. All of these bring about the cultural and social cohesion.

6.8 Implications of the Findings to Theory and Practice

6.8.1 Theoretical implications

The theoretical implications of the findings are embedded in the confirmation of deep ecology theory. Deep ecology theory has been expanded as shown in Figure 1. This study further expands the deep ecology theory by connecting deep ecology with spirituality concepts including life as a gift, self as a man's contact with the infinite, non-anthropocentric environmental ethic, as well as the fact that the best indigenous knowledge source is nature.

A concept of self

Deep ecology is the embodiment of the concept of self. As Harding (1995: 2) pointed out in chapter 2: 'deep ecology seeks ecological wisdom by focusing on deep experience, deep questioning and deep commitment to the understanding of *'Self'*'. Implementation of these findings will enhance deep theory. This manifests in the attributes of 'Self' as provided by the Harding (1995), these are: *Self* as man's contact with the infinite and eternal expressed in innermost living aspect of things, a mysterious

creative intelligence that communicates, speaks, transforms and evolves to other forms of nature. The expansion of deep ecology is further contained in the assertion that, the idea of *Self* is linked with all aspects of material and non-material life as articulated by Macy, Seed, Fleming, Naess and Pugh's (1988) work. According to Macy *et al* (1988), the concept "the greening of the self", as part of a spiritual journey from an egotistical self to an ecological self. Others (Lauer, 2002; Luke, 2002) look at the need to transform and expand the self to identify with "others" (people, animals, ecosystems), as part of *Self* realisation.

Deep ecology: knowledge, culture and values

The implications of the findings for theory in this regard is that, better understanding of spirituality and nature as source of indigenous knowledge should be explored and integrated in early childhood development syllabus. This requires further interrogation of processes to transfer knowledge from nature to learners so that indigenous value systems are highlighted and elevated to a similar level as western value systems. This is emphasized by Geoff (2001: 325-339) in this statement: *'knowledge is transferred through holistic socialisation that strives to uphold the indigenous attributes that embraces spirituality in its diversity, such as in the form of immanent myths within the indigenous culture.'*

Primordial Spirituality and the Gift of Life

As discussed in Chapters two and three, the natural environment has spirits or energy that define the relationship between humans and nature. Life is viewed as a gift that should be valued, celebrated through rituals that integrate music and dance.

6.8.2 Practical implications

The purpose of this study had been to develop a framework that could guide formation of socially cohesive community structures tapping into primordial spiritual values, structures, processes and systems. The framework was drawn from the themes and indicators emerging from the empirical

findings as well as from the theoretical framework and this links deep ecology with (1) self-concept; (2) life as a gift; (3) knowledge, culture and values; and (4) non-anthropocentric environmental ethic. In practice, the implementation of the findings of this study may be realized through the involvement of relevant Government Department.

The implications of the foregoing claims are that, in practice, this framework may shape social cohesion policy by finding mechanisms to entrench the values highlighted in the framework. In this regard departments such as the departments of Arts and Culture, Traditional and Cooperative Affairs, Science and Technology and the department of Education can add value by requesting stakeholders to find ways in which each attribute of the framework is addressed and expressed. The policy of the department of Science and Technology should appreciate the innovations that come with indigenous knowledge systems. Above all, the department of Education should support the efforts of indigenous people by ensuring that the curriculum recognizes the uniqueness of the culture, values and structures of the indigenous people including their spirituality. In this manner, the principle of self as man's contact with the infinite would hopefully shift consciousness where all forms of life are respected.

As explained by Waaijman (2004:14) primordial spirituality in the African context is centred around *"the power of God (Father and Mother)..."* as creator of the universe, as the beginning without an end, and as a source of a life which is the "Creator's supreme gift". Waaijman (2004:14) provides clarity on how primordial spirituality should be understood in this statement: "It is a matter of spirituality to receive, maintain and preserve the gift of life..." In his argument, Waaijman underscores the central role that rituals play in receiving, maintaining and preserving life as observed in births marriage, planting and harvesting ritual ceremonies. In this regard the department of Arts and Culture and the department of Traditional and Cooperative Affairs may play a crucial role pertaining to the ritualistic nature of indigenous. This can be done by ensuring that these elements of culture are made visible.

As Harding (1995: 2) pointed out, 'deep ecology seeks ecological wisdom by focusing on deep experience, deep questioning and deep commitment.' Harding views *Self* as man's contact with the infinite and eternal expressed in innermost living aspect of things, a mysterious creative intelligence that communicates, speaks, transforms and evolves to other forms of nature. As Van De Veer and Pierce (2003: 263) argue, the essence of deep ecology is the interconnectedness of nature with human life. This interconnectedness of nature, man and all living organisms is an intrinsic principle of

primordial spirituality. The aforementioned arguments in practice imply that, Government departments such as the departments of Health, Education, Science and Technology as well as Traditional Affairs amend their policies in alignment with the framework. South Africa is endowed with natural beauty that should be integrated in education, culture and health system interventions. For example, the department of Health may look at ways of leveraging on Bushmen's knowledge and wisdom of traditional healing.

The department of Education may participate by educating and including indigenous knowledge systems in the curriculum, whilst the department of Science and Technology can assist with ensuring that indigenous knowledge systems and innovations are refined in such a way that they are compatible with accepted best practices. Through the amendment of policies, the role of the department of the department of Environmental Affairs may be able to look into the environmental issues related to indigenous knowledge such as the medicines, food, ornaments and others produced in this manner. The role of the department of Tourism and the department of Trade and Industry may popularize indigenous knowledge for the National and International tourism, whilst the latter department may help with ensuring that indigenous knowledge is formalized into the formation of a sustainable economic contribution.

6.9 Study limitations and avenues for further research

Although the results of this study are enlightening, they are subject to some limitations. This study was conducted with Bushmen community who are residents of Northern Cape and Western Cape. During the planning stages of the study, 12 to 20 participants from Northern Cape were expected to participate in the study. The reason for this number was that, the study was qualitative in nature with ethnography as research method. As a result, large number of participants was not feasible. However the method was later abandoned due to time constraints. At the time of the study there were only a total of 4 of these participants that were prepared to participate. First, locating the participants and getting them to agree to spend 1 to 2 hours responding to interview questions about their cultural practices proved almost impossible as some thought that I come to steal their heritage for commercial reasons.

Other limitations encountered during field work were due to for example, securing an appointment to go and observe a specific event of cultural and spiritual importance. On arrival at the agreed place and on the agreed date, you are then informed that the event had been postponed. This had far reaching implications as it involved time and financial resources. In addition, it also meant loss of research data, and this exercise had to be repeated. The other issue is that, the distances to the research environment were vast. Another limitation had to do with getting the participant that was not authentic. Some participant would participated for advancing own interest. For example a participant whose responses to research questions would be biased towards politics instead of spirituality. This was the case with one of the participant who drew blank when I asked him certain questions. Eventually he actually confirmed that he was a mere political activist.

The rivalry that was prevailing between the two groups, that is, Bushmen and Khoisan, made it extremely difficult to obtain information. This was partly caused by unreasonable demands that were put forward by other participants from another rivalry group that were not part of the initial agreement between me and the gatekeeper. This resulted in the dwindling numbers of the participants. Consequently, the available number of 4 participants proved to be relatively small. Hence the inclusion of the second research site in Western Cape. As the study was purely qualitative in approach, the results would not be subject of generalization.

The study could have expanded to areas such as Eastern Cape. However, the contact persons whose details were provided were often not available when called. For example, the Bushmen are concentrated in Kalahari in the Northern Cape. The challenge as cited earlier, they were speaking differently, and had differences among themselves. This in itself compromised the study. In addition to their demands cited earlier, one group refused to participate if the other ones were participating. secondly, the other group would prefer to be referred to differently and required that contract be signed with unreasonable demand. For example, that the researcher will provide a sponsorship of huge amounts, the researcher should negotiate with a certain organisation that is already having agreement with them.

Another limitation was that, in other instances a potential participant would agree to participate in the study. However, the participant would suddenly decline to participate. During the course of the study, I then realized that, one of the reasons was that, some if not most of the Bushmen have commercialized their activities. Consequently, any form of information needed from them, would not come for free. Such participants if they perceived you as one of those who were not going to pay, they would just disappear, even if they initially agreed to participate in the study. Alternatively, some of these participants would just decline because they were ignorant about their culture as they were enculturated into the mainstream local cultures.

One other issue that became apparent as a limitation is the participants that were genuinely knowledgeable about the Bushmen culture and spirituality, but withheld the accurate information deliberately. As a result, this particular participant would purposefully play ignorant. I picked up this from the responses of one of the participants. This particular participant indicated that he/she often finds himself/herself in a situation where he/she has distorted the facts. When I asked why, the reason was the fear of the past persecution that could according to the participant repeat itself. This was also supported by the initial suspicion and the reluctance to participate in the study. Most of the participants were concerned with the issue of persecution. This was also confirmed in literature by scholars such as (Lee 1996: 309, De Villiers 2000: 12-14 and Coetzee *et al.*, 1994: 416-420).

One of the study limitations that justify further probing is that the participants reflected a paradox in terms of who they originally were as was mentioned earlier. Some referred to themselves as Bushmen, others Khoisan. This became evident in respect of how they carried out certain basic rites of passage. The way they interpreted their rites of passage was inconsistent. For example, in the Northern Cape, all the participants made reference to 'hok meisie.' In Western Cape some participants did not know anything about 'hok meisie.' This also goes for nature of ignorance some portrayed when it comes to certain rituals such as 'hok meisie,' burial rites. This area also presupposes further research. Perhaps this was also aggravated by the persecution referred earlier.

The Bushmen are seers and medicinal people. Literature confirms the medicinal abilities of the Bushmen. The healing power of the Bushmen ritual practitioners and the entry into the trance, an altered state of consciousness during the course of healing the sick as indicated by (Heinz (1975: 28). According to Barnard (1979: 72), the state of trance is attained through the process which presupposes

boiling of (tsa) of medicine in the stomach of the shaman and the temporary coming together of shaman and one g//aui in the body of the shaman under the control of shaman. By contrast, the process of boiling is independent of the trance state of half death that the medicine man undergoes during the process of healing.

