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TANGAZA COLLEGE
THE CATHOLIC UNIVERSITY OF EASTERN AFRICA

**A PASTORAL ANALYSIS OF EVANGELIZATION
OF THE BASARWA OF BOTSWANA**

*This Long Essay is submitted in partial fulfilment of the requirements for
a Bachelor of Arts Degree in Religious Studies.*

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STUDENT'S DECLARATION

I, the undersigned, declare that this essay is my original work achieved through personal reading, research and reflection. It has never been submitted in any academic sphere for credit purposes.

Signed: G. TSETSENGWE

Date: 07-02-2002

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Moderator: Signed.....

Date.....

Dr. Mary Getui.

DEDICATION

I dedicate this work to my father John Tsetsengwe and my mother Kebonye Tsetsengwe who have been there for me all the days of my life and have formed me into who I am today. My sisters Kedibonye, Jane Masekamela, Kehumile, Goitseone and Keabetswe with whom we have shared the joys and sorrows of life.

This work is also dedicated to my friends Sr. Seipato Moumakwa and the Ntsuape family for their support and encouragement, and showing that they are indeed true friends.

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CHAPTER ONE

GENERAL INTRODUCTION

"Mosarwa ke wena!" meaning "you Bushmen". This is a phrase I grew up knowing that, it was not good to use referring to a Motswana. It refers to someone who is illiterate and uncivilized. Basarwa are the most neglected and marginalized group in Botswana. Even today those who have left the desert looking for greener pastures are still not respected. Some of the men work as shepherds and the women as house girls and at some places they are really exploited. Also, others have had the opportunity to go to school and are well educated just like other people in the country. But still they are despised only because they are "Basarwa."

The Basarwa lack the basic necessities in life. At the moment they have pre-schools run by a non-governmental organization called Tirisanyo Catholic Commission. Young Basarwa from the settlements go to school in the villages like Hukuntsi and live in hostels. That is where they leave the bush and interact with children from other ethnic groups in Botswana whose parents are working in the Kalahari area. The parents remain in the bush living their day-to-day lives under difficult conditions.

When staying at the hostel the young Basarwa used to see people going to Church on Sundays and other days during the week and they also started coming. The priest in Hukuntsi Fr Julian Black¹ bought a football for them and after Mass they remained at the parish playing. The parish is open to them, even during the week they come; at times they are given sweets and biscuits. During important feasts like Independence Day and Christmas, parties are organized for them and they always look forward to such occasions.

¹ He is a Passionist priest from Ireland and works in the Kalahari area in a parish in Hukuntsi. He also visits the Basarwa settlements and assists them where possible. At the moment he is alone working in the Hukuntsi and reaching out to the Basarwa.

It is at the Church where they found happiness and comfort. As time went on the young ones expressed their desire to be members of the Church and to receive the sacraments. Having stayed with them and known them well, when taking them home Fr. Julian asked their parents if it was possible for him to accept them into the Church. The parents were happy and allowed him to start teaching them catechism in preparation to receive the sacraments.

That was a major step of evangelization of the Basarwa. The parents also shared what they had heard before of the gospel, but the pastors of the the London Missionary Society who came did not stay long. The Basarwa are eager to hear the word of God and if possible to receive the sacraments. Some of the elders expressed their desire to become members of the Church and asked Fr. Julian to avail himself to them as well not only their children who go to school where the Church is already established. In the desert normally preachers come and pitch their tents and start preaching but afterwards they disappear. In a way that is frustrating to the Basarwa. After years of hard labor in the Kalahari desert Fr. Julian is happy to see even the most neglected and isolated people showing interest in the Church. Through all the years he has been known to the Basarwa as "the one who lives alone." Now they are beginning to see a new reality of his presence among them, they know that he is there to bring the good news to them.

That is a major step, they feel loved and accepted by the white man who has left his own country to minister to the people in Botswana, the Basarwa included. These are the early stages of evangelization among the Basarwa. They may still be too optimistic about the new religion but only time will tell where the seeds planted will fall. Will those expressing their desire to embrace Catholicism keep the faith?

And he spoke to them at length in parables, saying a sower went out to sow. And as he sowed, some seed fell on the path, and birds came and ate it up. Some fell on rocky ground, where it had little soil. It sprung up at once because the soil was not deep and when the sun rose it was scorched, and it withered for lack of

roots...But some seed fell on rich soil, and produced fruit, a hundred or sixty or thirty fold... (Mt 13:1-23).

With time we shall see what happens in the process of evangelization among the Basarwa, how many will keep the new faith for long and contribute to the establishment of the Church in the settlements.

The first time I came face to face with the real Basarwa in their own ground was in 1998 when I visited the desert for three weeks. During that time we went around the Kalahari desert and visited some settlements for Basarwa like Ngwatle, Zutswa and Hukwi. That is when I came to know the reality of life in the Kalahari desert. All the information I had from books did not mean much to me until I met the real people in blood and flesh.

In Botswana there are many ethnic groups including the Basarwa. The word "Bushmen" which is commonly used has a negative connotation and does not set well with the Basarwa. In this essay here and there we may have to use this word as we make reference to some books.

- *The major groupings among the Bushmen cannot correctly be called tribes; they are rather, linguistic groupings and the names by which they have been known by Europeans refer to language for example, 'Kung speaking Bushmen and the Naron speaking Bushmen.'*²

We must point out that in our work we will keep on referring to different groups falling under the heading Bushmen like the !kung and zhu/tsasi. According to our understanding there is no difference, all are Basarwa. The group that falls under our area of study is the !Kung.

We will explore how far evangelization has gone in the desert among the Basarwa and try to see what can be done and improved on the efforts already made. The Basarwa are human beings. They too are created in the image and likeness of God. They are not supposed to be subjected to the life of hardship but should be free citizens. We are talking about a group of people that is cut off from the rest of the groups in Botswana.

² James L. Gibbs, Jr. (ed), Peoples of Africa, (New York: Holt, Rinehart and Winston, Inc. 1965), p246.

As Christians we have the duty to proclaim the Good News to them. ... *Go, therefore, and make disciples of all nations...* (Mt 28: 18-20) How then today, as a pastoral agent of the gospel can one make this good news present among the Basarwa?

The spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim a year acceptable to the Lord (Lk 4:18-19)

It is with this view that I would like to conscientize the people of Botswana, the Church itself, the government and people of goodwill. that they may put their heads together and with one heart they may come to the aid of these people of God, the Basarwa. Mine is surfacing these issues by closely looking into them and their difficulties by observing and reading more about them. Issues are raised not necessarily that solutions will be found instantly, but awareness of the situation is a step towards seeking some kind of solution so that together as the Church we may come together and bring glad tidings to these marginalized people.

