

**The making of Cultural Festivals at Tertiary Institutions in
Namibia: A Case study of the University of Namibia**

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Declaration

“I the undersigned, hereby declare that the work contained in this dissertation for the purpose of obtaining my Postgraduate Diploma in Heritage Conservation and Management is my own original work and have not used any other sources than those listed in the bibliography and quoted in the reference.”

Signature: _____

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Date: _____

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Abstract

Cultural festivals are celebrated annually around the world; they produce excitement and a sense of belonging for participants and visitors. In addition, cultural festivals are social events where people from different cultural backgrounds gather and to exhibit, share different cultural values, attitudes and behaviours. In Namibia, an ethnographic study was carried out by Dr Michael Akuupa on State-sponsored Cultural Festival and their histories in a post-apartheid Namibia. The study showed that diversity was represented through various forms of cultural exhibitions and it also highlighted a sense of belonging to a nation and a greater constituency. This study demonstrates a detailed ethnographic exploration of the University of Namibia's Cultural Festival. The focal point of the study was to question whether the UNAM cultural festival is used to foster tolerance in the University of Namibia's community of diverse cultures. The results show that there is a vast amount of work that goes into preparing and hosting the UNAM cultural festival. The results also show that the UNAM cultural festival is not only a context where people go celebrate different cultures but it is also context where people indulge in other activities that have nothing to do with culture.

Keywords: UNAM cultural festival, Culture, Cultural diversity, Cultural dynamics

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Chapter 1: Introduction

1.1 Background

Cultural festivals are celebrated annually around the world, they produce excitement and a sense of belonging for participants and visitors. Culture is a complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or group; while a festival is a special day or period, usually in the memory of a religious event with its own social activities, food or ceremonies (Shah, 2010). Cultural Festivals are special days with their own social activities, food or ceremonies that are combined with distinctive spiritual, material, intellectual and emotional features that characterize a society or group (Shah, 2010). Thousands of people from different cultural backgrounds attend cultural festivals each year whether they are participating or just visitors.

Cultural Festivals are events that bring people from different cultural backgrounds together in order to share information and create sense of togetherness despite their ethnic and cultural origin (Akuupa, 2015). In simple words a cultural festival is a social event where people from different backgrounds gather to showcase and share different cultural values, attitudes and behaviours.

There are various types of cultural festivals held around the world, such as music festivals, traditional festivals and arts festivals; just to mention a few. Organisers of these events set out their goals according to the type of cultural festivals and their target audiences. Some of the goals were: to create respect and appreciation for cultural diversity, to promote an understanding of unique cultural and ethnic heritage and also to eliminate racism and discrimination (The National Association for Multicultural Education, 2016). Some other goals are to deepen audience, engage communities and further enhance and extend the reputation of the festivals (Strategic Plan, 2014).

It seems that most of these goals are set up to tackle certain social issues, for example the goal set to eliminate racism and discrimination would most likely relate to Namibia's post-apartheid state sponsored Cultural festivals. This chiefly means that during the apartheid era in Namibia, communities were separated into ethnic homelands; which was meant to create distrust between different ethnic groups and caused ethnic discrimination to be present in a post-colonial nation.

According to the findings in a recent study by Akuupa (2015), the results showed that while the performers represent diversity through dance and other forms of cultural exhibition, the importance of belonging to the nation and a larger constituency is simultaneously highlighted. Another finding was that even though there was tension between the need to celebrate diversity, cultural festivals were used as celebratory social spaces in which performers and local people participate whilst negotiating a sense of national belonging and unity.

Although there are goals set up for cultural festivals to guide organizers as to what they should focus on when organising events to achieve their mission; there was a need the researcher to also find out the perspectives the people attending the cultural festival; through conducting interviews. This was done in order for the researcher to find out if the objectives of the organisers were being achieved

This study aimed to explore the work that goes into making the cultural festival possible at the University of Namibia. The University of Namibia, more popularly known as UNAM was established in 1992. UNAM has 12 campuses which are as follows: Windhoek Main Campus, Faculty of Health Sciences Campus, Hifikepunye Pohamba Campus, José Eduardo dos Santos Campus, Katima Mulilo Campus, Khomasdal Campus, Neudamm Campus, Ogongo Campus, Oshakati Campus, Rundu Campus, Sam Nujoma Campus and Southern Campus (University of Namibia, 2016). This study was conducted at the Windhoek Main Campus. The researcher chose to conduct this study at the Windhoek Main Campus; mainly because of the following reasons: the first reason was that all these various campus are in different regions and towns across Namibia and there was a time limit to conduct the study. The second reason was because the cultural festival takes place on the same days for all twelve UNAM campuses; which means the researcher could not attend and conduct the study on all twelve campuses; this was why the researcher only chose one campus to focus on.

1.2 Significance of the study

Although each year tertiary institution in Namibia host cultural festivals; there has not been any empirical research done on these events held at Namibian Tertiary Institutions in Namibia. Currently, there is only a descriptive research done on Namibia's National cultural festival. The overall intent of this study is to contribute to the knowledge base would be a description of a cultural festival held at tertiary institution in Namibia, in this case being the University of

Namibia' Main Campus. The purpose of this study, was to build a detailed ethnographic exploration of the University of Namibia's Cultural Festival. This study was conducted in order to show whether the UNAM cultural festival is used to foster tolerance in the University of Namibia's community of diverse cultures.

1.3 Aims of the study

The main aim of this research project was to build a detailed ethnographic exploration of the University of Namibia's Cultural Festival. This would involve studying part of the cultural festival, mainly on the UNAM cultural festival opening day. This study was conducted in order to show whether the UNAM cultural festival is used to foster tolerance in the University of Namibia's community of diverse cultures. This was done through discovering what the objectives of the UNAM Cultural Festival are and observing what was happening at the Cultural Festival.

1.4 Research Question

This study's research question is: Does the UNAM cultural festival foster cultural tolerance in the university of Namibia's community of diverse cultures?

1.5 Research Methods

Qualitative research methodology was selected to conduct this study. "Qualitative research methodology is a set of interpretive, material practices that make the world visible. These practices turn the world into a series of representations including field notes, interviews, conversations, photographs, recordings and memos to the self" (Ritchie & Lewis, 2003). Qualitative methods such as interviews, observation and document collection were used to collect data.

Interviews were to be carried out; where the researcher was expected to conduct face-to-face interviews with individuals involved in the preparation of the Cultural Festival. Semi-structured interviews were to be conducted during the research process; where there was a clear list of questions to be answered. In order for the interviewees to develop ideas and speak more widely about the questions raised; the researcher is anticipated to make the interviewees feel comfortable. The advantages with this type of method are that participants can provide in-depth

point of views and can also provide historical information. The limitations are that participants may provide indirect information filtered through their views (Creswell, 2014).

