

**ABA-NTU GOVERNANCE AND THE PEOPLE'S SOVEREIGNTY  
THEORY AS A FUTURISTIC IMPERATIVE: TOWARDS  
RESTORATIVE ACTION IN REGIONAL POLICY (SADC)**

by

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## Declaration

I declare that Aba-Ntu Governance and the People's Sovereignty Theory as a Futuristic Imperative: Towards Restorative Action in Regional Policy (SADC) is my own work and that all sources that I have used or quoted have been indicated and acknowledged by means of complete reference.



Joy Dumsile Ndwandwe

## Abstract

This transformative thesis investigates and examines Aba-Ntu Governance constitutive rules within indigenous people's dignity can be contextualized through intellectual endeavour towards regional public policy as a futuristic imperative. This study is premised on how the affirmation of indigenous knowledge can enhance the imperatives of peace, ecology, inclusive development and indigenous leadership in the Southern African Development Community (SADC) region at policy level. Overall research study methodology is meta-synthesis, supported by philosophic, geographic and data sources triangulation through a combination of conceptual frameworks and methodologies including rethinking thinking, transdisciplinarity, cognitive justice and restorative action. Meta-synthesis is used here to bring out a systemic review of UNESCO qualitative studies of Africa in the prehistoric, historic and contemporary epochs, with a focus on the dignity of indigenous people. The dignity of indigenous people comprises a new form of indigenous democracy with a transformation model, anchored in ethical leadership, ecological ethics, and sacred covenant with nature and creator. The study provides systemic review findings on the colonial and apartheid tools for the systemic negation of indigenous knowledge that went deeper than the current policies could encompass. These were: the divide and rule strategy, exclusive and undemocratic policies, poverty consciousness and patriarchy. This study proposes the Aba-Ntu Governance Theory as futuristic imperative for restorative action for indigenous dignity and sovereignty within regional policy (SADC). The research thesis further proposes the Abantu ESwatini Dignity Institute for implementation.

**Key Words:** regional policy, futuristic imperative, peace, ecology, inclusive development, indigenous leadership, meta-synthesis, rethinking thinking, transdisciplinarity, cognitive justice, restorative action, Aba-Ntu governance and people's sovereignty

## ABBREVIATIONS

AEDI	Abantu Eswatini Dignity Institute
AU	African Union
DE	Development Education
ESD	Education for Sustainable Development
COP 26	United Nations Climate Change Conference
DST	Department of Trade and Industry
NRF	National Research Foundation
RISDP	Regional Indicative Strategic Development Plan
SADC	Southern African Development Community
SARChI	South African Research Chair
SDGs	Sustainable Development Goals
TSK	Time, Space and Knowledge
UN	United Nations
UNESCO	United Nations Educational and Scientific Organization
UNISA	University of South Africa
UNSDGs	United Nations Sustainable Development Goals

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## CHAPTER 1. Introduction

### 1.0 Preamble: The Blackfoot Legend of Scar Face

*The cosmic journey of scar face eloquently written by Gregory Cajete (2000: 251-4) “The Blackfoot legend of Scare Face present another archetypal hero’s journey of spirit. The story of Scar face is a teaching story that reflects not only the courage of an individual in overcoming obstacles of cosmic proportions, but also the nature of the way Indigenous people viewed relationships with all things, people, animals, the earth and the sky. The story is about “face,” that is, the spiritual nature of character and learning how to develop our true selves. This story is also about journeying to the centre, to “that place that Indian people talk about,” the place of spirit both within ourselves and in the world as a whole. It is a place of spiritual vision, a place that one must learn how to seek, a place whose inherent message is to be found in the landscape of our souls and that of the wondrous multiverse in which we live.”*

*“As the warrior approached, Scare Face could see that this man was an image of perfection. He asked Scar Face if he had seen a quiver of arrows. In response, Scare Face showed him where the arrows were. Grateful and curious, the stranger introduced himself, “I am Morning Star.” Then he asked Scare Face his name and where he was going. “I am called Scare Face and I seek the lodge of the Sun.” Morning Star responded, “Then come with me. Sun is my father and I live with my mother Moon in his lodge.” When Scar Face arrived at the lodge of the Sun, he saw that the walls were painted with the history of all people of the world. Morning Star introduced Scar Face to his mother the Moon, and as his father the Sun entered the lodge a great light entered with him. Morning Star introduced Scar Face to Sun, the greatest chief. Scare face was so impressed that he could not bring himself to reveal his reason for coming to the land of the Star People. Sun and Moon treated Scare Face with great hospitality and asked Scare Face to stay with them as long as he wished. Over the next few days, Morning Star showed Scare Face the many paths in the beautiful land of the Star people. There was one path to a distant mountain that Sun had warned Morning Star and Scare Face never to go near. At the top of the mountain lived a flock of seven giant birds that the Star People greatly feared.”*

*“Scare Face set out in search of Morning Star. As he climbed to the top of the mountain of the giant birds he found Morning Star engaged in a ferocious battle with the birds. These birds were indeed savage and extremely large. They were about to overcome Moring Star when Scare Face joined the battle. Scare Face fought valiantly and soon turned the tide of battle. One by one, Scare Face and Morning Star began to kill the giant birds until all seven were slain and their feathers taken by the two warriors. Tired, yet proud of their accomplishment, Scare Face and Morning Star descended the mountain and returned to the Sun Lodge to inform Sun and Moon of the defeat of*

*the Star People's most feared enemies. Sun and Moon were very impressed by the courage shown by both young men and were especially grateful to Scare Face for saving the life of Morning Star. In honour of the courage of Scare Face, Sun offered to fulfil any desire that he would quest. Yet, Scare Face still could not speak his greatest desire and remained silent until Moon, who knew his heart spoke of Scare Face's love for Singing Rain and her vow to the Sun that prevented them from being together. Sun immediately responded by saying to Scare Face that he would release her from her vow. Sun touched the cheek of Scare Face and the scar that he had borne all his life disappeared. Morning Star in turn gave him special personal gifts and revealed to him that he was his "spirit" father, confirming the feeling that Scare Face had felt all along."*

*"Then Sun and Moon began to sing songs in praise of Scare Face and Morning Star. Sun and Moon gave Scare Face many gifts, including rich clothes and a special shirt. In addition, Sun renamed Scare Face "Mistaken Morning Star" because now without the scar on his face he looked like Morning Star. Sun taught Mistaken Morning Star his own special dance, the Sun Dance. He said that if Earth people wished to honour him and bring health and well-being to their tribe they should dance the Sun Dance each year when he had reached the highest place in the sky. Then Morning Star led his Earth son on the path called the Wolf's Trail (Milky Way) and placed a wreath of juniper on his head. In an instant, Mistaken Morning Star was back on Earth and on a path leading to his own village. Singing Rain was the first to meet Mistaken Morning Star as he approached the village. He told her that Sun had released her from her vow, and she knew in her heart from seeing and feeling the magnificence of him that they could now be together always. Mistaken Morning Star called the people together and taught them the rituals of the Sun Dance. He showed the women how to build the Sun Dance lodge, and he taught the men how to conduct the sweat lodge ceremony and raise the Sun Dance pole. He taught them about the sanctity of their individual spirits and the nature of sacred visioning. He taught them from "that place Indian people talk about."*

## 1.1 Background

This cosmic journey sets the tone and tread for this research thesis, which originates from the UNISA/SARChI in Development Education, and premised on the transformative intent of the SARChI's goals through exploring, investigating and examining geographical data sources. From indigenous people of North America, Australia and Africa, distinguishing constitutive and regulative rules in accordance with Searle's (2018) distinction between regulative and constitutive rules, the antecedent of existing and new forms of behaviours respectively. In the Blackfoot legends context, regulative rules are embodied within the existing scars that define Scar Face until the cosmic journey manifesting the transcending many obstacles of cosmic proportions.



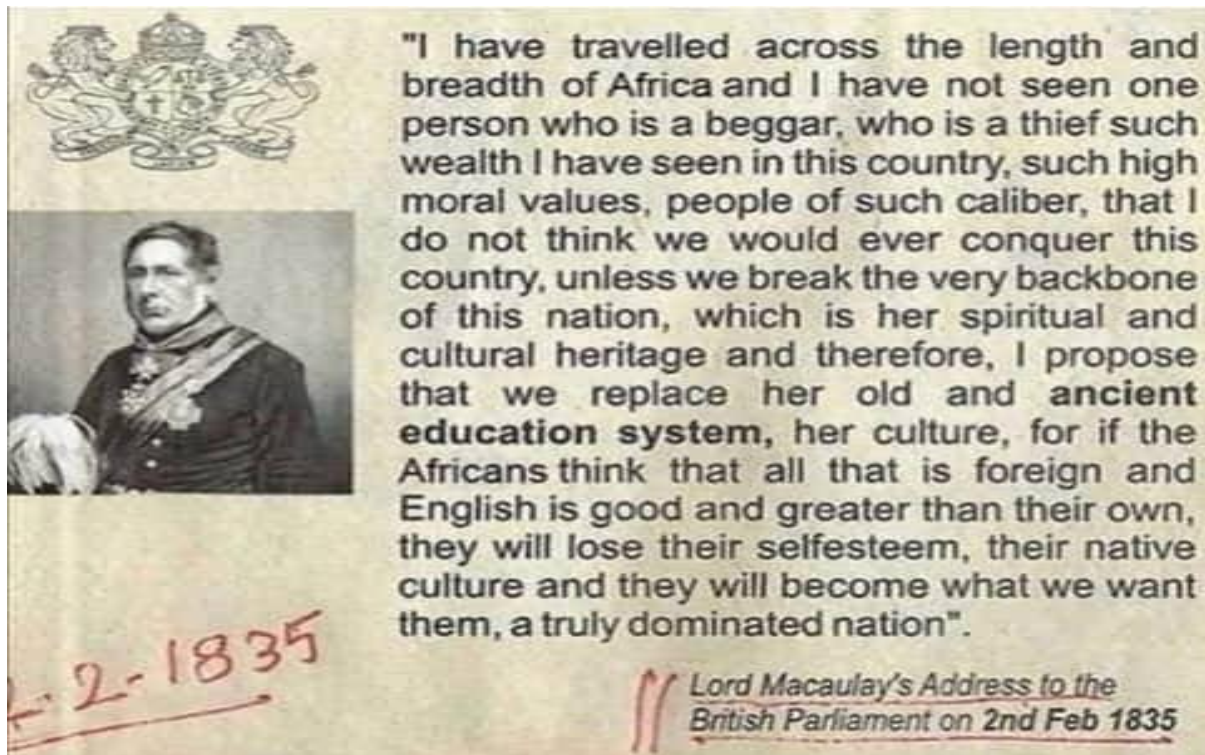
The constitutive rules for new forms of behaviour are evident during the cosmic journey of Scar Face, this encounter with the cosmos, conquering fears and hearts desires, which restores dignity and manifests in rain dance. Thus, to constitute new forms of behaviour emanating from an indigenous context that have evolved from an unwritten constitution, evidently, constitutive rules rooted in language “is the fundamental human institution in that other institutions...require language but language does not require them” (Searle, 2018). The Blackfoot legend exemplifies this through the encounter upon arrive in the cosmos where language was a fundamental aspect of the ‘human institution’ of Sun, Moon and Stars. When the transformative process began on Scar Face unleashing the conqueror, hearts desires and learning the rain dance language was not required as these constitutive rules were embodied within the soul.

Hence, Scar Face cosmic journey can be viewed through the teaching of Hoppers and Richards (2011), which takes this further by asking how deep paradigmatic and metaphysical questions are supposed to be asked in research when we have not enlarged our epistemic visions beyond the western lens. They espouse introducing and understanding of cultural structures (the constitutive rules) of system thought that can facilitate access to the alternative constitutive rules that are useful for solving modernity’s intractable problems. This cultural structure – the constitutive rules – of the alternative paradigms are to be found in the treasure-house of modernity’s “other”. Evidently, Scar Face during the cosmic journey has the lens enlarged with epistemic visions into alternative paradigms transforming regulative rules into constitutive rules manifesting in rain dance.

This research study like the cosmic journey, seeks to examine whether the constitutive rules of indigenous people’s dignity within the prehistoric, historic and contemporary epochs in Southern Africa, can be contextualized in Aba-Ntu governance at regional policy level, in SADC. This notion regulative and constitutive rules within indigenous knowledge is rooted within language and not written constitution. This unwritten constitution, supported by Williams (1974), is preserved as the African Constitution.

This African Constitution provides evidence on how regulative and constitutive rules were embedded within indigenous knowledge, particularly within the prehistoric epoch, on the people are the first and final source of power, Williams (1974:181). This manifests the community rights,

will of the people, kings and chiefs under the law and not above it as they are leaders not rulers, Williams, 1974 contends. Hence, this research study will examine whether indigenous people's dignity constitutive rules were systemically negated or affirmed during the three epochs in Southern Africa. This notion takes into consideration the official policy that resulted in the colonial project as stated in the statement by Lord Macaulay to the British Parliament in 1835.



A contentious statement with regard to its origins, with some schools of thought stating that Lord Macaulay visited India, not Africa, what is critical for purposes of this research is that this statement resulted in the systemic negation of indigenous knowledge in Africa. By “negation” it is meant, creating conditions of denial, contradiction, repudiation, refutation of a way of life.

This thesis therefore provides a solid foundation for this transformative intervention: exploring, investigating and examining whether indigenous people's dignity cultural/constitutive rules were affirmed or negated in the three epochs named above, i.e. the prehistoric epoch, being prior to the systemic negation that emanates from the Lord Macaulay statement, the historic epoch being the

infiltration of missionaries and colonialism, and the contemporary epoch being when indigenous knowledge was systemically negated within the SADC region.

Hence conceptual framework of rethinking thinking, as this study adheres to the UNISA/SARChI goal, denotes moving beyond post-colonial theorization to transformative interventions. Through understanding peace, ecology, inclusive development and indigenous leadership from prehistoric, historic and contemporary epochs for Africa and the SADC, we want to transcend beyond post-colonial theorization.

This research study's premise is on how the systemic negation of indigenous knowledge is an impediment within peace, ecology, inclusive development and indigenous leadership for regional integration within the SADC policy level. Systemic negation as espoused by Tottie (1991) on natural language emerging as suggestions and denial of assertions. He further asserts that denial can be explicit or implicit embedded within languages manifesting clausal negation or constituents of clauses constituent negation, Tottie (1991). This clausal negation can be explicated through the cosmic journey of Scar Face when rescuing morning star from the seven giant birds. In the context of this research study clausal negation is embodied in the Lord Macaulay statement, particularly "I propose we replace her ancient and old education system, her culture..."

Clausal negation is affirmed when researching the "systemic negation" that is found in the language and policy of the British (see Macaulay quote above) as they introduced it in their territories. This study also explores the concepts of cognitive justice, transdisciplinary and restorative action, in order to reveal another perspective focused on hope and established on an intellectual diplomatic endeavour, as Henderson (2008) puts it, "to defeat colonial ideology through peaceful dialogue." Therefore, this research study explores how Aba-Ntu Governance constitutive rules embedded within indigenous people's dignity is to be contextualized through intellectual diplomatic endeavour towards regional policy level as a futuristic imperative. This intellectual diplomatic endeavour enables this research study to provide perspectives on how the African Constitution has systemically been negated in the historic and contemporary epochs.

Evidently, diplomatic intellectual endeavour is critical in recognizing the existence of the prehistoric African Constitution embedded within indigenous knowledge, with regulative and constitutive rules on primary, secondary and national institutions, including land possession, which is part of community wealth for future generations. This research probes how indigenous people's dignity, embedded in constitutive rules, can contribute towards restorative action at the regional policy level. The linguistic identity and simply human beings became the dominant identity of Aba-Ntu as indicated by Gunther (1955:284).

This intervention, originating from the above explication of Bantu as a linguistic identity as the dominant identity of Aba-Ntu, a spiritual identity of people of the Supreme Being. This notion is supported by Cajete (2000: 184) when stating how Native languages are intimately tied to the landscape, evident, in the word *ho'zho'*, the Navajo concept of balance and beauty.

Aba-Ntu, people of the Supreme Being, embedded within the concept of balance, beauty and harmony, proper relationships between humans, nature and each other, thus present an opportunity for the epistemology of hope. One of the objectives of the SARChI Chair in Development Education (Hoppers, 2008-2018). Epistemology elaborated by Dani Nabudere, a Distinguished Fellow of the SARChI Chair (Nabudere, 2011:121) as people's ways of knowing...their realities...around them according to their culture and language, and this points to a holistic nature of such epistemologies. Nabudere (2011) further advocates the expressive understanding of language creates a relation between what is being expressed and the thing that the expression is about.

This research study is a transformative intervention from the linguistic identity, seeking to examine and investigate the epistemology of Aba-Ntu, people of the Supreme Being. This epistemology of hope was marginalized and side-lined by the current western epistemology, which considered indigenous people as primitive. Waters (2004:3) states how tribal people have traditionally been understood and categorised as primitive at earlier stage of cultural evolution.

Evidently, this research moves beyond post-colonial theory into transformation interventions in academic terms, and adopts transdisciplinarity as explicated by Nabudere (2011:121): the opening of transdisciplinarity implies, by its nature, the rejection of all dogma, all ideology and all closed

systems of thought. This research is premised on Nabudere (2011) proposed transdisciplinary culture of questioning, for perpetual responses accepted as temporary.

Thus, transdisciplinarity culture will enable this research study to examine and investigate the epistemology of hope – hope for the future, embedded within indigenous people. A transdisciplinary study enables the exploration, examination and investigation of the Aba-Ntu governance of indigenous people in North America, Australia and Africa. This Aba-Ntu governance will be applied within SADC heritage routes emanating from the prehistoric, historic and contemporary epochs, thus narrowing the margins mapped by Nabudere's (2011) assertion:

...if transdisciplinarity is to depend on disciplines, it cannot be imagined how transdisciplinarity can 'transgress' and then 'go beyond' them. Thus, although a step is brought nearer in the recognition of wholeness as the only 'objective' basis for understanding all reality in its complementarity and interconnectedness...

This transformative research study towards a new philosophy is triangulated through the UNISA/SARChI in Development Education methodologies: rethinking thinking, transdisciplinarity, cognitive justice and restorative action for examining wisdoms embedded within indigenous philosophy. As elucidated in Waters (2004:4): on the possibility that even this material can be suspect, hence, unearthing this research through, UNISA/SARChI methodologies. By triangulating indigenous people's dignity from North America, Australia and Africa towards this new philosophy, rooted within an Aba-Ntu historical context, as supported by Ki-Zerbo (1981: 111):

Three main hypotheses...for the 'Bantu' genesis. Some people consider that the Bantu-speaking people come from Northern Cameroon or Chad...Zaire Basin...linguistics, such as Guthrie, situate the original Bantu nucleus in the Luba and Bemba country of Upper Zaire.

The Abantu migration occurred on the African continent, and for purposes of this research, discussions and considerations related to the epoch are not be part of this research study. This thesis will not engage the linguistics identity of Bantu, nor the Bantu, as a linguistic identity. This

notion is based on the view of Van Noten (1981:634): where he contends, the linguistic notion of Bantu as a group of languages.

Thus affirming the opinion of Nabudere (2011): “In the way that language has been understood in the Western ‘scientific’ approaches, language is understood in two senses: the designative and the expressive. The designative understanding looks at language as a combination of words where each word is represented by a sign and sense...on the other hand, the expressive understanding creates a relation between what is being expressed and the thing that the expression is about.” The notion of expressive understanding of language is evident in Cajete (2000) on native languages embody the concept “talking the land,” that is, naming its places, singing its virtues, and telling its stories.

This research study premise on how the linguistic identity of Aba-Ntu focuses on expressive understating as opposed to designated understanding, which looks at the combination of words. The notion of indigenous people’s dignity of Aba-Ntu being explored, investigated and examined as opposed to Bantu being a dominant linguistic identity, is further supported by Gunther (1955:284):

On the other hand, even in those primitive days, Bantu tribes in East Africa had highly developed social structures. They were savages, yes, but their societies were not chaotic. They fought wars, but mostly these were no more than overgrown feuds, not mass exercises in mass slaughter like European wars. They had their own complex values and standards, which were certainly not like ours, but which they obeyed. Their rituals were complicated, but exact. They had an elaborate social organization, and their own systems of law and justice, as well as of council, of moral, of village and tribal organization, even in some degree of education, and very notable in mutual aid. They had no pauper, they held land by a process of communal ownership, and they were by no means ignorant of agriculture, medicines and other sciences, craft and art.

## **1.2 Motivation and justification**

The conceptual framework for this thesis is rethinking thinking, as clarified by Hoppers and Richards (2011), in line with the goal of UNISA/SARChI in Development Education. Clearly, the above extract from Gunther (1955) creates a foundation for how Bantu linguistics identity can be based on expressive understanding manifesting as indigenous people's dignity.

This research study argues that indigenous people's dignity is modernity's "other", the manifestation of how Bantu's modernity had no social chaos but rather elaborated rituals, which Gunther (1955) perceived as "primitive." This is supported in a foreword by Tulku (in Petranker, 1997:4): "As we trace back, examining one 'layer' of manifestation after another, we reach a point where nothing manifests at all, a field of blankness. Here relative knowledge falls silent, and a new possibility for knowing presents itself. Time and space, the silent partners in each experience, grant knowledge access."

Evidently, indigenous people's dignity was shaped by blankness after Bantu linguistic identity, evoking deafening silence. This silence that created deep scars on Scar Face requiring this cosmic journey being unearthed in this research thesis, seeking the spiritual nature of Aba-Ntu. The people of the Supreme, whose spiritual identity embedded within indigenous dignity, emerging from pre-historic, historic and contemporary epochs in Southern Africa. Similar to Scar Face learning the rain dance, this research study transcends into Aba-Ntu Governance Theory and a people's sovereignty as futuristic imperative, this concept of the dignity of indigenous people is expounded by Cajete (2000:186-87) on how indigenous people understood the roots of human meaning.

Translating into concept of people's dignity being rooted within peace, ecology, inclusive development, and indigenous leadership, constitutive rules embedded within mythologies, legends, values, religions, cultural rights and heroes, and rites of passage. Thus, the indigenous people of North America's rootedness within nature and the natural environment as "earth spirits" is further supported by the indigenous peoples of Australia according to King-Boyes (1977:25):

In Aboriginal society there were certain unique factors operating in the creation of their literature which are of great importance to anyone seeking to understand the traditional Aboriginal way of life...Aboriginal mythology is of a high order in the pre-literature

inventions...it is significant that the fully initiated Aborigines often used graphic art as mnemonic with the recital of their myths.

Indigenous people's dignity in pre-literature was embedded within mythologies, legends, values, religions, cultural rights and heroes, and rites of passages. This 'rethinking thinking' research study is a transformative intervention rooted in how Aba-Ntu, the combination of words, was the designated spiritual identity that enabled forefathers to transverse in this continent. Thus, it is suggested that Aba translates to "people of", and Ntu translates to "Supreme Being" or "God", and therefore Aba-Ntu translates to "people of God, Supreme Being". This anchors the Japanese technique of *Hoshin Kanri* as stated by Chinunda (2016: 125): when *ho* is direction and *shin* is needle, *kan*, translates into control or channelling and *ri*, reason or logic.

The spiritual identity of Aba-Ntu, people of the Supreme Being, is evident within the Native American worldview, according to Cordova (2007:146):

Humans are first and foremost defined as social animals...Humans, like some other animals, exist in a herd or flock...Humans can communicate with each other in order to inform each other of intentions, planned actions...Memory is what...humans to remember...Consciousness, awareness...is everywhere.

This research study intends to evoke the spiritual identity of Aba-Ntu, people of Supreme Being, by evoking memory, consciousness and awareness embedded within indigenous dignity. Hence, the rethinking thinking conceptual framework for this research study aims to explore, investigate and examine indigenous dignity as embedded within mythology, legends, values, religion, cultural rights and heroes, and rites of passages.

Indigenous dignity, as Searle (2018:53-54) explains, has remarkable properties embedded within institutional facts which can be epistemically objective. Thus, indigenous dignity emanating from North America, Australia and Africa where indigenous people lived in accordance with unwritten constitutions, was framed this way.

Using a multi-epistemic and meta-synthesis lens to take the oral and the written into account through 'rethinking thinking,' the indigenous dignity will be transformed into indigenous people's



dignity to be part of Aba-Ntu governance and people's sovereignty as futuristic imperative in the SADC region, if the SADC is to rise in stature anchored in its people's dignity to create a better future for all, as Searle (2018:53-54) asserts: "these new ontological dimensions create new powers...powers crucial in the existence of human civilization...in so far...the application of constitutive rules..."

The indigenous people's dignity as embedded within people's sovereignty is evident in the prehistoric, historic and contemporary epochs of the existence of human civilization, through the application of underlying constitutive rules on surface institutional facts.

In essence, the conceptual framework is offered for exploring, investigating and examining indigenous dignity, as embedded within the indigenous people of North America, Australia and Africa, and also Aba-Ntu indigenous people's dignity which symbolizes the journey of Scarface. This is the cosmic journey of Scarface as an archetypal hero (Cajete, 2000:250), in the context of this research study, with the scars emanating from the systemic negation of indigenous knowledge manifesting in eroding peace and ecology, exclusive development while negating indigenous leadership. Hence, this research study is transformative, intends indigenous dignity to emerge reflecting the impact of systemic negation of indigenous knowledge within four thematic areas:

- a) peace,
- b) ecology,
- c) inclusive development, and
- d) indigenous leadership.

### **1.3 Research Aims and objectives**

Aims and objectives of research study are:

- 1.3.1 to provide a meta-synthesis analysis embedded within Aba-Ntu governance to explore the restorative action at regional policy level in the SADC;

- 1.3.2 to investigate indigenous dignity rules for peace, ecology, inclusive development and indigenous leadership in selected North America, Australia and Africa indigenous communities;
- 1.3.3 to examine indigenous people's dignity constitutive rules for peace, ecology, inclusive development and indigenous leadership within the prehistoric, historic and contemporary epochs in Southern Africa; and
- 1.3.4 to make a futuristic model emanating from the triangulation of the insights derived from indigenous people coupled with UNISA/SARChI/DE methodologies in relation to rethinking thinking, transdisciplinarity, and cognitive justice towards restorative action.

#### **1.4 Limitations and delimitations**

This research thesis evolved from the Ubu-Ntu Governance Model to the Aba-Ntu Governance Theory, demonstrating the intense level of 'rethinking thinking and cognitive justice' required during the study. The concept of Ubu-Ntu emerged from the current Ubuntu mania, which dominated academic and social spaces when contextualizing this epistemology of Abantu. However during my research from prehistoric to historic and contemporary epochs, it became evident that Ubu-Ntu was not contextualized within my sources of data. The genealogical and archaeological records bases for the historic evidence in UNESCO general African history had invaluable facts but none of them could provide this thesis with the base for Ubu-Ntu.

Consequently, this research evolved through SARChI research methodologies, rethinking thinking, cognitive justice and transdisciplinarity from the Ubu-Ntu Governance Model to the Aba-Ntu Governance Theory towards restorative action. Thus, it was necessary to step out of the Ubuntu mania era, into futuristic thinking based on UNESCO general African history, to provide this study with a solid foundation on Abantu rather than Ubuntu. The pre-historic, historic and contemporary epochs indicated that the untold story within the SADC region was on Abantu rather than Ubuntu. Therefore, Abantu is a futuristic context critical to restorative action within public policy as governance theories remained untapped. Thus, this research study transcended from

Ubuntu mania into Aba-Ntu Governance Theory, in order to share the epistemology and pedagogy of the SADC region.

The geographic justification for the inclusion of North America, Australia and the SADC region for considering indigenous people's dignity. This research study, conversely, seeks to unify the indigenous people from North America, Australia and the SADC through epistemology and pedagogy, thus, responding to European cartography and map-makers as stated by Mazrui (1984:10).

This riposte is supported by the conceptual framework and methodologies of rethinking thinking, cognitive justice, transdisciplinarity and restorative action in view of the fact that it is time for Africa to dismantle the boundaries, both epistemologically and pedagogically. Hence, researching indigenous people from North America, Australia and the SADC led to the emergence of Aba-Ntu epistemology, indigenous people's dignity.

North America, as opposed to South America, was selected due to 'rethinking thinking and cognitive justice' regarding evidence on historical linkages between indigenous peoples of the SADC region and South America. The slave trade to Brazil from the SADC states created an obvious linkage as opposed to slave trade linkages with North America, which were predominantly from West Africa. Australia was the preferred south to south linkage to establish a south to south epistemological and pedagogical linkages with limited historical trading linkages.

The geographic justification for the SADC within pre-historic, historic and contemporary history epochs needs to be elucidated. At the inception of this research study, the SADC region was clearly outlined as a geographic focus area of study, and this is still maintained. It is important to note however that during data gathering it became evident that the UNESCO General African History books were written prior to the establishment of the geographic area now known as the SADC. Thus, the names of certain geographic areas may not be the present day names, but they are still within the geographic area of SADC.

Furthermore, at its inception, this research study was focusing on the dismantling of the dominant paradigm that the SADC region's common heritage was rooted in the frontline states, the liberation

routes and Abantu migration. The frontline states were those bordering on or in close proximity to the South African apartheid regime and contributed to the liberation struggle of South Africa, including Angola, Botswana, Swaziland etc. The Abantu migration is the focus of this research study; during the data gathering process and supported by the concepts of ‘rethinking thinking and cognitive justice,’ it was discovered that there is wealth of prehistorical facts, which could not be ignored in this thesis.

Hence this research study is now based on three broad epochs as mentioned above, which are the prehistoric, prior to systemic negation of indigenous knowledge, the historic and the contemporary, which is limited to the infiltration and systemic negation, prior to 1935. Africa from 1935 onwards has not been included within the contemporary history epochs; however, this study will focus on the future in a later chapter. Thus, the era of humiliation and dehumanization after 1935, including the post-colonial era, is not included, but the future is considered in restorative action, Agenda 2063 the Africa and SADC we want.

Lastly, this research study was originally designed to conduct 20 face-to-face interviews amongst the SADC Secretariat in Gaborone, Botswana. Due to Covid-19 lockdowns, travel bans and restrictions, it was not possible to conduct these interviews as previously planned. Attempts to conduct Zoom meetings with the SADC Secretariat were facilitated by the Ministry of Economic Planning and Development in the Kingdom of Eswatini. However, these Zoom meetings were abandoned as it proved impossible to introduce the concept of integrating indigenous knowledge and modernity without face-to-face interviews. Hence, a re-application was made to the UNISA Ethics Committee, which approved 5 Zoom meeting with regional indigenous knowledge experts, which were successful and effective.

## **1.5 Summary of chapters**

This first chapter introduces the cosmic journey of Scarface by revealing the scars as the systemic negation of indigenous knowledge originating from Lord Macaulay’s statement. The chapter also anchors indigenous knowledge embedded within the Africa constitution, with foundation this research study lying in contextualizing constitutive rules. The chapter also provides the motivation

and justification for the study and outlines the research aims and objectives as well as the limitations and delimitations.

In Chapter 2, the cosmic journey of Scarface is detailed in the research methodology, conceptual and theoretical framework in seeking the study's research aim. Moreover, third objective is introduced, which is to develop a futuristic model from the triangulation of insights derived from indigenous people coupled with UNISA/SARChI/DE methodologies, as well as rethinking thinking, cognitive justice and transdisciplinarity towards restorative action.

The overarching approach towards research methodology and the conceptual and theoretical framework is rooted within the time, space and knowledge of the North American situation, providing meta-synthesis, rethinking thinking, transdisciplinary, and cognitive justice in relation to the spirit of inquiry – where science refuses to venture, that is, in relation to the indigenous people's dignity of Aba-Ntu. Thus, an attempt is made to elucidate the indigenous knowledge from North American, Australian and African indigenous communities, which have an intrinsic capacity for non-dogmatic openness on indigenous dignity rules, governance, sacredness and wholeness.

In Chapter 3, the research objective is to investigate indigenous dignity rules for peace, ecology, inclusive development and indigenous leadership in selected North American, Australian and African indigenous communities. Indigenous dignity is conceptualized, reflecting subjugated knowledges embedded within mythologies, legends, values, religions, cultural rights and heroes, and rites of passages, affirming indigenous people's firm place in knowledge creation, production and disseminating within the academy and globally; thus, triangulating of indigenous dignity rules geographically and methodologically into indigenous people's dignity as contemporary imperative within the pre-existing themes of peace, ecology, inclusive development, and indigenous leadership.

Firstly, the geographic triangulation within North America, Australia and Africa resulted in indigenous dignity governance, sacredness and wholeness rules. Secondly, governance rules triangulated into the African constitution, vision and spirituality, chaos theory, and natural rights. Thirdly, sacredness rules triangulated into sacred origins, sacred elements, nature's rules and sacred knowledge; and fourthly, wholeness rules triangulated into cosmic debt, interconnectedness

and interdependency, plurality and complementarity and metaphysics. Lastly, indigenous people's dignity in five contemporary imperatives are indigenous democracy, a transformation model, ethical leadership, ecological ethics and sacred covenant.

In Chapter 4 the research objective is to examine indigenous people's dignity constitutive rules for peace, ecology, inclusive development and indigenous leadership within the prehistoric epoch in Southern Africa. The cosmic journey of Scarface in the prehistoric epoch, peace, ecology, inclusive development and indigenous leadership, reflects the remarkable statute of self-governing settlements, linked through strategic alliances and partnerships. In this way, the indigenous people's dignity is affirmed, embedded with indigenous democracy, a transformation model, ethical leadership, ecological ethics and a sacred covenant with nature and creator.

Chapter 5's research objective is to examine indigenous people's dignity constitutive rules for peace, ecology, inclusive development and indigenous leadership within the historic epoch in Southern Africa. The cosmic journey of Scar Face, in the historic epoch, with peace, ecology, inclusive development and indigenous leadership, reflects the mutations and differentiations in the economy, social organizations, cultural and archaeological evidence linked to missionary and colonial invasion after Mfecane, transforming land possession into ownership, the introduction of Christianity and the predatory economy – thus, marking the advent of negating indigenous people's dignity which was embedded with indigenous democracy, the transformation model, ethical leadership, ecological ethics and a sacred covenant with nature and creator.

The research objective in Chapter 6 is to examine indigenous people's dignity constitutive rules for peace, ecology, inclusive development and indigenous leadership within the contemporary epoch in Southern Africa. The cosmic journey of Scar Face in the contemporary epoch, in the context of peace, ecology, inclusive development and indigenous leadership, reflects disruption, unsympathetic and incomprehensible imperialism, leading to turmoil, instability and uncertainty, embedded within colonialism and apartheid policies evident in power and domination, racial theory, universal colonialism, land dispossession, imperialist land ownership, capture and monopoly capital. Thus, marking the systemic negating of indigenous people's dignity which was

embedded with indigenous democracy, a transformation model, ethical leadership, ecological ethics and a sacred covenant with nature and creator.

Chapter 7's research aim is to provide a meta-synthesis and genealogy analysis embedded within Aba-Ntu governance, and to explore the restorative action at regional policy level in the SADC. This chapter summarises finding scars systemic negation of indigenous knowledge on Scar Face, which require to be touched by the African sun for Scar Face to be transformed. In the context of peace, ecology, inclusive development and indigenous leadership, this requires the natural democracy embedded within indigenous knowledge (Luutu, 2016). Thus, the findings mark the advent of colonialism and the apartheid era, which systemically negated Abantu indigenous knowledge, that is, indigenous governance systems, spirituality, diplomacy and cultural technology through the following tools: the divide and rule strategy, poverty consciousness, exclusive and undemocratic policies and patriarchy.

The research aim in Chapter 8 is to provide a meta-synthesis and genealogy analysis embedded within Aba-Ntu governance and to explore the restorative action at the regional policy level. This chapter outlines the Aba-Ntu Governance Model and Theory, which begins with indigenous knowledge: indigenous democracy, the transformation model, ethical leadership, ecological ethics and a sacred covenant. Thereafter, linkages are created within indigenous knowledge, leading to the Africa and SADC we want, and the United Nations Sustainable Development Goals (UNSDGs) of leaving no one behind through integration and towards developing the Aba-Ntu indigenous theories. These indigenous theories are rooted within colonial and apartheid policies, including indigenous knowledge systemic negation tools: divide and rule strategy, exclusive and undemocratic policies, poverty consciousness and patriarchy, thus, anchoring peace, ecology, inclusive development and indigenous leadership constitutive rules, culminating into the Aba-Ntu Governance Theory.

In this chapter on Aba-Ntu Governance Theory was tested during interviews with five regional indigenous knowledge experts and researchers. They affirmed the research findings, the theory and model, and the indigenous knowledge integration with modernity model. Moreover, the

dialogues also affirmed how the establishment of AEDI, the Indigenous Knowledge Hub will create best practices for advancing the integration of indigenous knowledge and modernity.



## CHAPTER 2: Conceptual Framework and Methodology

### 2.1 Introduction

In normal research, conceptual and methodological concerns are separated, but in this study we present them in the same chapter because they are dependent upon each other. Moreover, this research adopts a meta-synthesis approach, as the boundaries between conceptual and methodological understandings are narrow. Thus, this research study introduces inclusiveness and wholeness into research through the concepts of time, space and knowledge, epistemology and indigenous consciousness, to unpack the conceptual framework and methodology.

Similar to the cosmic journey of Scar Face, this research study is contextualized on the systemic negation of indigenous knowledge, through a conceptual and theoretical framework seeking to address aims and objectives. To achieve the aims and objective this research provides a meta-synthesis and genealogy analysis embedded within prehistoric, historic and contemporary epochs on Aba-Ntu governance, and to explore the restorative action at the regional policy level in SADC. This research aim elucidated within the concepts of time, space and knowledge (TSK) (Petranker, 1997:10-16):

At once precise and visionary, TSK takes the scientific spirit of inquiry into domains where science has refused to venture. Instead of tying knowledge to the substance of what is known, it offers knowledge as an intrinsic capacity of space and time. And that makes all the difference.

This research aim enables the systemic negation of indigenous knowledge to be contextualized as an intrinsic capacity of time and space, as affirmed by (Petranker, 1997:10-16):

TKS stands out for its non-dogmatic openness. Instead of rejecting current forms of knowledge, it invites them to expand their scope. Interpreted through any set of concerns or any traditional knowledge, it offers new inspiration.

Evidently, TKS is not only non-dogmatic but it also interprets any set of concerns, such as the affirmation of indigenous knowledge within four pillars: peace, ecology, and inclusive

development including indigenous leadership. Thus, this research study offers new inspiration whilst shaping its own path, grounded on indigenous people's dignity towards restorative action at regional policy level.

The research objectives are to examine indigenous people's dignity constitutive rules for peace, ecology, inclusive development, and indigenous leadership within the prehistoric, historic and contemporary epochs in Southern Africa; and to investigate indigenous dignity for peace, ecology, inclusive development and indigenous leadership in selected North American, Australian and African indigenous communities. These objectives are supported by Petranker (1997:10-16):

TKS tells us that knowledge is inseparable from space and time. This means that cultivating a greater appreciation for what appears in time and space, or learning to embody time and space more fully, will lead directly to more knowledge. But it also means that anything written about TKS can only point toward a TKS knowing.

In unpacking the conceptual framework and research methodology for this study, the time, space and knowledge concept is supported by knowledge, epistemology and indigenous consciousness, and also by Foucault (1981) on the insurrection of subjugated knowledges. This research study advocates for the SARChI Trajectory 2008-2018, where, as SARChI students under the mentorship of Professor Odora Hoppers, we were urged to "own" and "own up" to our works in the academy, to be able to confront the methodology of the social sciences and further the general development of problematique.

During this mentorship, it became evident that it is possible to go into this problematique without accepting the technology for data collection and processing, or the methodology for data analysis and theory formation that is usual in the normal academic settings. As SARChI students, however, we were asked to do more. We were encouraged to undergird all our studies with reflections, and beneath that, epistemology. Current methodology of the social sciences cannot answer the depth of basic questions of existence; and that where they have, there is an underlying restriction at the levels of underlying assumptions of methodology, cosmology and epistemology, relating them to the hidden programme, the deeper codes of civilization (here referred to as "social" cosmology of the African presence).

The SARChI mentorship is transformative, such that to choose epistemology is in part to choose civilization. In other words, our choice is not free. It is usually made for us. In the deeper recesses of civilization, in its deep structure and its deep ideology (cosmology), epistemological assumptions are already hidden, and it usually takes outside help to see one's own assumptions. And any civilization has to have some basic principle guiding the production of knowledge, in other words "epistemology". Since a civilization looks normal to those who are part of it, the knowledge produced will be evaluated. If in addition the civilization has universal, centralist and an avidly colonial inclination like western civilization, then the epistemology not only is, but is assumed to be the only one. It is universal epistemology. The others are objects to be studied, not the basis upon which these studies are undertaken. In colonial terms, "Native theory" is what others have, not what we have (Galtung, 1988:44).

This study counters negation and endorses Galtung's view that we live in a potentially extremely fortunate period. Much is known, in time and space, of how humankind has tried and is trying to produce knowledge – but more than that, Pavlov's dogs are out of the cage now. We live in a period of rising epistemologies, and for that reason also a period of epistemological pluralism, at least potentially (Galtung, 1988): postgraduate students should recognise that they are more-free than they think they are. We are not colonized any more.

The unpacking of the methodological and conceptual concerns of this research study is further supported by Foucault on the subjugated knowledges. This masking has allowed this research study to rediscover the extent of the negation, or in Foucault's words and in our case through the persistent and courageous leadership of Professor Odora Hoppers. Foucault theory outlined in (1981:49-69) advocates the re-emerges of low ranking knowledges, evidently, what emerges is multiplicity of genealogical researches from knowledges declared primitive and irrelevant.

This requires intellectual diplomatic endeavour to systemically unpack the genealogical researches (Galtung, 1998; Foucault, 1981) in accordance with the SARChI trajectory, to enable meta-synthesis research methodology supported by conceptual framework rethinking thinking; moreover, SARChI methodologies, cognitive justice, transdisciplinarity, and restorative actions

were required for this research thesis to unearth genealogical researchers within the Scarface cosmic journey.

This research study, and cosmic journey, redressing negative public policy requires the conceptual framework rethinking thinking premised on radical actions within indigenous people's dignity of Aba-Ntu, and re-appears as regional knowledge, as Foucault (1981) suggests. Thus, Aba-Ntu, the people of the Supreme Being, originate from the cradle of humanity, rooted within people's sovereignty, spiritual identity of indigenous people, anchoring the words of George Orwell (1949) "He, who controls the past, controls the present." This exploration of Aba-Ntu indigenous people's dignity in controlling the past, lived experience of forefathers systemically negated by colonialism and apartheid, is now emerging in a futuristic imperative.

## **2.2 Meta-synthesis**

In this study therefore, meta-synthesis has been chosen as the appropriate methodology to address the research aim: to provide a meta-synthesis analysis embedded within Aba-Ntu governance theory and to explore restorative action at the regional policy level in SADC. This research methodology, in line with the conceptual framework and methodologies of UNISA/SARChI in development education, enables this study to move beyond post-colonial theorization towards transformative research. Triangulating meta-synthesis with the core SARChI concepts of rethinking thinking, transdisciplinarity, and cognitive justices towards restorative action in Aba-Ntu governance, and with current policy, enables the research study to work out a people's sovereignty theory as a futuristic imperative.

The research methodology, meta-synthesis, allows for systematic review analysis, resulting in integrating findings from various qualitative studies. This study analyses the systemic review of rules/codes embedded within mythologies, legends, values, religions, cultural rights and heroes, and rites of passage while exploring, investigating and examining codes of different indigenous cultures on their sense of dignity and the negation brought about by colonialism. This systemic review excluded studies through the conceptual and theoretical framework in transforming mythologies, legends, values, religions, cultural rights and heroes and rites of passages into indigenous dignity.

Meta-synthesis analysis also enabled the review of potentially relevant qualitative studies from seven UNESCO African General History publications written by different African scholars. This meta-synthesis excluded during data collection the variables that would not enable the exploration, investigation and examination of the themes of peace, ecology, inclusive development and indigenous leadership within pre-historic, historic and contemporary history epochs in Southern Africa.

The research methods supporting meta-synthesis are triangulation and reflectivity, which are detailed in this chapter. Triangulation of data sources of the mythologies, legends, values, religions, cultural rights and heroes was conducted, within three geographic areas of indigenous communities in North America, Australia and Africa, applying the conceptual and theoretical framework to ensure quality of indigenous dignity rules in the three epochs.

During the philosophic and geographic triangulation, the inclusion/exclusion process of Carlson, Glenton and Pope (2007) created the systematic review process, for the inclusion of mythologies, legends etc., with rules relevant or potentially relevant, and exclusion of those not supportive to indigenous dignity. Evidently, the relevant and potentially relevant studies were reviewed from geographic areas earmarked for this thesis, that is, North America, Australia and Africa. This systemic review is therefore in line with the research objective to investigate indigenous dignity rules for peace, ecology, inclusive development and indigenous leadership as triangulated within North America, Australia and Africa in indigenous communities.

The first studies from these three geographic areas were mythologies, legends, values, religions, cultural rights and heroes, and rites of passages, recorded in historical and contemporary literature books, which preserved indigenous people's narratives from North America, Australia and Africa. This is supported by Cajete (2000:234), when elucidating that ancient indigenous peoples through the coded form of mythology, conveyed their understanding.

Clearly, North American narratives were of high quality, and they played a leading role as critical base for exploring, investigating and examining indigenous dignity constitutive rules. The Australian and the African narratives, specifically within the SADC region, provided insights into indigenous dignity during the exploration, investigation and examination process. The indigenous

dignity embedded within knowledge, understanding and insights is supported by Petranker (1997:26) who advocates for turning perceptions through ensuring; usual significance, mental phenomena fallings away and cracking open for new dimension to emerge.

Evidently, systemic review process excluded studies through the conceptual framework rethinking thinking, transforming mythologies, legends, values, religions, cultural rights and heroes and rites of passages into indigenous dignity rules. This exclusion was guided by the methodology rethinking thinking to ensure quality and context to contribute to indigenous dignity. This conceptual framework and methodology was supported by following research studies: methodologies, cognitive justice and transdisciplinarity for consolidating indigenous dignity into indigenous dignity rules.

Exploring, investigating and examining indigenous dignity rules from mythology requires stepping outside the mind into understanding beyond words. This thesis in exploring, investigating and examining symbolic forms allows mental phenomena to fall away such that there is nothing. This space of ‘nothingness’ enables decoding the coded knowledge embedded within mythology, hence, cracking open for the new dimension to emerge, that is, Aba-Ntu governance and a people’s sovereignty theory.

The second inclusion/exclusion process involved systematically reviewed and potentially relevant qualitative studies from seven UNESCO African General History publications written by African scholars. This systemic review excluded qualitative studies through indigenous dignity rules on peace, ecology, inclusive development and indigenous leadership constitutive rules in prehistoric, historic and contemporary epochs in Southern Africa.

These epochs provided appropriate context and approach for unearthing systemic negation of indigenous knowledge, supported by evolution of life on earth, as explained by Jojola (2004:89-90); that indigenous people held a well-established worldview at the core of community identity with elements can be depicted in a transformative model.

The notion of an invisible hole is suggested, from which thought emerges to know the whole in the transformative model elements of time, space and place. At the centre the hole opens

knowledge dimensions on the core community identity, the worldview. Thus, expressing knowledge evolving when light flows into the hole to know the whole, establishing the basis for exploring, investigating and examining indigenous people's dignity. In discussing research methodology, Hossan et al. (2017) explains a three-stage methodology of qualitative meta-synthesis which begins with free line coding, followed by grouping codes into one or more descriptive themes and coding into pre-existing themes.

This three stage thematic synthesis approach is applied in addressing the research aim: to provide a meta-synthesis and genealogy analysis embedded within Aba-Ntu governance theory and to explore the restorative action at the regional policy level in the SADC region. Moreover, the research objective is to investigate indigenous dignity rules on peace, ecology, inclusive development and indigenous leadership constitutive rules triangulated within North American, Australian and African indigenous communities.

These mythologies, legends, cultural rights and heroes meta-synthesised into indigenous dignity rules on governance, sacredness and wholeness, thus enabling meta-synthesis to be done on the original data from the UNESCO General Africa History books in line with the research objective: to examine indigenous people's dignity constitutive rules for peace, ecology, inclusive and indigenous leadership within pre-historic, historic and contemporary epochs in Southern Africa. Evidently, the indigenous dignity rules were further meta-synthesised into indigenous people's dignity, indigenous democracy, a transformation model, ethical leadership, ecological ethics and a sacred covenant on nature and creator.

### **2.2.1 Data and methodological triangulation**

The research method supporting meta-synthesis is theoretical or methodological triangulation of the themes during the pre-historic, historic and contemporary history epochs in Southern Africa, towards transforming indigenous dignity rules into futuristic indigenous people's dignity constitutive rules that should guide and deepen the regional ethical and policy formations going forward. Triangulation according to Healy and Forbes (2013), enable the research to increase confidence and a comprehensive picture as a rigorous approach.

The applied data and theoretical triangulation as well as data sources triangulation, on the mythologies, legends, values, religions, cultural rights and heroes within three geographic areas of indigenous people, North America, Australia and Africa. Southern African data sources on the prehistoric, historic and contemporary epochs were included, supported by conceptual and theoretical framework to ensure quality of indigenous dignity rules.

Data triangulation enabled this research study to transform mythologies, legends, values, religions, cultural rights and heroes into indigenous dignity rules within governance, sacredness and wholeness. This is in line with Johnson's (2017) view on data triangulation as a method of combining different aspects of research from multiple places, theories or methods is easily undertaken for any type of research you conduct. The data described in this chapter was applied to the geographic spaces, North America, Australia and Africa for consolidating the indigenous dignity rules in Chapter 3, and for transforming these rules into indigenous people's dignity.

In accordance to Healy and Forbes (2013), methodological triangulation which was applied on UNISA/SARChI/DE methodologies, rethinking thinking, the conceptual framework, cognitive justice and transdisciplinarity on the geographic data sources of indigenous communities in North America, Australia and Africa.

This methodological triangulation was also applied to SADC data sources within the themes of peace, ecology, inclusive development and indigenous leadership during the pre-historic, historic and contemporary epochs in Southern Africa, supporting the indigenous people's dignity.

### **2.2.2 Epistemic reflectivity**

This research study also applies epistemic reflectivity, which begins by acknowledging the researcher as a research instrument that enabled this thesis to manifest into a spiritual and academic journey. This study emanates from the SARChI mentorship by Odora Hoppers (1998) who articulates the citing insights from Bourdieu and Wacquant (1992) who advocates inclusion in critical analysis, of the theory of intellectual practice as agency, science and society.

Bourdieu and Wacquant (1992) uplift the idea of reflexivity and make it a requirement and a form of sociological work. This team contends in drawing attention to self-referencing, the



researcher in his/her position makes the “I” become task of sociology according to Bourdieu and Wacquant (1992) that it manifests capacity to constitute insignificant objects into scientific objects.

In the concept Bourdieu and Wacquant (1992) contends that “I” becomes an object and a subject, the carrier, resonates with this research study as, metaphorically, I am “Scar Face,” with scars emanating from being an active participant in the systemic negation of my indigenous knowledge. Thus, this problematic of research study symbolizes my restorative action, healing through this spiritual and academic journey, enabling a double role as member of society and analyst of society. My background is a source of bias within this research study: my maternal family are Christian converts who negated the indigenous knowledge such that I am nurtured within the Anglican mission established by missionaries. Therefore, problematizing the research process as a fourth generation converted, over the years I have been an active participant in systemic negation of indigenous knowledge. My upbringing, and this spiritual and academic journey have contextualized scars evident in the historic and contemporary epochs of this thesis, which uncovers.

The problematic of research, researcher and structure manifest in my paternal family that lost its kingdom’s sovereignty when King Zwide was killed at the advent of the Mfecane wars and conflicts. The Ndwandwe kingdom was powerful within northern KwaZulu Natal, enabling the inclusion in any critical analysis of intellectual practices embedded within the DNA of this royalty without a kingdom. Evidently, the Ndwandwe family settled in the Kingdom of eSwatini, where our Great Aunt Queen LaZidze, of whom I am an old soul and incarnate, married King Sobhuza I and birthed King Mswati II. In the context of epistemic reflectivity, as old soul LaZidze experienced the role of intellectual and sociologist as cultural producer, with self-reference and self-awareness. As Queen LaZidze in the 1800 epoch nurtured King Mswati II through blending the Ndwandwe and Dlamini indigenous knowledges, which are still lived cultural experiences within the kingdom such as Incwala and uMhlanga.

Therefore, as a researcher I have experienced the double role of a member of society and an analyst of society, embodied within the reflexivity combination, agency, science and society,

emanating from my background as member of the indigenous people within the SADC region. Hence, this study has evoked painful and affirming moments that required reflectivity agency, critical component in creating balance within this spiritual and academic journey. There were moments of science when reading the North American mythologies, legends, folklore, cultural rights and heroes, as these are more clearly articulated than those from Africa and Australia. My Scar Face, society, is evident in Chapters 2 and 3, tempting to over-compensate, through the data from these three geographic areas, North America, Australia and Africa.

This research study falls in the Bourdieu and Wacquant (1992) context, hence, my “Scar Face” evoked bias, manifesting in anger from learning how systemic negation of indigenous knowledge destroyed and fragmented indigenous dignity rules. These moments evoked agency, which were contextualized through the conceptual framework and methodologies of UNISA/SARChI/DE, rethinking thinking, cognitive justice, transdisciplinarity, and restorative action.

The data and critical theoretical or methodological triangulation components of my healing process guided my research immersion in systemic negation from a research perspective rather than populist discourse. This process enriched three significant roles and responsibilities embedded within this spiritual and academic journey, producing healing scars in order to lead, as a victor and not as a victim. The three roles are those of indigenous prophet, queen of indigenous knowledge as Queen LaZidze old soul, and African Renaissance activist, to lead in healing many Scar Faces; hence, this research thesis is a process of healing the healer through epistemic reflexivity.

Indigenous dignity constitutive rules are a critical base in this spiritual and academic journey as an indigenous prophet, queen of indigenous knowledge as Queen LaZidze old soul and an African Renaissance activist. Therefore geographic, theoretical and methodological triangulation immersed this spiritual and academic journey in such a way that the indigenous people’s dignity emerged from meta-synthesis. This research study through epistemic reflexivity, enabled the burial of significant objects, settlers, intruders, missionaries and colonialists, and rendered them insignificant through conceptual frameworks and research methodology.

Thus, a solid foundation is set in leading as an African Renaissance activist immersed within my old soul LaZidze and as indigenous prophet – immersed with indigenous dignity rules, not dictates from the “good old days” but meta-synthesized during this spiritual and academic journey, transforming the spiritual gift of prophecy embedded within futuristic imperatives.

The indigenous dignity rules enriching the old soul as queen of indigenous knowledge is the embodiment of futuristic imperatives. Thus, in leading the African Renaissance towards the Africa and SADC we want, the UNSDGs, with contemporary and futuristic imperative, are now preserved within indigenous people’s dignity.

The immersion into the indigenous people’s dignity affirmations and negations in Chapters 4, 5 and 6 evoked scars within my gift of prophecy and old soul LaZidze. The theoretical or methodological triangulation within prehistoric, historic and contemporary epochs healed my scars, particularly in Chapter 7, and contextualized the systemic negation of indigenous knowledge.

The restorative action in Chapter 8 restored indigenous dignity within an indigenous prophet, queen of indigenous knowledge and African Renaissance activist. Thus, developing the Aba-Ntu governance theory and model, emanating from the scars and systemic negation of indigenous knowledge, results in the integration of indigenous knowledge and a modernity model.

In the context of Bourdieu and Wacquant (1992), with the inclusion in any critical analysis of intellectual practices, metaphorically speaking, my scars were healed by this thesis, providing the academic space to integrate my spiritual roles as indigenous prophet and old soul LaZidze. Scar Face is restored as this research thesis creates a model for integrating my indigenous context as indigenous prophet and old soul Queen LaZidze into leadership in African Renaissance.

During this research study I have contextualized myself, as an object and subject through recording my scars in my journal on this spiritual and academic journey of immersion into queen of indigenous knowledge and leading an African Renaissance with contemporary and futuristic imperatives, indigenous democracy, the transformation model, ethical leadership, ecological ethics and sacred covenant with nature and creator.

These futuristic imperatives emanate from this research thesis, not from visions and dreams of prophecy, nor from voices of ancestors, nor from the wish to fossilize indigenous knowledge. Evidently, this thesis sets a firm base for my vision and mission in setting up the AEDI for immersing researchers, and for community engagement for the integration of indigenous knowledge and modernity. This indigenous knowledge hub will manifest how this research thesis has transformed my indigenous prophetic gift, old soul LaZidze and African Renaissance activist, into a futurist.

### **2.3 Rethinking thinking**

The main conceptual and theoretical framework, rethinking thinking, contextualises the cosmic journey of Scar Face in relation to the systemic negation of indigenous knowledge. This research study's aim is to provide a meta-synthesis embedded within Aba-Ntu Governance Theory and to explore the restorative action at the regional policy level in the SADC. Moreover, the research objective is to make a futuristic model coming from triangulating insights derived from indigenous people, coupled with the UNISA/SARChI/DE research methodologies of rethinking thinking, transdisciplinarity, and cognitive justice towards restorative action, which are also theoretical frameworks for this research study.

This framework enabling systemic affirmation and negation of indigenous knowledge, emanates from Hoppers and Richards (2011:1), when stating we have chosen to write about rethinking thinking. This scholarly team enables scholars to contend, on how the systemic affirmations and negations require figuring out the points where thinking was knotted and toxic elements are engrained in human thoughts and actions. Thus this research study is on default drive of knowledge production, unblocking some of those blockages, and releasing some of the knots, we can make a contribution towards clearing the 'nasal passage' of the academy, Hoppers and Richards (2011).

In contextualizing toxic elements engrained within human thoughts and actions towards unblocking and releasing knots, exemplifying systemic negation of indigenous knowledge, this study symbolises the cosmic journey of "Scar Face" as introduced by First Nations scholar Cajete (2000:250-251). On the teaching on courageously overcoming obstacles, the face metaphorically being spiritual nature and vision embedded within character and learning.

It is clear that the rethinking thinking conceptual framework enables the reflection not only of individual courage but also the dignity embedded within systemically affirmed indigenous knowledge. This research study points to sacred origins, as Lankford (1987:37) asserts: “The primacy of the talwa as the social unit without undergoing major cultural change, resulted in the phenomenon of the confederacy...an aggregation of talwas frequently acting as if they were a coherent single society.”

Thus, through conceptual framework of rethinking thinking, this study can reimagine sacredness rules embedded within indigenous dignity, sacred origins, talwas, place of birth and source of origin, as free agents are now conflicted by toxic elements of modernity.

The indigenous dignity embedded within the sacredness rules, in sacred origins, in Australia is suggested by Maddock (1972:40-41) in his view that: “A patriclan’s estate includes an auwa, the prototype of a locally abundant species. The rites performed for the species at this place are under the control of the clansmen...Aborigines apply an economic principle of free access to supplies of food and water...”

The talwas are free agents linked to sacred origins, where indigenous dignity begins for indigenous people. Hence the significance of talwas being a single coherent societies was misrepresented, as wars and negotiations had separate spaces. The auwa is a sacred place defining patriclan relations, enabling the application of an economic principle of free access to food and water.

Native American, Pueblo society transformative model required experiential knowledge, where nasals were cleared and knots released, occurred as elucidated Waters (2004:92): “The experiencing of life by conducting journeys to the edge of the world...the ancestors anticipated the importance of experiential learning to the transformation and survival of communities...in a sense of an elevated transformative space.” Thus indigenous dignity is embedded within sacredness rules, has sacred origins, and is rooted within the Pueblo society transformation model.

This research appears to reflect the words of George Orwell (1949): “He who controls the past, controls the present”, thus suggesting that exploring the indigenous dignity of Aba-Ntu is

controlling the past when forefathers lived in the cradle of humanity. That controlling the past, controls the present is evident within the Pueblo society transformative model, in terms of how migration elevates the collective mind into a higher level of ideology and consciousness.

Rethinking thinking, as a conceptual framework, provides an academic space for a transformative intervention, unearthing the systemic negation of indigenous knowledge into a people's sovereignty as futuristic imperative. Howards and Hoppers (2011:36) explain the tragic contrast between intractable problems and knowledge explosion when advocating for the need for transforming knowledge production and dissemination.

Hence rethinking thinking of current thinking and practices towards restorative action at the public policy level, is echoed in the words of Ben Okri (1997) in his analogy on the nature is the survival of the fittest while advocating how there are no powerless people, thus, the world must strive towards a beautiful new era in human history.

Rethinking thinking provides academic space for the historically powerless, and in the context of this study, for the systemically affirmed and negated to emerge from prehistoric, historic and contemporary epochs, thus enabling their will and power through indigenous knowledge production to contribute towards Aba-Ntu governance theory and model as futuristic imperatives. The historically powerless or undervalued will, through indigenous knowledge explosion, contribute towards a beautiful new era in human history.

In this cosmic journey of Scar Face, scars symbolize the systemic negation of indigenous knowledge through the conceptual framework of this research study, as stated by Hoppers and Richards (2011:7), rethinking thinking therefore needs to go beyond the clutches of mere dissent or post-colonial critique, to transformative post-colonial action.

A classic example, according to the Regional Humanitarian Appeal (SADC, 2016) elucidating how public policy has failed food and nutrition security due to severe drought leading to poor harvest and loss of livelihoods, affecting livestock, food and nutrition security and strengthening of livelihoods are the greatest needs. This regional policy is also silent with regard to health policy

(SADC 2016), however, focuses on poor feeding practices compromising and advocates on strengthening health institutions.

Evidently, rethinking thinking framework goes beyond the clutches of post-colonial critique, to transformative post-colonial action, into integration of indigenous knowledge with modernity, reflected in SADC public policy as mentioned above. Thus, enabling this research study releases into the public space, indigenous people's dignity of Aba-Ntu, people of Supreme Being, as a transformative node with regional policy such as food and nutrition security. It is a source of hope for the future as these nodes become recognizable within Aba-Ntu governance theory, towards restorative action at the public policy level, with people's sovereignty as a futuristic imperative.

Furthermore, rethinking thinking as a conceptual framework enables this research to embark on a cosmic and experiential journey to the ends of the world, as a transformative intervention to knowledge production and dissemination. Richards and Hoppers (2011:10) discusses how rethinking thinking does not come out of nothing, and how it certainly is not romanticism nor politicised coexistence.

Rethinking thinking, as the conceptual framework of this research study, provides academic space for a transformative intervention for unearthing systemic negation of indigenous knowledge, manifesting indigenous dignity embedded within wholeness rules and being traceable in the Native American, as described by Lankford (1987:39):

Killing of the people, whether within talwa or confederacy, was another matter. Not only did one not achieve status by killing a town man, one incurred a cosmic debt. A death required death, not in a sense of revenge, but because of a balance that had to be maintained...Nonetheless, the death of the killer, regardless of circumstances could be demanded...

The systemic negation of indigenous knowledge, cosmic debt, manifested in ethnic violence, explicated on the negative consequences of killing people in talwa. Thus, rethinking thinking influences the indigenous dignity within wholeness rule, and cosmic debt prevents killing people.

Native Americans metaphysics and cosmic debt enables warriors to understand indigenous dignity embedded within the wholeness rule.

Australian indigenous dignity embedded within wholeness rules, plurality and complementarity, is rooted in a dualist order of indigenous knowledge. In the view of Maddock (1972:111/2), Aboriginal dualists order, transcendental and totemic powers stand in specially a relation correlate magnitude and being father to all or mother to all.

Aborigines' indigenous dignity, embedded within the wholeness rules and cosmic debt, rooted in indigenous knowledge, cosmic and social order, including plurality and complimentarily embedded within transcendental and totemic powers, has been systemically negated by poverty and social-centric divisions within humanity.

African Abantu indigenous dignity, as embedded within governance rules and transcendental powers, is affirmed within the African constitution, as Williams (1974:173) states: one man (human) as its executive head, the great ancestor with outstanding deed or extraordinary achievement, traceable in praise name from poets and storytellers, myths, royalty and divinity...where community consensus was the supreme law...

The governance rules and the African constitution are rooted within transcendental powers in the one executive head and great ancestor, governing lineage and kinship, and in strategic alliance with regard to trade protection and warfare. Indigenous dignity is embedded within the sacredness rules and sacred origin, and is rooted in community consensus, lineage and identity.

The indigenous dignity embedded within the wholeness rule, the cosmic debt, is rooted in transcending tribal wars, escape routes and rest periods. In the view of Williams (1974:174-5): there were highly humane aspects of Africa warfare with tribal war's focusing on overcoming or frightening adversaries.

The resilience of indigenous knowledge embedded within metaphysics, epistemology, cosmologically and culturally is redressed through rethinking thinking in the North American context, by Lankford (1987:38-40):



Political systems varied among the South-eastern group...politics was mostly a male activity and council of elders makes decisions by consensus....While women were generally excluded from both warfare and political structure...women's world was the important world of family. The South-eastern tribes...matrilineal, children 'belonged' to the mother, not the father...took mother's clan and talwa, and mothers' lineage was one family... paternal role, duties and privileges that groups assign to 'father' was filled by mother's brother.

North American indigenous dignity was embedded within wholeness rules and metaphysics, rooted in gender inclusivity as both matrilineal and patriarchal systems lived the experience of separation of roles and responsibilities. Indigenous dignity was embedded within sacredness rules and sacred elements, with a shrine where the council of elders held political engagements in meetings around the sacred fire. Thus, indigenous dignity within governance rules and the African constitution, with a council of elders, was rooted in common consensus in decision making by taking binding decisions like warriors of the white path.

Australian Aborigine indigenous dignity, transcendental power and gender inclusivity were all embedded within governance rules, as evident in Maddock (1972:112-7):

He is All-Father...earth and instituting Aboriginal cultures...performance of initiation...anthropomorphic, masculine, creative, sky-dwelling...the All-father are entertained also with regard to the All-Mother, allowing for the difference in sex.

African indigenous dignity is embedded within the African constitution, as Williams (1974:173) contends "primitive" also means "first," the beginners....with ....constitutional systems and its offspring, African democracy...where self-government was a way of life, and "law and order" was taken for granted.

Thus, indigenous dignity was embedded within governance rules, the African constitution, rooted in democracy, common consensus and identity, through self-governance and gender inclusivity.

Clearly, rethinking thinking methodology evokes indigenous dignity within governance rules and African democracy, intertwined within self-governance and gender inclusivity. Rethinking

thinking conceptual framework enables Aba-Ntu indigenous people's dignity, triangulated from three geographic spaces into governance, sacredness and wholeness rules, rooted in epistemology, cosmology and culturally in indigenous people's societies. Rethinking thinking as a conceptual and theoretical framework is supported by the UNISA/SARChI/DE methodology, cognitive justice.