1.2 STATEMENT OF THE PROBLEM

*The African Christian has suffered from a form of religious schizophrenia with a part of herself/himself s/he has been compelled to pay lip service to Christianity as understood, expressed and preached by white men. But ...he was redeemed from sins s/he did not believe s/he has committed.*³

This has been an observation through the years. Among Batswana there are many Christians in the baptismal books, and when people die (for funerals) or people getting married. Church attendance is not that impressive. People are not really committed to the Christian life; they still have their own life style.

Authentic evangelization, then, almost constantly demands a reformulation of statements of beliefs or doctrine. Otherwise doctrine collapses regardless of any external authority upon which it may be based. What is worse, instead of making

³ Z. Nithamburi, The African Church at the Cross Roads, (Nairobi: Uzima Press, 1999), p4.

*people whole, it will make them schizophreniacs, in the worst sense of the word. There will be no correspondence between what they know they feel deep down and what they proclaim as their belief in doctrine.*⁴

What the Church teaches should be reformulated in order to create room for the beliefs of the ones receiving the new faith. In that way people can be honest and remain themselves. This is the problem which this essay is aimed at avoiding so that those who will venture into the new territory which is the Kalahari desert will pay heed to the culture and needs of the Basarwa (Fr Julian and other missionaries who will work among the Basarwa), that they may be able to allow them to come before God as they are and not as what some people expect them to be. In that way they can fully and truly accept the Christian beliefs and still remain Basarwa.

Looking at the situation of the Basarwa, the first temptation for the missionaries may be to start providing for their material needs and at the end of the day forgetting about their spiritual needs. On the other hand the Basarwa may take Christianity as salvation from poverty and only accept the faith as long as the material needs are taken care of.

This is common in a good number of parishes in Botswana, where the missionaries were giving money to people, paying school fees for students, buying uniforms for them. When the local priest takes over the parish, people still expect to get what the other priest was providing making the situation tough for the local priest. People can easily accuse him of stealing money for the Church that is supposed to help them.

It is not strange that in Botswana Basarwa are marginalized. Even among Tswana speaking groups some still claim superiority. This is common in many parts of the world. There have been cases of blacks and whites in South Africa, Hutus and Tsutis in Rwanda, Australian and Aborigines in Australia and many others. This is the time when such ideas should be put aside and the awareness that we are all equal should prevail. There is no superior group. This

⁴ Laurenti Magesa, *Evangelization*, (AFER Vol 24, nos 1-6, 1982), p357.

can be achieved through reaching out to all people equally, including the Basarwa. This essay aims at showing that the Basarwa are real people and have spiritual needs as well. Still, their material needs are very relevant to their situation. All these should be done with the awareness that they may have their cultural values which need to be preserved, but others may be lost in the process.

1.3 OBJECTIVES OF THE STUDY

Basarwa are people of God and the Church is called to minister to them as well, therefore the understanding and preservation of their values is very vital for evangelization to be effective.

The life and culture of the Basarwa will be studied, and see what still exists and should be preserved like naming, marriage and the hunter-gathers to be encouraged, and what can be discarded like the practice of infanticide, "Khamheri" the exchange of wives and the practice of divorce.

We will learn the way they worship, their concept of God/divinity and look at the aspects that can be incorporated into Christianity. For me and other people of different ethnic groups, to create awareness that all people are equal even the Basarwa are just the same as the rest of us.

1.4 SCOPE/LIMITATION OF THE STUDY

This essay is limited to the planting of Christianity among the Basarwa of Ngwatle, Zutswa and Hukwi with concentration on Catholicism. These three settlements, I visited there when I first visited the Kalahari desert in 1998. That was the first time I met the Basarwa who are totally isolated and I was touched by their simplicity. I became curious to learn more about them. These are the areas where Fr. Julian is working and Tirisanyo Catholic Commission, that made it easier for me to have access to them.

1.5 METHODOLOGY

The methodology followed in this essay was interviews. I went around some of the already mentioned settlements to interview some Basarwa. I talked to many Basarwa in an informal way. In Ngwatle I talked to two older men of forty to sixty years of age and four young people between seventeen and thirty five years asking them about their expectations from the new religion and their impression of what Fr Julian is doing in the settlements. In Zutswa I talked to five people (two men and three women aging between twenty five and seventy years) regarding their cultural practices in order to be sure if some practices are still there or not. In Hukwi I talked to two medicine men as healing plays an important role in the life of the Basarwa. Altogether 23 people were interviewed including ten children at the hostels in Hukuntsi.

Father Julian was interviewed also regarding his expectations, the progress he has already made towards evangelization of the Basarwa. The obstacles he has or is still encountering since he started working in the Kalahari desert.

Most of the work was based on field research, but I went to some libraries in Botswana and some here in Nairobi for relevant literature.

1.6 ORGANIZATION OF THE STUDY

This essay is divided into four chapters. In the first chapter we looked at the background of the study. The problem has been stated. We dealt with the objectives of this essay. The scope and limitation was stated. The methodology followed has been described.

The second chapter locates the social situation, social structure, and the economic situation of the Basarwa. Their culture will be defined and their rites of passage will be looked at. The way the Basarwa worship will be defined.

In chapter three, the term evangelization will be defined, we will talk about Christ as the model of evangelization, different methods of evangelization will be discussed, we will look

evangelization through inculturation as a suitable method for the Basarwa. The work of Fr Julian will be discussed, with a brief background of his life. Some Church documents on inculturation and the mission of the Church will be looked at. The challenges and theological implications of evangelization will be discussed.

In chapter four recommendations and pastoral suggestions will be dealt with, the importance of health care facilities and education will be looked at. The need for employment opportunities will be dealt with and the general conclusion will be given.

CHAPTER TWO

THE BASARWA

INTRODUCTION

In Tswana the word for Bushmen is Mosarwa and derives from the proto-Bantu stem Twa, tua or rwa meaning "a person from the uninhabited country" their scientific name is san meaning "person" in many Hottentot dialects.⁵

In this chapter we are going to deal with the cultural background of the Basarwa, the way they worship, the role of the medicine men/women will be discussed. The place where they can be found will be mentioned. Their political situation will be looked at with hunting and gathering highlighted. We will discuss their economic situation. Their rites of passage will be discussed focusing on birth, naming, initiation, marriage and death.

The Basarwa are believed to be the first inhabitants of Southern Africa and have been pushed backwards to the most remote areas like the Kalahari desert and the Namib desert by both blacks and whites.

...Their historical origins are a matter of debate, but it is certain that their ancestors were in the region before the coming of Europeans or the Bantu speaking Africans, who conquered, subdued, and absorbed them, and drove many into the more arid parts of the Kalahari region.⁶

2.1 CULTURAL BACKGROUND

Just like any other ethnic group, Basarwa have their own culture. They have something which makes them unique. Here we are going to discuss some of their cultural aspects and see which ones have been lost and which have survived up to the present day. *It is estimated that there are 40,000-50,000 Basarwa people concentrated mainly in the Kalahari Desert.⁷* Other

⁵ Alec Campbell, The Guide to Botswana. (Johannesburg: Winchester Press Pty Ltd, 1968), p99.