Another method to be used is observation which will be done to take field notes of the behaviours and activities of individuals at the research site. Participant observation method will be conducted, in order to collect unobtrusive data that will allow the researcher to gather information about the lifestyles, cultures and beliefs as they exist in their natural setting (Denscombe, 2014). The advantage of this type of research is that information can be recorded as the events takes place. The disadvantage would be that private information may be observed that the research cannot report and the researcher may not have good attending and observation skills (Creswell, 2014).

The final method is collecting documents such as books newspapers and academic articles that have information related to the research topic. The advantage with this type of method is that it saves the researcher time and expense. The disadvantage to this type of method are that some documents might be classified and the public might not have access to it. The information in the document.

1.6 Chapter outline

This dissertation is organized into five chapters. Chapter one focuses on the research process that presenting the background on cultural festivals and justifying the need to carry out the research. Chapter two is the literature review and focus on the evaluation of literature that related to cultural festivals by defining the meaning of cultural, cultural diversity, traditional and modern culture. Chapter three is the methodology chapter and it focuses on how the research was conducted through using research methods. Chapter four focuses on presenting the information collected through interviews and observations during the cultural festival. Finally chapter five is the conclusion chapter that presents a discussion on the results of the research.

Chapter 2: Literature Review

Sociology for a new century offers the best of current sociological thinking about today's world that has changed dramatically in the last decades and one that continues to astonish (Griswold, 2008). In this chapter, research focused on the definition of culture and how it is used to shape society. Research also aims to explore the meanings of culture, cultural diversity, traditional and modern culture. The final part of the chapter similarly looked at an analysis of politics and cultural festivals.

2.1 What is Culture?

According to a Namibian cultural policy drawn up in 2001, it defines culture as that complex whole which includes knowledge, beliefs, arts, morals, laws, customs, and any other capabilities and habits acquired by [a human] as a member of society (The Power of Culture, 2005) . This definition is based on international guidelines set up in UNESCO's World Report on Culture. According to SADC Protocol on Culture information and sport (2001), culture means the ability of life, the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or social group and includes not only arts and letters but also all modes of life, the fundamental rights of the human being, value systems, traditions and beliefs.

Culture, according to British anthropologist Edward Burnett Tylor "is that complex whole which includes knowledge, beliefs, arts, morals, laws, customs, and any other capabilities and habits acquired by a human, as a member of society" (Kottak, 1987). In its widest sense, culture may now be said to be the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or group. It not only the arts and letters, but also modes of life, the fundamental rights of the human beings, value systems, traditions and beliefs (Shah, 2010). In particular places and time cultural identities are not inherent, bound or static: they are dynamic, fluid and constructed depending on different situations (Wright, 1998). Generally, culture is the capacity and possession that people share in society. People in society grow up with sets of cultural rules that are passed on from one generation to another.

Another definition given by anthropologist Clifford Geertz states culture as ideas based on cultural learning and symbols, specifically as a set of control mechanisms-plans, recipes, rules, constructions, what computer engineer call programs for the governing of behaviour (Kottak, 1987). Thus, in other words culture is something that is symbolic and it can be learned; this

allows people to create and deal with ideas and apply them to particular systems. Culture is not static and it can change over a period of time. For example as children, people are taught to say “thank you” when something is given to them or a favour is done for them. Through shared cultural beliefs, value, memories and ways of thinking, people also learn culture by observing, listening, talking and interacting with other people.

These brief definitions about culture were relevant to this study, in terms of looking at how culture was comprehended and how it was used to bring people together from different cultural backgrounds. These cultural backgrounds are mainly related in accordance with people’s race, gender, religious backgrounds and nationality.

2.2 Cultural diversity

In Namibia, tertiary institutions such as the University of Namibia, Namibia University of Science and Technology and Lingua just to mention a few; host cultural festivals annually. The University of Namibia’s Windhoek Main Campus which is the focus this study, sets a different theme for its cultural festival each year. This year’s theme is “Cultural Roots for Diverse Identities”. The meaning of the theme has been defined in chapter 4, nevertheless it was brought up in this chapter to look at the meaning of cultural diversity, which linked to the meaning of the theme. Therefore, what is cultural diversity?

According to UNESCO (2016), cultural diversity is a driving force of development, not only in respect of economic growth, but also as a means of leading a more fulfilling intellectual, emotional, moral and spiritual life. Cultural diversity refers to having a variety of cultures or human societies within a specific setting such as a country, region or city. Cultural diversity is achievable when people accept, acknowledge and value the different ways in which other people interact and live in the world. Throughout national celebrations such as Independence Day and Cultural festivals, diversity was performed through the display of ethnic groups that gave representation to the regional and ethnic variety of Namibia (Akuupa & Kornes, 2013). A culturally diverse society is considered by the differences in culture, ethnicity, age, disability, education, geographical background, language, race, political affiliation, sexual orientation and religious beliefs.

2.3 Traditional culture versus Modern cultural

The French sociologist Lévi-Strauss identifies two types of cultures which are: Hot and cold cultures. "Cold" cultures are those which function like mechanical watches. In them there is a consciousness of tradition as something static, which means that there is the will to prevent any change (Simo, 2002). The cold culture refers to traditional culture which means the elements of societies that are derived from indigenous and often ancient cultural practices. Things repeat themselves continuously in traditional culture. "Hot" cultures, on the contrary, function like a steam-engine, which means, according to thermodynamic principles, that these "hot" cultures consider change as normal (Simo, 2002). The hot culture refers to popular or modern culture; which means the practices that relate to the industrial mode of production or the development of often colonial societies.

Social Anthropologist Susan Wright distinguished two set of cultural ideas which are old meaning of culture and new meaning of culture. Old meaning of culture which can be delineated with a boundary and a checklist; while new meaning of culture is a political process of contestation over the power to define key concepts, including that of culture (Wright,1998).

Traditional and modern culture co-exists in society. In today society, for example in Namibia, some people are of the idea that modern culture is not culture but they would consider traditional culture as authentic culture. For instance, a traditional beer called omagongo, which is made from amarula fruit juice is considered to be a traditional drink. On the hand there is beer such as Windhoek Lager is not considered to be part of culture. Nonetheless, Windhoek Lager beer is part of the Namibian society's modern culture; just like omagongo both are consumed during social gatherings and festivities.

2.4 Politics and Cultural Festivals

Politics, in the broadest sense, is the activity through which people make, preserve and amend the general rules under which they live (Maitah, 2016). Political systems can be chosen to be those interactions through which values are authoritatively allocated for a society. Culture serves the interests of political power, which includes making something legitimate, moral or common sense (Griswold, 2008). The most common way in which this process could be used, was through the construction of a group's past and its implication for the future.

An analysis was done on the representation of culture in Namibia that focused on both culture as a discourse and practice (Akuupa & Kornes, 2013). In their study, they analysed how the

Namibian government, mainly the ruling party (The South-West Africa People Organization, SWAPO) had integrated culture in its national policies in order to achieve national unity. During exile the SWAPO Party formed the slogan “One Namibia, one Nation; which was sought to reconcile the idea of the nation with the reality of a society that was highly fragmented along ethnic lines (Akuupa & Kornes, 2013). In order to achieve this, National Cultural Festival were introduced, mainly to tackle social issues such as racism, tribalism and discrimination. Case in point during the apartheid era in Namibia, communities were separated into ethnic homelands; which created distrust between different ethnic groups and caused ethnic discrimination to be present in a post-colonial nation (Akuupa, 2015).