## **2.4 Cognitive justice**

Scar Face's journeying with the methodology of cognitive justice enables the achievement of the aim of this research study: to provide a meta-synthesis analysis embedded within Aba-Ntu governance theory and to explore restorative action at the regional policy level in the SADC region. Cognitive justice in UNISA/SARChI/DE methodology supports rethinking thinking, in responding to the research aims and objectives of this thesis. This methodology is expounded by Professor Visvanathan in his presentation, "Cognitive justice in public policy making, a view from the South" (2015):

...this plurality is an active form of democracy, as democracy is a place where the defeated have a place and not diversity as it is lazy...Plurality as a theory of citizenship, which enables differences to strive. Epistemology has to escape the scientific lab, it must be linked to livelihoods, lifestyles and time...Nature is not part of the constitution but nature becomes the basis of the tacit constitution. Cognitive Justice is a set of thought within which dialogue is essential....enabling nature to be brought into the constitution, as nature is not in isolation....Cognitive Justice is committed to the return of the story teller, the story and story teller has survived the genocide of the 21st Century.

This methodology enabling the cosmic journey of Scar Face to evoke the systemic affirmation and the negation of indigenous knowledge, is symbolized within the North American mythology, as described by Cajete (2000:252-253). With lessons and insights on curiosity and gratefulness when facing the image perfection when embattled with imperfections', thus, creating an opportunity to experience great hospitality of sun, moon and stars.

Cognitive justice evokes journey of Scar Face, encountering greatness in the cosmos by enabling different forms of knowledge to exist within a dialogue. This cosmic journey into the stars to meet the morning star, the moon and the sun symbolizes plurality as a theory of citizenship. Thus, cognitive justice enables differences to strive, emanating from the great hospitality within the land of the star people, an experience that cannot be tested in the laboratory. Evidently, this cosmic journey of Scar Face evokes nature to be the basis of the constitution, when welcomed to coexist in the land of star people.

This cosmic journey that calls for radical action is in line with Richards and Hopper's (2011:8) assertion that: "The casting of light at last onto subjugated peoples, knowledges, histories and ways of living unsettles the toxic pond and transforms passive analysis into a generative force that valorises and recreates life for the post previously museumized."

Cognitive justice methodology appears to be appropriate for the triangulation of indigenous people's dignity of Aba-Ntu, to emerge from the museum, where indigenous knowledge has been preserved as prehistoric and historic imperatives such as the circular completion of lifecycles in cultural villages. This emergence from the museum will contribute towards plurality as an active form of democracy, and plurality as a theory of citizenship, embedded within indigenous people's dignity of Aba-Ntu. Furthermore, cognitive justice methodology evokes indigenous people's dignity of Aba-Ntu and the epistemology of indigenous people which escaped the scientific laboratory and museum, to be part of the collective memory as contemporary and futuristic imperatives in micro spaces and at meta-global levels.

During the 2016 SARChI retreat, in the presentation of his paper, Professor Vasvanathan stated clearly that:

...the story teller of humble knowledges to be part of science and technology. Such that science listens to the myths to avoid the death of the waterfall or the mountain or prevent the hydro-electric project at the site where the black-neck crane nests. This also requires listening to the tribal elders when they refuse to move, and they are forcefully removed by the army commander.

Thus, there is the need for an epistemology of hope emanating from systemically affirmed and negated indigenous knowledge. Professor Vasvanathan (2016) probes the question on mediating such stories, creating a storytelling and creative model of experimentation, and in this way, questions the methodological intervention embedded within cognitive justice when triangulation assists indigenous people's dignity into a contemporary and futuristic imperative. Thus, storytelling and the creative mode are enabled to be part of the preservation of the waterfall and the mountain, ensuring peace, and originating from systemically affirmed and negated indigenous knowledge.

The storyteller will then be part of the inclusive development, when the decision has to be made on whether or not to develop a hydro-electric project on the nursing grounds of the black-neck crane. The storyteller will listen to the tribal leaders when they articulate why the cranes cannot be moved, in order to protect and preserve the ecology.

Cognitive justice therefore triangulates the indigenous dignity of Aba-Ntu exploring, investigating and examining indigenous people's dignity constitutive rules for Aba-Ntu governance theory, towards restorative action in regional policy. This methodological approach is affirmed by Vasvanathan (2016): "...economy is the most dismal part of science, as cost benefit analysis cannot match a storyteller...waste is the resource of wasteful people...recycling is the extension of the life cycle of waste, thus, suggesting an extension of the storytelling."

Therefore, this results in indigenous dignity constitutive rules being applied within the data of the pre-historic, historic and contemporary epochs. This transformative intervention manifests in Aba-Ntu governance theory to emerge in a people's sovereignty as contemporary and futuristic imperatives, extending the life cycle of the Aba-Ntu indigenous people's dignity. Thus, value is added in restorative action at public policy level, to emerge from systemically affirmed and negated indigenous knowledge towards the people's sovereignty as futuristic imperatives.

Storytelling is therefore enabled to be part of the methodology for triangulating indigenous dignity of Aba-Ntu, embedded within constitutive rules for peace, ecology, inclusive development and indigenous leadership. North American indigenous dignity is thus embedded within governance rules and chaos theory, as mentioned by Cajete in Waters (2004:49), when elucidating the notion

of subtle influences, or the “butterfly effect” in chaos theory and how this “butterfly” loop may cause slight changes, evidently, in the world of chaos, anything is possible.

In terms of cognitive justice, plurality is an active form of democracy within chaotic systems as everything is interconnected – a butterfly effect as anything is possible in the world of chaos theory within governance rules.

Cognitive justice evokes indigenous dignity within the wholeness rule, and cosmic debt, supported in North American mythologies, edifies on how the story and the storyteller have survived the 21<sup>st</sup> century genocide through the path of the doctor. Lankford (1987:37) extrapolates:

Just as the South-easterners believed that illnesses were caused mostly by animals (and were therefore relationship problems), they understood that healing came from the same source. In visions and dreams the animal power would bestow upon a seer special knowledge – a cure for a specific disease, or a song to give immunity from a disease...the healers, repositories of religious and historic lore, and powerful seers who could choose to wield their knowledge against the people as well as for them.

Thus, indigenous dignity within the sacredness rules, is sacred knowledge rooted in understanding that the cause is also the source of healing, as well as cures emanating from visions and dreams. Moreover, in accordance with indigenous dignity, nature rules in the dialogue between the seer and the animal, and the wholeness rule, metaphysics, is specialized knowledge embodied in healers as repositories of religious and historic lore and the powerful seer and storyteller.

Aborigine mythology expands upon the rights of different knowledges to exist within a dialogue, and the return of the storyteller, who survived the 21<sup>st</sup> century genocide. Angas (1967:88-9) emphasizes there is no Supreme Being, worship no idols, and believe only in the existence of a spirit. Thus indigenous dignity is embedded within sacredness rules and sacred knowledge, and is rooted in indigenous belief systems.

Africa Abantu mythology exemplifying the rights of different knowledges to coexist within a dialogue and the return of the storyteller, who has survived the 21<sup>st</sup> century genocide, is supported by Knappert (1990:192), in the following explanation:

The Ovimbundu believe in a Supreme Being, Suku, who created the mountains, the rivers, the sky and the people on earth. Every person has an *ocililembe* (spirit or soul) ...it leaves a dying body and becomes a ghost, *ocilulu*, wandering freely...The paternal ancestors are satisfied by a beer feast and a hunt; the maternal ancestors, however, are malignant and may 'eat' children.

Thus, indigenous dignity is embedded within the sacredness rules, and sacred knowledge is rooted in indigenous beliefs evoking radical action; thus, cognitive justice contends that different forms of knowledge coexist within a dialogue. The previously museumized knowledges, histories and ways of living through cognitive justice evoke indigenous dignity within governance rules, chaos theory, balance and order. This is expressed clearly by Waters (2004:103) on how to indigenous knowledge order and balance are part of cosmological understanding of the universe.

Aborigine indigenous dignity is also embedded within the wholeness rules and metaphysics, and is rooted in the Dreaming, mystics, and mythical beings, as well as social and cultural organizations including authority. King-Boyes (1977:74-5) states, "Thus the shamans of the Aborigines were living and tangible proofs to their social and cultural organizations of unbroken and clearly traceable unity with the Creator Being and Cultural Heroes (mythical beings) of The Dreaming"

Cognitive justice evokes indigenous dignity within the sacredness rule and sacred elements in legends and myths. This is expressed within Native American mythology that seeks to cast light onto subjugated peoples and knowledges and to unsettle the toxic ponds.

Among plains people, for example, legends were literally owned by individuals. The narrative belonged to the ritual associated with a sacred bundle, and the owner and protector of the bundle was expected to preserve the myth along with the contents of the bundle...The Plains people had thus provided on institutionalized ways of reducing change in myth and assigning responsibility for the preservation of oral narrative to specific individuals. (Lankford, 1987:46)

Indigenous dignity, embedded within sacredness rules and sacred knowledge, is rooted within an individual who understands there are treasures from ruins, preserved within sacred bundles as

sacred knowledge required within the SADC region, towards restorative action, thus casting light onto subjugated peoples, knowledges, history and way of life.

Cognitive justice evokes indigenous dignity within the sacredness rule and sacred knowledge, in Aboriginal mythologies. According to Massola (1971:46-7):

There were two kinds of medicine men, one of which – the seers – was peculiar to the region...The second kind of medicine-men...were killers by magic, the dealers in incantations, and healers by counter-magic.

Africa Abantu mythologies evoking indigenous dignity within sacredness rules and sacred knowledge, were also rooted in herbs and healing components, as Knappert (1990:173) elucidates:

In Zimbabwe, a young man becomes nganga if his father, grandfather or uncle is one and will train him in the art of recognizing disease and their causes...women doctors are usually trained by their mothers or aunts...This knowledge of African botany is not secret: scientists have access to it...this knowledge is inherited in every family of medicine men and women as the trade by which they live...The living members receive messages from their ancestors, who speak to them in dreams about the illness they are called to cure in the village.

Cognitive justice provides the appropriate conceptual landscape evoking indigenous dignity within the wholeness rule, interdependency and interconnectedness. Waters (2004:93) describes the following:

A Pueblo village as such, is really the collective embodiment of the clanship experiences. Each clan brought to the village the embodiment of its own knowledge. As a collective, they shared these with one another in an interdependence fashion through the dual summer and winter moieties...with its own separate, but distinctive worldviews.

Aboriginal mythology evoking indigenous dignity within the sacredness rule and sacred knowledge escaped the scientific laboratory and is linked to livelihoods, lifestyle and time. King-Boyes (1977) explains:

In a community where elements of parapsychology were not only acknowledged to exist but also assumed to be normal, the professional parapsychologist or mystics emerged as a master who controls within the tribe. Their supra-normal, super sensory powers of perception were heightened and expanded beyond the norm by knowledge and skills acquired from within themselves...as well as from fellow practitioners and the basic traditional patterns of behaviour of their forebears. King-Boyes (1977:74-5)

African Abantu indigenous dignity within the sacredness rule and sacred knowledge has escaped the scientific laboratory and is linked to livelihoods, lifestyle and time. An Abantu diagnosis is made by Knappert (1990):

A diviner (Swahili mwaguzi)...combines the functions of a diviner, i.e. diagnostician, with that of healer or herbalist. In South Africa this specialist is called...isanusi, i.e. the professional who can smell witches....expert of the unseen world is the thrower of bones...In Zimbabwe, the Shona nganga...throws 32 hakata, wooden staves with carved decorations....the nganga again mainly watches the way they fall; face up, or hollow side up. (Knappert, 1990:68-9)

Cognitive justice methodology in this study triangulates indigenous people's dignity. This is affirmed by Vasvanathan (2016), when he states that, "economy is the most dismal part of science, as no cost benefit analysis can match a story teller...waste is resource to wasteful people...recycling is extension of life cycle of waste, thus, suggesting an extension of storytelling".

Native American indigenous dignity was embedded within the sacredness rules, the sacred knowledge and the elements, rooted in sacred fire, which was extinguished during the annual first fruits festival for new fire for the New Year. Lankford (1987) tells the story:

The sun, however, both as a celestial body and its earthly representative, fire, did take a direct role...people were understood to be in direct contact with the sun by means of fire, especially the 'sacred fire' that was the ritual centre of each major town. All fires were extinguished at the annual first fruit festivals...In a major ceremony a 'new fire' was made



at the town's centre. From the new fire all other fires were begun for the New Year. (Lankford, 1987:54-5)

Aboriginal indigenous dignity within the sacredness rule and sacred knowledge, was rooted in powerful spiritual forces evoked through the storyteller of humble knowledges, as further described by King-Boyes (1977:76-7):

Shamans Initiation by the Iruntarinia, (powerful spirit forces working through fully initiated and practising shamans)...At dawn the Iruntarinia would throw at the postulant an invisible spear which pierced the cervical vertebrae...A second spear followed; this pierced the head of the postulant from ear to ear, marking the point of no return for it was assumed the postulant had now entered the world of the dead.

African Abantu indigenous dignity was embedded within the sacredness rules, the sacred knowledge and nature's rules from the storyteller of humble knowledge, as Knappert (1990) outlines:

Nkundo, Central Zaire, Lunkundo...his parents died. One night his father Mokele, appeared to him in a dream and taught him to make a contraption from the branches of a tree...the willow tree...Lunkundo went to the tree, cut off some branches and made that construction...Lunkundo dreamt that he had caught the sun in his trap. He rose and went to his trap in the forest. There he saw what looked like a fire. It was a woman shining like the sun, a sun woman... (Knappert, 1990:144-5)

This research study applies cognitive justice methodology to mythologies to evoke indigenous people's dignity of Aba-Ntu, as embedded within governance, sacredness and wholeness rules. Thus, the life cycle of Aba-Ntu spiritual identity is extended and endowed with indigenous dignity; hence, this transformative research for unearthing systemic affirmation and negation of indigenous knowledge, through triangulation. The next aspect is transdisciplinarity methodology.

## **2.5 Transdisciplinarity**

The cosmic journey with the methodology of transdisciplinarity supports the aim of this research study: to provide a meta-synthesis analysis embedded within Aba-Ntu governance theory and to explore the restorative action at the regional policy in the SADC region. This cosmic journey reflects when Scar Face, in an intellectual diplomatic endeavour (Henderson, 2008), defeats the enemies of the Star People, is restored by love, and enables transdisciplinarity to evoke indigenous dignity within governance, sacredness and wholeness rules.

The methodology of transdisciplinarity brings to mind indigenous dignity as explicated by Nabudere (2011), who states that it "...implies, by its nature...transdisciplinary culture is, therefore...one perpetually accompanied by responses accepted as temporary."

Thus, transdisciplinarity supports rethinking thinking in rectifying the tragic contrast by rejecting originating from systemic negation of indigenous knowledge, thus, is the denial of the existence of indigenous people's dignity. Transdisciplinarity enables this research to look deeply into indigenous people's societies, to evoke indigenous dignity rooted within epistemology, cosmology and culture.

In the cosmic journey of Scar Face, scars symbolising the systemic affirmation and negation of indigenous knowledge have significant lessons embedded within transdisciplinarity, as Cajete (2000:253-254) relates to how rising to greater heights evokes ferocious battles with the most feared enemies. This requires the honour of courage, passion and desire to achieve the impossible manifesting transformation and healing imperfections by declaring soulful knowledge and love.

Transdisciplinarity, as UNISA/SARChI/DE methodology, has as its goal on theorization rejects all dogma, ideology and closed systems. Evident in the cosmic journey of Scar Face, all dogma was rejected, which systemically affirmed and negated indigenous knowledge, and climbed into the mountains of savages and extremely large birds.

Rejecting all ideology that systemically affirmed and negated indigenous knowledge by turning the tide, Scar Face, together with Morning Star, conquered the feared enemies of the Star People. Furthermore, the rejection of all closed systems that systemically affirmed and negated indigenous knowledge, reflected in the mountain of the birds, and is rooted within the culture of questioning.

Thus, Scar Face was restored, the scars disappeared, he found love and was honoured as Morning Star's spiritual father.

Nabudere (2011) critiques the transdisciplinarity model as suggested by Nicolescus, in his opinion that, 'A way has to be found to 'transgress' transdisciplinarity itself towards wholeness where all reality can converge and be understood. Can this be the basis for a new philosophy that can reconcile humankind with itself, which has for so long been fragmented by a scientist universe, as Diop suggests?'

This research study when applying methodology with questioning accompanied by temporary responses on the designative understanding of indigenous people's dignity of Aba-Ntu. Thus, temporary responses are evident in constitutive rules embedded within indigenous dignity emerging into indigenous people's dignity for meta-synthesis of people's sovereignty theory towards restorative action in regional policy.

Professor Vasvanathan (2016) articulated language as a transformative intervention in his presentation during SARChI retreat. In his presentation, titled "A prelude: A festival of humble knowledges", he stated that "Language is a mode of innovation, it has the plurality. Language has dialects, hence the ability to influence innovation...through cosmology, myths and culture....let us not get caught up in dichotomies."

Scar Face did not declare love for Singing Rain; however, Moon read this love, and the Sun released Singing Rain, evidently, transforming the scars of Scar Face. Thus, transdisciplinarity is affirmed as a methodology for unearthing systemic negation of indigenous knowledge. This view enables this study to utilize language as a mode of innovation for arguing the epistemology of indigenous people, liberating this research from dichotomies of western scientific approaches towards the transdisciplinary culture of questioning.

Moreover, affirming Vasvanathan's (2016) notion that language has plurality and dialects, evident in this rethinking thinking Ubuntu as Ubu-Ntu and Abantu as Aba-Ntu. Vasvanathan (2016) also stated that "language, arts and culture embody truth, and for truth to be true it has to be true in two languages." This affirms transdisciplinarity as a culture of questioning, for purposes of this

research when triangulating North America, Australia, and indigenous people of Africa for truth to emerge within indigenous people's dignity.

Nabudere's (2011) critique of Nicolescu suggests the recognition of wholeness as the only 'objective' basis for understanding all reality as Afrikology advocates. It is these weaknesses within transdisciplinarity that makes it appealing within the context of this study to ask questions that will be triangulated with cognitive justice towards restorative action. Thus, ensuring through temporal responses that indigenous people's dignity of Aba-Ntu is not a closed system. Transdisciplinarity as a methodology enables the testing of indigenous dignity in pre-historic, historic and contemporary epoch's exposition.

This notion was supported by Professor Bjorn Sandgren during the 2016 SARChI retreat, in his presentation titled "Towards Science and Technology of Humility: Ethics, Morality and Values in Science". He presented the concept of simultaneously emanating from two aspects X8Y: when entangled they could be opposed or complementary, and in this way they can experience unity. According to Professor Sandgren, "All unities are opposite and complementary, such as where there are ruins, there are treasures."

Thus, affirming transdisciplinarity in the rejection of all dogma, the treasure within the ruins of indigenous people is evoked, the ruins where indigenous knowledge was cultural, with lived experience explicated in the African constitution (William, 1974). When in unity, they are part of the transdisciplinary methodology of UNISA/SARChI/DE, as Sandgren (2016) further states that "knowledge and values are entangled, and together they compose a whole, social reality." Thus indigenous dignity is affirmed: where there are ruins there are treasures, and the dichotomies of north, south, east or west, which contributed in the systemic negation of indigenous knowledge, are rejected.

The weakness of transdisciplinarity is that it offers the opportunity to continuously question the constitutive rules embedded within the indigenous dignity of Aba-Ntu, and the epistemology of indigenous people continues to evolve into wholeness. Prof Sandgren (2016) further expounds: "...at the heart of humble people, the hidden treasure. As metaphysics is critical in indigenous knowledge, as your truth must stand against the truth of others, your truth may be partially true.

This requires willingness to learn, to listen and learn, as humility is the road map to being human, and ethics are sensitive to the conditions.”

This affirms transdisciplinarity as a method of triangulating the indigenous dignity of Aba-Ntu in North American indigenous dignity embedded within the governance rules. “Chaos theory” is explicated by Cajete in (2004, in Waters, 2004:48-9) on how survival of any self-organization system depends upon its ability to keep itself open to the flow of energy and matter through it...

Thus, indigenous dignity is embedded within governance rules, chaos theory, vision and spirituality, rooted in self-organization and creativity systems. In rejecting all dogma, ideology and all closed systems, reflection is on the infinite moments of both chaos and order manifesting in self-organization and creativity.

Aboriginal indigenous dignity embedded within the sacredness rules, and sacred origins rooted in human creation and living on sacred plants, but not animal, is further portrayed by Parker (1965:9-10) on how the sky king, who walked on earth and created two men and a woman, the Southern cross story of creation.

Africa Abantu indigenous dignity is embedded within sacredness rules and sacred elements, with sacred knowledge rooted in sacred religious ceremonies in the desert. Zulu (2014:14) describes further:

Enter the desert flower...the transcendental teachings of the desert flower whose visionary mission is to meet the falling rain, dance in the breeze, and wear the greenest leaves and the most beautiful flower in the desert while passing on the best survival and cultural knowledge to the next generation...transcendence over adversity...inspires creative thinking, tenacity and fortitude...The professor of the desert school is the great desert flower Mponeng...is a legend and a pedagogue.

North American indigenous dignity within the sacredness rule and sacred origins, is rooted in spirituality and language. Waters (2004:117-8) provides some clarity on how traditional arts and crafts are viewed as sacred...language had an inherent spirituality to it, viewed as a gift for humanity from the spirit world. Indigenous dignity is embedded within the wholeness rule, and

the two are interdependent and interconnected, as evident in Waters (2004:117-8) on how humans could transcend the limitations of materiality, as the human spiritual dimension allowed individuals to dream given these non-material realities and symbolic expressions.

Aboriginal new philosophy that can reconcile humankind with indigenous dignity embedded within the sacredness rules, sacred nature's rules and sacred knowledge, is rooted in transcending material limitations, evident in the Massola (1971:2-3) description of Aborigine adaptation together with the absence of cultivable food plants and domesticated animals, no doubt contributed to the Aborigine's lack of progress towards civilizations.

Africa Abantu, the new philosophy that can reconcile humankind, indigenous dignity embedded within governance rules, vision and spirituality, is rooted in the teachings of the desert flower on life's purpose as a strategic mission manifesting through words evoking truth or its suppression, as described by Zulu (2014:16-17):

The desert flower is the greatest gift of humanity in terms of understanding our life's purpose and finding sustainable ways to fulfil that purpose. Our purpose in life is a strategic mission that must transcend everything else after fulfilling our basic needs for survival... The problem with words is that they are not anchored in reality. Words are based on thought patterns of the mind and how it finds it convenient to express those thought patterns. Words tend to shift the goal post in order to make a certain point. The truth can be expressed or suppressed using words. Words can be used to describe reality and can also be used to alter reality.

Native American legends exemplify the transdisciplinarity rejection of all dogma, where all reality can converge and be understood, where indigenous dignity is embedded within the sacredness rule and sacred knowledge, and is rooted in the emergence of an unknown man, reddish in colour and with the medicinal properties of the cedar tree. Lankford (1987:58) tells this tale of the wizard whose blood of the head ran through the cedar. Henceforth the reddish colour and medical tree.

Aborigine legends encompass transdisciplinarity exemplifying rejection of all dogma, with indigenous dignity embedded within the wholeness rule, and cosmic debt, where all reality can converge. Massola (1971:40-41) relates the following story:

The Eagle-hawk sent his wife to the Crow, and the Crow sent his wife to the eagle-hawk...The Crow woman had a baby boy, but the Eagle-hawk took it away. Then the Crow killed the baby boy and the Eagle-hawk woman died. Then one day the Eagle-hawk met the Crow...they both dug a grave to bury him. When the grave was ready, the Eagle-hawk told the Crow to try it to see if it were large enough, and the Crow lay full length in it, as it was customary...the Crow was lying on his back, the Eagle-hawk placed the dead baby on top of him and filled the grave and went away.

The Africa Abantu concept of how language has plurality and complementarity, with indigenous dignity embedded within the wholeness rule, is exemplified by Zulu (2014:24):

The...the seed of Makgakga is not visible to the naked eye. Another star, Mabeleha (a fertile woman sorghum), is not visible to the naked eye...The star system of Tosamasiu is connected to Mabele (sorghum)...source of food for humans and a sacred food for gods, Mabele is also a form of nutritional medicine.”

Sacredness constitutive rules within indigenous dignity, and sacred knowledge, rooted within the cosmic language of Mabele (sorghum) are evident in Zulu (2014:24):

When they need to communicate with the spirits, the African natives offer Mabele to the ancestors....the Basotho, together with other Africans, believed that matter is fluid based...When Basotho dish out food, they say “Batshela dijo” meaning “They are pouring out food” as if food is a fluid....The cosmic language of the Basotho treats matter and all kinds of material as fluid based.

Native American mythology exemplifies transdisciplinarity, indigenous dignity embedded within governance rules, and the African constitution, rooted in transcendental powers symbolizing cosmology, myths and culture is embedded within language. According to Lankford (1987:58) the

“Mother Sun, Yochi” when she passed the earth a drop of blood fell from her to the ground. And from this blood and earth sprang the first people, the Children of the Sun, the Yuchis.

Aboriginal mythology affirms language as a mode of innovation, indigenous dignity embedded within sacredness rule and sacred nature’s rules, rooted in transforming the twilight into sunlight. Parker (1965:7-8) tells us on how fire was created in rage, throwing a huge egg to the sky, manifesting a good spirit the manifestation of bright and beautiful earth.

Africa Abantu mythology affirms transdisciplinarity, indigenous dignity embedded within governance rules, the African constitution and transcendental powers rooted in cosmology. According to Knappert (1990:234):

The Swazi or Swati believe in a God in heaven, Mkhulumncandi, The Great First One, and his messenger, Mlentengamunye, One Leg, but they do not worship these beings. The sun is also a God, and his wife (mother), the moon, follows him every month after a period of invisibility; this happens 13 times in every solar year. The Swazi king, it is believed, descends from the sun, so his family are called the Malangeni, the People of the Sun.

This research study affirms transdisciplinarity as a transformative intervention, utilizing language as a mode of innovation for arguing the epistemology of Being God, Ubu-Ntu. This is compromised in dichotomies of western scientific approaches towards the transdisciplinary culture of questioning. Thus, Vasvanathan’s (2016) notion that language has plurality and dialects, evident in rethinking thinking, Ubuntu as Ubu-Ntu and Abantu as Aba-Ntu, is affirmed. Vasvanathan (2016) also states that “...language, arts and culture embody truth, and for truth to be true it has to be true in two languages.”

Native American legends that exemplify language, arts and culture embody truth, indigenous dignity embedded within the wholeness rule, plurality and complementarity, are rooted in the sun dance, in Lankford’s (1987:59) portrayal:

Once a very beautiful girl married kingfisher. When she asked him for food he caught her some minnows...she told him that he should remain in the water and eat minnows...She sang and danced, and, as she was going up into the sky, she radiated light all around her.



She became the sun and now illuminates the whole world, it is this reason that the Tunica Indians dance the sun dance.

Aborigine legend that exemplifies language, arts and culture embodies truth, indigenous dignity embedded within sacredness rules, nature's rules and sacred knowledge, is rooted in a dualistic worldview. Parker (1965:28-29) describes the following:

“A man was trying to dig bilbas...He dug so deeply...He saw hideous monsters with feet having two toes each...On emerging from the burrows, he saw Mullian the eagle hawk...Mullian the hawk made him go back and show him where these monsters were...Boldly the Mullian went up to the monsters and asked them of what tribe they were...they said, the Eleanba Wunda, who had charge of all evil doers...

Africa Abantu legend that exemplifies language, arts and culture embodies truth, of indigenous dignity embedded within the sacredness rule, and sacred knowledge, is rooted in Koma, as is told by Zulu (2014:50-51):

Koma (the Truth), the Sesotho word Koma is a powerful concept. Koma refers to a drum, the ancestors, and an impartial truth...The truth of Koma is constant and immutable. The constancy and immutability of truth are imperative for the organism to rely on the truth...The Sesotho axiom “Hoikana ka koma” means to swear by the truth of Koma...“Hoanakoma” means “To forever treat the truth of Koma as sacred.”

Abantu indigenous dignity is embedded within the wholeness rule, plurality and complementarity, rooted in truth with feminine power and gender inclusivity, by the names of Koma and Makoma. Zulu (2014: 50-51) relates:

When she graduates as Makoma from the doctoral school of Bongaka which allows her to practise as a medicine woman, she performs something called ‘Hophokolo koma’ meaning “To invoke the song of the ancestors” in which case she sings and dances to the ancestors. She pledges loyalty to the fact that she will always be bound by the truth of Koma...Another axiom “Nnete ya Mmakoma”, means the truth of Koma as practised by

female Makoma...a female Mokoma as the vanguard of the truth of Koma...venerates the truth of Koma according to the female principle.

The methodology of transdisciplinarity was supported by Professor Bjorn Sandgren during the 2016 SARChI retreat, in his presentation “Towards science and technology of humility: Ethics, morality and values in science”. He presented the concept of the two aspects simultaneously emanating from X8Y, that, when entangled, they could be opposed or complementary, and how they can experience unity. All unities are opposite and complementary, such as where there are ruins, there are also treasures, and where knowledge and values are entangled, together they compose a whole, social reality (Sandgren, 2016). “As metaphysics is critical in indigenous knowledge, as your truth must stand against the truth of others, your truth may be partially true. This requires willingness to learn, to listen and learn, as humility is the road map to being human, and ethics are sensitive to the conditions.”

North American indigenous dignity is embedded within the sacredness rule and sacred knowledge, and is rooted within indigenous language, thought and worldviews. Waters (2004:98) clarifies on how the denial of learning and using Native language led to many painful losses which also created gaps in understanding to the indigenous worldview and ontological being in that world.

Aborigine indigenous dignity, embedded within the sacredness rule and sacred knowledge, is rooted in the idea that where there are ruins there are treasures embodying the truth of others. According to Massola (1971:32), religion is not embedded with Aborigines’ beliefs, since they had neither gods nor priests with manifestations evoked during the ‘Dreamtime’.

Africa Abantu indigenous dignity as embedded within the sacredness rule and sacred nature’s rules, is rooted in survival instincts and learning for intellect. Zulu (2014) reveals that:

The desert is a metaphor...deprivation serves as a survival filter to prevent the unfit from congesting the desert. The sustenance is there but is hidden...like a hidden treasure. The timing is very important. Since “the fruit does not become ripe according to the desire of the monkey” it is a prerequisite to ensure the correct timing by the organism. This is where

the organism must trust its instincts....Briefly, instinct serves a survival function whereas intellect serves a learning function.

Native American indigenous dignity, embedded within the wholeness rule, plurality and complementarity, is rooted within cosmology, according to Lankford (1987:60), the sun and moon are held in great veneration as masculine and feminine symbols of power for overcoming enemies.

Aborigine's indigenous dignity, embedded within the wholeness rule, plurality and complementarity, is rooted in cosmology. Mountford (1970:20) tells the following tale on the first man in the world, Purukapali and his companion, Japara created fire to dispel darkness, hence they were honoured as Sun-Woman and Moon-man.

African Abantu indigenous dignity, embedded within the wholeness rule, plurality and complementarity, is rooted in moral code and behaviour advancing humanness. Zulu (2014:66-67) extrapolates:

Bakoma is concerned with healing, truth seeking and providing a medium of communication between humans and the ancestors...The suffix of Bokoma is "Koma" which refers to the impartial truth...the Mosotho would say "Keikana ka koma" meaning "I swear by the impartial truth of Koma." In African philosophy of Basotho, the impartiality of truth is extremely important...as a moral code that guides behaviour, governance of the affairs and the relations with others.

This research study therefore focuses upon the spiritual identity of indigenous people as Aba-Ntu, the people of the Supreme Being, with the conceptual framework of rethinking thinking and academic transformative intervention, relating to the dignity of the indigenous peoples of Aba-Ntu, Being Supreme, in Africa, North America and Australia. This truth must clearly be triangulated towards restorative action, which is the methodology in Chapter 8, on Aba-Ntu Governance Theory and Model, a People's Sovereignty Theory as a Futuristic Imperative.

## **2.6 Conclusion**

The cosmic journey of Scar Face, the research methodology, the conceptual and theoretical framework in seeking to address the research aim and objective, to make a futurist model emanating from the triangulation of insights derived from indigenous people coupled with the UNISA/SARChI/DE methodologies of rethinking thinking, cognitive justice, transdisciplinarity, and cognitive justice towards restorative action, are described in this chapter. This is contextualized through time, space and knowledge of the North American indigenous people, providing the spirit of inquiry where science refuses to venture, that is, on the indigenous dignity of Aba-Ntu, thus offering the indigenous knowledge of Aba-Ntu from North America, the Aborigines in Australia and Abantu in African indigenous communities, an intrinsic capacity for non-dogmatic openness, translating into indigenous dignity rules embedded within governance, sacredness and wholeness rules.

Finally, this data triangulation from three geographic spaces and the methodological triangulation of rethinking thinking, cognitive justice and transdisciplinarity, consolidate indigenous dignity rules as follows: governance rules – African constitution, vision and spirituality, chaos theory, and natural rights; sacredness rules – sacred origins, sacred elements, nature’s rules, and sacred knowledge; wholeness rules: cosmic debt, interconnectedness and interdependency, plurality and complementarity, and metaphysics; and lastly, indigenous dignity rules – embedded within governance, sacredness and wholeness is the foundation for Scar Face’s transformative intervention into indigenous people’s dignity in next chapter.

## CHAPTER 3. Indigenous People's Dignity of Aba-Ntu

### 3.1 Introduction

In this chapter, Scar Face's cosmic journey on the systemic negation of indigenous knowledge as a transformative intervention is discussed, focusing on the following objective: to investigate indigenous dignity rules for peace, ecology, inclusive development and indigenous leadership in selected North American, Australian and African indigenous communities. Indigenous dignity is conceptualized, reflecting subjugated knowledges within mythologies, legends, values, religions, cultural rights and heroes, and rites of passage. The study also affirms indigenous people's firm place in knowledge creation, production and disseminating within the academy and globally.

Indigenous dignity rules uphold Africa as the cradle of humanity, when put in an exploratory approach vis-à-vis the dignity rules of indigenous people in North America, Australia and Africa, who share a common heritage. This is supported by Petranker (1997):

Transparency is an excellent way to see more deeply into these events. Lucid and evocative, transparency shines through aspects of experience which might otherwise not be seen...Transparency evokes an openness of mind that values wonder and curiosity toward the off experience alongside or within the ordinary. It alerts us to the faint, almost imperceptible feeling that pervades an otherwise blank space. This blankness is shaped by the conventional model of space. Nothing is present, no boundaries or definitions are available...Knowledge is imminent. It does not have to be lost (Petranker, 1997:42).

Indigenous dignity rules from Africa, North America and the Aborigines in Australia exemplify transparency, which is lucid and evocative, evoking openness of the mind. This analogy of indigenous people's dignity of Aba-Ntu, and the epistemology of people of the Supreme Being, as well as belief in the Supreme Being, denotes a common heritage of indigenous people. The foundation evoking nothingness creates no boundaries or definition, as knowledge is imminent and critical for indigenous dignity rules in terms of Aba-Ntu governance theory, a people's sovereignty as futuristic imperative within the SADC region, where the Abantu have experienced the historical spiral migration.

The context of Africa as the cradle of humanity, as a source of unity in diversity, is supported by Parrinder (1967:13-14) when stating how the perennial origins of all things, purpose and end of life, death and its conquest for sex to be enjoyed, and children are the gift of God, creator force.

In the North American context, the cradle of humanity as a source of unity in diversity is supported by Cordova (2007:104): when advocating for diversity as a hallmark of “the something,” Native Americans do not argue over difference in how the world is described as no one group is absolute.

The Aborigine context of the cradle of humanity as a source of unity in diversity is supported by Massola (1971:32-34) when elucidating how the Aborigines beliefs are not explicated within the context of religion but ‘Dreamtime’ with their ancestral spirits.

### **3.2 Indigenous dignity rules for peace**

This section on the indigenous people’s dignity of Aba-Ntu seeks to address the research objective: to investigate indigenous people’s dignity rules for peace triangulated by the indigenous communities of North America, Aborigine in Australia and Abantu in Africa. In this cosmic journey of Scar Face, peace in the context of Light of Knowledge (Petranker, 1997) elucidates transparency in time, space and knowledge such that peace is a source of unity in diversity of creation. This diversity in creation and origin indicates there is no absolute group, thus creating lucid and evocative transparency to shine through experience such as in African spirituality. Constitutive rules for peace underlie governance, sacredness and wholeness embedded within indigenous dignity, to be discussed in detail below.

#### **3.2.1 Governance rules**

##### **3.2.1.1 African indigenous constitution**

Abantu, governance rule, the African constitution anchor transcendental powers, as Williams (1974:173) demonstrates: “One man (human) as its executive head, yet the people are the first and final source of all power....A great ancestor with outstanding deed or extraordinary achievement, traceable in praise name...from poets and storytellers, myths, royalty and divinity.”

Furthermore, the North American Native governance rule, the Africa constitution anchoring transcendental powers are evident in Cajete (2000:219-220) when describing that: “Navajo people believe in a very orderly beginning of the universe...according to the Navajo philosophy of harmonious balance...the Holy People of the Deities had great powers.”

Aborigine governance rule, African constitution anchoring transcendental powers, are moreover evident in Brendt (1952:2-3): “There is little no doubt, then, that the Sisters, if not the Brother, are projections of the Sun. If they are not Sun Goddesses themselves, they are closely linked with the Sun...Aboriginal Ancestral Beings as gods and goddesses’ raises, of course, a number of problems. Nevertheless, these particular Ancestral Beings are themselves divine in that they possess creative abilities, and are sacred...”

Peace, governance rule, African constitution anchor indigenous people’s dignity, with transcendental powers rooted in gender inclusivity and indigenous spirituality of belief in the Supreme Being from the beginning of the universe. The indigenous people’s dignity and indigenous democracy enable indigenous governance, thus creating a harmonious balance and anchoring extraordinary leadership achievements.

### **3.2.1.2 Vision and spirituality**

Abantu peace, governance rule, vision and spirituality are introduced by Parrinder (1967:14): “Human morality is behaviour in society, helping or hurting one’s neighbour. It is the interaction of forces, but since they are dependent on God so it is God who will be the final judge of human deeds. People have the power to kill their neighbours, but no right to abuse that power, for they are God’s children, and responsible to Him for all their actions.”

North American peace, governance rule, vision and spirituality, are also evident in views on astronomy: “The Holy Ones then realized that the universe needed light...Sun and Moon.” (Cajete, 2000:221).

Massola (1971:51) exemplifies Aborigine peace, governance rule, vision and spirituality: “The magic employed was an imitative kind, such as the sprinkling of water, or a furious shaking of branches amid loud incantations. This represented rain and wind. To stop bad weather, ‘soothing’

songs with appropriate words were intoned. Rain makers were probably students keen on nature and must have known exactly when to start their practices...”

Peace, governance rule, vision and spirituality is rooted in indigenous people’s dignity, with ethical leadership emanating from human morality and behaviour in a society that anchors indigenous spirituality in the belief in God, the Supreme Being. The indigenous people’s dignity and ecological ethics are evident in transformative knowledge that illuminates the world, with rainmaking ethics dignifying the land and nature while sustaining peace.

### **3.2.1.3 Chaos theory**

In relation to the Abantu governance rule, chaos theory is evident in the trickster, Chakijane or Hlakanyana: “The best known character in Zulu mythology is Hlakanyana known as Ucakijana or Ichakijana... The Zulu name seems to mean a weasel or marten, a clever, quick predator, but more often he is described as a dwarf, an impish character who always outwits his enemies and gets free meals out of his friends” (Knappert, 1990:109).

Waters (2004:15) exemplifies chaos theory which is evident in North American governance rules: “Coyote, like Thales, is made fun of for his actions, actions that arise from his dislocation vis-à-vis the world around him.”

Brendt (1952:2-3), chaos theory in Aborigine governance rules, the following story is told: “One myth tells that the Sun, a woman, possessed two daughters who were later to become the Djanggawul Sisters. But while Yarrikalla myth and songs cycle do not refer directly to them as Sun daughters, many symbolic references are made to the sun and to its warmth; in fact, the whole concept of the myth, with the growth of human beings and trees...depends on the presence of the Sun.”

Peace, governance rules, chaos theory is within indigenous people’s dignity, where indigenous democracy is rooted in the forces of chaos, the trickster, or predator, who brings instability when forgetting his place in the world, manifests the procreation of human and animal life, which depends on the feminine power.



### **3.2.1.4 Natural rights**

In Abantu governance rule, natural rights is evident, as Knappert (1990:234-5) shows: “Once a year, when the maize, gourds and pumpkin are ripe and the moon is full, the Big Incwala is celebrated, a great feast which lasts for six days, during which the king is given new strength and vigour to face the new year. On the last day of the feast, rain should fall to extinguish the fire in which the king has to burn objects representing the past year. The ancestors, emadloti, are believed to wield great power...good health and the prosperity of their descendants.”

According to North American governance rule, natural rights described by Waters (2004:117): “All elements of the Earth and the people’s relationship to them were seen as holy, a sacred relationship which necessitated a sacred responsibility. Most tribal religions were land-based, with their cosmologies founded on land, water, sky, and all creation.”

Aborigine governance rules also evidence natural rights, as explained by Berndt (1975:50): “The dominating feature of the Yarrikalla myth is fertility, the fact that the Djanggawul were responsible for producing the original ancestors of the present...the myth offers a great deal of symbolism, in the way the mats, baskets and rangga poles, and emblems of male and female organs...possessed life giving qualities.....these dual moiety emblems were strings of lindaridj breast feathers, symbolizing the warmth of the sun, which made it possible for all things to live and grow.”

Governance rule, natural rights embedded within indigenous dignity, the sacred covenant with the creator, and nature manifested in indigenous spirituality within indigenous leadership with transcendental powers for growing the rain ceremony and ancestral relationships, thus contributing to the peace and prosperity of the nation. Procreation of human and animal life qualities while anchoring all elements of earth and relationship with humanity, was rooted within dignifying the land and the environment.

## **3.2.2 Sacredness rules**

### **3.2.2.1 Sacred origins**

The Abantu sacredness rule, sacred origins are evident in the writings of Zulu (2014:88): “Discovery of desert knowledge with the merciful kindness of the gods of wisdom...knowledge discovery of the desert flower with respect to the correct way of thinking about adversity, using the raw materials thereof to build a robust strategy of victorious living without being defined or bogged down by adversity. Through this desert school, we are able to transcend earthbound existence and achieve things that were not otherwise possible.”

In terms of the North American sacredness rules, sacred origins are evident in Jojola’s Pueblo transformative model, according to Waters (2004:90): “Once the journey for each of the four sacred directions was completed, the clan returned to its origin point. A spiral with an inward direction indicates the return of the clan to its origin or centre place.”

In the Aborigine sacredness rules, the sacred origins are evident in the Djanggawul Myth, as Berndt (1957:30) relates: “Bildjiwuraroiju, ‘I want to copulate with you, Sister.’ But the elder Sister was shy. ‘Why?’ she asked him. ‘I want to put a few people in this place.’ The Brother replied...Bildjiwuraroiju became pregnant, Brother said to her, ‘Sister, may I have a look at you.’ ‘What for?’ she asked. ‘Because I want to put some people in this place.’”

The sacredness rule, sacred origins are embedded within indigenous people’s dignity, the transformative model in the desert school, transcending material limitations of existence towards attaining visions when approaching adversities, whilst maintaining humanness through experiential learning. The indigenous people’s dignity and sacred covenant emanates from the procreation of human and animal life, through indigenous spirituality, journeying inward to the source or origin.

### **3.2.2.2 Sacred elements**

In relation to the Abantu sacredness rules, the sacred elements are evident: “The Zulu...Thonga of Mozambique said that one man and woman came out of the reed, which exploded and there they were. It was custom to put a reed in the ground outside the house in which a baby was born” Parrinder (1967:41).

Cajete (2000:219-220) supports the North American sacredness rule, sacred elements: “Fire, water, air, and earth are sacred elements...contain male and female qualities...The first is known as the Blessing Way, the female role, used to orient the earth and sky...The second is the male counterpart, the Protection Shield Way, bearer of weapons and protector of life against danger and evil.”

The Aborigine sacredness rule, sacred elements are portrayed by Berndt (1957:54): “...the Djanggawul Brother...incestuous relations with his Sisters...there were no marriage rules, no moieties, and no prohibitions. Djanggawul was the lawmaker...They lived at Bralgu...putting people there and leaving ‘Dreaming’ in the form of totemic designs, sacred emblems and body paintings...instituted their rituals and ceremonies...sacred emblems, like the rangga poles.”

Therefore the sacredness rule, the sacred elements were within indigenous people’s dignity, in a sacred covenant with nature and creator, indigenous spirituality honouring the emerging from the reeds, nature and environment, manifesting feminine and masculine power with ceremonies and symbols of procreation of animals and humans.

### **3.2.2.3 Nature’s rules**

Nature’s rules are evident in the Abantu, the sacredness rule: “King Woto married his sister but decreed that only kings should have the privilege of living with their own sisters... Woto found a monkey, Fumu, licking palm wine...discovered this delicacy...found a pair of goats and agreed...if they would protect them against the leopard.” (Knappert, 1990:137).

For the North American sacredness rule, the evidence of nature’s rules are explicated by Cajete (2000:234-235): “In Skidi mythology, it was this marriage that produced the first humans, the ancestors of the Skidi. At the next level of this star hierarchy were the four principal stars, located in the semi-cardinal directions of the heavens...the Sun and Moon because they were perceived as being closer to Earth and less powerful than the stars located at higher levels or greater distance.”

For the Aborigine, the sacredness rule incorporates nature’s rules, is clear in the Djanggawul Myth, which Berndt (1957:24) outlines: “The penis of Djanggawul, gurlga or duplaru...along the

penis were notches, or penis ‘rings or ridges’...bugalili, a term also applied to the sacred invocation...(dua moiety, bugali, or jiritja moiety, bugalili).”

The Sacredness rule embedded in nature’s rules are to be found within indigenous people’s dignity and sacred covenant, an indigenous spirituality within the procreation of animals and humans, of life symbolizing cosmology, transcendental and totemic powers entangled in feminine and masculine power.

#### **3.2.2.4 Sacred knowledge**

The Abantu sacredness rules embedded within sacred knowledge are evident in Zulu (2014:89): “The desert is fertile ground for producing new knowledge...end of the trip you will have produced an incredible amount of knowledge. This is because the desert is like a midwife that assists you to give birth to a new body of knowledge. It is this new body of knowledge that will empower you, enrich you and equip you to deal with things that befall your life like a thunderbolt.”

In reference to the Native American sacredness rules, sacred knowledge is evident, as Cajete (2000:158) explains: “Every tribe incorporated a sense not only of sacredness of nature but of the people’s understanding of sacredness in the symbols...the Hunter of the Good Heart, a metaphor...”

Aborigine sacredness rule encompasses sacred knowledge, about which Massola (1971:97-98) discloses: “The Aborigines were careful with their camp-fires...because the smoke from green wood or from a large fire could reveal their whereabouts to the enemy raiding party. They preferred to sleep in between two small fires since little smoke issued from these, and also because they were kept warm on both sides of their body.”

The sacredness rule, sacred knowledge is embedded within indigenous people’s dignity and the transformative model of the desert school when transcending material limitations through new knowledge production for transforming society. In indigenous people’s dignity, ecological ethics, indigenous spirituality on understanding sacredness, with symbols representing sacred spaces and elements, such as fire.

### **3.2.3 Wholeness rules**

#### **3.2.3.1 Cosmic debt**

Abantu wholeness rules relate to cosmic debt, as is evident in Knappert (1990:39): “Blood...the spirit of the wounded man flows away with his blood; it does not die, it stays in the earth and calls for revenge. Blood-brotherhood is the mixing of blood so that the two souls merge and neither can harm the other, nor descendants...touching blood may be dangerous as it might make us ill, not by contagion, but magically, since blood has soul-power. The spirits are hungry and thirsty; their food is flesh, and their thirst can only be slaked by blood, to stay alive.”

According to the Native American wholeness rule, cosmic debt exists. This is opined by Cajete (2000:19), in his description of the power of an individual to influence the world: “Human consciousness is inherently an open system, and is “created,” this system is constantly being influenced by forces of chaos expressed through us and by us at individual and collective levels. Herein lies the true power of individual and collective creativity...that a single individual’s vision may transform a society....”

Aborigine wholeness rule, cosmic debt is also apparent in the writings of Massola (1971:50): “In order to destroy their enemies, medicine-men employed a variety of means. The slow burning over a magic fire of any object which had once belonged to the intended victim...to ensure the slow death of the victim. Crushed and powdered human bones dug out of an old grave could be ‘sung’ over to make them deadly...sprinkled on the victim’s footprints. A spear could be ‘sung’ so that it would inflict a deadly wound, or affect a man’s prowess at defending himself...effective ways of disposing of an enemy was by the use of the pointing-bone...”

The wholeness rule, cosmic debt, within indigenous people’s dignity, human consciousness, and indigenous spirituality anchors an open system in the soulful power of blood, balancing negativity and resilience, and symbolizing an individual and collective vision in transforming society.

#### **3.2.3.2 Interconnectedness and interdependency**

The Abantu wholeness rule, interconnectedness and interdependency are connected. Ndwandwe (2009:116) explains: "...the King said: 'the balondolozzi regiment inherited legacies from ngulube, inherited from indlavela inherited from inyatsi. When indlavela was building a palace they inherited poles collected by inyatsi; reflecting the principle of being a regiment and the appreciation of predecessor work.' This facilitates futuristic thinking as a source of strength required...predecessor's products which results in harmonious human existence."

According to the Native American wholeness rule, interconnectedness and interdependency are evident, as Cajete (2000:221-222) reveals: "The moon provides guidance and knowledge that complements the sun...Because of the twenty-eight to thirty-day range of the moon phases, the moon provides thirteen months. Nature and human activities on Earth were used to the months."

Aborigine wholeness rules are also demonstrated by Massola (1971:96): "The second type of shelter... preferred in cold weather, or in mosquito-infested country. One or more fires were lit inside it, with dry wood for warmth, or with green wood to make smoke as protection against mosquitoes."

The wholeness rule, interconnectedness and interdependency are embedded within indigenous people's dignity, self-organization and creativity, with indigenous social and political institutions such as intergenerational regiments or warriors of peace, towards harmonious human existence. Indigenous people's dignity and sacred covenants in indigenous spirituality on cosmology, guide nature and human activities, balancing negativity and resilience from nature for environmental and climatic protection.

### **3.2.3.3 Plurality and complementarity**

Zulu (2014:83) shows how the Abantu wholeness rules embeds plurality and complementarity: "The sacred knowledge of the desert is about living in accordance with certain rules that preserve and accentuate the purity of the spirit. After the spirit is emancipated from earthly constraints, the body will respond by freeing itself from the things that frustrate it like unrestrained desires, uninhibited thoughts and static bias...The body...must disallow unbridled desires...unrestrained

craving, indiscriminate hankering, excessive consumption, instant gratification or addiction of any kind.”

According to the Native American wholeness rule, plurality and complementarity are related. Cordova (2007:14) argues that: “Bridges can serve to unite, but they can also signify separations. The People who lived on one side of the bridge were indigenous to the area. Those on the other side were newcomers. Each group lived on the opposite sides of the creek and seemingly had opposite ways of looking at the world.”

The Aborigine wholeness rule, plurality and complementarity are also evident in Massola (1971:51): “Aboriginal messengers were also important people, and several were present in every tribe. Although their skill in diplomacy was important, it was not essential, and messengers were chosen for their ability to speak the language of, and usually because they had some relationship...to the tribe....”

Wholeness rule, plurality and complementarity within indigenous people’s dignity, sacred covenant with nature and creator, symbolizes indigenous spirituality the hidden treasures in indigenous knowledge on environment, identity and language. The indigenous people’s dignity, ethical leadership in human consciousness, is therefore in dynamic balance and harmony, symbolizing indigenous diplomacy.

### **3.2.3.4 Metaphysics**

According to the Abantu wholeness rule, metaphysics is evident in the African constitution, as explained by Williams (1974:174): “The highly humane aspects of Africa warfare...from the widespread recognition of lineage or kinship ties...Even when the enemy was defeated or completely surrounded, escape routes were provided, the victors pretending not to be aware of them.”

For the North American constitutive rule, metaphysics is evident in Cajete (2000:185): “For Native cultures the most influential role in the creation of life on Earth is naturally the procreative power of Earth Mother. Life and divinity in the Native perception of land and its qualities are primarily Earth-centred rather than sky-centred as perceived in many Indo-European cultures...the

active feminine principle perceived in nature is named Changing Woman, and like many native tribes, they view themselves as children of an Earth-based mother.”

Smith (1970:173) explains how the Aborigine wholeness rules embed metaphysics: “Live as Children of your Great Father...Be guided by pure morals...This knowledge develops the soul, which is a part of the whole spirit, till it is fit to become companion to the Great Spirit.”

The wholeness rule embed metaphysics within indigenous people’s dignity, human consciousness, indigenous humanness, and Ubuntu during warfare, with this moral and ethical behaviour anchoring soulful connectedness. The indigenous people’s dignity, the sacred covenant with nature and creator, is, in indigenous spirituality, rooted within feminine power and earth-centred life while dignifying the land, procreation of Earth Mother.

### **3.3 Ecology indigenous dignity rules**

This section on the indigenous people’s dignity of Aba-Ntu governance seeks to address the objective: to investigate indigenous dignity rules for the ecology in selected Native American, Australian and African indigenous communities. In (Petranker, 1997), transparency in time, space and knowledge were such that ecology was a source of diversity of creation. This diversity in creation and origin indicates that there is no absolute group, thus, creating lucid and evocative transparency to shine through experience such as African religion. Ecology is critical in the journey of Scar Face, evoking the indigenous dignity rules for overcoming cosmic obstacles by journeying to the centre of spiritual nature, embedded within indigenous people’s dignity.

#### **3.3.1 Governance rules**

##### **3.3.1.1 African constitution**

Knappert (1990:79) shows how the African constitution is evident in Abantu ecology and governance rules: “Many African people regard the earth as female deity, a mother-goddess who rules all people and is the mother of all creatures. The earth lives and gives birth to every new generation of beings...gives her rain and if there is no rain, she withdraws into her depths, waiting for better times to come.”



In terms of North American governance rule, the African constitution is evidenced by Cordova (2007:105): “The Earth is given a gender, “she,” though she is certainly recognized as being quite different from human beings. The ‘she’ gender signifies that the Earth is seen as the producer of all things.”

Aborigine governance rule evident in Berndt (1952:54): “Now the Djanggawul, of super human ability, making their own laws, creating their own pattern of behaviour, and possessing the power of giving life, were in no sense wongar, although the term wongar is used loosely in referring to them...Totemism is merely incidental...philosophically embedded in the traditional religion, and not a religion itself. Totemism seems to be an instrument wielded by these Beings to express focal points in their religious ideology.”

Ecology, governance rule, African constitution is embedded within indigenous people’s dignity, transcendental power, and indigenous spirituality, with mother earth the embodiment of feminine power and earth as a living organism and procreation of human and animal life symbolizing life-giving fertility.

### **3.3.1.2 Vision and spirituality**

In terms of the Abantu governance rules, vision and spirituality are evident in Knappert (1990:36): “The baobab tree...Its fruit is the calabash, Swahili buyu...the baobab may not be cut down before the spirits have been given proper notice...The baobab is known for its endurance...when felled by the storm, as long as a few roots are still unbroken, lead from the ground to the tree... in drought the baobab sheds its leaves and just waits. Its barks is thick and shiny so it reflects the sunlight while not permitting any evaporation of the tons of water it has stored in its porous flesh.”

For the North American governance rule, vision and spirituality are also evident in Cajete (2000:205-206): “...a Hogan, a longhouse...traditional Native structure is a sacred package of memory, feeling, and relationship to the land...stories...on creation of earth, plants, animals, and the first people...the landscape and all living things are in a perpetual process of transformation.”

Vision and spirituality related to Aborigine governance rule is demonstrated by Massola (1971:94): “The Aborigines made use of what Nature provided; in fact, all of their material

possessions were contrived by the clever adaptation of natural products to their needs. Trees were possibly their most important source of raw material...for their shelters, all their weapons and many of their implements and utensils were made from wood...”

Governance rule, vision and spirituality is embedded within indigenous people’s dignity, human consciousness, in human morality and behaviour, and within the relationship between human and nature, embodying indigenous spirituality. Indigenous people’s dignity is in a sacred covenant with nature and creator, and indigenous spirituality is within sacred spaces and healing structures, human adaptation and non-materialism, as well as collective memory in land and landscape.

### **3.3.1.3 Chaos theory**

Chaos theory relating to the Abantu governance rule is evidenced in Parrinder (1982:122): “King Mugodo of the Luvedu...prophesied the coming of black ants who would bite the people but would be overcome...the neighbouring warlike tribes and the red ants are the Europeans. These came in the reign of his successors, the Luvedu queens. The black ants, the Zulus, were put by the power of the queen in sending drought, and deception was tried on the red ants by representing them with the wrong queen. This imposter was called ‘Chief of Reds’ by the Luvedu...the Europeans refused to recognize the rightful queen until the imposter died.”

For the North American governance rule, chaos theory is exemplified by Cajete (2000: 17-18): “Chaos theory...unpredictability and relative randomness of the creative process...Water is heated, the water at the bottom of a saucepan starts to rise to the top while the cooler water moves to the bottom. This causes a turbulence, which takes the form of boiling water, or as a chaos theorist might describe it, the water in the pan exercises its “maximum degree of freedom.”

Chaos theory in terms of Aborigine governance rule is revealed in a story told by Massola (1971:46-48): “One of their medicine men had dreamt...Banjul, their principal spirit came and with a big knife cut off his left arm, then went around the sleeping camp and cut off the left arm of every man, woman and child...Banjul said that they had made him very angry...the medicine man awoke from his nightmare, called the tribe together...they concluded Banjul had been angered, and had to be appeased. The figures were devised and painted to represent the people,

their anguish, and their hope...representatives of the community formed a dance...periodically performed.”

Governance rule, chaos theory is embedded within the dignity of indigenous people, and chaos forces, as well as indigenous social and political institutions, are infiltrated by the predator bringing chaos. This is revealed in visions and dreams, as preparedness for instability or war. The indigenous people’s dignity and their capacity for self-organization and creativity, transform chaos into order within the indigenous social and political institutions through dance, which in turn evokes indigenous spirituality.

#### **3.3.1.4 Natural rights**

Abantu governance rule regarding natural rights are disclosed in the Knappert (1990:206) tale: “The Khoi of Namibia have a myth about the Sun ram...A man called Giri (Jackal) was once hunting in the wilderness when he saw a wild sheep...all the water he touched dried up, a wise old man said: ‘You must have killed the mighty Sun ram...put the meat you cut back in its place. Then pray: ‘Ram of the Sun. Ram of the Sun. Please stand up! Please become as you once were, please live again as before!’ Giri did everything as he was told...sang the prayer and to his relief the shining ram rose up and walked away. The water then came back in the pools.’

Native America governance rule, natural rights are evident in Cajete (2000:108): “In...the case of the Native mythic symbol of the Tree of Life...acknowledgement of plants, Native myths mirror the reality of human biological evolution in the context of relationship to plants...human ritual activity as reflected in the contents of burial sites...plants were used as food and medicine and in ceremony.”

Aborigine governance rules showing natural rights are evident in the story told by Massola (1971:113-114): “...in the early morning the younger men and the bachelors, with their spears at the ready...followed by the married men, also armed and their wives and children...the party would advance in a ‘V’ formation, spreading over half a mile to a mile of country, depending on circumstances. During the march, no opportunity would be lost to collect food or spear whatever

animal presented itself; the men who formed the prongs of the ‘V’ driving the game towards the men in the centre. If they thought it worthwhile, the whole party would join in an organized hunt.’

Governance rules include natural rights within indigenous people’s dignity, their sacred covenant with nature and creation, in indigenous spirituality rooted within green philosophy related to the protection and preservation of nature and cosmic debt. The indigenous people’s dignity, ecological ethics anchor the people’s ecology emanating from Mother Earth, with plants being the source of life, wisdom and medicine ceremonies.

### **3.3.2 Sacredness rules**

#### **3.3.2.1 Origins**

Abantu ecology, the sacredness rule, sacred origins are revealed in Knappert (1990:100): “According to one tradition...of the Korekore, a Shona speaking people of northern Zimbabwe, Dzavuguru was once worshipped as the great Earth Goddess, the most ancient deity of the Korekore. She lived in a valley near the present Dande, where there was once a lake; at its shore stood her palace. There she owned many cattle and goats, pastures and forests. She was dressed in goat skins and had a commanding voice which all people obeyed. She possessed a long horn filled with magical substances which gave her whatever she wished.”

North American ecology, sacredness rules are evident in Cajete (2000:58): “The sacred tree of life...a cosmological and structural symbol for Native science that embodies its life-and nature-centred orientations...all season of life and its trials and tribulations until it begins to form seeds of its own.”

Berndt (1952:53-54) explains that sacredness rules are revealed in Aborigine ecology: “The concept of wongar rests on the fact that a particular natural species came into association with an Ancestral Being, and was declared sacred by that Being: it became incorporated in the mythology related to that Being, and through this divine connection became totemic. The process seems to account for the majority of such wongar.”

In sum, the sacredness rule, sacred origins are embedded within indigenous people's dignity, sacred covenant with nature and creator. Indigenous spirituality is embedded within an ancient deity with sacred spaces for spiritual origins and practices, with divine totemic connections. Thus, indigenous people's dignity, green philosophy and sacred tree of life, are anchored in the cosmological structure, life-nature-centred orientation, forming the archetype of life and life learning and development.

### **3.3.2.2 Sacred elements**

Regarding the Abantu sacredness rule, sacred elements, Knappert (1990:79-80) recounts: "the earth is seldom worshipped; the libations...addressed to the ancestors... to the earth as a whole. Nonetheless, the earth has a very powerful spirit which rules over our life and death...Unlike man, the animals understand their mother and obey her, although sometimes she will have to punish a disobedient creature."

For the North American sacredness rule, sacred elements are evident in the Cajete (2000:108) description: "...living in every location on Earth, plants exemplify the operation of natural laws of nature, that of "life seeking life."...Plants are the primary living mechanisms for transforming and storing energy in forms that can be used by animals...partners in the evolution of life on Earth..."

The Aborigine sacredness rule, sacred elements are furthermore evident in the Massola (1971:115) narration: "To the natives everything was edible: the pupae of the common ant...esteemed seasonal food as were bird's eggs. However, although the pupae of the ants, the wood-ants themselves, and the tree grubs could be eaten either raw or cooked, the moths and the birds' eggs were always cooked. In the case of the moths, the hot ashes of the camp-fire would remove the wings, legs, and hairy body fluff, which were not palatable....Vegetable foods were found almost anywhere."

The sacredness rule, sacred elements within indigenous people's dignity, as well as ecological ethics and the people's ecology, evoked the feminine power of Mother Earth during ancestral libations, and the masculine power as protector and shield. The indigenous people's dignity, their

sacred covenant with creator and nature, evoked the green philosophy of life-seeking-life in plants, the respiratory system of which transform and store energy, as partners in evolution of life.

### **3.3.2.3 Nature's rules**

Abantu sacredness rule, and nature's rules are evident in Knappert (1990:141): "In many African countries the lion is revered as a god....The famous lions of Tsavo, Simba WA Tsavo in Swahili, who killed many people before they were shot, were believed to be...king and queen of ancient times who reappeared to defend their territory, Tsavo. Several chiefs and kings in Africa traced their descent from lions...it was believed that lions lay with moral women and sired sons whom they taught the art of hunting...no animal dies unless gods will it so."

According to the Native America sacredness rule, nature's rules are evident in Cordova (2007:107): "The 'wind,' the 'Milky Way,' the 'lightning' are all manifestations of the one thing that is dynamically transforming itself. A blade of grass is as much *Usen* as is a human, a mountain, or a molecule of oxygen. All are infused with divinity."

In regard to the Aborigine sacredness rule, nature's rules, Brendt (1952:53) explains that: "Aborigines say that before the Djanggawul came there were only 'bird people in the land'...to mean 'totemic beings' of animal, bird, reptile, fish or vegetable origin...although these natural species were present, the Djanggawul are said to have 'made the wongar, or 'dreaming'. 'Dreaming' is totemic in the sense of being specially possessed of an aura, or spiritual substance, which has been directly obtained in 'beginning' in the mythological era from the Creative Beings."

The sacredness rule, nature's rules are embedded within indigenous people's dignity, with transcendental and totemic power relating to gender inclusivity, in the indigenous spirituality of kings and queens protecting the territory. The indigenous people's dignity, nature's rules, the transformative model, experiential learning and the infused divinity of wind and lighting evoke the totemic powers of mythological beings.

### **3.3.2.4 Sacred knowledge**

Regarding the Abantu sacredness rule, sacred knowledge is elucidated in Knappert (1990:49-50): “The old Bushman, Mr Qabbo (Mr Dreams)...: ‘we, the Ju, as we call ourselves, were the first people who ever lived on earth...but there was only darkness...saw a red glow in the distance gleaming and disappearing again...found an old man asleep...from his armpits there would shine forth this red glow...There he soared into the sky with his arms outstretched, his armpits shining bright white light. All the land was wonderfully visible so the hunters could hunt...The next day he reappeared and by that time he was shining brightly all over his body, as the sun.’”

The Native American sacredness rule, sacred knowledge become clearer in the Cajete (2000:121) description: “...sacred ceremonies, were expressions of ways to restore health and harmony...key elements of the propagation of disease and disharmony. Native healers as keepers of knowledge...of a group’s cultural mind-set...evolved intellectual and intuitive intelligence...complexities and social understanding of healing plants...sacred guiding beliefs...strong spiritual orientation, and great love...Self-knowledge...process of coming to know, and great natural wisdom.”

According to the Aborigine sacredness rule, sacred knowledge: “Waterholes themselves are vulva symbols, used frequently in Aboriginal song and mythology, while three...are penis symbols, and their roots are called by the term used for penis (*vide* songs). A great deal of this erotic symbolism is expressed in sacred rituals, in posturing and actions. From this we see something of the importance of sexual intercourse. To the Aborigines...sex and food are basic drives...For upon then human life, as they know it, depends” (Berndt, 1952:6),

The sacredness rule, sacred knowledge are embedded within indigenous people’s dignity, with the transformative model from the desert school being evident in great natural wisdom and ceremonies for human life. The indigenous people’s dignity, sacred covenant with creator and nature, indigenous spirituality, and sacred ceremonies restoring health and harmony are entrenched in the nation through indigenous leaders and healers, who are the preservers of cultural intellectual and intuitive intelligence.