⁶ John Middleton. (ed.), Encyclopedia of Africa South of the Sahara, Vol 2. (New York: Simon & Schuster Mackmillan, 1987). p439.

⁷ R.M.K Silitsina and G. Macleod. Botswana :A physical, Social and Economic Geography (Second Edition). (Gaborone, Longman Botswana (Pty) Ltd, 1998), p77.

Basarwa leave their place of origin and settle elsewhere. Some people come to the desert to work among the Basarwa, this contributes to the downfall of their culture. Today there are few Basarwa who live entirely on hunting and gathering. In the settlements we are focusing on there will be about 300 people altogether.

*Culture is made up of the values, norms and beliefs of a society. It includes such things as language, the way we dress, the food we eat, our religion and the technology we produce... Culture is a means by which people identify themselves and differentiate themselves from others. It is a shared set of practices, which gives people a sense of common identity.*⁸

Culture is not static but dynamic; therefore we should not be surprised at some of the changes taking place in the culture of the Basarwa. A lot has changed since the time of the true hunter-gatherer. *The Basarwa of Botswana are continually in a process of metamorphosis, and everyone must appreciate this, not only social scientists.*⁹ Their culture will continue to change as time goes on and we hope the changes will be for the better. Their way of clothing is changing as they are receiving clothes from the people who help them. The food they are eating is now changing, a borehole was drilled for them in Hukwi about 30 years ago.

2.1.1 WORSHIP

The Basarwa have their own religious beliefs. They believe that there is a creator who brought about everything into being, including himself. They have myths of creation:

Karu' tuma was the Bushmen's ancestor, being the first born of his parents; later they gave birth to a black (the ancestor of the Bantu peoples) and finally to a white. Death came to the world because the hare said the moon was wrong to believe that although man died, he would be reborn like the moon. The Greater bastard, Kauha's servant, used life-giving fire to create and mark the animals, each with its individual pattern... When the Bastard's work was completed the mythological age ended and a great division took place. They were no longer all

⁸ V. Makwinja, Exploring Social Studies, (Gaborone: Heinmann, 2000), p98.

⁹ Janet Hermans, Basarwa Cultural Preservation in Contemporary Botswana. The Dance, (unpublished, 12-16 Jul 1997), p1.

*people together, but people, animals, plants, the moon, sun and stars-separate entities.*¹⁰

They believe that there are two gods, the greater god and the lesser god. The greater god resides in the east and the lesser one in the west. For them both gods are capable of bringing both goodness and misfortune. The good god has seven divine names; *Hishe, Huwe, Kxo, !Gara, Gani ga, -Gashi-gai and //Gauwa*. He is the one who named all his creatures including himself. He also gave himself a human name; *-Gao!na*. The two gods share the seven names but the human name is for the greater god only. The arrows and all that the Basarwa use have been given by god.

*The great god gave men bows and arrows and poison and digging sticks and taught them how to shoot animals and dig for food. Everything men know he taught them. Having created all things, the great god is the owner and master of all things and commands all their movements.*¹¹

According to the Basarwa prayer comes spontaneously, they can pray anytime they feel like praying, they do not have any set form of prayer or words for addressing their god. Normally they will pray for the problems in the community like for the healing of the sick or for food in times of hunger.

Dancing is a common practice among Basarwa, they dance at least twice in a month but often more than that. Associating dancing and healing will be a wrong conclusion, but the healing power is more effective during the dance. They like dancing because:

*There is the inherent physical pleasure in moving to rhythm. Music and dancing are their arts, from which their aesthetic pleasure comes. The dances are also their social gatherings in which all participate, men, women, children, and visitors-everybody.*¹²

¹⁰ Alec Campbell, *The Guide to Botswana*, p98.

¹¹ James L. Gibbs, Jr.(ed)., *Peoples Of Africa*, (New York: Holt, Reinhart and Winston, Inc. 1965). p269.

¹² James L. Gibbs, Jr. (ed)., *Peoples Of Africa*, p271.

I have witnessed some of their dances but never attended one for healing. The young Basarwa in the hostels often gather to dance and sing. This is in their blood from childhood to adulthood, meaning that it is part and parcel of their upbringing. One of the boys is called "the Bushman Doctor" the other name being Tshwanele and he is like a leader of the young ones in the hostel. I asked him if he knew anything about medicine and he said he knows plenty of trees/plants which are medicinal and that he normally gets some to help the friends. Others also confirmed that.

2.1.2 THE ROLE OF THE MEDICINE MEN

Almost all the Basarwa men are medicine men. There are also women who are involved in the healing but they do not perform during the dances. Only men do that. Healing is the primary function of the medicine men. They do not practice witchcraft or sorcery. They heal not for rewards, and there is no rivalry among them. They can heal anytime, but during the dances they do not only heal the sick but also drive away pending evil and misfortune. At the dances there will be more than one medicine man. When one starts the healing process he leans on the person he is going to cure then lays hands on him, then to all around even the infants, in that way he takes all the sickness to himself. Then the rhythm of the dance increases until they go into trance. At the beginning it is shallow but later becomes deep and the medicine men run away into the darkness where it is believed that they are meeting God. They become unconscious and that time it is believed that the spirit has left the body and is with God. During that time the women have to sing very hard, and the body of the one who has taken a long time in the state of trance is surrounded by others, while the women are singing the healing songs. When they leave the state of trance they tell people what they have seen, and quite often they have different stories to tell. Galephirime told me that their God has different messages to communicate with people and they (medicine men) are just sent to communicate what God has to say to his people. At the end of this, they return to their day-to-day activities.

2.2 LANGUAGE

The language for Basarwa is totally different from other ethnic groups. They use clicks "Clicks are so unusual to be almost unique to Bushmen and Hottentots"¹³ In East Africa there are also two groups using clicks and those are the Sandawe and Hatsa of Tanzania. These clicks have influenced some language groups like Zulu and Xosa of South Africa because of intermarriages.

2.3 LOCATION

The Basarwa are found in the Kalahari desert and part of the Namib desert and few can still be found in Zimbabwe, Angola and South Africa. Today in Botswana many have migrated to other areas of the country and are scattered all over the country. Over the centuries many have become integrated into Tswana agricultural society where they work for people of other ethnic groups, taking care of their cattle and as house girls/boys.