Thousands of people from different cultural backgrounds attend cultural festivals in different countries around the globe each year whether they are participating or just visitors. Cultural Festivals are special days with their own social activities, food or ceremonies that are combined with distinctive spiritual, material, intellectual and emotional features that characterize a society or group (Shah, 2010). Cultural Festivals are events that bring people from different cultural backgrounds together in order to share information and create sense of togetherness despite their ethnic and cultural origin (Akuupa, 2015).

Akuupa (2015) investigated colonial and postcolonial cultural festival representation and meaning of local people specifically from the Kavango region in north-eastern Namibia. The author’s argument was that cultural festivals event should be seen as social practices which produce ideas of meaning within particular context. The results of his study showed that while the performers represent diversity through dance and other forms of cultural exhibition, the importance of belonging to the nation and a larger constituency is simultaneously highlighted (Akuupa, 2015). Another finding was that even though there was tension between the need to celebrate diversity, cultural festivals were used as celebratory social spaces in which performers and local people participate whilst negotiating a sense of national belonging and unity. These celebrations strengthen national consciousness and deepen a sense of commonality (Lenz & Budniok, 2007).

The findings in these studies had been useful to relate to the current research topic, as it sought for information about the purpose of the UNAM cultural festivals, since the university also have

staff and students that come from different regions within Namibia and also different countries within Africa and countries from overseas.

Another study examined characteristics and role of multicultural festivals in multicultural societies, looking at both the characteristics of general festivals, and those of cultural and community festivals. The article reveals that there is a better understanding of visitor experiences at multicultural festivals and that “benefits gained will encourage society, industry, and governments to better consider multicultural festivals in their strategic promotion of multiculturalism” (Lee, Arcodia, & Jeonglyeol, 2012). The article states that multicultural festivals include three key characteristics: cultural celebration, cultural identity and expression, and social interaction. The article emphasizes that it is important to understand the differences in the key characteristics in order to organize; and manage multicultural festivals; so they can be relevant to both the dominant population and ethnic minority groups. This article will relate to the issue of the importance of cultural festival to national policies or plans.

Jensen and Buckley (2011), conducted a research on the role of University Student Volunteers in Festival-based Public Engagement. This research was focused on the perspective student volunteers and festival organisers on festival-based public engagement. The study also looks at the goals and benefits of festivals at universities in the United Kingdom; for student volunteers and festival organisers. According to the study, students gained skills and experience, while the festival gained knowledge, enthusiasm and manpower that can benefit visiting public (Jensen & Buckley, 2011). The connection of this study to the proposed research would be the need to look at the objective of the cultural festival held at the University of Namibia.

In conclusion, culture is characterized by constant change and activities that bring about new ideas. Cultural diversity is based on an understanding that even if people have cultural differences, they desire the same things: acceptance, well-being, security, esteem and equity. History, in particular a nation’s collective memory, makes some actions seem legitimate, moral or common sense but not others. Traditional culture and modern culture co-exist in the world today. Traditional societies are deeply rooted in the past and often engaged in ritualistic or customary practices, while modern societies are associated with an industrialized populace geared towards the future. Progress is usually limited and inconsequential in a traditional society

compared to the fast-paced and massive development of a modern society in various aspects of living.

Cultural festivals are celebrated annually around the world; they produce excitement and a sense of belonging for participants and visitors. Culture is seen as a way of life that has its general customs and beliefs of particular groups and time. Cultural festivals are seen to be social event where people in a nation can gather and unite people regardless of their ethnic, racial or social backgrounds. It is important to look at the characteristics of cultural festivals in order to consider their benefits and the contributions they can bring to national plans that being set up by government. Looking at the role cultural festivals at university brings to attention some its benefits such as students learning skills that they would use after they graduate. As for the festival it gains acknowledgement from the public organizers.

Chapter 3: Methodology

The overall purpose of this study was to provide a detailed ethnographic exploration of the University of Namibia’s Cultural Festival; at the university’s Main Campus in Windhoek. An investigation was carried out in order to show whether the UNAM cultural festival is used to foster tolerance in the University of Namibia’s community of diverse cultures. This chapter presents the research design, data collection and data analysis measures that were chosen to be appropriate for addressing the research question.

3. Research Design

3.1.1 Qualitative vs Quantitative

The researcher chose a qualitative approach for this study for several riveting reasons. Generally, qualitative research methods are useful for discovering in-depth information of people’s experiences on events. “Qualitative research methodology is a set of interpretive, material practices that make the world visible. These practices turn the world into a series of representations including field notes, interviews, conversations, photographs, recordings and memos to the self” (Ritchie & Lewis, 2003). Quantitative research is any inference based on large numbers of the dataset observation (Gerring, 2012). Quantitative research employs a larger sample which is representative of the entire population being researched (Seller, 1998). Unfortunately, because quantitative work is conducted using an enormous number of respondents; rather than through comprehensive conversations with few people, it does not produce in-depth information produced through qualitative work. LANGOS (2014) provides an overview of the main differences between qualitative and quantitattive research (see Table 3.1.

Table 3.1: Features of Qualitative & Quantitative Research

Qualitative Research	Quantitative Research
The aim is a complete, detailed description.	The aim is to classify features, count them, and construct statistical models in an attempt to explain what is observed.
Researcher may only know roughly in advance what he/she is looking for.	Researcher knows clearly in advance what he/she is looking for.

Recommended during earlier phases of research projects.	Recommended during latter phases of research projects.
The design emerges as the study unfolds.	All aspects of the study are carefully designed before data is collected.
Researcher is the data gathering instrument.	Researcher uses tools, such as questionnaires or equipment to collect numerical data.
Data is in the form of words, pictures or objects.	Data is in the form of numbers and statistics.
Subjective – individuals interpretation of events is important, e.g., uses participant observation, in-depth interviews etc.	Objective: seeks precise measurement & analysis of target concepts, e.g., uses surveys, questionnaires etc.
Qualitative data is more 'rich', time consuming, and less able to be generalized.	Quantitative data is more efficient, able to test hypotheses, but may miss contextual detail.
Researcher tends to become subjectively immersed in the subject matter.	Researcher tends to remain objectively separated from the subject matter.

Adopted from: Spyros Langos, 2014. "Athens as an international tourism destination: An empirical investigation to the city's imagery and the role of local DMO's"

Qualitative research questions often begin with how or what, this helps the researcher to gain in-depth perspective of what is happening in relations to a chosen topic. For the current study, the researcher explored what goes on during the making of the University of Namibia's cultural festival by asking the following questions:

1. What is the UNAM Cultural Festival?
2. Can you please tell me, why is an annual Cultural Festival hosted at the University of Namibia?
3. What is the festival theme for this year and what does it entail?
4. How long does it last?