Based on this, another limitation of this study was to confirm the authenticity of these medicines, the prophecies of the Bushmen/Khoisan, and the health part of their medicines for consumption by human beings could not be verified because of time constraints and frequencies of such events as a result of the calendar of the participants as well as unavailability of such practitioners within the proximity where the research was taking place then. This may have been due to the persecution cited earlier which culminated in ignorance of own culture. In other parts of the world, indigenous people are still practicing their primordial spirituality. This may enhance the alignment between the ancient Bushmen and the Bushmen of today.

Further research may help explain the paradoxes regarding the consistency pertaining to the knowledge of Bushmen cultural practices. Hence it is recommended that, in consideration of further research, other parts of the world should be explored. The study did not focus on the history and politics of the Bushmen in relation to primordial spirituality. Therefore, this is another avenue for further research. Against this backdrop, it may perhaps be of scientific significance that the study is extended to Africa as well as to the other international countries in order to elicit more understanding in respect of primordial spirituality in terms of amongst others; how history and politics impacted and shaped the primordial practices of indigenous people internationally.

In addition, this would enable the scientific community to come up with solutions pertaining to some aspects that were controversial in this study. For example, the issue of disagreement among the different groups as far as hierarchy is concerned, is of grave concern as well as the rites of passage as they impact on the spirituality of the indigenous people, the ancient Bushmen and the Bushmen of today. The exploration of this area for further research is recommended. In terms of literature review, only that literature that helped to address the research question and attain the objectives of the study was reviewed. Besides, further research in this regard may help come up with ways and means by which the primordial practices can be synergized with the western practices such that there is no single

process that dominates another to the levels of extinction as was alluded to by Ferreira (2015: 20) who pointed out that: *'Bushmen were executed duiring a pure exercise of human race extinction.'*

This should make it possible for indigenous people to practice their culture within the diverse situation we find ourselves. The study employed qualitative approach. It could perhaps be proper to look at this same phenomemnon from a different perspective. In view of this, it is also recommended that same study is conducted using quantitative methods or mixed methods in order to verify validity and advance the generalization of the study. This would in some ways help minimize some of the limitatitions that were apparent in this study. Furthermore, use of the foregoing approaches on the study about indigenous people, specifically the Bushmen would shed light on different cultural and spiritual dimensions of indigenous people, particularly, the Bushmen. Consequently, this would also generate more solutions into unanswered questions regarding the spirituality of the Bushmen.

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APPENDIX A: TRANSCRIBED INTERVIEW DATA

Participant No 1

(1) WHAT ARE THE PRIMORDIAL SPIRITUAL VALUES OF INDIGENOUS PEOPLE PRACTICING A TRADITIONAL WAY OF LIFE?

(1.1) Definition of the Bushmen's believe in God

Yes, I believe in God. We believe in two versions of God, namely; collective and personal. By collective I mean, the collective/respected name that is, why we refer to our god as '**Tsui //goab**,' meaning the supreme power. The personal version of our god is referred to as '**Heitsi ebib**,' which implies 'a man of tree appearance.'

This is similar to the holy trinity in Christian terms. In terms of their spirituality and the use of herbs and medicines, the Bushmen are dynamic. For example, this domain is led by the elders who to a very great extent allow for innovation and equality. If one of the men or women comes up with a new way of mixing a particular herb, it is accepted for as long as it yield desired results of curing the Bushmen people and other people.

This is how the healers in among the Busmen people are born or come into being. Some of the original herbs or medicines used by the Bushmen and were innovated are; '**swart storm, rooi storm, kalmus, mariaah**,' all of which were modified by adding corresponding essential oils and crystals to the original roots.

1.2 Visual manifestation through which the Bushmen see God

I visualise my god through every natural phenomenon, be it ants, plants, eagles, lions, springboks and all the other aspects of the natural environment.

(1.3) Bushmen practice of Godliness, and the values that underpin this practice

In Bushmen culture, we practice Godliness through our rituals, such as burning of the incense, by ensuring that specific rites of passage are observed at all times including our initiation of a girl into womanhood by subjecting her to the ritual '***hok meisie***.' This is a process by which a girl is locked into a secluded area as she is en-route to womanhood for a certain period. This is executed by the designated old woman in the community.

As the girl graduates, there is this dance referred to '***hok meisie***' where a man who will dance better than others may have a woman for himself. This dance is also referred to as '***//nau***.' I do not eat meat. However, the rituals are no longer practiced properly. The reason for this is that they were outlawed in 1800s and Bushmen who insisted on practicing their rituals and their culture in general were branded heathens.

Consequently, their ears were cut as they were said not to be good listeners, others would have their lips cut off, the flesh of the arms boiled with hot water. That is why today, we cannot speak our language, cannot practice our rituals and often afraid to have our ceremonies because our parents were subsequently afraid to teach us all these.

(2) WHAT ARE THE ETHICAL STRUCTURES AND PROCESSES THAT SUPPORT THE SPIRITUAL VALUES OF THE BUSHMEN?

(2.1) Hierarchical structure of the Bushmen

In the culture of the Bushmen, there are no specific leadership layers. Hierarchically, men, women, elders, adults and children enjoy the same status. That is why, the elders allow young generation to role experiment with herbs or medicines. The culture is purely egalitarian in nature. As a result the level of knowledge of the individual in terms of providing solutions to problems may count in favour of the individual in respect of how he is recognized in the community. However, the last is the one of the elders who will always give direction. In terms of the indigenous Bushmen culture, there is nothing like a chief. The only known hierarchy among the Bushmen is either the captain or a leader in his specific field only. The arrangement of chiefs came up with the era of colonialisation.

2.2 Developmental stages and rituals used by Bushmen ancestors until today

One of the developmental stages is the washing of the baby with '**boegoe**' water and various plant ashes referred to as '*wet and dry baptism*.' Alternatively in areas like Kalahari, the Bushmen still wrap the baby with the jackal's skin and they lift the baby to the full moon or '**paleidia/khunaseti**.' The placenta and the umbilical cord are buried on the eastern side of the tree. The eastern side of the tree signifies the place of conception. The tree is the symbol of that trinity or life. The eastern side of the tree further signifies where the sun rises and therefore this serve as the beginning of life.

Then with the loss of the first tooth, the tooth of the child is then buried on the southern part of the tree where the child is said to be initiated into the place of learning. This is part of the whole process of life cycle. The girl's first menstrual blood is in turn buried on the western side of the same tree and this symbolizes the beginning of adult life. Ultimately, the child plants the plant on the north side of the tree, and this marks the completion of the life cycle.

Subsequently, the girl may now conceive and she may now start guiding others through the same cycle. It is at this stage that this girl adult may become a healer if she has truly distinguished herself. The '**Hok Meisie**' emerges between the south and the west phase of the circle.

With the boys, the process is the same, except that they do not go through the process of menstruation. In the past, the boys could be taken to the veld for hunting as part of their initiation. Today this exercise does not happen as there are laws that prohibit the Bushmen from practicing their culture freely. However, the slavery walk of the Bushmen is still taking place in George in the Western Cape as part of pilgrimage; for example, the national roads are part of the footpaths that were created by the ancient Bushmen.

The spirituality of the Bushmen is based on the interconnectedness with nature, God and fellow human beings. The Bushmen practices are grounded on egalitarian principle, everyone and everything is equal including children and adults, women and men. That is why we constantly talk to the trees, water, and the moon together with their spirits alike. The Bushmen believe in two realities, namely; the Bushmen see the tree and her spirit. Adults are obliged to listen to children as they represent small spirit. With marriage, it just takes place; I am not sure about the details.

With regards to the last stage of life, death; both the body of man or woman, faces the east. Women are buried in their traditional clothes, 'ai-l,' and men are buried with their bows and arrows together with all the medicine he used to treat people with such as herbs or sacred objects, and the women will have their foraging sticks and their medicines and herbs as well. These are still being practiced, but we can longer use the rocks like other captains.

(3) HOW DO THE BUSHMEN VALUES, NORMS AND ETHICAL INFRASTRUCTURE SUPPORT THEIR SOCIAL CAPITAL?

(3.1) Vital Social, ethical structures, values, norms and networks for Bushmen rituals and their significance to their social capital and spiritual wellbeing

Socially, the Bushmen philosophy is grounded on team work. In whatever they do, the Bushmen do it collectively. This is reflected by the manner in which they for example, hunt together. They help each other. Even with women during foraging exercises, they work collectively. Hunting and foraging is not done for the individual but instead for the entire community. The one who went out hunting and killed an animal, the animal meat is divided among the rest of the community, and the one responsible for the killing of that animal, eats last as he is supposed to give life to other people.

(4) HOW DOES THE LIFESTYLE AND THE LIVELIHOOD OF THE BUSHMEN LINK WITH NATURE?

(4.1) The meaning that Bushmen attach to nature and aspects of nature vital to them

Nature is important as our way of life and this is based on first creation and second creation of our existence. First creation is spiritual world or a feeling and is not a fixed world. The second is a physical manifestation of the spiritual world; e.g the trees, animals, human beings, as the first one is spirit. Often people or anthropologists only write about the first version, that is, physical one, whilst the Bushmen had the spiritual version.

The veld is important to the Bushmen as it produces pure medicines and herbs for us and the spirits in the veld are still liberated. The medicine in the veld is stronger than the medicine found in the urban areas as they are already polluted. The Bushmen have respect for nature. They make use of all the parts of the animal they kill, not only meat. Besides, they respect certain animals for spiritual reasons. For example, the Bushmen do not kill an eland as it cries like a baby. For the animal that they kill, they show respect by speaking to its spirit and asking for forgiveness before they kill it. The same goes for the plant or the herb before they rip it.

(4.2) Spiritual importance of the sun, moon and water in Bushmen traditional practices

The moon is nurturing the earth and water and controls the life cycle. The stars are regarded as the ancestors. The trance dance only exists in Botswana and Namibia. There are 33 national tribes of Bushmen.