Some live and look like their neighbors, build little villages, own cattle, plough and wear a shirt and trousers...They are not decreasing, but increasing; however, acculturation and inter-marriage have changed their traditional way of life to such an extent that today there are probably less than 3000 living permanently by hunting and gathering.¹⁴

The ones in the settlements already mentioned, are willing to live entirely on hunting and gathering but the government is not in favor as animals are preserved for tourism purposes. With the material help they get from the government, several cultural practices have been affected. They become individualistic as they get equal share of what is provided as a result affecting their spirit of sharing.

The Basarwa were misunderstood by people who found them in Southern Africa. They were not treated like human beings. Finally they had to find safer places

Whenever they captured him they called the process of bending him/her to their will "taming" him/her as if s/he were really a wild animal. As a child over and over again

¹³ James L. Gibbs, Jr. (ed.), Peoples of Africa, p244.

¹⁴ Alec Campbell, The Guide to Botswana, p 98.

*would hear the old people exclaim, the unpleasant ones with a terrifying bitterness and the other an unwilling note of real regret.*¹⁵

The author is talking to a friend about what he used to hear the old people say referring to the Basarwa but that was those in South Africa and he later dedicated his life to studying and knowing the reality about the Basarwa. He has written several books on their life. Having been treated in that way they had to find safer places. *They were ruthlessly slaughtered by both blacks and whites who pushed them backwards until the remaining few took refuge in the midst of the desert.*¹⁶ The Basarwa were mistaken for thieves, some people wanted to keep them as their servants and they were not willing to sacrifice their freedom. It is in the Kalahari where they found a home and easily adapted to the environment that is why they are still surviving even today in a place so isolated and dry, still others opted to join other communities and never migrated to the desert.

*The Bushmen were of no benefit to any other section of the human family, they were incapable of improvement, and as it was impossible for civilized men to live on the same soil with them, it was for the world's good that they should make room for a higher race.*¹⁷

This statement was made by a colonial historian called McCall Theal. at the beginning of the 20th century. It shows how human beings could be cruel to others to the extent of not regarding them as their equals while in the eyes of God we are all equal. *...male and female he created them ... (Gen 1:27).*

2.4. POLITICAL SITUATION

Basarwa live in small bands of about 25-30 members. *Traditionally they lived in groups known to science as bands, which consisted of a number of related families*¹⁸The differer

¹⁵ Laurens Van De Post. The Lost World of the Kalahari, (England: The Hogarth Press, 1958), p48.

¹⁶ Alec Campbell. The Guide to Botswana, p 99.

¹⁷ David. Lewis. Williams. The Bushmen A Changing way of Life, (Cape Town: Struik Publishers (Pty)Ltd. 1991) p6.

¹⁸ Alec Campbell. The Guide to Botswana, p103.

bands lived independent lives. *Political organization was simple; in many cases decisions were simply taken by discussion and agreement amongst the adult men* ¹⁹ There were cases where a leader was recognized as a chief but still he could not make decisions on his own, he had to consult other elders in the group. Mostly decisions were taken when it was time to move from one camp to the other. They do not have official chiefs as other ethnic groups do but the elders in the camp can make decisions. Today as they live in settlements, they have some in the community who are recognized as chiefs and help in solving problems and as intermediaries between the Basarwa and the government.

Also, to a certain extent, the best hunter could be influential especially in cases where they had to move from one camp to another *They moved as conditions demanded, following the great herds of antelope, or settling for short periods in areas where melons, nuts, fruits and other veld food abounded.*²⁰ This does not happen anymore.

The Basarwa have no well-organized homes as other ethnic groups do. Their huts are simple, made of branches planted in a semi-circle, interwoven at the top and covered with tufts of grass. They are generally small not more than a meter and a half in height.

2.5 ECONOMIC SITUATION

*For centuries, the Kalahari Bushmen had lived on the fringes of other communities. During this time, their richer neighbors saw to it that they remained in comparative poverty by denying them the rights to the land.*²¹ Here the author is referring to the fertile land, not the Kalahari, which makes it obvious that the Basarwa are relatively poor.

Deep in the Kalahari desert they cannot keep domestic animals because the area is not suitable for that. Also, for fear of the wild animals, they cannot cultivate the land, as it is sandy

¹⁹ J.D. Omer-Cooper, History of Southern Africa. (London: James Currey Publishers, 1994), p3.

²⁰ Alec Campbell. The Guide to Botswana. p103.

²¹ Ibid, p11.

As a result they have to depend on what nature offers them, meaning wild animals and the plants they find in the area.

*Instead, poverty and eviction have been their lot: 'I am not a person who knows the names of years, but I know that back when the Germans were fighting their war, we had already been here since our fathers' fathers.'*²² This shows that the person talking is sad about their situation. They are fully aware that they have been pushed into the Kalahari and their land has been taken away. Poverty is painful; nobody wants to live in that state.

The government is trying to assist Basarwa materially. They provide them with food and clothes and other basic necessities in life. Non-governmental organizations also assist them where possible. Fr. Julian is also helping them with small things they need for survival. At least people are aware of their situation even, though their poverty will not be eradicated in a short period of time. This may affect their culture but they will not have the freedom they used to have for hunting as in the past. Some cultural aspects will be affected like the way they dress, even the food they eat.

2.5.1 HUNTING

Their way of life depends entirely on hunting and gathering. This is due to the fact that the area they occupy is not suitable for growing crops or rearing animals. Men hunt using bows and poisoned arrows. The poison they use is obtained from different sources like the venom from the snake, saps from plants and others. *Even a small scratch from an arrow could lead to death as there was no antidote for some of the poisons.*²³

This poses danger to the hunters themselves. The arrows are made in such a way that when it hits the target the poisoned point remains while the rest of the arrow falls away. The

²² *Ibid.*, p11.

²³ David Lewis-Williams, The Bushmen. A Changing way of Life. p7.

poison used will not kill the animal instantly but takes time. As a result the hunters have to track the animal until it gets tired and falls, that is when they can come in to finish it off.

Each arrow is comprised of a reed shaft, a torpedo-shaped link made from bone or wood, a short reed collar and, finally, the envenomed point-originally made of bone but in recent times of iron obtained from black or white farmers.²⁴

As tracking an animal can take a number of days, it is essential for the hunters to develop good tracking and stalking skills.

A good tracker can find the spoor of a wounded animal amongst the confused marks of a herd and follow it for days, never losing it, and always able to gauge how much longer it would be able to keep going.²⁵

Bigger animals like the eland, giraffe and gemsbok are the most favored by the hunters as they provide more meat for the community, and last for a good number of days. *The killing of these animals is at once sadness and a joy; the former because one of God's people has been slain, the latter because, in dying, unification is emphasized.²⁶*

For them using bows and arrows is an important form of hunting. A less important form of hunting is using a club or when springhares are being dragged from the ground with a long whippy stick. Today some Basarwa use guns for hunting which they exchange for other things with different people like the bracelets they make and meat. Permits are issued for guns even for hunting one has to get a permit but in most cases they ignore the rules. The Basarwa we are dealing with still hunt but there are others who no longer practice this and live like their neighbors, work, earn their salaries, plant and rear domestic animals. They are Basarwa even though they have lost some cultural practices, some have already heard the word of God and belong to different Churches.