5. What happens during the festival?
6. What are the components of the festivals?
7. How is the festival funded?
8. Who attends the festival?
9. Now that there are many campuses, does the event happen at all campuses?
10. What are the objectives of the Cultural Festival?
11. When do you start with the preparation of the Cultural Festival?
12. What activities do you plan to have during the Cultural Festival?
13. What are the expected achievements of hosting the Cultural Festival?
14. Who are the target audience of this Cultural festival and why?

3.2 Data Collection

Throughout the course of this study, the researcher collected data through interviewing participants, observing what was happening during the UNAM cultural Festival and examining documents related to the research topic.

3.2.1 Interviews

There were three compelling reasons for using interviewing, as the primary source for collecting data for this study. Firstly, interviews is appropriately used when trying to capture people's understanding of the meaning in the world they live in. Secondly, the purpose of interviewing is to find out what leads people to make certain decisions about issues or events; and getting in-depth information sensitive issues (Hennink, Hutter, & Bailey, 2011). Finally, qualitative interviews result in thick descriptions of the theme being studied that enable readers to make decisions about transferability of study results.

Semi-structured interviews were conducted during the research process. The researcher conducted face-to-face meetings with individuals who were involved in the preparation of the Cultural Festival and the people attending the cultural festival. In order for the interviewees to develop ideas and speak more widely about the questions raised; the researcher was flexible in terms of the order of which the topic is considered. The advantages with this type of method was that participants provided in-depth point of views and also provide historical information. This also allowed the researcher to collect raw data of information that revealed respondent's depth of

emotion and their basic perception (Patton, 2015). The disadvantage is that participants may provide indirect information filtered through their views (Creswell, 2014).

3.2.2 Observation

Another method that was used by the researcher was participant observation which was done to take field notes of the behaviours and activities of individuals at the research site. Participant observation method was conducted, in order to collect unobtrusive data that allowed the researcher to gather information about the lifestyles, cultures and beliefs of participants as they existed in their natural setting (Denscombe, 2014). The benefit of this type of research method is that information can be recorded as the events takes place.

3.2.3 Document review

Although interviews were the primary method of data collection, the researcher also collected and reviewed documents. The final method involved collecting documents like books, newspapers and academic articles that had information related to the research topic from the University of Namibia's Main Campus library. Although, the disadvantage of this type of method required the researcher to rifle out inaccurate information in the documents; the advantage was that because the information was written evidence, it saved the researcher time and expenses of transcribing.

3.3 Data Analysis

Qualitative research studies involves a continuous interplay between data collection and data analysis (Strauss & Corbin, 1994). For this reason, I began analysing data following the first interview to begin identifying patterns, and to facilitate subsequent data collection Face-to-face interviews were chosen over phone interviews as the in-person interaction allows for a naturalistic setting while investigating a social phenomenon (Heppner, Kivlighan, & Wampold, 1999). The in person interviews took place over a two month period (July-August 2016). All interviews were audio-taped. Seven interviews took place in public during the day of the opening of the UNAM cultural festival. Four interview were conducted in the participant's offices and two interviews occurred in two different classrooms on campus. Issues of confidentiality were discussed before the interviews and revisited upon meeting. Informed consent for the interview and audio-taping was obtained before the commencement of the

interview and tape recording (see Appendix A and Appendix B) Interviews varied in length between 3-20 minutes.

3.4 Ethical considerations

Ethical issues are extremely important as boundaries needed to be set up on how to execute the research; specifically when it concerned the safety, health and human involvement. The researcher was very much aware of the big responsibility to be sensitive and respectful of research participants and their basic human rights and fully endorse the Ethical Code of the University of Namibia.

In particular, the following was ensured throughout the study: firstly the researcher explained the aim and objectives of the study up front to all participants that took part in the research. Secondary, the researcher made it clear to the participants that participating in the study is voluntary, and that should they for some reason want to withdraw from it, they had the right to voluntarily do so at any time. Finally, the researcher assured the participants that their answers were treated as confidential and used only for academic purposes and only for the purposes of the particular research. Apart from the above, participants were not harmed or abused, both physically and psychologically, during the process of this research. In contrast, the researcher attempted to create and maintain a climate of comfort.

3.5 Research Limitations

Just like any other study, this dissertation had one main limitation; which was the lack of information on the history of past UNAM cultural festivals in the Library archives.

Since there were only a small number of people interviewed after the official opening ceremony of the UNAM cultural festival; the results merely give insight into the views of how participants attending the UNAM cultural, perceived the cultural event.

Chapter 4: The University of Namibia's cultural festival

According to UNESCO (2016), cultural diversity is a driving force of development, not only in respect of economic growth, but also as a means of leading a more fulfilling intellectual, emotional, moral and spiritual life. "Cultural diversity is thus an asset that is indispensable for poverty reduction and the achievement of sustainable development" (UNESCO, 2016). Cultural diversity is the phrase that is used to describe the variety of human societies or cultures. This chapter presents the results of the journey into the making of the University of Namibia's cultural Festival. The first part of the results focus on interviews conducted with participants from the event organising team. The second part of the results focus on the descriptive account of events that happened during the official opening of the UNAM cultural festival. The third and final part focus on the results of the views of the people who attended the cultural festival.

4.1 Research results

4.1.2 Research results of organising team participants

As part its mandate; the University of Namibia host's an annual cultural festival. This year's UNAM cultural festival started on the 10th-13th of August 2016. As mentioned in the chapter 1, UNAM has twelve campuses across Namibia and for the purpose of this study; the research was conducted at Windhoek Main Campus.

The researcher conducted interviews with a total of thirteen research participants. Six participants were part of the organising team and seven participants were individuals attending the cultural festival. In the researcher's transcripts, the researcher referred to the research participants by the date of the interviews and the letters A to M to indicate the order of the interviewees. The researcher regarded the information given as crucial and this was the reason the researcher chose not to mention the research participants by name or gender in order to protect their identities. In addition, another reason the researcher decided to protect the identities of the research participants was because sometimes views and opinions can be misunderstood.

In terms of the organisers, the researcher set appointments with the event organising participants before the interviews. The researcher was also required to hand over the list of Questions to the participants in person or sent them through e-mail, a few days before the initial interview (Appendix A, shows a sample of the list of questions). As for the research participants attending

the cultural festival, the researcher approached different individuals during the official opening of the cultural festival (Appendix B, shows a sample of the list of questions).

The first household questionnaire had a list of twelve questions that needed to be answered. While the second questionnaire had a list of three questions. As mentioned in chapter 3, short interviews were conducted with participants attending the event. The reason for this was because the researcher did not want to take up too much time for people who were there for various reasons and perhaps did not have time to be interviewed.