Participant No 2

(1) WHAT ARE THE PRIMORDIAL SPIRITUAL VALUES OF INDIGENOUS PEOPLE PRACTICING A TRADITIONAL WAY OF LIFE?

(1.1) Definition of the Bushmen's believe in God

Yes I believe in God. I define my God as the supreme power that created the heavens, moon, stars and everything beneath the earth, above the earth and the sea. There is no other God except one creator. My God is not a human being or an animal.

(1.2) Visual manifestation through which the Bushmen see God

He is the spirit, for example; God manifests in many forms such as in the instance of Hottentots god referred to as '**dementors**' For example; when I was in Cape Town for a community meeting, I was preoccupied with the issue that pertains to the Bushmen skeletons that are kept in the museums, especially the one of '**!Xham Bushman**' that is locked in the museum in George which I personally saw, touched and hugged.

It is on this day when I was in Cape Town where Hottentots' god crawled up my left arm to the back of my head and moved through my dreads, sat, opened up and closed my dreads.

According to our spirituality, this was a good omen, that signified the presence of the ancestors which was indicative that the prayers of the living Bushmen have been heard and the process of the reburial of the skeletons of the Bushmen was underway, and this would then serve as the basis for the reburial of all the ancestors in the rest of South Africa.

(1.3) Bushmen practice of Godliness, and the values that underpin this practice

For example; we work on aspects that drive the world namely; fire, water, light and earth as our god is embodied in these four elements and they all form the basis of our spirituality. During the trance dance we put water and the herbs around the fire in order to activate energies for healing purpose. I as a healer I have the blessings of the elders who are also seers such as the elderly woman from Van Rynsdorp who claimed to have seen me in her dreams.

Through my knowledge of herbs I am able to use the following herbs to cure/heal a range of illnesses such as '*aloe*,' for the cleansing of the stomach and the blood, '*African potatoes*,' also for the cleansing of the body, '*dagga*,' the oil coming from this plant can cure cancer, '*boegoe water*,' is used for cold, flu, liver problem as well as lung problems and many other herbs that need a lot of time for me to take you through to the mountain and show you all of them. Our spirituality as Bushmen is the gift of life and is manifested in how we walk, run. We enjoy the rain, the wind, even to hug the trees, as well as helping people with our herbs without focusing on money.

(2) WHAT ARE THE ETHICAL STRUCTURES AND PROCESSES THAT SUPPORT THE SPIRITUAL VALUES OF THE BUSHMEN?

(2.1) Hierarchical structure of the Bushmen

Our ethical structures are very natural which consist of men, councils of the elderly with their leader. The indigenous Bushmen culture does not have chiefs in its structures. The culture only has a leader whose duty is to look after the welfare of nature and that of the people. As a result of equality that is

integral to the Bushmen culture, you recognize the leader in the mist of other people as the people will often speak on his behalf. This leader is actually chosen by the ancestors. As a result of the egalitarian nature of Bushmen culture, a leader may be either a woman or a man.

(2.2) Developmental stages and rituals used by Bushmen ancestors until today

When the child is born, he/she is washed with '**boegoe**' water. The name given to the child is guided by a spiritually accredited elder. For example, the name of my son is '**Koro**,' in Nama language this name implies '**five**,' and in '**!nu**,' language, one of the Bushmen language, it means '**Jackal**,' meaning the cleverest of the animals, the professor in Kalahari whose people will never be tricked by anyone, and will further unite the Bushmen. The second of the rites of passage is the '**Hok Meisie**' for girls, the process by which girls are initiated into adulthood.

During the marriage ceremony, the husband has to hunt an animal that will be used to entertain the villagers. The dead people are wrapped in **animal skin** and buried on the eastern side the direction from which the sun rises in a sitting position sand bow is broken to symbolize the end of life and the string is left intact to mark the bond between mother and the dead because the dead will come back in the form of the ancestor.

(3) HOW DO THE BUSHMEN VALUES, NORMS AND ETHICAL INFRASTRUCTURE SUPPORT THEIR SOCIAL CAPITAL?

(3.1) Vital Social, ethical structures, values, norms and networks for Bushmen rituals and their significance to their social capital and spiritual wellbeing

The Bushmen lead a collective life, a person is a person because of other people. Your child is my child and vice versa. We also believe in hunting together and the meat is in turn divided among all the villagers. If you are for example, cohabitating with a woman, she is your wife, regardless whether you have children or not.

(4). HOW DOES THE LIFESTYLE AND THE LIVELIHOOD OF THE BUSHMEN LINK WITH NATURE?

(4.1) The meaning that Bushmen attach to nature and aspects of nature vital to them

Nature is very important to the Bushmen. For example, the last sun rays reflect on the man late in honey, mountain in George, and when you are in this area you feel the energy of nature and the body will be shaking (myth).

(4.2) Spiritual importance of the sun, moon and water in Bushmen traditional practices

The moon is important, for example, 13 months and 28 days is the circle of the moon, and is regarded by Bushmen as the rebirth of nature, earth, human beings and all the animals. The moon controls the night, e.g the full moon is ideal for hunting. In the mountain in George there different crystals and these are recharged by the full moon. The trance dance is used for the sole purpose of healing. If there is no healer, the trance dance is alternatively used to celebrate the full moon as per the spiritual calling.

The sun is regarded as the gift of life that gives energy to plants and generates rain. Water is life for plants, animals and people, especially the wells. The relationship between me and nature is very good, such that to conserve nature, I do not harvest the plant with its roots so as to allow it to grow again. We plant pure indigenous plants that also attract the bees as we are honey people. The Bushmen kill only one animal and they pray before they kill that animal and ask for forgiveness, the bones thereof are used for necklaces, '*lais*' and backs. Nothing is thrown away.

Participant No 3

(1) WHAT ARE THE PRIMORDIAL SPIRITUAL VALUES OF INDIGENOUS PEOPLE PRACTICING A TRADITIONAL WAY OF LIFE?

(1.1) Definition of the Bushmen's believe in God

I believe in the creator and I define my creator as the Supreme Being who oversees all the creation including the earth, human beings, spirits and the rest of the creation. I see my God as good

relationship with the earth. My God is signified as sacred and this would include what we feed our bodies which derive from the earth. That is why we respect nature.

(1.2) Visual manifestation through which the Bushmen see God

I also see God as the moon, '**!Khuba**' and the wind '**!Kwe**,' and the rain, '**!Kwa**,' all of which symbolize the Supreme Being. For example, if you deviate from doing the right thing or you do not uphold good behavior, the wind and the rain will show you through the tornados and thunderstorm and lightning, whilst if you conform, the wind subsides and we have a peaceful rain., The same applies with the moon that may disappear out of disappointment and we then experience darkness. The different reactions of these natural phenomena signify either the satisfaction or the anger of the Supreme Being.

(1.3) Bushmen practice of Godliness, and the values that underpin this practice

We as Bushmen or Khoisan practice our Godliness through various ceremonies such as that of the full moon. We go to the ocean where we sing, lift up our hands as we pray that the full moon protects us from evils, provide food. We pray for harmony and take the sand and throw it to the moon. The lunar shape moon is seen as muscular and the sun as female.

Through our believe system we know that the moon as the symbol of the **Supreme Power** cursed the rabbit for not being respectful and challenging the moon when the moon was indicating to the rabbit that, despite all challenges you have of not finding your mother, everything will be okay. The rabbit questioned this and asked the moon, who you think you are. The moon cursed the rabbit and marked her lips as it looks like today.

One of the ways by means of which I practice my Godliness is that, every morning I burn the herbs, and chant around the water at the door, and I rinse my shoes with water as this place is sacred especially during the carrying out of my rituals. Through this exercise I chase away the evil spirits by

burning these herbs. Subsequently I lie flat on my stomach and rise up and down and pray as follows 7 times:

- Sida Sida, meaning Father, Father
- Gera Tlwa Twcha, You are Great
- Sida Sida, meaning Father, Father

This prayer puts you in a state of meditation. Finally, my values are that, I do not see worldly things, except that the body must be nourished.

(2) WHAT ARE THE ETHICAL STRUCTURES AND PROCESSES THAT SUPPORT THE SPIRITUAL VALUES OF THE BUSHMEN?

(2.1) Hierarchical structure of the Bushmen

Khoisan/Bushmen people do have social structures that consist of leaders who are often referred to as paramount Chiefs with Council Members who are elderly men and women (head women). Khoisan people are egalitarian and Afrocentric as they are very cultural.

(2.2) Developmental stages and rituals used by Bushmen ancestors until today

When the child is born, a naming ceremony is conducted by smearing the child with '**boegoe**' water all over the body. Anciently an animal would be hunted to mark the birth of this specific child. However this is no longer possible because of the colonisation. What is of importance is that, after killing the animal, we make use of everything from that animal. '**Hok Mesie**' is part of our rites of passage, but it is no longer done because of the influence of the west.

The process in terms of the marriage is that, we were kept in what was called the '**Matjie Huis**' and two men were wrestling with my husband to be then in order to try and get at me. Thereafter we exchanged beads and gave my mother the beads and the basket of fruits. Subsequently, my husband threw the stick at my mother and my mother in turn threw it back to him, and this is the

symbol of togetherness. After all these, there is then a honey beer that is given to people in celebration and shared as a ritual just before I go into the **'Matjie Huis.'**

At the time of death, the round grave is dug, the body is rubbed with '**boegoe**' oil, and the karos is put around the body. The body is then put in a foetus position on the left hand side in the grave and the '**boegoe**' water is sprinkled around the body and the grave and the herbs are put in the hands of the deceased and the bows and arrows the males.

In case one of the Bushmen can't make it because of sickness, Khoisan/Bushmen leave him/her behind with lots of food and move on because this person is going to die and the spirit may go into any animal and he/she may come back in the form of that animal or a bird. That is why we respect nature.

(3) HOW DO THE BUSHMEN VALUES, NORMS AND ETHICAL INFRASTRUCTURE SUPPORT THEIR SOCIAL CAPITAL?