²⁴ *Ibid.*, p7.

²⁵ *Ibid.*, p7.

²⁶ Alec Campbell, *The Guide to Botswana*, p105.

We must note that hunting plays a major role in the life of the Basarwa. It is of great significance. One might be led to believe that meat constitutes a large percentage of their diet but this is not true. It is only that meat has a very strong social importance, *Emphasizing the custom of sharing-the basis of their existence.*²⁷ There is a way an animal is divided and that is done by the hunter and the elders. Each member of the band has her/his share. Meat is preserved, by cutting into thin and long pieces with salt and leaving it to dry. This is called biltong.

2.5.2 GATHERING

It is not only the men who have important roles in the band. Women also have their responsibilities, and they are skillful in their tasks. They are able to detect the smallest wisp of a dried up stalk and know at once that it signals the presence of a succulent, edible root or tuber deep under ground. When the desert is totally dry, Basarwa depend on plants for water.

During dry seasons they look for moisture bearing plants rather than for tastier species, as the moisture bearing plants provide them with the liquid their bodies require. One of the plants they highly value is the tsama melon. *It consists of approximately 90% water and keeps for a long time.*²⁸ Mokapane is also one of the water bearing plants and there are many other plants of this kind. *“These plants are critically important in supplying some of the 3 500ml of water each person uses a day, particularly in drier areas where there is virtually no water.”*²⁹

Basarwa need water like any other human beings; they perspire just like the rest of us. With so little surface water around the Kalahari area, they have their own way of finding liquid in that remote region. Where there is water underground:

They dig down to the harder soil, pack several handfuls of grass into the hole and then insert the end of the hollow reed into it. The hole is tightly packed with sand

²⁷ *Ibid.*, p105.

²⁸ R.M.K. Silitshena and G. Macleod, *Botswana A Physical, Social, Economic Geography* p77.

²⁹ *Ibid.*, p77.

*and sucking the reed, a vacuum is caused in the bundle of grass which, in turn, draws moisture from the surrounding damp sand.*³⁰

Basarwa are the only ones aware of the existence of such places and turn to them when they really need water. They use ostrich eggshells for storing water. They are surviving in the Kalahari because they have learnt and conquered their environment with their knowledge and skills. *The expertise and skills of the Basarwa in identifying right animals to hunt and plants to harvest are very important qualities for their survival.*³¹

Basarwa used to be nomadic people, they moved from one place to the other looking for greener pastures *following an annual round that took them to seasonally ripening foods and sources of water.*³² The number in the band depends a lot on the season. At some times in the year they might break into smaller family units so that they could use better their resources. Then they will agree upon the time when to re-unite. *“Constant splitting up and re-uniting helped to maintain links, often by marriage, with other camps in distant regions. Then, if the rains failed in their own region, they could join people in better watered areas.”*³³ No anymore. Today this practice is not common, as the Basarwa have to stay in one geographical area. Today we are talking about Ngwatle, Zutswa, Hukwi and many other settlements but if restrictions had not been put on the Basarwa they will still be moving from one place to another. The government restricts them to one area, and some places are not good for them. This leads to their unhappiness. But they still move and interact with others from other settlements in the bush while out hunting.

2.6.0 RITES OF PASSAGE

The rites of passage are very important for the African people. In all or rather most of the countries the arrival of a new child is an important moment, naming, marriage and death are

³⁰ Alec Campbell, The Guide to Botswana p101.

³¹ V. Makwinja, Exploring Social Studies, p 98.

³² David Lewis-Williams, The Bushmen A Changing way of life, p8.

³³ Ibid., p8.

all celebrated accordingly. All these are stages one has to pass through. The same applies to the Basarwa.

2.6.1 BIRTH

The birth of a new child among the Basarwa is always accepted with joy. The mother of the child takes good care of the child and she is excused from the community activities. The Basarwa have their special midwives and they are very important in the community. The child can be breastfed until he/she reaches the age of six but normally four years will be enough. The only problem is that when another child is conceived while the other one is still young the newborn has to be killed, the reason being, that they cannot manage to support two young children and it is not easy for the mother to move around carrying two children, especially during seasons when they are really struggling to get enough food to sustain themselves. This is infanticide but for them it is a normal practice. Today it is not too common as they have other sources of food supplies; they do not depend entirely on what nature offers them. They are also settled in one area. they are not constantly on the move as they used to in the past. The future of any particular group depends on the children. In order for the Basarwa to continue existing giving birth will always be important.

2.6.2 NAMING

Among the African people names are always full of meaning; they are sacred, as they give the human being an identity and makes him/her somebody in the society. Even among the Basarwa names are significant and play an important role in their lives.

Beliefs and practices concerning names strongly affect the social organization of the Kung. Fewer than 50 names for males and a slightly smaller number for females, so that many individuals bear the same name.³⁴

³⁴ Lauren S. Bahr and Benard Johnston (eds), Collier's Encyclopedia, A to Ameland, Vol 1/20, (New York: Mackmillan Educational Company, 1992), p269.

There is a strong belief that persons with the same name share to some extent the same being. One can therefore substitute for the other. Children are named after some relatives. A parent can never bear the same name as his or her child. Strangely enough, two siblings can have the same name if they are named after two different people who had the same name. Today Basarwa give Setswana names to their children as it is difficult for people to pronounce their names, but still they retain their Sesarwa names. A name gives one an identity and a sense of belonging to a particular group. They are still important in the lives of the Basarwa.

2.6.3 INITIATION:

Initiation is the rite through which one leaves the state of childhood for adulthood. Normally there is a period of seclusion, time when the secrets of the community are being revealed to the young ones who are now being officially accepted as adults and responsible members of the society. There is also scarification, but practices differ from one community to the other. *In African societies one has to go through the ritual of initiation at a certain age, in order to achieve manhood or womanhood.*³⁵

Female puberty initiation: Basarwa build a house temporarily for a young girl who reaches the stage of puberty, and it is to be used during the period of seclusion. The girl's parents, relatives and other married women who are friendly to the family, celebrate this rite. They gather around the hut built specifically for the occasion and sing and dance. The dance is called "the eland dance" The eland is chosen because its body is considered to be the ideal female form among the Basarwa, and it symbolizes fertility and easy parturition.

Older women in the camp are the ones to discover when young girls are ready for this rite of passage.

When a young girl experiences menarche, the women of her camp quickly build a temporary hut where the girl is sent. The girl is wrapped in blankets from head to toe

³⁵ Nangoli Chief Musamaali. No More Lies About Africa. (New Jersey: Africa Heritage Press, 1986), p23.