Interviews were conducted over a period of two months (July-August), with participants' part of the organising team. The research results in this study are presented in the order of the list of questions, in the household questionnaires. The cultural festival is also a space for students to have fun, mingle and catch up with former student, as well as students from other tertiary institutions (20160715a). The University of Namibia cultural festival is a moment of loud and excited voices arising in the community, parades, cultural attires all over, preparation for the main official opening to showcase dances and attires. A time to show interest in another cultural group (20160818b). The UNAM cultural festival is an event where people celebrate cultural diversity (20160815c). The UNAM cultural festival is an event where the UNAM community and the general public meet to learn about each other's cultures (20160809d). The UNAM cultural festival is an event where people come together to share culture (20160815e & 20160815f). So, mainly the UNAM cultural festival is an event where people from different cultural backgrounds meet, celebrate and learn about different cultures.

The objectives of the University's cultural festival are to celebrate the various cultures of Namibian and International students (20160715a). In addition, the UNAM cultural festival was held to encourage staff and students to participate and show pride in their diverse cultural backgrounds and to bond the UNAM community regardless of their differences (20160818b). Another objective of the cultural festival was to promote and celebrate cultural diversity and heritage at the University (20160815c).

The cultural festival is funded by a certain budget given to the Office of the Dean of Students yearly by the Bursar, sponsorship from outside and Part of the SRC Budget (20160715a, 20160818b, 20160815c, 20160815d, 20160815e & 20160815f). Examples of this year's sponsors

are Telecom Namibia, The Ministry of Health and Social Services and local business personalities (20160815e & 20160815f).

According to the participants (20160715a, 20160818b, 20160815c, 20160815d, 20160815e & 20160815f), preparations for the UNAM cultural festival start as early as February and March. According to participants there was no cultural policy for the University. However, there were ten committees that met to discuss their responsibilities and what they would like to do during the cultural festival. The ten committees are as follows with their duties: **The Official Opening committee**- which is responsible for setting opening ceremony programme, inviting the stakeholders and making sure they were placed in the right cultural villages, **Gospel committee**- identifies gospel artist and organise activities for the gospel night. **Entertainment committee**- which is responsible for identifying musicians that perform at the Live Band show, daily cultural performance and student parades. **Culture committee**- which is responsible for coordinating cultural attires, **Logistic committee**- which is responsible for booking venues, transport booking, preparation of stalls and cleaning of facilities. **Marketing committee**- which is responsible for the posters and banners, inviting the media and taking photographs. **Mr and Miss Main Campus committee**- which is responsible for the pageant contestants, judges and getting the stage ready for the pageant show. The **Sponsor/Finance committee**- which is responsible for getting sponsors and collecting finances generated during the cultural festival. The **Security committee**- which is responsible for the safety of students, protocol and traffic control. Finally, the **Sports committee**- which is responsible for sport equipment and organising sports games.

The cultural festival was attended by UNAM stakeholder such as government Ministries, officials from different country embassies being represented in Namibia, UNAM staff and students and the general public (20160715a, 20160818b, 20160815c, 20160815d, 20160815e & 20160815f).

The 2016 cultural festival at UNAM took place from 10-13 August 2016, so basically the event lasted for four days (20160715a, 20160818b, 20160815c, 20160815d, 20160815e & 20160815f). The components of the UNAM cultural festival were as follows: Gospel Show, Official Opening, Live Band Show and the Mr and Miss UNAM Pageant show. The University's cultural festival takes place at all twelve UNAM campuses at the same time (20160715a, 20160815d, 20160815e & 20160815f). Although, for Windhoek, the central campuses (Windhoek Main Campus,

Faculty of Health Sciences Campus, Khomasdal Campus and Neudamm Campus) celebrated their event together at the Main Campus. The northern campuses (Hifikepunye Pohamba Campus, José Eduardo dos Santos Campus, Ogongo Campus and Oshakati Campus) celebrated the event together as well. And the rest of the campuses (Katima Mulilo Campus, Rundu Campus, Sam Nujoma Campus and Southern Campus) each had their own event in their respective towns (20160818b & 20160815c). Nevertheless, for the purpose of this study, the focus is on the cultural festival that was held at the Windhoek Main Campus. The Khomasdal Campus and the Neudamm Campus were combined together with the Windhoek Main Campus to have one celebration since they are all in the Khomas Region.

Each year before the cultural festival is celebrated; a theme is identified through a competition which is open to students. However, for the year 2016; the competition was open for staff only. The theme for 2016 was “Cultural Roots for Diverse Identities” (20160715a, 20160818b, 20160815c, 20160815d, 20160815e & 20160815f). This theme was identified by a staff member from the Ogongo Campus. The theme entails that people from different cultural backgrounds were bonded together as individuals in order to interact and understand others diverse identities (20160815b).

The expected achievements of the UNAM cultural festival, were for the UNAM community to recognise and embrace their cultural identities (20160715a). In addition, another achievement was people to have better relationship between individuals of different cultures and backgrounds (20160818b). Furthermore, the organisers expected that people, especially UNAM staff and student interacted socially; so they could get acquainted with each other away from an official setting (20160815c). Another one of the expected achievements was to ensure the safety everyone that attend that attended the cultural festival (20160815d).

For the purpose of this study, the researcher tried to find out about the history of the university’s cultural festival, this involved looking into when was the first cultural festival held and what were the themes of the previous cultural festivals. However, none of the research participants could provide the answer to this question. Some research participant even tried to get the answer from people they knew to have been around since the establishment of the institution but still no one could answer this question.

The researcher visited the Office the Dean of Students to get these information, however the officials the available at the time did not have the information the researcher was investigating about. The researcher was referred to communicate with to other officials within the Office of Dean of Student. The researcher did get ahold of one official that provided an e-mail address (this was because the official had to attend a meeting in few minutes); for the researcher to send through the list of questions that the official would answer and send back to the researcher. Unfortunately, upon sending the list of questions, the official referred the researcher to the Student Representative Council offices, for the responsible department to provide the information. However, the officials there also did not have these information. The researcher then visited the university's Library archives and communicated with the official there, however they also did not have any information regarding the UNAM cultural festival.



Photograph 3.1 The Official Poster of the 2016 UNAM Cultural Festival. Courtesy of the UNAM website.

4.1.2 The Official opening of the annual University of Namibia Cultural Festival

On Thursday 11 August 2016, the official opening of the UNAM cultural Festival (set to start at 14h00) took place at the Windhoek Main Campus. The first item of the day before the official opening was the parade that started a few minutes past 13h00 in the afternoon. A very few UNAM students participated in the parade, by walking from the new UNAM main gate, passing by the Emona Hostels towards the stadium. The parade was led by the Namibian Police Brass Band that played different musical instruments that made music that has a jazz feel to it. The Police Brass Band was followed by the students, wearing the Damara cultural attires, Oshiwambo cultural attires, Herero cultural attires and others wearing modern clothing, mainly jeans and T-shirts.