### **3.3.3 Wholeness rules**

### **3.3.3.1 Cosmic debt**

The Abantu wholeness rules regarding cosmic debt are evident in Zulu (2014:202): “...in the African grasslands may find it reasonable that learning the ways of the predatory lions would confer a survival advantage...The subjects of study require clawing, swiping, stealth walking, stalking, tearing and puncturing flesh using the canines...manoeuvre of tree climbing...The school utilizes claws, paws, and canines as material objects of learning.”

Cajete (2000:73) illustrates the North American sacredness rule in relation to cosmic debt as follows: “The maintenance of dynamic balance and harmony with all relationships to nature is the foundational paradigm...mutual reciprocity, the rule of “paying back” what has been received from nature...constant flow of give-and-take relationships...”

For the Aborigine wholeness rule, cosmic order, Massola (1971:20-21) explains: “The...family’s hunting ground depended upon the nature of the country, the governing factor being availability of food and water...The boundaries of both family, group and tribal territory were clearly defined, and as a rule there was a strip of ‘no man’s land’ between them which was sometimes hunted upon by either party, but not generally occupied. The boundaries were marked by natural features, such as hills, rivers or creeks, or even belts of vegetation. However the boundary, it was respected by all parties, and no territorial expansion was sought either in peace or war.”

Wholeness rule, cosmic debt is an integral part of indigenous people’s dignity, chaos forces and cosmic and social order, with indigenous institutions balancing negativity, resilience, conflict, war and peace while also defining and respecting hunting boundaries. The indigenous people’s dignity, human consciousness, anchors relationships with nature and is embedded within mutual reciprocity and humanness.

### **3.3.3.2 Interconnectedness and interdependency**

It is evident in Knappert (1990:79-80) that the Abantu wholeness rules encompass interconnectedness and interdependency: “As soon as the new rain begins, life begins miraculously. Grass sprouts, flowers open and earth conceals life, protects it against desiccation and revives it as soon as better time arrives. Without the gifts of the earth no one lives. Many



African people believe that the ancestors live in the earth, in houses similar to the ones they had here, on the surface of the earth. They also own cattle and goats there.”

Native American wholeness rules relate also to interconnectedness and interdependency, as made evident in Cordova (2007:105-106): “The Earth...is essentially “good” but subject to mistreatment by humans...She is alive, but different from human life forms. The term ‘mother,’ which so many indigenous people use to designate the planet...description of the Earth as a living being.”

Aborigine wholeness rules, interconnectedness and interdependency are depicted by Berndt (1952:51-52): “The dominating feature of the Yarrikalla myth is fertility...the Djanggawul were responsible for producing the original ancestors...their main function; but in treating it the myth offers a great deal of symbolism, in the way of mats, baskets and rangga poles, and the emblems of male and female organs of generation. All the objects which the Djanggawul brought with them from Bralgu possessed life giving qualities...which made it possible for all things to live and grow.”

The wholeness rule, interconnectedness and interdependency are embedded within indigenous people’s dignity, self-organization and creativity, with environment, language and identity being within Mother Earth as a feminine power anchoring livelihood and substance for human survival. The indigenous people’s dignity, the sacred covenant with nature and creators, and the indigenous spirituality within procreation in animal and human life anchor and dignify the land and nation.

### **3.3.3.3 Plurality and complementarity**

The Abantu wholeness rule, plurality and complementarity are evident in Knappert (1990:166-167): when recounting: “When they arrived on the Moon the Frog jumped out, speaking: ‘Take me to your King!’ The surprised Moon-men obeyed...The Moon King read it and wrote an answer which he handed to the Frog, who sat in the empty pail until the bearers took it down to Earth that same night. He quickly swam out of it when it was held in the water of the Clear Spring. He arrived at the Earth King’s court saying: ‘I am Mainu the Frog, Ambassador to the Moon King’s Court. I bring a message from His Lunar Majesty.’”

In relation to the Native America wholeness rules, plurality and complementarity are evident in Cajete (2000:63-64): “The ecological person is not a miraculous being, but one who perceived that lasting solutions cannot be instant solutions....(p137). The ecological person is a web of dreams of a rather superior kind, which we can make a reality – if we act on it (p138).”

Berndt (1952:52) shows how the Aborigine wholeness rules, plurality and complementarity, are evident: “Here is the source of life, for it was from the Uteri of the Sisters that the first people sprang. Moreover, these Aborigines have recognized the importance of the sexual act in causing conception and pregnancy. This natural sequence of events has many parallels in the animal life they observe about them.”

The wholeness rules, plurality and complementarity are embedded within indigenous people’s dignity, within human consciousness, and in indigenous knowledge rooted in ethical persons with indigenous diplomacy. The indigenous people’s dignity, and their sacred covenant with nature and creator, as well as the procreation of animals and humans are a source of life anchoring indigenous spirituality.

### **3.3.3.4 Metaphysics**

Metaphysics is related to the Abantu wholeness rule, as Knappert (1990:204-205) reports: “There are traces of an old Bantu goddess of rain, comparable to the ancient Egyptian Nut...The worshippers of the One God will pray for rain whenever He withholds it...In southern Mozambique a hundred years ago, the magicians used the bodies of exhumed deformed babies to make rain medicines, In Transvaal, as in Uganda, the rainmakers uses an antelope horn stuffed with ‘medicines’ including seashells and seaweed.”

In the Native America wholeness rule, metaphysics are demonstrated in Cajete (2000:118-119): “Traditional Indian beliefs about health revolve around attempting to live in harmony with nature while developing the ability to survive...Everything in nature reflects a balance between two creative energies...both within the natural processes of nature and the maintenance of a dynamic state of health and wholeness.”

The Aborigine wholeness rule, metaphysics is also clear in Berndt (1952:4-5): “The Djanggawul also carried with them sacred poles, known as rangga...very sacred...used only on the ritual ground, and are seen only by fully initiated men or by neophytes. Women, however, know of their existence and can describe their shape and decoration, and discuss their meaning...They include various poles or objects of totemic wongar origin, related directly or indirectly to the Djanggawul; rangga symbolizing vulva or vagina, penis or testes; stone rangga, derived from a stone which was removed from the vagina of the younger Sister.”

To sum up, the wholeness rule, metaphysics is embedded within indigenous people’s dignity, the sacred covenant with creator and nature, and indigenous spirituality is embedded within feminine power, with life seeking life and divinity in the qualities of land and the procreation of animals and humans.

### **3.4 Inclusive development indigenous dignity rules**

This section on the indigenous people’s dignity of Aba-Ntu seeks to address the research objective: to investigate indigenous people’s dignity constitutive rules for inclusive development in selected North American, Australian and African indigenous communities. Light knowledge (Petranker 1997) and transparency in time, space and knowledge are such that inclusive development is a source of diversity of creation. This diversity in creation and origin indicates that there is no absolute group, thus, creating a lucid and evocative transparency to shine through the experience, such as in African religions. Inclusive development through Scar Face evokes the image of imperfection when meeting the Morning Star and subsequently being introduced to the Sun and Moon during the cosmic journey.

#### **3.4.1 Governance rules**

##### **3.4.1.1 African constitution**

The Abantu governance rule, the African constitution is evident in Khoza (2011:86-87): “The African...Seeking a majority of one for a winner take all victory can be dangerous in Africa where fragile ethnic coalitions may be all that stands between the rule of law and chaos. Communal decision making through deliberations may be the only way that some polities can reach

accommodation between groups in conflict. Democracy must find its own way in Africa, in accord with tradition and modernity.”

Waters (2004:134) reveals that it is evident that the Native American governance rules relates to the African constitution: “There is a strong relationship (interdependent relational bond) between land and people. Land is Mother Earth. We came to be from within the womb of Mother Earth. Mother Earth is home for all living beings: human people, animal people; plant people, everything in the universe.”

In terms of the Aborigine governance rule, the African constitution is evident, as explicated by Maddock (1972:109-110): “Dualism, having posited two kinds of existence, must either treat one as unimportant for the other, in which case men can afford to be indifferent to communication with the ‘other side’, or cannot afford to be indifferent. Aborigines take the latter view.”

The Africa constitution is clearly related to the governance rules, within indigenous people’s dignity, indigenous democracy, in indigenous governance systems embedded within consensus consultative and communal decision making, and in community consensus and identity. The indigenous people’s dignity, and their sacred covenant with nature, is embedded within the metaphysical and ontological assumptions of the sacredness and dignity of land and the dignity of nation.

### **3.4.1.2 Vision and spirituality**

Abantu governance rules, vision and spirituality are discernible in Khoza (2011:84-85): “It is possible to show that ‘I am because others are’ by pointing to evolution and our common dependency on social and cultural origins, but when we come to the Great Spirit we enter the realm of faith. The reach of this metaphysics is enormous.”

Also discernible in the North American governance rules, according to Cajete (2000:98) are vision and spirituality: “Native science builds on our innate sense of awe of nature’s majesty, the core experience of spirituality...the philosophy of living, the foundation of community, and the “right” relationship with all aspects of nature.”

Aborigine governance rules in terms of vision and spirituality are evident in Massola (1971:51-53): “The tribe being visited....ignore the messengers....two elders from the tribe would walk leisurely towards the messengers....they would ask the messengers from what tribe they had come,....the elders would politely enquire after the health and well-being of all persons known...eventually, they would ask the messengers what tidings they had brought.’

In relation to the governance rules, both vision and spirituality are embedded within indigenous people’s dignity, and are in sacred covenant with nature: Ubuntu ‘I am because we all exist in the light of Great Spirit’, within political, social and cultural institutions; and in indigenous spirituality. The indigenous people’s dignity, indigenous democracy, and indigenous diplomacy are embedded within strategic partners and alliances in trade and protocols.

### **3.4.1.3 Chaos theory**

Abantu governance rule, chaos theory are clear in the depiction of Zulu (2014:113): “The unfaltering desert flower Mponeng hides underground while awaiting the advent of the falling rain...underground for the coming rain...the persistence of the dry season in the great Kalahari....”

For North American governance rule, chaos theory is evident in Cordova (2007:155): “The argument for competition, a “winner take all” atmosphere, would seem to imply an evolutionary process that strives for lack of diversity...diversity is the hallmark of the future...extends to snowflakes and elephants and it certainly extends to groups.....”

The relationship between Aborigine governance rules and chaos theory is furthermore evident in Massola (1971:50): “In order to destroy their enemies, medicine men employed a variety of means. The slow burning over a magic fire of any object...the intended victim...to ensure the slow death of the victim. Crushed and powdered human bones dug out of an old grave could be ‘sung’ over the make them deadly, and then surreptitiously sprinkled on the victim’s food. To instil pains in the legs, sharp splinters or pieces of bone or rock crystals could be pushed into a victim’s footprints.”

Within indigenous people’s dignity, governance rules, chaos theory and chaos forces are evident when transcending material laminations embedded within monoculture where there is a winner

takes all character which is lacking in diversity, and which negates indigenous knowledge such witchcraft, and destroying and targeting enemies.

#### **3.4.1.4 Natural rights**

Abantu inclusive development, governance rule, natural rights is described in Zulu (2014:212): “The...prescribed teachings of matriarchs of the clan...ferment to demonstrate...anti-microbial ingredients of Ting...for healthy babies and mothers without...chemical medicine...ancient wisdom...been broken by Afro-phobic modernity...Euro-centricity...”

North American governance rule natural rights expounded by Verney in Waters (2004:135): “Europeans...economies...they came to conquer...Europeans also brought...a philosophy grounded on and framed by religions and economic principles of ownership...property and ownership (dominion)...”

According to Massola (1971:148), natural rights were also evident in Aborigine governance rules: “When the white men first appeared...They saw that the newcomers were different from themselves, and that they had peculiar ways and strange customs...In the meantime, the white man was treated hospitably by native standards.”

Governance rules therefore, encompassed natural rights within indigenous people’s dignity, with chaos forces, negating indigenous knowledge embedded within natural organic chemistry through Afro-phobic modernity, while appeasing Euro-centricity and modernity. The indigenous people’s dignity, ethical leadership negated by patriarchy, power and dominance through land ownership, Christian religion and western economic principles.

#### **3.4.2 Sacredness rules**

##### **3.4.2.1 Sacred origins**

Zulu (2014:105) describes mythically how sacred origins are embedded in the Abantu sacredness rule: “The vibrational forces of the galactic core behaved like a thunderbolt of the cosmic atmosphere while Peo Ya Mabele (the Sorghum Seed) resonated strongly with the cosmic egg...”

The North American sacredness rule encompassing sacred origins is evident in Cajete (2000:151): “Humans, it is mythically related, began to abuse animals, kill them without need, steal the food they stored for the winter, and arrogantly mistreat them in various ways.”

The sacred origins within the Aborigine sacredness rules are evident in the account of Berndt (1952:57): “The north-eastern and north-central Arnhem Landers’ conception of sacred life, as mentioned, encompasses all members of society, irrespective of sex. The ‘aura’ of religion, as they know it, permeates all cultural institutions, from the most simple or mundane to the most complex. According to the Djanggawul ideology, woman, in the shape of the two Djanggawul sisters, was the source of all religious ritual, a fact which has become apparent after studying the symbolism of songs.”

The sacredness rules, the sacred origins are within indigenous people’s dignity, the transformative model in indigenous knowledge is embedded within a galactic core evoking vibrational force, emerging of the cosmic egg, the seed of sorghum, and thunderbolt of the cosmic atmosphere. The indigenous people’s dignity, their sacred covenant with nature and creator, and their indigenous spirituality are embedded within gender equality, environment, language and mystical communication.

#### **3.4.2.2 Sacred elements**

The Abantu sacredness rule, sacred elements are evident in Zulu’s (2014:38) account: “This philosophical approach to empirical knowledge gives the Basotho greater epistemic access to numerical reasoning to frame their metaphysical pursuit of knowledge as encapsulated in their numerical artefacts like Diketo, Morabaraba, Kgati and Maruba...demonstrates intellectual and technological prowess of African engineers and mathematicians on African soil....”

The North American sacredness rule incorporates sacred elements also, as evident in Cajete (2000:100): “Each traditional structure evolved from a special relationship people had evolved with their environment. Native structures were themselves reflections of the special features and available resources of the landscape of which they were a part.”

In terms of Aborigine sacredness rule, the sacred elements are suggested in the Massola (1971:118-119) description: “In certain parts of the country, some waterholes were actually soaks covered with sand and the natives dug through the sand into the water below. While in granite country, waterholes were veritable underground reservoirs containing many hundreds of gallons, which seldom ran dry. The ‘mouth’ ..., of these underground basins was generally a natural hole in a rock slab.”

The sacredness rules includes the sacred elements within indigenous people’s dignity. The sacred covenant with nature and creator, and indigenous spirituality are embedded within epistemic and numeric games needing reasoning and intellectual and technological prowess, and architecture is included that evolves from environmental prowess. Of importance are the indigenous people’s dignity, green philosophy, indigenous knowledge in water harvesting, underground reservoirs and basins, as well as designs showing the prowess of indigenous engineers and mathematicians.

### **3.4.2.3 Natures rules**

Knappert (1990:246) shows how nature’s rules are evident in Abantu sacredness rule: “In Namibia there is a tree believed to eat people; it catches them with its branches...Inside the tree the victim can be heard singing a goodbye song to their relatives and friends.”

The North American sacredness rule, nature’s rules are evident in Waters (2004:135): “Mother Earth continually nurtures all her children by providing food and shelter. So long as we sustain Mother Earth all our needs are provided for, and there is no desire to commodify our environment.”

In terms of the Aborigine sacredness rule, nature’s rules, Massola (1971:12-14) states: “During the colder months of the year, the Aborigines covered themselves with fur rugs, worn with the fur on the outside and fastened in front by skewers or pins made from bone. These rugs were made from possum or kangaroo skins which were fastened by pointed wooden pegs.”

The sacredness rule nature’s rules are embedded within indigenous people’s dignity, together with ecological ethics, dynamic balance and harmony with the natural world. Indigenous knowledge anchors Ubuntu, which is about sharing and equality within the lifestyle, without commodification of the environment or land.



#### **3.4.2.4 Sacred knowledge**

Evident in Ndwandwe (2009:169) are the Abantu sacredness rule, sacred knowledge: “All rituals have elements of risk, and this cleansing process is a testing time for the Queen Mother and the elderly women of the nation. When the King emerges from Inhlambelo covered with Imbondvo, the sacred leaves collected by the tingatja in the morning...he is vulnerable and dances to his eminent, trusted and respected senior wife’s hut for protection. This symbolizes his successful attainment of spiritual mastery and presence.”

In relation to the North American sacredness rules, sacred knowledge is evident in Cajete (2000:160-161): “The hunting ritual and act of hunting prepared individuals...with special power from animals hunted...gained through vision and spiritual questing...an ethic of conservation and ecologically sound approaches for maintaining the life of the animal hunted...indigenous process of participation with animal nature.”

The Aborigine sacredness rule, sacred knowledge is elucidated in Berndt (1952:56): “The myth, then, deals with Beings whose behaviour, although super human, approximates that of an ordinary man. The myth is correlated with a way of life that Aborigines know and appreciate, and consequently has a great hold on their emotions...a faith of which adherents include all members of society. The sacred aura of the Djanggawul extends over man, woman and child, bringing them all within sphere of its religious expression, manifested in songs and rituals.”

The sacredness rule, sacred knowledge is part of indigenous people’s dignity, the transformative model and indigenous spirituality embedded within sacred ceremonies in sacred spaces for cleansing leaders for the purpose of spiritual mastery. The dignity of indigenous people embodies ecological ethics, with indigenous knowledge on hunting protocols through vision and spiritual quest, and rooted in Ubuntu, ethics of humanness.

#### **3.4.3 Wholeness rules**

##### **3.4.3.1 Cosmic debt**

The Abantu wholeness rule, cosmic debt are illustrated by Knappert (1990:111): “One day when God had created people...and food...: Rice and Cassava... ‘You must now go to the villages of the people and be their food, so that my people can live happily.’ ... ‘have no fear. I will give you my son Hunger to accompany you...he will announce your arrival.’ ...Hunger would blow in its direction...organizing ceremonies to thank God for keeping Hunger...cultivating fields against great effort. Hunger is God’s son created to teach us gratitude.”

Cajete (2000:73) tells of the North American wholeness rule, and cosmic debt as follows: “The Native hunter and community...game spirits is “paid back”...by humans in the universal cycle of death, birth and rebirth.”

The Aborigine wholeness rules regarding cosmic debt are evident in Massola (1971:15-16): “The subsequent revenge which followed a men’s death, and which demanded the death of the supposed killer or a member of his family, was also an exchange.”

The wholeness rule, cosmic debt are embedded within indigenous people’s dignity in their human consciousness. Ubuntu embedded within the balancing of negativity and resilience, humanity moral values and ethics, and dynamic balance and harmony with mutual reciprocity in the universe. Indigenous people’s dignity encompasses chaos forces, while the indigenous knowledge for balancing the tensions between conflict, war and peace is anchored in anchoring Ubuntu, the ethics of humanness.

### **3.4.3.2 Interconnectedness and interdependency**

Knappert (1990:246-247) furthermore shows the interconnectedness and interdependency relating to the Abantu wholeness rule: “Tule went in search of water...a hut in the bush...lived an old woman...Tule...asked her for water but she denied...Tule...changed himself into a spider and crept up the door post...saw the contents of the woman’s jar was water...took a reed from the wall and sucked water up from the jars. The woman approached with a knife to punish him...he rocked the jar. It fell over and broke so that water flowed across the earth.”

For the North American wholeness rule, interconnectedness and interdependency are evident in Cajete (2000:111-112): “In honouring and understanding this relationship, people also honour and

understand their reciprocal relationship to all life and nature. The world of plants as spirit keepers...”

The Aborigine wholeness rule, interconnectedness and interdependency are evident in the Massola (1971:8) narrative: “With the help of the geologist he can determine where the local tribes obtained the stone to make their implements, and he can then map out tribal alliances and trade routes of past centuries. With the help of the physical anthropologist he is able to establish the racial identity of the skeleton he has dug up; with that of the ethnologist he can ascertain the nature and purpose of the objects he had found during the course of his excavation.”

The wholeness rule, interconnectedness and interdependency within indigenous people’s dignity, as well as chaos forces, are part of indigenous knowledge that is embedded within the individual and collective vision to transform while co-creating society. The indigenous people’s dignity, ecological ethics are embedded within indigenous spirituality, where the sacred proactive power of earth abounds, in a reciprocal relationship with Mother Earth.

### **3.4.3.3 Plurality and complementarity**

The Abantu wholeness rules, plurality and complementarity are evident in Zulu (2014:109-110): “I looked on....while...Impepho, incense sanctified...the land of ancestors. The formidable vanguards of ancestral knowledge and animal wisdom guided the path of the healers while enforcing a sacred heart...”

In relation to the North American wholeness rules, plurality and complementarity are evident in Cordova (2007:147-148): “...the idea that society is always a form of restraint differs sharply from the idea of society that is held by Native Americans. The society, as a whole, is held together in the Native American context by individuals, all thinking for themselves and contributing to the greater whole.”

The Aborigine wholeness rules including plurality and complementarity are clear in Berndt’s (1952:57-58) account: “Man’s complementary part must not be underestimated...myth and associated ritual, with songs...in possession of men, peculiar reproduction function of females...strongly stressed...Djanggalawul has not lost their bag and rangga emblems, all ritual

remained in the hands of women while men...play a subordinate part...emphasis on proactive abilities of male sex.”

The wholeness rule, including plurality and complementarity within indigenous people’s dignity, ecological ethics, in indigenous spirituality, are embedded within the sacred heart embodiment of ancestral knowledge and animal wisdom within indigenous healing. The indigenous people’s dignity, human consciousness, and indigenous knowledge are embedded within the ethical person, with inner construction and clarity of vision anchoring the individual with a view to contributing to a greater whole. Moreover, the sacred covenant in the procreation of human and animal life is the source of life anchoring gender inclusivity within indigenous spirituality.

#### **3.4.3.4 Metaphysics**

Metaphysics is evident in the Abantu wholeness rule, according to Zulu (2014:99-100). “The environment stresses are unable to subdue desert plant...genetically wired to transcend harsh conditions...looks forward to...the falling rain...blooms like a vibrant life boasting breath, taking colours, extraordinary petals...corolla...to vibrate with the rain rendering a dance in the breeze like a graceful jazz performance...she internalizes...continues to enjoy rain long after it is gone.”

The North American wholeness rules relating to metaphysics are evident in Cajete (2000: 272-273): “...Spirit and Nature were considered to be the “real world” – the ground existence around which they formed a “theology of nature” that has evolved and matured over the last forty thousand years.”

Furthermore, the Aborigine wholeness rule, metaphysics is apparent in Berndt (1952:292-293): “The mythology and songs of Djanggawul cult...express...spiritual quality of this particular Aboriginal society...traditional, and have developed within the society...the individual is thus subordinated to the social conscience...as...the instrument through which they are transmitted, and through which they continue to live...they must retain what is felt to be their original structure...their essential value as documents of social thought and religious belief.”

The wholeness rules relating to metaphysics within indigenous people’s dignity, the sacred covenant with nature and creator, and indigenous spirituality are embedded within the feminine

power while transcending material limitations and preserving memories. The indigenous people's dignity, their human consciousness and indigenous knowledge are in soulful connection with Mother Earth in social and religious thoughts, and not in greed, materialism and corruption.

### **3.5 Indigenous leadership dignity rules**

This section seeks to investigate indigenous people's dignity constitutive rules for indigenous leadership in selected North American, Australian, and African indigenous communities. Light of knowledge (Petranker 1997), transparency in time, space and knowledge are such that leadership is a source of diversity of creation. This diversity in creation origins indicates there is no absolute group, thus creating a lucid and evocative transparency to shine through expression such as African religion. This cosmic journey of Scar Face continues through indigenous leadership, leading the battle to save Morning Star from feared enemies, towards healing his scars.

#### **3.5.1 Governance rules**

##### **3.5.1.1 African constitution**

Abantu governance rule, African constitution is are evident in Khoza (2011:86-87): "Ubuntu expresses the philosophy of ethical leadership...the political sphere emphasizes the need for sufficient consensus in decision making after all views have been canvassed...then leader assesses the mood and makes a decision on behalf of all."

The North American governance constitutive rules, as well as the African constitution, are evident in Cajete (2000:86): "'Mitakuye oyasin'... 'we are all related,' a metaphor personifies...community...inclusive nature... 'personhood' and connection to the 'communal soul' of their people.'

Additionally, Aborigine governance rule, Africa constitution is evident in Berndt (1952:57): "the role of women in sacred rituals receives attention in that section of the myth which describes their losing to the men the sacred dilly bags and rangga emblems. This has considerable bearing on the concept of what is rightly sacred and what is profane; the theory that women are profane because they do not take an active part in many religious ceremonies has been subject of much discussion."

Governance rules and the African constitution are encompassed within indigenous people's dignity, indigenous democracy, while Ubuntu is embedded within an ethics of humanness, services to humanity and inclusive relationships, with the community and nature anchoring transcendental powers. The indigenous people's dignity, ethical leadership, and Ubuntu are embedded within personhood, while the communal soul evokes common consensus in decision making, with leadership listening to all views prior to making decisions within the community, which includes feminine power and gender inclusivity.

### **3.5.1.2 Vision and spirituality**

Abantu governance rules, as well as vision and spirituality are in evidence in Parrinder (1982:122-123): "King Sobhuza of the Swazi...dream which foretold the coming of the invaders from Europe...They carried terrible weapons of destruction. The king's dream was interpreted as a warning sent by his ancestors that he must never fight these foreigners, because of their great strength in battle. So it was that the Swazi looked upon Europeans as useful allies, and they eventually requested the protection of England against other powers that threatened them."

Regarding North American governance rules, vision and spirituality, these are evident in Lankford (1987:38-39): "The political organization...modes for the people: war and peace. The peace council...presided over by the primary chief, set up along military lines, rather than by council. The peace status...symbolized by the colour white, and the alternate war system was indicated by red...Success as a warrior was understood to be similar to success as a hunter...both required personal courage and skill...additional power from spirit or animal powers."

Massola (1971:119) elaborates on Aborigine governance rules, vision and spirituality: "Water...important element in the life of the Aborigines. Every camp had to be within reach of water...the long water, the deep, the round, the bitter, and the muddy water...surface deposits and springs...water in dry country from a number of 'waterholes', locations were well known to every member of the tribe...waterholes used when other available sources dried up...situated at marching distance between two permanent sources of water."

Governance rules, vision and spirituality are embedded within indigenous people's dignity, in a sacred covenant with nature and creator, and indigenous spirituality is embedded within transcendental powers, preventing wars or preparing for the instability and war and peace; and Ubuntu within regiments of war and peace, and in a relationship between human and nature.

### **3.5.1.3 Chaos theory**

In terms of chaos theory related to Abantu governance rules, Knappert (1990:100-101) relates the following tale: "Nosenga...jealous of Dzivanguru's wealth...decided to drive her away...descended into her valley...Nosenga could see the lake and mountains. Nosenga tied a magic red ribbon round his head, could see Dzivanguru's palace. He entered it but Dzivanguru has already withdrawn to the hills, taking light of earth with her. Nosenga, surrounded by darkness, cut fibres from a certain plant and constructed a bird snare which he set near lake."

The North America governance rule, chaos theory are evident in the Cajete (2000:16) explanation: "...indigenous thought has the potential to inform a contemporary understanding of chaos...modern consciousness to encompass the primal wisdom of indigenous thought...to understand the fallacy of scientific and societal control."

Berndt (1952:87) describes metaphorically how Aborigine governance rule, chaos theory relates: "In song 6 we are told of the whale, which intercepts the paddling of the Djanggawul, and causes large waves which threaten to overturn the canoe; it is called by the term ngainmara, mat or uterus."

Governance rule, and chaos theory are embedded within indigenous people's dignity and in indigenous knowledge for managing instability in society that emanates from self-destructive behaviours. Indigenous people's dignity, self-organization and creativity are to be found in a new cultural metaphor within modern consciousness, and balancing chaos and order, by understanding indigenous knowledge.

### **3.5.1.4 Natural rights**

According to Zulu (2014:203), there is a relationship between Abantu governance rule natural rights: "...young buffalo begins to drift on account of a dichotomous existence. It gets even harder

to embrace the buffalo community because the new experience has become a wedge between the young buffalo and other buffalo.”

The Cajete (2000:182-183) explanation of the relationship between North American governance rules and natural rights is as follows: “Native cultures...an enormous knowledge base related to the natural characteristics and processes of their lands through direct experience and participation...Living a life of relationship through ethical participation with nature is the ideal behind the practice of Native science and its orientation to place.”

The Aborigine governance rule, natural rights are furthermore evident in Berndt (1952:135): “The Djanggawul are described as saying: ‘we take out those fish, and put them into the mud.’...but were removed like rangga from the ngainmara, as were the geese...It is a ‘whisker’ fish, also a species of catfish, and is declared sacred....It is followed by a djanga water goanna, already mentioned: this goanna lives in fresh water shells...The symbolism of the goanna’s plunging into the sacred well is apparent, and refers to coitus.”

Embedded within indigenous people’s dignity are governance rules, natural rights, is ecological ethics. Indigenous knowledge is embedded within ecological values, transcending monoculture through ethical participation and reciprocity. Indigenous people’s dignity, sacred covenant with nature and creators are embedded within indigenous spirituality, with the procreation of animals and humans as source of life, anchoring gender inclusivity.

### **3.5.2 Sacredness rules**

#### **3.5.2.1 Sacred origins**

The Abantu sacredness rule, sacred origins are evident in Knappert (1990:56): “The people of the rain forest of Central Africa have many tales about chimpanzees, whose habits they have watched with wonder. Some say that chimpanzees were more human in ancient times when people were more ape like, but that these chimps preferred a life in the trees whereas man liked hunting in the open savannah.”



For the North American sacredness rules, sacred origins are evident in Cajete (2000:94): “Indigenous cultures are really extensions of the story of the natural community of a place and evolve according to ecological dynamics and natural relationships. Traditional indigenous people have always expressed their symbolic culture through continuous retelling of the myth-dreams that concern their deepest connections with nature.”

According to Berndt (1952:135), the Aborigine sacredness rule, sacred origins are evident in this story: “All these dua moiety clouds come up at the end of the dry weather, before the first light showers of the wet monsoonal season. They are ‘yellow’ and black, as contrasted with the vivid ‘yellow’ ones of the jiritja which follow later, when the new grass shoots appear.”

Hence, the sacredness rule, sacred origins are embedded within indigenous people’s dignity, in sacred covenant with nature and creator, and indigenous spirituality is embedded within geographic spaces anchoring ecological dynamics and natural relationships. The sacred tree of life has a cosmological structure of life and nature, symbolizing the natural community of a place. Indigenous people’s dignity, in a transformative model, encompasses indigenous knowledge for transcending material limitations, through adaptation and mastery of environmental conditions.

### **3.5.2.2 Sacred elements**

Zulu (2014:105-106) shows how the Abantu sacredness rule, sacred elements are connected: “The children of the soil were instructed to head for higher ground for a physical escape and intellectual transcendence...to cultivate a privileged intelligence of seeing, hearing and sensing....chosen ones to see what others cannot see, to hear what others cannot hear and to feel what others cannot feel....special gift of higher sensing.”

The North America sacredness rule, sacred elements are depicted by Cajete (2000:157): “Those first tribes learnt to build shelters from available materials...through trial and error, what grew near them for the betterment of their lives. All was undertaken with the realization that everything in nature was interrelated and that humans were indeed a part of the Earth and the Earth a part of them.”

Berndt's (1952:303) description, the Aborigine sacredness rule, sacred elements are evident: "Sun, this element symbolically manifested...rays of light from the setting sun...the sunset...breast feathers of the lindaridj parakeet; feathered ranga strings, sacred basket pendants and hair string waistband intertwined with the red feathers; the parakeet itself, with breast and throat feathers; fire; blood; red ochre; and the red walls of the vagina or labia majora...the parakeet, with its red breast feathers constantly appearing throughout the cycle."

The sacredness rule, sacred elements are embedded within indigenous people's dignity, in a transformative model, with indigenous knowledge embedded within experiential learning while transcending beyond material limitations through higher sensing. The indigenous people's dignity, sacred covenant with creator and nature embed indigenous spirituality within sacred arts and elements depicting nature, development, and human and animal relationships.

### **3.5.2.3 Nature's rules**

In relation to the Abantu sacredness rule, nature's rules, Zulu (2014:154) portrays the following: "The desert flower...waits without accentuating the cruel expectations...the virgin flower...waits for the rain she has never seen or experienced...trusting her instincts...in order to dance and flourish... Many doubtful thoughts cross and crisscross her young mind...the clouds of the heavens pour their hearts out...the winds guard the rain batters...She learns the hard way to obey the winds and to await their directive before approaching the rain."

The Native American sacredness rule, nature's rules are evident in the Cajete (2000:99) exposition: "The concept of biophilia – the idea, human beings have an instinctual understanding and need for affiliation with living beings– reflects...Native life in community is a primal pathway to knowledge of relationships with the natural world."

The Aborigine sacredness rule, nature's rules are evident in Berndt (1952:303-304): "This causes the ebb and flow of the tides...this theme is continued in the well waters rising and overflowing in conjunction with the tidal fluctuations...the sea is not forgotten, the original theme...throughout the cycle."

To summarize, the sacredness rule, nature's rules are embedded within indigenous people's dignity in the transformative model, in indigenous knowledge for transcending beyond material limitations while mastering environmental conditions. The indigenous people's dignity, their ecological ethic, and indigenous spirituality are rooted within biophilia in a dynamic balance and harmony with the natural world, human affiliation and knowledge of relationships.

#### **3.5.2.4 Sacred knowledge**

The Abantu sacredness rule, sacred knowledge are evident in the Ndwandwe (2009:167) narration: "These boys believe that early sexual behaviour affects their performance during the catching of the bull...encourages them to monitor each other's behaviour during the year...they boast about their ability to catch the bull, an indication of their ability to maintain self-preservation...delayed marriage and only marry after they have achieved their goal of being the best regiments to conquer the bull."

Cajete (2000:94-95) explains how the North American sacredness rule, sacred knowledge are related to each other: "Native people traditionally lived [according to] a kind of communal environmental ethics that stemmed from the broadest sense of kinship with all life...Understanding the relationships is key. This is ecology of the Native community."

The Aborigine sacredness rule, sacred knowledge are clear in Berndt (1952:304-305): "The earth itself must, therefore, be fertilized in much the same way as man, through symbolic coitus, the plunging mauwulan, the piercing djuda roots, the flooding well, and the spreading incoming tide....living as he does in close proximity to his environment, is real and vital. It constitutes for him a faith which is based essentially on his own experience, on a fundamental human and animal drive, and projected on to his non-human and inanimate environment.'

Once again, the sacredness rule sacred knowledge are embedded within indigenous people's dignity, ecological ethics, Ubuntu, humanness values and ethics are a way of life in relation to animal and human life, communal environmental ethics, ecology of the community, and human and animal environmental protection.

#### **3.5.3. Wholeness rules**

### **3.5.3.1 Cosmic debt**

In Zulu (2014:174), the Abantu wholeness rule, cosmic debt is evident: “When lions execute hunting expedition, clan members provide tactical support such as flushers, flankers, chasers and strikers. When fearless hyena face off domineering lions to reclaim lost ground under perpetual legend of a hyena queen Phiri Ya Manka, lions retreat because they can’t repulse a tidal wave of a determined hyena clan led by a formidable queen.”

The North American wholeness rule, related to cosmic debt are furthermore evident in Cajete (2000:162): “The process of hunting entailed allowing hunters...self-effacement and humility, and honour greater family of animals of which they were a part...the development of individual hunter as a complete expression of human nature and being.”

In regard to the Aborigine wholeness rule, cosmic debt is evident in Massola (1971:121-126): “In the south east spear throwers made of a leaf shaped stick of wood, usually blackwood...One end, weapon was rounded and served as a grip, and other carved into a prominent, sharp hook which fitted into the end of hollow reed shaft of hunting spears...the hook was fashioned separately and lashed to the shaft by means of kangaroo sinews and vegetal gum.”

In terms of the wholeness rules, cosmic debt embedded within indigenous people’s dignity, chaos forces, indigenous knowledge for balancing tension between conflicts, war and peace were included, anchoring gender inclusivity and feminine power in leadership. The indigenous people’s dignity, human consciousness, balancing of negativity and resilience, understanding of the nature of self-effacement and humility, while giving thanks to mother earth.

### **3.5.3.2 Interconnectedness and interdependency**

Khoza (2011:84-85) provides evidence of the Abantu wholeness rule, interconnectedness and interdependency in this explanation: “Ontologically, Ubuntu classifies the world into human/non-human and identifies the human being... essentially social in nature. A human is...a whole person a moral, intellectual and emotional life...unseparated from social context...Interconnected...social living and basis of individual and group morality.”

The North American wholeness rule, interconnectedness and interdependency are evident in Cajete (2000:178): “...“mitakuye oyasin” (we are all related)...a guiding principle of the “spiritual ecology” held by every tribe in its perception of nature. Guided by this metaphysical principle, people understand that all entities...host of other living entities – embodied relationships that must be honoured.”

Aborigine wholeness rule, interconnectedness and interdependency are indicated in Berndt (1952:301): “The ngainmara, are the sacred rangga emblems with their feathered strings, made from parakeet breast feathers...the djanga goanna and goanna tail with mauwulan, have power to bring forth water when plunged into ground, while the djunda when “planted” grow into green trees, and feathered pendants...primary although secondary rangga do exist...”

The wholeness rules, interconnectedness and interdependence are embedded within indigenous people’s dignity, ecological ethics and Ubuntu are ontologically and metaphysically embedded within indigenous knowledge. We are all relations in a reciprocal relationship between life and nature, in a spiritual ecology anchoring relationships with humanity and universe.

### **3.5.3.3 Plurality and complementarity**

The Abantu wholeness rule, plurality and complementarity are all evident in Khoza (2011:86): “Aesthetically, Ubuntu implies that we share an appreciation of beauty and are all capable of making evaluative judgements based on standards of taste....Elegance, balance and harmony are characteristics of great art as well as of other human achievements in science, social order and thought...”

In regard to the North American wholeness rule, plurality and complementarity are evident in the Cajete (2000:94) explanation: “Indigenous communities...embody and harmonize the duality of maleness and femaleness. Understanding the biological and psychological nature of these complementary relationships ensured the survival of the group...”

Massola (1971:111-113) presents the relationship between the Aborigine wholeness rule, plurality and complementarity in the following: “The first....from a sociological point of view, is the division of labour between the sexes...Now the sisters must grind the cycad nut to make the

‘bread;’ their ‘hands must be whitened with its flour.’ This mythological incident indicates, symbolically, the present division of activities between the sexes. It is not a question of any alteration in woman’s status: she is not subordinated, or relegated to an ‘inferior’ position.”

The wholeness rule, plurality and complementarity are embedded within indigenous people’s dignity, ecological ethics, Ubuntu in cosmology, philosophy and mythology anchor the balance and harmony in great art, social order and thought. The indigenous people’s dignity, sacred covenants with nature and creator, and indigenous spirituality are embedded within feminine and masculine power anchoring gender inclusivity.

### **3.5.3.4 Metaphysics**

In relation to metaphysics, the Abantu wholeness rules are evident in Khoza (2011:84-85): “The knowledge we share can be reformed, broadened, overturned by paradigm revolutions...knowledge is embedded in us as creatures that learn from each other and grow constantly.”

Regarding the North American wholeness rule, metaphysics, Cajete (2000:112:113) reveals: “...Earth Mother...As the first living things, plants provided the most primal connection to the teeming life that is the most direct expression of Earth Mother’s being. Dependence on certain kinds of plants for the survival and maintenance of a people expressed itself in many ways.”

Maddock (1972:109-110) shows how the Aborigine wholeness rule, metaphysics are evident: “Aboriginal cosmology supposes nature and culture...during ‘Dreaming...the theory...already in existence when powers began their work...Dreaming...period during which enduring shapes were made.....These mythological recorded events, occurred...gave Aborigines their ‘plan of life.’”

The wholeness rules, relates to metaphysics and both are embedded within indigenous people’s dignity, in human consciousness, in soulful connection with the Great Spirit, and Ubuntu epistemology in the collective knowledge and memory. Indigenous people’s dignity, ecological ethics are embedded in indigenous knowledge, in an evergreen human relationship with everlasting life and connectivity to mother earth. The sacred covenant with nature and creator is embedded in

indigenous spirituality, within the cosmology anchoring Mother Earth, the universe and culture that symbolize life and divinity of land.

### **3.6 Conclusion**

The cosmic journey of Scar Face triangulates the indigenous dignity rules into indigenous people's dignity through governance, sacredness and wholeness rules, and into the futuristic imperative through the following objective: to investigate indigenous dignity rules for peace, ecology, inclusive development and indigenous leadership in selected North American, Australian and African indigenous communities.

Indigenous dignity rules are triangulated within three geographical spaces for consolidation into indigenous people's dignity constitutive rules. This academic transformative intervention began in Chapter 2, and this chapter has applied the remarkable properties of Searle's (2018) constitutive rules as explicated in Chapter 1. A class of institutional facts has been created, which in this research thesis are peace, ecology, inclusive development and indigenous leadership. These four institutional facts of the Aba-Ntu governance and people's sovereignty as a futuristic imperative, will create a new reality as elucidated by Searle (2018).

These institutional facts have three indigenous dignity rules: governance, sacredness and wholeness, which are part of the ontological domain creating new powers as stated by Searle (2018), and are critical for the existence human civilization. These rules have common deontic powers, which are rights, duties and obligations (Searle, 2018) which are as follows within each rule: the governance rules are African constitution, vision and spirituality, chaos theory, and natural rights; the sacredness rules are sacred origins, sacred elements, nature's rules and sacred knowledge; and the wholeness rules are cosmic debt, interconnectedness and interdependency, plurality and complementarity and metaphysics.

Thus, the existence of indigenous human civilization is affirmed, which in the context of this thesis, relates to indigenous people's dignity constitutive rules for peace, ecology, inclusive development and indigenous leadership. These indigenous people's dignity constitutive rules are evoked

through data from the three geographical areas from within their written texts, rooted within the indigenous contexts of North America, Australia and Africa.

The indigenous dignity rules are applied to the institutional facts of peace, ecology, inclusive development and indigenous leadership, as evoking indigenous people's dignity as a futuristic imperative which is: Ethical leadership as the combination of common consensus, common identity and human consciousness; indigenous democracy, including the combination of African democracy, chaos forces and cosmic and social order; the transformation model which is the combination of the spiral transformative model, transcendental power, self-organization and creativity and includes gender inclusivity, the sacred covenant, and ecological ethics including the sacred Tree of Life and ceremonies. The cosmic journey of Scar Face continues exploring, investigating and examining these futuristic imperatives in the prehistoric, historic and contemporary epochs, as elucidated in Chapters 4, 5 and 6, thus affirming this academic transformative intervention on how Scar Face is ancient and rooted within indigenous knowledge either affirmed or systemically negated during these epochs.



## CHAPTER 4. Prehistoric Indigenous People's Dignity

### 4.1 Introduction

This chapter on the cosmic journey of Scar Face seeks to achieve the objective of examining indigenous people's dignity constitutive rules for peace, ecology, inclusive development and indigenous leadership within the prehistoric, historic and contemporary epochs in Southern Africa. The research aim is to provide a meta-synthesis and genealogy analysis embedded within Aba-Ntu governance theory and to explore, investigate and examine the restorative actions at the public policy level in the SADC region. The prehistoric epoch prior to the systemic negation of indigenous knowledge, evolves into the People's Sovereignty, and Aba-Ntu Governance Theory, at a time when the unwritten African constitution was a lived cultural experience.

The Periplus mentions savage people remarkable for their statute organized under separate chiefs for each place. As the reference would not indicate anything about the language, these people could well have been Bantu-speakers as speakers of any other language group. The coastal settlements were always self-governing and generally dependent on their links with each other following varying patterns, alliances and hostility (Masao and Mutoro, 1988:602).

This cosmic journey begins in the prehistoric epoch, when Scar Face experienced indigenous people's dignity as a way of life, preserved within indigenous governance, wholeness and sacredness rules, as explained by Masao (1988). Scar Face was living in accordance with the unwritten African constitution, as self-governing but in strategic alliances and partnerships during the Abantu migration to populate the SADC region.

Thus, this chapter anchors the collective memory and knowledge of prehistoric culture and lived experience as mentioned in Chapter 3, with governance rules guided by the African constitution, and including vision and spirituality, chaos theory and natural rights. This cosmic journey evokes the sacredness rules (see Chapter 3), anchoring sacred origins, sacred elements, natural rules and sacred knowledge, as experienced by Scar Face during the Abantu migration. This journey into

wholeness rules is evident in Chapter 3, where cosmic debt, interconnectedness and interdependency, plurality and complementarity, and metaphysics are anchored as is a healing process for the Abantu.

The cosmic journey of Scar Face, through the Abantu migration, seeks to affirm the existence of indigenous human civilization, as was stated in the introduction this research thesis, in an intellectual diplomatic endeavour “to defeat colonial ideology through peaceful dialogue” (Henderson, 2008). Thus, this chapter is about re-experiencing the infiltration of colonial ideology, and the systemic negation of indigenous knowledge in relation to Scar Face, during the prehistoric epoch of the Abantu migration, within the indigenous people’s dignity constitutive rules, peace, ecology, inclusive development and indigenous leadership. This journey enables this research thesis to contextualize the origins or sources of scars on Scar Face, through unearthing the systemic negation of indigenous knowledge towards restorative action in Chapters 7 and 8.

## **4.2 Peace constitutive rules**

This section on the indigenous people’s dignity constitutive rules for peace within the prehistoric epoch in Southern Africa. Thus, the journey of Scar Face provides a meta-synthesis on the peace constitutive rules that emanate from governance, sacredness and wholeness rules, as introduced in Chapter 3.

### **4.2.1 Governance rules**

Governance rules, the African constitution, vision and spirituality, chaos theory and natural rights, all emanate from the transformation model which is rooted in self-organization and creativity, affirming balance and order. Lwanga-Lunyiingo and Vansina (1988:151) assert that: “It should not be imagined that the Bantu migrants took the form of a linear progression, unidirectional, in a perpetual forward movement...movements must have occurred in all directions.”

Matvieiev (1984:459) argues that: “...wealthy and noble members of Swahili society lived...towns were trading centres where local wares assembled and ships from overseas put in...Imported goods not produced locally, chiefly luxury items...The main export item was gold.”

Peace is embedded within the indigenous knowledge of the inclusive and democratic societies, with the Abantu self-organization and creativity manifesting within their experiential knowledge during non-linear migrations, which were penetrating of nature, thus evoking balance and order within the Abantu movement while traversing nature, environment and climatic conditions. This was later negated by the emergence of poverty consciousness, greed, materialism and corruption.

Governance rules, the African constitution, vision and spirituality, and chaos theory emanated from the indigenous democracy, managing chaos forces and affirming cosmic and social order. According to Mokhtar (1981:790), “The history of political power seems in the final analysis in Africa as elsewhere, to be much more linked to economic and social changes to ideology: ideology created, as the need arose, the justifications and rituals necessary for the stability and legitimacy of the rulers.”

Vansina (1992:555) asserts that: “Afonso I’s victory in longest reign...opened the country to Portugal...On becoming king, converted to Christianity...slave trade developed....king first tried to control it...establishing royal monopolies, and, later in 1526, abolished it.”

Peace was embedded within the indigenous knowledge of the inclusive and democratic societies, with the Abantu managing the chaos forces through indigenous political and social institutional power, with wealth and by managing the population. Thus, Abantu cosmic and social order was evoked, ensuring social stratification without leading into patriarchy. The social order became negated by poverty consciousness and weakening morality, with the royal leadership being assimilated in western religion and an uncontrollable slave trade.

Governance rules, the African constitution, vision and spirituality emanating from ethical leadership, were rooted in common consensus, thus affirming human consciousness. Sheriff (1981:730) recounts that: “...one group, often with the help of superior military technology, expanded at the expense of a weaker neighbourhood who would become dependents of the conquering group...military prowess creating social structure with the elite military group at the top.”

Mokhtar (1981:790) adds: “The history of political power seems in the final analysis in Africa as elsewhere, to be much more linked to economic and social changes to ideology: ideology created, as the need arose, the justifications and rituals necessary for the stability and legitimacy of the rulers.”

Peace was embedded within the indigenous knowledge of the inclusive and democratic societies, with the Abantu migration transcending material limitations through human consciousness, which was embedded within transcendental powers of the pathfinder, with stability and legitimacy when conquering and recreating social structures. Thus, Abantu common consensus was evoked when traversing nature, and also traversing environmental and climatic conditions with skills, tools and seeds while maintaining transcendental powers through regiments and governance rituals.

Governance rules, vision and spirituality and natural rights, emanating from ecological ethics, are rooted in the sacred tree of life, affirming the people’s ecology. Parkington (1981:674) states that: “It is in the millennium of the early Iron Age industrial complex that a number of cultural traits of paramount importance...in Southern Africa...primarily, food production, metallurgy, the making of pottery and settlements...”

Sheriff (1981:582) reveals: “In Tanzania and beyond...expanding Bantu...penetrating woodland and savannahs only lightly populated and exploited by hunter-gatherer of bush tradition...Bantu local history guiding theme is one focusing on the senior clan, whose founder is supposed to have come and first cleared that piece of bush.”

Peace was embedded within the indigenous knowledge of the inclusive and democratic societies, with the Abantu ecological ethic relating to indigenous productivity and cultural traits, and embodying early industrial complexes while traversing nature, environment and climatic conditions. Thus, the Abantu people’s ecology was evidence of indigenous productivity preserved by and within pottery, settlements, houses and food production, which was done with the appropriate skills, tools and seeds.

Governance rule, natural rights emanating from the sacred covenant with creator and nature were rooted in the cosmology of the full moon, affirming sacred ceremonies and rituals, as well as rain

ceremonies. According to Lwanga-Lunyiingo and Vansina (1988:152): “The first achievement of the Bantu was mastery of Zaire forest environment...west to east and north to south...progressively destroying part of the primary forest by the Bantu agricultural population....”

Phiri, Kalinga and Bhila (1992:614) mention the following: “Noting structural similarities between rain cults north of the Zambezi, Schoffeleers has postulated that different cults in Malawi, Mozambique and Zimbabwe belonging to same cult complex...religion as means of communication and interaction of people who were otherwise divided politically.”

Peace was embedded within the indigenous knowledge of the inclusive and democratic societies, with the Abantu transcending the material limitations through the cosmology of the full moon, and mastering environmental and climatic conditions. Thus, the sacred ceremonies and rituals of the Abantu during migration dignified land, nature and rivers for agricultural production, and anchored transcendental powers within rain ceremonies while unifying the nation and royalty.

#### **4.2.2 Sacredness rules**

Sacredness rules, origins, natural rules, and sacred knowledge emanating from the transformation model, are rooted in self-organization and creativity which affirm the dynamic balance and harmony with the creator and nature. Parkington (1981:663) reveals that: “The absence of Hottentot or ‘Cape Coastal’ pottery from the Transvaal, Swaziland, Natal, Free State and Transkei reflect agriculture...watered summer rainfall areas and highly mobile herding people without crops...pastures of western and southern Cape...”

Nzeim (1992:605) explains that: “By about 1750 Lunda chiefs...under the leadership of Ciniama...the chief, obtained his position first as arbitrator to settle feuds, but the local people also accepted the belief that strong supernatural powers...genealogical reckoning first Lunda chief...installed on the eastern banks of the River Kongo.”

Peace was embedded within the indigenous knowledge of the inclusive and democratic societies, with the Abantu population self-organization and creative. The transcendental powers of the pathfinder were encapsulated within pastoral and agricultural productivity and leadership. Thus,

Abantu balance and order were part of the transcendental power of pathfinders, with genealogical reckoning for preserving indigenous spirituality and identity.

Sacredness rules, origins, elements, and natural rules emanating from the sacred covenant are rooted in language and identity, affirming both environment and language. Verin (1981:701) elaborates: “The name Palaeo-Indonesians...first migrants who made contact with the Africans...preserved its original biological identity...adopted language of Palaeo-Indonesians who arrived earlier in Madagascar.”

Additionally, Huffman (1988:665) explains: “Some archaeologists believe the site of Leopard’s Kopje at the beginning of the 12<sup>th</sup> Century...Leopard’s Kopje ceramics, are not closely related to contemporaneous styles in Zambia or Malawi or the new style that appeared at sites related to Blackburn on the Natal coast in 10<sup>th</sup> Century.”

Peace was embedded within the indigenous knowledge of the inclusive and democratic societies. The Abantu language and environment were embedded within the collective memory, in sacred spaces and ceremonies, while preserving the geographical identity through ancestral language. Thus, Abantu identity and language were preserved through culture, arts and crafts, songs, dances, ceramics and pottery, rock art and drawings.

The sacredness rules, nature’s rules and sacred knowledge emanated from ecological ethics rooted in dynamic balance and harmony with the natural world, affirming the people’s ecology. In the view of Fagan (1984:531): “It was among the Shona speakers that significant political and economic developments occurred after the 12<sup>th</sup> Century.”

Vansina (1992:570) further expands: “The village held the right to land, and the spirit that dwelt in that land was perpetually held by the village Kitoni.”

Peace was embedded within the indigenous knowledge of the inclusive and democratic societies. The Abantu people’s ecology in political and economic development was rooted within sacred ceremonies embodying gender inclusivity and indigenous spirituality, while dignifying land through initiation rites. Thus, the Abantu dynamic balance and harmony with the natural world

through managing population movement and technological advancement anchored the human and natural world, while also embodying gender inclusivity.

Sacredness rules, sacred knowledge, emanating from indigenous democracy, were rooted in chaos forces affirming the cosmic and social order. Phiri, Kalinga and Bhila (1992:613) explain: “Religious practice...in Africa involved ancestor veneration, spiritual possession, rain making and control of witchcraft...Nyau performance dramatized interdependence of natural and spirit worlds and a Chewa creation myth according to which man, animals and spirit once lived together in harmony.”

Vansina (1992:570) elaborates further: “In fact, since women followed their husbands and their sons did not...Ideologically these rights belonged to the matrilineal... initiation cults for boys or healing cults differed from one area to the next.”

Peace was embedded within the indigenous knowledge of the inclusive and democratic societies, with Abantu indigenous democracy managing chaos forces through gender-inclusive, sacred ceremonies dignifying the land. Thus, Abantu cosmic and social order managed, through indigenous spirituality within sacred community ceremonies and practices with moral codes and creation myths, to anchor transcendental powers in rain-making and witchcraft control.

Sacredness rules, origins, as well as nature’s rules, emanated from ethical leadership, rooted in human consciousness and affirmed by common consensus. Phiri, Kalinga and Bhila (1992:610) assert that: “...Kaj manjira Kalimanjira, path-makers, who cleared the country of the earlier nomad inhabitants, the Batwa and Kafula...the proto-Chewa clans associated with a creation myth...man and birds and animals of Malawi environment created at Kapuntiwa hill...boundary between central Malawi and western Mozambique.”

Esoavelomondroso (1984:604) narrates that: “...the descendants of Islamized groups...in contact with fellow Muslims trading with Comoro Islands and African settlements, maintained original character, derived from power, ancestry and cultural tradition of sea farming.”

Peace was embedded within the indigenous knowledge of the inclusive and democratic societies. Abantu human consciousness embodied, within the collective memory and knowledge, the oral

traditions of creation and environment mythology. Thus, there was common consensus among the Abantu during migration, with the transcendental powers of pathfinders, in the preservation of origins within indigenous spirituality.

#### **4.2.3 Wholeness rules**

Wholeness rules cosmic debt emanating from ethical leadership were rooted within common consensus affirming human consciousness. Huffman (1988:674) mentions that: “A dramatic increase in political power of leaders, reflected in midden associated with the chief’s court...consequence of increased political power associated with changes in the relative economic value of cattle.”

Vansina (1992:559) adds the following: “A large Kongo army...defeated by the Angolans....the war...resisted Portuguese attempts at control by forming a diplomatic alliance with the Vatican, by putting Portugal against Spain, and even putting both countries against the Netherlands.”

Peace was embedded within the indigenous knowledge of the inclusive and democratic societies, with common consensus of the Abantu in indigenous diplomacy within the political and economic institutions and symbols or elements. Thus, Abantu human consciousness within the collective memory, as well as knowledge, was embodied within cultural artefacts and indigenous diplomacy.

Wholeness rules, cosmic debt, emanating from indigenous democracy, were rooted in chaos forces evoking cosmic and social order. Bhila (1992:661) indicates: “What Changamire encountered in Southern Zambia...the Rozvi defeat of Portuguese during this period...based on Prazeros...engendered disunity in most African societies, notably in lands of Mutapa and kingdom of Uteve.”

According to Vansina (1992:573): “...a single religion...with features of Christianity and old religion emerged...an indigenous Church...Among nobility, ancestor worship...declined...replaced by ritual of burial in the Church...worship of saints, St Francis and St Antony, took over part of the role formerly played by worship of great ancestors.”



Peace was embedded within the indigenous knowledge of the inclusive and democratic societies. The Abantu managed chaos forces evoked by transforming land possession within the indigenous context into land ownership, manifesting poverty consciousness and patriarchy. Thus, Abantu cosmic and social disorder were evoked through exclusive policies in land evasion and conflicting economic interests, while the Abantu cosmic and social order was managed through indigenous spirituality.

Wholeness rules, interconnectedness and interdependency, plurality and complementarity, and metaphysics emanating from ecological ethics were rooted in dynamic balance and harmony, with the natural world affirming the people's ecology. Matvieiev (1984:459) states: "The common WaSwahili lived in huts made from sticks and clay, hatched with palm trees or grass...charmed lions and leopards into not attacking...huge barrel and fearful sounding drums to which they bowed down!"

Phiri, Kalinga and Bhila (1992:613) state that: "Religious affiliation provided a basis of cohesion within and across different socio-linguistic groups...religion function of ensuring moral and material well-being of the population, and at territorial level fostered cultural and ecological cooperation."

Peace was embedded within the indigenous knowledge of the inclusive and democratic societies, and the Abantu dynamic balance and harmony in the natural world was embedded within a reciprocal relationship in society with indigenous spirituality, including animal life. Thus, Abantu people's ecology was evident through sacred ceremonies and communal society on moral, material, cultural and ecological levels, together with elements of indigenous spirituality.

Wholeness rules, interconnectedness and interdependency, plurality and complementarity and metaphysics emanating from the transformation model were rooted within self-organization and creativity, affirming balance and order. Sherriff (1981:582) describes an example of this: "The hunters were sooner or later absorbed into Bantu society...cultural change to 'Bantuize' itself"...Being Bantu...traversed uncleared land..."

Makhtar (1981:760) underlines this still further: "...the specialization of the hunter-gatherer...lived in closed systems with the farmers, adopted languages, socially and culturally absorbed...They remained intact in Southern Angola on lands where Bantu speaking farmers did not penetrate."

Peace embedded within the indigenous knowledge of the inclusive and democratic societies. Abantu housing designs were evidence of self-organization and creativity of hunter-gatherers and farmers, as well as through language, both socially and culturally. Thus, Abantu balance and order were embedded within the coexistence of humans and environments in indigenous designs and lifestyle.

Wholeness rules, plurality and complementarity and metaphysics, emanated from the sacred covenant, and were rooted within nature and creator, affirming life and divinity in land qualities, as well as the green philosophy of life seeking life. Vansina (1984:570-571) recounts: "The Nyanyeka-Hume, Huama and Herero....related culturally to Ovimbundu... All chiefdoms hereditary in the maternal line. Power was denoted by possession of sacred fire and economic structure was based on population of state.....spoke Bantu languages, their double descent distinguishing them from the Khoi."

According to Vansina (1992:554-555): "The ideology of royalty, called nkisi...ancestor worship, the holy places...was royal cemetery... grave worship of territory spirits...Mbanza Kongo...worship of charms. The nkisi concept...Christians...adopt the term...religious concept especially in Nkisi."

Peace was embedded within the indigenous knowledge of the inclusive and democratic societies. The Abantu green philosophy of life seeking life, in transcendental powers, was embedded within the political leadership and royalty, also embodying gender inclusivity. Thus, the Abantu indigenous spirituality was embedded within life and divinity in land qualities, with gender inclusivity in matrilineal and economic power.

### **4.3 Ecology constitutive rules**

This section the indigenous people's dignity constitutive rules for ecology within the prehistoric epoch in Southern Africa. Thus the journey of Scar Face provided meta-synthesis on ecology constitutive rules emanating from governance, sacredness and wholeness rules as mentioned in Chapter 3.

#### **4.3.1 Governance rules**

Governance rules, African constitution and natural rights, emanating from ecological ethics anchored all elements of earth, affirming people's ecology. Mokhtar (1981:728) asserts that: "...religious beliefs...preceding hunter-gatherers until late Stone Age...clues in rock art, earlier agriculturalist painted rock...stylized art of East and Central Africa...Lake Victoria and Zambia...."

Additionally, Bhila (1992:664) explains: "The Hlengwe differentiated soils...ability to retain moisture....sandy soils...for the cultivation of cucumbers, gourds, cow peas, groundnuts and peanuts...millet and sorghum...rainfall was erratic, the dew that fell in these valleys played an important role in the growth of sorghum...fertile type of soil in which they grew maize and a variety of vegetables...retained moisture long after heavy rains."

Ecology was embedded within the indigenous knowledge of the inclusive and democratic societies, with the Abantu anchoring all elements of earth through indigenous spirituality within indigenous arts and lifestyle, environments and gender inclusivity. Thus, the Abantu people's ecology in indigenous spirituality and in mastery of the environment was evident within rock paintings, animal bones and plant remains.

Governance rules, the African constitution, vision and spirituality emanating from ethical leadership were rooted in common consensus, affirming human consciousness. Fagan (1984:) clarifies this: "The political and economic power of Great Zimbabwe....religious and trade hypotheses...subsistence agriculture...complex decision making mechanism...directives of social development...oral traditions...archaeological sites...linguistic information...Shona speakers...responsible for Iron Age tradition between Zambezi and Limpopo."

Furthermore, according to Vansina (1992:549): “The Kongo kingdom in the Vungu chiefdom north of Zaire River...Nimi Lukuni, founder of the Kingdom of Kongo...constituted partly by alliance with local chief, the kabunga, and king further east who ruled...conquest of lands towards sea and lower Inkisi valley.”

Ecology was embedded within the indigenous knowledge of the inclusive and democratic societies, with the common consensus of the Abantu in decision making and service to humanity emanating from the pathfinder’s conquests and incorporation strategy. Thus, Abantu human consciousness drove political and economic power, complex decision making and social development, in the embodiment of an epic narrative foundation.

Governance rule, vision and spirituality emanate from the sacred covenant with the creator and nature. Ubuntu affirming that ‘I am because others are’. Parkington (1981:651) elucidates: “San technology...wide range of hunting and gathering techniques, implements made from materials such as stones, bone, wood, fibre, reed, leather, shell, ivory, sinew and leaf, and composite tools in which raw materials were combined.”

Vansina (1984:559) describes further: “...the Mwene Mutapa moved to a sacred site dwelling place or imposing stone enclosure walls...unsettling political changes in late 15<sup>th</sup> century...due to environmental limitations.”

Ecology was embedded within the indigenous knowledge of the inclusive and democratic societies. According to the Abantu, in indigenous spirituality and lifestyle, embedded within relationships between humans and nature, and evident in population shifts. Thus, to the Abantu, ‘I am because others are’ was evident in the indigenous lifestyle and sacred sites manifesting political changes and environmental limitations.

Governance rule, chaos theory, emanating from indigenous democracy, were rooted within chaos forces negating cosmic and social order. Masao and Mutoro (1988:609) elaborate: “Arabic authors are silent about this side of Zandj ways of life.... wrote that among ship captains on the Indian Ocean were some Zandj, this indicates eastern Bantu were acquainted not only with coastal

navigation but also with that of high seas as well. The use of the boat known as a daula mtepe in the first century of the Christian era on Benadir Coast...now Tanzania coast.”

Vansina (1992:567) mentions further: “On the periphery of slave trading, states strengthened themselves through a growing trade which they controlled, or at least remained around for such time as they controlled. Kasanje had become a great power on the Kwango River because it controlled an increasing flow of slaves.”

Ecology was embedded within the indigenous knowledge of the inclusive and democratic societies. The Abantu were negated by chaos forces, subjugating indigenous science in coastal navigation and boat building, while controlling and intensifying the slave trade. Thus, the Abantu cosmic and social order within indigenous lifestyle was negated by increasing economic dependency on the slave trade.

Governance rules, and vision and spirituality, emanated from the transformation model which was rooted in self-organization and creativity, evoking balance and order. Nzeim (1992:592) relates: “...small Kalandwe kingdom founded between the Luember and Lualaba rivers...one of the kings, Kongolo (Rainbow), moved to found a capital on the plains of Mwibele, not far from the lake Boya...heartland of future Luba site.”

According to Nzeim (1992:587): “The Lunda empire took shape during the 18<sup>th</sup> century, military campaigns yielded a large number of slaves, while tributes in slaves flowed into the capital...these conquests and raids cause large population movements from Kwango River towards Kwila as people fled from Yaka...economically dependent on Brazil...88% of its revenue from slave trade...less than 5 per cent from ivory trade with Portugal.”

Ecology was embedded within the indigenous knowledge of the inclusive and democratic societies, while Abantu self-organization and creativity were embedded within nature, environment and climatic conditions in geographic areas, for active economic participation while being negated by exclusive economic policies. Thus, Abantu balance and order, embedded within transcendental powers of the pathfinder, embodied an epic foundation while being negated by poverty consciousness manifesting in slave conquests.

### 4.3.2 Sacredness rules

Sacredness rules, origins and elements emanating from the sacred covenant are rooted in a green philosophy of life seeking life, affirming sacred spaces of spiritual origins and practices. Sherriff (1981:577) states that: “The first East African cattle were introduced into the highland and Rift valley region of Kenya...probably a long-horned breed. Bones of both cows and goats (or sheep) found at several pre-iron age archaeological sites dated throughout first millennium...preserved...reflect the way of living or attitude to life.”

In addition, Verin (1981:698) elucidates: “...the ancestors of Malagasy are from both Indonesian and African origins...the predominately Indonesian nature of the language need not marginalize the role played by Africans in the settlement of Madagascar...all gave Madagascar many features of its culture and its socio-political organization...African and Indonesian...and some more African aspects of the origins of the Malagasy.”