*and must lie in the hut all day as if she is ill. The girl's grandmother or aunt buries the sand tainted with her blood near the camp.*³⁶

The eland dance is performed by about 10-30 women who form a line and go around the hut in which the young girl lies. There will be another older woman inside the hut who uses a certain instrument to produce a metallic rhythm. This dance can be performed for many hours. *After circling the hut more than 10 times, the dance ends when the woman in the lead steps into the entrance of the hut to face the older woman within.*³⁷

*On the first day of menstruation, an older woman cuts the girl with a razor at six locations on both left and right sides at the thumb, shin and shoulders, applies a potion to the wounds made from cooked and powdered =nan--te (Bauthinia petersiana), mixed it with the blood, and feeds it to the girl.*³⁸

When this has taken place, the girl is not allowed to leave the hut until the adults grant permission. The only times she can leave the hut is when she goes out to relieve herself, but still she has to be accompanied by an elder. Also her face has to be covered with a cloth, as she is not supposed to be seen, especially by men and those who have not yet undergone the ceremony. At that time she is totally cut off from the community.

The young girl has to spend ten to twenty days in the hut. They have to make sure that she is ready to become an adult woman. The final rite is performed in this way.

*First an older woman tattoos the girl by marking six cuts on the hips of the girl on both the left and right sides and applying ashes mixed with the juices of plants to the wounds. Next, the girl's head is shaved, and animal oils are rubbed over her entire body.*³⁹

During this time there will be about eight women singing in the hut. Towards the end the girl is clothed in new clothes. Then they lend her their jewellery to make her beautiful. The

³⁶ Linda Barnes, Social and ecological research on the San (Basarwa) Of the Kade Area. (Unpublished, December 1991), p37.

³⁷ Ibid., p38.

³⁸ Ibid., p38.

³⁹ Linda Barnes, Social and ecological research on the San (Basarwa) of the Kade Area, p39.

women leave the hut and wait outside for the girl to emerge. As she comes out, accompanied by one elder, she greets all the women outside.

At the end she behaves like a young child, then she will be made to rest in the shade. While resting she will be decorated with ornaments and cosmetic colors. Later, she will be accompanied by other women to visit other neighbouring camps. The camps she visit, will give her some food.

In this way the young girl begins new life as an adult and can therefore join other women in their day-to-day activities, like gathering plants. The hut, which was used for this special occasion, will be broken down; the materials can also be used to build other huts when necessary.

The San puberty rite for young women is an example of a rite of passage in which death and rebirth are acted out by the participants. The girl spends more than ten days in the hut to act out death, and she is reborn by the effort of the many other women who dance for her and feed her. Men are not allowed to watch as "the eland dance" is too powerful and can scare them. This practice can still be found in the settlements we are dealing with. One old woman Mmasekai told me that this rite is very important, their children learn and practice what their ancestors used to practice long ago and she hoped that the practice will continue for many years to come.

Male Initiation Ceremony: For boys the Basarwa have a ceremony they call the "Choma" which they say was taught by one of the elders who had married into another language group and introduced some aspects from the Bantu initiation ceremonies like cutting hair and the period of seclusion.

The men who have already gone through this ceremony take the young men who are ready for the ceremony far from the residence, in order that the women will not see what is taking place. They say that the women can die if they hear "Choma songs". These are speci-

songs for the occasion and the elders and the participants dance for several nights. The rhythm of the "Choma songs" is different from other ordinary songs.

When this has taken place boys are now cut with a vertical line down through the middle of their foreheads, then given a special "Choma haircut". Nowadays circumcision is not practiced and even "Choma" is not compulsory.

Another ceremony, which is ancient, and purely "Bushman" is compulsory. Young men, before they can get married, have to kill one of the big animals like a giraffe. It is performed twice, the first for his first male animal and the second for his first female animal. The meat is cooked at a special place and women must avoid the fire prepared. The meat is then eaten ceremoniously by men only. That is followed by scarification. Either the father of the boy or any male relative can cut the boy.

Little vertical cuts are made in his skin in lines on his arms, chest, back, and forehead, and a paste of charred meat and fat is rubbed into them to ensure his seeing well, shooting well, and having a heart that will say to him, "why am I sitting here in the werf? Why am I not hunting?"⁴⁰

He is cut for his two first animals, for the male animal he is cut on the right and for the female animal he is cut on the left. This practice is still common among Basarwa today. It is important, as hunting is their way of survival. *Although laws in Botswana have greatly restricted their right to hunt game, many take the risk rather than face hunger.⁴¹* There is a ritualistic element in hunting among the Basarwa but more often they hunt for food.

2.6.4 MARRIAGE

Marriage is a union between man and woman, of which mating is an essential (and sacred) expression, establishing enforceable rights between them, marking a change of status for them...⁴²

⁴⁰ James L. Gibbs, Jr.(ed)., Peoples Of Africa, p265.

⁴¹ Giles Bridget, Peoples Of Southern Africa: The Diagram people, (New York: Facts On File, Inc. 1997), p52.

⁴² Aylward Shorter, African Culture An Overview, (Nairobi: Pauline Publications Africa, 1998), p83.

Marriage among the Basarwa is very important, almost all the members of the community are married. Young girls of two to six years are betrothed to adolescent boys. When they reach eight or nine years they begin to live with them. Living together did not include sexual relations; that had to wait until they reach puberty. This co-habitation is now changing because young boys and girls go to school and start interacting with other people of different cultures. Also they are away from home for a long time while staying at the hostels. Young men have to celebrate their maturity after proving themselves so, by killing one of the big animals like the eland or the giraffe then he can get married.

Bride price is not required. The young man stays with the bride's family and assists them with the responsibilities he can carry out. After a number of years one can decide whether to leave or stay with the family. For them there is no specific time for leaving the bride's family but at times they say one can stay until three children are born and that means a very long time as they often get married while still young. The Basarwa still value marriage but school for the young ones has affected the old practice of betrothing. While out at school the young ones choose their own partners. In the settlements there are few cases of those who marry non-Basarwa.

Adultery is not common among the Basarwa, it is a practice that is frowned upon. This is common in many societies; adultery has never been an acceptable practice. There is another practice among the Basarwa where two men can exchange their wives on temporary basis provided the wives are willing to participate in that activity. If they are not willing they cannot be forced. This practice is called "Kamheri" We have already pointed out that sharing is the basis of their existence. This practice has no great significance but just for bonding the friendship between the two couples, it shows their willingness to share everything even partners. This is one of the practices which can be discouraged in the life of the Basarwa when they are introduced to the sacraments; they will have to be told that marriage is unitive and that

the two people become one flesh therefore another person cannot be introduced in the exclusive marriage bond.