As the parade got closer to the stadium, one could hear the crowd in the stadium applauding standing on the pavilion charter seats with excitement as they heard the instruments being played by the Police Brass Band. Inside the stadium, in the centre of the Soccer and Rugby field, there were five white tents; which according to one of the organising research participant are called cultural villages. The first and main cultural village which was the largest of all, was occupied by UNAM staff and invited guests. The second cultural village was occupied by the Namibian Police Band, followed by the third cultural village that was occupied by different cultural performers. The fourth cultural village was occupied by the Ministry of Health and Social Services and the fifth and final cultural village was occupied by Telecom Namibia. As the parade ended, the participant got into their places.

After the parade was done, a candy truck entered the stadium; where volunteer UNAM students, had bags of sweets and as the truck got close to the pavilion, it was driven slowly so that the volunteer student could throw the sweets towards the crowd. The volunteer students were wearing white T-shirts and red T-shirts that had a printing of the UNAM logo in front and this year's theme "Cultural Roots for Diverse Identities". Most of the students stood up with excitement to grab the sweets that were being thrown to them. As this excitement of sweets being throw was going on; the UNAM staff started to arrive and took their places in their cultural village. The main invited guest of the official opening, the chairperson of the National Council, Margaret Mensah-Williams also arrived. There were stall on one the side of the yard around the sport field; these stalls were allocated to students selling goods who were selling goods during

the cultural festival. At around 13h50, an announcement was made to instruct stall owners to leave the sports field and join the rest of the people on the pavilion. The stadium was fully packed, as it was hard for most people to find seats on the pavilion, by the time the event fully kicked off.

The opening ceremony started thirty minutes late. The first items on the programme were the AU and the National Anthem, where the Director of Ceremony Mr John Haufiku respectfully asked every one to stand and sing the AU and the National Anthem with the guidance of the Namibian Police Brass Band. Afterwards, a scripture reading and prayer was given by Reverend Isak Malua. As the ceremony proceeded, the next item on the programme was for Professor Lazarus Hangula, the UNAM Vice Chancellor to give his welcoming remarks. During the UNAM Vice Chancellor's speech, he mentioned that culture was not static and it can change. In addition, he also mentioned that culture can be adapted, where he gave an example of how some Namibian ethnic groups had adapted the clothing of European people who came to Namibia in the olden days as their own. He gave an example the Herero traditional dress, which was adapted from the attire that was worn by German women. In addition, he also gave an example of the Oshiwambo traditional dress known to the locals as "oheme yentulo", as being adapted from the uniform of nurses of the Finish Missionaries.

Unfortunately, during the UNAM Vice Chancellor's welcoming speech; most of the students were talking in between his speech. This chatter by some students made it hard to hear his voice, even though it was being transmitted by loud sound speakers. Perhaps the students thought they were whispering. As a result, the Director of Ceremonies addressed the students to kindly be respectful and listen to the speakers as they were giving their speeches. In addition, he mentioned that if that behaviour continued, it would reflect bad on the UNAM image.

Nevertheless the ceremony continued, where performances by four dance groups took place in this order: Nakapandi oshiwambo cultural performers, Damara>Nama students, Chinese students and Democratic Republic of Congo students. The crowd at the stadium cheered and applauded for all the dancing groups. However it was very much evident that the Nakapandi cultural dance group was the crowd's favourite, as the crowd cheered more during their performance. After the performances, the Student Representative Council President, Ms Victoria Shipale introduced the 2016 Cultural Festival theme and what it entailed. As mentioned throughout this chapter, the

theme for this year is “Cultural Roots for Diverse Identities”. The 2016 theme meant that: under this theme people were celebrating something that binds every individuals from different cultural backgrounds that assisted them to interact and understand others diverse identities. Thereafter, Dr Ellen N. Namhila introduced the keynote speaker, the National Council Chairperson, Honourable Margret Mensah-William.

As the National Council Chairperson got to the podium, she started off by shouting “halala halala halalaaa”!!! This was so unexpected and got the attention of the students, as some of them were starting mumbling in between speeches again. In Honourable Margret Mensah-William speech, she raised her concern about gender-based violence, racial discrimination and tribalism in an independent Namibia. Furthermore, she stated that such actions should be strongly condemned and should not be tolerated. In addition, she also stated that culture has the ability to teach, change lives and solve problems, especially in today’s violent world. She also talked about the issue of people in Namibia being highly urbanised so much that they have moved away from their roots and lost their identities and that the challenge is to hold onto one’s culture. The National Council Chairperson speech, was indubitably provocative in a cheerful but serious demeanour and during the whole time she spoke, the students were quiet.

Subsequently, the Namibian award-winning musician Martin Morocky, well known as The Dogg was introduced to go to the podium. His announcement was highly welcomed by the crowd as they cheered with enthusiasm for him as he approached the podium. The Dogg was there as the ambassador of the Ministry of Health and Social Service. He addressed the audience about the Voluntary Medical Male Circumcision awareness campaign; where he encouraged men to get circumcised in order to reduce their risk of contracting HIV. The male staff and students were encouraged to go to the ministry’s cultural village and sign up there; in which they were expected to give in their contact details and then they would be informed as to when they would be circumcised.

After The Dogg’s speech, the nineteen finalists for the Mr and Miss Main campus were introduced; nine of the finalists were male and the other ten finalists were females. The Mr and Miss Main campus pageant show, which took place on the last day of the cultural festival was sponsored by Telecom Namibia. Telecom Namibia having the sponsor for the pageant show, also awarded each contestant with a free cell phone. Thereafter, the UNAM staffs Cultural Attire

competition participants were introduced. All the participants were women and the winner of this competition was selected by the students; the more cheers and appraisals a participant got, the higher their chances of becoming a winner.

Finally a winner was selected, which drew the ceremony near to its end but before that four more groups performed, namely the Herero group, the Kavango group, the Portuguese group and the Zimbabwe dance group. During these performances the Chairperson of the National Council stood up and entertained the crowd by dancing to the tune of the music, the crowd cheered for her. She was later joined by Dr Ellen Namhila, some of the UNAM staff and most of the students also stood up and started dancing. To end the ceremony, Mrs Mainga, the Dean of Students gave the vote of thanks; in which she thanked everyone for attending the official opening.

After the opening ceremony, some UNAM staff and invited guest commenced to leave the sports field, while some walked over to the cultural villages of the Ministry of Health and Social Services and Telecom Namibia. People on the pavilion also started to leave, some of them went into the yard of the sport field and others left the sport stadium. There were security details at the sport field gates. The sport field was certainly not fully packed straight after the opening ceremony; however after two to three hours the sport field was crowded.

The annual cultural festival is hosted at the university mainly for students and the institution's staff; to put aside their books and administrative work interact socially with one another on a cultural basis. During this event, people from different cultural backgrounds wear their cultural attires and also perform dances and songs in accordance with their cultures. During the opening of the event, the research observed that there were many different cultures that were represented mainly looking at the different attires that were worn. However on observation, the researcher noticed that not all cultural groups were represented in the cultural performance. The researcher later on discovered from a research participant that various cultural groups were invited to perform but some never replied to the invitation or they did not agree with the amount of money they were going to be paid.