Ecology was embedded within the indigenous knowledge of the inclusive and democratic societies, with Abantu indigenous spirituality evident in sacred spaces of origins and practices, arts, nature, shelter, identity and language within the environment. Thus, the green philosophy of life seeking life, indigenous technology and innovations in pre-iron archaeological sites were evoked.

The sacredness rule, origins, emanating from the transformation model, are rooted in self-organization and creativity affirming balance and order. Phiri, Kalinga and Bhila (1992:612) recount that: “...a general migration of people southwards using the corridor between Lake Tanganyika and Malawi as a main passage... moved further south into central Malawi and Chewa areas in north and south...Tumbuka speaking clans...evolved into a ‘tribe’ as a result of interaction between Tumbuka groups moving in from Luba and Lunda.”

According to Ngcongco (1984:589): “...found near uMngazi river mouth in Transkei...Evidence of iron smelting and a hut floor of baked clay resembling high veld... revolutionary implication of understanding both links between societies north and south of Drakensburg...when presumed ancestors of Nguni settled this far south.”

Ecology was embedded within the indigenous knowledge of the inclusive and democratic societies, with the Abantu self-organization and creativity during the Abantu migration preserved within collective knowledge and memory anchoring elements of natural world in cultural buildings. Thus, balance and order were evoked, evolving into indigenous languages of ‘tribes’ with clan names preserved within environmental cultural buildings.

The sacredness rules, elements and natural rules emanating from ethical leadership were rooted in common consensus, evoking human consciousness. Phillipson (1981:686) contends that: “Iron working...with arrival of other diagnostic traits which constituted iron culture....iron gathered domestic utilitarian purpose...knives, arrows and spearheads arrows.”

Parkington (1981:641) expands further: “After 250 years of agricultural activity...studies of the technology, economy and social organization provide archaeologist with invaluable great models for interpreting the remains of extinct people in other areas.”

Ecology was embedded within the indigenous knowledge of the inclusive and democratic societies. The Abantu common consensus was preserved within the indigenous lifestyle in agricultural activity, food resources and Ubuntu, humanness in indigenous socio-political organizations and trading. Thus, Abantu human consciousness in indigenous spirituality is preserved within the ecological lifestyle, through indigenous settlement and technology, providing evidence of prehistoric civilization.

The sacredness rule, sacred knowledge emanating from ecological ethics rooted in dynamic balance and harmony with natural world affirmed people’s ecology. Sheriff (1981:580) states: “Bantu depended on iron...for tools and weapons...suitable stones and worked them by ancient techniques...eastern Rift Valley and long zone is blessed with sources of unusually fine stone called opaque volcanic glass...including spear headed amenities and circumcision knives.”

Additionally, Verin (1981:731) continues: “Mythology and religion...from foregoing forbearers...they developed new beliefs...on mysteries of agriculture and metal working...agriculturalist were vulnerable and ritual and auric probably more elaborate, their materials were more varied and their sense of tradition and social continuity was established.”

Ecology was embedded within the indigenous knowledge of the inclusive and democratic societies, with the Abantu dynamic balance and harmony within the natural world, embedded in indigenous spirituality within environmental lifestyles, dignifying land for agricultural productivity and social continuity. Thus, Abantu people's ecology consisted in mastering the environment, transforming nature into tools and weapons evident in settlement patterns and agriculture, embedded within indigenous spirituality.

The sacredness rules, interconnectedness and interdependency, plurality and complementarity emanating from indigenous democracy were rooted in chaos forces affirming cosmic and social order. The Vansina (1992:569) view: "In Angola...the reorganization of the slave trade by the Brazilians, who supplied capital, ships and European goods...Portuguese capital was invested in Brazil not directly in Angola...since capital was lacking, the traders pressed for war as a source of captives for merchants."

Nzeim (1992:595-596) narrates: "The mulopwe...real political alliances bound kingdom together....tribute paid in mingilu, unpaid labour...gifts paid at the investiture of Kagala, dignitaries...to coerce tribute... mwine Lundu, head of traditions...unwritten constitution, diyumbi, keeper, maker of charms and royal diviner, and queen mother with ritual role."

Ecology was embedded within the indigenous knowledge of the inclusive and democratic societies, and the Abantu were negated by chaos forces through poverty consciousness, greed, materialism, corruption, patriarchy, power and dominance through offshore capital. Thus, Abantu cosmic and social disorder were evoked by exclusive and undemocratic polices embedded within capital and captives for merchants, while the indigenous leadership managed the cosmic and social order through the unwritten constitution, which was embedded within indigenous spirituality in gender inclusivity, tributary systems and rituals.

### **4.3.3 Wholeness rules**

The wholeness rule, cosmic debt, emanating from indigenous democracy, were rooted in chaos forces, affirming cosmic and social order. In the view of Vansina (1992:562): "The Kongo and Angola network was disrupted by the founding of Luanda...exported more slaves...mainly



prisoners of war....” Phiri, Kalinga and Bhila (1992:610) expand further: “Tumbuka in the east and Nsenga in the west...political structures...two tier hierarchy of authority...local chieftain...community of villages...rendered religious, judicial and military services, and war...allegiances of all his followers.”

Bhila (1992:653) explicates that: “Even the right to distribute land had been usurped by the prazero...arrival of the prazero did not lead to destruction or modification of traditional political systems...The prazeros...colonialization of Mozambique; pockets of political and economic exploitation of African political and social institutions.”

Ecology was embedded within the indigenous knowledge of the inclusive and democratic societies. The Abantu were negated by chaos forces through exclusive and undemocratic policies, abandoning commodity trading for slave trading and land invasions, while exploiting indigenous political and social institutions. Thus, Abantu cosmic and social disorder were evoked by poverty consciousness, capturing inland slaves, negating indigenous governance systems through political and economic exploitation, while indigenous leadership managed cosmic and social order through indigenous governance and political institutions.

The wholeness rule, interconnectedness and interdependency, emanating from the transformative model, were rooted in self-organization and creativity in transcendental power, affirming the balance and order in gender inclusivity. In the words of Nzeim (1992:589-590): “There were many other chiefdoms...linked by trade, intermarriage...developed political ideology...two interlinked bulopwe (principles)...close association...the sacred character of kingship clearly predominates.”

Nzeim (1992:595) continues: “...the Luba saw this as a rotation in office of different lineage...the mother’s kings. Hence king was...above the political fray...linked by kinship...stood at the apex of pyramids of kinship...the indivisibility of power...The rituals of investiture, royal incest, and emblems underscore uniqueness and supremacy of rulers....”

Ecology was embedded within the indigenous knowledge of the inclusive and democratic societies, and Abantu self-organization and creativity in indigenous spirituality were embedded within the transcendental power in indigenous leadership and governance systems. Thus, Abantu

balance and order were anchored by feminine power within gender inclusivity in trade and leadership succession.

The wholeness rule, plurality and complementarity emanating from ethical leadership, were rooted in common consensus, evoking human consciousness. Sheriff (198:584) describes the following: “Among the present East African Bantu, pottery is usually a women’s craft...the original Bantu pottery tradition was diffused by male craftsmen accompanying the colonizing bands...closely associated with other important Bantu craft, which were smelting iron ore and forging tools.”

Mokhtar (1981:727) illuminates further: “River valleys...zones...ecological [areas] could be exploited...the forest fringes for land for cultivation...a frontier and new groups penetrated it slowly, first for hunting and then later for settlement.”

Ecology was embedded within the indigenous knowledge of the inclusive and democratic societies, with Abantu common consensus anchoring masculine and feminine power and evoking gender inclusivity within the indigenous pottery, which preserved the collective memory and knowledge. Thus, Abantu human consciousness in an indigenous lifestyle was entangled amongst Abantu arts and culture, while preserving pottery, iron, agriculture, natural resources, hunting and settlements.

The wholeness rule, metaphysics emanating from the ecological ethics anchoring all elements of earth, affirmed the people’s ecology. Sheriff (1981:573) explains: “In the rain forest of the Congo basin...lived pygmy Negroes...based economically on hunting and collecting of wild animals and vegetables...The pygmy way of life, like that of the San, represents an ancient cultural and economic tradition attached to a special environment, the dense forest.”

According to Ngcongco (1981:585): “In the triangle bounded by Rustenburg, Klerksdorp and Johannesburg...Millet was cultivated and livestock, including sheep and goats, were kept. The houses were located around an oval or circular space, about one hectare in area, which presumably was the cattle kraal. The villages were small consisting of only ten to twenty huts...it preceded building in stone...”

Ecology was embedded within the indigenous knowledge of the inclusive and democratic societies, with the Abantu anchoring all elements of earth in the indigenous lifestyle and preserved culturally, technologically and within architectural designs and materials. Thus, the Abantu people's ecology is limited by environmental conditions manifesting in economic dependency on agriculture and food production.

The sacredness rules, metaphysics emanate from the sacred covenant with nature and the creator of life and divinity, in land qualities evoking the green philosophy of life seeking life. Parkington (1981:654) elaborates: "In other parts of southern Africa...the Karoo regions or summer and winter rainfall pastures influenced distribution of San population....to meet changes in food supplies...include seasonal mobility..."

Sheriff (1981:573) narrates the following: "In the rain forest of Congo basin...lived pygmy Negroes...Bantu...cleared forest, reduced natural food resources...pygmies used to eat. Many...assimilated...others survived as independent bands...the San, based economically on hunting and collecting of wild animals and vegetables..."

Ecology was embedded within the indigenous knowledge of the inclusive and democratic societies, with the Abantu life and divinity in land qualities evident in ecological patterns and population distribution, with cultural and technological dependency on natural food resources. Thus, the Abantu green philosophy of life seeking life, is evident in seasonal economic productivity with economic dependency on hunting and collecting wild fruits, vegetables and animals.

#### **4.4 Inclusive development constitutive rules**

This section the indigenous people's dignity constitutive rules for inclusive development within the prehistoric epoch in Southern Africa. Thus the journey of Scar Face provides meta-synthesis on inclusive development constitutive rules emanating from governance, sacredness and wholeness rules, as mentioned in Chapter 3.

##### **4.4.1 Governance rules**

Governance constitutive rules, African constitution, chaos theory and natural rights emanate from the transformation model which is rooted in self-organization and creativity, anchoring vision, wisdom and knowledge. Lwanga-Lunyiingo and Vansina (1988:151) explain: “The beginning of agriculture...evolutionary process...mass emigration of the Bantu...iron gradually revolutionized agriculture...Iron technology improved arsenals of the Bantu during that period, the iron tipped spear and arrow being the notable additions...”.

Matvieiev (1988:469) relates that: “The spread of Islam under the conditions of intense commercial activity accompanied by borrowing from Arabic, particularly with regard to trade, religion and law...led to Kiswahili being in written form based in Arabic script.”

Inclusive development is embedded within the indigenous knowledge of the inclusive and democratic societies. Abantu self-organization and creativity are evident in the massive demographic revolution and the assimilation into Abrahamic religions, while the manifestation of trading language and culture within trans-shipment economic zones is clear. Thus, Abantu balance and order through an indigenous evolutionary process from iron technology to commercial activity, is negated by buffer communities through patriarchy, power and dominance.

Governance rules, the African constitution and chaos theory emanate from ethical leadership which is rooted in common consensus affirming human consciousness. Sheriff (1981:561) reports that: “The assimilation of the East African coast into the international system was therefore, not only at the level of commerce, but political domination and social penetration...thus begun the process of creating a class of coastal sea-going and trading people of mixed parentage, who acted as local agents of the international system of trade.”

According to Vansina (1984:550): “A degree of political unity and social stratification...between Zambia and the Limpopo...intensified long distance trading and demands of remote market places...the internal development of African societies. The greater concentration of wealth in a few hands, increased centralization of political power...the growth and prosperity of Great Zimbabwe and of its successor state, Rozwi.”

Inclusive development is embedded within the indigenous knowledge of the inclusive and democratic societies, and Abantu common consensus is embedded within feminine power, anchoring gender inclusivity, strategic alliances and partnerships for trade and political unity. Thus, Abantu human consciousness, reflected in transcendental powers for political and wealth creations, is negated through international systems of patriarchy, power and dominance of trade, commerce, political and social organizations.

Governance rules, vision and spirituality, and chaos theory thus emanate from indigenous democracy and are rooted in chaos theory, negating cosmic and social order. In the Matvieiev (1984:467) view: “Swahili civilization...wealth and contacts influence economic, social and cultural development...trade, transforming small settlements into large towns...Swahili society...new influential groups...consolidate its position calling for a new ideology...provided by Islam...”.

Vansina (1992:556-5567) mentions moreover that: “Intercontinental trade...developed after dealing in slaves....slavery was disorderly business...foreigners mainly from Pool and Kwango valley and criminals became slaves...mulatto community...a clandestine slave trade...developed in the northern and southern borders of the kingdom...”.

Inclusive development is embedded within the indigenous knowledge of the inclusive and democratic societies, with the Abantu negated by chaos forces in international poverty consciousness, greed, materialism and corruption from foreigners and criminals, which influenced economic, social and cultural development. Thus, Abantu cosmic and social disorder, through a divide and rule strategy, transformed small settlements into towns with new ideology and slave imports.

Governance rules, chaos theory, emanating from the sacred covenant with the creator and nature, life and divinity of land qualities, affirm the green philosophy of life seeking life. Phiri, Kalinga and Bhila (1992:631) recount: “Portuguese settlers were seen by the crown in Lisbon as a way of encouraging private initiative in the colonization of the Zambezi valley...with prospects of acquiring land, immigration would be attracted to the Zambezi...to increase Portuguese population.”

Inclusive development was embedded within the indigenous knowledge of the inclusive and democratic societies, with Abantu indigenous spirituality in life and divinity of land qualities being negated by exclusive and undemocratic colonial policies, through land invasions, while destroying indigenous leadership. Thus, the Abantu green philosophy of life seeking life was negated by poverty consciousness, transforming indigenous land possession into ownership while increasing international immigration and land acquisition for foreign states.

Governance rule, natural rights emanating from ecological ethics are rooted in dynamic balance and harmony, with the natural world affirming the people's ecology. Posnanski (1981:541-542) expounds: "...first appearance of an iron technology...early expansion of agricultural people...the diffusion of iron working. To clear scrub, bush, forest fringe and woodlands, a slashing tool was the easiest implement to use."

Parkington (1981:657-658) states: "San groups, highly organized small mobile groups with intimate knowledge of resources available to them and how these resources varies from time and space."

Inclusive development is embedded within the indigenous metaphysics of the inclusive and democratic societies. The Abantu dynamic of balance and harmony in the natural world, is evident in the indigenous technology for agricultural cultivation and the manifestation of long distance commercial trading, with environmental and resource management. Thus, the Abantu people's ecology is evident through expansion that utilized indigenous technology while being conscious of resources management and environmental conditions.

#### **4.4.2 Sacredness rules**

The sacredness rules, origins and elements, emanating from the sacred covenant with the creator and nature, is rooted in life and divinity in land qualities, affirming the green philosophy of life seeking life. Philipson (1981:679-683) describes the following: "In Southern Malawi...early image ceramics...typological link between contemporary wares of East Africa and Zimbabwe...Iron Age artefacts dated from first millennium...At Castle Peak in Swaziland, an Iron Age presence securely dated from fourth or fifth century..."

According to Lwanga-Lunyiingo and Vansina (1988:150): “Another theory...a link between the expansion of Bantu and the beginning of Iron Age...explaining the incessant movements of Bantu during the first millennium...Famine...better farming and grazing land, epidemics, wars and a sheer spirit of adventure...motivated early Bantu movements...”

Inclusive development is embedded within the indigenous knowledge of the inclusive and democratic societies, with Abantu indigenous spirituality being embedded within life and divinity in land qualities in early settlements with indigenous arts, culture and settlement patterns. Thus, the Abantu green philosophy of life seeking life is evident during Abantu migration, expansion and settlement, dominated by the use of indigenous artefacts and lifestyles.

The sacredness rule, elements emanate from ecological ethics, anchoring all elements on earth and affirming the people’s ecology. Phillipson (1981:688-689) tells us: “Iron Age gold mining in southern Africa largely in Zimbabwe...prehistoric working in Zambia, South Africa, Botswana and elsewhere...pottery at Golden Shower mines...near Umkhondo in the Sabi valley region.”

In the Matvieiev (1984:466) view: “The gold bearing regions near the Zambezi, first of the continent and on the territory of what is now Zambia...evidence of cowrie shells, which were exchanged for gold and working...Tanzania, excavation of a trading settlement has yielded the same type of cowrie shells and beads of the 15<sup>th</sup> and 16<sup>th</sup> centuries as in excavation sites Kilwa and other coastal towns.”

Inclusive development is embedded within the indigenous knowledge of the inclusive and democratic societies, with the Abantu anchoring all elements on earth in the indigenous context of gold mining, trade links and settlements. Thus, the Abantu people’s ecology is preserved within prehistoric mining and pottery, with cowrie shells and beads exchanged for gold in sacred sites.

Sacredness rules, natural rules and sacred knowledge, emanating from ethical leadership, is rooted in common consensus, evoking human consciousness. Sheriff (1981:556-557) reports that: “During the northern winter, the north east monsoon prevails steadily...decreasing constancy southwards...pattern of circulation is reinforced by the Equatorial current which flows southwards after striking the Somali coast and thus facilitates the voyage of the dhows from the Arabian coast.”

Furthermore, Sheriff (1981:584-585) adds: “No new colony could succeed if they lacked specialists versed in the secrets of potting and smiting...iron ore... Its distribution influenced patterns of initial Bantu settlement...in the foot hills of Kilimanjaro...which bars of smelted iron, and pots, were traded from Pare to Kilimanjaro and exchanged for food and livestock in some 1500 years old.”

Inclusive development is embedded within the indigenous knowledge of the inclusive and democratic societies. The Abantu, by common consensus when traversing nature, environment and climatic conditions, mastered geographical and environmental conditions for international trading and settlement patterns, influenced by indigenous technologies. Thus, Abantu human consciousness, anchoring the mastery of environments and climatic conditions facilitating international voyages, was rooted in indigenous technology and trade.

The sacredness rules, nature’s rules and sacred knowledge emanating from the transformation model, self-organization and creativity, affirm balance and order. Verin (1981:695) states: “...river mouth sites and upstream of economically strategic zones...a reconstruction of the economic and social life of Madagascar...its ecological and political history...data from ethnography and tradition suggest existence of a remarkable cultural material unity...Malagasy group part of a network of religiously brought out of countries on the continent, bordering the Mozambique Channel...”

In the writings of Ngcongco (1984:583) “Mining...at least since the 8<sup>th</sup> century...earliest sites...discovered...style of pottery...similar to pottery...people of Phalaborwa today...found among Lobedu, 90 km to the north...over several centuries Lobedu society has become noticeably differentiated from that of Phalaborwa, especially in the political field, famous for its rain queens.”

Inclusive development is embedded within the indigenous knowledge of the inclusive and democratic societies, with the Abantu self-organization and creativity anchoring environmental mastery in economically strategic trading zones for export and imports, evoking linkages with indigenous mining and pottery. Thus, Abantu balance and order are evident in indigenous spirituality anchoring environmental mastery in economic and social life, ecological and political history.



The sacredness rules, nature's rules and sacred knowledge emanating from indigenous democracy managing chaos forces evoke the cosmic and social order. Bhila (1992:670) relates: "Textile production ...an important economic activity among the Shona peasants of the Southern Zambezi. Cotton growing and weaving flourished mainly on the eastern bank of the Zambezi River...The Shona wore a cloth from cotton and bark of the baobab tree."

In the Bhila (1992:659-660) view: "The Rozvi developed a religious system...cult of oracle deity, Mwari based on belief in God...through natural phenomena such as disasters or earthquakes. The principle office of Mwari oracle... mouth, ear and eye whose main purpose was to gather information. The Mwari cult...Rozvi emperors had magic...could kill anyone by touching the person...."

Inclusive development is embedded within the indigenous knowledge of the inclusive and democratic societies, with the Abantu managing chaos forces through indigenous spirituality embedded within ceremonies and rituals and belief in God, while explicating natural phenomena of disasters. Thus, the Abantu cosmic and social order, through agricultural production influencing interregional trade while managing chaos forces in transcendental powers, was embedded within indigenous spirituality in political and military powers.

#### **4.4.3 Wholeness rule**

The wholeness rules, and cosmic debt, emanating from the indigenous democracy, were rooted in chaos forces affirming cosmic and social order. Matvieiev (1984:461) states: "...the Shirazi dynasty rules....The likely cause of struggle was rivalry to control extreme trade...the subsequent rapid development of Swahili trade, and Swahili civilization, which can be reckoned to have happened in the early 14<sup>th</sup> century...."

Vansina (1992:569) explains: "Brazil sugar and local ivory...on the Loango coast...an insatiable demand for slaves...in West Indian colonies, English and French ships....the Dutch...The slave trade, favoured by troubles in Kongo...purchase rather than capture...far greater than supply of prisoners of war...large scale slave trade reached its full development in the 18<sup>th</sup> century."

Inclusive development is embedded within the indigenous knowledge of the inclusive and democratic societies. The Abantu were negated by chaos forces, patriarchy power and dominance, took to invading indigenous dynasties, and fighting indigenous people for international commerce and slave trade. Thus, the Abantu cosmic and social disorder emanated from poverty consciousness, greed, materialism and corruption in trade rivalry and control, as well as internal conflicts and the slave trade.

The wholeness rules, interconnectedness and interdependency, and plurality and complementarity emanating from ecological ethics, are rooted in dynamic balance and harmony with natural world, affirming people's ecology. Sheriff (1981:556) discloses: "If accessibility from land made the East African coast historically...long history of commercial contact, cultural influence and population movements from land across Indian Ocean...history necessary to examine potential and opportunities for inter-regional communication."

Sheriff (1981:556) further reveals that: "...coastland of Kenya, Tanzania, Mozambique and Madagascar... 'forest' regions...luxuries or manufactured goods...for exchange between 'desert' and 'forest' regions... 'desert' region is often seriously deficient in foodstuffs or timber obtainable from forest regions."

Inclusive development is embedded within the indigenous knowledge of the inclusive and democratic societies, with the Abantu migration being evidence of a dynamic balance and harmony with the natural world through accessible land influencing commerce, cultural activity, population movement and inter-regional communication. Thus, the Abantu people's ecology is evident during their migration through the geographic environment of international trade and commerce linkages.

The wholeness rules, interconnectedness and interdependency, and the transformative model are rooted in self-organization and creativity, affirming balance and order. In the words of Matvieiev (1984:467): "The fact remains that coins found in trading centres such as Kilwa Kisiwani, Kisimani, Mafia, Kwa on Juani Island, Island of Zanzibar and Pemba...coins suggest intensive and developed local trade on coastal islands of East Africa...the main article of trade in Kilwa was gold...used as a medium of exchange...the East African towns enormously profitable and was the basis of wealth."

Masao and Mutoro (1988:613) reveal that: “The items of trade attracted Arabs, Persians, Indians and Indonesians...ivory, tortoise shells, ambergris, incense, spices, slaves, gold and iron...East African coast known as a prolific source of ambergris which was introduced to China by the end of this dynasty.”

Inclusive development is embedded within the indigenous knowledge of the inclusive and democratic societies, with the Abantu self-organization and creativity evident through the indigenous exchange of coins within trading centres for both regional and international trade. Thus, Abantu balance and order are evident in indigenous trade development, with gold as source of commerce and wealth. There was an international demand for African products, while at the same time consuming Asian products.

The wholeness rules, metaphysics, emanating from the sacred covenant with nature and the creator, are rooted in the green philosophy of life seeking life, thereby affirming procreation of animal and human life. Bhila (1992:659) adds: “The Rozvi leader distributed land to installed chiefs and levied tribute...priestly class in installation of chiefs, libation practices and various spirit cults...innovations in religion and collection of tribute...tributary chief send their tribute directly to royal court....village based and Rozvi court, the apex.”

Ngcongco (1984:590) discloses further: “The Ngoni became semi-pastoralists...breeding cattle for agriculture...Khoi-Khoi behaviour was strongly influential in breeding, and milking was learned from...Xhosa leaders learnt to ride and pack oxen. The Khoi-Khoi influenced Xhosa in religious matters...lived in Nguni lands, a presence further attested...survival of Khoi-Khoi place names.”

Inclusive development is embedded within the indigenous knowledge of the inclusive and democratic societies through the procreation of animals and human life, with indigenous spirituality being embedded within Abantu indigenous leadership through tributary systems, succession planning, natural resource management, agricultural and food production. Thus, in regard to the Abantu green philosophy of life seeking life, indigenous leaders managed land possession by distributing land through chiefs, while preserving indigenous spirituality and cultural rights.

The wholeness rules, cosmic debt and plurality and complementarity, emanating from ethical leadership, are rooted in common consensus affirming human consciousness. Bhila (1992:672) conveys the following: “The Mutapa and Rozvi rulers exercised great control over production of gold within Mutapa empire...was approached directly by ruling elite...Antonio Gomes said ‘no matter how much the Portuguese promised them, they will not reveal that place and what they had tried, up to now no one had known of any failure to comply with this law...punishable by death.’”

According to Mokhtar (1981:782): “...in Central Africa...regulated by symbiosis between agriculturist and hunter-gatherer, particularly forest people...This symbiosis necessitates surpluses of foodstuffs...a basic crop...when density of agriculturalists increased...distributed harvest with reason...quite different from regular commercial relations between agriculturalist in farming and fishermen who supplied fish...pottery and salt in exchange for vegetable foodstuff.”

Inclusive development is embedded within the indigenous knowledge of the inclusive and democratic societies. Abantu common consensus evoked symbiosis between agriculturist and hunter-gatherers communities, while ethical leadership preserved gold production. Thus, the Abantu human consciousness in an indigenous lifestyle entanglement between agriculture and technology, was negated by poverty consciousness and not complying with indigenous mining laws.

#### **4.5 Indigenous leadership constitutive rules**

This section the indigenous people’s dignity constitutive rules for indigenous leadership within the prehistoric epoch in Southern Africa. Thus the journey of Scar Face provides a meta-synthesis on indigenous leadership constitutive rules emanating from governance, sacredness and wholeness rules, as mentioned in Chapter 3.

##### **4.5.1 Governance rules**

Governance rule, the African constitution emanating from the transformation model are rooted in self-organization and creativity, affirming balance and order. Ehret (1984:635) states: “Among Bantu settlers a similar pattern, of clan headed by a hereditary clan leader...Bantu chiefship was

an actively political position, with responsibility within area of community life...the old root word for the Kumo in Bantu languages of East African interior suggesting chiefly role ...”

According to Mokhtar (1981:788): “...religion and socio-economic structure gave rise to development of large states...novel conception of power...improperly called ‘divine kingship’...holder of power was ‘sacred,’ respected...feared...transgress ordinary rules of social life...transgression is incest...positive effect in environment and fertility through land, rain and water, food, social harmony, and life of the community...supernatural powers...accumulation of charms...queen mother and king’s sisters or wife played a major ritual role.”

Indigenous leadership is embedded within the indigenous knowledge of the inclusive and democratic societies. Abantu self-organization and creativity in transcendental powers of indigenous leadership are evident in community responsibility within socio-economic structures, preserving indigenous spirituality. Thus, Abantu balance and order are evident between Abantu and non-Abantu groups within indigenous leadership, transforming the environment, language and identity through cultural assimilation and social norms.

Governance rules, the African constitution and chaos theory emanating from ethical leadership are rooted in common consensus affirming human consciousness. Ngcongco (1984:594) reveals: “Politically the Khoi-Khoi were divided into sets of clans and when cattle stock waxed, formed large political units, under the leadership of hereditary chiefs...from Cape to Kei were in a single tribute system....political organization founded on individual wealth, system of inheritance and marriage practices partially kept wealth of a family for descendants...”

Bhila (1992:682), furthermore, adds: “Portuguese penetration of the Southern Zambezi eroded the power of the indigenous ruling class and facilitated direct forms of peasant exploitation by Portuguese mercantile capital and later, British industrial capital in Southern Zambezi...long distance trade gave rise to an African merchant class called Vashambadzi...middle men between foreign traders and African peasant producers.”

Indigenous leadership was embedded within the indigenous knowledge of the inclusive and democratic societies, while Abantu common consensus in indigenous spirituality was embedded

within indigenous leadership, with decentralized decision making being negated by patriarchy, power and dominance, leading to the eroding of political power. Thus, Abantu human consciousness was preserved through indigenous leadership tribute systems and social and political institutions, but negated by the exclusive and undemocratic policies of settler mercantile and industrial capital that marginalized the indigenous traders and producers.

Governance rules, vision and spirituality, emanating from the sacred covenant with the creator and nature, were rooted in the concept of all existing in light of the Great Spirit, affirming that I am because others are. Vansina (1988: 789): “Royalty Ideology....associated with creation of the kingdom at Maphungubwe...connection between king and rain was crucial...where rainfall was variable and crops depended on it...Zimbabwe was to derive from...characteristic features of ‘divine’ kingship...forms of etiquette, rituals, beliefs and symbols varied from century to century and from place to place.”

Vansina (1992:559): “...despot forming political, social and ecological conditions...safeguarded by forming lineage based in ritualized associations without chiefs...inventive....Throughout the zone, religious characteristics were probably common to cultivators...existence of sorcery, fertility rites conducted by the master of the land, importance of local and ancestral spirits and respect accorded to diviners and healers.”

Indigenous leadership was embedded within the indigenous knowledge of the inclusive and democratic societies, with the Abantu concept of all existing in the light of the Great Spirit. Indigenous spirituality is evident within transcendental powers for rainmaking, fertility and ceremonies of an earth-centred state, such as Incwala and uMhlanga Reed Dance. Thus, Abantu Ubuntu, I am because others are, relates to indigenous spirituality which is embedded within transcendental powers and anchored through governance, political systems and agricultural ceremonies for dignifying the land.

Governance rules, vision and spirituality and chaos theory, emanating from indigenous democracy, rooted in chaos forces, affirm the cosmic and social order. Esoavelomondroso (1984:611) supports this: “Political institutions reflect various influences...the important role played by Arabs in the political and social history of Madagascar....kingdom into homogenous

territorial units...importance assigned by tradition to the dynasties of Zifaraminia of Arab-Indian origin...including certain elements directly from Mecca..."

According to Vansina (1992:558): "The Jaga routed the royal forces, the court took refuge in the Island in lower Zaire...refugees sold by the Jaga to people of Sao Tome. The king had to appeal to Portuguese to send expeditionary forces, reconquered the country...hegemony of Kongo destroyed, colony founded and Portuguese came in numbers to Luanda to trade...The name Jaga, Yaka in Kikongo...synonymous to barbarian...used to secure a bigger share in revenue generated by the slave trade."

Indigenous leadership was embedded within the indigenous knowledge of the inclusive and democratic societies, with the Abantu negated by chaos forces through patriarchy, power and dominance, the influence of politicians and the social history of indigenous political institutions. Thus, the Abantu cosmic and social order in the indigenous political institutions which had decision making processes, were later negated by the chaos forces of poverty consciousness, greed, materialism and corruption from the slave trade.

Governance rule, natural rights emanated from ecological ethics rooted in dynamic balance and harmony with natural world, affirming the people's ecology. Lwanga-Lunyiingo and Vansina (1988:155) explain: "The fact that Bantu speaking people lived in villages...stimulated trade, in agricultural products, and marital interchange...In a forest environment...the theory of rapid propagation of languages by fishermen along the major rivers and sea coast...highly mobile, though, paradoxically...built fairly large villages in favourable locations, become fairly permanent."

Ehret (1984:485) recounts that: "...east Victoria Bantu practised male circumcision, and south east Victoria peoples...female circumcision as well...Moreover, east Victoria societies all seem to have been organized into small local units on a clan or lineage basis. Chiefship...among non-Bantu neighbours was lacking, whereas chiefly or kingly leadership was the rule among contemporary lacustrine societies...much more ancient Bantu organization principle."

Indigenous leadership was embedded within the indigenous knowledge of an inclusive and democratic society, and the Abantu dynamic balance and harmony with the natural world manifested in an indigenous lifestyle with trade, agricultural products and feminine power, while dignifying land through initiation rites. Thus, Abantu people's ecology was embedded within environment, language and identity, with indigenous leadership leading highly mobile and organized small local lineages and clans.

#### **4.5.2 Sacredness rules**

Sacredness rules, origins emanating from the sacred covenant, life and divinity in land qualities evoke the green philosophy of life seeking life. Lwanga-Lunyiingo and Vansina (1988:155) depict the following: "But the language advanced into sharply different environment...some groups...east...excess...water and some communities adjusted to swamp life....Some languages...spoken in lower Kasai, in an environment rich in aquatic resources...and subsequently in lower Zaire on a fresh mosaic of forest savanna."

Moreover, Fagan (1984:541) adds that: "Great Zimbabwe's expansion and its regional supremacy is a unique site...its scale...largest of an estimated 150 ruins in granite country that formed the Zambezi-Limpopo watershed...The regularly coursed masonry is in the Great Zimbabwe style. Those that have been excavated contain occasional gold objects, copper wire bracelets, glass beads, and the fire pots and spindle whorls characteristics of Great Zimbabwe culture."

Indigenous leadership is embedded within the indigenous knowledge of an inclusive and democratic society, while Abantu indigenous spirituality is embedded within life and divinity in land qualities through environmental, language and identity adaptation within geographic spaces and sites. Thus, the Abantu green philosophy of life seeking life when traversing and mastering the environment and geographic spaces are evidence of significant contributions in indigenous knowledge.

Sacredness rules, origins and sacred knowledge emanating from the transformation model are rooted in self-organization and creativity, affirming balance and order. In the Esoavelomondroso (1984:600) view: "...theory of the 'Arab' origin of royal or monarchy institutions is supported by



a number of authors, who all insist on innovations brought by Muslims to the societies in the south east...the author concludes ‘the institutions of the royalty preceded the diffusion of Muslim religion and culture in Madagascar, even though later this institution was subject to such influence.’”

Bhila (1992:644) describes the following: “The Mutapas had several mechanisms to control the empire...sent orders to territorial chiefs to start their royal fires...This ritual of fidelity was repeated at installation...death of a ruling Mutapa ...territorial chiefs extinguished royal fires until successor...installed rekindled fires...Mutapa...close relationship between monarch and...spirits of ancestors of emperor ‘post representatives of original owners of soil’...”

Indigenous leadership is embedded within the indigenous knowledge of the inclusive and democratic societies, with Abantu self-organization and creativity in the formation of indigenous political and social organizations for preserving and maintaining indigenous spirituality within the transcendental powers rooted in the belief in God, such as annual royal fire and renewal of loyalty and control over territory. Thus, the Abantu balance and order in indigenous institutions was infused with Hindu culture and Muslim religion, rooted within transcendental powers for dignifying the land and nation.

The sacredness rules, elements and sacred knowledge emanated from ethical leadership, affirming common consensus and human consciousness. Mokhtar (1981:791) reveals that: “In Central Africa two wooden items, the one a helmet representing an animal, the other a head...end of first millennium...the practice of carvings existed in Angola. Rock drawings are abundant in Angola, and Central Africa...Southern Africa, period of ceramic masks from Transvaal...gold covered objects found at Maphungubwe...precursors of stone sculpture of cattle and of other domestic animals and human female sites...”

Vansina (1984:575) relates that: “Upon death of the king, the governors nominated the lesser lords, who ruled over Nkuluntu, hereditary village chief. The tombs of the ancestors close to the capital...object of great veneration. Power was sacred, not the person of king, even though he was called Nzimbi Mpungu or superior spirit...committing incest with his sister...ruling equitably over

all families. By this act and his initiation, acquired great power over sorcerers...symbolize his position as first lord of kingdom and holder of supreme power...”

Indigenous leadership is embedded within indigenous knowledge of an inclusive and democratic society, with Abantu common consensus evident in indigenous succession and burial laws with hereditary rules, while preserving sacred places through rock art and carving. Thus, Abantu human consciousness and indigenous spirituality are embedded within transcendental power and preserved in arts and culture.

The sacredness rules, elements emanating from the ecological ethics anchoring all elements on earth affirm the people’s ecology. Fagan (1984:543) states: “The borders of the Great Zimbabwe state are still ill-defined...Some Great Zimbabwe-style ruins occur in what is now Matabeleland, where Great Zimbabwe people infiltrated leopards Kopje territory...not until after the decline of Great Zimbabwe in the 15<sup>th</sup> century, Mashonaland became a major centre for politically and commercially initiated developments...”

Furthermore, Huffman (1988:671) explains: “...specific constellations of features that are exclusive to the Bantu cattle culture, central cattle byres containing pits and human burials...Bantu cattle culture can be traced from historic evidence directly back to the 7<sup>th</sup> century in southern Africa...diagnostics features of the spatial pattern...shows that Zhizo people during the Early Iron Age had the same basic attitude towards cattle as the historic Nguni.”

Indigenous leadership is embedded within the indigenous knowledge of the inclusive and democratic societies, with the Abantu anchoring all elements on earth through indigenous civilization, lifestyle and cattle culture, preserved within a spatial constellation and diagnostic features. Thus, the Abantu people’s ecology is embedded within indigenous political and commercial development centres and settlements.

The sacredness rule, natural rules emanating from indigenous democracy evident in managing chaos forces are rooted in the cosmic and social order. Masao (1988:609) indicates that: “The coastal communities obviously engaged in a fair amount of marine activities, fishing, canoe-building, sailing...active in fishing...exported their catch...on the southern parts of the coast were

to a high degree dependent on sea food, not only fish but turtles and molluscs...the Zandj gathered shells for making ornaments but not for food. In Sofala they dived for pearls.”

Additionally, Ngcongco (1984:583) explains: “...Bantu language communities (1000-1600) and almost certainly those of Sotho-Tswana people...found some huts with stone walls, except in the case of the Leopard’s Kopje Style...Early Iron Age pottery was replaced...by Maphugubwe ware...near site of Silver Leaves, Tzaneen...different pottery and way of life appeared at Phalaborwa...centre of copper production in Transvaal...”

Indigenous leadership is embedded within the indigenous knowledge of the inclusive and democratic societies, with the Abantu managing chaos forces through mastery of the environment, with geographical characteristics enabling marine activities and lifestyle. Thus, Abantu cosmic and social order were embedded within indigenous coastal communities with lifestyle and economic life.

#### **4.5.3 Wholeness rules**

The wholeness rule, cosmic debt emanating from indigenous democracy were rooted in managing chaos forces affirming cosmic and social order. Masao and Mutoro (1988:604) assert that: “It is also racist to assume that race and culture are so inextricably linked that a separate ‘race’ of immigrants carries new ideas...historians failed to investigate African roots of Swahili culture reflected in the language, religious beliefs, values and economy and social structure.”

In the Vansina (1992:558) view: “...Angola, from the title of King of Ndonga. Dias arrived, founded Luanda and began trading in slaves, endeavouring to supplant a community of Afro-Portuguese...pressure from the mother country forced Dias to perform his contract...the king of Ndonga... had all Portuguese...massacred...the pretext for a war...to last for a century...”

Indigenous leadership is embedded within the indigenous knowledge of the inclusive and democratic societies The Abantu were negated by chaos forces, patriarchy, power and dominance, negating also indigenous innovation and historical development, through international commerce and slave trade. Thus, the Abantu cosmic and social disorder are evident through patriarchy while negating indigenous spirituality, language, values, economic and social structures.

The wholeness rules, interconnectedness and interdependency, as well as plurality and complementarity emanating from ecological ethics, are rooted in the dynamic balance and harmony with the natural world in affirming people's ecology. Masao and Mutoro (1988:604) relate: "...Kiswahili speakers became complex...interaction with Arab traders...a number of Arabic words and Arabic script were adopted in Kiswahili...adoption of Islam as religion of rulers...Swahili culture...language used...are constructed in Arabic manner...genteel social behaviour of Swahili are Arab, contracted with African culture of the interiors."

Vansina (1984:576) mentions further that: "The main trade routes went to the capital: one brought the Nzimbi from Loanda to the capital; another brought sea salts and other products of lower Zaire, fish, pottery...of Malibo area, rafting and various goods including pottery; another copper from Mbamba, and copper and lead from... river cataracts; and finally...goods from Matamba."

Indigenous leadership was embedded within the indigenous knowledge of the inclusive and democratic societies, with the Abantu dynamic balance and harmony with the natural world mastering the environment and manifesting complex trade and commerce while emerging with trading language. Thus, the Abantu people's ecology is evident in environmental mastery, with coastal and interior economic life manifesting in a trading culture and social behaviour within the market place.

The wholeness rule, interconnectedness and interdependency, and plurality and complementarity emanating from the transformation model, are rooted in self-organization and creativity affirming balance and order. Vansina (1984:563) expands: "Social organizations in the forest and the clearing... a slow but considerable expansion of people...to reconstruct the way of life here in these small chiefdoms or nkumu...ruled by many...."

According to Bhila (1992:647): "When opening a new mine of Mutapa, rulers sent trusted agents to collect tribute. The gold mines erected a shelter to house the tribute collectors...The tribute was assessed as 'the products of one of the trips from the mine to the water that each miner accomplished daily.'"

Indigenous leadership was embedded within the indigenous knowledge of the inclusive and democratic societies, with the Abantu self-organization and creativity in indigenous spirituality embedded within political and social organizations, with tributary labour honouring rainmaking powers. Thus, the Abantu balance and order were evident through environment, language, and identity, manifesting in the indigenous lifestyle and labour, but negated by poverty consciousness in the mining industry and its transactional tributes.

The wholeness rules, plurality and complementarity and metaphysics, emanating from ethical leadership in common consensus and human consciousness, affirmed gender inclusivity. Matvieiev (1984:477) explains: “Sulayman did not belong to the royal clan of Pate...linked to the traditional clan through a woman...the king’s wife, as representative of royal clan, became depository to title of king, the office discharged by her husband...the important thing was that he became a part of existing systems...the African coast and origin.”

Masao and Mutoro (1988:669-670) state that: “The hut of a main wife is placed in this central zone according to a system of status...this status determines the location of the kraal around the headman...for profane and sacred activities...The front of the house is allocated to public and profane activities, the back of the house for private and sacred activities...a sacred hut is located...behind the quarters of the grandmother, because this sacred and profane dimension is arranged.

Indigenous leadership was embedded within the indigenous knowledge of the inclusive and democratic societies, with the Abantu common consensus in feminine power with matrilineal lineage as the source of inheritance and succession planning, while transcendental and masculine powers were preserved in the spatial organization of the homestead and indigenous spirituality. Thus, the Abantu human consciousness evident in indigenous spirituality is embedded within the indigenous leadership, with gender inclusivity in royalty and community.

The wholeness rule, metaphysics, emanating from the sacred covenant with nature and creator, were rooted in life and divinity of land qualities, affirming the green philosophy of life seeking life. Ngcongco (1984:590) describes the following: “Physically the Nguni today represent a cross between ‘negro’ and Khoi-San...profound and among the Xhosa, who seem to derive 60% of the

genes from the Khoi-San stock, also true of the Tswana...but it is amazing to find such strong evidence for intermixture with the eastern Nguni.”

According to Esoavelomondroso (1984:612): “... a marriage of African and Indonesian elements, together with Islamic influences...God, in the Madagascar pantheon...the first place is reserved to the principle form from Indonesia...He is the most profound divinity, He created the world, formed society and bestowed customs and traditions on the first god involved in prayers, but He is too distant.....The spirit of the ancestors is also invoked...”.

Indigenous leadership was embedded within the indigenous knowledge of the inclusive and democratic societies, while Abantu life and divinity in land qualities were evident in indigenous spirituality within the cultural integration and influences, enabling the emergence of unique language and identity. Thus, the Abantu green philosophy of life seeking life is evident in intercultural influences, both biologically and linguistically manifesting God’s diverse stories of creation and profound divinity.

#### **4.6 Conclusion of pre-historic epoch**

The cosmic journey of Scar Face in the pre-historic epoch unveiled bruises and severe scars through rethinking thinking (Hoppers and Richards, 2011), cognitive justice (Vasvanathan, 2016) and transdisciplinarity (Nabudere, 2011). These bruises and scars emanated from systemic negations of indigenous knowledge embedded within peace, ecology, inclusive development and indigenous leadership constitutive rules. Indigenous knowledge was embedded within remarkable statutes of organized self-governing inland and coastal settlements, strategic alliances and partnerships, negated by economic dependency on the slave trade, religious assimilation and buffer communities, and settlers with transactional tributes in mining industry. Thus, indigenous people’s dignity was affirmed and embedded in indigenous democracy, the transformation model, ethical leadership, ecological ethics and the sacred covenant with nature and creator.

Prehistoric indigenous democracy was evident in self-governing, strategic alliances and partnerships as Williams (1974) contends, in the African constitution, and in the transformation model, as Jojola (2004) argues, as well as in indigenous people’s settlements in relation to

adaptation and change. The prehistoric ethical leadership, according to Williams (1974), was evident in community consensus as the supreme law. Ecological ethics along the coastal settlements were rooted in the sacred covenant with nature and creator.

## CHAPTER 5. Historic Indigenous People's Dignity

### 5.1 Introduction

In this chapter, the cosmic journey of Scar Face evolves into the People's Sovereignty, Aba-Ntu Governance Theory through addressing the research aim: to provide a meta-synthesis and genealogy analysis embedded within Aba-Ntu governance theory and to explore the restorative action at the regional policy level in the SADC. This chapter is furthermore in line with the research objective: to examine indigenous people's dignity constitutive rules for peace, ecology, inclusive development and indigenous leadership within prehistoric, historic and contemporary epochs in Southern Africa. This research thesis will evolve into the People's Sovereignty, Aba-Ntu Governance Theory emanating from the historic epoch, as articulated by De Visse and Vansina (1988:760):

The Stone Age was not a static period...witnessed mutations and differentiation in the human physique and brain, in the economy, social organization and culture, hand in hand with the advances in technique revealed by the archaeological evidence...The later periods saw regional specialization and diversification, which meant that from time to time features that had been developed in one region were carried in that particular form into the other region, either by migration or by cultural contact..."

Evidently, during this cosmic journey into the historic epoch was where Scar Face experienced the systemic negation of indigenous knowledge negatively impacting indigenous people's dignity as a way of life, which had previously been preserved within indigenous governance, wholeness and sacredness rules. During the historic epoch, Scar Face was also part of the Abantu migration to populate the SADC region, thus, this chapter recollects where the negations created scars in the cultural lived experience of governance rules, guided by the African constitution, vision and spirituality, chaos theory and natural rights anchoring indigenous people's dignity.

This cosmic journey evokes scars within the sacredness rules due to the level of negation and the amount of preservation of sacred origins, sacred elements, natural rules and sacred knowledge



experienced by Scar Face during the Abantu migration. This journey into wholeness rules on cosmic debt, interconnectedness and interdependency, plurality and complementarity, and metaphysics is part of the process of healing the scars.

This cosmic journey of Scar Face, through the Abantu migration, seeks to evoke the mutilations and differentiation in economy, social organization, culture and archaeology, as mentioned in Chapter 3, by Petranker (1997): "...transparency, is an excellent way to see more deeply into these events. Lucid and evocative, transparency shines through aspects of experience, which might otherwise not be seen." This chapter therefore creates academic space for transparency to shine through Scar Face during the historic epoch of the Abantu migration, within indigenous people's dignity constitutive rules, peace, ecology, inclusive development and indigenous leadership. The journey enables this research on the sources of the scars and the systemic negation of the indigenous knowledge of Scar Face to be lucid and evocative, towards the restorative action explicated in Chapter 8.

## **5.2 Peace constitutive rules**

This section the indigenous people's dignity constitutive rules for peace within the historic epoch in Southern Africa. Thus the journey of Scar Face provides a meta-synthesis on peace constitutive rules emanating from governance, sacredness and wholeness rules from Chapter 3.

### **5.2.1 Governance rules**

Governance rules, the African constitution and vision and spirituality emanate from ethical leadership rooted in common consensus and human consciousness. Kent (1992:867) explains that: "Marosenara's formation, Tsilekili...former subjects with special status; came with roto-Maraserana; became a new elite...clans elected own heads, confirmed royal friends...assisted by own councillors...Mahafaly kings had a chief priest, presided over a group altar, where animals were sacrificed."

Vansina and Isaacman (1985:188) elucidate further: "The colonial insurrections...finding a leader with prestige, commitment and expertise to mobilize and direct a mass movement, determining

principles to organize broad anti-colonial movement and locating sources of arms and munitions....”

Peace was embedded within the indigenous knowledge of the inclusive and democratic societies, and Abantu indigenous leadership was embedded within common consensus and identity, but negated by colonial patriarchy, power and dominance, which evoked anti-colonial resistance and mass movements. Thus, the Abantu human consciousness and transcendental powers were embedded within sacred rituals and ceremonies, but negated by colonial patriarchy leading to death or the removal of indigenous leaders.

Governance rules, the African constitution emanated from ecological ethics rooted in a dynamic balance and harmony with nature and the people’s ecology. According to Ngcongco (1989:91): “Mfecane...revolution saw the rise of large centralized kingdoms in Southern Africa...resulted in depopulation and dispossession...African land by white migrant settler communities...on choicest portion of African land...systemic campaigns on spoliation of herds and enslavement of Africans, euphemistically referred to as ‘apprenticeship.’”

In the words of Chanaiwa (1985:207-208): “Boers and Rhodes...believed in the unquestionable superiority of the white race, culture and religion...viewed colonialization, commerce and Christianity as inseparable allies...imperial responsibility, paternal guardianship, over Africans...smooth cultural contact between colonizer and colonized, ‘protect’ and ‘civilize’ the African...to be useful member of new colonial community.”

Peace was embedded within the indigenous knowledge of an inclusive and democratic society, with the Abantu dynamic of balance and harmony with the natural world negated through Mfecane. The creation of new empires and kingdoms resulted in depopulation and land dispossession through poverty consciousness and patriarchy of settler invasion. Thus, the Abantu people’s ecology was negated through poverty consciousness and the patriarchy of migrant settler communities enslaving Africans through Christianity and ‘civilization.’

Governance rules, vision and spirituality, and chaos theory emanating from indigenous democracy were rooted in chaos forces, negating the cosmic and social order. Chanaiwa (1985:208) expands:

“...dominant characteristics of pro-missionary rulers were a political and military weakness...Kgama drove out Sekgoma, his father, and Kgamane, his brother and named himself king. Kgamane...established a kingdom in Transvaal...loyalist and conservative of Ngwato...loyal to deposed Sekgoma...pro-missionary kings had insecure positions...faced imminent danger of civil wars and unrest.”

According to Kent (1992:862): “The Portuguese signed several treaties with rulers along the western coast...triggered a civil war...consequences of foundation of the Sakalava kingdom...Portuguese formerly annexed western Madagascar in the Luso Dutch treaty...the Malagasy would come to raid not only Portuguese vessels in the Mozambique Channel but bases at the Querimba and Ibo Island.”

Peace was embedded within the indigenous knowledge of an inclusive and democratic society, with Abantu chaos forces negating indigenous spirituality by pro-missionary indigenous leaders captured by patriarchy, power and dominance. Thus, Abantu cosmic and social disorder emanated from the divide and rule strategy, manifesting instability, conflicts and civil wars.

Governance rule, and chaos theory emanating from the transformation model were rooted in the negating of self-organization and creativity, balance and order. Mashingaidze (1989:138-139) articulates that: “Mfengu process of integration with the Xhosa area was not successful...created hostile relations...external forces exploited failure of the integration process, exaggerating and perpetuating cultural, political and economic differences...”

Chanaiwa (1985:204) relates the following: “Moffatt led Lobengula...to sign...the ‘Moffatt treaty.’... promised to refrain from entering into any correspondence or treaty with any foreign state or power to sell, alienate or cede or permit or countenance any sale, alienation or cessation of the whole or any part of the said land he controlled or upon any other subject, without the previous knowledge and sanction of His Majesty’s High Commissioner for South Africa.”

Peace was embedded within the indigenous knowledge of the inclusive and democratic societies, with the Abantu self-organization and creativity being negated through patriarchy in church and from white settlers with a divide and rule strategy, resulting in exclusive and undemocratic

policies. Thus, the Abantu balance and order were negated through the divide and rule strategy, with poverty consciousness transforming land possession into land ownership.

Governance rule, and natural rights emanating from the sacred covenant with creator and nature were rooted in sacred ceremonies and rituals, with procreation of human and animal life being negated. Ngcongco (1989:103) explicates that: “Dingiswayo terminated the circumcision rites...adopted the chest and horn formation for his army...formed an alliance with Maputo...conquering and incorporating Qwabe state, Dingiswayo...assisted by soldiers armed with guns...sent by Portuguese. Dingiswayo’s Mthethwa kingdom collected tribute...small chiefdom under Senzangakhona, the Zulu state.”

Chanaiwa (1985:210) relates that: “...kings...adopted missionary alliance and...protection...policy...kings acquiesced readily to Christianity and accepted protectorate status...abandoned ancestral traditions, beliefs and rituals...banished public use of alcoholic beverages...imposed stringent liquor laws...a ban on the brewing of African beer.”

Peace was embedded within the indigenous knowledge of the inclusive and democratic societies, while the Abantu indigenous leadership was negated by patriarchy to the extent of terminating sacred ceremonies and rituals with seclusion periods, while Abantu kings accepted Christianity, abandoned ancestral traditions, beliefs and rituals. Thus, Abantu human procreation was negated by patriarchy when kings adopted missionary alliances and protectorate status, with indigenous spirituality manifesting in regiments or warriors of war not peace.

### **5.2.2 Sacredness rules**

Sacredness rule, origins emanating from the transformation model were rooted in transcending material limitations, anchoring visions, wisdom and knowledge of approaching adversaries. In the view of Salim (1992:764): “The entry of Dutch and British into Indian Ocean challenges Portuguese...deteriorating relations between Portuguese and the new rulers of Mombasa, their trading allies...emergence of new population and groups. Increased insecurity arising largely from pressure of the Oromo...environment changes...monopoly of Swahili groups.”

Phiri, Kalinga and Bhila (1992:618) maintain that: “Oral tradition provides indication of the institutional mechanisms...the Mlira cult...the month of September heads of different Phiri royal lineages were invited to Manthumba for the ritual veneration of Mlira, spirit of the great Kalongo clan who led ancestors into the country...The ritual...burning of Marimba bush...from Mankhamba to the south of Chilwa River in the north.”

Peace was embedded within the indigenous knowledge of the inclusive and democratic societies, with the Abantu transcending the material limitations of the environment. This changed when trading monopolies emerged through new population groups, although indigenous institutional mechanisms such as the Mlira cult were preserved. Thus, Abantu vision, wisdom and knowledge were negated by patriarchy and the divide and rule strategy, which manifested in deteriorating relations, although preserving indigenous spirituality.

The sacredness rules, elements and natural rules emanating from indigenous democracy were rooted in chaos forces, which negated cosmic and social order. Chanaiwa (1985:202) declares that: “Cetshwayo proposed to pay 50 pound sterling and apologize...demands were delivery of accused...the Zulu army achieved a memorable victory of the battle of Isandhlwane...killed 1600 invaders...later British forces...overran Zulu nation.”

Mashingaidze (1989:126) relates further: “Finally...the Nguni expansion south westwards was necessitated by a real dilemma created by developments in northern Nguni land...made it impossible for Cape Nguni to expand north eastwards, because they formed the vanguard of Cape Nguni’s westwards and southward expansion. The Xhosa automatically bore the brunt of black and white conflict on borders....”

Peace was embedded within the indigenous knowledge of the inclusive and democratic society, even though the Abantu were negated by chaos forces, colonialist patriarchy and the divide and rule strategy, with the indigenous leadership being subjugated, marginalized and humiliated, and territorial expansion fragmented. Thus, the Abantu cosmic and social disorder emanating from patriarchy and the divide and rule strategy, eroded dignity through racial conflict, abuse and hatred manifesting in war and conflict, and subsequently the loss of kingdom sovereignty.

The sacredness rules, elements and nature's rule, emanating from ecological ethics, were rooted in people's ecology and the dynamic balance and harmony with nature. Denoon (1992:687): "Hunting and gathering provided a reliable livelihood...the San interacted with other people...a group of hunters as clients to herding patrons, obtaining dairy products in exchange for game or advice on animal movement...the San retained the option of returning to specialist hunting on their own...need for mobility imposed constraints...".

Esoavelomondroso (1985:226) recounts: "In 1878, Jean Laborde, initially a business partner of dignitaries in the kingdom...died in Antananarivo, leaving real estate which his nephew...claimed without success. The demand for inheritance emanating from Paris founded on treaty of 1868, empowered French nationals to acquire landed property in Madagascar, while the law stipulating land belonged exclusively to the sovereign."

Peace was embedded within the indigenous knowledge of an inclusive and democratic society, with the Abantu people's ecology, evident in indigenous spirituality, was preserved through earth-centred living but negated by colonial poverty consciousness, greed, materialism and corruption, transforming Abantu land possession into land ownership. Thus, the Abantu dynamic balance and harmony with the natural world through client relationships with mixed farmers leading to mobility, speed and hunting specialization, was negated during the advent of settler land invasions.

The sacredness rules, natural rules and sacred knowledge emanating from ethical leadership were rooted in common consensus, affirming human consciousness. Chanaiwa (1985:210) avers: "The connection kings had with missionaries... resistance through diplomacy...monarchs sought protection status...restrictions on sovereignty, land rights and civil liberties....retained degree of self-government...smaller African kingdoms...unable to prevent white settlement and economic development...protectorate status and survived..."

According to Esoavelomondroso (1985:230): "Political, economic and religious affairs were all intertwined...supporters of Palace Church...handled affairs of state...took advantage of their position and economic system to enrich themselves through trade and money lending."

Peace was embedded within the indigenous knowledge of the inclusive and democratic societies, with Abantu common consensus evident within indigenous leaders' resistance and their application of indigenous diplomacy while being manipulated by the settlers' divide and rule strategy, towards protectorate status. Thus, the Abantu human consciousness was negated through exclusive and undemocratic policies in restricted sovereignty, self-government, land rights, and civil liberties; and evoking of the divide and rule strategy within economic development and Christianity, while systemically negating indigenous spirituality.

The sacredness rules, sacred knowledge, emanating from the sacred covenant with creator and nature, were rooted in the philosophy of Ubuntu 'I am because others are'. Chanaiwa (1985:197) asserts: "They were committed to constitutionalism, gradualism and cultural assimilation...black economic self-determination...conservative politics of accommodation... categorized African masses as 'benighted people' and 'noble savages' and assumed responsibility of overhauling traditional African thought through Christianity, education, capitalism, industrialization and Protestant work ethic...associated colonialism with Christianity and 'civilization'...overwhelming superiority of Europeans and warfare."

Chanaiwa (1985:217) moreover adds: "The leading Svikiros...a female Svikiro...with junior prophets...convinced Africans the Shona God, Mwari (Mlimo in IsiNdebele)...decreed white man be driven out of country...Africans had nothing to fear because Mwari...would turn white's bullets into harmless water...failure to obey would bring suffering to paramountcy's and personal misfortunes to individuals."

Peace was embedded within the indigenous knowledge of the inclusive and democratic societies. In relation to the Abantu belief of Ubuntu was negated, through patriarchy, power and dominance, manifesting in an inferiority complex in the name of Christianity, while indigenous spiritual leaders were resisting the systemic negation of indigenous spirituality by colonialists. Thus, the Abantu 'I am because others are', Ubuntu, was systemically negated by hero-worshipping civilization, humiliation and enslavement emanating from patriarchy while indigenous spirituality was utilized in resisting colonialism and apartheid.

### **5.2.3 Wholeness rules**

Wholeness constitutive rules, cosmic debt and interconnectedness and interdependency emanating from indigenous democracy were rooted in chaos forces negating cosmic and social order. Ngcongco (1989:104) describes the following: “Shaka’s army...military tactics...the ‘chest horn’ formation...conquered people and total incorporation of captured groups into Zulu system with members of Zulu royal family replacing original rulers...while Shaka was involved in wars for domination of what later became Zululand...”

In addition, Mwanzi (1985:168) relates: “The war broke out...the brother...assumed title Nyanguni...continued to administer the maji... The ancestors did not return as promised and movement was brutally suppressed by German colonial authorities. The Maji-Maji uprising...a mass movement against colonial exploitation...in Tanganyika...suppression of movement...abandonment of communal cotton scheme.”

Peace was embedded within the indigenous knowledge of the inclusive and democratic societies, while Abantu indigenous spirituality was negated by chaos forces during wars of domination, with regiments trained and mandated to kill and conquer, while indigenous movements were evident in unarmed spiritual resistance. Thus, Abantu cosmic and social disorder were evident in the patriarchy and the divide and rule strategy, and manifested in captured elites replacing indigenous leaders, with resistance by any anti-colonial movement being based on spiritual illusion.

The wholeness rule, cosmic debt, emanating from ethical leadership, were rooted in common consensus and human consciousness. Chanaiwa (1985:216) mentions: “The Chimurenga, as Shona termed the form of armed resistance...first casualty an African policeman employed by the British South African Company. The first attack upon Europeans occurred...throughout Matebeleland and Mashonaland...a week, 130 whites killed in Matebeleland...”

Chanaiwa (1985:206) recounts: “Lobengula...letters and a delegation, appealed to Queen Victoria to repudiate the treaty or declare a protectorate over Matabeleland and Mashonaland...who had audience with Queen Victoria and leading members of the Aborigines Protection Society. The indunas returned with royal greetings but no repudiation. Rhodes obtained his monopolistic royal charter to colonize the area.”



Peace was embedded within the indigenous knowledge of the inclusive and democratic societies, with Abantu common consensus through Chimurenga, and armed resistance as a response to colonialism, Christianity, patriarchy and poverty consciousness emanating from collusion between missionaries and imperialists. Thus, the Abantu human consciousness in Chimurenga anchored Ubuntu and indigenous diplomacy by sending a delegation seeking to repudiate the treaty and the declaration of a protectorate.

The wholeness rules, interconnectedness and interdependency, and plurality and complementarity emanating from the transformation model were rooted in self-organization and creativity, affirming balance and order. Denoon (1992:688) explains: “Interactions between Khoi and Nguni took place...sharp cultural and technical aspects...Khoi and Xhosa interacted...good gathering land for purpose of agriculture...modes of livelihood were different...ecological conditions...the Xhosa were given greater expansion than Khoi territory...consistently contracting, remains a historical orthodoxy.”

In the Ngcongco (1989:122-123) view: “Finally...many wars of the Mfecane period reduced the African population...that unleashed by Boer farmers who...encroached upon Africans’ land with impunity, seizing land, cattle and children...Mfecane redistributed African populations in Southern Africa...produced greater concentration in certain places and left open in others...gave rise to a galaxy of talented leaders...”

Peace was embedded within the indigenous knowledge of an inclusive and democratic society, with Abantu self-organization and creativity evident in agricultural production, stock farming, hunting and land expansion, but negated by the settler divide and rule strategy and the exclusive and undemocratic policies relating to land invasion, encroachment and capture. Thus, the Abantu balance and order were embedded within reciprocal cultural and technical relationships, but negated by settler poverty consciousness, greed, materialism and corruption, capturing nature, human and animal life.

The wholeness rules, interconnectedness and interdependency, and metaphysics emanating from the sacred covenant with nature and creator were rooted in the procreation of humans and animal life that affirmed life and divinity of land qualities and gender inclusivity. Ngcongco (1989:122)

explains: “Cattle were needed...the Mafisa system, to favoured citizens or even a whole chiefdom. Consultations and local autonomy were much used to keep dangerous elements happy. These defensive states attracted missionaries, strove hard to acquire guns and ammunition for defence...”.”

Ngcongco (1989:122) expands further: “All...institutions of kinship, conquest and defensive states exploited first fruit, Incwala ceremony as a ritual to strengthen monarch...evolution of the African state system of Mfecane...after Kololo kingdom ceased to exist, language and culture of Kololo endured. In the Ndebele state, many Kalanga and Shona became acculturated Ndebele.”

Peace was embedded within the indigenous knowledge of the inclusive and democratic societies, with Abantu feminine and masculine power being embedded within gender inclusivity as an indigenous governance strategy, while evoking indigenous spirituality within life and divinity of land founded on the social matrix and ceremonies. Thus, the Abantu beliefs regarding procreation of humans and animals were embedded within indigenous spirituality and rooted in economic livelihood and security in environment, language and culture.

The wholeness rule, and metaphysics emanating from ecological ethics were evident in the dynamic balance and harmony affirming the people’s ecology. According to Vansina and Isaacman (1985:186): “The mulatto intellectuals of Angola...dismayed...by the influx of European immigrants...in an effort to protect their privileged status...they organized the first mulatto association to lobby for their rights.”

Chanaiwa (1985:217) narrates: “The Svikiro were primarily revolutionary prophets...the custodians of Shona traditions and acknowledged authorities on many aspects of Shona life, they feared that their role was being usurped by the European missionaries...the Svikiro was a function of the politico military segmentation...influence extended across paramountcy’s.”

Peace embedded within the indigenous knowledge of the inclusive and democratic societies, with the Abantu dynamic balance and harmony in the natural world being negated through the divide and rule strategy and assimilation and privileged status, while indigenous spirituality was suppressed. Thus, the Abantu people’s ecology was also negated due to the colonial poverty

consciousness evident in the flagrant exploitation of Africans while indigenous spiritual leaders tried to resist the negation of the indigenous spirituality.

### **5.3 Ecology constitutive rules**

This section the indigenous people's dignity constitutive rules for ecology within the historic epoch in Southern Africa. The journey of Scar Face therefore provides meta-synthesis on ecology constitutive rules emanating from governance, sacredness and wholeness rules, as evident in Chapter 3.

#### **5.3.1 Governance rules**

Governance rule, the African constitution emanating from ethical leadership were rooted in common consensus affirming human consciousness. Ngcongco (1989:98) depicts: "In the series of wars that these numerous Nguni states engaged in forced migration...the conquest, annexation and incorporations resulting in...Ngwane-Dlamini, who became Swazi under Sobhuza, living on the Phongola River...Ndwandwe confederacy under King Zwide...Mthethwa confederacy ruled by Dingiswayo...while recognizing the suzerain control of paramount authority...‘first fruits’ rituals, initiation ceremonies, payment of tribute and waging of war."

Chanaiwa (1985:212) describes further: "The Swazi...kingdom was under Mswati...dominant immigrant Nguni group, the royal Nkosi-Dlamini dynasty and indigenous Sotho people...unified kingdom based on common loyalty to the crown, on friendships and intermarriages....survived ravages of the Zulu revolution, but were occasionally victims of Zulu raids. Their foreign policy was designed to secure defensive alliances against the Zulu."