For the Basarwa divorce is allowed, but the two people have to give their consent. In some cases one can just walk away from the other. *Divorce does not change people's status in the community in any way, and they are free to remarry without restrictions.*⁴³ They will also have to be taught that with the coming of Catholicism divorce will not be allowed. A widow/er can also remarry, but s/he has to wait for the rainy season to wash away the death but normally they do not, as nobody knows when the next rain will come. During drought seasons there is no rain at all.

2.6.5 DEATH

In many societies death is seen as a transition from this world to the next world. Among the Basarwa in the past there were no special burial rites as in other communities. When the elders were about to die, they were left in their hut and given enough food and water to keep them going until death came. Their house would be made secure so that wild animals could not come to finish them off.

This may sound cruel, but for them it was a normal way of parting with the elderly. That was a sad moment, the only consolation was that the dead person was joining the spirit world of the ancestors. In other cases the house where the deceased was, could be burnt. And they never returned to the same place again.

*When mortals die God takes their spirits to the place where he lives in the Eastern sky, where there is a certain tree that has no name. He hangs the spirits in the tree, makes a medicine smoke in a pot beneath them, and transmutes them into the //gawwasi, the spirits of the dead, who live in the sky with him and are his servants.*⁴⁴

⁴³ Gules Bridget, Peoples of Southern Africa: The Diagram People, (New York: Facts Of File, Inc, 1997), p52.

⁴⁴ James L. Gibbs, Jr. (ed), Peoples Of Africa, p269.

Today this practice is not there anymore they have to bury their dead just like other ethnic groups in the country do.

CONCLUSION

In this chapter we have tried to show who the Basarwa are. Their life style was explored. Our purpose was to give a clear picture of who these people are. It will be difficult to talk about evangelization of a particular group without explaining its geographical area, social economic situation and cultural background.

CHAPTER THREE

METHODS, CHALLENGES AND THEOLOGICAL IMPLICATIONS OF EVANGELIZATION

3.0 INTRODUCTION

The title of our essay is “A Pastoral Analysis of Evangelization of the Basarwa of Botswana” We have already explained who the Basarwa are. Now we are going to focus on evangelization. Evangelization will be defined, then different methods of evangelization will be discussed. We will also talk about Christ as a model of evangelization. We will say something about Fr. Julian and his work among the Basarwa. Some Church documents on inculturation and the mission of the Church will be looked at.

3.1 WHAT IS EVANGELIZATION?

There are many definitions of evangelization and in our work we will select just a few. This will help us understand more deeply what our work is aimed at achieving.

*Evangelization is the proclamation of the gospel, the good news of salvation in Jesus Christ to those people who have not heard it*⁴⁵ Evangelization can also be seen as a process whereby people are led to make a commitment to Christ and dedicate their lives to a Christian way of living. The Basarwa have heard the word of God in the past as we have pointed out already, but they never had pastors to proclaim it to them on permanent basis.

The first time that a Catholic missionary attempted to evangelize the Basarwa was in the work of Fr. Julian. The above definition applies to what he is doing. He is trying to give Basarwa a chance to commit themselves to the Church in order that they may become evangelizers to others in the settlements in the future. Already there are some elders showing

⁴⁵ Michael Glazier and Monika Hellwig (eds), The Modern Catholic Encyclopedia. (Dublin 8: Gill & Mackmillan, 1974), p298.

interest in the Church and already asking to be prepared to receive the sacraments. At the moment that is still in process.

Evangelization can also be seen as referring to meetings like the crusades where pastors come for a certain number of days and start sharing the word of God with the people in a particular area. The same thing was applied to the Basarwa, and the pastors went away. This method is not appropriate for the Basarwa as it left them frustrated. This is a good method for people who have already heard the word of God and pastors coming to revive and reinforce the faith of the believers.

3.2 CHRIST AS THE MODEL OF EVANGELIZATION

All the good deeds the Church does is to fulfill the mission of Jesus Christ, by the very act of being fully active in evangelization. It will be appropriate to call Christ the first evangelizer. The disciples continued his mission and that process has continued down to our time.

His disciples carried on that mission on behalf of the reign of God by proclaiming redemption and salvation in the very person of Jesus, the Christ, the son of God who was born of the virgin Mary, suffered and died on the cross, and rose from the dead in glory.⁴⁶

This task was meant to reach all people irrespective of their social and economic situation. Christ died on the cross for the Basarwa as well.

One can summarize Jesus' approach to mission under three aspects: the basic principle of the incarnation, his brief public ministry and the education of his disciples.⁴⁷

i) **Incarnation:** Through the incarnation Jesus became human. *The word became flesh...* (John 1:14). Jesus assumed our nature; he stayed in a family with Mary and Joseph and grew up like any Jew of his time. He used to go and pray in the synagogue. *He came to*

⁴⁶Ibid., p298.

⁴⁷ Sean Kealy, Jesus' Approach to Mission, (AFI:R Vol 41, nos 2-3, April/June), p66.

Nazareth where he had grown up, and went according to his custom into the synagogue on the Sabbath day. (Luke 4:16). He encountered all the problems of humanity like temptations, pain, jealousy, and many others. All these he encountered in order that humanity may experience the love of God. Through his humanity he reached to all people especially the marginalized. This approach is a challenge to those who wish to go to foreign countries to evangelize, as they have to learn the culture of those to be evangelized. *This point has reference for many missionaries who spend little time getting to know the real culture, customs and language of the people to whom they are sent.*⁴⁸

ii) **Public ministry:** Jesus had a very short time ministering to people but that ministry was very effective. Almost 2000 years after his death and resurrection, his message is still being heard at all the ends of the earth. His success is mostly based on the fact that he empowered the people he had come to evangelize. More time was spent teaching his disciples, preparing them to continue his mission after he leaves them. The twelve were well prepared, to be the leaders of the Church. Peter was given the responsibility of taking care of the flock; *...Jesus said to Simon Peter, "Simon son of John, do you love me more than these?... Yes, Lord you know that I love you."* He said to him *feed my lambs...* (John 21:15-19).

iii) **Education of the disciples:** The twelve were taught by Jesus and, at the end, he sent them out to preach and cast out evil spirits. On their own they were going to have a difficult task, but he gave them the Holy Spirit to strengthen them. After his resurrection he continued to appear to the disciples and many other people as well. Through the disciples the message of the gospel continued to reach to the ends of the earth, even after the death of Jesus. Evangelization should aim at educating those receiving the gospel so that in the future they may become evangelizers of their countrymen and women.

⁴⁸ *Ibid.* p68.