(3.1) Vital Social, ethical structures, values, norms and networks for Bushmen rituals and their significance to their social capital and spiritual wellbeing

There has always been common understanding, there were laws, councils would during that time often allow people to kill a murderer, a man who killed a big animal, out of happiness, the elders would urinate on him as a sign of recognition of the achievement. Some of the networks that underpin our spirituality is our deep sense of humanity, recognition of our elders, the importance of protecting our traditions, and our value systems. These also include observing and extending our rites of passage to other clans. These rites of passage include '**!nau**' (new beginning or transformation) which is celebrated through ceremonies such as sacrifices, fasting, environmental change, '**hok meisie**,' celebration of the new moon, harvest festival. All of these bring about the cultural and social cohesion. We are the most ancient people who gave the whole world the humanity it has today.

(4) HOW DOES THE LIFESTYLE AND THE LIVELIHOOD OF THE BUSHMEN LINK WITH NATURE?

(4.1) The meaning that Bushmen attach to nature and aspects of nature vital to them

It is intrinsically linked because we have a very cordial relationship with the earth and nature in general. The food we eat is from nature and the water we drink is also from natural streams. Therefore without nature the human being and the animals together with all the creation will not survive. For example, we the Bushmen/Khoisan we communicate with our creator to ensure that nature do sustainably provide for us by praying the god of rain and thunder, *'//Tsui !Goab,'*

(4.2) Spiritual importance of the sun, moon and water in Bushmen traditional practices

We also attach important meaning to the mountains, moon, stars, water, fire, earth and wind as they are regarded as sacred. Another dimension is that when I die my husband will shave a path on his head and I will do the circle on my head and when the leader dies, all men cut all their hair.

We Bushmen/Khoisan conserve nature by ensuring that when we harvest, we ensure that we allow the plants to multiply, even in the ocean, we just take enough for consumption. Today we see forests being destroyed in the Western Cape for timber. Lastly, trance dance is when you go into the next stage of spirituality led by shamans.

Participant No 4

(1) WHAT ARE THE PRIMORDIAL SPIRITUAL VALUES OF INDIGENOUS PEOPLE PRACTICING A TRADITIONAL WAY OF LIFE?

(1.1) Definition of the Bushmen's believe in God

We Bushmen believe in God, our god is referred to as *'Goab,'* who is seen as a powerful man, the creator, the Supreme Being. Furthermore we see our god as spirit and they believed in the life hereafter. We also believe in ancestors, but we do not regard them as god. Ancestors and our god are two separate entities. Interestingly enough, the Bushmen are seers or shamans.

For example, prior to the era of colonisation which left us ignorant about our culture, not even being able to speak our own language as all our tradition were regarded as barbaric, the Bushmen were powerful in medicine. On realization that the enemy has invaded their territory, they would use their bows and arrows with specific medicine to tame the enemy and make him talk without killing him.

The medicine in the arrow would turn the enemy into a state of unconsciousness which would in turn make reveal the truth about his being there. Thereafter he would become normal again. The Bushmen are also dreamers; they would have dreams that warn them or those that bring good messages.

(1.2) Visual manifestation through which the Bushmen see God

Amongst other beliefs that marked the Bushmen's manifestation of their god, was that, they would hold a spiritual service during the three nights of the full moon and they would perform a trance dance around the fire in a circular way, with the eland horns around their heads. Inside the horns the Bushmen would burn the *'Hottnots'/Hottentots' Khoi goed or boegoe.'* In terms of the Bushmen belief system, the smoke coming out of these horns, signified rainbow, this was in turn the symbol of prosperity.

(1.3) Bushmen practice of Godliness, and the values that underpin this practice

During the course of the trance dance, the healing process was also taking place. The **healer** would normally assume a different status. He would go into deep unconscious state of trances whilst performing trance dance. During this period, the healer would be seeing all the spiritual secrets that happen in heaven. When he wakes up, he would go straight to the rocks to draw what he has seen when he was asleep.

Hence we have so many drawing, most of which the Busmen of today cannot interpret as we were compelled to abandon all our traditions including our language, culture and everything. Spiritually, the Bushmen on greeting you, they would feel if there was something wrong with you. Consequently they inform you about anything wrong and would subsequently offer help with their herbs.

(2) WHAT ARE THE ETHICAL STRUCTURES AND PROCESSES THAT SUPPORT THE SPIRITUAL VALUES OF THE BUSHMEN?

(2.1) Hierarchical structure of the Bushmen

The hierarchical structure of the Bushmen consists of the Chief, referred to as '**danab**,' who would be a man and the Council that is made of the elders. The Khoisan believes in equality. That is why the women and children are also respected alike. In Bushmen culture, there is no hereditary succession for Chiefs. The Chief's tenure lasts until his death or depending on ill-health, after which the Council would sit and elect the Chief among them. Although they do not have Kings, they do have the word for Chief, and it is, '**Gaub**.'

(2.2) Developmental stages and rituals used by Bushmen ancestors until today

In terms of the developmental stages, with the birth of the baby, the elderly women were charged with the responsibility of ensuring safe delivery of the baby. Thereafter the baby would be kept in isolation for about one month to three months. Subsequently the baby is then taken to the apex of the '**Kopie**' for a welcome ceremony with a hunted animal being slaughtered. The top of the '**Kopie**' was used because the Bushmen believed that they were near '**Goab**,' their god, and that the baby would therefore receive the blessings.

In terms of their spirituality, the Bushmen believed that, the man can't marry in his own clan, but rather in another clan far from his own, the other side of the mountain. The participant was showing the research that other side of the mountain after the two families had negotiated; the man would also be expected to kill the leopard in order to convince the parents in law to be that, he would be able to take care of their daughter.

The participant also made a mention of the '**Hok Meisie**,' by which the girl child is initiated into womanhood by being taken to the water during the beginning of their menstruation and subsequently to this specific '**hok**' for administration of further rituals. However on this one, the

participant indicated that he was not 100% sure about it. Furthermore the participant indicated that, although he was also not sure, but he knows that the boys were taken to the veld to be taught how to hunt as part of their initiation into manhood.

Ritually speaking when one died would be buried on the third day, the deceased would be put in the grave in a fetus position, both men and women. The traditional grave of the Bushmen is circular in shape. The deceased would be buried as the sun is just about to set as this marks the end of the current life and the beginning of the spiritual life.

The dead also become the spirit and also part of the ancestors. From 12:00 midnight you can start speaking to your counter parts, that is, the other ancestors. After all these the mourners bit the deceased farewell, they go around the grave, each putting the stone from his place of origin on the grave. Thereafter they further bit the dead farewell by chanting the following:

'!Gai se qu Re,' meaning, **Farewell**, **'!qai Se! Om Re,'** meaning Rest in Peace.

On the issue of the Bushmen leaving the sick behind with food to die, the participant highly refuted this, and indicated that the Bushmen had been and are still caring people. They would not do that. Even today in our village, they young are still caring for their elders, they do not believe in the old age homes or hospices. During those times, the participant indicated that, the young Bushmen would be left behind to take care of the sick or the old. Also he refuted the claim that after burying their dead they would never go to their graves. The participant stated that during their growing up the elders would always go to the grave yard during specific times such as Easter, especially on Thursday night prior the Easter Friday, and also on Sunday morning.

(3) HOW DO THE BUSHMEN VALUES, NORMS AND ETHICAL INFRASTRUCTURE SUPPORT THEIR SOCIAL CAPITAL?

(3.1) Vital Social, ethical structures, values, norms and networks for Bushmen rituals and their significance to their social capital and spiritual wellbeing

The participant indicated that we are the collaborative people, not only amongst ourselves; we also accommodate other people as well. This is also shown by the way we hunt. We hunt in teams of five so as to protect ourselves in case we come across animals like lions, '**!Am.**' The Bushmen walk following after one another. This serves to scare off the lions, as they perceive people walking one after the other as a big snake. The lions are scared of the snake and they subsequently run away, alternatively at night we make fire. Social capital among the Bushmen is also reflected by the fact that, everybody belongs to the community. After the hunt, the hunted animal belongs to all members of the community.

(4) HOW DOES THE LIFESTYLE AND THE LIVELIHOOD OF THE BUSHMEN LINK WITH NATURE?

(4.1) The meaning that Bushmen attach to nature and aspects of nature vital to them

The meaning I attach to nature is reflected by the fact that, I frequently visit the caves and pray. On my arrival there I still feel the spirits of the ancestors, and their contact and connection. Furthermore, nature is important to us because it provides us with oxygen, and we eat from nature.

(4.2) Spiritual importance of the sun, moon and water in Bushmen traditional practices

The importance of the moon to the Bushmen is shown by the fact that, the ceremonies that are celebrated during the three days of full moon, '**Jali ese Komeet star, maan verdeister and son verdeister**' were said to have been and painted by the Bushmen in the caves/rocks as a symbol of respect for nature.

The Bushmen shown respect to nature by ensuring that when they hunt, they kill one animal, and they would even pray for forgiveness and negotiate with the spirit of the animal being killed. The burning of the grass so that the new one to grow for the animals to feed was started by the Bushmen and others subsequently followed.

Participant No 5

(1) WHAT ARE THE PRIMORDIAL SPIRITUAL VALUES OF INDIGENOUS PEOPLE PRACTICING A TRADITIONAL WAY OF LIFE?

(1.1) Definition of the Bushmen's believe in God

The Bushmen belief in God, referred to as the Supreme Being. We also believe in the ancestors who we are of a view that they are next to our Supreme Being.

(1.2) Visual manifestation through which the Bushmen see God

The Bushmen do have visuals through the dreams. Our god reveals himself through the milestones that we reach through our rough bush lifestyle. We survive the hardships and we are able to eat and drink even during the west drought seasons. This we believe it happens because of the protection from our supreme being in terms of our spirituality.

(1.3) Bushmen practice of Godliness, and the values that underpin this practice

The Bushmen are healers; they do this through the popular trance dance referred to as a healing dance. Most of the practices have been abandoned. We praise God through the performance of different rituals and ceremonies such as those that we perform when our deceased people, put them in a fetus sitting position for us symbolizes spirituality, but also we subscribe to the equality for all, including animals and plants.