4.1.3 Results of people attending the Cultural Festival

During this period, the researcher took the opportunity to interview participants attending the UNAM cultural festival. The researcher approached various individuals, the researcher then

notified the participants as to who the researcher was. Thereafter, the researcher presented the research topic and then explained the aims of the research to the individuals (Appendix B, shows a sample of the list of questions). Thereafter, the individuals decided whether or not to take part in the interview. Certainly, not all the individuals approached by the researcher wanted to take part. However, seven UNAM cultural festival attendees agreed to take part in the research.

There were three questions on the list of Questions for the people attending the UNAM cultural festival. The first question enquired as to whether the attendee was a UNAM student or staff? Four of the UNAM cultural festival attendees who were interviewed; were visitors from the general public. While remaining three UNAM cultural festival attendees, who were also interviewed were UNAM students.

The next question enquired about why the attendees were attending the University of Namibia's cultural festival? Three of the respondents from the general public stated that they were invited by friends to join them and to have fun while sipping on some few drinks and catch up on some good old days (20160811g, 20160811j & 20160811k). Additionally, another respondent stated that it was the respondent's first year as a UNAM student and the respondent was very excited to experience to see what happens during the UNAM cultural festival (20160811h). Another respondent stated that the UNAM cultural festival was an exciting event where the respondent got to see traditional dances, eat traditional food and make new friend. This was the reason the respondent attended the UNAM cultural festival each year (20160811m). Another respondent stated that the respondent had a stall where food such as braai meat, junkies and also drinks were being sold (20160811l). The researcher enquired as to what the respondent would do with the profits? The respondent stated that the money was going to help with transport to school and some other essential needs. The last, respondent stated that the respondent was in the mood to attend the UNAM cultural festival (20160811i).

The final question enquired as to what were the perspective of the attendees on the University of Namibia's cultural festival? The first respondent stated that the UNAM cultural festival was fantastic, the respondent loved the fact that the organizers always brought in different well known artists for the Live Band. Be it that there were local artist or international artists. The respondent further stated that he loved music and was a good initiative (20160811g). Two

respondents stated that the UNAM cultural festival is a good event for people to learn about different cultures but raised concerns about the alcohol intake of some attendees that they felt was too much and caused fights to breakout (20160811j & 20160811m). One respondent further explained that the respondent knows that there were securities around to stop such fight but sometimes by the time they responded people hurt or injured (20160811m). In addition, another respondent thought that the event is not serving its purpose, the respondent expected to see a variety of food from different cultural backgrounds and expected to perhaps see how these food was prepared. The respondent further explained that they only got to see traditional food of the Oshiwambo people and did not see other people from other cultures presenting their traditional food. The respondent further added that the stall were occupied by people from different cultural backgrounds and most of them were only selling alcohol and braai meat (20160811k).

Another respondent stated that the UNAM cultural festival was great by far, the respondent was happy that there were activities lined up for the respondent to attend. Activities such as the Live Band and the Mr and Miss Main Campus (20160811h). The last, the respondents stated that the respondent did not think much about the UNAM cultural festival. When questioned to elaborate on the statement, the respondent stated that the UNAM cultural festival is just an event that people attend to come and have fun and drink alcohol. Most the people that attend do not even wear their traditional clothes (20160811i).

Chapter 5: Discussion and Conclusion

The purpose of this study, is to build a detailed ethnographic exploration of the University of Namibia's Cultural Festival. This study was conducted in order to assess whether the UNAM cultural festival is used to foster tolerance in the University of Namibia's community of diverse cultures. The findings of this study are located within the discourse of multiculturalism in a post-colonial context. Multiculturalism is the co-existence of diverse cultures within a society. Culture in contexts such as countries, towns or cities; include racial, religious and ethnic groups. In addition, multiculturalism is the belief that people of different cultures can live peacefully alongside each other and integration is not even necessary.

The study aimed at identifying the objectives of the UNAM cultural festival. According to the research finding, the UNAM cultural festival has three objectives. The first objective of the UNAM cultural festival is to celebrate the various cultures of Namibian and International students. The second objective is to encourage the staff and students of the University of Namibia to participate and show pride in their diverse cultural backgrounds and the third objective is to encourage cultural tolerance among the UNAM community regardless of their different cultural backgrounds. Thus, the UNAM cultural festival aims to promote and celebrate cultural diversity at the University.

In the colonial period, institutions of higher learning like Teachers Colleges were divided according to race. For instance, the Hifikepunye Pohamba Campus (Ongwendiva Teacher's college during the apartheid era), Rundu Teacher's college and the Khomasdal teacher's college were formerly non-white institutions. And during the post-colonial period, these colleges together with nine other campuses that offer different courses of education were merged into one tertiary institution and became satellite campuses of the University of Namibia. The merging of these institutions and the result of the University of Namibia accepting students and staff from other countries, which had the potential to cause cultural shocks By looking at the objectives UNAM's cultural festival, it is safe to conclude that the university hosts the cultural festival in order to foster tolerance of diverse cultures in its communities. The objective of the cultural festival can be deduced from the themes that are adopted each year. The idea of tolerance and multiplicity of cultures is a common thread that runs through the themes that are selected each year. For instance the themes for the years 2015-2017 were "cultural identity in a global village"

(2015), “cultural roots for diverse identities” (2016) and “showcasing the silver lining in our culturally diverse landscape” (2017). The common idea in these three examples is that of multiculturalism that is expressed by terms “global village” “diverse identities” and “diverse landscape”. Such terms speak to universalism which is the main feature of a university. The cultural festival, therefore, seeks to make the community of UNAM aware of their differences that are an ingredient for uniting them. It carries the spirit of the first arts and culture policy of Namibia (2001) which promoted “unity in diversity”. The cultural festival week at UNAM seeks to highlight that there are unique features of each culture that is represented in the UNAM community that is why the themes speak of identities in plural and not an identity. Therefore, it can be safely argued that an assessment of the themes of the cultural festival reveals the cultural ethos of UNAM- that; recognition and appreciation of cultural differences leads to cultural tolerance and a peaceful multicultural university community.

In the Namibian constitution, Article 19 of culture under chapter 3 Fundamental Human Rights and Freedoms states that “Every person shall be entitled to enjoy, practice, profess, maintain and promote any culture, language, tradition or religion subject to the terms of this Constitution and further subject to the condition that the rights protected by this Article do not impinge upon the rights of others or the national interest” (emphasis is mine). The UNAM cultural festival objectives are aligned with this articles of the constitution, as it shows that the university is trying to encourage its community of students and staff to learn and most importantly respect other people’s cultures. These objectives further show that tolerance of diverse cultures should be maintained and that no single culture should be imposed onto other people. All cultures are seen as equal by the University of Namibia.

Although, UNAM is trying to promote equality of diverse cultures in its community.