Ecology was embedded within the indigenous knowledge of the inclusive and democratic societies, with Abantu common consensus within transcendental powers being celebrated through sacred ceremonies such as Incwala, and preserved with political and social organizations of regiment, towards social cohesion and peace. Thus, Abantu human consciousness was emerging during the inclusive nation building after conquest, annexation and incorporation, including feminine and masculine power, and evoking gender inclusivity in indigenous diplomacy, and unifying kingdoms through strategic partnerships and alliances.

Governance rules, the African constitution and vision and spirituality, emanating from indigenous democracy, were rooted in chaos forces affirming cosmic and social order. Ngcongco (1989:115) reveals that: “The Kololo were Bafokeng of the Patsa branch... They fled, poverty stricken, across the Vaal River, where their numbers were increased by the accretion of another and larger group of Bafokeng. Many small Sotho communities, fleeing the wars of Hlubi and Ngwane, had crossed the Vaal River and left the area of Transorangia.”

According to Ngcongco (1989:95-96): “The consideration of both ecological factors and nature of economic production in the country of the northern Nguni... population explosion intensified a struggle for dwindling resources stored up over several generations... It now appears undisputable that the growth of population and its accompanying features of land shortage must have contributed significantly to the violence generated in the northern Nguni region during early 19<sup>th</sup> century.”

Ecology was embedded within the indigenous knowledge of the inclusive and democratic societies, with Abantu chaos forces emanating from ecological and economic conflicts and wars being exacerbated by population explosion, manifesting in land shortages. Thus, Abantu cosmic and social order were emerging from inclusive nation building, with small communities consolidating into larger groups, while restoring their dignity that had been eroded during wars and conflict.

Governance rules, vision and spirituality and natural rights, emanated from ecological ethics that were rooted in the people’s ecology, affirming the dynamic balance and harmony with the natural world. Ngcongco (1989:112) tells us: “Using Butha-Buthe Mountain fortress as a base, Moshoeshoe... defended his people from Tlokwa... attacks on Butha-Buthe Mountain, stubborn resistance of Moshoeshoe... Later that year Moshoeshoe moved his people southward... to Thaba Bosiu, on the Little Caledon River.”

Ngcongco (1989:112) adds further: “Feeling secure on this well-nigh impregnable mountain, Moshoeshoe now concentrated on the task of building a new nation out of the remnants... Sotho and Nguni, came to Moshoeshoe to seek refuge under his rule... under the supervision of his

brothers, later under his sons...the Baphuting, Bataung and Barolong, he allowed to remain under local administration of their own traditional rulers as long as they recognized his paramountcy.”

Ecology was embedded within the indigenous knowledge of the inclusive and democratic societies, with the Abantu people’s ecology and ecological resources being a strategic resource during raids, wars and conflicts, while defending territories towards inclusive nation building. Thus, the Abantu dynamic balance and harmony with the natural world were evident in restoring the dignity eroded by wars, and protecting against loss of lives.

Governance rule, chaos theory, emanating from the transformative model, were rooted in self-organization and creativity with balance and order. Denoon (1992:691) explains: “The few Khoi survived and remained within the boundaries of the settlement, merged with other elements of a new community, the Khoi...later nucleus of the Cape Coloured. The company...instead labour was introduced from other parts of Africa and from the East Indies in the form of slavery...Khoi and San as individual units of labour fully separated from the means of production...pastoral capitalism did not collaborate with other modes of production: it obliterated them.”

In the opinion of Salim (1989:772-773): “All measures, military and otherwise, to stop out Arab and Swahili commercial rivalry...deadly threat to economic backbone of Mozambique, failed to stem the tide of Arab and Swahili competition...Mozambique’s domination of the ivory trade in East and Central Africa almost ended,...continued to thrive on slave trade, owing to increased demand of the French East Indian colonies...it faced competition from Swahili mainland and the settlements, such as the Ibo,...which the French turned more into slaves...the control of trade and commercial traffic in the Indian Ocean, Portuguese efforts were...of limited success.”

Ecology was embedded within the indigenous knowledge of an inclusive and democratic society. Abantu self-organization and creativity were negated by the settlers’ divide and rule strategy. This emanated from buffer communities, and poverty consciousness became evident through introducing forms of slavery by means of exclusive and undemocratic policies that threatened the indigenous economy. Thus, Abantu balance and order were negated by the settlers’ divide and rule strategy, which side-lined indigenous productivity, and their exclusive and undemocratic policies obliterated indigenous modes of development.

Governance rule, natural rights, emanating from the sacred covenant with creator and nature, were rooted in green philosophy affirming the sacred tree of life. In the words of Ngcongco (1989:93): “The settlement patterns of Sotho-Tswana with the separate villages, arable land and cattle posts...a form of spatial organization...cattle keeping and crop cultivating...no serious threat to engage in worn practices....”

Ngcongco (1989:98) continues: “The Ndwandwe state, which came into prominence before the middle decades of the 18<sup>th</sup> century, had originally been part of a large cluster of Embo-Nguni chiefdoms that had been migrating southward from the Tembe kingdom...finally settled in the valley of the Phongola...ruled by either Langa II or his predecessor Xaba.”

Ecology was embedded within the indigenous knowledge of an inclusive and democratic society, with the Abantu green philosophy of life seeking life evident in their indigenous spirituality, which was embedded within settlement patterns. This situation was negated by the Mfecane ecological resources war and conflict. Thus, the Abantu sacred tree of life was evident in the managing of ecological resources through population control and access to natural resources, particularly fertile land.

### **5.3.2 Sacredness rules**

The sacredness rule, origins, emanating from the sacred covenant with creator and nature, are rooted in the green philosophy of life seeking life, thus affirming life and divinity on land qualities. Ngcongco (1989:94) expands: “In spring and early summer, Nguni herders drove herds to graze on upland sour-veld pastures...middle of summer seasons...environment suitable for the cultivation of sorghum, millet or maize...introduced into the region...replaced other traditional food crops as a staple diet.”

Ochiengo (1992:838) states that: “In Tanzania...western Unyakyusa Uvinza speak of pre-immigration groups from north and south along the river banks and only cultivated crops...In Unyakyusa they made pottery but volcanic areas lacked suitable clay and so did specialists such as Kisri women...and Nyasa lakeshore, where [they traded] their pots from house to house in

Nyakyusa villages, or Ngaseni traded huge beer pots along the road which led to the upper slopes of Kilimanjaro.”

Ecology was embedded within the indigenous knowledge of the inclusive and democratic society, with Abantu philosophy of life and divinity on land qualities embedded in indigenous spirituality in touch with nature, the environment and climatic conditions for agricultural and food production. Thus, the Abantu green philosophy of life seeking life was evident in indigenous knowledge, within an understanding of land and climatic conditions for indigenous agriculture and food production, but negated by international trade demanding maize importation, which is not an indigenous crop.

The sacredness rules, origins and nature’s rules, emanating from the transformative model, were rooted in self-organization and creativity, affirming balance and order. Ochiengo (1992:828) mentions that: “...the interior societies of Kenya and Tanzania were evolving into the district ethnic groups that exist today with their own peculiar linguistic and cultural characteristics...dominant economic activity was agricultural, in all the settled agricultural communities...As John Iliffe has put it: ‘the men followed the dictates of the land.’”

Ochiengo (1992:831) goes on to state that: “...Kenya-Tanzania interior were agriculture and cattle farming...‘Deliver us from death by starvation,’ men prayed in fertile Unyakyusa on the shores of Lake Malawi...frequent periods of starvation and famine...explanation for migration and social change...When rains failed...sought food in the bush...hunting and gathering skills were crucial....”

Ecology was embedded within the indigenous knowledge of the inclusive and democratic societies, with Abantu self-organization and creativity in the environment, language and identity evident in ethnic groups with linguistic and cultural characteristics. The Abantu preserved their indigenous spirituality in rain ceremonies for land fertility, because dignity of land is dignity of nation. Thus, the Abantu balance and order were embedded in indigenous knowledge for agriculture, land and environment conditions, while transcending beyond the material limitations of famine, migration and social change.

The sacredness rules, elements and sacred knowledge emanated from ecological ethics and anchored all elements on earth, affirming the people's ecology. Ochiengo (1992:833) asserts: "One common practice was cutting and burning the bush...for cultivation...soil was exhausted, farmers would move...allow soil to recover...agricultural systems in Kenya and Tanzania interiors...labour of homestead with simple technology...Livestock raising including poultry, sheep and goats...vital economic and cultural activity...in drier and less densely settled areas of Kenyan Rift Valley and open grasslands of central Tanzania."

Chanaiwa (1985:215) continues: "Shona lands, livestock, crops and stores of food,...forced labour...the colonial justice introduced characterized by arbitrariness and irregularities...a succession of natural disasters, including epidemics of smallpox and pests, drought and even a plague of locusts...colonialism, landlessness, destitution, operation and westernization...."

Ecology was embedded within the indigenous knowledge of the inclusive and democratic societies, with the Abantu anchoring all elements on earth, embedded within indigenous dignity in economic and cultural activities, but negated by colonial patriarchy, power and dominance in through imperialism. Thus, the Abantu peoples' ecology was embedded in agricultural and environmental indigenous knowledge, dignifying the land and nation, but negated by settlers' poverty consciousness, greed, materialism and corruption through forced labour and landlessness.

The sacredness rule, elements emanating from indigenous democracy were rooted in chaos forces, affirming cosmic and social order. Chanaiwa (1985:212) reports: "The Boers sent a force to defeat other contenders and installed Mbandzeni...granted all sorts of concessions...land, minerals and trading monopolies...by 1890 there were 364 registered concessions covering every square yard of the small Swazi territory of under 1000 square miles...royal family was earning 12 000 sterling pounds annually as concession fees."

Additionally, Esoavelomondroso (1985:228) explains: "The French administration, on the other hand, attached no significance to the 'appendix' and interpreted the agreement concluded...as being a protectorate treaty...the Malagasy government, dominated as a treaty establishing a protectorate over the island..."



Ecology was embedded within the indigenous knowledge of the inclusive and democratic societies. The Abantu were negated by colonial chaos forces, through poverty consciousness in land concessions and the divide and rule strategy emanating from governance crises in the protectorate treaty. Thus, the Abantu cosmic and social disorder were evident, due to poverty consciousness in transforming land possession into land ownership, and patriarchy subjugating indigenous rights.

The sacredness rules, nature's rules and sacred knowledge, emanating from ethical leadership, were rooted in common consensus and affirmed human consciousness. Mashingaidze (1989:137) avers that: "...while concerted action between Xhosa and Thembu is explicable, British involvement...not easy to explain...their territory in no immediate danger of being invaded by Ngwane...Cape government and white settlers' military assistance to Xhosa and Thembu would make Xhosa forget ancestral land in European hands...towards friendly black and white relationships."

Ngcongco (1989:113) describes: "Moshoeshoe's fame far and wide...victory over Ngwane demonstrated wisdom and choice of Thaba Bosiu...Moshoeshoe sent armies in association with the Moletsane against groups like the Thembu to raid cattle...Moshoeshoe's people beat off the invasion by Sokonyela's regiments...Moshoeshoe's mountain capital administered by Ndebele regiments...entered Lesotho...attempted to storm Thaba Bosiu, they were beaten back and forced to withdraw."

Ecology was embedded within the indigenous knowledge of the inclusive and democratic societies, with the Abantu common consensus evident in indigenous diplomacy when organizing chaos forces to assist in nation building and mastery of nature, environment and climatic conditions. Thus, the Abantu human consciousness through military power was evident within the strategic ecological resources, but was negated by settlers' poverty consciousness when transforming land possession into land ownership.

### **5.3.3 Wholeness rules**

Wholeness rules, cosmic debt and plurality and complementarity emanating from ecological ethics are rooted in all elements on earth negating people's ecology. Ngcongco (1989:94) describes: "In an area of very good rainfall...maize as basic food...population...increased pressure on land...exacerbated by severe famine known as Madlathule...Inter alia this terrible famine...characterized by roving bands of starving people who pounced on food stores."

Ochiengo (1992:837) continues further: "African trade...stimulated by contacts between distinct ecological regions and different and complementary cultures...basic necessities often determined by climatic and ecological factors. Internal African trade had a different purpose and dynamic from that of Arab or European trade...one dominating concern was to overcome famine, it was therefore an irregular and sporadic...means of accumulating wealth in the form of cattle and foodstuffs..."

Ecology was embedded within the indigenous knowledge of an inclusive and democratic society, but although the Abantu indigenous spirituality anchored all elements on earth, ecological resources were negated by population pressure on the land within the ecological regions, and by complementary cultures influencing indigenous trade. Thus, Abantu peoples' ecology was negated by struggling and competing for ecological resources because of changing nature, environment and climatic conditions.

The wholeness rule, cosmic debt, emanating from indigenous democracy, were rooted in chaos forces negating the cosmic and social order. According to Ngcongco (1989:113): "Moshoeshoe's kingdom a striking exception...Griqua and Koranna raiders surrounded their village and herds with lightning speed...Basotho responded by organizing counter ambushes and attack raids...killed people and captured horses and guns...Basotho indigenous horse, the Basotho pony...turned into armies of mounted gunmen...tremendous development in nation building."

Chanaiwa (1985:219) explains the following: "In 1904 the Herero, feeling the cumulative and bitter effects of colonial rule in South West Africa, took advantage of the withdrawal of German troops from Hereroland...an uprising among the Bondelswarts evolved...killing 100 Germans, destroying several farms and capturing cattle. The German commander decided upon total military victory and complete destruction of the Herero people by ruthless tactics and massacres. Between 75% and 80% of an estimated Herero population of 60 000 to 80 000 were slaughtered; 14 000

were put in prison camps and 2 000 fled to South Africa. Samuel Maherero and 1000 followers fled across the Kalahari desert into Bechuanaland.”

Ecology was embedded within the indigenous knowledge of the inclusive and democratic societies. The Abantu were negated by chaos forces, settlers’ poverty consciousness, greed, materialism and corruption through intensive wars involving killing, destroying and capturing cattle and farms. Thus, Abantu cosmic and social disorder were evident through settlers’ patriarchy, power and dominance emanating from brutality and massacres, while eliciting Abantu military resistance towards nation building.

The wholeness rules, interconnectedness and interdependency, and plurality and complementarity emanating from the transformative model were rooted in self-organization and creativity affirming balance and order. Ochiengo (1992:832) discloses: “The economic geography within Kenyan and Tanzanian...a ‘sea’ of pastoralism surrounding a few ‘islands’ of agricultural production. In its social values, wealth, control of territory and political and military power, pastoral production and agricultural production were intertwined. Supplementary...was cattle as food source and protection and pastoral production... tradition referred to the importance of hunting...importance assigned by tradition to stock raising and hunting, fishing activities...”

In the account of Mashingaidze (1989:138): “The defeat of Matiwane’s Ngwane in 1828, through joint British Xhosa and Thembu forces, resulted in many Ngwane survivors joining the already growing Mfengu population in the Cape Nguni area. The response of the Thembu, Xhosa and Mpondo rulers to the request of the fugitives was positive. They received them kindly as subjects and provided their immediate wants such as land, food and cattle.”

Ecology was embedded within indigenous knowledge of inclusive and democratic societies, and Abantu self-organization and creativity was evident in nature, environment, and climatic conditions within the economic geography for agricultural and pastoral production and indigenous diplomacy for incorporating fugitive resettlement. Thus, the Abantu balance and order were evident within indigenous knowledge embodying social values, community wealth, political and military power, intertwined with economic production.

The wholeness rules, interconnectedness and interdependency and metaphysics, emanating from the sacred covenant with creator and nature, were rooted in the green philosophy of life seeking life, and affirming earth-centred living. Vansina and Isaacman (1985:183) reveal: “A similar pattern occurred in the Gambo region in Southern Angola...the internal organization of communities, their commitment to remain free and their location in a harsh backwater area is strikingly similar to that of the marooned communities of escaped slaves in the Americas.”

Ngcongco additionally (1989:117-118) states: “However, socially and politically the Kololo retained their status...the Lozi tradition and religion...required king to recluse from the people. Sebetswane was accessible...irrespective of social, political and economic status...father of all the people...fundamentally changed Lozi kingship.”

Ecology was embedded within the indigenous knowledge of the inclusive and democratic societies, with the Abantu green philosophy of life seeking life transcending the material limitations while traversing nature, environment and climatic conditions, and utilizing strategic ecological resources for protection. Thus, the Abantu were earth-centred and living freely in the indigenous knowledge of utilizing ecological resources for resisting colonial regimes and indigenous diplomacy for nation building and coexistence.

The wholeness rules, interconnectedness and interdependency and metaphysics emanated from ethical leadership and were rooted in common consensus, affirming human consciousness. Ngcongco (1989:119) accounts as follows: “After defeat of the Ndwandwe at the battle of Madlathule, refugees of the confederacy were scatted in all directions.”

Bhebhe (1989:219) recounts: “All land and livestock of Herero confiscated and forbidden...own gods and priests defeated...submitted to Christianity in mass conversions...under martial law until 1921...the Herero left a legacy of resistance to colonial rule, of cross ethnic allegiances and of cultural, historical, racial and nationalist consciousness that was inherited by later generations of freedom fighters throughout Southern Africa.”

Ecology was embedded within the indigenous knowledge of the inclusive and democratic societies, with Abantu common consensus evident in indigenous diplomacy for restoring dignity

after defeat in the battle towards nation building and restoration without land, livestock capture and means of employment. Thus, the Abantu human consciousness when resisting patriarchy, power and dominance during the struggle for supremacy and subjugation, was negated by the settlers through the divide and rule strategy and poverty consciousness, as well as the forbidding of ethnic organizations and traditional ceremonies on unproductive land.

## **5.4 Inclusive development constitutive rule**

This section the indigenous people's dignity constitutive rules for inclusive development within the historic epoch in Southern Africa. Thus the journey of Scar Face provides a meta-synthesis on inclusive development constitutive rules emanating from governance, sacredness and wholeness rules, as mentioned in Chapter 3.

### **5.4.1 Governance rules**

Governance rules, the African constitution, and vision and spirituality, emanating from ethical leadership, were rooted in common consensus affirming human consciousness. Kent (1992:872) states that: "The Sakalava kingdoms were both despotic and regal. The ruler's daily lives were regulated by the royal moasy, priests...with sacerdotal advice...a Royal council composed of six elders...first minister...dealt directly with royal collaborators... knowledge of clans and lineage...royal rice fields taken care...royal cattle pens...gifts since not regular tax...set according to position and ability to contribute."

Ngcongco (1989:120) relates further: "...the impetus for changes immensely revolutionized the political and military organization...wholeness adaptation to local conditions of ideas gleaned from external sources...the Zulu successor states, Swazi, Gaza, Ndebele and various Nguni polities...regiments system became the central or main institution used for the purpose of welding together disparate ethnic entities in a new state."

Inclusive development was embedded within the indigenous knowledge of the inclusive and democratic societies, with Abantu common consensus evident within the indigenous governance systems led by legitimate indigenous leadership, with a royal council and indigenous social, political and military organizations. Thus, Abantu human consciousness was evident within

indigenous leadership, which was rooted in indigenous knowledge of the environment, language and identity, and anchored through social, political and military organizations.

Governance rules, the African constitution and chaos theory emanating from the transformation model were rooted in self-organization and creativity, affirming balance and order. Ngcongco (1989:120) relates: "...a combination of population explosion and land shortages...affecting the ecological balance between the patterns of sweet and sour veld pastureland...growing human and cattle populations...exacerbated by the Madlathule drought...intensified the struggle for resources...."

Salim (1992:772) describes the following: "The ivory and slave trade was to dominate the economic history...first major catalyst for this was the French acquisition of Mascarene Island, Mauritius, and Ile Bourbon, Reunion, and developments...in Mozambique and Kerimba Island for slaves as the Portuguese were to prevent the French trading directly in slaves or ivory with the Makua, Yao and the Swahili merchants on the mainland."

Inclusive development was embedded within the indigenous knowledge of the inclusive and democratic societies, while Abantu self-organization and creativity were negated by ecological wars and conflict, Mfecane, the manifestation of a population explosion, land shortages and climatological changes, while foreign catalysts of poverty consciousness manifested in the ivory and slave trade. Thus, the Abantu Mfecane disrupted the indigenous social and political organization for managing ecological resources, while international traders transformed into imperialists through exclusive and undemocratic policies in regard to land acquisition, industry development, and enslavement.

Governance rules, vision and spirituality, and chaos theory emanated from indigenous democracy and were rooted in chaos forces, negating the cosmic and social order. Haberland (1992:704) recounts: "Kilwa had lost control over Sofala...politically too, its influence declining on the coast to the north, an area important commercially...the rapid succession of rulers...symptomatic of a malaise sapped its strength and vitality whilst its hostile relations with Zanzibar was a recurrent weakness of Swahili towns, internal factionalism and dissension encouraging intervention by outside forces...."

Chanaiwa (1985:204) explains: “On the strength of the Rudd concession...the Rhodes Company occupied Mashonaland...deception of Lobengula by British imperial officials and missionaries. Moffatt had been sent to Matabeleland for the second time to condition Lobengula for the arrival of Rhodes’ agents...Rudd’s diary...almost all political matters have been talked out in a most friendly spirit.”

Inclusive development was embedded within the indigenous knowledge of an inclusive and democratic society, but the Abantu were negated by chaos forces in settler poverty consciousness and their divide and rule strategy, resulting in the loss of indigenous political and commercial control manifesting from deception led by imperialist and missionaries. Thus, the Abantu cosmic and social disorder evoked by the divide and rule strategy of imperialists and missionaries, fragmented the indigenous leadership and governance systems, with internal factionalism creating a lack of peace and instability rooted in humanitarian and religious doctrines.

Governance rules, vision and spirituality and chaos theory, emanating from ecological ethics, were rooted in the dynamic balance and harmony with the natural world, affirming the people’s ecology. Vansina and Isaacman (1985:183) explicate: “...Mapondera who successfully battled Southern Rhodesian and Portuguese colonial forces...Mapondera and his band of followers attacked the warehouse of the Companhia de Zambesia and shops of rural merchants...symbols of economic exploitation.”

In Kent’s (1992:862-863) view: “...new buyers still began to visit Madagascar and they would hardly be confined to its north western outlets. At least eight shops are known to have supplied the Dutch at Mauritius with rice and slaves from Madagascar...A treaty was signed with the Antungil’s rulers in March 1642 which bound him to supply slaves only to the Dutch East India Company...”

Inclusive development was embedded within the indigenous knowledge of the inclusive and democratic society, while the Abantu dynamic balance and harmony with the natural world was affirmed when indigenous military powers protected the local rural population from the colonial invasion agenda on slave trading. However, the Abantu people’s ecology was negated by colonial

forces through exclusive and undemocratic policies related to economic exploitation, tax imposition, labour recruitment, and land, minerals and slave exploitation.

Governance rule, natural rights, emanating from the sacred covenant with creator and nation, were rooted in the green philosophy of life seeking life and earth seeking life. Denoon (1992:698) clarifies: "...it was difficult to achieve the consolidation of Cape settlement and protection of private property when land made the coloured frontier men vulnerable...Only rarely could Khoi register title to land in their own names, and the extension of colonial authority made white pastoralists bold enough to challenge Khoi *de facto* land owners..."

According to Kent (1992:876-877): "The predatory economy was the outcome of Spanish and Portuguese expansionism and depended mainly on piracy and tributary duties rather than on trade and industry...Mediterranean and Indian Ocean subsystems...disrupted by slave trade. A minimal aristocracy that relied on piracy and raiding...provided several peasant revolts, especially in lower Zambezi."

Inclusive development was embedded within the indigenous knowledge of the inclusive democratic societies, while the Abantu green philosophy of life seeking life was negated by colonial and imperialist poverty consciousness, transforming land possession into ownership through exclusive and undemocratic policies on land expropriation and a predatory economy. Thus, the Abantu earth-centred living was negated by colonial poverty consciousness, creating vulnerable indigenous people through poverty and an exploitative and oppressive system.

#### **5.4.2 Sacredness rule**

The sacredness rule, origins, emanating from the sacred covenant with creator and nature, were rooted in life and divinity on land qualities, affirming the green philosophy of life seeking life. Denoon (1992:690) elucidates: "In Southern Africa...mixed practice both agriculture and pastoralism with iron tools for 100 years. The abundance of iron in the late Iron Age did not make new processes easier or productive. Cultivation is more efficient and iron tools for clearing and hoeing ground...available for domestic craft, such as pottery, and for mixed farming and pastoralism."



Bhebhe (1989:165) explicates that: “A monetary economy had set in and the grounds for incorporation into the capitalist system...brought Africans face to face with realities...further loss of land, lack of political freedom and corrosion of their culture...taxes introduced...not entirely as means of raising revenue...forcing Africans away from homes into the labour market and monetary economy.”

Inclusive development embedded within the indigenous knowledge of the inclusive and democratic societies, while Abantu life and divinity on land qualities in indigenous technology, agricultural and pastoral production were being negated by exclusive and undemocratic policies embedded within the monetary economy and its capitalistic system. Thus, the Abantu green philosophy of life seeking life through indigenous land productivity and storage products was evident, but was later negated by poverty consciousness in labour exploitation, transforming land possession into ownership, and patriarchy subjugating political freedom and introducing a culture of corruption.

Sacredness rules, origins and elements emanating from indigenous democracy were rooted in chaos forces and negating cosmic and social order. Esoavelomondroso (1985:242) illustrates: “The colonial oppression was aggravated by the forcible takeover of land...distributed to colony settlers...decree promulgated in 1926...good land was monopolized by the administration and settlers encroached on native reserves, while the Malagasy no longer had any little ownership over their ancestral lands..”

Chanaiwa (1985:204) adds further: “The Rudd Concession...advantageous to concessioners and verbal...advantageous...concessionaries complete and exclusive domain...to procure resources...grantees...Lobengula had not agreed to grant concessions of land or mining rights...without prior consent and concurrence of grantees.”

Inclusive development was embedded within the indigenous knowledge of the inclusive and democratic societies. The Abantu were negated by colonial chaos forces through exclusive and undemocratic policies such as land decree for expropriation, while illiteracy was manipulated within the kingdom. Thus, Abantu cosmic and social disorder were evoked through poverty

consciousness and by monopolizing and encroaching on land reserves. Together with mineral resource exploration, this resulted in indigenous people being dispossessed of their land.

The sacredness rules, elements and sacred knowledge emanating from ecological ethics and anchoring all elements on earth negated the people's ecology. Denoon (1992:698) clarifies: "...Kora, Griqua and Nama societies...title to land was not explicitly recognized by whites...these little societies captured, bred and sold cattle relying on fire, arms and gun powder...were able to converse with and understand the white and company authorities, white outlaws and descendants of slaves as the Kok family...Their lands constituted the penumbra of violence...an essential component of the new, commercial pastoral economy and society."

Denoon (1992:697) states: "Cape Town was the entry port of international culture and ideas...They consorted with the more prosperous local land owners, traders and inn-keepers of the town, and lorded it over the large and strictly disciplined slave population. They felt superior...the pastoralists obviously lacked urban sophistication and could easily be cheated by the urban meat-merchants...they were rough...in their management of labour..."

Inclusive development was embedded within indigenous knowledge of the inclusive and democratic societies, with the Abantu anchoring all elements on earth but negated by settlers' poverty consciousness, greed, materialism and corruption through land dispossession, poverty and enslavement, as well as patriarchy marking the advent of urbanization, international culture and superiority. Thus, the Abantu people's ecology was negated by structural violence, transforming land possession into ownership in a predatory economy and society, through the divide and rule strategy with its racist and superiority complex.

The sacredness rules, nature's rules, emanating from the transformation model, were rooted in self-organization and creativity, affirming transcending beyond material limitations. Denoon (1992:700-701) expounds: "Meanwhile, a serious rebellion was brewing...white pastoral expansion dispossessed Khoi communities and individual Khoi commercial pastoralists...farm labourers than independent farmers. To Xhosa faction leaders...clients of wealthy Xhosa. The Khoi...disgruntled with the status of Hottentots...allowed and status of client, which the Xhosa offered..."

Chanaiwa (1985:204) recounts that: “Soon, hordes of British concessionaries and syndicates descended on Lobengula seeking minerals and land rights in Matabeleland and Mashonaland. In mercenary fashion, these zealous speculators offered him stores of guns, ammunition, money, clothing, utensils and ornaments...to gain his favour...Rhodes dispatched...to seek a monopolistic agreement with Lobengula...a royal charter to shut out other British concessionaries and syndicates. Rhodes...sole command of mineral resources of whole country.”

Inclusive development was embedded within the indigenous knowledge of the inclusive and democratic societies. Abantu self-organization and creativity were negated through settler poverty consciousness, pastoral expansion, land dispossession and concessions, while marginalization of indigenous communities occurred through syndicates with a mercenary approach. Thus, the Abantu transcending beyond material limitations was negated by the exclusive and undemocratic policies of settlers in land and labour exploitation with monopolistic agreements and sole rights.

The sacredness rule and sacred knowledge, emanating from ethical leadership, were rooted in common consensus affirming human consciousness. Mwanzi (1985:167) elucidates: “The Maji-Maji uprising occurred in Tanganyika...both religion and magic were restored...Forced labour, taxation, harassment and conditions of work all combined to cause the Maji-Maji uprising...the introduction of the communal cotton scheme...exploited their labour and threatened the African economy by forcing people to leave their own farms to work on public ones.”

Chanaiwa (1985:199) details further: “...the conquest and dismantling of these resistant African states was essential. They deluded themselves that Africans were yearning for Christianity, trade and western culture...the raids, tyranny and heathenism of kings, administrators and soldiers were ruthlessly crushing ambition, enterprise and desire for salvation...outsiders adopted an attitude of conquest before Christianity and trade.”

Inclusive development was embedded within the indigenous knowledge of the inclusive and democratic societies, and Abantu common consensus was negated through patriarchy power and dominance, the emergence of missionaries, traders, concessionaries and labour recruiters, while the African resistance agenda was being dismantled. Abantu human consciousness evoked indigenous spirituality in resisting extradition from indigenous land; this was however negated by

patriarchy and the divide and rule strategy: the conquest before western religion and trade approach.

### **5.4.3 Wholeness rules**

Wholeness rules, cosmic debt and metaphysics emanating from indigenous democracy were rooted in chaos forces which negated the cosmic and social order. Salim (1992:774) relates: “The Swahili traders...significant degree of commercial trading although Portuguese controls...monopolies...depressed trade. Greed and incompetence amongst officials...decline of Sofala gold trade...Mombasa’s resilience enabled it to recover several times from serious Portuguese punishment. Kilwa took the blows less well...thanks to the slave trade with France.”

Salim (1992:753) continues: “The political fragmentation of the coast was much compensated for by religious and cultural homogeneity...Ethnically the population was mixed, African, Arab and so called Shiraz blood, intermingled...to form a new cultural group known later as the Swahili...a generic term for the coastal people...ethnically mixed...chose names that reflected their area of origin on the coast itself.”

Inclusive development was embedded within the indigenous knowledge of the inclusive and democratic societies. The Abantu were negated by colonial chaos forces, exclusive and undemocratic policies in trade monopolies, and the divide and rule strategy in political, religious and cultural fragmentation. Thus, Abantu cosmic and social disorder were evoked through poverty consciousness, greed and incompetence, leading to a decline in the gold trade.

The wholeness rules, interconnectedness and interdependency, and plurality and complementarity, emanating from the transformation model, were rooted in self-organization and creativity, affirming balance and order. Denoon (1992:701-702) explains: “the Khoi were cast in an intermediate situation in the settlement...Hence, explosion of revolt, it had two to three generations to run on open northern frontier...pastoral farming communities of the whole region...the Xhosa treats white pastoralist as...merely pale...the transforming force of pastoralism... durable social force of the 18<sup>th</sup> century.”

Kent (1992:893-894) recounts: “During the next three decades, the Mascarene Island became the focal point...as common interest shifted from Atlantic to Indian Ocean. Mauritius used to be visited by some thirty ships a year...They saw a tenfold increase in incoming vessels by 1803...of foreign merchants, especially from the United States after the American War of Independence.”

Inclusive development was embedded within the indigenous knowledge of the inclusive and democratic societies, while the Abantu self-organization and creativity were negated by the divide and rule strategy of toxic settlers, disrupting indigenous governance and agricultural systems within communities. Thus, Abantu balance and order were negated by patriarchy, power and dominance in transforming pastoralism into a durable social force while increasing international trade.

Wholeness rules, interconnectedness and interdependency and metaphysics, which emanated from ethical leadership, were rooted in common consensus affirming human consciousness. Ochiengo (1992:836) clarifies: “...societies in the Kenyan and Tanzanian interior trading independently of external global forces...economically and socially...exchange...of good for mutual benefit, in habits found among simple societies. All the communities are commonly thought to be self-sufficient economies, trade...regular series of acts of efficiency reported...in hunting and gathering....”

Ngcongco (1989:114) elucidates further: “The Basotho had to fight...against the Orange Free State before their country was taken over on behalf of Her Majesty’s Government by Governor Wodehouse. Moshoeshoe’s plea for annexation of his country by the Queen’s government was a defensive move in preservation of the nation...to prevent the incorporation of his kingdom into the Boer republic of the Orange Free State. By the time Moshoeshoe died in March 1870...saved kingdom from disintegration...an independent state that has survived to the present.”

Inclusive development was embedded within the indigenous knowledge of the inclusive and democratic societies; while Abantu common consensus, indigenous governance systems anchoring the uniqueness of facilities and resources, self-sufficient economies, and efficiency in trading, were negated by poverty consciousness in settler land wars and conflicts. Thus, Abantu human consciousness was evident through indigenous diplomacy for mutual benefit, with global trading

forces aimed at maintaining economic and social independence manifested in defensive strategy in quest for annexation preventing incorporation.

The wholeness rules, interconnectedness and interdependency, and metaphysics, emanating from the sacred covenant with creator and nature, were rooted in the 'I am because we are' philosophy. Kent (1992:892-893) illuminates further: "Although sugar cane was grown in Mauritius since 1639 its first sugar mill only came into being during the administration of Matie de Labourdonnais (1735-46)...Mauritius did not really export sugar before the advent of the royal French government which discarded restrictive trade policies of the French East India Company and opened the island to all French nationals...coffee...becomes its main crop, attained its last bumper harvest... then spices."

According to Esoavelomondroso (1985:242): "The economic changes and political upheavals...caused social and cultural transformation...way of life of clan societies of coastal regions were undermined and threatened with progressive decay or structural breakdown. Confiscation of fertile land, heavy tax burden compelled populations...immigrate to plantations...."

Inclusive development was embedded within the indigenous knowledge of the inclusive and democratic societies. The Abantu belief, 'I am because we are', or Ubuntu, was negated by the exclusive and undemocratic policies related to land use and trade, manifesting in economic and political upheavals and coastal cultural transformation, while negating indigenous spirituality. Thus, the Abantu Ubuntu, was negated by poverty consciousness because of slave trading, land dispossession, forced labour and taxation, while western education and religion systemically negated indigenous knowledge.

The wholeness rules, plurality and complementarity, and ecological ethics were rooted in the dynamic balance and harmony with the natural world, affirming the people's ecology. Salim (1992:753) states: "Kilwa had some control over Mafia Island, and Mombasa enjoyed a similar role regarding Mtangata and Numba. The larger towns looked towards international maritime trade and the smaller depended on agriculture and fishing...."

Ochiengo (1992:839) depicts the following: “In the South, Fipia smiths exchange their produce and cloth woven in Rukwa valley while the Nyakyusa cultivated...went to Livingstone Mountains to barter food for the products of kanga cloth, which was a scarce and precious commodity only the wealthy were privileged...regional exchange was salt, a necessity of life to men who lived chiefly on vegetable foods.”

Inclusive development was embedded within the indigenous knowledge of the inclusive and democratic societies, with the Abantu dynamic balance and harmony evident in the natural world, with reciprocal trade and exchange of goods and resources driving international maritime and commercial trade. Thus, the Abantu people’s ecology and Ubuntu were evident in the reciprocal trade of resources with coastal and in-land linkages in agriculture production.

## **5.5 Indigenous leadership constitutive rules**

This section the indigenous people’s dignity constitutive rules for indigenous leadership within the historic epoch in Southern Africa. Thus the journey of Scar Face provides meta-synthesis on indigenous leadership constitutive rules emanating from governance, sacredness and wholeness rules, as mentioned in Chapter 3.

### **5.5.1 Governance rules**

Governance rules, the African constitution and chaos theory, emanating from the transformation model, were rooted in self-organization and creativity, affirming balance and order. Ochiengo (1992:840) states: “Social and political institutions and organizations were important to cohesion of society and protection of property and trade...internal migration into sparsely populated areas...brought together different languages or dialects and political and social practices. Internal conflicts multiplied...necessitating sophisticated methods of conflict resolution. When disputes arose...arbitration from individuals respected for their wisdom...”

Ngcongco (1989:97) explains further: “...states like those of the Hlubi, Ndwandwe and Ngwane had been participating in trade...through Tsonga middlemen....Mthethwa throne... Dingiswayo opened an ivory trade route with Delagoa Bay, conquering in the process several clans to open

access to the Indian Ocean port. Dingiswayo's efforts...matched by those of Zwide and Sobhuza...along the Polonga River to establish a foothold on the trade with Delagoa Bay.”

Indigenous leadership was embedded within the indigenous knowledge of the inclusive and democratic societies, with Abantu self-organization and creativity evident in indigenous governance systems within social and political organizations for nation building, and managing states and trade, including international trade. Thus, the Abantu balance and order, through indigenous knowledge, was attained through migration and experiential leadership embedded within nature, environment and language in order to effect conflict resolution and nation building.

Governance rules, the African constitution and chaos theory emanated from indigenous democracy, and were rooted in chaos forces negating cosmic and social order. Chanaiwa (1985:211) describes: “...Kgama, King of the Ngwato...written to Queen of English People requesting for protection...gain Ngwato throne. British bitterly divided on Botswana...Rhodes-Robinson group...in favour of settler colonialism...Mackenzie-Warren humanitarian imperialist groups...opposed brutality and destructiveness of settler colonialism.”

According to Salim (1992:768): “The Portuguese retaliated by raiding the Island and driving away the queen and her son, the ruler of Otondo, for refusing to pay tribute and encouraging the Omani Arabs...a combined army...landed in Mombasa and sacked the Portuguese quarter seemingly without any serious opposition....”

Indigenous leadership embedded within indigenous knowledge of the inclusive and democratic societies. The Abantu were negated by colonial chaos forces and the divide and rule strategy, which, under the disguise of humanitarian imperialist groups, negated the indigenous governance systems and leadership. Thus, Abantu cosmic and social disorder were evident when the indigenous leadership, in exchange for colonial protection, were captured by patriarchy embedded within western education; this was manifested in internal conflicts among royalty.

Governance rules, vision and spirituality, emanating from ethical leadership, were rooted in common consensus affirming human consciousness. Ochiengo (1992:840) reveals that: “...the immigrants set into motion social, cultural and political integration that continued into the colonial



era...movement toward centralization and evolution of large linguistic and cultural groups...factors dictated in favour of expansion scale...of production than those offered by clan or village...variety of societies emerged in East African region...”

Ngcongco (1989:100) moreover explicates that: “Apart from the use of age-regiments to weld together the different parts of their national state, Ndwandwe rulers appear to have relied on the extensive use of magic-religious influence to enhance their own authority and to help create the mystique of an all-powerful and invincible monarch...the traditional annual ‘first fruit’ ceremonies, Zwile, in particular, deployed services of an impressive array of medicine men and royal magicians, news of whom helped spread fear of Zwile’s power throughout the surrounding chiefdoms.”

Indigenous leadership was embedded within the indigenous knowledge of the inclusive and democratic societies, with Abantu common consensus evident in indigenous diplomacy during migration, and embedded within social, cultural and political integration and indigenous spirituality with transcendental powers for the invincible monarch. Thus, Abantu human consciousness was evident in indigenous diplomacy towards nation building of centralized states within nature, environment and identity, anchoring indigenous spirituality within transcendental powers of ceremonies that dignified the land and nation led by indigenous medicine custodians.

Governance rules, chaos theory and natural rights, emanating from sacred nature and creator, were rooted in the sacred tree of life, affirming the green philosophy of life seeking life. Chanaiwa (1985:200) reveals that: “The Zulu under Cetshwayo and the Ndebele under Lobengula therefore decided on strategy of confrontation; first tactics of diplomacy and later armed resistance...Cetshwayo was at first isolationist, with the pacifist foreign policies of his predecessor Mpande...inveterate enemies being Transvaal Boers, maintained an effective alliance with the English colonist...”

In the words of Vansina and Isaacman (1985:176): “Of these, the most successful were the Yaka, who effectively fought the Europeans...the Budja and Bowa revolted at end of the century against forced labour on rubber plantations...In Angola the Bihe, Humbe and Ganguela initially fought the aliens without the assistance of their neighbours who shared a common hatred of the

Portuguese...benefited in Mozambique from the intense competition between the Chikunda conquest states which precluded any effective alliance.”

Indigenous leadership was embedded within the indigenous knowledge of the inclusive and democratic societies. The Abantu sacred tree of life was evident in indigenous diplomacy which was used in approaching settlers; subsequently confirming animosity, armed resistance and revolt against forced labour followed. Thus, the Abantu green philosophy of life seeking life negated through the exclusive and undemocratic policies of isolation, while maintaining alliances resulting in protracted forest guerrilla war.

Governance rules and natural rights emanating from ecological ethics rooted in a dynamic balance and harmony with the natural world, affirming the people’s ecology. Ochiengo (1992:841) relates: “The political history of Kenya and Tanzania interior partly depended on population growth...depending on the fluctuation in social organization and cohesion, and on the developments of technology...the pastoralists were beginning to lose economic and military power to farmers who were rapidly perfecting their political institutions through social integration and expansion of their farming capability.”

According to Ngcongco (1989:110): “Mzilikazi travelled frequently to the various regimental towns and paid surprise visits to understand the progress of affairs in satellite towns. Within a relatively short time...built a well-founded kingdom, conquered people mostly only associated with state rather than being an integral part of it, embraced the Ndebele language and culture.”

Indigenous leadership was embedded within the indigenous knowledge of the inclusive and democratic societies, with the Abantu dynamic evident in indigenous governance systems for population growth, political organization, military regiments and transcendental power rooted indigenous spirituality for political power and decision making. Thus, the Abantu people’s ecology was evident in indigenous governance systems for social cohesion, technological developments, and economic power towards social integration and nation building.

### **5.5.2 Sacredness rules**

The sacredness rule, origins emanating from the sacred covenant with creator and nature are rooted in life and divinity on land qualities, thus affirming the green philosophy of life seeking life. Ochiengo (1992:843) reports: “The Tanzanian communities recognized the importance of the kind of organization...they migrated as individual or small group migration...there were seeds of political leadership. Among the Pare, the first stage of articulated political leadership was accomplished when each clan established itself on its territory and accepted one ritual leader whose descendent would succeed him. Thus the religious needs of the community were at the heart of the Pare political evolution.”

In the Vansina and Isaacman (1992:191) account, these authors state that: “Historical relations based on shared ancestry were invoked to broaden support. Muta-ya-Kavela benefited from assistance...related Umbundu Kingdoms...the south several Ovambo chieftaincies joined with Caumato groups in an insurrection three years later. In Mozambique, Mwenamutapa Chioco received the aid of a number of independent Tawara polities...benefited from recurring marital union’s network with the Tonga. A common ancestry...hierarchical network of spirit mediums, helped to unify desperate Shona chieftaincies in their uprising...”

Indigenous leadership was embedded within the indigenous knowledge of the inclusive and democratic societies, while the Abantu philosophy was embedded in life and divinity on land qualities which were evident in indigenous spirituality, attained through experiential learning during migration and organized alongside nature, environment and language as sources of unity. Thus, the Abantu green philosophy of life seeking life was rooted in indigenous governance systems within political leadership, transcendental power and gender inclusivity for nation building and unity.

The sacredness rules, origins and elements, emanating from the transformation model, were rooted in self-organization and creativity, thus affirming balance and order. Ngcongco (1989:99) relates that: “The Ndwandwe had main a settlement on ema-Gudu foothills overlooking southern Phongola Valley...embarked on a policy of gradual political control through subjugation of several smaller chiefdoms...Ngwane and Ntungwa communities in Phongola valley...a collection of

Khumalo clans under Mashobane...they took the appellation of Ndwandwe, to distinguish themselves from other Embo-Nguni....”

According to Vansina and Isaacman (1985:174): “A number of African societies also expanded their defensive capabilities through internal military innovations. The Barue developed munition plants which produced powder, rifles and even components for their artillery...developed guerrilla tactics that stalled the first imperialist advances. Around the turn of the century Barue, Tawara, Tonga, and the other Shona religious spirit mediums provided divinely inspired medicines to neutralize the European weapons and turn their bullets into water.”

Indigenous leadership was embedded within the indigenous knowledge of the inclusive and democratic societies. Abantu self-organization and creativity was evident through indigenous governance systems during migration, manifesting within nature, environment and language in geographic spaces and natural resources that evoked transcendental powers and military innovations. Thus, Abantu balance and order were evident within the indigenous governance systems emerging from conquests and incorporating existing chiefdoms through indigenous spirituality and military power.

The sacredness rules, elements and sacred knowledge that emanated from ecological ethics anchored all elements on earth, affirming the people’s ecology. Ochiengo (1992:845) supports this by recounting: “Clearly, between 1500 and 1800 a number of Ntemi chiefships of varying sizes and centralization, sprang up in Tanzania in response to human, political and economic needs. They were shaped by the physical and human environment and, while centralization and economic expansion was the objective of most Tanzanian states, the process of nation building was often painful.”

Furthermore, Ochiengo (1992:841) reveals that: “Societies...lived in scattered independent settlements in minor or major patriarchy lineage and clan groups, no centralized, traditional bureaucracy. Decentralization, but not disorganization or lack of political or social cohesion...family, village and neighbourhood councils...highest level clan and district councils with elders...elders chosen from ruling council...responsibility was regarded as the cardinal virtue.”

Indigenous leadership was embedded within the indigenous knowledge of the inclusive and democratic societies, with the Abantu anchoring all elements on earth through indigenous governance systems, with Ubuntu and service to humanity evident within indigenous social, political and economic organizations. Thus, the Abantu people's ecology was embedded within indigenous leadership, leading in nature, environment and language including economic expansion towards nation building.

The sacredness rules, elements and nature's rules, emanating from indigenous democracy, were rooted in chaos forces affirming cosmic and social order. Esoavelomondroso (1985:234) narrates: "The capture of Antananarivo, which split the downfall of the urban Christian world...the rural areas in defence of ancestral heritage. The uprising of Amboanana... insurgents seized Arobonimano, killed the governor and an English missionary with his family, and demanded the abolition of Christian worship, schools, military services and forced labour."

Vansina and Isaacman (1985:176) report that: "...Quitanghona in northern Mozambique and Chikunda empires of Zambezi valley willingly acknowledged nominal authority of the Portuguese, no serious efforts made to impose colonial rule. This strategy, however, invariably led to confrontation, since the congress of Berlin explicitly demanded effective control as a precondition of international recognition of a claim to colonial possession. Many Central African societies that were unable to offer effective opposition or that failed to comprehend the implications of colonial rule submitted peacefully...rose up after in an effort to regain their independence."

Indigenous leadership was embedded within the indigenous knowledge of the inclusive and democratic societies. The Abantu chaos forces resisted the colonial patriarchy embedded within Christianity, military and labour exploitation while killing colonial leadership and demanding international recognition. Thus, the Abantu cosmic and social order resisted Christianity and the divide and rule strategy in urban and rural areas, manifesting in uprisings and rebellions, although they were later subjugated, humiliated and marginalized into colonial rule.

The sacredness constitutive rule, sacred knowledge, emanating from ethical leadership, were rooted in common consensus affirming human consciousness. Ngcongco (1989:99) affirms: "Indications are that Zwide and his predecessors may have been among the first Nguni rulers to

perceive some political significance in the Sotho-Tswana practices of coordinating and controlling circumcision and related initiation rites in a community or chiefdom-wide, rather than on an individual family basis...ceremonies were henceforth organized from the centre, and youth from all parts of Ndwandwe-ruled communities would be made members of national age-regiments....”

Mwanzi (1985:167) adds: “To unite the people of Tanganyika in their challenge to the Germans, the leader of the movement, Prophet Kinjikhle Ngwale, lived at Ngarambe, made use of their religious beliefs...taught unity and freedom of all Africans a fundamental principle...unite and fight for freedom against Germans in a war, ordained by God...assisted by ancestors who would return to life...Kinjikhle Ngwale built a large shrine...the House of God and prepared medicinal water, maji...his followers who drank it immune to European bullets.”

Indigenous leadership was embedded within the indigenous knowledge of the inclusive and democratic societies. Abantu common consensus was evident in indigenous governance systems in social and political organizations while dignifying the land and nation through initiation and rites of passages. Thus, Abantu human consciousness was embedded within the indigenous governance systems, which were led by community and chiefdom regiments for military and population control, hence, indigenous spiritual leadership resisted colonial patriarchy, calling for freedom and unity.

### **5.5.3 Wholeness rules**

The wholeness rule, cosmic debt emanating from indigenous democracy were rooted in chaos forces, affirming the cosmic and social order. Ogot (1992:904) relates: “In the Kongo, Christianity was introduced during Alfonso I under the direction of his son Henrique, who was to become a bishop in Rome. He made the Catholic Church the state church...About 400 missionaries arrived in the Kongo and later Angola during the 17<sup>th</sup> century, to spread the gospel, especially in the rural areas.”

Ngcongco (1989:97) explains further: “...to understand why leaders like Dingiswayo, Shaka and Mzilikazi and others like them rose and flourished...to avoid the danger of mythologizing the role of some principal actors in this great human drama...perceive them as products of a particular

socio-economic environment...the end of the 18<sup>th</sup> century, therefore, and especially during the early years of the 19<sup>th</sup> century, a combination of factors contributing largely to an increasing resource shortage that later erupted in violence in most of the southern Nguni states.”

Indigenous leadership was embedded within the indigenous knowledge of the inclusive and democratic societies, while the Abantu were negated by colonial chaos forces, the divide and rule strategy, and patriarchy that introduced Christian culture manifesting as urban nobility, after experiencing Mfecane and the transformative detribalization and catalyst for change in region. Thus, Abantu cosmic and social disorder were evident from the divide and rule strategy, with uncertainty manifesting within the royal succession, while systemically negating the fragile indigenous governance systems after wars and conflict related to the Mfecane.

The wholeness rules, interconnectedness and interdependence, and plurality and complementarity emanating from the transformation model were rooted in self-organization and creativity, affirming balance and order. Ogot (1992:904) relates further: “Both Christianity and Islam, during this period, were syncretic. Christianity in Kongo, coexisted with traditional religion...independent churches...to establish an indigenous church started and reached a peak when Dona Beatrice Kimpa Vita began to preach a reformed Christianity called Anteniosim, rejected missionaries and whites...indigenous Catholicism preserved in Kongo...the African looked at Islam...at the same time faithful to traditional religion....”

Ngcongco (1989:100) describes the situation in Africa: “Zwide used diplomatic marriages to build or temper his relationships...his sister Ntombazana to Mthethwa ruler, Dingiswayo...his daughter, Thandile, marrying Sobhuza of Ngwane (Swazi)...popularly known as LaZidze, the daughter of Zwide... had no intention of allowing a diplomatic marriage to stand in the way of his expansionist policy, evident when Sobhuza revived his claim to fertile arable land in the Pongola valley. Zwide responded by attacking Sobhuza’s capital on the southern border of Swaziland...the Ndwandwe army emerged victorious, expelling Sobhuza’s followers...Sobhuza I, also known as Somhlolo, laid the foundation of the Swazi Nation.”

Indigenous leadership was embedded within the indigenous knowledge of the inclusive and democratic societies, with Abantu self-organization and creativity through symbiosis between

western and indigenous spirituality evident in independent churches, while indigenous leadership embarked on land expansion. Thus, Abantu balance and order through indigenous diplomacy was evident in establishing indigenous churches with feminine power anchoring gender inclusivity, through strategic partnerships and alliances within indigenous leadership structures, towards nation building and unity.

The wholeness rules, interconnectedness and interdependency and metaphysics, emanating from ethical leadership, were rooted in common consensus, affirming human consciousness. Ngcongco (1989:100-101) mentions: “The nuclear Ngwane comprised an aggregation of clans of Embo-Nguni as well as pockets of Ntungwa-Nguni stocks plus some Tsonga clans under the leadership of Dlamini royal lineages...the first stratum of Ngwane society in Shiselweni district...Sobhuza brought under political control several other clans found in the vicinity...Sotho-Nguni stock intermingled with small pockets of Embo-Nguni and Ntungwa-Nguni communities. The Sotho communities Sobhuza integrated into the kingdom had a developed age, regiment system.”

According to Ngcongco (1989:109): “The prestigious social positions of the Zamzi encouraged the other groups to strive consciously to emulate their way of living, speak their languages and adopt their culture. Inter-marriage between the members of these ‘social classes’ was frowned upon...individuals became more proficient in speaking IsiNdebele and distinguished themselves in war, they became socially acceptable and could even rise in the army. The age regiment system...cutting across these social classes...quicker absorption of the conquered youth...assimilated into Ndebele customs, the IsiNdebele language and loyalty to Mzilikazi.”

Indigenous leadership was embedded within the indigenous knowledge of the inclusive and democratic societies, with Abantu common consensus through indigenous diplomacy manifesting in conquest, incorporation and collaboration of indigenous societies towards nation building and unity. Thus, Abantu human consciousness was evident when integrating indigenous societies, through social and political organizations such as regiment systems.

The wholeness rules, plurality and complementarity, and metaphysics emanated from ecological ethics, and were rooted in dynamic balance and harmony with the natural world affirming the people’s ecology. Vansina and Isaacman (1985:192) exemplify: “The colonial insurgents also



increased their numbers by incorporating alienated peasants and rural workers who individually opposed the continued demand of colonial authorities and their capitalist allies. The appeal was not made in ethnic or cultural terms nor was it necessarily directed at the chiefs, many of whom had been co-opted. Instead, rebels urged the economically oppressed to join the insurrection in order to eliminate both the abusive taxation and labour practices and the system which had spawned them.”

Ogot (1992:898) reports that: “In the case of Madagascar, we have the opposite process of centralization...Madagascar still compromised mainly of small and self-contained chiefdoms. But by the end of the century, western Madagascar under a Sakalava empire, and several chiefdoms, emerged among the highlanders and among the south eastern coastland, became politically inclined for the first time into the Betsimisaraka Confederation. By 1800, the states were in decline and the state of Imerina, formerly weak and divided, was on the ascendancy.”

Indigenous leadership was embedded within the indigenous knowledge of the inclusive and democratic society. Abantu dynamic balance and harmony with the natural world was evident through resisting colonial poverty consciousness, greed, materialism and corruption, through rebellions incorporating indigenous rural workers. Thus, the Abantu people’s ecology, through resisting the colonial divide and rule strategy, emerged from economic oppression, while centralized states were in decline, weak and divided.

The wholeness rule, metaphysics and plurality and complementarity, emanating from the sacred covenant with creator and nation, were rooted in the philosophy of ‘we all are from the Great Spirit’, affirming ‘I am because we are’. Mashingaidze (1989:143) states: “The Mfengu cultural impact upon the Cape Nguni and the white settlers...Moreover, culturally, the Cape Nguni and the Natal Nguni were very similar...the Mfengu impact was significant...they accepted Christianity, Western Education, European Agriculture and Employment much earlier than the Cape Nguni people...the Mfengu were to play a major role as agents of modernization...provided the first African teachers, evangelists, agricultural demonstrators and secretaries.”

Esoavelomondroso (1985:243) relates: “The uprising which broke out in the province of Farafungana spread very quickly westwards, as a result of traditional contacts that existed in

historic times between the eastern peoples and Bara. The solidarity of the clans...the common enemy accounted for speed at which the movement spread, geographic setting with its forest and escarpments, offered an explanation for difficulties encountered by the forces sent to put down the rebellion. The insurgents led by chiefs of the Bara clans and south eastern clans, or by dissident militia men...attacked military posts. Locally recruited infantrymen deserted their posts or joined the rebellion, as in the case of Antanimora.”

Indigenous leadership was embedded within the indigenous knowledge of the inclusive and democratic societies, with the Abantu evoking ‘we are all from the Great Spirit’, Ubuntu, and resisting colonial patriarchy power and dominance manifesting in cultural assimilation through unity and solidarity against the common enemy. Thus, the Abantu ‘I am because we are’, Ubuntu, was negated by colonial patriarchy embedded within western religion and education, the catalysts and agents of modernization manifesting in the indigenous leadership resisting this negation.

## **5.6 Conclusion of the historic epoch**

The cosmic journey of Scar Face during the historic epoch unveils severe scars evoked through rethinking thinking (Hoppers and Richards, 2011), cognitive justice (Vasvanathan, 2015) and transdisciplinarity (Nabudere, 2011), thus, emanating from the systemic negations of indigenous knowledge within peace, ecology, inclusive development and indigenous leadership constitutive rules. The indigenous knowledge embedded within indigenous governance systems, indigenous diplomacy, conquest and incorporation, and social and political institutions were negated through mutation and differentiation in economy, social organizations, culture and archaeology, missionary and colonial invasion, insurgency, infiltration and supremacy, intruders transforming land possession into ownership, the introduction of Christianity and the predatory economy, the divide and rule strategy, capture and protectorate status after the Mfecane population explosion, wars and conflicts. Thus, indigenous people’s dignity, embedded with indigenous democracy, the transformation model, ethical leadership, ecological ethics and the sacred covenant with nature and creator, was negatively impacted.

Historic peace, ecology, inclusive development and indigenous leadership were evoked, as Petranker (1997) contends, through transparency as a way of seeing more deeply the scars within

indigenous democracy, and the transformation model as Jojola (2004) maintains, in regard to settlements for adaptation and change among indigenous peoples. As Williams (1974) argues, the historic ethical leadership, community consensus as the supreme law, and ecological ethics along the coastal settlements, were rooted in the sacred covenant with nature and creator, Ubuntu. William (1974) further adds that quarrels and wars between members of states of common lineage were transformed into blood baths during the Mfecane.

## CHAPTER 6. Contemporary Indigenous People's Dignity

### 6.1 Introduction

In this chapter, the cosmic journey of Scar Face evolves into the People's Sovereignty, Aba-Ntu Governance Model through addressing the research aim: to provide a meta-synthesis and genealogy analysis embedded with Aba-Ntu governance theory and to explore the restorative action at the regional policy level in the SADC. The scars from systemic negation of indigenous knowledge seek to address the research objective: to examine indigenous people's dignity rules for peace, ecology, inclusive development and indigenous leadership within prehistoric, historic and contemporary epochs in Southern Africa. This research thesis evolves into the People's Sovereignty, Aba-Ntu Governance Theory emanating from the contemporary epoch, articulated by Afigbo (1985:487):

“In rivalry mythologies of European imperialism and colonial nationalism, change was an innovation introduced by European rule into so-called traditional societies. To imperial apologists change, as applied to colonial people, suggests progress, a dramatic and beneficial linear transition from a static and barely productive traditional culture to a dynamic and limitless modernism. But to the colonial nationalist the world primarily connotes ‘disruption’, the process by which the unsympathetic and uncomprehending imperialist shatters the idyllic world of colonial people leaving in its place turmoil, instability and uncertainty.”

Evidently, this cosmic journey into the contemporary epoch, during which Scar Face experienced the systemic negation of indigenous people's dignity as a way of life, was preserved within indigenous governance, wholeness and sacredness rules. Scar Face, during the contemporary epoch, was part of the Abantu migration to populate the SADC region, thus, this chapter recollects the disruption of the cultural lived experience of governance rules, guided by the African constitution, vision and spirituality, chaos theory and natural rights, anchoring indigenous people's dignity. This cosmic journey evokes the scars on sacredness rules, negating sacred origins, sacred elements, natural rules and sacred knowledge, as experienced by Scar Face, as a result of European

imperialism and colonial nationalism. This journey is one that goes into wholeness rules on cosmic debt, interconnectedness and interdependency, plurality and complementarity and metaphysics, a healing process from the turmoil, instability and uncertainty of this epoch.

This cosmic journey of Scar Face, through the Abantu migration to populating the SADC geographic area, anchoring transparency (Petranker: 1997), evokes an openness of the mind that values wonder and curiosity as mentioned in Chapter 3. Thus, this chapter is a re-experiencing of the disruption, the unsympathetic and uncomprehending imperialist scars of Scar Face during the contemporary epoch, caused by European imperialism and colonialism systemically negating indigenous people's dignity constitutive rules, peace, ecology, inclusive development and indigenous leadership. This journey has enabled this research thesis to contextualize the origins, or the sources of the scars, from this systemic negation of indigenous knowledge, evident on Scar Face, and towards the restorative action proposed in Chapters 7 and 8.

## **6.2 Peace constitutive rules**

This chapter the indigenous people's dignity constitutive rules for peace within the contemporary epoch in Southern Africa. Thus, the cosmic journey of Scar Face, provides a meta-synthesis on peace constitutive rules emanating from governance, sacredness and wholeness rules mentioned in Chapter 3.

### **6.2.1 Governance rules**

Governance rules, African constitution and chaos theory, emanating from indigenous democracy, were rooted in chaos forces, and negated the cosmic and social order. Betts (1985:326) states: "By then domination had shifted from military to civil institutional control while direct force...replaced by administration persuasion...the ultimate ration of colonial authority displayed by European arms...colonial rule was won by the sword...all European powers utilized in their military establishments elements recruited from the indigenous population."

According to Afigbo (1985:494-495): "In Southern Africa, white settlers were locked in conflict with numerically superior Bantu people, the racial theory stringent, with authority of the Holy Bible wrongly used to reinforce social implications of pseudo-Darwism... racist theory led to

policy denying Africans, irrespective of education, equal rights and opportunities within colonial service....induce African feeling of inferiority, a tendency to lose confidence...”.

Peace was embedded within the indigenous knowledge of the inclusive and democratic societies, while the Abantu were negated by chaos forces through patriarchy, power and domination, with the colonial invasion transforming into administration persuasion while introducing racial theory based on the Holy Bible reinforced with pseudo-Darwism. Thus, Abantu cosmic and social disorder were evidenced through exclusive and undemocratic colonial policies that recruited the indigenous population into the military while inducing their inferiority complex, and exposing colonial insecurities.

Governance rules, the African constitution, and natural rights emanating from the sacred covenant with creator and nature were rooted in Ubuntu negating ‘I am because others are’. Afigbo (1985:492) relates: “Military conquest and the establishment of colonial administration and defeat of old political and military lords...Thus, the loss of the war of resistance against colonial powers could easily lead to loss of faith in the old priest and gods, into a decision to embrace the supposedly superior faith of the conquerors.”

In the Opoku (1985:514) opinion: “...the unconverted opposed colonial rule and defied missionary condemnation of their traditional ways...holding on to traditional beliefs and practising...openly or in secret...those converted to Christianity, beliefs and attitude strongly influenced...resistance was expressed by taking traditional beliefs...into new faith...a blending of ideas. Africans used religion as a weapon to resist...relied on magic and interventions of ancestors and gods in fight against colonial oppression.”

Peace was embedded within the indigenous knowledge of the inclusive and democratic societies; however the Abantu, Ubuntu, was negated through the divide and rule strategy, negating also indigenous spirituality, with patriarchy within military conquest anchoring western religion. Thus, the Abantu, ‘I am because others are’, was negated through patriarchy systemically negating indigenous spirituality manifesting in loss of faith and conversion into western religion, while indigenous spirituality blended with western religion became a source of colonial resistance.

Governance rules, vision and spirituality, emanating from ethical leadership, were rooted in common consensus and human consciousness. Betts (1985:330) explains: "...parliamentary institutions...degree of responsibility to colonial government...in timing colonial devolution...colonial rule collapsed in Africa because of declining ability, combined financial, military, and moral condition of Europeans...in face of African nationalist pressure...terminal decade of colonialism, the pre-established methods of control were influential in determining the process of change."

Afigbo (1985:494) recounts further: "The new political structure was the imposition of an alien European bureaucratic administrative structure on the pre-existing African political system. Between European and African structures there existed a wide range of patterns of relationship...they tended to break up the old paramountcy's, pensioning off their rulers, while the British made an effort to drawback the local rulers and their political patterns."

Peace was embedded within the indigenous knowledge of the inclusive and democratic societies, while the Abantu were negated through the exclusive and undemocratic colonial policies manifesting in new political structures, with parliamentary and government institutions responsible to Europe. Thus, the Abantu human consciousness was negated through these exclusive and undemocratic policies which were embedded within the colonial bureaucratic administrative structure, subjugating indigenous governance systems, thus, evoking resistance from African nationalists.

Governance rules, vision and spirituality and natural rights emanating from transformational model were rooted in self-organization and creativity, affirming the balancing of order and chaos. Oluruntimehi (1985:566) writes: "Political and social developments in the colonial situation...products of interactions between colonizers...and colonized...African leadership elite shaped by forms of colonial administration...champions of African nationalism...Wana Siasa, in Swahili...Pan Africanists...colonialism, as a system of relations, rests upon some kind of racialism...racial consciousness is basic to growth of nationalism as a search for sovereignty and independence."

Opoku (1985:513) continues: “Since Africa culture was intricately intertwined with religion...European colonial policy clashed violently with tenets in African traditional religion, which underpinned African society...African traditional religion...faced challenge of survival and strengthened itself...colonial rule, the missionaries...torch bearers of western culture...an uncompromising attitude towards African religion...converting Africans to Christianity also into western culture...there was no distinction between the two.”

Peace was embedded within the indigenous knowledge of the inclusive and democratic societies, but Abantu self-organization and creativity were negated by exclusive and undemocratic colonial policies within political and social developments, with indigenous spirituality also systemically negated, separating culture and religion. Thus, Abantu balance and order were negated through the divide and rule strategy, evoking Pan Africanism within the elite African leadership assimilated into western religion and culture, now systemically negating indigenous spirituality.

Governance rules, chaos theory and natural rights, emanating from ecological ethics, were rooted in dynamic balance and harmony in the natural world, affirming the people’s ecology. Opoku (1985:513-514) opines: “Africans...no distinction between religion and culture, missionaries endeavoured to convert them into a way of life in which religion was separated from other aspects of life. The missionaries taught converts that life could be separated into spiritual and secular spheres, a teaching which ran counter to the fundamental basis of African culture...unity of religion and life.”

According to Opoku (1985:513-514): “Missionaries and colonial administrators alike, preached against beliefs in spirit, supernatural forces and gods, witchcraft, sorcery, sacrifices and rituals, taboos and veneration of ancestors and thus weakened the influence of African traditional and ritual leaders such as priests, priestesses, magicians, rainmakers and divine monarch. The introduction of western medicine by the colonial administrators and their attack on ‘pagan’ customs also led to a weakening of the role of traditional doctors and herbalists.”