(2) WHAT ARE THE ETHICAL STRUCTURES AND PROCESSES THAT SUPPORT THE SPIRITUAL VALUES OF THE BUSHMEN?

(2.1) Hierarchical structure of the Bushmen

In terms of the Bushmen hierarchy, the sitting leader must indicate during his life time as to who should the leader after he died. In terms of the procedure, no one can hereditarily claim the leader except the one already chosen. At the moment, we do not have a leader because no one is currently competent. Currently we do not have the council.

(2.2) Developmental stages and rituals used by Bushmen ancestors until today

From birth of the baby in case of a girl, when she reaches the age of 16, she is initiated into what is called **Hok Mesie**, and stays alone in a house that resembles the **hok (hut)**. She can only be seen by the mother or the grandmother. The purpose of the seclusion is to give the key to the ultimate life. During this time the girl is given freedom to choose, even with men. No medicine is administered except the stone called **!au** which she is smeared with throughout the body as a symbol of maturity into adulthood/womanhood. This ritual is still practiced today, but I cannot show you this ritual as there is no one in the **hok/hut**.

After fourteen days, the **!ara** dance marks the graduation of the girl from the stage. Prior to the birth of the girl, the family, such as father and the brothers, they go and hunt the Gemsbok or any animal if the Gemsbok is not available. The skin of the animal is then used to wrap the baby girl including the boy child. The animal is normally hunted within two days before the birth of the baby, or they may be given an indication by the mother that she is nearing the delivery. The use of the animal skin is not compulsory. Although it our tradition in terms of having its spirit, if it is not available, we do not do it especially with the current drought.

During the marriage, the same dance **!ali dance (hok dance)**. In Bushmen culture, we do not have lobola in the form of payment, but only **hok dance** is performed. The rituals performed for the baby include the back containing the kidney of the jackal which is placed around the neck to protect the child against the evil spirits.

The Bushmen performs the death dance around the deceased and they wrap the body with the animal skin. Currently they use the coffins. According to my belief, there is life here after, as this person will live in the form of the spirit. For example, my late mother, I still see my mother because she always comes to me even though dead and I know I have buried her long time ago.

(3) HOW DO THE BUSHMEN VALUES, NORMS AND ETHICAL INFRASTRUCTURE SUPPORT THEIR SOCIAL CAPITAL?

(3.1) Vital Social, ethical structures, values, norms and networks for Bushmen rituals and their significance to their social capital and spiritual wellbeing

We Bushmen, we collaborate with each other; we do not collaborate with the other group because of problems. We network and this helps me because and these people help me with my business. We have always had had this collaboration.

(4) HOW DOES THE LIFESTYLE AND THE LIVELIHOOD OF THE BUSHMEN LINK WITH NATURE?

(4.1) The meaning that Bushmen attach to nature and aspects of nature vital to them

I am the child who was born from nature in Kalahari. Even if it is dry I can use the tree to make fire, take the bone to craft the necklaces, and use horns to run my business. Nature is important when it comes to the rain. Water is more important for us.

(4.2) Spiritual importance of the sun, moon and water in Bushmen traditional practices

The meaning of the **sun** to us is that, with the **stars** you can count and the stars will give you direction. The **sun** is important because it gives us light. The moon is so important because we even have the full moon dance. The moon gives light. When there is moon *light*, we should be outside. The children like it and are outside, as the evil reptiles run away into darkness. We also believe in the eras and seasons.

For example, they can only hunt during the night when there is moon light. During the past ten years, I know that my three hunting stars, were position on to my right hand side, but today the situation has changed as they are now in the opposite direction. In terms of our belief system, the elands are associated with the rain and all will run to one direction where the rain is coming. When it is dry, they run in all directions in search of food and they migrate. **Gemsbok** is liked for its colour and its softness. It will not fight back even when we want to kill it. That is the reason we respect it

Nature gives us life. We conserve nature by, if there is a **dry tree** I will chop it and make fire, but I cannot chop the living tree. Nature is no longer interconnected with our wellbeing because of the

colonial intrusion. We have no means to conserve our heritage at this stage. That is why our knowledge is fading away. The difference between the Bushmen and the Khoisan, is that, the Bushmen are the first, and the Khoisan is the mixture between the Nama and the Griekwas.

Participant No 6

(1) WHAT ARE THE PRIMORDIAL SPIRITUAL VALUES OF INDIGENOUS PEOPLE PRACTICING A TRADITIONAL WAY OF LIFE?

(1.1) Definition of the Bushmen's believe in God

As Bushmen we believe in God and the ancestor as the mediator. That is why we attribute a very important meaning to the rock paintings. These paintings are a way by means of which are talking to us even if they are long gone. Therefore we all believe in the life hereafter, i.e. when the parson dies, he or she is assuming another super natural position. In terms of our believe this person is stronger than before as he may come back to us in the form of animal or so.

(1.2) Visual manifestation through which the Bushmen see God

We visualize God through the dreams and the ancestors.

(1.3) Bushmen practice of Godliness, and the values that underpin this practice

We have now adapted to the western of doing things, i.e Christianity. Most of the primordial methods I do not know them. Our values as Bushmen are that, I teach my children the values that made me strong. For example, when I was growing up, we used to go to the veld to collect the plants for consumption. With the arrival of the white people, all these vanished; one of our values that were eroded by white people is our self-confidence.

Another value that was taken away by colonialism is the value of being communal. That is why today we speak about the Bushmen and the Khoisan. The arrival of the white people also marked the end

of our language as part of our spirituality. As a result we speak Afrikaans which not our original language. Our values are based on the principle of communality and equality for all.

(2) WHAT ARE THE ETHICAL STRUCTURES AND PROCESSES THAT SUPPORT THE SPIRITUAL VALUES OF THE BUSHMEN?

(2.1) Hierarchical structure of the Bushmen

The elders are therefore responsible for the maintenance of the governance structures, that will have a leader elected from among themselves, depending on his knowledge of resolving the community problems and ensuring that food is provide by ensuring that men go hunting and women go collecting the plants as per the agreed schedule with due consideration to ensure that they do not erode the nature in any way. Most of the rituals are no longer practice by may because of westernization that was forced into our culture.

(2.2) Developmental stages and rituals used by Bushmen ancestors until today

The Bushmen are **communal** in nature. This emphasises **mutual respect and team** work for the benefit of all. In our culture, the elders are leading the way both male and female with their distinct role to play, like foraging and hunting respectively, whilst the children are also gradually socialized toward becoming responsible from whom the community benefits, but they are not socialized at an unreasonably young age as they are also allowed to play around.

This is in turn, the way by means of which they are led through the rites of passage, for example, boy children are taught how to hunt and the girls at the age of 16 are taken through the process of '**Hok Meisie**' the process which precede the marriage. These simultaneously mark the developmental stages through which a boy or a girl goes through in the Bushmen community. These culminated in the manner in which the Busmen were buried in a **fetus** status, both men and women.

(3) HOW DO THE BUSHMEN VALUES, NORMS AND ETHICAL INFRASTRUCTURE SUPPORT THEIR SOCIAL CAPITAL?

(3.1) Vital Social, ethical structures, values, norms and networks for Bushmen rituals and their significance to their social capital and spiritual wellbeing

Amongst other attributes, the Bushmen are communal people. The Bushmen believe in doing things together. We believe in for example, collecting veld plants together, sharing what has been collected among all of us. During special days like Christmas, we believe in coming together, celebrating and eating together. This also applies to special ritual ceremonies such as the full moon festival during which we dance together.

But like I have said these have been eroded. The way we were brought up, collaboration was very important among the Bushmen. The Bushmen subscribe to the principle of strong family ties, where helping one another would even extend to the entire community. This is how we also maintained our spirituality.

(4) HOW DOES THE LIFESTYLE AND THE LIVELIHOOD OF THE BUSHMEN LINK WITH NATURE?

(4.1) The meaning that Bushmen attach to nature and aspects of nature vital to them

The participant took the researcher on practical observation as to how they are linked or can make use of nature to survive. The researcher was shown what is called ***kamothan peel***. It was plugged from the tree under which we took shade. This is in turn opened and it has seed. From these seeds the participant showed the researcher how she made holes to make some jewel as well as a hole on the ostrich bone and they cut the bone round. The Bushmen then take the plant called ***katoar***, they do not have English word for it.

This plant cut and crafted nicely. Subsequently the participants also showed the researcher how they make the drawings of for example, their activities such as the ***painting/picture*** of the Bushmen whilst hunting which depicts also the animal being hunted as well as the bows and arrows. This means that the Bushmen are also artists. After this the participant showed the researcher how they use the springbok skin to make strings for the necklaces after the skin has been left to rot for three

days after which the skin is ultimately soft, is washed to produce the string. During this manufacturing process, the porcupine bone is also used during this process.

As Bushmen we also make use of the *!xau* klip/stone/rock or **ouker** as a paint. We use the stone as paint and we use it to paint on another rock. This stone **ouker** is found in Elandsrand in Mpumalanga. It was found by the Bushmen who travelled to that part of the world as they were nomads. Another thing is that the participant showed the researcher the cocoon from the tree with a leaving worm already with salt, we eat the worm and use the worm as a dance, after we have put some small stone in the cocoon to make it ready for dancing after we put it around our legs. Everything comes from nature. That is the reason why we respect nature. Furthermore, the participants showed us practically how they draw the paintings/pictures using a wire from the fire.

(4.2) Spiritual importance of the sun, moon and water in Bushmen traditional practices

Over and above, the link between the Bushmen and nature, and the ultimate respect for nature manifest in the fact that we live from nature. The sun is important to us it provides heat, whilst water is life for human beings, plants and animals and the moon provides light for us at night as we are hunters. Therefore we try to preserve it by taking what is needed for consumption. When using veld plant, we do not exhaust them, we take just enough to it. We do not take them out by their roots.

Participant No 7

(1) WHAT ARE THE PRIMORDIAL SPIRITUAL VALUES OF INDIGENOUS PEOPLE PRACTICING A TRADITIONAL WAY OF LIFE?