Observation results show that, this concept was not quite represented in the student parade that was performed during the 2016 UNAM cultural festival on the 11th of August; regarding cultural attire that were worn. Most the cultural attires worn by students represented the cultural attires of Namibian cultures, with an exception of some students wearing modern clothing such as T-shirts and jeans. The expectation was to observe students from different cultural backgrounds showcasing different cultural attires, not only from Namibia but also from other countries. If the University is trying to promote equality in diverse cultures than it should also showcase equality

in its cultural performances. On the other hand the act that some students and staff often decide to wear cultural attire of ethnic groups that they do not belong to is a subtle indication of the success of the UNAM cultural festival in promoting cultural tolerance.

In the case of the speeches made on the 11th of August 2016, during the opening ceremony of the UNAM cultural festival; the research findings show that the speeches were set out to send messages of political and social issues such as cultural dynamics, racism, discrimination, gender violence. For example, the speech made by Professor Lazarus Hangula, the UNAM Vice Chancellor on the 11th of August 2016, that addressed the issue of cultural dynamics. The UNAM Vice Chancellor pointed out that culture was not static and it can change. People in society communicated and expressed their cultural systems in a variety of ways. Furthermore, the UNAM Vice Chancellor stated that culture can be adapted, where he gave an example of the Herero traditional dress, having been adapted from the attire that was worn by the German women. Another example is what is now considered as the Oshiwambo traditional female dress known to the locals as “oheme yentulo”, as being adapted from the uniform of nurses of the Finish Missionaries.

The issue of cultural dynamics was clearly evident during the opening ceremony where some people wore traditional clothing, while some people wore modern clothing such as T-shirt and jeans. T-shirts and jeans are some of the world’s most influential European clothing in popular culture

The Chairperson of National Council, Margret Mensah-Williams in a speech made on the 11th of August 2016, raised concern about gender-based violence, racial discrimination and tribalism in an independent Namibia. She strongly advised the audience to condemn such social vices and not tolerate them. In addition, she also stated that culture had the ability change lives and solve problems, especially in today’s violent world.

A Study addressed in chapter 2, by researchers Micheal Akuupa and Godwin Kornes support this statements. The research findings, show that during the colonial period, the authorities applied the concept of divide and rule. This was done by dividing communities into homelands according to their racial or ethnic groups. The main aim was to create distrust and disunity amongst the different ethnic groups living in Namibia. As a result social and political issues such

as tribalism, racism and discrimination became common amongst these communities. Hence, in order to tackle these social and political issues, National Cultural Festivals were hosted to promote unity in a nation of societies of diverse cultures.

The National Council Chairperson, also addressed the crowd on the issue of people in Namibia being highly urbanized, so much that they have moved away from their roots and lost their identities and that the challenge is to hold onto one's culture. It is important for people to uphold their cultural backgrounds, because culture represents critical pieces in people's lives. Culture helps formation of the structure and foundation of families and society at large. It also reminds people of the history that defines their past and shapes who they are today's society. Once people ignore the meaning of their traditions, they face the danger of damaging the foundation of their identity. Tradition reinforces values such as truthfulness, good education and personal responsibility

In the case of people attending the UNAM cultural festivals, apart from people attending to celebrate the different cultures; people also attend to meet old acquaintances and friends whom they haven't met in months or even years. The UNAM cultural festival allows people the opportunity to socialize, bond and come together. The UNAM cultural festival is a time were people get the opportunity to break from their daily chores and nurture their skills. For example, students are afforded stalls to sell goods, which can improve their business skills and get creative by thinking of new business ideas. The UNAM cultural festivals also provides a break and fun activities to offset the intense work required from administrative and academic staff and also academic assignment required from students.

Although, the UNAM cultural festivals promotes all these opportunities, research results indicate that some socially negative activities also take place during this week. For example, alcohol abuse by some UNAM cultural festival attendees; which results in fights. However, on a positive side the UNAM lessens this challenge by having security personnel at all venues where activities happening; to ensure the safety and security of all the UNAM cultural festival attendees.

It is evidently that the UNAM cultural festival is not only held to bring people from different cultural backgrounds together but the cultural event is also held in order to remind people to be proud of their cultures and where they came from. In addition, the cultural event is held so that

people from different cultural backgrounds can learn and respect the cultures of others, whether they agreed with them or not and learn to be tolerant towards each other.

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Appendix A

HOUSEHOLD QUESTIONNAIRE FOR THE UNAM CULTURAL FESTIVAL ORGANISERS

Name: Jati N.S Indongo

Student number: 201075300

Questions: “The making of Cultural Festivals at Tertiary Institutions in Namibia: A Case study of the University of Namibia”

10-13 August 2016

Introduction

My name is Jati N.S Indongo and I am a postgraduate student at the University of Namibia and as part of my research in Heritage Conservation and Management. I am doing research on the question of whether or not the UNAM cultural festival is used to foster cultural tolerance in the university of Namibia’s community of diverse cultures. The main aim of this research is to explore the making of the University of Namibia’s Cultural Festival.

All the information will be treated confidentially and if you are interested I will provide you with a copy of the research report. I will therefore be very grateful if you will be kind enough to take some minutes of your time to answer some questions from me.

Research Questions

1. What is the UNAM cultural festival?
2. Can you please tell me about the history of the UNAM cultural festival; when was the first cultural festival hosted at the University?
3. Can you please tell me, why is an annual Cultural Festival hosted at the University of Namibia?
4. Does UNAM have a cultural policy?
5. How long does the cultural festival last?
6. What are the components of the festivals?
7. How is the festival funded?
8. Who attend the UNAM cultural festival?
9. Now that there are many campuses, does the event happen at all campuses?
10. What are the objectives of the Cultural Festival?
11. When do you start with the preparation of the Cultural Festival?
12. What are the expected achievements of hosting the Cultural Festival?

Thanks you very much for kindly answering the questions.

Appendix B

HOUSEHOLD QUESTIONNAIRE FOR PARTICIPANTS ATTENDING THE UNAM CULTURAL FESTIVAL

Name: Jati N.S Indongo

Student number: 201075300

Research Topic: “The making of Cultural Festivals at Tertiary Institutions in Namibia: A Case study of the University of Namibia”

10-13 August 2016

Introduction

My name is Jati N.S Indongo and I am a postgraduate student at the University of Namibia and as part of my research in Heritage Conservation and Management. I am doing research on the question of whether or not the UNAM cultural festival is used to foster cultural tolerance in the university of Namibia’s community of diverse cultures. The main aim of this research is to explore the making of the University of Namibia’s Cultural Festival.

All the information will be treated confidentially and if you are interested I will provide you with a copy of the research report. I will therefore be very grateful if you will be kind enough to take some minutes of your time to answer some questions from me.

Research Questions

1. Are you a student or staff at the University of Namibia?
2. Why did you attend the University of Namibia's cultural festival?
3. What is your perspective on the University of Namibia's cultural festival?

Thanks you very much for kindly answering the questions.