Peace was embedded within the indigenous knowledge of the inclusive and democratic societies, with Abantu dynamic balance and harmony in natural world being negated by the divide and rule strategy that was systemically negating indigenous spirituality by supplanting, and not



supplementing, it with western religion and culture. Thus, the Abantu people's ecology was negated through systemically negating indigenous spirituality and healing knowledge, while introducing western medicines and new social institutions.

### **6.2.2 Sacredness rules**

Sacredness rule, origins, emanating from the transformative model, were rooted in self-organization and creativity. The negation of balance and order was evident. Afigbo (1985:492) explains that: "The younger generation went to school, learned new techniques which equipped them for employment in government, commercial firms or missions...in urban areas, conversion to Christianity implied a predisposition to live in urban areas...a man could go to the urban area in search of economic advancement while still being staunchly loyal to traditional religion...this physical separation from shrines and religious rites of his home gods, as well as the economic, social and psychological pressures of new environment, could turn him into a Christian of sorts."

Boahen (1985:801) reveals that: "...the explanation of phenomena such as death, rainfall and sickness in natural and scientific terms struck at the roots of African religious beliefs, sanctions and taboos and thereby shook the foundation of African society...an atmosphere so brilliantly captured by Chinua Achebe in his novel "Things Fall Apart." This sense of insecurity and frustration, heightened by a series of economic crises that occurred...led...to a high incidence of crime, divorce, delinquency and violence...."

Peace was embedded within the indigenous knowledge of the inclusive and democratic societies, with Abantu self-organization and creativity being negated through patriarchy, the introduction of western religion, and education for employment towards economic advancement, while negating indigenous spirituality. Thus, Abantu balance and order were negated through the divide and rule strategy: channelling western religion as coping mechanism for social, economic and psychological pressures, while negating indigenous spirituality.

The sacredness rules, origins and elements emanating from the sacred covenant with creator and nature were rooted in Ubuntu, affirming 'I am because others are'. Soyinka (1985:542) mentions that: "The principal form was the mbira huru dzadzima which was considered 'mbira of all

ancestors,' the instrument of great ancestor, Chaminako...which the Shona brought into the Transvaal during the southward drive of the Ndebele...The same version was employed by the Venda and Lemba in South Africa, and the Karanga of the southern part of Zambia...the dzadzima had enjoyed a prominence of at least half a century.”

Soyinka (1985:544-545) carries on: “The real music of the people of Africa...remained undisplaced as the regenerative source of the continent’s cultural wall...the education of the ‘natives’ left to missionaries who established schools...a variety of unassailable demonstrations of superior advancement of culture of preachers...filling schools with eager to reluctant school children...missionary education provided for this harvest of children...requires no reiteration...process of cultural reorientation was not applied to captive pupils alone.”

Peace was embedded within the indigenous knowledge of the inclusive and democratic societies. Abantu, Ubuntu, was preserved within indigenous spirituality embedded within sacred art and music as source of identity and collective memory, while music remains regenerative within the education and religious systems. Thus, Abantu, ‘I am because others are’, Ubuntu, preserved transcendental powers within the indigenous spiritual identity, within context of indigenous preachers, emanating from colonial education and cultural assimilation.

The sacredness rule, nature’s rules, embedded within ethical leadership, were rooted in common consensus affirming human consciousness. According to Opoku (1985:509-511): “Essentially as spirit, God had no images or physical representation and was acknowledged as the Creator and Sustainer of the world. Power, justice, beneficence and eternity were attributed to Him, and as the Source of all Power, God had power over life and death...rewarded men but also, religion acted as the cement which held societies together, providing them with support and stability... traditional religion helped men to understand and control events, to relieve doubt, anxiety and guilt.”

Opoku (1985:511) explains further: “African...religious and cultural heritage on the basis of its experience. There were no jealous gods that forbade the acceptance whilst other declined. Gods who proved powerful had their shrines spread far and wide, and it was not uncommon for defeated ethnic groups to adopt the gods of their conquerors. And since movement characterized life,

changes that occurred were accepted as normal so long as they did not do violence to African values.”

Peace was embedded within the indigenous knowledge of the inclusive and democratic societies, and Abantu common consensus was rooted in Ubuntu, ‘we all exist in light of the Great Spirit, Creator and Sustainer of the world, source of power over life and death’, and was embedded within indigenous spirituality. Thus, Abantu human consciousness was rooted in Ubuntu, ‘I am because others are’, within indigenous knowledge embodying culture, values and religion without images or physical representation.

The sacredness rules, nature’s rules and sacred knowledge, emanating from indigenous democracy, were rooted in chaos forces, evoking cosmic and social disorder. Opoku (1985:516) informs us that: “Colonial administration attacked the belief in witchcraft, and sought to eradicate it through the passage of witchcraft ordinance, and the adoption of measures to stop African witchcraft eradication movements...ordinances of colonial government and condemnation by missionaries and African converts proved to be limited deterrents to the beliefs in witchcraft.”

Opoku (1985:517-518) reports that: “...African traditional religion...initiation rites of boys and girls into adulthood...community and social life...initiation rites involved circumcision for boys and clitoridectomy for girls, and this was the source of greatest controversy... missionaries found rituals unacceptable to their taste and theology...sought assistance of colonial administration in their fight against them.”

Peace was embedded within the indigenous knowledge of the inclusive and democratic societies; however the Abantu were negated by colonial chaos forces, negating the indigenous spiritual context. The negation of witchcraft was manifested in exclusive and undemocratic policies such as witchcraft ordinances against the indigenous spirituality that dignifies the land and nation with preparation for adulthood, community and social life. Thus, Abantu cosmic and social disorder were evident in the colonial and missionary divide and rule strategy, which negated indigenous social and political organizations, and also indigenous healing which was seen as witchcraft.

The sacredness rules, elements and sacred knowledge, emanating from ecological ethics, were rooted in the dynamic balance and harmony with the natural world, affirming the people's ecology. Afigbo (1985:488) states: "...monogamous marriage...of western elite, exists side by side with institution of polygamy in urban and rural masses...African indigenous and European architectural traditions; local ethnicity and nationalism; local and regional locked economies and a national merger of traditional local authorities...many indigenous African institutions and ideas survived the impact of, or even blended with, alien European values."

Opuko (1985:511) asserts: "Arabic culture had begun to make a considerable impact in Africa...Muslim architecture, tiles, music and other aspects of Arabic culture, among wealthier segment of African population...the Sudanic Zone. In spite of the advances Islam had made before the arrival of the colonial powers, the last decades of 19<sup>th</sup> century witnessed destruction...weakening of Islam trade and economic influence in East Africa...colonial rule provided Islam opportunity for unprecedented expansion."

Peace was embedded within the indigenous knowledge of the inclusive and democratic societies, and the Abantu dynamic balance and harmony with the natural world through indigenous diplomacy blended old and new ideas into arts and cultural reforms for social change. Thus, the Abantu people's ecology was evident in preserving indigenous social and political institutions to survive European values, while embracing Arabic culture, trade and economic development.

### **6.2.3 Wholeness rules**

The wholeness rules, cosmic debt and plurality and complementarity, emanating from the transformative model, were rooted within self-organization and creativity, negating balance and order. Afigbo (1985:496) records that: "...people went to seek a fortune of their own volition, others in response to tax and land policies of colonial powers in rural areas... The less fortunate immigrants who had little or no education...barely skilled or unskilled, called the urban proletariat by some scholars...found mercy of employers of labour...learned trade and established independent business...differed from rural counterparts, the peasants...did not derive livelihood from the land, had a closer brush with modernizing influences and lived in slums."

According to Afigbo (1985:493): “The social effects of foreign rule on African society...the political one. Pre-existing African states...lost their sovereignty and with it the right to participate in the affairs of the world community except indirectly through their new masters. Even their right to interact with their African neighbours...neighbours found themselves on opposite sides of the line marking the boundary of a colony...foreign rule transformed and simplified the political map of Africa...a few colonies with fixed and clearly marked boundaries.”

Peace was embedded within the indigenous knowledge of the inclusive and democratic societies. Abantu self-organization and creativity were negated through patriarchy, power and dominance in a ‘promised’ civilization with limited opportunities, leading to loss of both sovereignty and direct participation in global community. Thus, Abantu balance and order were negated through poverty consciousness in land dispossession, manifesting landlessness, and living on an economic and modern periphery while manifesting indigenous people’s poverty.

The wholeness rules, cosmic debt and interconnectedness and interdependency, emanating from indigenous democracy, were rooted in chaos forces negating cosmic and social order. Boahen (1985:802) asserts that: “...the African was looked down upon, humiliated and discriminated against....Afigbo ‘was the general depression of the status of Africans.’ Ali Mazrui...this legacy of humiliation imposed on the African by the triple sins of the slave trade, apartheid and colonialism...members of the educated elite admired European culture and...identified with it...never accepted as the equals of European counterparts, barred from the societies of the Europeans...prevented from living in European quarters of the towns.”

Afigbo (1985:493) relates: “As a result, closely related and previously politically united people found themselves on opposite sides of agreed boundary lines, abiding claims of ethnic integrity not always respected, neither the ephemeral claims of conquest states and empires to territory integrity...The imposed boundaries of colonies fossilized under the dead hand of colonialism and international law to become international boundaries of independent African states of which liberties and rights of whole people are at times sacrificed...”

Peace was embedded within the indigenous knowledge of the inclusive and democratic societies, while the Abantu were negated by chaos forces through exclusive and undemocratic policies

manifesting discrimination, humiliation, slave trade, apartheid, and colonialism. Thus, Abantu cosmic and social disorder were evoked through poverty consciousness, greed, materialism and corruption, manifesting in an indigenous elite inferiority complex which negated the indigenous spirituality of a people living on an economic and social periphery without rights and liberties.

The wholeness rules, cosmic debt and metaphysics, emanating from the sacred covenant with creator and nature, were rooted in Ubuntu affirming 'I am because others are'. Opoku (1985:522-523) elucidates further: "...Muslims who did not toe the colonial line...opposed colonial rule on religious and political grounds...large numbers of Muslims bent on preserving the purity of Islam...the resurgence of Mahdism, to end the rule of unbelievers. The Mahdi, equivalent of the Christian Messiah, believed...to establish a just government...with Islamic dogma and rid society of the rule of nonbelievers."

Opoku (1985:525) relates: "...Islam, as well as Christianity, has come to supplement traditional beliefs and practices rather than supplant them...Islam means to the African Muslim one of the many ways of being religious, Islam complementing traditional religion and the latter making up for some deficiencies of Islam...Islam is seen as possessing a new source of power, tapped for the achievement of wholeness of life, healing, and improvement of life in community."

Peace was embedded within the indigenous knowledge of the inclusive and democratic societies. The Abantu philosophy, Ubuntu', Ubuntu, was evoked when resisting the colonial divide and rule strategy on religious and political grounds, regarding how foreign religions were supplanting instead of supplementing indigenous spirituality. Thus, the Abantu, 'I am because others are' affirmed Ubuntu, resisting systemic negation of indigenous knowledge while yearning for new political and social justice.

The wholeness rules, interconnectedness and interdependency, and metaphysics, emanating from ethical leadership, were rooted in common consensus and human consciousness. Soyinka (1985:559) explains: "The syncretic tolerance of African cultural systems naturally lent credence to this presumption...it was the culture which displayed this syncretic possibility, the Islam, which lost the great elements of its own orthodoxy...orthodoxies of later schisms...accommodative passivity of indigenous people."

Opoku (1985:511) adds: “In East Africa...Muslims...concentrated on maintaining trade links with the interior and perpetuating economic spheres of influence...however, some parts adopted Islam over centuries; and along the coast, a new culture developed...mixture of Bantu culture the Swahili culture was born. The Swahili language is today the lingua franca of most of East Africa. Islam made considerable advances before the arrival of colonial powers.”

Peace was embedded within the indigenous knowledge of the inclusive and democratic societies. Abantu common consensus was evident through preserving indigenous spirituality by foreign religions while creating trade linkages that advanced economic influence within interior. Thus, Abantu human consciousness evoked a new culture through the loss of indigenous spirituality: the Swahili culture, blending Abantu culture and Islamic or Arabic culture.

The wholeness rules, plurality and complementarity and metaphysics, emanating from ecological ethics, were rooted in dynamic balance and harmony with the natural world, negating the people’s ecology. Opoku (1985:509-511) avers: “Traditional African religion inextricably bound up with African culture...total way of life...remarkable wholeness within the context of culture out of which it originated...based on a worldview, which included not only the people’s view of the supernatural but their understanding of nature, universe, human beings and their place in the world, and the nature of God, who was known by various local names.”

According to Soyinka (1985:546): “...few Europeans even succeeded in collecting truly sacred songs...the role and social function of music...it is through music, more than any form of art, the lived cultural reality of people is grasped....The mime and lyric are consciously directed to transmitting a magical touch with plants to the living; an explosion of voice and motion induced a catharsis for the entire community, their grief, strength for continuing the struggle for survival. Such music went beyond ‘mere’ song, but music did not minister only to the mysteries and the profound.”

Peace was embedded within the indigenous knowledge of the inclusive and democratic societies, with Abantu dynamic balance and harmony evident in the natural world through the preservation of indigenous spirituality in nature, environment and language within arts, culture, and music.

Thus, the Abantu people's ecology was evident through indigenous spirituality embedded in wholeness with the supernatural, nature, universe, human beings and the Supreme Being.

### **6.3 Ecology constitutive rules**

This section the indigenous people's dignity constitutive rules for ecology within the contemporary epoch. Thus the journey of Scar Face provides a meta-synthesis on indigenous leadership constitutive rules emanating from governance, sacredness and wholeness rules, as evident in Chapter 3.

#### **6.3.1 Governance rules**

Governance rules, the African constitution, and chaos theory, emanating from the transformative model, are rooted in self-organization and creativity, negating balance and order. Rodney (1985:342) states: "In East Africa, Nyasaland, Southern Rhodesia, the settler economy had to be subsidized and protected from African competition by legislation, without which it could not have secured enough labour. Where mining was merely a localized intrusion into an agricultural colonial economy, African choice was once more in favour of peasant production..."

Rodney (1985:347) continues: "Africans specializing in trade were quickly affected, even trade in indigenous products...successful...they wrestle with new order and transform themselves....defenceless when a major external factor such as the depression caused a contraction of the currency...Banks and commercial houses cut back on the operations...cash crop areas...in key centres...export houses achieved economy at the expense of the peasants by slashing producer prices. When the crops came to the market, as employers, they retrenched workers and cut wages drastically."

Ecology was embedded within the indigenous knowledge of the inclusive and democratic societies. Abantu self-organization and creativity were negated by exclusive and undemocratic colonialist policies embedded within subsidies for trade protection, no capital, banking, commercial and markets for indigenous people. Thus, Abantu balance and order were negated through patriarchy, power and dominance in mining industry enslavement, also negating indigenous agricultural food production while creating indigenous people's poverty.



Governance rules, the African constitution, and vision and spirituality, emanating from indigenous democracy, were rooted in chaos forces negating cosmic and social order. Kaniki (1985:384) reports: “The basic and almost only means of production in the British dependencies in the period up to 1935 was land...Foreigners, mostly British, secured and held concessions on land with minerals and timber resources...had little adverse effects on local agricultural communities...serious hardships where mineral resources were located on rich arable land...mineral wealth belonged to the British Crown or its agents and it was disposed in ways decided by the official and unofficial agents of imperialism.”

Moreover, according to Kaniki (1985:386-387): “The land bought between 1902 and 1915 was held on 99 year leases in favour of the settlers who were by then an effective political force. The Crown Land Ordinances of 1915 extended the duration of the leases from 99 years to 999 years...Much of the alienated land was not put to any productive use. While Africans, who needed it badly, were refused access and right to it, Europeans made spectacular gains with it through speculation.”

Ecology was embedded within the indigenous knowledge of the inclusive and democratic societies, with the Abantu negated by chaos forces evident in poverty consciousness because of land concessions for minerals and timber resources, while deepening indigenous people’s poverty due to land dispossession. Thus, Abantu cosmic and social disorder were evident as a result of exclusive and undemocratic policies in relation to arable land, mineral resources, imperialism and land ownership, while indigenous people were rendered non-productive and without land rights or access.

Governance rules, vision and spirituality and chaos theory, emanating from ecological ethics, were rooted in dynamic balance and harmony, with the natural world affirming the people’s ecology. Davidson (1985:703-704) avers that: “Thousands of rural Mozambicans compelled to work on settler farms, plantations and state public works projects contested the amount of labour expected to provide the colonial capitalist system...fleeing to neighbouring colonies...created permanent refugee communities, primarily in rugged mountainous zones or coastal swamps, where difficult topography served as natural barriers for Portuguese penetration.”

Moreover, Davidson (1985:704) adds: “European planters in southern Mozambique bitterly complained about the ‘docility’ of their grossly underpaid labourers...The governor of Inhambane echoed their sentiments, decrying the reluctance of the Nguni men to perform agricultural tasks which they claimed to be ‘women’s work.’ Given the factors which divided the peasantry and migrant workers and frustrated any sense of class solidarity...rural resistance rarely took a collective form.”

Ecology was embedded within the indigenous knowledge of the inclusive and democratic societies. Abantu dynamic balance and harmony with natural world, Ubuntu, was negated in resisting forced labour, while colonial poverty consciousness was transforming indigenous people into exploited workers. Thus, Abantu people’s ecology was negated by exclusive and undemocratic policies, gender exclusivity and labour exploitation resulting in rural communities’ resistance, and indigenous people fleeing while fragmenting families and communities.

Governance rules, chaos theory and natural rights, emanating from ethical leadership, were rooted in common consensus, negating human consciousness. Kaniki (1985:387) recounts: “The increase in European population led to more alienation of land...by 1925 Africans had purchased only some 18 000ha of land outside the Native Reserves...But up to this time, land ownership did not have a rigid legal seal in favour of the white minority...Land Apportionment Act, enacted in 1930 and enforced in April 1931, which legally promoted the interest of the white minority at the expense of the black minority.”

Rodney (1985:347) relates further: “Cyclical crises in the world economy since the 19<sup>th</sup> century had effects of slowing growth in Africa and imposing hardships on Africans attached to the money nexus...which was new in 1930 when the repercussions were felt on the African continent...depression entered via the most advanced sectors of capitalism in Africa, mines, plantations and primary cash crops...it spread through all secondary and tertiary channels, causing hardships to Africans who sold food to workers or to other farmers and to pastoralists who found it uneconomical to sell...livestock at prevailing prices.”

Ecology was embedded within the indigenous knowledge of the inclusive and democratic societies, while Abantu common consensus was negated by the exclusive and undemocratic

colonial policies. The Land Apportionment Act transformed the economic landscape into a predatory economy through the money nexus of capitalism. Thus, Abantu human consciousness was negated by poverty consciousness through unfair land competition resulting in landlessness, and marginalisation of land rights and agricultural activity for the indigenous population.

Governance rules, natural rights and chaos theory, emanating from the sacred covenant, were rooted in the green philosophy of life seeking life, negating Ubuntu. In Kaniki (1985:414) it is clear that: “The most notorious of these Acts was the Native Land Act under which 88% of the land in South Africa was reserved for the exclusive use of whites who constituted only 20% of its population. The remaining 12% was established as a series of ‘native reserves’ for the Africans. This Act also abolished squatting and the system of farming on the half, by which Africans were allowed to farm part of the land of a white man in return for which the latter received half of the African’s produce.”

Kaniki (1985:386-387) further added: “By 1930 as much as 64.8% of the land available to Europeans was not in any form of agriculturally productive activity. Speculative profits were accompanied by the consolidation of holdings. By 1912 only five owners together held 20% of all land alienated to Europeans. At one time over 50% of all alienated land in the most fertile parts of the Rift Valley was owned by two syndicates and four individuals. It was also in this area that speculation went out of proportion.”

Ecology was embedded within the indigenous knowledge of the inclusive and democratic societies. The Abantu green philosophy of life seeking life was negated through poverty consciousness, which was embedded within the Native Land Act, capturing the majority of land resources and consolidating holdings for agricultural productivity. Thus, the Abantu, Ubuntu, was negated by poverty consciousness in transforming indigenous land possession, and creating indigenous people’s poverty through landlessness and living on the economic and social periphery.

### **6.3.2 Sacredness rules**

The sacredness rules, origins, emanating from the transformative model, are rooted in self-organization and creativity, and negate balance and order. Rodney (1985:340) states: “The pattern

of the colonial economies in the plantation sector had a great deal in common with that of the mining sector. Geographically, the two overlapped in Southern Africa, and to some extent in the Belgian Congo and North Africa. Plantations combined large scale capital with large quantities of labour. A powerful international firm controlled oil palm plantations in the Belgian Congo, and sisal plantations in German East Africa, now Tanzania, were dominated by big German firms backed by industrial and banking capital...industry decentralized under the British, sisal cultivation...large acreages and a factory requiring significant capital investment.”

Caldwell (1985:485) states that: “By 1931 the fourteen largest towns of Southern Africa, were in South Africa, Rhodesia, Angola and Mozambique, and had a total population of well over a million, perhaps a tenfold increase in the previous half century... In the Sub-Sahara Africa, people were pouring into the new ports, mining towns and administrative cities which took over the whole region and were doubling in size about every thirty five years. In the half century these large towns had grown by about four million, and the regional balance had changed...”

Ecology was embedded within the indigenous knowledge of the inclusive and democratic societies, with Abantu self-organization and creativity being negated by colonial poverty consciousness through economic capital investment, urban poverty and population density within the SADC region. Thus, the Abantu balance and order were negated by exclusive and undemocratic policies on capital investment in industrial and banking sectors, as well as by urban population density and a concomitant degenerating of morals in relation to indigenous lifestyles.

The sacredness rules, nature’s rules, emanating from the indigenous democracy, were rooted in chaos forces negating cosmic and social order. Kaniki (1985:414-416) explains: “Thirdly, the Act prevented Africans from buying land outside the reserves from persons other than Africans...displacement of thousands of independent African pastoral and agricultural farmers from traditional homes and land, and from the white owned farms...in the words of Leo Kuper, into ‘a landless and exploitable proletariat’...the worst form of economic dependence...by 1931 about 6 million Africans were occupying reserves totalling only 88 000 sq. km while 1.8 million Europeans were occupying 1 140 000 sq. km.”

Kaniki (1985:414) asserts further: “Equally revolutionary was the impact of the mining industry on provision of infrastructure in South Africa. The huge distance between settlements and towns, Johannesburg is 1540km from Cape Town, and sparseness of the population had hitherto ruled out the construction of railways as a viable proposition. But the discovery of gold and diamonds made railways and roads not only necessary but practical...railway construction began in the 1870s from different points...all leading first to the diamond fields and then after 1886 into the Transvaal.....Side by side with railways went the construction of roads.”

Ecology was embedded within the indigenous knowledge of the inclusive and democratic societies. The Abantu were negated by colonial chaos forces through exclusive and undemocratic policies, the Land Act, and forced removal of indigenous people into reserves, while transforming indigenous land possession into ownership for Europeans who were developing exporting infrastructure. Thus, the Abantu cosmic and social disorder were evident through poverty consciousness, indigenous people’s displacement, exploitation and landlessness, while economic dependency was being created on mineral extraction.

The sacredness rule, elements, emanating from ecological ethics anchoring all elements of earth, affirmed the people’s ecology. Soyinka (1985:543) expands: “A more than cursory look at the layout, exterior and interior of some of the truly harmonious of traditional living spaces would reveal the existence of an effective, sophisticated expression of the architectural genius of the indigene. One which contrasted vividly with the regimentary ‘grid’ planning into which Africans were focused at this time, by Belgian and French (especially) forms of slavery.”

Soyinka (1985:543) depicts the following: “The Massas’ hut....A beauty so perfect, so accomplished that it seems natural, no ornaments and no superfluity. The pure curve of its line, uninterrupted from base to summit, arrived at mathematically by an ineluctable necessity...how exactly the resistance of materials...calculated....the clay mixed with sand to allow for this easy spring, terminating on a circular opening gives light to inside of the hut...On outside a number of regular flutings give life and accent to these geometrical forms and afford a foothold by which the summit of the hut can be reached...this hut is made by hand like a vase; it is the work, not of a mason, but of a potter....by Andre Gide Voyage au Congo (1927).”

Ecology was embedded within the indigenous knowledge of the inclusive democratic societies, with the Abantu anchoring all elements on earth in indigenous architecture spirituality, preserved within harmonious living spaces symbolizing simplicity and beauty. Thus, the Abantu people's ecology, which was preserved within indigenous architecture in a circular hut with geometrical forms, for climatic conditions and mobility, was negated by foreign invaders.

The sacredness rules, nature's rules and sacred knowledge, emanating from ethical leadership, were rooted in common consensus negating human consciousness. Caldwell (1985:475) narrates: "The Africans discovered they no longer owned their accumulated ivory...most callous riff raff of Europe drifted in to become agents for the concessionaries...permitted to utilize apparatus of colonial administration...Imprisonment was an unsatisfactory punishment as it reduced the available labour. Instead, floggings, mutilation...hostages of women and children, burning of villages...disease and famine followed the breakup of village organization of labour and flight of whole villages."

Kaniki (1985:419) elaborates: "Colonial administrators attempted to arrest the increasing deterioration of soil fertility in native reserves where population pressures threatened land productivity by restricting African cultivation...European exploitation of different resources...And mining, considered a modern sector, contributed only marginally to industrial life...mining thrived on peasant sector paying workers starvation wages. The economic features established during the period under discussion have persisted to the post-independence era."

Ecology was embedded within the indigenous knowledge of the inclusive and democratic societies, but Abantu common consensus was negated by colonial poverty consciousness, greed, materialism and corruption through land and ivory dispossessing, restricting land productivity and exploitation of resources. Thus, the Abantu human consciousness was negated by colonial poverty consciousness, transforming indigenous people into slaves through taxation, compulsory labour, killings, diseases, famine and fragmentation of villages.

The sacredness rules, sacred knowledge, emanating from the sacred covenant with nature and creator, were rooted in 'I am because we are', affirming Ubuntu. Caldwell (1985:477) questions: "Finally, what effect did western medicine have on Africa?...apart from emerging measures against

certain epidemics, the meagre services that did exist were concentrated mainly on saving Europeans until the First World War; thereafter services became progressively available to African labourers who were justifiably regarded as the chief source of wealth in Africa, while mass medicine was hardly attempted before the middle of the present century.”

Davidson (1985:704) emphasises that: “Occasionally, however, rural dissatisfaction was incorporated in a more radical mode of protest. From 1917 to 1921 peasants throughout the Zambezi valley, angered by forced labour, increased taxation, mandatory cotton production, sexual abuses and military conscription, joined in a rebellion directed by the descendants of the Barue royal family and Shona spirit mediums. The objective, which was momentarily accomplished, to liberate homelands and dismantle oppressive colonial system.”

Ecology was embedded within the indigenous knowledge of the inclusive and democratic societies. The Abantu philosophy of ‘I am because we are’, Ubuntu, was negated through the divide and rule strategy within western medicine, which subjugated indigenous medicines, which manifested in rural communities resisting colonial negation. Thus, Abantu, Ubuntu, was negated through colonial patriarchy, neglecting traditional medicines, while introducing western medical services for labourers and increasing taxation.

### **6.3.3 Wholeness rules**

The wholeness rules, cosmic debt and interconnectedness and interdependency, emanating from indigenous democracy, were rooted in chaos forces, thus evoking cosmic and social disorder. Kaniki (1985:399-401) illustrates: “In Southern Rhodesia...settlers formed a powerful rural bourgeoisie and adopted national characteristics through deep commitment to the economic advancement of the country....locating areas where mining had been carried out by local population...attracted many Europeans and capital in Southern Rhodesia...mineral resources were exploited with foreign capital.”

Rodney (1985:343) expands on this: “As the colonial economy began to mature...all pastoral groups drawn into money economy in 1920...sold meat for local consumption and for export along with their hides...the principal manifestation of the colonial economy. Fishing people...trade in

traditional items of dried and smoked fish, like trade in meat and other foodstuffs, became dependent upon cash of main export earners, and sensitively reflected seasonal buying power of peasants receiving their 'cocoa money,' 'cotton money' and the like. Africans naturally exerted themselves to earn in manner...remunerative and congenial."

Ecology was embedded within the indigenous knowledge of the inclusive and democratic societies, with the Abantu negated by chaos forces evident in exclusive and undemocratic policies within the colonial economy and nationalists in the rural bourgeoisie, while indigenous people were incorporated into the money economy. Thus, the Abantu cosmic and social disorder emanated from poverty consciousness through foreign mining capital investment while transforming indigenous food production into a cash economy with seasonal purchasing power.

The wholeness rules, cosmic debt and plurality and complementarity emanating from ecological ethics anchored all elements of the earth, negating people's ecology. Caldwell (1985:477) elaborates: "Every patient attending for treatment is a latent or active subject of malaria and harbours one or more variety of helminths. From 50 to 80 % have or had syphilis or yaws or both, and the same is true of gonorrhoea, while leprosy, spirillum fever and dysentery...other diseases are far from rare. The helminths included hook worm, Ascanius infections, schistosomiasis, filariasis and Guinea worm...epidemic diseases as yellow fever, small pox and sleeping sickness and new imports like tuberculosis and cholera...Europeans were likely to succumb to indigenous diseases, as is evident by death rates in the early century."

According to Boahen (1985:798): "The phenomenal growth of population of the urban centres...not the result of natural increase of the urban population but rather...'push-pull forces,' continuous pull of men and women to the urban centre...for education and employment and push from the rural areas...by famine, epidemic, poverty and taxation...Europeans live in the urban centres, all facilities that improved the quality of life...established only in those areas...rural areas...neglected...huge gap exists even today."

Ecology was embedded within the indigenous knowledge of the inclusive and democratic societies, with Abantu anchoring all elements on earth but negated by patriarchy, manifesting in the lack of integration of western and traditional medicines, creating urban and rural services and



quality of life gaps and intensifying urban-rural migration. Thus, the Abantu people's ecology was negated by poverty consciousness, manifesting in inequality within social services, with new diseases compromising immune systems and colonialists also succumbing to indigenous diseases.

The wholeness rules, cosmic debt and interconnectedness and interdependency, emanating from ethical leadership, were rooted in common consensus negating human consciousness. Boahen (1985:799-800) asserts: "Though colonialism did introduce social services...largely meant primarily for the benefit of the few white settlers and administrators, hence the concentration in the towns...In the field of education, what was provided during the colonial days was grossly inadequate, unevenly distributed and badly oriented and therefore not as beneficial as it could have been for Africa. Five different types of education institutions were established under colonial rule: primary, secondary, teacher-training, technical and university."

According to Kaniki (1985:417): "...the agricultural and manufacturing sectors. The great increase in the population of South Africa and the new urban population created new markets for both agricultural products and manufacturing goods. These markets were further expanded by the acquisition of South West Africa by the Union of South Africa as a mandatory territory after the First World War."

Ecology was embedded within the indigenous knowledge of the inclusive and democratic societies, with Abantu common consensus being negated by colonial poverty consciousness, manifesting in unevenly distributed social services, with specific services having delivery prioritisation in the mining, agriculture and manufacturing sectors. Thus, Abantu human consciousness was negated by exclusive and undemocratic colonial policies through inferior education for indigenous people in both rural and urban populations, while creating new markets for agricultural and manufacturing products, and in so doing, negating indigenous lifestyles, products and foods.

The wholeness rules, interconnectedness and interdependency and metaphysics, emanating from the transformative model, were rooted in self-organization and creativity affirming balance and order. Soyinka (1985:544) states: "A circular or rectangular veranda opens into a courtyard and a series of family residents are linked to a common roof and drainage systems...contribution of

Brazilian returnees to the continent was quite immense...arrested development of traditional architecture...the modern urban city of Africa reminds one that the environment was never transformed on its own terms, but in the image of the colonizers....”

Kaniki (1985:419) recounts that: “In the reserved areas overpopulation and poverty were widespread...mass migration into towns and mining centres...underpaid, discriminated against and packed into slums and ghettos...not allowed to settle permanently in these places with families...became temporary migrants moving between town and country...‘men of two worlds,’ as Houghton put it ‘they had close and inseparable ties with both their peasant society and the modern industrial world. ‘Displaced, landless, underpaid, and discriminated against, the Africans of South Africa, suffered more economically and socially than Africans in any other part of Africa.”

Ecology was embedded within the indigenous knowledge of both inclusive and democratic societies. Abantu self-organization and creativity were preserved through indigenous architectural designs and spatial planning, but negated by colonial poverty consciousness in institutional housing and urban mass migration, manifesting in poverty accompanied by moral degeneration in over-populated areas. Thus, Abantu balance and order, indigenous architectural designs and arts preserving creativity and productivity, were negated by poverty consciousness in urban slums without permanent migrant status by landless people.

The wholeness rule, plurality and complementarity and metaphysics, emanating from the sacred covenant with nature and creator, were rooted in ‘I am because we are’, affirming Ubuntu. Boahen (1985:797) elaborates: “Closely associated with the spread of Christianity was that of western education, Christian missions were mainly responsible for this...they could operate mainly because of grants received from colonial administrations. Certainly, by end of the colonial regime, there were relatively few areas without at least elementary schools. The spread of western education had far-reaching social effects among which was an increase in the number of westernized educated African elite, which now constituted a ruling oligarchy and backbone of the civil service of African states.”

Rodney (1985:343) emphasises: “Colonial administrators, missionaries and private companies employed junior clerks, artisans and school teachers. The drive to obtain education was related to job opportunities...connected with growing population of urban living. The drop-outs from primary schools...who could not arrive at prestigious paid employment filled the interstices...as domestic servants or members of police or army or reaching out for forms of urban ‘hustling’ such as prostitution. Africans reactions...fundamentally mere responses to the dynamics of imposed colonial economy...extended, strengthened and confirmed patterns of exploitation.”

Ecology was embedded within the indigenous knowledge of the inclusive and democratic societies. The Abantu philosophy, ‘I am because we are’, Ubuntu, was negated through colonialism patriarchy, western religion and education, manifesting in employment policies promoting patterns of exploitation. Thus, the Abantu, Ubuntu was negated through exclusive and undemocratic policies embedded within a western educated African elite becoming a ruling oligarch and cornerstone of the colonial civil service; with the divide and rule strategy evident in the urban lifestyle, which limited employment opportunities and thus negated indigenous dignity, resulting in moral decay.

## **6.4 Inclusive development contemporary epoch**

This section the indigenous people’s dignity constitutive rules for inclusive development leadership within contemporary epoch. Thus the journey of Scar Face providing meta-synthesis on inclusive development constitutive rules emanating from governance, sacredness and wholeness rules from chapter three.

### **6.4.1 Governance rules**

Governance rules, the African constitution and vision and spirituality emanating from indigenous democracy are rooted in chaos theory, negating the cosmic and social order. Kaniki (1985:382) exemplifies: “The British...did not develop a universal theory of colonialism which could embrace all aspects of life in all colonies...fundamental assumptions...First, the colonies were expanded to provide raw materials such as agricultural products and minerals to feed the machines of the industrial imperial power. Second, the colonies had to import manufactured goods from the

imperial power. These two assumptions divided the empire into two distinct economic camps – colonies and metropolis.”

Kaniki (1985:383) explains further: “The British...went to colonies primarily...to enrich and promote their own interest...by-product of activities intended to promote interest of the colonizers...no policy decisions without imperialism. Thus unofficial agents operated through commercial firms, mining firms and banks...represented group interests in colonial legislature and different African representation...white settlers and representatives of expatriate companies obtained many concessions from colonial government at the expense of local population.”

Inclusive development was embedded within the indigenous knowledge of the inclusive and democratic societies. The Abantu were negated by colonial chaos forces through exclusive and undemocratic policies in the universal theory of colonialism, which included raw materials exploitation, with imperialism promoting colonial interest, colonial legislature and expatriate company concessions. Thus, the Abantu cosmic and social disorder were promoted by exclusive and undemocratic policies anchoring imperialism in imported manufactured goods, the capitalist institution with distinct economies of scale and unofficial imperialist agents of colonialism.

Governance rules, the African constitution and vision and spirituality emanating from the transformation model were rooted in self-organization and creativity that negated balance and order. Oluruntimehi (1985:571) explains: “The situation which African nationalists found themselves in...deprivation of political and social liberties; exploitation of human and material resources to benefit alien rulers, denial of facilities and services for...political and social uplifting colonized societies...the pursuit of actions aimed at limiting and reorienting the course of development with the main objective of perpetuating colonial dominance...the aspirations of nationalist for recovery of lost sovereignty and independence...”

According to Davidson (1985:697): “The state introduced a series of tax laws to force African agriculturalists off their land...tax law did provide...new sources of revenue, failed to generate a cheap labour force...circumvent labour requirements cultivating new and additional cash crops to pay taxes...in Mozambique...work in mines and plantations of South Africa and Rhodesia at wages higher than the undercapitalized Portuguese firms and planters...the nascent capitalist

sectors in Angola and Mozambique unable to attract workers, tax ‘incentives’ or through competitive wage, the colonial state...undisguised coercion the first native labour code was introduced.”

Inclusive development was embedded within the indigenous knowledge of the inclusive and democratic societies, Abantu self-organization and creativity were negated through colonial patriarchy, depriving indigenous people of political power and social liberties, instituting new taxes as sources of revenue, while working as cheap labour or workers. Thus, the Abantu balance and order were negated through colonial poverty consciousness, human and material resource exploitation, denial of facilities and services, loss of sovereignty, and coercion of indigenous labour.

Governance rules, vision and spirituality and chaos theory emanating from the sacred covenant with creator and nature, were rooted in ‘I am because we are’ affirming Ubuntu. Boahen (1985:794) relates: “The colonial presence led to appearance on the African scene...expatriate banking, shipping and trading firms and companies, from 1920s onwards their amalgamation and consolidation into oligopolies...trading companies controlled export, import trade and fixed prices not only of imported commodities but also export produced by the Africans, the huge profits accrued from these activities went to companies and not Africans...Neither local colonial administration nor African landowners benefited directly from their activities.”

Rodney (1985:346) asserts: “Banks were the pinnacle of early monopoly capitalism...principle avenues for export of African surplus...no obstacles to free flow of capital funds....Private Banks initially issued specie in circulation...until this was a central bank function with establishment of statutory currency boards. The treasuries...manipulated currency reserved for colonies in own interests and...financing capital...investments of colonial reserves made on the metropolitan money market...underwriting marine insurance and backing large capitalist ventures, banks retained hegemony over colonial economy...advanced credit notes to the white settlers and non-Africa retail traders...pseudo-scientific racist reasons, denied them to Africans.”

Inclusive development was embedded within the indigenous knowledge of the inclusive and democratic societies. The Abantu, ‘I am because we are’, Ubuntu, was negated through exclusive

and undemocratic policies, amalgamation, oligopolies, financial services, logistics and trading capitalist monopoly, resulting in free flow of capital funds and investment of colonial reserves. Thus, the Abantu, Ubuntu, was negated through exclusive and undemocratic policies, non-beneficiation of indigenous people on African exports profits, no reinvestment policy of profits, currency reserves manipulation, and racist credit policies.

Governance rules, chaos theory and natural rights emanated from ethical leadership and were rooted in common consensus, negating human consciousness. Davidson (1985:674) recounts that: "... 'European sector' develop rapidly, dwarfing 'traditional' African economy... economic pattern and complex ethnic stratification attributable to ways colonization proceeded... determined by natural conditions and... wealth of Africa. By 1919 the historical terror of economic life in Southern Africa... than other parts of continent. Millions of people... drawn into sphere of capital exploitation... more than 200 000 migrant workers, recruited from Northern Rhodesia and Nyasaland, employed in the South African mines. Upwards of 60 000 labourers worked in the copper, tin, diamond and gold mines of the Congo."

According to Kaniki (1985:384): "Colonial policy and practice, shaped by both political and economic detriments... unofficial elements affected local population more directly than the administration... bought and collected agricultural products from farmers and sold imported goods... employed indigenous labour... very little government interference. Evidently, prices of exports and imports and level of wages affected the people's day to day life more than district commissioners' annual tax collection... colonial economic relations... predominately economic, colonial practice conditioned by economic laws."

Inclusive development was embedded within the indigenous knowledge of the inclusive and democratic societies, while Abantu common consensus was negated through exclusive and undemocratic colonial policies dwarfing the indigenous economy and agricultural production. Thus, Abantu human consciousness was negated by exclusive and undemocratic policies in investment into capital, and labour exploitation within the SADC states, including tax collection.

Governance rules, chaos theory and natural rights, emanating from ecological ethics, were rooted in anchoring all elements on earth, affirming the people's ecology. Kaniki (1985:419) mentions:

“By the mid-1930s British colonialism...entrenched by integrating the economy of tropical Africa into the World capitalist economy. The dependencies remained sources of primary products with hardly any industrial sectors. Through participation in the cash sector, African peasants and workers experienced with the world...serious economic adversities between 1929 and 1935.”

Oluruntimehi (1985:572) states: “...uplifting the social and political status of colonized and oppressed groups... the spread and influence of illiberal and retrogressively racist political doctrines became institutionalized in fascist and Nazi regimes in Europe and in repressive autocracies of the colonies, especially the Italian ones. Even in European countries like France, where liberal political doctrines prevailed, fascism and Nazism found adherents and reflected on thinking over the situation in colonies...industrial and commercial capitalists in Europe continued to see colonies as estates to be preserved at all costs.”

Inclusive development was embedded within the indigenous knowledge of the inclusive and democratic societies, with the Abantu anchoring of all elements of earth being negated by exclusive and undemocratic colonial policies in the capitalist world economy, dependencies and supply of primary goods, racist political doctrines and repressive autocracies of colonies. Thus, the Abantu people’s ecology was negated by poverty consciousness in cash crops vulnerability, non-beneficiary colonial economy, and industrial capitalism while creating indigenous people’s poverty.

#### **6.4.2 Sacredness rules**

The sacredness rule, origins, emanating from the transformation model, were rooted in self-organization and creativity, negating balance and order. Betts (1985:333-334) avers: “Europeans preferred jurisdiction over areas...pre-colonial foreign trade orientation caused African communities...susceptible to colonial economic innovation...the cultivation of crops for sale to Europeans...features of colonial economy emerged before advent of colonial rule...mutual African and European attempts to stimulate export commodities served ‘legitimate’ replacements of slaves....Of course, African propensity to trade with Europeans was not always restricted to the coast...”

In the Kaniki (1985:414) view: “The fourth important impact was in the field of labour and land – with them came the growth of urban centres. The demand for labour created by the diamond and gold mining activities was virtually inexhaustible...the supply of labour and partly to safeguard even more the positions of the whites, especially the Afrikaners, that a whole series of pieces of legislation was passed, especially in the 1910s and 1920s, to compel the Africans to leave their farms and places of birth for the mining and other industrial centres.”

Inclusive development was embedded within the indigenous knowledge of the inclusive and democratic societies. Abantu self-organization and creativity were negated by exclusive and undemocratic policies against pre-colonial trade and economic innovation, land and labour exploitation and unplanned urban centre growth. Thus, Abantu balance and order were negated by colonial poverty consciousness, greed, materialism and corruption, transforming the slave trade into mining labour and encouraging seasonal cash crop cultivation for the colonial economy.

The sacredness rules, origins and nature’s rules, emanating from indigenous democracy, were rooted in chaos forces, negating the cosmic and social order. Boahen (1985:791) reports that: “The economic revolution led to an increase in purchasing power of some Africans...increase in their demand for consumer goods. The growing of cash crops by Africans enabled individuals of whatever social status...to acquire wealth...the money economy...every sector of the African community including even pastoral groups...As an eminent economist has pointed out, ‘tribal differences might disappear easily in the modern world if all tribes were equal economically. Where they are vastly unequal, tribal difference is called in to add protection to economic interest.’”

According to Boahen (1985): “It is this total neglect of industrialization by colonial powers, their mercantile and mining companies...one of the most unpardonable indictments against colonialism. It also provided the strongest justification for the view that the colonial period was the era of economic exploitation rather than development of Africa. One of the important effects of this neglect of industrialization was to a greater extent in the political field, few Africans were trained to take over from Europeans.”

Inclusive development was embedded within the indigenous knowledge of the inclusive and democratic societies. The Abantu were negated by colonial chaos forces through exclusive and



undemocratic policies related to seasonal purchasing power through cash crops, while increasing demand for consumer goods and mercantile and mining companies were subject to political influences. Thus, Abantu cosmic and social disorder were evident through poverty consciousness, the emerging money market within indigenous communities, unequal economic interests, and exploitation within industrialization without skills development and succession planning.

The sacredness rule, and elements, emanating from ecological ethics, anchor all elements of earth and affirm the people's ecology. Kaniki (1985:402-403) elucidates: "Minerals are regarded as touchstone of economic development in most of Africa, and colonial administrators struggled...to strike 'a lucky spot.'...the contributions of minerals in colonial economies contributed to export sector of a few countries...The substantial contribution of minerals to the export sector could mislead us into exaggerating their contribution to wealth...limited nature of African participation... Mining was established with foreign capital, and profits accruing from industry repatriated to swell pockets of shareholders abroad, or developed economies outside Africa..."

Kaniki (1985:412) elaborates further: "Indeed, the bulk of the investment in colonial Africa between 1880 and 1939 went to Southern Africa alone...this investment promoted not only the mining industry but...infrastructure of South Africa...thanks to the discovery of diamonds, became the focus of world interest. The discovery of gold did the same thing for the Transvaal and the area south of the Limpopo River."

Inclusive development was embedded within the indigenous knowledge of the inclusive and democratic societies, with Abantu anchoring all elements on earth, but negated exclusive and undemocratic colonial policies transforming minerals the into touchstone of economic development while intensifying mining investments. Thus, the Abantu people's ecology was negated through poverty consciousness in minerals, and the export sector exaggerated economic contributions, enriching foreign capitalists' economies outside Africa, while anchoring infrastructure investment for mineral extraction and international recognition.

The sacredness rules, nature's rules and sacred knowledge, emanating from ethical leadership, were rooted in common consensus negating human consciousness. Kaniki (1985:410) states that: "The railway line was exclusively for company use. Road construction was carried out by the

colonial administration and local authorities. African chiefs, where resources allowed, mobilized people...But roads...as feeders...to railways...taxpayers had to maintain expensive and inefficient systems...the dramatic reduction of freight rates...human portage replaced by machinery, releasing scarce human resources to other productive activities...decreased cost of expansion for cash sector... rarely did African producers benefit from this development.”

According to Davidson (1985:691): “A catechist, claimed...touched by God with...power to cure the sick, combat witchcraft and resurrect the dead...Kimbangu was not revolutionary, followers made his movement strongly anti-European rather than religious, with its slogan, ‘Congo for the Congolese,’ the movement’s...popular protest against colonial rule. The Kimbanguists exhorted the people not to work for Europeans, not grow export crops imposed...not pay taxes and levies, not send children to missionary schools, and generally disobey the Belgians.”

Inclusive development was embedded within the indigenous knowledge of the inclusive and democratic societies. The Abantu common consensus was negated by exclusive and undemocratic policies in non-beneficial infrastructure development, manifesting in anti-colonial teachings and protests within religious political movements. Thus, Abantu human consciousness was negated by indigenous leaders’ poverty consciousness as labour mobilizing agents, manifesting in the resisting the negation of indigenous knowledge through anti-colonial movements.

The sacredness rules, sacred knowledge, emanating from the sacred covenant with creator and nature, were rooted in ‘I am because we are’, affirming Ubuntu. Boahen (1985:792) explains: “It was not only industrialization neglected but such industries and craft as had existed in Africa in pre-colonial times were almost destroyed...Africa’s pre-colonial industries produced all that Africans needed including building materials, soaps, beads, iron tools, pottery and above all cloth. Had these manufacturers been encouraged and promoted through modernization of productive techniques...African could not only have increased her output but could have steadily improved her technology...African technological development was thereby halted and was never resumed until after independence.”

In the Boahen (1985:794-795) opinion: “Colonialism...put a stop to inter-African trade. Before the colonial era, a great deal of trading went on between African states...and living distance and

caravan trading activities were a very common feature of the economies of Africa. But with the establishment of colonialism, such inter-Africa short and long distance trade was discouraged if not banned...inter African trade and commercial relations prevented the strengthening of old links and development of new ones...benefit to Africans...Africa was prevented from developing direct trading links with other parts of the world such as India and China.”

Inclusive development was embedded within the indigenous knowledge of the inclusive and democratic societies, while the Abantu philosophy of ‘I am because we are’, Ubuntu, was negated through patriarchy in the destruction of indigenous crafts, pre-colonial industries with indigenous products, and prehistoric inter-African trade. Thus, Abantu, Ubuntu, was negated through subjugating indigenous technology and productivity, while preventing prehistoric inter-African trade and commerce linkages.

### **6.4.3 Wholeness rules**

The wholeness rules, cosmic debt, and interconnectedness and interdependency emanating from the transformative model were rooted in self-organization and creativity, while negating balance and order. According to Kaniki (1985:401): “Two main reasons for mineral resources being exploited with foreign capital. First...capital on a scale beyond the ability of Africans was required...Second...colonial administration deliberately and systematically excluded Africans from mineral resources of their country...series of legislative measures was introduced to give monopolies to imperial interests...it became illegal for Africans to be in possession of minerals without license. No Africans were allowed to deal in diamond mining...They created a monopoly on the pretext that the diamond market could not be controlled where a number of dealers were operating.”

Davidson (1985:674) states: “In response to increased impoverishment, economic uncertainty accompanied the transformation of rural South African areas from a peasant economy to a labour reserve, peasants engaged in a number of actions to minimize or eliminate increasing political and economic pressures...forms of resistance to protect land and livestock, protest against increased taxation and labour demands...individual acts such as flight, tax evasion, violation of registration laws and attacks on loyalist chiefs and police...anti-dipping campaigns...rural women in Transkei

organized a series of boycotts against price manipulation and refusal to provide basic commodities on credit.”

Inclusive development was embedded within the indigenous knowledge of the inclusive and democratic societies. Abantu self-organization and creativity were negated through colonial poverty consciousness in foreign capital mineral exploitation, economic uncertainty and impoverishment, and the emergence of colonialist with uncivilized policies. Thus, Abantu balance and order were negated through exclusive and undemocratic policies, protecting of the mineral monopoly, and preventing of Africans from possessing minerals; these actions led to resistance and protestation by liberation movements.

Wholeness rules, cosmic debt and plurality and complementarity emanated from ethical leadership and were rooted in common consensus negating human consciousness. Davidson (1985:675) asserted that: “The regime of cruel race discrimination, of which Africans in Southern Africa were victims without exception, inevitably tended to bring the intelligentsia closer to the people. Another crucial distinguishing feature of anti-colonial protest in Southern Africa lies in the opposition to colonial order which was recruited, not only from among Africans, but from the sizeable non-African populations, the ‘coloured people,’ Indians and progressive whites. Consequently Africans were the main character of the struggle...general feature of anti-colonial movements in Southern Africa was their international ties.”

According to Rodney (1985:340): “Mining dominated post war economies in Southern Africa...transforming the region into a single economy. Firstly, the process of monopolization and cartelization assured the hegemony of large scale capital in the Union of South Africa, South West Africa and the Rhodesia. Secondly, economic power of mining centres...required and were provided with a vast pool of labour extended to areas where mining was not the principal economic activity: High Commission territories, Basutoland now Lesotho, Bechuanaland now Botswana and Swaziland now eSwatini, Nyasaland now Malawi, Mozambique and Angola.”

Inclusive development was embedded within the indigenous knowledge of the inclusive and democratic societies. The Abantu common consensus was negated by colonialist patriarchy through racial discrimination, with the creation of buffer communities while advancing a single

regional economy and capital domination with the SADC. Thus, Abantu human consciousness, Ubuntu, was evident in resisting the systemic negation by colonialism and apartheid, through anti-colonial protests and anti-colonial movements emerging as a liberation struggle in the region.

The wholeness rule, cosmic debt and metaphysics emanating from indigenous democracy were rooted in chaos forces negating cosmic and social order. Davidson (1985:677) expounds: “Peasant uprisings surfaced periodically in South West Africa where the South African government began to effectively consolidate its powers...the government of Jan Smuts cruelly put down the Bondelswart people, one of the Nama cattle-raising peoples living in the south...cruel treatment was meted out to the ‘coloured community’ on the Rehoboth River...In protest against violations of an agreement signed by colonial authorities with the community during German rule, the community refused to comply with new demands of authorities. The community’s counsel filed a complaint about illegal treatment on the part of authorities with the League of Nations.”

Boahen (1985:790) expands further: “This economic revolution had some far-reaching consequences. The first one was commercialization of land which made it a real asset. Before the colonial era, there is absolutely no doubt that huge tracts of land in many parts of Africa were not only underpopulated but also underutilized. The introduction and spread of cash crops and mining industries put an end to all this...the pace of utilization of virgin forests that, in many parts of Africa, the colonial administration created forest reserves to prevent further encroachment.”

Inclusive development was embedded within the indigenous knowledge of the inclusive and democratic societies; however, the Abantu were negated by colonial and apartheid chaos forces evident in patriarchy, power and dominance, mistreating the Abantu while evoking poverty consciousness through transforming land into an economic asset. Thus, Abantu cosmic and social disorder were evident during protests against apartheid, and colonial violations within communities manifested in the reporting of injustice to international organizations, while poverty consciousness increased as colonial forces encroached on arable land, transforming it into mining and forestry reserves.

The wholeness rule, plurality and complementarity, emanating from sacred covenant with creator and nature, were rooted in ‘I am because we are’, affirming Ubuntu. Rodney (1985:345) relates:

“Only a handful of nations had marine capitalists operating during the era of imperialism. Portugal almost out of reckoning, the United States expanded its 19<sup>th</sup> century African trade. Competitive and monopolistic tendencies were juxtaposed in the shipping world. But with subsidies and special shipping laws, countries sought to ensure colonial tonnage shipping....”

Kaniki (1985:403) contends that: “Racial discrimination was an important guiding line... European employees were paid many times the amount paid to African employees, for similar tasks. Africans were rarely taught important skills which would increase their productivity and their income. In Southern Rhodesia, where white skilled and semi-skilled workers dominated the labour market, African workers were not allowed to form trade unions...it was not until late 1930 that trade unions as an important feature of collective bargaining were given legal recognition.”

Inclusive development was embedded within the indigenous knowledge of the inclusive and democratic societies. The Abantu ‘I am because we are’, Ubuntu, was negated by the divide and rule strategy and through lack of skills development to increase productivity and income for Abantu, while evoking colour politics. Thus, the negation of the Abantu, Ubuntu, through exclusive, undemocratic, competitive and monopolistic policies led to the creation of racial tensions with labour unions.

The wholeness rule, sacred knowledge, emanating from ecological ethics, were rooted in dynamic balance and harmony, affirming the people’s ecology. Rodney (1985:340) states: “Collusion between the Portuguese and the regime in South Africa continued to ensure a regular and heavy flow of workers from Mozambique and Angola. This was reminiscent of slavery, but the paradoxical truth is that, the trip to the mines became a highly desirable objective on the part of many Africans...Wherever they resided, Africans fell under the obligation to meet taxes and they sought items of consumption which had to be purchased with cash...the mines were often the only opportunity which presented itself.”

Kaniki (1985:406) explains further: “Still, Ehrlich’s generalization that ‘administrative attitudes, throughout British Africa, rarely encouraged indigenous commercial initiatives’ is quite valid...First of all general official policy...geared primarily towards the advancement of imperialist interest. Consequently, the local population was not protected from the devouring jaws

of gigantic firms...exposed for easy destruction. By the first decade of the 20<sup>th</sup> century, following the construction of railways, European firms were squeezing African traders...Through concentration of capital they undersold small, usually one-man African firms.”

Inclusive development was embedded within the indigenous knowledge of the inclusive and democratic societies, while Abantu dynamic balance and harmony in the natural world was negated through exclusive and undemocratic policies related to the advancement of imperialist interests and the geographic concentration of colonial capital, while the mining industry glorified ‘enslavement’, marginalizing indigenous commercial initiatives. Thus, the Abantu people’s ecology was negated through poverty consciousness in slavery within the mining industry, with labour being recruited and transported to mining industries, and labour used as a taxation base and participating in consumption.

## **6.5 Indigenous leadership constitutive rules**

This section the indigenous people’s dignity constitutive rules for indigenous leadership within the contemporary epoch. Thus the journey of Scar Face provides a meta-synthesis on indigenous leadership constitutive rules emanating from governance, sacredness and wholeness rules, as mentioned in Chapter 3.

### **6.5.1 Governance rules**

Governance rules, the African constitution and natural rights, emanating from the transformation model, were rooted in self-organization and creativity, thus negating balance and order. According to Oluruntimehi (1985:567): “The colonial governments used traditional institutions and leadership elite to facilitate their control of the subject people...colonial officials often created new ones they could understand and use...to sustain colonial rule were hardly better treated than Africans...raised through education in colonial system. Like newly educated elite, ‘traditional’ rulers fell between two stools...lost traditional positions and roles in the eyes of their people...The loss of real power and social status and prestige was a source of discontent for many of them.”

Boahen (1985:804) asserts: “To be admitted into a Church, an African...baptized...change his name and renounce...traditional practices...wearing of African dress banned or

discouraged...educated people who insisted on wearing African clothes branded as having ‘gone native.’...African art, music, dancing and history were...ignored and positively discouraged or denied...Newton ‘Africa had practically no history before the coming of Europeans...history only begins when men take to writing...such views were not nature’s decree but rather products of the fertile imagination of these chauvinistic European historians; Africa’s heart breaking, the Europeans...deafened by own prejudices, arrogance and jingoism to hear it.”

Indigenous leadership was embedded within the indigenous knowledge of the inclusive and democratic societies, while Abantu self-organization and creativity were negated by the colonial divide and rule strategy, which manipulated and replaced indigenous leaders with educated converted elites on condition of negating indigenous spirituality. Thus, Abantu balance and order were negated through the colonialist divide and rule strategy, using newly educated indigenous leaders without power and social status and accepting that Africa had no history, while negating indigenous knowledge.

Governance rules and the African constitution, emanating from indigenous democracy, were rooted in chaos theory, affirming cosmic and social order. Oluruntimehi (1985:578) elucidates: “...expressing African nationalism...resilience and relevance of African culture and institutions throughout Africa for the colonized...westernized Africans whatever their degree of acculturation...youth movements showed an awareness of...their culture to preservation of self-identity in spite of inroads of Europe...school system...African nationalism and anti-colonial politics constituted an antithesis in the dialectical relationship between European colonizers and colonized Africans.

Boahen (1985:787) reports that: “Another important but negative impact of colonialism was the weakening of the indigenous systems of government....most African states were acquired as a result of the conquest and deposition or exile of the then rulers which ‘certainly brought into disrepute the whole business of chieftaincy, especially during the period before the First World War. Some of the colonial powers, such as the French as we have seen already, also abolished some of the traditional monarchies and ruling families’ altogether, appointed people as chiefs who had no right to such posts and turned all of them into administrative officers.”



The indigenous leadership was embedded within the indigenous knowledge of the inclusive and democratic societies, and the Abantu were negated by colonial and apartheid chaos forces through the divide and rule strategy, which abolished and appointed indigenous leadership while negating indigenous governance systems; thus the rise of African nationalism rooted in African culture and institutions was manifested. Abantu cosmic and social order was evident through resisting colonial and apartheid forces, and Ubuntu, in African cultural identity within youth movements, while the preservation of language and identity led to African nationalism and anti-colonial politics.

Governance rules, vision and spirituality, and chaos theory, emanating from ethical leadership, were rooted in common consensus and negated human consciousness. Oluruntimehi (1985:568) affirms that: "...few members of the colonial administration....general strategy...dampening aspirations of new educated elite...portrayed as ambitious upstarts...cultivate a conflict in relation between two sets of African leadership elite...imperial master acting as protector of 'traditional' leadership and systems of government...elites satisfied with colonial regime....Colonial authorities concentrated on consolidating control,...exploitation of human and material resources of colonies."

In the Opoku (1985:525) opinion: "The imposition of colonial rule was to aid work of Christian missionaries...colonial administrators and missionaries shared the same world view and sprang from the same culture. Secondly, the colonial administration was favourably disposed towards the work of missionaries and subsidized mission schools. Thirdly, the imposition of colonial control over territory ensured peace and order...missionaries assured protection of colonial administration. Fourthly, introduction of efficient means of communication, establishment of a money economy gave impetus to trade and commerce...a new way of life...in Africa...characterized by breakdown of communalism in favour of individualism."

The indigenous leadership was embedded within indigenous knowledge of the inclusive and democratic society. Abantu common consensus was however negated by the colonialist divide and rule strategy, manifesting in the inability to manage tensions between indigenous leaders and the newly educated elite, while promoting the western cultural worldview. Thus, Abantu human consciousness was negated through the colonialist divide and rule strategy, which postured as

protecting indigenous leadership and governance systems; consolidating human and mineral exploitation in the money economy.

Governance rules, chaos theory and natural rights, emanating from ecological ethics, were rooted in dynamic balance and harmony in the natural environment, affirming the people's ecology. According to Oluruntimehi (1985:569): "To see African nationalism in the inter-war period only as an elitist and urban phenomenon alone is wrong...a great deal of discontent and anti-colonial feelings were aroused in the rural areas as a result of new economic and financial measures, and the new system of administering justice...economic depression of 1930s...deposition by subjects of chiefs, symbol of colonialism...resistance to colonialism in the inter-war period...in rural area...illiterate farmers and workers...linkage...between the elitist/urban and illiterate/rural activities in the inter-war period is very much in the embryonic state."

Boahen (1985:785) states that: "No colonial ruler ever set out to create and nature African nationalism...In the first place...was not the result of a positive feeling of identity with or commitment or loyalty to the new nation state, but a negative one generated by a sense of anger, frustration and humiliation caused by some of the oppressive, discriminatory, humiliating and exploitative measures introduced by colonial rulers. With the overthrow of colonialism, then, that feeling was bound to lose, and indeed had lost, its momentum and the problem that has faced the rulers of independent African states has been how to replace this negative response with a positive and ensuring failing of nationality."

Indigenous leadership was embedded within the indigenous knowledge of the inclusive and democratic societies, while the Abantu dynamic balance and harmony in natural world were negated by exclusive and undemocratic colonialist policies, embedded within new economic and financial measures and justice system, while negating indigenous governance systems and leading to the emergence of African nationalism. Thus, Abantu, people's ecology, was evoked by transcending beyond elitism into discontent and anti-colonial sentiments, with urban centres creating linkages with illiterates and rural areas.

Governance rules, chaos theory and natural rights, emanating from the sacred covenant with creator and nature, are rooted in 'I am because we are' affirming Ubuntu. In the words of

Oluruntimehi (1985:576-577): “The messianic movements represented an ideology competing against colonialism...negation of indigenous culture and economic, social and psychological depression of the colonized...African nationalists anxious to preserve African culture against colonial oppression found Church at best indifferent...churches and movements founded by African nationalists aimed at applying Christian ideologies...brotherhood of man...oneness of believers, without distinction as to race or colour, to end discrimination...the spiritual closely linked with social and material situation evident in methods they adopted.”

Oluruntimehi (1985:574) goes on: “The new converts...as a rule, people whose break with tradition and prevailing customs...No wonder anti-colonial protest was accompanied by disenchantment with the Europeans as genuine Christians and racial discrimination in the established churches...in this faith and discard everything associated with the white man...an oppressor, deceiver and an epitome of all evil...true teaching of Christ, blacks are equal in everything...European missionaries were distorting the Bible...Messianic was a feature of Afro-Christian churches...belief in Second Advent of the Saviour, this time a black one... would usher in a thousand year rule of good and justices, colonialist driven out of Africa.”

Indigenous leadership was embedded within indigenous knowledge of the inclusive and democratic societies. The Abantu, ‘I am because we are’, Ubuntu, was evoked through anti-colonial ideology by religious converts, emerging in economic, social and psychological depression and leading to anticolonial protest, disenchantment with religion and racial discrimination. Thus, the Abantu, Ubuntu, evoked indigenous leadership into the establishment of churches blending western religion and indigenous spirituality, while redressing racial discrimination and inequality.

### **6.5.2 Sacredness rules**

The sacredness rule, origins that emanate from ethical leadership were rooted in common consensus negating human consciousness. Oluruntimehi (1985:570) explicates: “...colonialism embodies inequality based on racial discrimination, calls for equality of human relations...demanding the end of colonialism...Africans in areas which experienced European dominance longest...receptive to European political culture, and greatest expectations that

progress...towards achievement of self-determination through such channels...exposed to European education...equipped and willing to adopt European model of political and social development...constitutional in agitation for desired change...in the colonial legislature was an incentive.”

Atieno-Odhiambo (1985:648) relates: “The Kiswahili word *siasa* provides a useful umbrella for the two key words....*Siasa* includes opposition, complaint, agitation, and activism. It embraces actions by organized groups as well as spontaneous actions of spirited individuals. The practitioners of *siasa* referred to as *wanasiasa*, singular *mavanasiasa*. The British colonial authorities, however, referred to *siasa* as ‘agitation,’ and *wanasiasa* as ‘agitators.’...British simplicity lay in diversity at level of organizational scale...Recent scholarship...attention to various levels of concern and...arenas of activity the *wanasiasa* indulged in.”

Indigenous leadership was embedded within indigenous knowledge of the inclusive and democratic societies, with Abantu common consensus evoked by anti-colonial activism, with great expression for development and self-determination from individual to organized groups. Thus, Abantu human consciousness was evoked through Pan Africanism from indigenous people with a western education, and political and social development desiring constitutionalism and colonial legislature.

The sacredness rules, origins and elements, embedded in the transformation model, were rooted in self-organization and creativity, negating balance and order. Oluruntimehi (1985:570) declares: “The constitutional approach found an ever-widening social base as groups of educated Africans expanded and new economic and social groups emerged...dynamics of colonial economy and measures, educational institutions...to ensure African manpower for economic and social activities. The emergent labour force gradually became unionized...expressing African nationalism through anti-colonial politics. As labour in the colonies exhibited all malaises of a colonial situation...antagonistic between citizens of the colonizing country and colonized Africans. The role of labour in the politics of African nationalism...from Second World War onwards.”

Davidson (1985:682) expands further: "...the ANC had behind it seven years of stormy activity. However, its formative period did not end until 1925, when it adopted at its annual conference, the name African National Congress, previously...the South African Native National Congress. In the same year the anthem and flag of the congress was adopted. The anthem was called Nkosi Sikelela (Lord Bless Africa) and the tricolour flag, black, green and gold, symbolized the people (black), the green fields and veld (green), and the country's main wealth (gold).