(1.1) Definition of the Bushmen's believe in God

Our culture was eroded by colonisation. Bushmen have the oldest DNA in the world and the Khoi are second. We all believe in supreme in Supreme Being. Our spirituality is in what we are and we equate it with the four direction. We believe in God but not in Christianity, and everything in the environment resembles God and spirituality.

(1.2) Visual manifestation through which the Bushmen see God

We visualize our god by speaking to the Supreme Being and the ancestors. In Khoi culture we also have dreams that symbolize many things. The Supreme Being manifest in for example, the day I was inaugurated as a Chief, I could feel the presence of the spirit.

(1.3) Bushmen practice of Godliness, and the values that underpin this practice

In our culture, praising God is a personal thing by making contact with the almighty, not a church. The rituals we perform include; ***Ixau*** is the thanks giving, we have rites of passage, i.e birth, marriage and death do it four times. This happens through full moon. In September we have ***harvesting***. The values of the Khoi are respect. The Khoi believe in ***ancestors***. The Khoi people would burn the herb called ***mphephu*** with velvet made for cleansing the place. Medicines that were used were ***boegoe*** for cleansing the bladder. The Khoi used to ***drink fat*** for sharpening the brain according to the medical doctor, and this is still under investigation.

(2) WHAT ARE THE ETHICAL STRUCTURES AND PROCESSES THAT SUPPORT THE SPIRITUAL VALUES OF THE BUSHMEN?

(2.1) Hierarchical structure of the Bushmen

We have ***Hok Meisie***. Rock painting is used to communicate with each other even with ancestors. The Khoi structures were made of ***Chiefs and Councils***.

(2.2) Developmental stages and rituals used by Bushmen ancestors until today

I know that there are certain rituals that are performed when the baby is born, during the first mensuration for example, during marriage and when one dies, but I am not sure about of them as I was deeply involved in politics than culture.

(3) HOW DO THE BUSHMEN VALUES, NORMS AND ETHICAL INFRASTRUCTURE SUPPORT THEIR SOCIAL CAPITAL?

PLEASE TAKE NOTE THAT THE PARTICIPANT COULD NOT ANSWER OTHER QUESTIONS AS HE DID NOT KNOW.

(3.1) Vital Social, ethical structures, values, norms and networks for Bushmen rituals and their significance to their social capital and spiritual wellbeing

Because I from the unions, I believe in structures. The Koran will have the chiefs, councils, etc. When the khoi goes on hunt, he shares with the neighbours. The khoi people are peaceful and will greet you every time. The khoi would ensure that the children are educated.

(4) HOW DOES THE LIFESTYLE AND THE LIVELIHOOD OF THE BUSHMEN LINK WITH NATURE?

(4.1) The meaning that Bushmen attach to nature and aspects of nature vital to them

The khoi people are very close to nature such that they could talk to animals. Khoi knew *what plant to use to brush the teeth*. After killing people after killing *the animal he uses* everything of the animal. The khoi would follow the already wounded animal for consumption and spare other healthy animals. The moon is very important in khoi culture.

(4.2) Spiritual importance of the sun, moon and water in Bushmen traditional practices

THE PARTICIPANT COULD NOT RESPOND TO SOME QUESTIONS. THE PARTICIPANT INDICATED THAT, ALTHOUGH HE IS REFERRED TO AS CHIEF, HE IS NOT FROM ROYAL FAMILY, HE WAS ELECTED.

Participant No 8

(1) WHAT ARE THE PRIMORDIAL SPIRITUAL VALUES OF INDIGENOUS PEOPLE PRACTICING A TRADITIONAL WAY OF LIFE?

(1.1) Definition of the Bushme believe in God

In terms of our culture, the Bushmen believe in God, the Supreme Being. The Bushmen describe their god through their belief in the **ancestors**.

(1.2) Visual manifestation through which the Bushmen see God

The Bushmen god is visualized in the dreams. We dream and these dreams serve as our yardsticks by which we navigate our daily life and activities.

(1.3) Bushmen practice of Godliness, and the values that underpin this practice

Our rituals and ceremonies such as rite of passage that is performed to a girl child who is about to go into adulthood, called '**hok meisie**' and the ceremonies performed during full moon celebrations. Most of these practices are no longer performed as they are outlawed.

(2) WHAT ARE THE ETHICAL STRUCTURES AND PROCESSES THAT SUPPORT THE SPIRITUAL VALUES OF THE BUSHMEN?

(2.1) Hierarchical structure of the Bushmen

From what I was informed, in the past; there were no Chiefs in the Bushmen community. The Bushmen believed in the capability of everyone within the clan. They believed in equality and mutual cooperation among all. For example everyone had to play his role for the survival of all. Men had to hunt, women were involved in foraging and the older children also helped with some chores. However, the elders were respected especially because of their experience.

(2.2) Developmental stages and rituals used by Bushmen ancestors until today

In terms of the developmental stages through which the Bushmen passed, when the child is born is actually belonging to the whole family, not only to the mother. The girl children are put through the **!au (Hok Meisie)** child, whilst the boys would go to the veld to be taught how to hunt. The spiritual

implication of this was that, everything in nature was seen as having its spirit. When the wild animal was killed, the Bushman would negotiate with the spirit of that animal.

The same held true for the tree whose branches had to be copped for making fire. At death during the late 1980s, the deceased was wrapped with an animal skin, but today we cannot do it anymore because it is unlawful. Therefore most of these practiced are no longer applicable as we have been forced into western type of doing things, and this is not good for us

(3) HOW DO THE BUSHMEN VALUES, NORMS AND ETHICAL INFRASTRUCTURE SUPPORT THEIR SOCIAL CAPITAL?

(3.1) Vital Social, ethical structures, values, norms and networks for Bushmen rituals and their significance to their social capital and spiritual wellbeing

If I have to go to the veld, I can go alone, but it is always important that we together as part of supporting each other. We help each other. We believe in collaboration. Food collected from the veld together with animal that had been hunted is shared among the clan.

(4) HOW DOES THE LIFESTYLE AND THE LIVELIHOOD OF THE BUSHMEN LINK WITH NATURE?

(4.1) The meaning that Bushmen attach to nature and aspects of nature vital to them

We attach very significant meaning to nature is also very much important to us. Bird, animals, reptiles, trees make the nature crucial. They are important to me because I love them. I eat bread, Coffee, etc. The art work of the Bushmen is connected to spirituality in the sense that these paintings were left behind by the ancestors. When we see them they bring us near our ancestors. We believe in ancestors.

(4.2) Spiritual importance of the sun, moon and water in Bushmen traditional practices

We attach important meaning to the stars because they give us the direction at night. The sun is important for us because it gives light and it is going to be night time and it also mark the different times of the day, sun gives light and water is life for all creatures. We preserve nature by tracking down the animals by differentiating between those that are humble and those that are intruders like lions.

The animals are living in the wild in the wild and no one interfere with them. In addition when we hunt, we only kill one animal for consumption and not frequently. When we want to make fire we take from the tree whose branches that are already dead. One of our aspects of our spirituality is that, we dream and these serve as our guiding stick.

When it comes to moon, it is a sign of spirituality. The moon will be in the form of the dish that is collecting water from heaven. When it is full, it turns upside down, and we subsequently have the rain. Our spirituality is based on our other beliefs. For example, in the past, the clouds would come and we would get rain. But today, the thunderstorm comes first, and we wait for longer time before the rain comes or it does not come at all.

Participant No 9

(1) WHAT ARE THE PRIMORDIAL SPIRITUAL VALUES OF INDIGENOUS PEOPLE PRACTICING A TRADITIONAL WAY OF LIFE?

(1.1) Definition of the Bushmen's believe in God

I believe in a great spirit that in from my knowledge of our traditions takes care of all of us, and this differs far from Christianity. Our spirituality is fundamentally based on actions, and this is manifested in our inherent value of sharing and collaboration in whatever we do, for example, when we cook, we always make a provision for the unexpected guest or the passer by that may pop in at the house, that person must be given food.

Over and above, we believe in the ancestors as middlemen who will come and warn you or give you instructions during your sleep. A typical example of this is my son who after being given the

instructions by my late parents was able to teach himself our Bushmen language that I as his father do not know. He can speak and write it.

(1.2) Visual manifestation through which the Bushmen see God

We visualize our God through ancestors. As I indicated, one of our important values as Bushmen is sharing. One of the elements that mark our spirituality is the trance dance. This dance is a healing dance and is performed as a token of thanks giving to the ancestors and the Supreme Being or the story telling by the elders and enlightening the young as to what they are supposed to do or what they are not supposed to do as part of socialisation. It is performed around the fire because the fire is regarded as being next to godliness in the Bushmen culture. Another spiritual value of the Bushmen is equality for all, young and old, living and non-living. i.e the creation in general.

(1.3) Bushmen practice of Godliness, and the values that underpin this practice

The trance dance is performed in a circular and anti-clock wise. The other important value is their belief in '*/num,*' meaning that the spiritual power is invested in everyone, but */numkxaosi*, meaning the practicing of */num*, is only inherent in the selected few who are referred to as practitioners or shamans. In terms of our spirituality the Bushmen are the seers and healers. However, even today the Bushmen are afraid to tell people their fortunes as they see it because of persecution meted out at them in the past and today.

Once of the manifestations of the Bushmen was experienced by me. Initially I started jogging very early in the morning and subsequently I started with power walk. It is at this time for three consecutive months I saw a vision of my ancestors clapping hands in excitement. Another example is that the person who referred you to me for this interview, before I knew him, I dreamt about him in 2012, and in the dream I was given a precise description of him.

I was also informed that the role of this person is to connect people for the right course, and this happened so many times including today wherein he has connected me and you. I must however emphasise that most of the practices have fallen away because of persecution and westernization that is why I cannot speak my language today.

(2) WHAT ARE THE ETHICAL STRUCTURES AND PROCESSES THAT SUPPORT THE SPIRITUAL VALUES OF THE BUSHMEN?

(2.1) Hierarchical structure of the Bushmen

In Bushmen culture, the people decide who will lead them. At the time of deciding as to who becomes the leader, all the clans come together specifically to take that decision. The Bushmen subscribe to equality for all including the children who as part of their socialization into Bushmen culture also become part of such meetings. We do not have chiefs in the sense of the word chiefs as it is implied. We have captain or a leader who is elected by all people as such by virtue of qualities he portrays. For example, the leader must possess the capability to provide for his people, must possess specific expertise in terms hunting skills and the capability to resolve peoples' problems.