Indigenous leadership was embedded within the indigenous knowledge of the inclusive and democratic societies, with Abantu self-organization and creativity leading into the formation of national liberation struggle movements for constitutional and economic emancipation, while demanding access to educational institutions. Thus, Abantu balance and order were evoked through anticolonial politics, labour unions, anthem and flag symbolism, with elements of unity and commitment to the liberation struggle.

The sacredness rules, elements and sacred knowledge, emanating from indigenous democracy, were rooted in chaos forces, negating cosmic and social order. Atieno-Odhiambo (1985:664) affirms that: "Colonial regimes, in an attempt to organize the internal administration in territories...created provincial, district, locational and country, sub-location and sub-country boundaries cutting across many ethnic groups, clans and lineages...land belonging to one group allocated to new owners with no traditional claims....outcome was agitation: agitation to get back lost lands; or to be allowed to re-join clansmen in a different sub-location or to be given a district administration boundary through the creation of sub-location catering for one clan or sub-clan group."

According to Boahen (1985:788): "The spread of the Christian religion undermined the spiritual basis of the authority of the kings. In all these ways, then, the colonial system in accordance with its own interests at times weakened or even destroyed the traditional rulers and at times allied with them and used them. But in both cases, the colonial system finally diminished their authority."

Indigenous leadership was embedded within the indigenous knowledge of the inclusive and democratic societies. The Abantu were negated by colonial chaos forces and the colonialist divide and rule strategy in distributing land, creating boundaries across ethnic groups, clans and lineages,

and spreading western religion by negating indigenous spirituality. Thus, Abantu cosmic and social disorder were evident in the divide and rule strategy through land dispossession and fragmenting of ethnic groups, clans and lineages, while negating indigenous leadership authority to advance colonial interests.

The sacredness rules, elements and nature's rules, emanating from the sacred covenant with nature, were rooted in 'I am because we are' affirming Ubuntu. Opoku (1985:526) contends: "The close association of Christianity and education...the innumerable schools established by missionaries...many Africans came into contact with Christianity, in fact school was the church in many parts of Africa...growing local foodstuffs and introducing new crops, they helped in the diffusion of commercial crops like cocoa, coffee, tobacco, cotton and sugar cane...Christianity infused many new ideas...not entirely new, and were points of convergence between what the missionaries preached and what the Africans believed, such as the belief in God, and obedience to His will as the Final Judgement and Creator of men."

Opoku (1985:534) furthermore declares: "Forms of worship provided to satisfy the spiritual and emotional needs of members, enabling Christianity like traditional religion, to cover every area of human life and fulfil all human needs...the concern for healing, whose centrality in traditional religion and indigenous cannot be over emphasized. Healing contributes to human wholeness and religion...healing, religious needs of divining, prophesying and visioning also fulfilled...the firm belief that God reveals the future and causes of misfortune through visions. While mission-founded churches denied the existence of evil forces such as witchcraft and sorcery, the indigenous churches recognized their existence and provided a Christian source of protection against these evil powers, firmly believing that Jesus Christ can effectively protect and heal."

Indigenous leadership was embedded within the indigenous knowledge of the inclusive and democratic societies. The Abantu philosophy, 'I am because we are', Ubuntu, was negated through patriarchy, the introduction of new commercial crops, western education and religion, while indigenous spirituality was negated. Thus, Abantu, Ubuntu, was negated through the divide and rule strategy in creating convergence between western and indigenous religion, while also negating

witchcraft in a society where indigenous spirituality was recognized and healed through divining and prophesy.

The sacredness rule, sacred knowledge, emanating from ecological ethics, were rooted in dynamic balance and harmony, with the natural world affirming the people's ecology. According to Opoku (1985:526): "Armed with the conviction of possessing the only truth, missionaries condemned all that was 'pagan.' They preached against all kinds of traditional practices, pouring of libation, holding state offices, drumming and dancing, traditional ceremonies of rites of passage, such as outdoorings, girls' puberty and customs associated with deaths and burial. They also denied the existence of gods and witches and other supernatural powers which Africans believed in...becoming a Christian meant...ceasing to be an African and using European culture as a point of reference. Thus Christianity had a disintegrating effect on African culture."

Opoku (1985:533) further emphasises: "Underlying indigenous Christianity is an expression of religious creativity and cultural integrity, and not a mere reaction, response and adaptation to outside stimuli...the explanation for the emergence and proliferation of movements of indigenous Christianity...giving a functional reasonableness or a dysfunctional aberrant quality. Such interpretations may not be devoid of validity but overstress the role of outside factors...indigenous churches satisfy spiritual hunger...portraying the gospel in ways comparable with the traditional African world view, and comprehensible with the African view of things."

Indigenous leadership was embedded within the indigenous knowledge of the inclusive and democratic societies. The Abantu dynamic balance and harmony with the natural world was negated by the colonialist and missionary's patriarchy, which negated indigenous spirituality, while indigenous Christian movements were blending and evoking religious creativity and cultural integrity. Thus, Abantu, the people's ecology, was negated by the divide and rule strategy through conversion into western religion, manifesting itself in superficial western culture negating indigenous culture and spirituality.

### **6.5.3 Wholeness rules**

The wholeness rules, cosmic debt and plurality and complementarity, emanating from indigenous democracy, are rooted in chaos forces negating cosmic and social order. Afigbo (1985:506) states that: "...the imposition of colonial rule with its concomitant illiberal racial policies...obstacles placed in free African participation in education and commerce...earlier liberal policies that had not taken root before the dawn of alien rule, were handicapped. The colonial powers...suspicious of new African elite and sought to restrict growth by stowing up expansion of schools, while those who succeeded in graduation...were frustrated, denied fitting jobs in colonial service. Also their scope for participation in new commercial ventures narrowed to a minimum...in presence or absence of white settlers."

According to Davidson (1985:689): "...socialist organizations merged and at a congress...proclaimed the formation of the Communist Party of South Africa...a manifesto adopted by the first congress...sought to combine the idea of radical social transformation with genuine internationalism that marked the thinking of the more progressive members on the international task of bringing nearer the time 'when the class war shall have been forever stamped out, when the necessities and amenities of life, the comfort of culture, the honour and power, shall be to him who toils, not him who exploits, when none shall be called master and non-servant but all shall be fellow workers in common.'"

Indigenous leadership was embedded within the indigenous knowledge of the inclusive and democratic societies, while Abantu was negated by colonial chaos forces through exclusive and undemocratic policies restricting access to western education and commerce, social transformation and international ideology. Thus, Abantu cosmic and social disorder were evident through colonial poverty consciousness, as insecurities among the Abantu elite, unemployment and inequality in trade and commerce were rife, with the Abantu resisting common human exploitation and discrimination through international solidarity.

The wholeness rule, cosmic debt, emanating from the transformation model, were rooted in self-organization and creativity, negating balance and order. Opoku (1985:527-529) stresses: "The expansion of Christianity in Africa was largely due to the zeal of African converts...Africans...who rejected the message of Christianity altogether and stuck to the religious



and cultural traditions of their forefathers, seeing in them more meaning and significance than what the missionaries preached...participated in the persecution and ostracism...intending to keep human beings in harmony with the spiritual forces...the religious and cultural leaders as well as herbalists...upholding African values and knowledge of traditional African culture.”

Davidson (1985:709) contends: “...the common practice of seizing ‘African women to repair and construct roads, not even supplying them with food nor paying them a salary, while forcing them during the rainy season to sleep in mud-huts, besides the road, like slaves.’ The newspapers unleashed a broadside attack on the conditions of employment of free African workers...peasants and nominally free agricultural workers compelled to work...‘from sunrise until sunset earning hardly a shilling a month.’ Mozambicans working in the South African mines ‘denied the right to select their own employers...die like flies in the mines.’”

Indigenous leadership was embedded within the indigenous knowledge of the inclusive and democratic societies, while Abantu self-organization and creativity were negated by patriarchy in western religion and gender exclusivity, and in the exploitation of women, while indigenous people were seeking the preservation of indigenous spirituality. Thus, Abantu balance and order were negated by missionary patriarchy that negated indigenous spirituality and culture, gender exclusivity in the mining industry, and infrastructure and agricultural development.

The wholeness rules, as well as interconnectedness and interdependency, emanated from ethical leadership and were rooted in common consensus affirming human consciousness. Opoku (1985:529) affirms: “Churches...broke away from existing independent churches and those sprang up independently of existing religious groups...to incorporate...African belief and practices into Christian life not permitted in missionary churches ...desire of Africans to find ‘a place to feel at home’ and African ideas of worship in Christian liturgies...translation of Bible... African’s reading and interpretation of Christian scripture ...understanding of Holy Scripture. ...doing away with monopoly over scriptural interpretations...breakaway churches, represented African reaction or adaptation in colonialism and were emancipatory in character.”

Furthermore, Opoku (1985:538) explains: “...the birth in Africa of indigenous churches...causative factors were many but the colonial presence and spread of literacy were

critical...whatever the reasons might be, these developments mark the fourth state of history of Christianity in Africa...under African leadership. A new brand of Christianity compatible with the African view of reality had come into being and drawn thousands into its fold. The churches have provided an alternative resource to time honoured service of traditional herbalists and diviners for their members, although people in need may turn to them (traditional medical practitioners.)”

Indigenous leadership was embedded within the indigenous knowledge of the inclusive and democratic societies, while Abantu common consensus was evoked by Ubuntu, in the establishment of independent churches integrating western and indigenous knowledge, thus, birthing indigenous churches led by indigenous leadership. Abantu human consciousness was therefore evident through the Ubuntu worldview, with the Bible translated into indigenous languages, manifesting the emergence of alternative religion and resource for indigenous healing.

The wholeness rules, plurality and complementarity, emanating from the sacred covenant with creator and nature, were rooted in ‘I am because we are’ affirming Ubuntu. Opoku (1985:533) declares: “...the process of presenting Christianity to Africans, some converts accepted the new faith lock, stock and barrel. Others...accepted it on what they knew, and understood...underlying concepts of African traditional religion, relating the message of the church to their enduring religions needs. Thus Christianity did not supplant traditional religious beliefs and practices, rather it supplements them...African Christians used aspects of Christianity to strengthen aspects of traditional beliefs that needed strengthening...used traditional beliefs to strengthen aspects of Christianity...believed to be a meaningful religion, and Christianity...an expression of the African way of being religious...indigenous Christianity.”

Furthermore, Opoku (1985:537-538) continues: “Traditional religion, as the host religion... Its institutional expression affected by the new colonial order but its world view persisted among professed Muslims and Christians. The fact of religious pluralism created rivalries, competition and conflict...created opportunity for inter-religious dialogue. The weakening of traditional religion meant a weakening of the traditional social and political institutions that depended on it for their vitality and sanction. Thus, morality, the foundation of family relations, communal

cohesiveness and the institutions of chieftaincy were considerably enfeebled though not completely overthrown.”

Indigenous leadership was embedded within the indigenous knowledge of the inclusive and democratic societies, while Abantu ‘I am because others are’, Ubuntu, was evident in integrating western religion with indigenous spirituality, emerging as blended or religious pluralism. Thus, the Abantu, Ubuntu, is evident when western religion supplements rather than supplants indigenous spirituality and Abantu metaphysics enrich western religion towards social cohesion and peace.

The wholeness rule, metaphysics, emanating from ecological ethics, were rooted in dynamic balance and harmony in the natural world, affirming the people’s ecology. Afigbo (1985:503) reports: “Ethnic unions, an extension of rural ethnicity to the urban areas...two main functions...help individuals who migrated to town to adjust to conditions of urban life...to find accommodation, introduce to employers of labour...could get loans to continue their business if they sustained crippling losses. Funerals, marriage and other expenses approved by the association...with loans or donations from the group... The function of the ethnic unions was ‘to provide a channel for progressive public opinion at home,’ ...maintaining an organized linkage between the sons at home and sons abroad...to take an interest in the political social development of their homes.”

According to Opoku (1985:538): “On the whole, the coming into existence of several religions side by side, instead of the erstwhile single traditional religion, brought about a ferment of ideas which enriched religious life. All three religions borrowed from one another to maintain their relevance to their African practitioners. But traditional religion still continues to be relevant in the face of mounting individualism, secularism, ruthlessness, excessive exploitation of nature and atheism...traditional religion offers an alternative perspective on universal human concerns, not detached from everyday life nor from nature. Its worldview provided a refreshing counterpart to the aridity which had engulfed the spiritual dimension of modern life.”

Indigenous leadership was embedded within the indigenous knowledge of the inclusive and democratic societies. The Abantu dynamic balance and harmony with the natural world was

preserved with social institutions creating urban/rural linkages, while enriching Abantu indigenous spirituality in the urban environment. Thus, Abantu, the people's ecology Ubuntu, we are all related, preserved political and social institutions for rural/urban immigrants, rooted in indigenous spiritualism in modern life.

Lastly, the contemporary epoch is observed for peace, ecology, inclusive development and indigenous leadership through governance, sacredness and wholeness constitutive rules. Atieno-Odhiambo (1985:648-650) states that: "Siasa, then, represents a collective consciousness about colonial wrongs...The term simultaneously captures the activities that are the concern of this chapter, then...were the activities arising from the concrete group of consciousness...mass activities, each movement required a leadership, but the masses were the movement while the leadership was the vanguard....depending on levels and arenas of articulation, some of these activities have qualified in latter day's description as acts of nationalism."

Peace, ecology, inclusive development and indigenous leadership were embedded within the indigenous knowledge of the inclusive and democratic societies. Abantu Siasa and collective consciousness against colonialism emerged in the Abantu leadership. Thus, Abantu governance, sacredness and wholeness constitutive rules evokes group consciousness, with mass activities and acts of nationalism marking the advent of Pan-Africanism.

## **6.6 Conclusion on the contemporary epoch**

The cosmic journey of Scar Face in the contemporary epoch evidences scars evoked through rethinking thinking (Hoppers and Richards, 2011), cognitive justice (Vasvanathan, 2015) and transdisciplinarity (Nabudere, 2011). These scars emanated from the systemic negation of indigenous knowledge within peace, ecology, inclusive development and indigenous leadership constitutive rules. Indigenous knowledge was embedded within the indigenous spirituality and governance systems, Ubuntu and collective memory, blending indigenous religions and Christianity, and regional liberation struggles anchoring Pan Africanism. These were negated by colonialism and apartheid policies, as well as a predatory economy, a money nexus and imperialism leading to turmoil, power and domination, racial theory, universal colonialism, land dispossession, imperialist land ownership, capture and monopoly capital, divide and rule strategy,

urbanization, poverty and loss of sovereignty, gender exclusivity and patriarchy, and new administrative systems. Thus, there was a negative impact on indigenous people's dignity, which was embedded within indigenous democracy, the transformation model, ethical leadership, ecological ethics and the sacred covenant with nature and creator.

Contemporary peace, ecology, inclusive development and indigenous leadership are evoked as Petranker (1997) contends that transparency is blankness shaped by conventional modes of space. Nothing is present, no boundaries or definition are available...knowledge is eminent. It does not have to be lost, as stated in Chapter 3. The contemporary indigenous democracy, the transformation model, ethical leadership as Williams (1974) explains, community consensus as the supreme law and ecological ethics along the coastal settlements, are rooted in the sacred covenant with nature and creator, Ubuntu.

## CHAPTER 7. Indigenous People's Dignity Findings

### 7.1 Introduction

This chapter unveils the scars on Scar Face from the systemic negation of indigenous knowledge through the research aim: to provide a meta-synthesis analysis embedded within Aba-Ntu governance theory and to explore the restorative action at the public policy level in the SADC region, with the intention of culminating in a people's sovereignty theory as a futuristic imperative within regional policy as rooted within restorative action (Luutu, 2016) and humanness within public policy including religion, social and political orders. Restorative action will enable this thesis to redress the historical context within Africa since 1935, according to Mazrui (1993:10): "Yes, Africa is a concept, pregnant with the dreams of millions of people....It remains one of the greatest ironies of modern African history that it took European colonialism to remind Africans that they are Africans. Europe's supreme gift was the gift of African identity, bequeathed without grace or design, but a reality all the same. This has been particularly so in the 20<sup>th</sup> century."

The 20<sup>th</sup> century saw the reawakening or renaissance of Africans, and this continues in the 21<sup>st</sup> century through this thesis, arguing for restorative action within public policy. Restorative action (Luutu, 2016) relates to "the emergence of 'natural democracy' embedded within Ubuntu as humans related and interdependent with plants, animals, stones, water, clouds and all Supreme Being's creation." This research study on a people's sovereignty as a futuristic imperative within regional public policy is rooted in 'natural democracy', embedded within indigenous people's dignity constitutive rules for peace, ecology, inclusive development and indigenous leadership.

Restorative action in public policy is evident in Luutu (2016): "Humility retraces and regenerates, understood from the feminine deity principle of self-renewal and self-creation that occurs through decomposition, translating into compose or renewal or regeneration." This research study has retraced the dignity constitutive rules indigenous people, through governance, sacredness and wholeness rules for the purpose of self-renewal and self-creation. From the historical context of Africa since 1935, Mazrui (1993:10) continues: "What is more, it was Europeans who decided

where one continent on Planet Earth ended and another began. For Africa, Europeans decided that our continent ended at the Red Sea rather than at the Persian Gulf. Europeans may not have invented the name Africa, but they did play a decisive role in applying it to the continent land mass that we recognize today.”

Hence, this study has retraced indigenous dignity within North America, Australia and Africa. Evidently, this self-renewal and self-creation process within geographic spaces was determined by Europe as un-interconnected and un-independent in regenerating indigenous people’s dignity. This research thesis therefore focuses on the Aba-Ntu governance theory, people’s sovereignty as a futuristic imperative for renewal and regeneration within the indigenous people’s dignity constitutive rules for peace, ecology, inclusive development and indigenous leadership. This research study provides epistemology and pedagogy in the 21<sup>st</sup> century, guided by the AU Agenda 2063 in regard to the African we want, and was also adopted by the SADC member states and the United Nations Sustainable Development Goals (SGDs), leaving no one behind.

Evidently, the Aba-Ntu governance theory, a people’s sovereignty as futuristic imperative is Pan Africanism and African Renaissance epistemology and pedagogy within indigenous people’s dignity for peace, ecology, inclusive development and indigenous leadership, towards the SADC we want at regional policy level. Hence the findings in this chapter emanate from the research objective: to examine the indigenous people’s dignity constitutive rules for peace, ecology, inclusive development and indigenous leadership within the prehistoric, historic and contemporary epochs in Southern Africa.

## **7.2 Prehistoric findings**

### **7.2.1 Peace findings**

**Indigenous democracy** is evident in prehistoric peace in relation to governance, the Abantu managing chaos forces towards cosmic and social order through indigenous governance systems embedded within wealth creation, population dynamics, social stratification, power patronage and control of traders, while negating indigenous leaders by means of poverty consciousness, greed, materialism and corruption in an uncontrolled slave trade.

Peace is related to sacredness, with the Abantu managing chaos forces towards cosmic and social order, indigenous governance systems and spirituality preserved within rain dances, ceremonies and rituals that are rooted within the transcendental, masculine and feminine powers such as Incwala and uMhlanga Reed Ceremony.

Peace is related to the wholeness of Abantu managing chaos forces towards cosmic and social order, with indigenous governance systems being negated when international traders were evolving into intruders, bringing poverty consciousness, transforming indigenous land possession into ownership, and the Abantu embracing western religion and indigenous spirituality, manifesting in economic and land invasions.

**The transformation model** is evident in prehistoric peace related to governance, with the Abantu self-organization and creativity towards balance and order embedded in indigenous spirituality emanating from transcending material laminations, but negated by poverty consciousness, greed, materialism and corruption related to the gold trade and imported and luxury items.

Peace related to sacredness, is evident in Abantu self-organization and creativity towards balance and order, with indigenous governance systems emanating from experiential learning, with transcended and totemic powers in nature, environment and climatic conditions for agricultural production and conflict arbitration.

Peace related to wholeness is evident in Abantu self-organization and creativity towards balance and order, including indigenous cultural technology related to nature, environment, identity and language emanating from strategic alliances and partnerships between farmers and gatherers.

In relation to **ethical leadership**, prehistoric peace is evident in governance, Abantu human consciousness towards common consensus, embedded within indigenous governance systems led by indigenous leadership that is rooted in indigenous spirituality for maintaining stability and legitimacy such as the Incwala ceremony.

Peace related to sacredness is evident in Abantu human consciousness about common consensus and indigenous governance systems within social, political and military leadership systems for resonance between indigenous leaders and followership for preserving indigenous spirituality.



Peace related to wholeness is evident in Abantu human consciousness about common consensus in indigenous diplomacy, embedded within the political and economic value of cattle and artefacts, manifested in the collective memory for conflict resolution and peace.

**Ecological ethics** in relation to prehistoric peace related to governance, is evident in Abantu people's ecology as embedded within the sacred tree of life in indigenous cultural technology, which is preserved within industrial, cultural and economic activities and indigenous spirituality through storytelling, food production, arts, craft and culture.

Peace related to sacredness is evident in the Abantu people's ecology as embedded within the dynamic balance and harmony of the natural world, with indigenous cultural technology preserved within masculine and feminine power, and indigenous spirituality in political and economic institutions such as Incwala and uMhlanga.

Peace related to wholeness is evident in the Abantu people's ecology, as embedded within the dynamic balance and harmony of the natural world, preserved in Ubuntu. We are all related in reciprocal relations within all spheres of life, and rooted in indigenous spirituality.

The **Sacred covenant with creator and nature**, prehistoric peace related to governance, and Abantu cosmology of the full moon, are embedded within indigenous governance systems for uniting a politically divided people who are rooted in indigenous spirituality, to advance agriculture while preventing wars and conflicts.

Peace related to sacredness, Abantu nature, environment and language are preserved through the sacred collective memory, indigenous cultural technology in language, identity, arts and culture, preserving also experiential learning from geographic elements and ancestral language.

Peace related to wholeness and the Abantu green philosophy of life seeking life, are embedded within life and divinity in land qualities, and in indigenous governance systems with transcendental, masculine and feminine power rooted in indigenous wholeness ceremonies anchoring royal ideology.

### **7.2.2 Ecology findings**

**Indigenous democracy** is evident in prehistoric ecology related to governance, the Abantu negated by chaos forces manifesting cosmic and social disorder when international traders were transformed into intruders through poverty consciousness, greed, materialism and corruption, negating indigenous cultural technology in science and coastal lifestyle, while evolving into an economic dependency on the slave trade.

Ecology related to sacredness is evident in the Abantu managing chaos forces towards cosmic and social order through indigenous governance systems, while tributary systems and indigenous spirituality were negated by poverty consciousness when intruders used military captives in reorganized slave trade routes.

Ecology related to wholeness is evident in the Abantu negated chaos forces manifesting in cosmic and social disorder when settlers' poverty consciousness transformed the trading landscape while negating indigenous governance systems for land invasion and controlling the slave trade.

**The transformation model** is evident in prehistoric ecology related to governance, Abantu self-organization and creativity embedded within balance and order, and preserved in indigenous governance systems anchoring transcendental powers within nature, environment and climatic conditions, which are negated by lack of economic diversity and dependency on the slave trade.

Ecology related to sacredness is evident in Abantu self-organization and creativity towards balance and order, anchoring all elements of natural world, in indigenous cultural technology on nature, environment, climatic conditions and language preserved within architectural designs and cultural materials.

Ecology related to wholeness is evident in Abantu self-organization and creativity, embedded within balance and order preserved in indigenous governance systems with transcendental power, tributary systems and feminine power linked to strategic alliances and partnerships.

**Ethical leadership** is evident in prehistoric ecology related to governance, Abantu human consciousness towards common consensus in indigenous governance systems rooted in Ubuntu within decision making, and ethics on service to humanity during conquest, incorporation and coalition in nation building, while consolidating political and economic power.

Ecology related to sacredness is evident in Abantu human consciousness embedded within common consensus in indigenous cultural technology for managing environmental resources and food production, and rooted within indigenous social and political organizations anchoring political ideology.

Ecology related to wholeness is evident in Abantu human consciousness embedded within common consensus preserved in indigenous cultural technology anchoring feminine power in agricultural production and storage, and in environmental resource management anchoring technology, creativity and innovation symbolising economic activity.

**Ecological ethics** is evident in prehistoric ecology related to governance, the Abantu people's ecology anchoring all elements of earth through Ubuntu, we are all related, in reciprocal relations preserving indigenous spirituality within the arts, culture and buildings.

Ecology related to sacredness is evident in Abantu people's ecology, embedded within dynamic balance and harmony with the natural world, preserved in indigenous spirituality, community lifestyle, environment resources, and agricultural production, technology and human settlements.

Ecology related to wholeness is evident in Abantu people's ecology, anchoring all elements of earth, preserving indigenous cultural technology on environmental resources, cultural and technological dependency, and homesteads design evidence in terms of environmental economic activities and settlements.

The **Sacred covenant with creator and nature** is evident in prehistoric ecology related to governance, Abantu 'I am because we are' affirming Ubuntu, in indigenous spirituality on balance and harmony preserved in indigenous lifestyles, and in economic activity, techniques and relations negated by political change and environmental limitations.

Ecology related to sacredness is evident in the Abantu green philosophy of life seeking life, embedded within sacred spaces of spiritual origins, indigenous spirituality within nature, environment and identity through social, spiritual and geographic areas.

Ecology relate to wholeness is evident in the Abantu green philosophy of life seeking life, towards life and divinity in land qualities, indigenous cultural technology in nature, environment and climatic conditions with ecological patterns, natural food resources, seasonal economic productivity, and in economic dependency on environmental resource management.

### **7.2.3 Inclusive development findings**

**Indigenous democracy** is evident in prehistoric inclusive development related to governance, with the Abantu infiltrated by chaos forces negating cosmic and social order through poverty consciousness, greed, materialism and corruption within economic, social and cultural development and influenced by the international slave trade, manifesting in unplanned towns, unfair trading, and new religion.

Inclusive development related to sacredness is evident in the Abantu managing chaos forces towards cosmic and social order through indigenous spirituality, with transcendental powers preserved within ceremonies and rituals mitigating nature, environment and climatic conditions, while sustaining political and military powers.

Prehistoric inclusive development related to wholeness is evident in the Abantu managing chaos forces towards cosmic and social order, negating indigenous governance systems through poverty consciousness in international commerce and slave trade invasion, while the divide and rule strategy was manifested in trade rivalry and new dynasties controlling the slave trade.

**The transformation model** is evident in prehistoric inclusive development related to governance, Abantu self-organization and creativity in relation to balance and order, in indigenous cultural technology from experiential learning in economic trade zones, agricultural technology and commercial activities, and is negated by indigenous aristocracy assimilation and buffer communities.

Inclusive development related to sacredness is evident in Abantu self-organization and creativity, embedded within balance and order within indigenous spirituality, preserving nature, environment and identity in sacred origins and elements.

Inclusive development related to wholeness is evident in Abantu self-organization and creativity towards balance and order, indigenous cultural technology preserved within international trade for goods and commodities, and active participation in the gold trade, while consuming imported goods and products.

**Ethical leadership** is evident in prehistoric inclusive development related to governance, Abantu human consciousness and common consensus, preserved within indigenous governance systems with transcendental, masculine and feminine power, and later negated through assimilation into international systems of trade, commerce and social systems.

Inclusive development related to sacredness is evident in Abantu human consciousness and common consensus, indigenous cultural technology in nature, environment and climatic conditions influencing international trade along coastal lifestyles, as well as agricultural and trade for preserving indigenous knowledge.

Inclusive development related to wholeness is evident in Abantu human consciousness and common consensus in indigenous spirituality, emanating from symbiosis between agriculture and hunter-gather communities, and negated by mining intruders, and poverty consciousness violating indigenous mining laws.

**Ecological ethics** is evident in prehistoric inclusive development related to governance, Abantu people's ecology embedded within dynamic balance and harmony in the natural world, indigenous cultural technology in technology for agricultural cultivation, and international trading and commercial activities while participating in environmental resources management and coastal trading.

Inclusive development related to sacredness is evident in Abantu people's ecology, anchoring all elements on earth, including indigenous cultural technology in nature, environment and climatic conditions, preserved within indigenous gold mining, with traceable trade links and settlements, pottery and symbols of trade.

Inclusive development related to wholeness is evident in Abantu people's ecology, embedded within dynamic balance and harmony in the natural world, with indigenous governance systems

preserving Ubuntu within land possession and not ownership, reciprocity in commerce, cultural, political organizations manifesting inter-regional communication, regional and international linkages of trade and commerce.

**Sacred covenant with creator and nature** is evident in prehistoric inclusive development related to governance, the Abantu green philosophy of life seeking life, embedded within life and divinity of land qualities, and negated by colonialist poverty consciousness, transforming land possession into ownership, and humiliating indigenous leadership while postulating political authority.

Inclusive development related to sacredness is evident in the Abantu green philosophy of life seeking life, embedded within life and divinity in land qualities, and preserved in indigenous cultural technology emanating from experiential learning in artefacts, ceramics, pottery, and stone mining tools.

Inclusive development related to wholeness is evident in the Abantu green philosophy of life seeking life, towards the procreation of animals and human life preserved within indigenous governance systems with tributary systems, environmental resource management, and agricultural and food production, while managing land possession through indigenous leaders.

#### **7.2.4 Indigenous leadership findings**

**Indigenous democracy** is evident in prehistoric indigenous leadership related to governance, with Abantu political institutions negated by chaos forces manifesting in cosmic and social disorder through poverty consciousness, greed, materialism and corruption, influencing an uncontrollable slave trade and the decision making processes of indigenous leaders.

Prehistoric indigenous leadership related to sacredness is evident in the Abantu managing chaos forces towards cosmic and social order, indigenous cultural technology in nature and environment and culminating in conditions within the geographic landscape for marine and economic activities and lifestyle in relation to goods and commodities.

Indigenous leadership related to wholeness, Abantu negated by chaos forces manifesting cosmic and social disorder of immigrant races, patriarchy, power and dominance in innovation, historic

development, international commerce, slave trade while claiming cultural and ideological supremacy, negating indigenous knowledge.

**The transformation model** is evident in prehistoric indigenous leadership related to governance, Abantu self-organization and creativity in relation to balance and order in indigenous governance systems, with transcendental powers of hereditary leaders rooted in indigenous knowledge in nature, environment and language.

Indigenous leadership related to sacredness is evident in Abantu self-organization and creativity towards balance and order, through indigenous governance systems with social and political organizations leading indigenous spirituality for loyalty anchoring transcendental power.

Indigenous leadership related to wholeness is evident in Abantu self-organization and creativity towards balance and order, with indigenous governance systems in social and environmental institutions and tributary systems embedded within indigenous cultural technology in nature, environment, language and climatic conditions, negated by poverty consciousness in the mining industry and transactional tributes.

**Ethical leadership** is evident in prehistoric indigenous leadership related to governance, Abantu human consciousness and common consensus, with indigenous governance systems preserved within decentralized decision making of political and social organizations, with tributary systems negated by settlers' poverty consciousness in relation to mercantile and industrial capital while marginalizing indigenous traders and producers.

Indigenous leadership related to sacredness is evident in Abantu human consciousness and common consensus embedded within indigenous spirituality and preserved in transcendental powers with hereditary rules for succession planning and burial, sacred origins, arts and culture.

Indigenous leadership related to wholeness is evident in Abantu human consciousness and common consensus, indigenous governance systems embedded within transcendental masculine and feminine power, preserving indigenous spirituality in sacred spaces for indigenous leadership.

**Ecological ethics** is evident in prehistoric indigenous leadership related to governance, Abantu people's ecology embedded within dynamic balance and harmony with natural world, indigenous cultural technology in nature, and environment and climatic conditions emanating from experiential learning during Abantu migration.

Indigenous leadership related to sacredness is evident in Abantu people's ecology anchoring all elements on earth in indigenous spirituality, preserved within social and political institutions, commercial development, and spatial planning with cattle culture, constellation and diagnostic features.

Indigenous leadership related to wholeness is evident in Abantu people's ecology, embedded within dynamic balance and harmony in the natural world, and indigenous spirituality preserved within social, economic, cultural and architectural designs for social cohesion and complex trade and commerce.

The **sacred covenant with creator and nature** is evident in prehistoric indigenous leadership related to governance, with the Abantu 'I am because we are' affirming Ubuntu, embedded within indigenous governance systems, with transcendental powers in political, social and ecological systems while dignifying land and nation.

Indigenous leadership related to sacredness, Abantu green philosophy of life seeking life embedded within life and divinity in land qualities, indigenous cultural technology in nature, environment, language and identity for environmental adaptation, sacred geographic spaces, leadership expansion and regional supremacy while traversing savanna forest environment and aquatic resources.

Indigenous leadership related to wholeness is evident in the Abantu green philosophy of life seeking life, embedded within life and divinity in land qualities, within indigenous spirituality in nature, environment, language and identity, emerging from a linguistic and biological intermixture anchoring God's diversity in creation.

### **7.3 Historic findings**



### 7.3.1 Peace findings

**Indigenous democracy** is evident in historic peace related to governance, Abantu managing chaos forces towards cosmic and social order, with the indigenous governance system negated through settlers and invaders, poverty consciousness, greed, materialism and corruption as a result of signing treaties with pro-missionary indigenous leaders, manifesting in a state of insecurity during civil wars and unrest.

Peace related to sacredness is evident in the Abantu managing chaos forces towards cosmic and social order, with indigenous spirituality negated through settlers' patriarchy, power and dominance, eroding indigenous dignity through wars and conflict, and manifesting in loss of sovereignty.

Peace related to wholeness is evident in the Abantu managing chaos forces towards cosmic and social order, with indigenous spirituality resisting settlers' patriarchy in a captured indigenous elite and settlers' cronies, through unarmed anti-colonial movements.

The **transformation model** is evident in historic peace related to governance, with Abantu self-organization and creativity towards balance and order and indigenous governance system being negated by missionaries and imperialists through poverty consciousness and transforming land possession into ownership, with the divide and rule strategy perpetuating cultural, political and economic differences.

Peace related to sacredness, Abantu self-organization and creativity embedded within balance and order, indigenous governance systems preserved in social and political institutions when transcending material limitations in nature, environment, and climatic conditions with transcendental powers.

Peace related to wholeness is evident in Abantu self-organization and creativity towards balance and order, indigenous cultural technology in agricultural production, stock farming, hunting and land expansion; which were later negated by colonialist poverty consciousness through land invasion, encroachment, and capturing human and animal life.

**Ethical leadership** is evident in historic peace related to governance, with Abantu human consciousness and common consensus preserved within indigenous governance systems through indigenous leadership with transcendental powers leading through king or chief in-council, negated by the colonialist divide and rule strategy manifesting in indigenous leaders and leading to anti-colonial resistance.

Peace related to sacredness is evident in the Abantu human consciousness and common consensus, with indigenous diplomacy resisting settler manipulation into protectorate status, but negated through the divide and rule strategy, with settler invasions restricting sovereignty, self-government, land rights, civil liberties, and indigenous spirituality.

Peace related to wholeness is evident in the Abantu human consciousness and common consensus, indigenous diplomacy in resistance to colonialism and Christianity, and concessionaries' collusion with missionaries and imperialists, while sending treaty delegations until indigenous spirituality is transformed into militant resistance.

**Ecological ethics** is evident in historic peace related to governance, with Abantu people's ecology embedded within dynamic balance and harmony with the natural world, with indigenous governance systems negated during Mfecane, and the catalysts for detribalisation and depopulation manifesting in new kingdoms; however, negated by settlers through poverty consciousness as a result of land invasions and herd spoliations, including patriarchy, power and dominance, to civilize Africa while enslaving Africans through Christianity.

Historic peace related to sacredness is evident in people's ecology embedded within dynamic balance and harmony with the natural world, indigenous spirituality in interconnectedness and mobility within pastoral, hunting and gathering economic activities, but negated by colonial forces, poverty consciousness, transforming land possession into ownership.

Peace related to wholeness is evident in the Abantu people's ecology within dynamic balance and harmony with the natural world, but is negated through divide and rule strategy and patriarchy manifested by the indigenous elite with privileged status, while negating indigenous spirituality as a strategic anchor for resisting missionary, imperialist and colonialist capture.

The **sacred covenant with creator and nature** is evident in historic peace related to governance, Abantu procreation related to animals and humans, and indigenous spirituality, which is negated through patriarchy terminating sacred ceremonies for dignifying the land and nation, including the king's seclusion periods, as a result of Christian converts with protectorate status, while creating militant regiments and warriors of war not peace.

Historic peace related to sacredness is evident in the Abantu 'I am because we are' affirming Ubuntu, with indigenous spirituality being a strategic anchor for resisting Christianity and colonialism; however negated by patriarchy, systemic negation of indigenous spirituality manifesting in an inferiority complex, and a hero-worshipping civilization leading to humiliation and enslavement.

Peace related to wholeness is evident in Abantu animal and human procreation, embedded within life and divinity of land qualities and indigenous governance systems led by indigenous leadership with social and political institutions as active participation in ceremonies dignifying the land and nations in feminine power, strategic partnerships and alliances.

### **7.3.2 Ecology findings**

**Indigenous democracy** related to historic ecology is evident in governance and Abantu chaos forces, which negated the cosmic and social order embedded within indigenous spirituality during the Mfecane conflict and wars, with the detribalization process and population explosion negatively impacting ecological factors and resources.

Ecology related to sacredness is evident in the Abantu, but is negated by colonial chaos forces manifesting in cosmic and social disorder, through poverty consciousness in protectorate treaties, land concessions and governance crises, while transforming land possession into ownership, negating ecological resources and weakening sovereignty and independence.

Ecology related to wholeness is evident in the Abantu, but negated by chaos forces manifesting in cosmic and social disorder during the Boer Trek, settlers' wars, divide and rule strategy weakening impoverished states through raids, killings, destroying and capturing farms, manifesting in some military victories and destruction of ecological resources.

**The transformation model** related to historic ecology is evident in governance, Abantu self-organization and creativity embedded within balance and order, but negated through intruders' divide and rule strategy capitalizing on industry, creating buffer communities, controlling the slave trade and utilizing slave labour while marginalizing indigenous commercialization and means of production.

Ecology related to sacredness is evident in Abantu self-organization and creativity towards balance and order, and indigenous governance systems for dignifying the land and nation through indigenous ceremonies on nature, environment, language and identity preserving ecological resources.

Ecology related to wholeness is evident in Abantu self-organization and creativity towards balance and order in indigenous cultural technology preserved in metaphysics, economic geography, agriculture and pastoral production, Ubuntu social values, community wealth, and interconnected with economic production.

**Ethical leadership** related to historic ecology is evident in governance, Abantu human consciousness and common consensus, indigenous governance systems for dignifying the land and people and anchoring transcendental, masculine and feminine power embedded within regimental tributary systems, towards unifying a politically divided nation.

Historic ecology related to sacredness is evident in Abantu human consciousness and common consensus, indigenous cultural technology in nature, environment, and climatic conditions, preserved within mastery and wisdom of the physical environment, with ecological resources as strategic anchor for military powers, negated by settlers' poverty consciousness, and transforming indigenous land possession into ownership.

Ecology related to wholeness is evident in Abantu human consciousness and common consensus; however it is negated when nature, environment, climatic conditions and identity are rendered vulnerable in post-war times and during conflict, resulting in population scatter and land and cattle capture, while the struggle for supremacy and subjugating existing populations continues, leading

to the divide and rule strategy of colonial forces, manipulating ethnic organizations, traditional ceremonies and promoting subsistence farming on barren land.

**Ecological ethics** related to historic ecology is evident in governance, with Abantu people's ecology embedded within dynamic balance and harmony with the natural world, in indigenous cultural technology in nature, environment, climatic conditions and identity as ecological strategic resource during wars and leading towards nation building.

Historic ecology related to sacredness is evident in Abantu people's ecology, anchoring all elements on earth, with indigenous governance systems preserved within transcendental powers for dignifying land and nation, metaphysics, economic and cultural activity, but negated by exclusive and undemocratic colonial economic policies and injustices violating human and land rights through imperialism negating ecological resources.

Ecology related to wholeness is evident in Abantu people's ecology, anchoring all elements on earth, indigenous cultural and technology on nature, environment, climatic conditions, and identity, but negated by population pressures, struggle and competition for ecological resources when indigenous trade is influenced by ecological regions and complementary cultures.

The **sacred covenant with creator and nature** is evident in historic ecology related to governance, the Abantu green philosophy of life seeking life, manifesting in the sacred tree of life. Indigenous spirituality is negated by ecological wars and conflicts preserved in managing population density within village settlement patterns, and access and control of natural resources for human and animals.

Historic ecology related to sacredness is evident in the Abantu green philosophy of life seeking life, manifesting life and divinity on land qualities, indigenous cultural technology in nature, environment, climatic conditions and identity, and embedded within a beneficent physical environment for crop cultivation along river valleys, farming and cultivating indigenous foods and storage designs.

Ecology related to wholeness is evident in the Abantu green philosophy of life seeking life, in earth-centred living in nature, environment, climatic conditions and identity, while transcending

material limitations and resisting colonial regimes, integrating conquered populations negated by disintegration of indigenous spirituality and western religious.

### **7.3.3 Inclusive development findings**

**Indigenous democracy** related to historic inclusive development is evident in governance, while the Abantu were negated by colonial chaos forces manifesting in cosmic and social disorder, with missionaries as agents of imperialism, poverty consciousness, greed, materialism and corruption in deceptive land concessions resulting in loss of political and commercial control; and the divide and rule strategy applied by means of rapid succession of indigenous leaders and internal conflicts with a lack of peace and instability.

Inclusive development related to sacredness is evident in the negation of the Abantu by colonial chaos forces towards cosmic and social disorder, by means of the divide and rule strategy in concessions, and inconsistencies in verbal and written concessions; as well as poverty consciousness leading to land dispossession, landlessness and mineral resource exploitation.

Inclusive development wholeness is evident in the negation of the Abantu by colonial chaos forces manifesting in cosmic and social disorder through exclusive and undemocratic policies in controlling and monopolizing trade, and in political fragmentation, and vacillating gold prices and fortunes.

The **transformation model** related to historic inclusive development is evident in governance, with Abantu self-organization and creativity towards cosmic and social order being negated in nature, environment, climatic conditions and identity due to drought, population explosion, land shortages, and ecological and socio-political changes, while settler poverty consciousness was advancing land acquisition for plantation and industry development.

Inclusive development related to sacredness is evident in Abantu self-organization and creativity towards balance and order while transcending material limitations. These were negated by exclusive and undemocratic policies, advancing settler interests in mineral concessions, and subjugating indigenous communities through mercenary approaches and settler poverty

consciousness in exploiting land, minerals and labour, eventually erupting into rebellions and revolution.

Inclusive development related to wholeness is evident in Abantu self-organization and creativity embedded within balance and order, being negated through indigenous spirituality rooted in Ubuntu, within pastoral farming communities sharing common interests by transforming pastoralism into a durable social force while controlling the increasing international trade.

**Ethical leadership** related to historic inclusive development is evident in governance, Abantu human consciousness and common consensus, with indigenous spirituality preserved within indigenous leadership, with royal councils and indigenous political and military organizations, with regiments of peace, not war, anchoring regiment programmes for social adaptation and cohesion.

Inclusive development related to sacredness is evident in Abantu human consciousness and common consensus, but is negated by exclusive and undemocratic colonial policies through forced labour, taxation, working conditions, and traders; and patriarchy of missionaries when introducing western religion and culture that negated indigenous spirituality and manifested in the African resistance agenda.

Inclusive development related to wholeness is evident in Abantu human consciousness and common consensus in indigenous cultural technology in nature, environment, and climatic conditions through economic and social independence and self-sufficiency, trading facilities and resources, global trading rooted in Ubuntu, and mutual benefit; these were negated by the divide and rule strategy, settlers' wars, and conflicts conquering and annexing the country.

**Ecological ethics** related to historic inclusive development is evident in governance, with Abantu people's ecology embedded within dynamic balance and harmony in the natural world being negated when colonial forces, poverty consciousness, intensification of slave trading, and exclusive and undemocratic policies advanced economic exploitation, imposed tax collection and labour recruitment, and earmarked land, livestock, labour and minerals, including access to the sea.

Inclusive development related to sacredness is evident in Abantu people's ecology anchoring all elements on earth, but negated through exclusive and undemocratic colonial policies causing land dispossession, landlessness, urbanization emerging into international culture anchoring superiority ideology, and poverty consciousness transforming indigenous land possession into ownership, and indigenous people's poverty into enslavement.

Inclusive development related to wholeness is evident in the Abantu people's ecology, embedded within dynamic balance and harmony in the natural world, with indigenous spirituality within Ubuntu anchoring reciprocal trade and exchange in international maritime trade and commercial settlements, creating linkages between smaller areas and coastal settlements in terms of agriculture and fishing.

The **sacred covenant with creator and nature** related to historic inclusive development is evident in governance, with the Abantu green philosophy of life seeking life in earth-centred living being negated through exclusive and undemocratic policies, consolidation of settlements, a predatory economy, and transactional tributary duties; with poverty consciousness in transforming land possession into ownership, manifesting in land expropriation and dispossession and the eroding of dignity, with poverty manifesting in revolts.

Inclusive development related to sacredness is evident in the Abantu green philosophy of life seeking life, embedded within life and divinity on land qualities, but negated by exclusive and undemocratic policies, the advent of the monetary economy and capitalist systems, tax and labour exploitation, poverty consciousness transforming land possession into ownership, and patriarchy in political subjugation manifesting in the culture of corruption.

Inclusive development related to wholeness is evident in the Abantu 'I am because we are' affirming Ubuntu, in indigenous spirituality preserved within the indigenous way of life, but negated through exclusive and undemocratic policies, land use and trade policies, economic and political upheavals, manifesting in structural violence eroding dignity, and poverty consciousness, greed, materialism and corruption through slave trading for cultivation, taxation, and forced labour.



### 7.3.4 Indigenous leadership findings

**Indigenous democracy** related to historic indigenous leadership is evident in governance, while the Abantu were negated by colonial chaos forces manifesting in cosmic and social disorder, through colonialists' and humanitarian imperialists' divide and rule strategy, which attacked indigenous leadership, resulting in settlers being killed, leading to war and conflict; and patriarchy, power and dominance when indigenous leadership accepted western education while seeking colonial protection and marginalizing their legitimacy and power.

Indigenous leadership related to sacredness is evident in the Abantu resisting colonial chaos forces, thus maintaining cosmic and social order, and indigenous diplomacy calling for abolition of western education and military service, as well as demanding effective control and international recognition; while others peacefully submitted to colonial rule for peace, while defending indigenous spirituality. This led to uprisings and rebellions against colonialism.

Indigenous leadership related to wholeness is evident in Abantu negation by colonial forces manifesting in cosmic and social disorder, through the divide and rule strategy, with Christian culture infiltrating urban nobility and creating division, reversing the gains of regional detribalization during Mfecane. This manifested in indigenous leadership succession uncertainty and conflicts, while also negating indigenous spirituality.

The **transformation model** related to historic indigenous leadership is evident in governance, Abantu self-organization and creativity embedded within balance and order in indigenous governance systems, with social and political institutions for dignifying land and nation, anchoring methods of conflict resolution supporting post-Mfecane groups evolving into large states. Later, these were negated by exclusive and undemocratic colonial policies, protecting property, competition and conquest in international ivory trade conflict.

Indigenous leadership related to sacredness is evident in Abantu self-organization and creativity towards cosmic and social order in nature, environment, climatic conditions and identity, preserved within geographic spaces in settlements, natural resources, and military innovations while maintaining gradual political control of existing chiefdoms towards nation building.

Historical indigenous leadership related to wholeness is evident in Abantu self-organization and creativity embedded within symbiosis between western and indigenous religion in independent churches, indigenous leadership expansionist policy claiming arable land with military tactics. Abantu balance and order in the establishment of indigenous churches preaching reformed Christianity with indigenous leadership strategic alliance rooted in feminine power.

**Ethical leadership** related to historic indigenous leadership is evident in governance, Abantu human consciousness and common consensus, in indigenous spirituality for social, cultural and political integration within linguistic and cultural groups, and in regiment systems for cultivation and growing, and rain dances, dignifying the land and nation such as Umhlanga and Incwala.

Indigenous leadership related to sacredness is evident in Abantu human consciousness and common consensus, with indigenous spirituality embedded within Ubuntu in regiment systems for political coordination and control, military and population control, kubutseka, and tinkundla, for social cohesion and unity.

Indigenous leadership related to wholeness is evident in Abantu human consciousness and common consensus, with indigenous spirituality for post-conflict and war in nation building when incorporating others by assimilation through regiment systems and feminine power strategic alliances and partnerships.

**Ecological ethics** related to historic indigenous leadership is evident in governance, Abantu people's ecology embedded within dynamic balance and harmony with the natural world through indigenous governance systems with regiment systems for decision making, political and military power, population control and farming capacity in regiment towns, tinkundla, towards nation building and social integration.

Indigenous leadership related to sacredness is evident in Abantu people's ecology, anchoring all elements on earth, with indigenous governance systems embedded within Ubuntu in mutual obligations, rights and responsibility, while service to humanity is organized in socio-political institutions, kubutseka and tinkundla, independent settlements, physical human environment and centralized economic expansion.

Indigenous leadership related to wholeness is evident in Abantu people's ecology, embedded within dynamic balance and harmony in the natural world, with indigenous governance systems maintained through indigenous rural institutions, tinkundla, decentralized self-governing chiefdoms enabling colonial resistance emerging from the economically oppressed united in the struggle against colonialism.

The **sacred covenant with creator and nature** related to historic indigenous leadership is evident in governance, Abantu green philosophy of life seeking life within the sacred tree of life, indigenous diplomacy when resisting settler negation by first confirm animosity, then, armed resistance, negated through exclusive and undemocratic policies on isolation and pacifying foreign partners and alliances, resulting in protracted war.

Indigenous leadership related to sacredness is evident in Abantu green philosophy of life seeking life, embedded within life and divinity on land qualities, indigenous governance systems rooted in transcendental, masculine and feminine power, embedded within community foundations that are organized along kingship ties, solidifying common and shared ancestry as source of unity.

Indigenous leadership related to wholeness is evident in Abantu 'I am because we are' and 'we all exist from the Great Spirit', Ubuntu, indigenous spirituality for resisting colonialism, cultural assimilation and solidarity against the common enemy; negated by accepting western religion and education, the catalysts and agents of modernization.

## **7.4 Contemporary findings**

### **7.4.1 Peace findings**

**Indigenous democracy** related to contemporary peace is evident in governance and Abantu managing chaos forces, manifesting cosmic and social order, while indigenous spirituality is negated through colonial patriarchy, power and dominance, the advent of racial theory reinforced in Christian values manifesting in Abantu inferiority and insecurity.

Peace related to sacredness is evident in Abantu managing chaos forces, evoking cosmic and social order through colonialist and missionary patriarchy, negating indigenous spirituality that is embedded within social and cultural rites of passage, including indigenous healing as witchcraft.

Peace related to wholeness is evident in Abantu managing chaos forces, manifesting cosmic and social order through apartheid and the colonialism divide and rule strategy, negating indigenous spirituality embedded within ethnicity, territory, initiation rites, creating conflicts and imposing divisive boundaries; and patriarchy within western culture infringing upon indigenous rights.

**The transformation model** related to contemporary peace is evident in governance, Abantu self-organization and creativity towards balance and order, but is negated by colonial patriarchy within indigenous spirituality with political, social, and cultural rights; and through the divide and rule strategy, when converting to Christianity, and western culture manifesting in Pan Africanism within the elite leadership while negating indigenous spirituality.

Peace related to sacredness is evident in Abantu self-organization and creativity manifesting in balance and order, but is negated by exclusive and undemocratic policies, western religion, education and economic development, and the divide and rule strategy, converting into western religion as coping mechanism for social, physical and economic crises, negating indigenous spirituality.

Peace related to wholeness is evident in Abantu self-organization and creativity towards balance and order, with indigenous governance systems negated by exclusive and undemocratic policies, in promised civilization, urbanization and modernity; with exclusive modernity in urban spatial planning, and poverty consciousness transforming indigenous land possession into ownership, manifesting in landlessness and boundary imposition.

**Ethical leadership** related to contemporary peace is evident in governance, Abantu human consciousness and common consensus, with indigenous governance systems negated by exclusive and undemocratic policies in colonial systems within new political structures, parliament and government servicing European interests, and manifesting in liberation struggles against colonialism and apartheid.

Peace related to sacredness is evident in Abantu human consciousness and common consensus rooted in indigenous spirituality, Ubuntu, 'I am because we are' anchoring creator with no image nor physical representation, and sustainer of the world sources of power over life and death.

Peace related to wholeness is evident in Abantu human consciousness and common consensus within indigenous spirituality, which, through patriarchy, power and dominance, was supplemented and not supplanted by western religions for advancing trade and economic development interests.

**Ecological ethics** related to contemporary peace is evident in governance, Abantu people's ecology embedded within dynamic balance and harmony with the natural world, with indigenous spirituality negated by missionary patriarchy, separating it from culture, introducing western medicines while negating indigenous healing.

Peace related to sacredness is evident in Abantu people's ecology within dynamic balance and harmony with the natural world, with indigenous spirituality being a strategic anchor for resisting systemic negation of indigenous knowledge preserved in arts and cultural forms for social change, while embracing Arabic culture, trade and economic development.

Peace related to wholeness is evident in Abantu people's ecology, embedded within dynamic balance and harmony in the natural world, through preservation of indigenous spirituality in indigenous arts and culture, including music evoking profound mysteries in the universe, nature and human beings for social cohesion.

The **sacred covenant with creator and nature** related to contemporary peace is evident in governance, Abantu, 'I am because we are' affirming Ubuntu, with indigenous spirituality negated by the divide and rule strategy in colonial state faith and wars of resistance by the unconverted, leading to loss of faith in indigenous leaders, thus, embracing western religion.

Peace related to sacredness is evident in Abantu 'I am because we are' affirming Ubuntu, with indigenous spirituality preserved in sacred art, music, language, identity and collective memory for resisting patriarchy, western education and religion.

Peace related to wholeness is evident in Abantu ‘I am because we are’ affirming Ubuntu, with indigenous spirituality resisting the colonial divide and rule strategy in religion, politics and social institutions by preserving indigenous knowledge and yearning for justice, wholeness and improvement in quality of life.

#### **7.4.2 Ecology findings**

**Indigenous democracy** related to contemporary ecology is evident in governance and Abantu managing chaos forces towards cosmic and social order, with indigenous governance systems negated through exclusive and undemocratic policies, in the land for minerals and timber resources, and imposing the 99-year lease, as well as imperialist poverty consciousness, greed, materialism and corruption, transforming indigenous land possession into ownership while denying Africans land and mineral rights.

Ecology related to sacredness is evident in Abantu managing chaos forces towards cosmic and social order, with indigenous governance systems negated through exclusive and undemocratic policies, the land act prohibiting land rights, infrastructure development for mineral extraction and exportation of products, and poverty consciousness manifesting in Abantu displacement, exploitation and landlessness, as well as economic dependency on the mineral industry.

Ecology related to wholeness is evident in Abantu managing chaos forces towards cosmic and social order, with indigenous cultural technology negated through exclusive and undemocratic policies, the predatory colonial economy, incorporating Abantu into the money economy, and foreign investments for mineral exploration, transforming indigenous farming into a seasonal cash economy, while the Abantu participate in the remunerative and congenial approach.

The **transformation model** related to contemporary ecology is evident in governance and Abantu self-organization and creativity towards balance and order, with indigenous governance systems negated through exclusive and undemocratic policies, competitive subsidies, banking and commercial capital market restrictions for Africans; and poverty consciousness, recruiting Abantu labour into poor working conditions while marginalizing indigenous farming and creating poverty.

Ecology related to sacredness is evident in Abantu self-organization and creativity, embedded within balance and order, while indigenous governance systems and indigenous spirituality are negated through exclusive and undemocratic policies, capital invested into industrial, banking, agriculture and mining sectors, urban poverty and population density, and patriarchy, urban density without resources manifesting in unemployment, and poverty lifestyles and behaviours.

Ecology related to wholeness is evident in Abantu self-organization and creativity within balance and order, with indigenous cultural technology preserved in indigenous homesteads, architectural designs, arts and designs being negated by the divide and rule strategy through urban mass migration into institutional housing, urban planning, urban slums and ghettos, internally displaced status, landlessness and discrimination, also negating indigenous spirituality.

**Ethical leadership** related to contemporary ecology is evident in governance and Abantu human consciousness and common consensus, with indigenous governance systems negated through exclusive and undemocratic policies, the Land Appropriation Act, a capitalism money nexus, unfair competition, densely populated areas, and marginalizing land and agricultural rights.

Ecology related to sacredness is evident in Abantu human consciousness and common consensus, with indigenous cultural technology negated by colonialist poverty consciousness, indigenous land and mineral dispossession, restricting land productivity and exploitation of resources, while transforming Abantu into sources of labour while living on the economic periphery on poverty wages, negating indigenous spirituality.

Ecology related to wholeness is evident in Abantu human consciousness and common consensus, with indigenous governance systems negated by exclusive and undemocratic policies in unevenly distributed social services limited to the productivity centres and social institutions, and limited in new urban centres marginalizing indigenous lifestyles, products and foods, while negating indigenous spirituality.

**Ecological ethics** related to contemporary ecology is evident in governance, Abantu people's ecology embedded within dynamic balance and harmony with the natural world, with indigenous governance systems negated through poverty consciousness in labour exploitation for the colonial

capitalist system, indigenous societies fleeing from the predatory economy, while poverty, gender exclusivity and depopulating rural communities negates indigenous spirituality.

Ecology related to sacredness is evident in Abantu people's ecology anchoring all elements on earth, with indigenous spirituality preserved within a harmonious indigenous lifestyle and architecture with an indigenous circular hut, symbolizing the completion of lifecycles of existence and indigenous designs in geometrical forms, suitable for climatic conditions.

Ecology related to wholeness is evident in Abantu people's ecology anchoring all elements on earth, with indigenous spirituality negated through the divide and rule strategy, lack of integrating western and indigenous medicines, urban-rural migration with developmental gaps, urban centres with uneven service delivery and social services, importation of new diseases, succumbing to indigenous diseases, and neglected the rural quality of life.

The **sacred covenant with creator and nature** related to contemporary ecology is evident in governance, the Abantu green philosophy of life seeking life towards Ubuntu, we are all related, with indigenous spirituality negated through exclusive and undemocratic policies, the native land act with minority land ownership for agricultural productivity and consolidated holdings, land dispossession while abolishing squatting and introducing farming tributes.

Ecology related to sacredness is evident in Abantu, 'I am because we are' affirming Ubuntu, with indigenous spirituality negated through the divide and rule strategy, western medicines marginalizing indigenous medicines, medical services for labourers due to economic interest, while Ubuntu is affirmed by indigenous spiritual leadership resisting colonialism.

Ecology related to wholeness is evident in Abantu, 'I am because we are' affirming Ubuntu, with indigenous spirituality negated through exclusive and undemocratic policies, with western religion and education advancing employment policies while promoting labour exploitation, the divide and rule strategy, the African educated elite transformed into colonial civil servants, and divisive urban lifestyles resulting in moral decay.

### **7.4.3 Inclusive development findings**



**Indigenous democracy** related to contemporary inclusive development is evident in governance, Abantu managing chaos forces towards cosmic and social order, with indigenous governance systems negated through exclusive and undemocratic policies, the universal theory of colonialism and imperialism, promoting colonial interests in concessions and legislation, and poverty consciousness, greed, materialism and corruption, imported imperial products and capitalist institutions led by imperialist agents.

Inclusive development related to sacredness is evident in Abantu managing chaos forces towards cosmic and social order, with indigenous governance systems negated by colonial forces through exclusive and undemocratic policies, the advent of economic revolution, cash crops increasing purchasing power, consumer goods demanding increases, colonial politics influenced by mercantile and mining companies, the emerging money markets, and industrialization promoting economic inequality.

Inclusive development related to wholeness is evident in Abantu managing chaos forces towards cosmic and social order, with indigenous governance systems negated through poverty consciousness when transforming indigenous land possession into ownership while commercializing arable land as an economic asset; while resisting systemic negation through anti-colonial and anti-apartheid ideology, demanding justice and reporting injustices to the international community.

The **transformation model** related to contemporary inclusive development is evident in governance and Abantu self-organization and creativity towards balance and order, with indigenous governance systems negated through exclusive and undemocratic policies, deprivation of political and social liberties, new sources of revenue, the exploitation of human and material resources, lack of access to facilities and services, loss of sovereignty, labour coercion and landlessness.

Inclusive development related to sacredness is evident in Abantu self-organization and creativity towards balance and order, with indigenous cultural technology in pre-colonial foreign trade negated through poverty consciousness, colonial economic innovation, land and labour exploitation and urban poverty, as well as exclusive and undemocratic policies, the colonial

economy replacing the slave trade, cash crop cultivation for foreign markets, and demand for mining labour while controlling migration patterns.

Inclusive development related to wholeness is evident in Abantu self-organization and creativity towards balance and order, with indigenous governance systems negating marking the advent of uncivilized civilization, poverty consciousness, colonial mineral exploitation with foreign capital, economic uncertainty and impoverishment, and also through exclusive and undemocratic policies, minerals monopoly legislation, proclaiming mineral possession by Africans illegal, and systemic exclusion from land and mineral resources leading to resistance on systemic negation.

**Ethical leadership** related to contemporary inclusive development is evident in governance, Abantu human consciousness and common consensus, while indigenous cultural technology is negated through colonialist exclusive and undemocratic policies, colonial economy dwarfing the indigenous economy, political policies impacting on of agricultural production, the advent of colonial economic terror, and regional capital exploiting labour and taxation.

Inclusive development related to sacredness is evident in Abantu human consciousness and common consensus, while indigenous governance systems are negated through the divide and rule strategy, infrastructure investment not for indigenous producers, indigenous leaders became labour mobilizing agents, unfulfilled promises of integrating economies, leading to resistance of systemic negation of indigenous knowledge by anti-colonialism and anti-apartheid movements, including missionary education.

Inclusive development related to wholeness is evident in Abantu human consciousness and common consensus, with indigenous governance systems negated through patriarchy, power and dominance, racial discrimination, creating a regional single economy through monopoly, cartels and capital domination, manifesting in Abantu resisting systemic negation by colonialism and apartheid in protests and movements, emerging into a liberation struggle against power and dominance.

**Ecological ethics** related to contemporary inclusive development is evident in governance and Abantu people's ecology anchoring all elements on earth, with indigenous spirituality negated

through exclusive and undemocratic policies, integration into a capitalist world economy, dependencies on primary goods, illiberal racist political doctrines and autocracies in colonies, as well as poverty consciousness, in cash crops, non-beneficial colonial economy, poverty emanating from Nazism in industrial and capitalist policies.

Inclusive development related to sacredness is evident in Abantu people's ecology anchoring all elements on earth, while indigenous governance systems are negated through exclusive and undemocratic policies. The colonial administrators transforming minerals into touch-stone economic development, mining exploration driving investment, an export sector driven by mineral resources with its contribution to wealth exaggerated, enriching foreign capitalists and developing economies outside Africa and infrastructure investment for mineral extraction.

Inclusive development related to wholeness with Abantu people's ecology embedded within dynamic balance and harmony in the natural world, with indigenous cultural technology negated through exclusive and undemocratic policies, advancing imperialist interests, colonial capital in low activity geographic areas, mining industry the 'glorified enslavement' while marginalizing indigenous commercial activities.

The **sacred covenant with creator and nature** related to contemporary inclusive development is evident in governance, Abantu, 'I am because we are' affirming Ubuntu, while indigenous spirituality is negated by exclusive and undemocratic policies, amalgamation, oligopolies and monopoly capitalism, off-shore capital funds and investment of reserves. Abantu non-beneficial to export profits, no reinvestment policies on continent commodities, currency reserves manipulation with credit for white privilege and non-African traders.

Inclusive development related to sacredness is evident in Abantu 'I am because we are' affirming Ubuntu, with indigenous cultural technology negated through exclusive and undemocratic policies marginalizing indigenous technology, productivity, crafts and products, eliminating prehistoric inter-African trading linkages and commercial relations.

Inclusive development related to wholeness is evident in Abantu 'I am because we are' affirming Ubuntu, with indigenous spirituality negated through exclusive and undemocratic policies in

capitalism in marine and shipping, marginalizing skills development, productivity and income, monopolistic policies over freight rates, and the divide and rule strategy through racial discrimination in unions, employment and skills development.

#### **7.4.4 Indigenous leadership findings**

**Indigenous democracy** related to contemporary indigenous leadership is evident in governance and Abantu managing chaos forces towards cosmic and social order, while indigenous governance systems are negated through the divide and rule strategy, abolishing and appointing indigenous leadership, negating indigenous spirituality manifesting in the Abantu resisting colonial and apartheid forces, youth movements rooted in cultural institutions while captured by western education and religion, resulting in African nationalism and anti-colonial politics.

Indigenous leadership related to sacredness is evident in Abantu managing chaos forces towards cosmic and social order, with indigenous spirituality negated through poverty consciousness, greed, materialism and corruption, colonialist distributing of land, creating administration and boundaries, as well as through the divide and rule strategy, colonial system political agitation and fragmentation of land usage while marginalizing indigenous leadership.

Indigenous leadership related to wholeness is evident in Abantu managing colonial forces towards cosmic and social order, with indigenous spirituality negated through exclusive and undemocratic policies, restricting access to western education and commerce while the Abantu resisted negation through radical social transformation and international ideology, and through the divide and rule strategy, exposing colonial insecurities of Abantu elite by restricting access to employment and participating in new commercial ventures.

The **transformation model** related to contemporary indigenous leadership is evident in governance, Abantu self-organization and creativity embedded within balance and order, with indigenous governance systems negated through the divide and rule strategy, colonialist appointing and manipulating of indigenous leadership, displacing indigenous leaders with educated elite, and religious converts negating indigenous knowledge while accepting that Africa has no history.

Indigenous leadership related to sacredness is evident in Abantu self-organization and creativity towards balance and order, while indigenous people resist systemic patriarchy, power and dominance through liberation struggle movements, mobilizing social bases, economic and social groups within economic dynamics and educational institutions manifesting in anti-colonial policies and labour unions emerging as symbols of unity.

Indigenous leadership related to wholeness is evident in Abantu self-organization and creativity towards balance and order, with indigenous people resisting systemic negation of indigenous knowledge through negating western religion, and resisting negation of gender inclusivity in exploitation of women in mining, infrastructure and agricultural development.

**Ethical leadership** related to contemporary indigenous leadership is evident in governance, Abantu human consciousness and common consensus, with indigenous governance systems negated through the divide and rule strategy, tensions between indigenous leaders and educated elite, missionaries subsidizing western education to popularise the colonial cultural worldview, colonialist politicking with indigenous leadership and governance systems, and poverty consciousness in human and mineral exploitation, imposing territorial control, and protecting missionaries.

Contemporary indigenous leadership related to sacredness, is evident in Abantu human consciousness and common consensus, while indigenous spirituality resists systemic patriarchy, power and dominance in anti-colonial activism in expression for development progress and self-determination, manifesting in Pan-Africanism due western education exposure while demanding constitutionalism and colonial legislature.

Indigenous leadership related to wholeness is evident in Abantu human consciousness and common consensus, with indigenous spirituality resisting systemic negation of indigenous knowledge, through birthing of indigenous churches led by indigenous leadership, as well as Abantu worldview contextualized in western religion emerging into the Bible translated into indigenous languages, thus, causing the emergence of new brands of western religion.

**Ecological ethics** related to contemporary indigenous leadership is evident in governance and Abantu people's ecology embedded within dynamic balance and harmony in the natural world, with indigenous governance systems negated through exclusive and undemocratic policies, new economy with financial measures, new justice systems, disposition of indigenous leadership and emergence of African nationalism resisting colonial and apartheid rule transcending beyond elitism into discontent, anti-colonial sentiments, and urban-rural linkages between illiterates and rural areas; however, post-colonial leadership failed to transcend beyond the divide and rule strategy.

Indigenous leadership related to sacredness is evident in Abantu people's ecology within dynamic balance and harmony with the natural world, while indigenous spirituality is negated through systemic patriarchy, power and dominance by colonials and missionaries, indigenous people converting into western religions and emerging with a superficial identity rooted in western culture, while indigenous movements emerge evoking religious creativity and cultural integrity.

Indigenous leadership related to wholeness is evident in Abantu people's ecology embedded within dynamic balance and harmony with the natural world, with indigenous spirituality resisting the systemic negation of indigenous knowledge, the emergence of ethnic unions creating urban/rural linkages with immigrants adjusting to urbanization, and subsequently emerging into political and social organizations enabling urban/rural migrant's rooted in the indigenous context.

The **sacred covenant with creator and nature** related to contemporary indigenous leadership is evident in governance, Abantu, 'I am because we are' affirming Ubuntu, with indigenous spirituality resisting the systemic negation of indigenous knowledge through anti-colonial ideology, anti-colonial protests and integrating Christian religion while redressing racial discrimination and inequality.

Contemporary indigenous leadership related to sacredness is evident in Abantu, 'I am because we are' affirming Ubuntu, while indigenous cultural technology is negated by the divide and rule strategy, the introduction of new commercial crops, and western education and religion, while negating indigenous spirituality, including witchcraft in society where indigenous religion recognizes and heals it through divinity and prophesy.

Indigenous leadership related to wholeness is evident in Abantu 'I am because others are' affirming Ubuntu, with indigenous spirituality resisting the systemic negation of indigenous knowledge, integrating western religion into emerging religious pluralism, with indigenous religion redressing how western religion supplements instead of supplants indigenous knowledge, thus, birthing inter-religious dialogue during a period of weakening indigenous social and political institutions impacting morality, family relation and social cohesion.

Lastly, Abantu Siasa, Ubuntu, and collective consciousness against colonialism emerged within Abantu leadership, group consciousness with mass activities, acts of nationalism, marking the advent of Pan Africanism.

## **7.5 Conclusion**

This chapter summarises the findings in regard to the scars of systemic negation of indigenous knowledge on Scar Face. The touch of the African sun is required for Scar Face to be transformed. In the context of peace, ecology, inclusive development and indigenous leadership, this requires the natural democracy embedded within indigenous knowledge (Luutu, 2016).

Thus, affirming Mazrui (1993), Africa is a concept pregnant with dreams, and to realize these dreams Africa must have the humility to retrace and regenerate these findings (Luutu, 2016), indicative on how peace, ecology, inclusive development and leadership through the prehistoric, historic and contemporary epochs, ranging from cultural lived experiences up to the systemic negation of indigenous knowledge, that is, indigenous governance systems, indigenous spirituality, indigenous cultural technology and indigenous diplomacy. This systemic negation of indigenous knowledge in the findings marks the advent of the colonialism and apartheid era through the divide and rule strategy, poverty consciousness, greed, materialism and corruption, exclusive and undemocratic policies, patriarchy, power and dominance over Abantu indigenous knowledge.

Evidently, the significance of restorative action (Luutu, 2016) to restore Scar Face, based on the feminine deity of self-renewal and self-creation, occurs through decomposition, translating into composing, renewal and regeneration. This renewal and regeneration is to be integrated with the UNSDGs for leaving no one behind in obtaining the Africa and SADC we want, while anchoring

Abantu Siasa, Ubuntu, and collective consciousness in evoking Africa's pregnant dreams, which will be elucidated in the next chapter.



## CHAPTER 8. Aba-Ntu Governance: A People's Sovereignty Theory

### 8.1 Introduction

In the previous chapters, the cosmic journey of Scar Face unveiled bruises and severe scars, because of the systemic negation of indigenous knowledge, requiring healing through restorative action. The research aim is: to provide a meta-synthesis and genealogy analysis embedded within the Aba-Ntu Governance Model and Theory, and to explore the restorative action at the public policy level in the SADC.

Restorative action methodology enables indigenous people's dignity of Aba-Ntu in addressing the systemic negation of indigenous knowledge to contribute within regional policy as a futuristic imperative. The cosmic journey of Scar Face, when healing the scars of systemic negation of indigenous knowledge, provides insights on restorative action. According to Cajete (2000:254), with insights on how in the presence of greatness our imperfections are healed, and then we receive blessings and gifts and most importantly we learn a victory dance, such as the Sun Dance for healing and dignifying the land.

The cosmic journey of Scar Face ends with restorative action, the scars removed through contextualizing the systemic negation of indigenous knowledge, thus, honoured by Sun, Moon and Morning Star, and most importantly allowed to marry Singing Rain. When systemic negation of indigenous knowledge is contextualized into affirming a people's sovereignty embedded within indigenous people's dignity, in a Sun dance for the sanctity of individual spirit and sacred vision. Evidently, restorative action enables the integration of indigenous people's dignity of Aba-Ntu, the epistemology of indigenous people into Aba-Ntu Governance Theory towards restorative action at the regional policy level in the SADC region. Therefore restorative action is in line with the above UNISA/SARChI/DE methodologies, calling for institutions raised on indigenous knowledge systems, cultural and ideological bedrock, towards a people's sovereignty as a futuristic imperative.

Meta-synthesis is supported by a conceptual framework, rethinking thinking and methodology of restorative action (Hoppers and Richard, 2011), and provides academic space for this

transformative academic research study with revolutionary heuristics as stated in Chapter 1, is an intellectual diplomatic endeavour, as mentioned by Henderson (2008), “to defeat colonial ideology.”

Hence, an Aba-Ntu Governance Theory, a people’s sovereignty theory as a futuristic imperative addresses the research aim and objectives of this thesis, towards Agenda 2063, the Africa and SADC we want, including aspects of leaving no one behind, UN SDGs 2030, rooted in indigenous knowledge embedded within indigenous people’s dignity. This research study has evolved into peace, ecology, inclusive development and indigenous leadership constitution rules, which, according to Searle (2018).

Thus, Aba-Ntu governance and a people’s sovereignty theory and model is a futuristic imperative rooted within constitutive rules, according to Searle (2018): “these new ontological dimensions create new power, power crucial into the existence of human civilization.” Hence, constitutive rules are embedded within a people’s sovereignty theory towards Agenda 2063 Africa and SADC we want, while including the UN SDGs on leaving no one behind.

In the context of UN SDGs, leaving no one behind, RISDP@SADC (SADC, 2020a) states: “At the global level, SADC’s development agenda is guided by the UN’s Sustainable Development Goals...These 17 goals represent a global consensus on the key common challenges facing humanity and provide a framework for cooperation in development. Specifically, the goals provide a framework for shared action ‘for people, planet and prosperity’, to be implemented by ‘all countries and all stakeholders, acting in collaborative partnership.’ The SDGs encompass four key pillars, namely Social Inclusion (Goals 1–7), Economic Growth (Goals 8–11), Environmental Responsibility (Goals 12–15), and Governance (Goals 16 and 17). Through the implementation of the Revised RISDP, SADC programmes have been contributing to this Agenda for Sustainable Development.”

In accordance with the RISDP@SADC (SADC, 2020a): “SADC is part of the wider continental and global communities, and as such, it is one of the key building blocks of integration at the continental level...the continental ideals espoused in the AU’s Agenda 2063 – the blueprint and master plan that aims to deliver inclusive and sustainable development on the continent. It

encapsulates Africa's aspirations for the future and identifies flagship programmes to boost Africa's economic growth and development for the achievement of rapid continental transformation. Agenda 2063 identifies key activities, through the medium of 10-year implementation plans, to ensure that it delivers both quantitative and qualitative transformational outcomes for Africa's people."

Moreover, according to the African Union website, "Agenda 2063 is a strategic framework for the socio-economic transformation of the continent over the next 50 years. It builds on, and seeks to accelerate the implementation of past and existing continental initiatives for growth and sustainable development." The guiding vision for Agenda 2063 is the AU Vision of "An integrated, prosperous and peaceful Africa, driven by its own citizens and representing a dynamic force in international arena".

This transformative research study evolved from mythologies into indigenous dignity on governance, sacredness and wholeness rules, transformed into peace, ecology, inclusive development and indigenous leadership constitutive rules as stated above. These constitutive rules applied in prehistoric, historic and contemporary epochs in Southern Africa, as stated by Searle (2008) in his comment: "the application of constitutive rules on institutional facts constitute human civilization."

Evidently, the constitutive rules unveiled the indigenous people's dignity, as mentioned in Chapter 7. This chapter expands upon the transformative pedagogy of Aba-Ntu governance and a people's sovereignty theory and model as a futuristic imperative. Thus, indigenous people's dignity, the transformation model, ethical leadership, ecological ethics and the sacred covenant are transformed in this chapter into a model and theory as a futuristic imperative, in accordance with restorative action (Hoppers and Richards, 2011), to provide academic space for subaltern or varied (heterogeneous) forms of knowledge.

Aba-Ntu governance and a people's sovereignty theory and model as a futuristic imperative through restorative action provides an academic argument on the integration of indigenous knowledge and modernity, towards achieving the SADC vision for 2050: "A peaceful, inclusive, competitive middle- to high-income industrialised region, where all citizens enjoy sustainable

economic well-being, justice, and freedom” (SADC, 2020a). This shared vision is anchored in the SADC Vision 2050 (SADC, 2020a): “...is built on a foundation of Peace, Security, and Good Governance and anchored in the following three pillars: Industrial Development and Market Integration; Infrastructure Development in Support of Regional Integration; Pillar III: Social and Human Capital Development.”

## **8.2 Indigenous democracy theory**

Indigenous democracy theory in the context of restorative action (Luutu, 2015) provides the possibility to understand state institutions within their own cultural and ideological bedrock. This bedrock has been systemically negated from the prehistoric, historic and contemporary epochs, through negating peace, ecology, inclusive development and indigenous leadership constitutive rules (see Chapter 7). Thus, indigenous democracy is embedded within the indigenous knowledge of inclusive and democratic societies, rooted in indigenous people’s dignity, for managing chaos forces evoking cosmic and social order.

Indigenous democracy theory is part of the futuristic imperative requiring integration within the African Union context, its African Aspiration for 2063, AU (2015) statement on peace: “An Africa of good governance, democracy, and respect for human rights, justice and the rule of law and a peaceful and secure Africa; An Africa with a strong cultural identity, common heritage, values and ethics” on ecology. The AU (2015) on inclusive development states: “An Africa, whose development is people-driven, relying on the potential of African people, especially its women and youth, and caring for children” on indigenous leadership.

The Africa We Want, Agenda 2063 requires rethinking thinking (Hoppers and Richards, 2011), enabling indigenous democracy theory within indigenous people’s dignity for managing chaos forces, manifesting cosmic and social order in peace, ecology, inclusive development and leadership constitutive rules. Indigenous democracy is evident within the African constitution in Williams (1974:181-182): “The land belongs to no one. It is God’s gift to mankind for use as a sacred heritage, transmitted by our forefathers as a bond between the living and the dead, to be held in trust by each generation for the unborn who will follow, and thus to the last generation.”

Governance rules therefore manage chaos forces, evoking cosmic and social order, preserved in the ‘dignity of the land is dignity of the people’.

In essence, the cosmic journey of Scar Face, unveiling systemic negation of indigenous knowledge, requires individual courage in overcoming cosmic obstacles by acknowledging how indigenous democracy theory was systemically negated during the three epochs, related to peace, ecology, and inclusive development and leadership constitutive rules. This systemic negation of indigenous knowledge began when indigenous democracy was infiltrated by the divide and rule strategy, exclusive and undemocratic policies, poverty consciousness and patriarchy as follows:

The **divide and rule strategy** negated indigenous democracy when chaos forces, evoking cosmic and social disorder, negated indigenous governance systems, spirituality, cultural technology and diplomacy, which were embedded in transcendental, masculine and feminine power, and within political and social institutions, marginalizing indigenous leaders and the wholeness of indigenous rights.

**Exclusive and undemocratic policies** negated indigenous democracy embedded within indigenous governance systems, cultural technology, diplomacy and spirituality, by enforcing a universal theory of colonialism, loss of sovereignty and independence, including indigenous cultural technology for agricultural, economic, social and development.

**Poverty consciousness** negated indigenous democracy embedded within indigenous governance systems, spirituality, cultural technology and diplomacy, when transforming land possession into ownership for exploiting minerals and timber resources, and fostering infrastructure development for mineral extraction and importation, anchoring economic dependency and poverty eroding Abantu dignity.

**Patriarchy** negated indigenous democracy within indigenous governance systems, spirituality, diplomacy and cultural technology through colonial and apartheid chaos forces capturing the slave trade, indigenous leaders signing unfavourable treaties, invasion of leadership succession, and loss of sovereignty, indigenous leadership captured through western education and religion, and abolishing indigenous leadership and appointing colonial stooges.

Hence, restorative action (Luutu, 2016) provides the appropriate context for integrating indigenous democracy with modernity to positively contribute towards SADC objectives as defined in Article 5 of the SADC Treaty (SADC, 2020a): “Promote common political values, systems, and other shared values which are transmitted through institutions which are democratic, legitimate, and effective; and consolidate, defend, and maintain democracy, peace, security, and stability.” Moreover, this includes the United Nations SDGs Social Inclusion (1, 2, 3, and 4), Economic Growth (8, 9, and 10), Economic Responsibility (13, 14, and 5) and governance (16).

The indigenous democracy theory on Abantu peace, ecology, inclusive development and leadership constitutive rules for restorative action in the context of state institutions (Luutu, 2015) raised on own cultural and ideological bedrock and humility must be understood according to the feminine principle of self-renewal and self-creation that occurs through the process of decomposition, which translates into compost or renewal or regeneration for indigenous people’s dignity, indigenous democracy, and as a futuristic imperative can contribute towards Vision 2050, Agenda 2063 and the SDGs.

Restorative action (Hoppers and Richards, 2011) provides academic space for defiance of grand narratives, exposing systemic negation of indigenous knowledge and its subsequent integration with modernity in the following constitutive rules:

**Peace constitutive rule:** the integrating of indigenous democracy embedded within indigenous governance systems, diplomacy, spirituality and cultural technology for wealth creation with transcendental, masculine and feminine powers, dignifying the land for agricultural production. The manifestation of the African constitution, according to which people are the first and final source of power for managing chaos forces evoking cosmic and social order.

**Ecology constitutive rule:** the integration of indigenous democracy embedded within indigenous governance systems, spirituality, diplomacy and cultural technology for preserving ecological resources with land as communal asset for communal wealth, anchoring wealth consciousness. In adherence to the African constitution, land is God’s gift for managing chaos forces evoking cosmic and social order, and owned by no one.

**Inclusive development constitutive rule:** integrating indigenous democracy embedded within indigenous governance systems, spirituality, diplomacy and cultural technology emanating from transcending beyond material limitations of monoculture and the winner takes all worldview. Thus, it is rooted in the African constitution, balancing tension between war and conflict, for managing chaos forces evoking cosmic and social order.

**Indigenous leadership constitutive rule:** integrating indigenous democracy embedded within indigenous governance systems, spirituality and cultural technology, for creating resonance between leadership and followership rooted in transcendental, feminine and masculine powers. The African constitution is manifested by preventing instability through strategic alliances and partnerships with gender inclusivity for managing cosmic forces evoking cosmic and social order, Ubuntu, we are all related through the ethics of humanness and service to humanity.

### **8.3 Transformation model theory**

In the context of transformation model theory, restorative action (Luutu, 2015) requires unlearning and returning to normative wisdom embedded in indigenous knowledge as source of restorative action towards creating a new paradigm without guidance of the state. The transformation model, according to Waters (2004), is “experiential knowledge for survival of community” from the prehistoric, historic and contemporary epochs, embedded within indigenous peace, ecology, inclusive development and indigenous leadership constitutive rules (see Chapter 7). Thus, systemic negation of indigenous knowledge negatively impacted indigenous people’s dignity, the transformation model, self-organization and creativity evoking balance and order.

Transformation model theory, as an inclusive paradigm reflecting the African Aspiration for 2063, AU (2015) statement on peace, states: “Thus, a prosperous Africa based on inclusive growth and sustainable development; an integrated continent politically united, based on the ideals of Pan Africanism and the vision of African Renaissance; and Africa with a strong cultural identity, common heritage, values and ethics” on ecology and inclusive development. The AU (2015) on indigenous leadership suggests: “Africa as a strong, united, resilient and influential global player and partner.”

The Africa We Want Agenda 2063 requires understanding the African constitution, in Williams' (1974:182) view: "...right to land, free of charge, sufficient in acreage, for economic well-being...The Chief is the Custodian of all land, the principal duty being to ensure fair distribution and actual use." Transformation model theory is therefore evident within indigenous people's dignity, embedded in self-creativity and organization, evoking balance and order within peace, ecology, and inclusive development and leadership constitutive rules.

The cosmic journey of Scar Face, the systemic negation of indigenous knowledge, requires individual courage in overcoming cosmic obstacles such as acknowledging how transformation model theory was systemically negated during the prehistoric epoch on peace, ecology, and inclusive development and leadership constitutive rules. This cosmic journey began when transformation was infiltrated by the divide and rule strategy, exclusive and undemocratic policies, poverty consciousness and patriarchy as follows:

**Divide and rule strategy:** negates the transformation model embedded within indigenous governance systems, spirituality, diplomacy and cultural technology for self-organization and creativity towards balance and order. The transformation model was negated through colonial and apartheid land dispossession, exaggerating cultural differences, creating buffer communities and settlement, and internal displacements within urban institutional housing.

**Exclusive and undemocratic policies:** negate the transformation model embedded within indigenous governance systems, diplomacy, spirituality and cultural technology for self-organization and creativity evoking balance and order. The transformation model was negated through colonial and apartheid economy with competitive subsidies, Abantu exclusion from land and minerals, urban poverty and population density resulting in loss of dignity.

**Poverty consciousness:** greed, materialism and corruption negate the transformation model embedded within indigenous governance systems, spirituality, diplomacy and cultural technology for self-organization and creativity evoking balance and order. The transformation model was negated through human and mineral exploitation, and colonial economic innovation anchoring economic enslavement, population explosion creating land shortage, and unemployment and poverty with social and moral challenges.



**Patriarchy:** negates the transformation model embedded within indigenous spirituality, diplomacy, governance systems and cultural technology for self-organization and creativity evoking balance and order. The transformation model was negated through colonial and apartheid power and dominance, deprivation of political and social liberties, exclusion from mineral resources, landlessness and social services, and marginalisation of indigenous productivity.

Hence, restorative action, according to Luutu (2016), provides the appropriate context for integrating transformation models with modernity to contribute positively towards the SADC's objective: to “promote self-sustaining development on the basis of collective self-reliance and the interdependence of Member States; achieve complementarity between national and regional strategies and programmes; and strengthen and consolidate the long standing historical, social, and cultural affinities and links among the people of the region” (SADC, 2020a). Moreover, the United Nations SDGs include Social Inclusion (1, 2, 3, 4, 5, and 6), Economic Growth (8, 9, 10, and 11), Environmental Responsibility (14 and 15) and Governance (16).

The indigenous transformation model theory on peace, ecology, inclusive development and indigenous leadership constitutive rules in the context of restorative action is rooted in humility. Luutu (2015) explains that it requires unlearning and returning to normative wisdom, towards the new paradigm occurring without guidance of the state, enabling the indigenous transformation model theory, as a futuristic imperative to contribute towards Vision 2050, Agenda 2063 and the SDGs.

Evidently, restorative action (Hoppers and Richards, 2011) provides academic space for indigenous knowledge to be transformative pedagogy, for integrating indigenous knowledge and modernity in the following areas:

**Peace constitutive rule:** integrating the indigenous transformation model with indigenous diplomacy, cultural technology, diplomacy and governance systems emanating from experiential learning for humanness in conflict resolution, wealth consciousness and community wealth values and ethos. This manifests the African constitution on the right to fair opportunity, self-organization evoking balance and order, and transforming societies towards social cohesion and peace.

**Ecology constitutive rule:** integrating the indigenous transformation model embedded within indigenous spirituality, governance systems, diplomacy and cultural technology emanating from transcending material limitations on great natural wisdom protecting ecological resources. Thus, manifesting the African constitution on the right to free and not for sale land, self-organization and creativity evoking balance and order, anchoring the feminine power of Mother Earth as source of livelihood, sustenance and survival.

**Inclusive development constitutive rule:** integrating the indigenous transformation model embedded within indigenous diplomacy, spirituality, governance systems and cultural technology, emanating from strategic partnerships and alliances, inclusive decision making and collective memory. The African constitution is manifested, on sufficient land acreage for economic well-being, self-organization and creativity evoking balance and order, for higher modern consciousness.

**Indigenous leadership constitutive rule:** integrating the indigenous transformation model embedded within indigenous governance systems, diplomacy, spirituality and cultural technology anchoring Ubuntu, we are all related in humanness values and ethos in moral regeneration of social values and community wealth. The African constitution is manifested, on the right to live on land for life, self-organization and creativity evoking balance and order for nation building and restoring dignity.

#### **8.4 Ethical leadership theory**

Ethical leadership theory in the context of restorative action (Luutu, 2015) speaks truth to all on the generative positive and negative impact of policies on the ground, reflecting how public policy makers have no monopoly over knowledge as communities continue to exist without public policy. This ethical leadership is evident in the African constitution, that “common consultative and decision making for common consensus” (Williams, 1974). This was systemically negated in prehistoric, historic and contemporary epochs, in indigenous peace, ecology, inclusive development and indigenous leadership constitutive rules (see Chapter 7).

Ethical leadership theory is reflected in the African Union in its African Aspiration for 2063, AU (2015) statement on peace and ecology: “Thus, AU (2015)...peaceful and secure Africa with a strong cultural identity, common heritage, values and ethics.” On inclusive development and indigenous leadership, AU (2015) adds: “An Africa whose development is people driven, relying on the potential of African people, especially its women and youth and caring for children.”

The Africa We Want Agenda 2063 requires understanding of the African constitution. Williams (1974:183) explains: “The community as a whole is conceived of as One Party, opposition being conducted by leaders of various factions...debate may go on indefinitely or until consensus is reached. Once consensus is reached, and the community’s will determined, all open opposition to the common will must cease.” Ethical leadership is therefore evident within indigenous people’s dignity through common consensus manifesting in human consciousness in peace, ecology, inclusive development and leadership constitutive rules.

The cosmic journey of Scar Face, the systemic negation of indigenous knowledge, requires individual courage in overcoming cosmic obstacles such as acknowledging how ethical leadership theory was systemically negated during the prehistoric epoch on peace, ecology, inclusive development and leadership. This cosmic journey began when ethical leadership, common consensus and human consciousness, were infiltrated by the divide and rule strategy, exclusive and undemocratic policies, poverty consciousness and patriarchy:

**Divide and rule strategy:** negating ethical leadership embedded within indigenous diplomacy, governance systems, cultural technology and spirituality for common consciousness evoking human consciousness. Colonial and apartheid unethical leadership negated common consultative and decision making processes, resulted in the removal of indigenous leadership and replacing them with an educated elite, and popularizing the colonial cultural worldview.

**Exclusive and undemocratic policies** anchoring racial theory: negating ethical leadership embedded within indigenous diplomacy, governance systems, spirituality and cultural technology for common consciousness and human consciousness. Unethical colonial and apartheid leadership was evident through imposing new political structures, a land appropriation act and labour policies,

with the Abantu living on the economic periphery of poverty with limited service delivery eroding dignity in society.

**Poverty consciousness:** negating ethical leadership embedded within indigenous spirituality, cultural technology, diplomacy and governance systems for common consensus and human consciousness. Unethical colonial and apartheid leadership manifested in human and mineral exploitation, imposing territorial control, capitalism and money nexus, unfair land, economic and trading competition, and landlessness eroding dignity in society.

**Patriarchy:** negating ethical leadership embedded within indigenous governance, spirituality, cultural technology and diplomacy for common consensus and human consciousness. Unethical colonial and apartheid leadership was negated through power and dominance in political and cultural intuitions, land and agricultural rights, indigenous education, lifestyles, products and foods manifesting the liberation struggle and anti-colonial activism through Pan Africanism, constitutionalism and colonial legislative.

Restorative action, according to Luutu (2016), provides the appropriate context for integrating ethical leadership with modernity to positively contribute towards SADC's objectives: to promote sustainable and equitable economic growth and socio-economic development that will ensure poverty alleviation with the ultimate objective of its eradication, to enhance the standard and quality of life of the people of Southern Africa, and to support the socially disadvantaged through regional integration (SADC, 2020a). Moreover, United Nations SDGs Social Inclusion (1, 2, 3, 4, 5, and 6), Economic Growth (8, 9, 10, and 11), Environmental Responsibility (14 and 15) and Governance (16) are also taken into account.

Hence, indigenous ethical leadership theory on peace, ecology, inclusive development and indigenous leadership in the context of restorative action rooted in humility (Luutu, 2015) speaks truth to us, reflecting how public policy makers have no monopoly over knowledge. Thus, a new start to normative wisdom is created, that becomes the new paradigm, occurring without guidance of the state, enabling indigenous ethical leadership theory, as a futuristic imperative to contribute towards Vision 2050, Agenda 2063 and the SDGs.

Restorative action therefore provides academic space for revolutionary heuristics in the transformation agenda (Hoppers and Richards: 2011), for integrating indigenous knowledge and modernity in the following areas:

**Peace constitutive rule:** the integrating of indigenous ethical leadership embedded within indigenous governance systems, spirituality, cultural technology and diplomacy for common consensus evoking human consciousness. The African constitution is thus manifested on indefinite debate through ethics of service to humanity, legitimacy in complex decision making, human morality and behaviour, towards collective vision, strategic alliance and partnerships, wealth creation and consciousness for transforming society towards nation building and peace.

**Ecology constitutive rule:** integrating indigenous ethical leadership embedded within indigenous spirituality, cultural technology, governance and diplomacy for human consciousness and common consensus. Thus, the African constitution is manifested in common consensus determining community will, through Ubuntu we are all related in the embodiment of an ethical person, mutual reciprocity between humans, animals and nature, mastery and wisdom of environment, environmental resources management, agricultural production, climatic conditions and patterns, and indigenous lifestyles, products and foods.

**Inclusive development constitutive rule:** integrating indigenous ethical leadership within indigenous governance systems, spirituality, diplomacy and cultural technology for human consciousness and common consensus. The African constitution is evident in common consensus for the community as a whole, conceived as on a party, through Ubuntu, we are all related in the wholeness of an ethical person, community wealth consciousness, mutual reciprocity in economic activity, food production, creativity and innovation in technology and agricultural productions and employment policies for eliminating poverty.

**Indigenous leadership constitutive rule:** integrating indigenous ethical leadership embedded within indigenous spirituality, governance systems, cultural technology and diplomacy for human consciousness and common consensus. Thus, the African constitution manifests in openness to opposition towards common will, Ubuntu, we are all related, anchoring personhood with ethics of

humanness, communal soul and collective memory and decision making for conflict resolution, strategic alliances and partnership in service delivery towards social cohesion.

### **8.5 Ecological ethics theory**

In the context of ecological ethics, restorative action (Luutu, 2015) speaks truth to us on the generative positive and negative impact of policies on the ground, reflecting how public policy makers have no monopoly over knowledge as communities continue to exist without public policy. Ecological ethics, as articulated by Visvanathan (2015), became the basis of a tacit constitution, systemically negated in prehistoric, historic and contemporary epochs, indigenous peace, ecology, inclusive development and indigenous leadership constitutive rules (see Chapter 7).

Ecological ethics theory reflects on the African Union in its African Aspiration for 2063, with the AU (2015) statement on peace, ecology, inclusive development and leadership: “Thus, we aspire that by 2063, an Africa whose development is people driven, relying on the potential of African people, especially its women and youth and caring for children; an integrated continent, politically united based on the ideals of Pan Africanism and the vision of Africa’s Renaissance.”

The Africa We Want Agenda 2063 requires understanding the African constitution. Williams (1974:183-184) states: “African religion, not being a creed or “articles of faith, but an actual way of thinking and living, is reflected in all institutions...Socially, the rites of passage, songs and dances, to drive evil away etc., as well as the purification and sacrificial rites for the atonement of sins...innumerable religious festival days.” Ecological ethics is evident within indigenous people’s dignity, through dynamic balance and harmony in the natural world, manifesting the people’s ecology in peace, inclusive development and leadership constitutive rules.

The cosmic journey of Scar Face, and the systemic negation of indigenous knowledge, requires individual courage in overcoming cosmic obstacles such as acknowledging how ecological ethics theory was systemically negated during the prehistoric, historic and contemporary epochs in regard to peace, ecology, and inclusive development and leadership constitutive rules. This cosmic journey began when ethical leadership, dynamic balance and harmony with the natural world was

manifested in people's ecology infiltrated by the divide and rule strategy, exclusive and undemocratic policies, poverty consciousness and patriarchy as follows:

**Divide and rule strategy:** negating ecological ethics embedded within indigenous governance systems, diplomacy, spirituality and cultural technology for the people's ecology within dynamic balance and harmony with natural world. Colonisation and apartheid negated social and political institutions with the emergence of a superficial identity and assimilation through western education, religion and culture, the introduction of western medicines, urban-rural development gaps, urbanization, international culture, a superiority complex and gender exclusivity eroding dignity.

**Exclusive and undemocratic policies:** negating ecological ethics embedded within indigenous spirituality, cultural technology, diplomacy and governance systems for preserving people's ecology and lack of dynamic balance and harmony. Colonial and apartheid political doctrines brought infrastructure investment for mineral extraction, land ownership violating human and land rights, depopulating rural communities, creating urban centres with limited social services, anchoring poverty and enslavement, and structural violence.

**Poverty consciousness:** negating ecological ethics embedded within indigenous governance systems, diplomacy, cultural technology and spirituality for preservation of people's ecology within dynamic balance and harmony with the natural world. The colonial and apartheid capitalist economy depended on primary goods, economic enslavement through tax, labour and resource exploitation, while evoking natural disasters, land pressures, landlessness and ecological factors.

**Patriarchy:** negating ecological ethics embedded within indigenous governance systems, diplomacy, spirituality and cultural technology for preserving people's ecology and dynamic balance and harmony with natural world. Colonial and apartheid power and dominance marginalized indigenous commercial activity and contributed to mining industry enslavement, labour capture and source of consumption, disposition of indigenous leaders, while separating religion and culture.

Restorative action, as Luutu (2016) notes, provides the appropriate context for integrating ecological ethics with modernity to positively contribute towards SADC's objectives: "promote and maximise productive employment and utilisation of resources of the region; achieve sustainable utilisation of natural resources and effective protection of the environment; ensure that poverty eradication is addressed in all SADC activities and programmes" (SADC, 2020a). Moreover, the United Nations SDGs include Social Inclusion (1, 2, 3, 4, 5, and 6), Economic Growth (8, 9, 10, and 11), Environmental Responsibility (14, 15) and Governance (16).

Hence, indigenous ecological ethics theory on peace, ecology, inclusive development and indigenous leadership in the context of restorative action rooted in humility (Luutu, 2015) speaks truth to us on how public policy-makers have no monopoly over knowledge, thus enabling indigenous ecological ethics theory, as a futuristic imperative to contribute towards Vision 2050, Agenda 2063 and the SDGs.

Evidently, restorative action (Hoppers and Richards, 2011) provides academic space for revolutionary heuristics in a transformation agenda, for integrating indigenous knowledge and modernity in the following areas:

**Peace constitutive rule:** integrating indigenous ecological ethics embedded with indigenous diplomacy, governance systems, cultural technology and spirituality for preserving people's ecology and dynamic harmony and balance with the natural world. The African constitution manifests nature as part of the constitution, with Ubuntu, we are all related, values and ethos in relationship between nature and human world, decentralized decision making and self-governing political power, collective memory and conflict resolution, reciprocal international and regional trade.

**Ecology constitutive rule:** integrating indigenous ecological ethics embedded within indigenous governance systems, spirituality, cultural technology and diplomacy for preserving the people's ecology and dynamic harmony and balance with the natural world. In adherence with the African constitution, the feminine power of Mother Earth is evident, with ecology as a strategic resource during wars and cultural practices for nation building, social behaviour, population control,



community lifestyles, and environmental economic activities while transcending beyond western values and culture.

**Inclusive development constitutive rule:** integrating indigenous ecological ethics embedded within indigenous cultural technology, governance systems, spirituality and diplomacy for preserving people's ecology and dynamic harmony and balance with the natural world. The manifestation of the African constitution is evident in Ubuntu, we are all related, the sacred knowledge and wisdom on reciprocal relationships, the transcendental power for healing the land, environmental resource management and resonance between animals, nature and humans, preserving indigenous knowledge and lifestyles.

**Indigenous leadership constitutive rule:** integrating indigenous ecological ethics embedded within indigenous cultural technology, spirituality, governance systems and spirituality for preserving people's ecology and dynamic harmony and balance with the natural world. The African constitution is evident in Ubuntu, we are all related, ecological values and ethos for sustainable future, ethical participation in spiritual ecology anchoring cosmology, philosophy and mythology, and preservation of sacred spaces.

## **8.6 Sacred covenant theory**

The sacred covenant with creator and nature in the context of restorative action (Luutu, 2015) speaks truth to us on the generative positive and negative impact of policies on the ground, reflecting how public policy makers have no monopoly over knowledge, as communities continue to exist without public policy or guidance of the state. In the context of cognitive justice, the sacred covenant, "epistemology has to escape the scientific laboratory", was systemically negated in the prehistoric, historic and contemporary epochs, with the indigenous peace, ecology, inclusive development and indigenous leadership constitutive rules (see Chapter 7).

The sacred covenant with nature and creator theory is reflected by the African Union in its African Aspiration for 2063, AU (2015) statement on peace, ecology, inclusive development and leadership: "Thus, we aspire that by 2063, a prosperous Africa based on inclusive growth and sustainable development; an Africa of good governance, democracy, respect for human rights,

justice and rule of law; an Africa whose development is people driven, relying on the potential of African people, especially, its women and youth and caring for children.”

The Africa We Want Agenda 2063 requires understanding the African constitution, as William (1974:183) affirms: “The trouble of one is the trouble of all. No one may go in want while others have anything to give. All are brothers and sisters. Each is his “brother” and “sister’s keeper. Age grades, sets and classes are social, economic, political and military systems for: basic and advanced traditional education (formal)...rites of passages and social activity.” The sacred covenant with nature and creator is embedded within indigenous people’s dignity through Ubuntu, ‘I am because we are’ manifesting in peace, ecology, inclusive development and leadership constitutive rules.

The cosmic journey of Scar Face, and the systemic negation of indigenous knowledge, requires individual courage in overcoming cosmic obstacles such as acknowledging how sacred covenant theory was systemically negated during the prehistoric, historic and contemporary epochs in terms of peace, ecology, inclusive development, and leadership constitutive rules. This cosmic journey began when the sacred covenant with nature and creator, Ubuntu, ‘I am because we are’ were infiltrated by the divide and rule strategy, exclusive and undemocratic policies, poverty consciousness and patriarchy as follows:

**Divide and rule strategy:** negating sacred covenant embedded within indigenous spirituality, governance systems, cultural technology and diplomacy anchoring Ubuntu, we are all related. Colonial and apartheid chaos theory is manifested in the ‘butterfly effect’, through racial discrimination and unemployment, with western education and religion being the catalyst for modern indigenous leadership and religious conversion emerging with inferiority complexes, economic, social and physiological depression and introducing western medicines without integrating indigenous medicines.

**Exclusive and undemocratic policies:** negating the sacred covenant embedded within indigenous spirituality, cultural technology, governance systems and diplomacy rooted in Ubuntu, we are all related. The colonial and apartheid land act controlled land expropriation and the capitalist economy through amalgamations, oligopolies, offshore capital funds, manipulation of reserves,

prejudicial land use, trade, economic, political and cultural systems leading to moral decay eroding dignity.

**Poverty consciousness:** negating the sacred covenant embedded within indigenous spirituality, cultural technology, diplomacy and governance systems Ubuntu, we are all related. Colonialism and apartheid introduced social services for protecting economic interests, western religion and education for promoting labour exploitation and poverty within oppressive systems, while the Abantu adopted urban lifestyles resulting in moral decay and eroding dignity.

**Patriarchy:** negating the sacred covenant embedded within indigenous governance, spirituality, diplomacy and cultural technology, Ubuntu, we are all related. Colonial and apartheid structural violence was responsible for terminating governance ceremonies and rituals, marginalizing indigenous productivity, assimilating Abantu hero worshipping of missionaries and colonialists, western religion and education, separating spirituality and emotional wholeness, and eroding dignity.

Restorative action, Luutu (2016) explains, provides the appropriate context for integrating sacred covenant theory with modernity to positively contribute towards the SADC's objectives: "combat HIV/AIDS or other deadly and communicable diseases; ensure that poverty eradication is addressed in all SADC activities and programmes; and mainstream gender in the process of community building" (SADC, 2020a). Moreover, the United Nations SDGs Social Inclusion (1, 2, 3, 4, 5, and 6), Economic Growth (8, 9, 10, and 11), Environmental Responsibility (13, 14, and 15) and Governance (16) are included.

Hence, sacred covenant theory on peace, ecology, inclusive development and indigenous leadership in the context of restorative action rooted in humility (Luutu, 2015) speaks truth to us on the generative positive and negative impact of policies on the ground, reflecting how public policy makers have no monopoly over knowledge enabling sacred covenant theory as a futuristic imperative to contribute towards Vision 2050, Agenda 2063 and the SDGs.

Restorative action, according to Hoppers and Richards (2011), provides academic space for revolutionary heuristics in the transformation agenda, for integrating indigenous knowledge and modernity in the following areas:

**Peace constitutive rule:** integrating the indigenous sacred covenant embedded within indigenous governance systems, diplomacy, cultural technology and spirituality preserving Ubuntu, we are all related. The manifestation of the African constitution, the trouble of one is the trouble of all, emanates from cosmic relationships guiding nature and human activities with land as communal wealth, political, economic, social, agricultural and environmental activity for resilience, dignifying land and nation, and unifying the divided towards peace.

**Ecology constitutive rule:** integrating the indigenous sacred covenant embedded within indigenous spirituality, governance systems, diplomacy and cultural technology preserving, Ubuntu and green philosophy of life seeking life. In adherence to the African constitution, ceremonies and ritual social activities are manifested for healing the land, procreation of human and animals in life, preservation of sacred collective memory and seasonal economic productivity.

**Inclusive development constitutive rule:** integrating the indigenous sacred covenant embedded within indigenous governance systems, diplomacy, spirituality and cultural technology, Ubuntu, we are all related. The African constitution is manifested in ‘we are all our brother’s keepers’, birthed by Mother Earth, with metaphorical and ontological assumptions of sacredness, holiness, mother of all living things, diversity in stories of creation, common dependency within social and cultural origins eliminating xenophobia and conflicts.

**Indigenous leadership constitutive rule:** integrating the indigenous sacred covenant embedded within indigenous spirituality, diplomacy, cultural technology and governance systems, Ubuntu and green philosophy of life seeking life. In adherence to the African constitution, there should be division of labour across all spheres of influence, ecological dynamics and natural relations anchoring cosmology and wholeness on dignifying land and nation such as Incwala and uMhlanga, and indigenous leadership with transcendental, masculine and feminine power anchoring strategic alliances and partnerships.

## 8.7 Aba-Ntu Governance Theory and Model

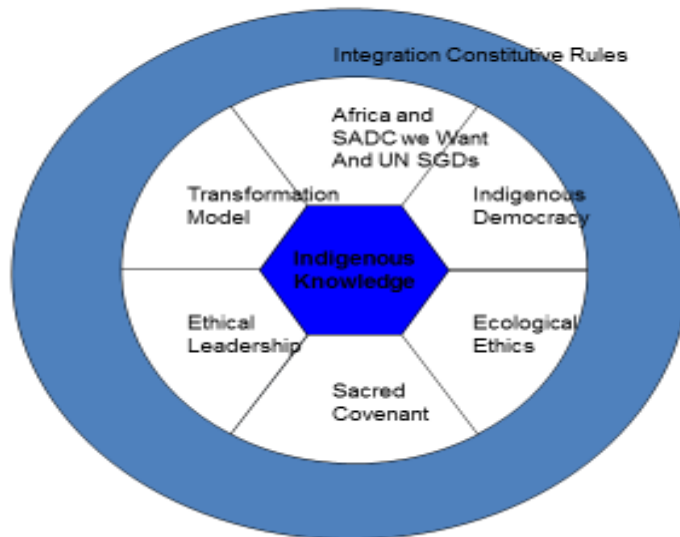
The restoration of Scar Face in response to the research aim: to provide a meta-synthesis and genealogy analysis embedded with Aba-Ntu Governance Theory towards restorative action at the public policy level (SADC). The purpose of this research study is to transform indigenous people's dignity into Aba-Ntu Governance Theory as a futuristic imperative, that is, indigenous democracy theory, transformation model theory, ethical leadership theory, ecological ethics theory and sacred covenant theory. This section is based on Zoom interviews with regional indigenous knowledge experts on the indigenous theories and models.

### Indigenous Theories

Aba-Ntu  
Governance  
Theories



# Aba-Ntu Governance Theory/Model



## 8.7.1 Regional indigenous knowledge experts interviews

An indigenous knowledge researcher in climate services, based in Botswana, acknowledged traditional leadership as a source of dignity and custodianship of the land. Thus, the modern state must integrate chiefs and kings within their governance, particularly as their transcendental powers are critical to ecology and environment. Kings and chiefs are also sources of unity, culture, cosmology, climate change, and indigenous knowledge, thus, supporting the integration model and theory.

The integration of indigenous knowledge within climate services and forecasting is a futuristic imperative, considering the systemic negation of spirituality, land and science. This research provides a significant foundation for integrating indigenous science in relation to transcendental powers, land and plant life. This would further the indigenous knowledge climate change adaptation and forecasting, which is emerging at global levels such as the recent COP 26.

According to an academic and indigenous knowledge researcher based in Zimbabwe, restorative action will present challenges within the five theories: indigenous democracy, the transformative

model, ethical leadership, ecological ethics and the sacred covenant with nature and creator. This view emanates from the challenge that western culture and modernity has become the dominant paradigm within the Southern African Development Community, thus rendering this region entangled within western knowledge such as how conflicts and disputes are adjudicated within western laws as opposed to indigenous laws, particularly with regard to land and boundary conflicts, and primarily due to lack of confidence within indigenous leadership emanating from corruption and lack of capacity.

On the issues of governance, sacredness and wholeness, the challenge of western education and religion will emerge as the modern state and its leadership will continue to resist indigenous knowledge. Indigenous democracy, for example, will present challenges and conflictedness within contemporary democracy emanating from the western worldview. Ethical leadership will encounter challenges as the current dominant leadership paradigm embodies selfish personal interests.

An indigenous wisdom expert and author from Malawi stated that this research study affirms how African citizens were living with God embedded within African religion and worldview. This was systemically negated and subsequently destroyed, resulting in Africans thinking that our indigenous knowledge is evil and bad. Evidently, Africans are unsuccessful due to being educated on abstract knowledge, removed from African realities, whether these realities originate from west or east, thus, manifesting confusion within the youth. Indigenous people are not advancing, according to the indigenous wisdom expert, due to the negation of indigenous knowledge and lop-sidedness of modernity. This manifests in Africans experiencing insecurities, which is evidence of lack of rootedness within their indigenous context.

The researcher expert on environment education in the African Diaspora, specializing in North American decolonization and black ecologies in education, indicated that there is a keen interest in whether this research focuses on indigenous language, as this is the current interest within indigenous communities in North America. This was explained based on the shift from Bantu, the linguistic identity, by focusing on Aba-Ntu, as the spiritual identity of Abantu, and particularly as there are on-going initiatives focusing on indigenous languages. This researcher appreciated how

land plays a leading role within the indigenous theories, which creates a solid foundation for environment education. The intrigue was on why there are sustainable development goals (SDGs), and the explanation was related to how the systemic negation of indigenous knowledge has manifested in the development trajectory within the SADC. Hence, integrating indigenous knowledge and modernity, including SDGs, is the appropriate context towards Agenda 2063, the Africa We Want.

A research expert on education psychology in the field of educational foundations and within education for sustainable development in Eswatini suggested that the content of this research would provide content and context for educational foundations in psychology and sociology departments. Currently there are no in-depth studies that provide the indigenous knowledge for integrating within the curriculum. This research therefore also provides a solid foundation within the curriculum for education for sustainable development within a national curriculum at high school and tertiary levels, particularly with regard to integrating UNSDGs within the context of indigenous knowledge towards national, regional and continental public policy as this is pertinent to achieving the goal of ESD and the African We Want, Agenda 2063.

### **8.8 Recommendations and conclusions**

This research study recommends a people's sovereignty as a futuristic imperative on the SADC public policy areas as follows: Peace, Security and Good Governance, Single Regional Economy, Social and Human Capital, Gender and Youth Development, and Environment and Climate Change.



# A People's Sovereignty

A Futuristic  
Imperative



## Peace, security, and good governance

This recommendation is in accordance with RISDP@SADC (SADC, 2020a): “On peace, security and good governance...The RISDP 2020-2030 aims to achieve the following strategic objectives: enhanced conflict prevention, management, and resolution systems...strengthened political cooperation, democracy, good governance, rule of law, human rights, and human security; and an enhanced collective defence and security system that is capable of safeguarding the territorial integrity of the region.”

Peace, security and good governance are supported by Aba-Ntu Governance Theory and UNSDG Governance (16), and take into consideration the post-liberation leadership’s inability to redress colonial and apartheid policies and legacies. Included among these policies and legacies are the divide and rule strategy, exclusive and undemocratic policies, poverty consciousness and patriarchy, which systemically negated indigenous knowledge embedded within indigenous governance systems, spirituality, diplomacy and cultural technology for peace, security and good governance.

Hence, this research study proposes the Aba-Ntu Governance Theory towards a people's sovereignty as a futuristic model, and urges for integration of indigenous knowledge and modernity within SADC public policy, thus, firstly integrating indigenous democracy in the context of peace, security and good governance, preserving indigenous governance, spirituality and diplomacy and protocols, legitimacy in consensus consultative processes such as Sibaya, and communal decision making anchoring common consensus. Secondly, the transformation model, indigenous diplomacy inclusivity and legitimacy in decision making and indigenous spirituality in feminine power and gender inclusivity within strategic alliances and partnership are also to be integrated. Thirdly, integration of ethical leadership is essential, anchoring Ubuntu, we are all related, ethical persons rooted in indigenous spirituality, ethics of service to humanity, legitimacy in complex decision making towards collective vision and knowledge. Fourthly, ecological ethics must be integrated, anchoring Ubuntu, we are all related, indigenous spirituality and governance systems in ethical participation within decentralized decision making and self-governing institutions such as Tinkundla. Lastly, the integration of the sacred covenant anchoring Ubuntu, indigenous spirituality, governance systems, indigenous diplomacy unifying the politically, economically and socially divided, while dignifying land and nation such as uMhlanga and Incwala, is also vital.

### **Inclusive development**

Inclusive development within the context of the SADC is industrial development and market integration as stated in RISDP@SADC (SADC, 2020a): “The RISDP 2020–2030 aims to achieve the following strategic objectives: an industrialised regional economy that is based on a competitive and facilitative environment...and sustainably exploits its natural resources by leveraging science, technology, and innovation; a transformed agricultural sector that practices sustainable management of the environment and its natural resources; interconnected, integrated, and competitive Blue, Green, and Circular Economies that are sustainably developed for the benefit of all SADC citizens; deepened regional market integration which is connected to the continental and global markets; deepened financial market integration, monetary cooperation, and investment; and enhanced macroeconomic stability and convergence”.

Evidently, inclusive development is supported by Aba-Ntu Governance theory and UNSDG Economic Growth (6, 8 and 9), and takes into consideration the post-liberation leadership's inability to redress colonial and apartheid policies and legacies. Examples of these are the divide and rule strategy, the popularized colonial cultural worldview restricting pre-existing regional trade and commerce, urban-rural development gaps and promoting international culture and superiority complex, as well as exclusive and undemocratic policies, prejudicial trade and economic systems, the rise of industrial and mining companies, infrastructure investment for mineral extraction, uncompetitive subsidies, amalgamation, oligopolies and manipulation of reserves.

Regarding poverty consciousness, examples are regional economic inequality, unfair rise of economic innovation and trading competition, human and mineral exploitation, trade infiltration with imported imperial goods, oppressive systems with unemployment while trading primary goods. Furthermore, patriarchy, political and cultural dominance have marginalized indigenous productivity and commercial activities, and caused deprivation of political and social liberties, negating indigenous governance systems while violating human and land rights of Abantu.

Hence, this research study promoting Aba-Ntu Governance Theory towards a people's sovereignty as a futuristic model, urges for integration of indigenous knowledge and modernity within SADC public policy. Firstly, then, the integration of indigenous democracy is important in the context of inclusive development, Ubuntu, indigenous spirituality and governance systems influencing leadership legitimacy in decision making and wealth creation. Secondly, of importance are the transformation model, Ubuntu, indigenous cultural technology, spirituality and diplomacy for inclusivity in economic, trading, agriculture, mining and cultural resources as sources of regional unity. Thirdly, ethical leadership, Ubuntu, indigenous spirituality and diplomacy, the ethical person leading through mutual reciprocity in economic activities, technology and employment towards wealth creation and consciousness, must be taken into account, while fourthly, of equal importance are ecological ethics, Ubuntu, indigenous spirituality and governance systems for decentralized decision making and self-governing political power in reciprocal regional and international trade and commerce. Lastly, the sacred covenant anchoring Ubuntu, indigenous cultural technology, spirituality and governance systems with spiritual origins in

cosmic relationships guiding human and nature activities and economic productivity for resilience, prosperity and health of nations, are critical.

### **Leadership development**

In the context of this research study, leadership development is within the field of social and human development, being a combination of education, training, creative arts and industries, agriculture, food security, poverty eradication and public health. This is supported by the RISDP@SADC (SADC, 2020a): “The RISDP 2020–2030 aims to achieve the following strategic objectives: the overall objective of the social and human development priority area was to develop and implement programs, in order to improve human capacities for socio-economic development, in areas including: education and human resource development; health, HIV/AIDS, pandemics, and other diseases of public health concern; poverty eradication; employment and labour; food and nutrition security; and gender equality.”

Leadership development is supported by Aba-Ntu Governance Theory and UNSDGs Social Inclusion, Economic Growth, and Governance, and takes into consideration the post-liberation leadership’s inability to redress colonial and apartheid policies and legacies. These policies and legacies include the divide and rule strategy, exclusive and undemocratic policies, poverty consciousness and patriarchy systemically negated indigenous knowledge, that is, indigenous governance systems, spirituality, cultural technology, and diplomacy.

This research study proposes an Aba-Ntu Governance Theory towards a people’s sovereignty as a futuristic model, and urges for integration of indigenous knowledge and modernity within SADC public policy. Thus, the study firstly advocates for integrating indigenous democracy in the context of leadership development, indigenous governance systems and spirituality preserving collective memory, inclusive relationships and lifestyles, with land as communal asset for community wealth anchoring wealth consciousness. Secondly, the study puts forward a transformation model, indigenous spirituality and governance systems rooted in Ubuntu, within the feminine power of Mother Earth as source of livelihood, sustenance and survival in moral regeneration, anchoring cultural resources as a source unity. Thirdly, ethical leadership is proposed, anchoring Ubuntu, indigenous spirituality, diplomacy and governance systems evoking legitimacy in complex

decision making towards collective vision, ethics of service to humanity, human morality and behaviour, mutual reciprocity, feminine power, strategic alliances and partnerships; and fourthly, ecological ethics, anchoring Ubuntu, indigenous spirituality, diplomacy, cultural technology and governance systems for ethical participation in ecology as strategic resource, transcending monoculture and winner takes all worldview in environment and economic activity, and community lifestyle are recommended. Lastly, the sacred covenant is proposed, anchoring Ubuntu, indigenous spirituality, cultural technology and governance systems preserving sacred collective memory and heritage for a sustainable future within land symbolizing communal wealth, agricultural activities for resilience, prosperity and health of nations while eliminating xenophobia and conflict.

### **Gender and youth development**

This first section on cross-cutting issues in gender and youth is supported in the RISDP@SADC (SADC, 2020a): “The RISDP 2020–2030 aims to achieve the following strategic objectives: enhanced gender equality as well as women’s empowerment and development, and elimination of gender-based violence;...improved youth empowerment and participation of young people and people with disabilities in all aspects of social and economic development, and enhanced welfare of senior citizens.”

Gender and youth development are supported by Aba-Ntu Governance Theory and the UNSDGs Social Inclusion, Economic Growth and Governance, and takes into consideration the post-liberation leadership’s inability to redress colonial and apartheid policies, such as the divide and rule strategy, exclusive and undemocratic policies, poverty consciousness and patriarchy, systemically negated indigenous knowledge, that is, indigenous governance systems, spirituality, diplomacy and cultural technology for gender and youth development.

Hence, this research study proposes an Aba-Ntu Governance Theory and towards a people’s sovereignty as a futuristic model, and urges for integration of indigenous knowledge and modernity within SADC public policy. Thus, integrating of indigenous democracy is firstly advised, in the context of gender and youth development, indigenous governance, spirituality, diplomacy and cultural technology, Ubuntu, preserving land as communal asset for common

wealth and inclusive relationship between nature, humans, animals and society. Secondly, also advised is ethical leadership, Ubuntu, indigenous spirituality and diplomacy, the ethical person leading through ethics of service to humanity, human morality and behaviour, feminine power embedded within strategic alliances and partnership towards wealth creation and consciousness. Thirdly, ecological ethics, Ubuntu, indigenous spirituality, cultural technology and governance systems for sustainable future, spiritual ecology ethics anchoring cosmology, philosophy and mythology and relationship between human and natural world and transcendental power for healing the land are proposed, and lastly, the sacred covenant, Ubuntu, indigenous diplomacy, spirituality, cultural technology and governance systems for indigenous leadership unifying the divided, preservation of sacred collective memory and heritage, land, cosmology and wholeness dignifying the land and nation such as uMhlanga and Incwala, while eliminating religious bigotry, conflicts and wars are recommended.

### **Ecology, environment and climate change**

The section on cross-cutting issues focuses on environment and climate change is supported in the RISDP@SADC (SADC, 2020a): “The RISDP 2020–2030 aims to achieve the following strategic objectives: strengthened climate change adaptation and mitigation; improved disaster risk management in support of regional resilience; sustainable utilisation and conservation of natural resources and effective management of the environment; and increased access to quality HIV and AIDS services for the realisation of an AIDS-free generation in the region.”

Ecology, environment and climate change supported by the Aba-Ntu Governance Theory and the UNSDGs, Social Inclusion and Environmental Responsibility, take into consideration the post-liberation leadership’s inability to redress colonial and apartheid policies and legacies, which include the divide and rule strategy, exclusive and undemocratic policies, poverty consciousness and patriarchy systemically negating indigenous knowledge, that is, indigenous governance, spirituality, diplomacy and cultural technology in ecology, environment and climate change.

This research study proposes an Aba-Ntu Governance Theory towards a people’s sovereignty as a futuristic model, and urges for integration of indigenous knowledge and modernity within SADC public policy. Thus, integrating indigenous democracy in the context of environment and natural

resource management managing chaos forces, indigenous spirituality and governance systems for legitimacy of environmental decision making is firstly proposed. Secondly, the transformation model is suggested, together with indigenous governance systems, spirituality and cultural technology rooted in experiential learning on natural relationship with environment, and the feminine power of Mother Earth as source of livelihood, sustenance and survival. Thirdly, ethical leadership is put forward, anchoring Ubuntu, indigenous spirituality and diplomacy of the ethical person leading through legitimacy in complex decision making on the mastery and wisdom of environment.

Fourthly, ecological ethics are recommended, anchoring Ubuntu, indigenous spirituality and cultural technology on ecology as a strategic environmental resource, anchoring resonance between human and natural world. Lastly, the sacred covenant anchoring Ubuntu, indigenous spirituality, governance systems and cultural technology for environmental activities for resilience, health and prosperity of nation dignifying the land and nation anchoring feminine power of Mother Earth, is put forward.

## **8.9 Conclusion: Abantu ESwatini Dignity Institute**

In summary, this research study's objective is: to make a future model coming from the triangulation of insights derived from indigenous people coupled with the UNISA/SARChI/DE methodologies, rethinking thinking, cognitive justice and transdisciplinarity towards restorative action. These methodologies enabled the contextualization of indigenous knowledge from the prehistoric epoch, leading to the problematizing of its preservation and systemic negation in the historic and contemporary epochs.

Rethinking thinking (Hoppers and Richards, 2011) enables the researcher to reimagine indigenous knowledge by clearing the nasals and knots during the research study. After this unblocking, cognitive justice (Visvanathan, 2015) provides the academic context for different forms of knowledge to coexist in a dialogue, thus, leading to transdisciplinarity (Nabudere, 2011) and enabling the rejection of all dogma, ideology and closed systems of thought, critical in contextualizing indigenous knowledge. These three methodologies, through clearing the nasals and knots, enable different knowledges to coexist and to reject all dogma, creating the appropriate

academic context for restorative action. As explicated by Luutu (2015), the emergence of natural democracy is enabled, embedded within indigenous knowledge which has been contextualized in the prehistoric, historic and contemporary epochs.

This ‘natural democracy’ emanates from rethinking thinking (Hoppers and Richards, 2011), the transformative intervention providing academic space for unearthing systemic negations into futuristic imperatives. Natural democracy occurs where plurality (Visvanathan, 2015) is a theory of citizenship, enabling the resilience of cosmology, epistemology and metaphysics. Thus, all dogma (Nabudere, 2011) is rejected, regarding the denial on how indigenous knowledge is rooted in epistemology, cosmology and culturally. This restorative action, according to Luutu (2015), requires humility to retrace and regenerate like the feminine principle of self-renewal and self-creation for renewal and regenerating this natural democracy.

Rethinking thinking (Hoppers and Richards, 2011) provides the academic space for historically powerless and systemically negated indigenous knowledge to contribute towards natural democracy. Through enabling cognitive justice (Visvanathan, 2015) to ensure indigenous knowledge, epistemology and cosmology escape the laboratory by advocating for nature to be part of the constitution. Thus, transdisciplinarity (Nabudere, 2011) rejects all ideology that systemically negates indigenous knowledge and its closed systems of thought towards restorative action. Contextualised by Luutu (2015), the possibility is provided to understand state institutions within their cultural and ideological bedrock, emerging with natural democracy.

Thus, state institutions that enable rethinking thinking (Hoppers and Richards, 2011) go beyond the clutches of post-colonial critique, towards integrating indigenous knowledge and modernity. By enabling research to be released into public space, African cosmology and epistemology as a source of hope for the future as natural democracy emerges. This is supported by cognitive justice (Visvanathan, 2015) enabling indigenous knowledge to emerge from the museum with plurality as an active form of democracy. This natural democracy is anchored through transdisciplinarity (Nabudere, 2011), enabling the culture of questioning accompanied by temporary responses. This requires restorative action (Luutu, 2016), the unlearning and learning to return to normative



wisdom embedded within indigenous knowledge towards a new paradigm without guidance from the state.

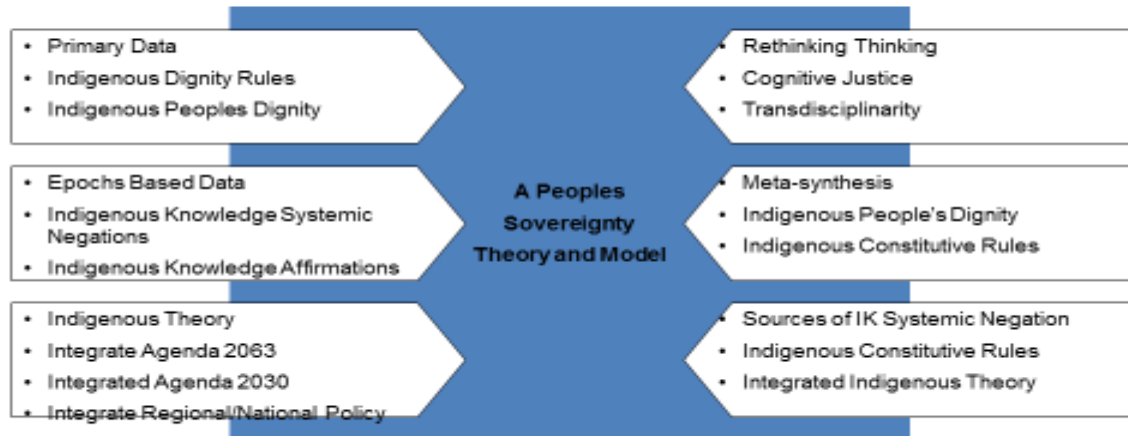
This new paradigm, where rethinking thinking (Hoppers and Richards, 2011) anchors indigenous knowledge resilience, metaphysics, epistemology, and cosmology to reimagine indigenous governance systems, indigenous diplomacy, indigenous spirituality, indigenous cultural technology in sustainable development. Thus, enabling cognitive justice (Visvanathan, 2011) through the indigenous story teller, to share the collective memory of the treasures within ruins for sustainable development. The new paradigm (Luutu, 2016), where a culture of questioning liberates indigenous knowledge from dichotomies of western scientific approaches for truth, emanates from ruins. This requires restorative action (Luutu, 2016) for truth that speaks to us on generative positive and negative policy, for policy makers to understand that they have no monopoly over knowledge for the new paradigm, which will be implemented according to the Indigenous Knowledge Hub below.

In conclusion, this research thesis has culminated in the establishment of an Indigenous Knowledge Hub at the Abantu ESwatini Dignity Institute (AEDI) in the Kingdom of ESwatini, for advocacy and research integrating indigenous knowledge and modernity. The objective of this AEDI indigenous knowledge hub is to advance the Africa We Want, the SADC we want, and the ESwatini we want, together with the UNSDGs; to provide academic space for multidisciplinary, interdisciplinary, and transdisciplinary policy makers and researchers; to provide academic space for public and private policy advocacy and transformation; and to provide academic space for indigenous knowledge and technological innovation.

Therefore, this AEDI indigenous knowledge hub will conduct further research on the sovereignty of a people as a futuristic imperative within the SADC. The AEDI indigenous knowledge will follow the Aba-Ntu Governance Integration Model below, to be able to transform the prehistoric, historic and contemporary epochs' data through conceptual and methodological frameworks into futuristic imperatives integrated with modernity.

### **8.9.1 Aba-Ntu Governance Integrating Model**

# Aba-Ntu Governance Integration Model



## Abantu Eswatini Dignity Institute

### Indigenous Knowledge Hub



## **Regional indigenous knowledge experts interviews**

The **indigenous knowledge expert on climate services** supported the integration model and the Indigenous Knowledge Hub initiative in integrating ecology, environment, and climate change services. This dignity institute will provide the appropriate integration context while enabling intellectual property protection regarding the indigenous knowledge embedded within cosmology for drought and rain in the climate change discourse, while also supportive to research and knowledge production within governance, peace and democracy studies, education and most significantly, community engagement.

The **academic and indigenous knowledge researcher** supports the integration model and the Indigenous Knowledge Hub within Education, Law, and Abrahamic Religions including Bahai. This research will deal with the current knowledge gaps evident in traditional leadership and legal experts on indigenous knowledge, thus, integration would provide appropriate context for conflict resolution. The integration of indigenous knowledge within governance, peace and democracy studies, sacredness and wholeness rules, and within ethical leadership with feminine power will address the concerns in section 8.7.1.

The **indigenous wisdom expert and author** supports the integration model as a contribution towards transforming indigenous knowledge through reverse re-engineering towards cultural transformation, thus creating an enabling environment for indigenous knowledge to be integrated into the educational curriculum, which is the grindmill for transformation, and which must begin with early childhood development. The integration of indigenous knowledge and modernity will demistify it, as its currently perceived as witchcraft and poor people's knowledge, as, evidently, Africans lack confidence in traditional leadership. The Indigenous Knowledge Hub must contribute towards advocacy for the integration of indigenous knowledge by ensuring that inclusiveness liberates Africans from the geopolitical agenda, thus creating inclusive language such as that embedded within indigenous proverbs that unify the African continent. The implementation of the AEDI indigenous knowledge hub will contribute positively towards the integration agenda.

The **researcher on environment education in African Diaspora** encouraged the integration of indigenous knowledge and modernity within the dignity institute. This will advocate meaningful integration within the curriculum. Currently, community engagement in schools is achievable but curriculum change is a major challenge. However, community engagement must not only be limited to the youth and school children, this must be included for traditional leadership, and women as catalytics of change within communities. This will enable a grassroots approach towards curriculum change, as education is currently colonized. Therefore, there has been concern on how this dignity institute will maintain its independence while seeking financial support from leading educational institutions like UNESCO, within Education for Sustainable Development (ESD).

The **research expert on education psychology within educational foundations and within education for sustainable development in Eswatini** this dignity institute, which is the appropriate context as within education psychology and foundations there needs to be restorative action. This restoration needs to occur within the curriculum, therefore this Indigenous Knowledge Hub can be a best practices institute based on conceptual frameworks and mythologies. These best practices models would then enable the dignity institute to provide support in regard to high school and tertiary curricula, and to professional experts within its networks. This Indigenous Knowledge Hub has potential to be a catalyst for change within the curriculum, particularly as it emanates from this thesis transforming it into an ongoing research initiative.

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