To show that the Bushmen believe in equality, my father was in charge of the outside of the house, and he would never give instruction about the inside of the house. We knew that the inside of the house was our mother's domain, the father would always ask for permission from her to do anything in the house.

Although the children were part of meetings as part of socialization from very early age, other distinctive feature of the Bushmen is that children would never be allowed to go to the veld as it was regarded as dangerous. In this regard children were allowed to play like children at home and would only be allowed to go to the veld at the right time.

(2.2) Developmental stages and rituals used by Bushmen ancestors until today

In terms of development, during those times the baby was secluded for a month, rubbed with specific oils whose ingredients was only known to the elder women that were charged with responsibility as this was also a secret to some extent. Subsequently a string made of the springbok **skin** is fastened around the neck of the baby to prevent evil spirits. The norm was further that the child must always be at the back of the mother as she may be needed by the baby, which was in line with the value of respect as the baby was regarded as yet another independent spirit.

When the girl child menstruates for the first time, a special hut called '***hok meisie***' is specifically erected for her. The girl is then painted like a gemsbok with the paints from a specific cave or a rock. This seclusion goes with her being initiated about what is happening to her body. All are prohibited from coming near the place of seclusion except the selected elderly women of the clan. For the boys, this initiation starts at the age of 12-14 years. This marks the beginning of boys' training to hunt. As part of graduation from the stage, the boy has to go and hunt his first eland.

With regards to the rituals peculiar to the marriage, the shows his intention of marrying a specific girl by shooting a small harmless arrow at the woman he intends to marry. In case the woman is interested, she takes the arrow back to the man who threw it at her. If not interested, she ignores it or breaks it. After that the negotiations begin, and the man has to stay with the family of the woman for a certain period and hunt for the as an indication that he can take care of the daughter.

The processes that are applied during death as part of the spirituality of the Bushmen, the deceased are placed in the grave in a sitting fetus position. Bushmen never leave their elderly or their sick behind to die as it is often suggested, but instead they are left behind with young experienced people who can hunt and they are also left with enough food.

Spiritually this preceded by the trance dance which serves as a prayer to the Supreme Being and the ancestors for protection of all including those that are being left behind. In terms of their values which include caring, the Bushmen would always come back to these sites, including the grave site where they would put stones as part of their spirituality. Very little of these are still practiced today if not practiced at all because of other cultures that had been forced into us.

(3) HOW DO THE BUSHMEN VALUES, NORMS AND ETHICAL INFRASTRUCTURE SUPPORT THEIR SOCIAL CAPITAL?

(3.1) Vital Social, ethical structures, values, norms and networks for Bushmen rituals and their significance to their social capital and spiritual wellbeing

In Bushmen culture we all live together like brothers and sister, including plants and animals and we look after each other. We believe in team work and collaboration. It means network are very

important to us. Spiritually we also stick together. This togetherness manifests when we perform our spiritual ceremonies and rituals. For example; we perform ceremonies such as rain dance and full moon dance together. We hunt together, and we collect veld roots together.

(4) HOW DOES THE LIFESTYLE AND THE LIVELIHOOD OF THE BUSHMEN LINK WITH NATURE?

(4.1) The meaning that Bushmen attach to nature and aspects of nature vital to them

We have been taught to respect nature. For example; you only take what is needed from nature, not anything in abundance. I was heartbroken at one point when someone asked for cancer control, high blood control and diabetes control. I revealed to this person a specific cancer bush plant and showed him where it is found. I was shocked to learn that he took all of the plant without allowing it to grow, whilst with us Bushmen, we cut certain parts of the plant but ensure that we leave crucial roots that will enable the plant to grow again.

The same applies with hunting. When we hunt, we shoot only one animal and leave the rest. We follow the already wounded animal whilst we are speaking to the animal spirit. We were taught that plants and animals are also our brothers and sisters. This is the reason why when you take the roots or hunt and kill the animal, in line with our spirituality, you speak to their spirit. In return you leave money or part of your hair as a contribution to show that you did not cut the root of the plant or killed the animal in bad faith.

(4.2) Spiritual importance of the sun, moon and water in Bushmen traditional practices

Some of the important natural phenomena to the Bushmen include the moon, the sun, the stars, and water. The significance of the moon is that it marks the changes of the seasons. At certain shape, the moon is like a dish that collects water, and at a particular shape turns upside down, and releases water in the form of the rain on earth. Besides the Bushmen often look up to the moon for seasonal guidance through its different shapes such as full moon that signifies the circle for the new life. Half-moon means hard times lie ahead, and we need to prepare ourselves.

In terms of our spirituality, the sun guides sun as it is the light. For the stars, if you have lived a good life, when you die, you become the star or the ancestor. The opposite is true; you cannot be one of the stars or ancestors if you were misbehaving during your life time. Another attribute of the stars is that they guide us at night time, whilst water signifies life without which nothing can survive. During the ancient times, in Bushmen cultures if you wasted water you were banished.

Participant No 10

(1) WHAT ARE THE PRIMORDIAL SPIRITUAL VALUES OF INDIGENOUS PEOPLE PRACTICING A TRADITIONAL WAY OF LIFE?

(1.1) Definition of the Bushmen's believe in God

I believe in God whose name in line with our culture is called '***Tsui//Goab***,' which is derived from the ancient Khoi Khoi dialect, '***Elob, ngsulloa***,' which refers to the Bushmen word for god in Kalahari. '***Tsui***', means wounded // ***and 'Goab'*** means king, and '***Elob***' means god and it is a modern word for all tribes signifying god, whilst ***both 'Tsui//Goab and 'Elob, ngsulloa***,' refer to god the creator.

(1.2) Visual manifestation through which the Bushmen see God

Spiritually we also believe in ancestors, but the ancestors are still subsidiary to god and as are a result we do not necessarily worship them, instead we worship the Supreme Being as indicated above. Our god manifest himself in trance dance or !aia by the shamans.

(1.3) Bushmen practice of Godliness, and the values that underpin this practice

We practice our Godliness through trance dance. This is the type of dance at the time it is performed; the spirit leaves the body of the individual. During the course of this dance; the shamans get to an unconscious state which enables them to interact directly with god and heal the sick whilst fighting the evil or seek guidance during that state. In our culture, god is everything, god is the spirit. All the creatures are part of this spirit as they are the creation of god.

We practice our godliness by treating all equally. When it comes to the rituals, we still burn mphephu to ensure conducive spiritual atmosphere. But most of these rituals are no longer performed because of westernization. The values that we subscribe to for our spirituality include ensuring that we respect everybody and that we do no harm to anyone, including plants and animals alike, as well as ensuring that we collaborate by working together. We operate on the premise that more heads are better than one, and believe in team work.

(2) WHAT ARE THE ETHICAL STRUCTURES AND PROCESSES THAT SUPPORT THE SPIRITUAL VALUES OF THE BUSHMEN?

(2.1) Hierarchical structure of the Bushmen

During the ancient times, all had equal spiritual authority, but none was superior to the elders. In Bushmen's culture, everyone is assumed to have capability to make substantial contribution, including children and they also have equal power. As a result the Bushmen are egalitarian in nature.

Bushmen had different types of chiefs who had a lot of responsibility on their shoulders. For example when the trance dance was about to start, they were responsible for ensuring that there is fire. One of the virtues of the then Bushmen chiefs was amongst others to; have ritualistic power instead of political power. The leader/chiefs then would ensure that all in the clan are sorted before they for example, focus on themselves in terms of food.

Although Chieftainship was hereditary, the tribe had the power to elect the competent leader should the sitting one not be fit anymore. This means although the leadership position was hereditary, the tribe had the authority to overrule if the person in the lineage of leadership was not suitable enough to assume leadership position. This implies that anyone could be a leader provide he had necessary qualities as indicated earlier. The election of the leader was preceded by the spiritual dance (trance dance).

The chief or the leader had the elders as his anchors, whilst he was supposed to in turn possess all the leadership skills such as advanced hunting skills that would enable him to lead the hunters during the spiritual hunting, which was similar to a trance dance. Spiritual hunting was performed during the drought period wherein the rain animal which could be a weird animal resembling the hippo or a crocodile had to be hunted. The leader had to be in the lead of the other hunters.

(2.2) Developmental stages and rituals used by Bushmen ancestors until today

In terms of rites of passage, at birth, the umbilical cord or the placenta of the baby is buried under the roots of the tree where the village is built around. This means that it is the central tree that has already been pronounced traditionally for such purpose. The spiritual upbringing of the girl child is signified by the name that is given to her by the father and the boy child is given the name by the father. Subsequently the baby is then introduced to the whole clan through the performance of the holy dance (trance dance).

As part of the rituals, the baby is then shown the sun, the moon, and the stars. At that very stage the baby is then told the stories that start to socialize her as Bushman. Another part of their spirituality the Bushmen believe in consequence management. For example, if the child goes into the stone by mistake and this stone injures him/her, the parents are going to hit the stone back.

This applies to anybody who become mischievous, e.g hitting someone, he/she will be hit back to show that what he/she did is wrong. Once again the Bushmen respect the rights of all human beings and non-human beings. For example, if the child wants the mother's breasts, the mother cannot ignore the child, the child must be breastfed even in the presence of other people as the child is regarded as an independent spirit.

As the girl grows older, with first menstruation, the girl gets a special hut called '*hok meisie*'. This stage is characterized by the performance of the gemsbok dance for both Khoi Khoi and the Bushmen. This is the stage that socializes the girl child into womanhood.

With the boy child, at the age of 13 the boy is expected to kill the biggest animal like giraffe or eland. For the purpose of spirituality, he has to always apologize. For example; he must confess and

indicate that I am sorry brother eland that I end your life, but we will dance for you in order to make sure that your spirit go to heaven.

With regards to marriage the man asks for the permission from the woman's parent and subsequently stay with them for a season, and cannot marry within the his own tribe. When a Bushmen dies, he is put in the grave in a foetus position facing the east with his/her traditional attire, bows and arrows as well as the karos. Most of these rituals are no longer performed. Finally the grave is covered with rocks. With Bushmen death is regarded as life hereafter.

(3) HOW DO THE BUSHMEN VALUES, NORMS AND ETHICAL INFRASTRUCTURE SUPPORT THEIR SOCIAL CAPITAL?

(3.1) Vital Social, ethical structures, values, norms and networks for Bushmen rituals and their significance to their social capital and spiritual wellbeing

The Bushmen are communal people and are Afrocentric as well. The Bushmen believe in sharing a lot more than we take care of ourselves. We perform ritual together, we celebrate together. We subscribe to the principle of collaboration at all times. We hunt together.

(4) HOW DOES THE LIFESTYLE AND THE LIVELIHOOD OF THE BUSHMEN LINK WITH NATURE?

(4.1) The meaning that Bushmen attach to nature and aspects of nature vital to them

Nature is very important to the Bushmen because it is a symbol of God. The life of the Bushmen is dictated by nature. We attach important meaning to a number of natural phenomena such as the moon, the wind, the sun, the stars and water. The Bushmen use the moon for predicting where it is going to rain. The wind from the north implies that it is going to be hot, whilst the wind from the south and the west symbolizes that it is going to be cool.

(4.2) Spiritual importance of the sun, moon and water in Bushmen traditional practices

The sun is the symbol of the radiant of god, whilst the stars are indicative of direction they give for the specific reason or meaning. For example; archturus symbolizes the hunting season, water is life without which any organism can survive, and fire is the element of power that needs to be controlled.

We conserve nature by ensuring that that when we shoot at the animal we follow that animal and ignore the rest. We kill only one animal for consumption and we apologize and give explanation to its spirit why we kill it. This applies to when we harvest, we only take enough to eat or if it is for fire we take from the already dead branches. We often put fire in the veld just before the rain falls in order to help the new grass to grow, thus taking care of nature.

Participant No 11

(1) WHAT ARE THE PRIMORDIAL SPIRITUAL VALUES OF INDIGENOUS PEOPLE PRACTICING A TRADITIONAL WAY OF LIFE?

(1.1) Definition of the Bushmen's believe in God

I have been taught to pray Jesus because our culture was already prohibited. We do believe in the ancestors. Our language was also prohibited and I won't be able to respond properly.

(1.2) Visual manifestation through which the Bushmen see God

THE PARTICIPANT COULD NOT RESPOND, CLAIMING IGNORANCE AS THEY WERE DEPRIVED BY APARTHEID. THEY WERE NOT SUPPOSED TO PRACTICE THEIR CULTURE, LET ALONE SPIRITUALITY.

(1.3) Bushmen practice of Godliness, and the values that underpin this practice

THE PARTICIPANT COULD NOT RESPOND, CLAIMING IGNORANCE AS THEY WERE DEPRIVED BY APARTHEID. THEY WERE NOT SUPPOSED TO PRACTICE THEIR CULTURE, LET ALONE SPIRITUALITY.

(2) WHAT ARE THE ETHICAL STRUCTURES AND PROCESSES THAT SUPPORT THE SPIRITUAL VALUES OF THE BUSHMEN?

(2.1) Hierarchical structure of the Bushmen

I am not sure, like Saul in the Bible, the Bushmen had chiefs, and they were very peace loving people. Bushmen performed reed dance until it rained.

(2.2) Developmental stages and rituals that by Bushmen ancestors until today

During birth the Bushmen would shake the baby in order to confirm that he/she is alive. There were also few herlem babies.

During those times there were also rituals such as ***hok meisie*** for girls who were being initiated into womanhood. The boy had to go hunt and shoot eland. I am not sure of marriages, but the Bushmen were buried in a spiritual manner.

(3) HOW DO THE BUSHMEN VALUES, NORMS AND ETHICAL INFRASTRUCTURE SUPPORT THEIR SOCIAL CAPITAL?

(3.1) Vital Social, ethical structures, values, norms and networks for Bushmen rituals and their significance to their social capital and spiritual wellbeing

Bushmen are collaborators, they are generous and they do things together.

(4) HOW DOES THE LIFESTYLE AND THE LIVELIHOOD OF THE BUSHMEN LINK WITH NATURE?

(4.1) The meaning that Bushmen attach to nature and aspects of nature vital to them

For the Bushmen nature is regarded as the element of unity. I can for example indicate the importance of nature by saying: I often used my shadow in the veld to determine the time. In the

nature we get food such as **kambroos** (bigger than sweet potatoe), there can be a he or a she **kambroos**, **agortjies** (there is a bitter one for medicinal purpose such as stomach pain and a sweeter one), **ghaap** (!koba used for suppressing hunger) cucumber.

(4.2) Spiritual importance of the sun, moon and water in Bushmen traditional practices

With regards to other natural phenomena that the Bushmen attach important meaning, the moon gets instruction from God that there should be full moon. The sun gives light but also burns the intruders, whilst water is a basic need for all. The Bushmen conserve nature by ensuring that when they take from the plant they take little to ensure that it will grow again. With animals we just kill one animal for consumption and we respect the other as part of nature conservation.

Participant No 12

(1) WHAT ARE THE PRIMORDIAL SPIRITUAL VALUES OF INDIGENOUS PEOPLE PRACTICING A TRADITIONAL WAY OF LIFE?

(1.1) Definition of the Bushmen's believe in God

We Bushmen are very spiritual and we believe in God the creator, but we also have our ancestors who we try by all means to emulate by following the message that they left us through the paintings. That is why one of the activities in our living museum is the painting and art work which we not only preach but we practice it, we are artist in our own rights.

(1.2) Visual manifestation through which the Bushmen see God

This is one of the manifestations of our spirituality. Besides, we do believe in dreams as part of our spirituality and the manifestation of the communication between the living and the dead. Ancestors will come in your sleep to give marching orders.

(1.3) Bushmen practice of Godliness, and the values that underpin this practice

The Bushmen believe in rituals, and this is one way of practicing our spirituality and our godliness. The Bushmen have special days that they observe. We have full moon ceremony, harvesting ceremony. Although we do perform the dance, I am not sure of the trance dance as these were practiced long time ago.

That is why I am speaking about the living museum because we are restricted by western laws to practice our culture in full. When we have to hunt we have to get permission. The wild animals that originally belonged to us, are now kept in the protected areas where they can only be hunted by white people who hunt them in abundance/ in great numbers without really preserving them in the true sense

(2) WHAT ARE THE ETHICAL STRUCTURES AND PROCESSES THAT SUPPORT THE SPIRITUAL VALUES OF THE BUSHMEN?

(2.1) Hierarchical structure of the Bushmen

With regards to the hierarchical structure, the Bushmen did have leaders who were chosen in line with the aspirations of the people. A leader would be someone who would be the servant of the people, not the chiefs in their current form which is motivated more by politics, money and greed. That is why everybody is a chief today, but I and my people do not align myself with the m as they have actually sold our culture. Most of these spiritual practices are no longer performed because of the restrictions by the current laws that are imposed on us.

(2.2) Developmental stages and rituals used by Bushmen ancestors until today

Like I said, most of our traditions have died. During the primordial epoch, developmental stages were marked by for example; during the birth of the child the father had to go and hunt the wild animal whose skin would be used to wrap the baby immediately after birth. The next rite of passage would then be that when the girl child reaches the age of 16, she would be taken through the process called '*hok meisie*' wherein she is being secluded and initiated into womanhood by the elderly woman. This stage prepares her ritual for marriage life, after which she may start to see the man she likes

It is at this very stage where the boy child is also being initiated into manhood. The boy child is required to go and hunt a big animal as a symbol of his maturity as a man. The same age as for the girl also applies to the boy. Thereafter he may marry. The rituals that were practiced by our ancestors are reflected in the dances that were popular among the Bushmen such as the healing dance called trance dance. Besides, there were special days that the Bushmen observed such full moon ceremony and the harvesting ceremony. We still practice trance dance although not in its originality as a result of persecution from the west.

(3) HOW DO THE BUSHMEN VALUES, NORMS AND ETHICAL INFRASTRUCTURE SUPPORT THEIR SOCIAL CAPITAL?

3.1 Vital Social, ethical structures, values, norms and networks for Bushmen rituals and their significance to their social capital and spiritual wellbeing

In our culture everything we do, we do it together. This is underpinned by the value of respect for all that is inherent in us. According to us, equality is very important for everything including nature. This is the core of our spirituality. The social networks that are crucial for our spiritual well-being are grounded on our skill for collaboration.

When we hunt we hunt together and the meat of the hunted animal is divided among all regardless who went to hunt or who did not go on hunting. That is why we hunt in turns, giving each other chance as we believe in one another's' abilities. Our values and norms do support our social capital in the sense that our values and norms include; collaboration, respect for one another and equality for all including nature. As a result every one of us is bound by these norms and values to bring forth his or her contribution in the interest of all.

(4) HOW DOES THE LIFESTYLE AND THE LIVELIHOOD OF THE BUSHMEN LINK WITH NATURE?

(4.1) The meaning that Bushmen attach to nature and aspects of nature vital to them

Nature holds a significant meaning for us and we are entirely dependent on it.

(4.2) Spiritual importance of the sun, moon and water in Bushmen traditional practices

The moon light during the period of full moon, we are very active outside, including children. Preferentially during the period of full moon, it is most convenient for us to hunt, whilst the sun also provides us with the crucial commodity namely the light, although we do not prefer it more than the moon. Water is a source of life for us all including plants and animals.

Nature is integral to our spirituality, and as a result we relate very well with nature as we live from it. We hunt animals and collect the wild roots from nature. Subsequently since we benefit from nature, we plough back to nature by preserving it and thus fulfill one of our spiritual values of mutual respect and equality for all including the plants and animals. We preserve nature by ensuring that we take what is necessary for consumption. We shoot one animal at a time and not frequently; we take the already dead tree branches for fire wood, and plug the roots carefully to make sure that the plant will grow again.