3.3 METHODS OF EVANGELIZATION

a) **The one sided transfer of riches:** Where there was no mutual giving and receiving from the local culture and the missionaries. Under this method the Church was seen as having all the truth. The early missionaries felt called to bring that truth to those still in the dark. (Referring to people who had not yet heard the gospel). It is also seen as having all the sacraments, which are life giving and they have to be made available to those who do not have them.⁴⁹

b) **Implantation:** In this method it is the missionaries who comes to live among the people and proclaim the good news of Christ. *They learn the philosophy or religion of the people and offer corrections of its errors; they form a catechuminate for concrete instruction in and preparation for Christianity.*⁵⁰ It is with this approach that, when the local Church is established, it can take root and grow. The Christian family can be well established and in due time, they can have their own clergy and, catechists. In this method a foreign element is being implanted or introduced into another culture.

c) **Adaptation:** As the local Church grows, it adapts to the culture of the community members. People become free to express themselves and accept the faith in their own way. The

⁴⁹ This is the method, which was used by most missionaries when they first came to Botswana. (The Oblates of Mary Immaculate from Germany then the Irish Passionists). At the time and to the missionaries it may have been good but looking at it today, it caused great harm to Setswana culture. According to this approach the local cultures were not respected. It was assumed that People were living in the dark and the truth had to be proclaimed to them as well as the life giving sacraments. This method cannot be used in the case of the Basarwa. It has failed in many African countries and many cultures were seriously affected. It is only now that some of the mistakes are being corrected like accepting the African name for baptism, but under this method people had to take the Christian names like James, Michael and many others. It will be very important the Basarwa are allowed to use their local names for Baptism.

⁵⁰ Michael Glazier and Monika Hellwig (eds), The Modern Catholic Encyclopedia, p299.

process of adaptation has to be monitored by the local bishop and remain in union with the Church at large, the Episcopal conference and the Holy See.⁵¹

d) **Inculturation:** Here evangelization is seen as a two way process, namely inculturation. The very Church, which is sending missionaries, must also be prepared to receive what the local cultures can offer. *For I long to see you, that I may share with you some spiritual gifts so that you may be strengthened, that is, that you and I may be mutually encouraged by one another's faith, yours and mine.* (Rom 1:11-12). St Paul is making it clear that both Christians and the missionaries can enrich one another, therefore sensitivity to the local religion and culture of those being evangelized is very important.

3.4 EVANGELIZATION THROUGH INCULTURATION AS A SUITABLE METHOD FOR THE BASARWA

Culture plays an important role in human behavior. How one perceives things depends a lot on the cultural background. Many Catholics in Botswana who have already embraced the faith always turn back to the traditional beliefs and practices when they experience misfortune in life, or when seriously ill: making the Christian faith secondary. They do not abandon the Christian faith, they still believe in God and in Jesus Christ, but they feel more at home expressing themselves in their traditions, their language, gestures and the expressions used in these rituals which are not foreign to them. They want to experience the reality, something like a tangible gospel with immediate effect in their social and cultural life.

⁵¹ We must note that when the missionaries first came to Botswana, they adapted the first method of bringing the truth and the sacraments to the people who were in the dark. Gradually with time, the Church has come to the second level. There are few local clergy and one local bishop, Boniface Setlalekgosi. For almost ten years he was the only bishop in the whole country, one diocese, and he had to fulfill all his responsibilities as the bishop. In November 1998 the Diocese was divided into two that was the time when another bishop was consecrated. He is a Ghanian S.V.D. (Society of Divine Word) called Frank Nubwasa. He worked in Botswana for some time in the 80's. We now have the diocese of Gaborone and the vicariate of Francistown. The Church in Botswana is still growing that is why Basarwa are being reached by the good news now. The Catholic Church has been there for about seventy-two years.

In the case of the Basarwa, inculturation from the start will be vital. They should be encouraged to proudly practice their cultural beliefs which are compatible with Christianity. The role of the medicine men/women should be acknowledged and the Basarwa to be encouraged to know that faith in Christ comes first and that the power the healers have is from Christ himself. In that way they will not be torn into two, having to go to their healers as if it is something shameful. It is written in the bible. *Honor the physician...for the Lord created him, for healing comes from the earth and sensible man will not despise them.* (Sirach 38:1-4). As long as the medicine man/woman is aware that s/he is God's instrument, the Basarwa should be encouraged to respect them and give them a place in the society. Sirach continues to say that *My son, when you are sick, do not be negligent, but pray to the Lord and he will heal you...and give the physician his place. for the Lord created him. Let him not leave you. for there is need for him.* (Sirach 38:9-14) The medicine men/women should always be respected and recognized as for many years when there were no modern health facilities, they were helping the Basarwa to stay healthy and God was surely working through them to take care of his people.

Inculturation as a means of evangelization would be a positive response to situations where people lead a double standard life, being Christians in the Church and outside doing other things in hidden places. Inculturation is not an easy task. It is not an advantage being a local agent of evangelization or an expatriate missionary, what is important is that one should be well vested in the Catholic faith as well as the culture of the people being evangelized.

The process of inculturation should be seen in the light of the incarnation and the paschal mystery, through which the human culture dies and rises with Christ. The proclamation of the good news of salvation and the inculturation of the faith in the Basarwa socio-cultural context is a task of all God's people considering the sensitivity and mentality of the people today.

It will not be just a matter of trying to preserve the religious-cultural values only because they are part and parcel of the ancestral heritage. The question is whether the Basarwa will need the gospel as a message of salvation destined to every nation, language and people. If so Christ who was crucified, and rose to new life, should remain as the point of reference in the attempt towards inculturation. Without causing any harm to themselves, the two parties, namely the Basarwa and the missionaries, should assume a self-critical attitude and die to themselves in order to rise again in the light of the passion, death and resurrection of Christ

Inculturation, as a process by which people welcome Jesus Christ in their own culture, appears as the appropriate approach through which the local Church can develop her identity and contribute to the enrichment of the universal Church.

The method of "Inculturation" will be suggested in the case of the Basarwa. Since for many years the Basarwa have been isolated and despised, they will really appreciate someone coming close to them and living among them. Most of the elders I talked to expressed their desire to be loved and respected. The missionaries who will be willing to sacrifice comfortable lives in towns and villages will be answering the needs of the Basarwa.

The greatest commandment given by Christ was the commandment of love. The love of God and of neighbor are very important and a missionary following the method of "Inculturation" shows that he loves his neighbors and is willing to share the love of God with them. Actions speak louder than words. People can come preaching once in a while and later go away, but the one who will make a deep impression is the one who comes and stays among the people, experiencing their hardships and joy. The Jesuits who first went to India tried to follow this method but ended up in trouble with the Church. At that time the Church felt that they were being converted instead of converting people. Inculturation at the time was an idea whose time had not yet come. Today it is the right time. Nobody following this method will experience problems with the Church.

I will suggest that the Basarwa get the chance to express themselves in their own way but what is important is the attitude of the missionary. If he is welcoming and loving, the Basarwa will be attracted to the Church. Fr. Julian has began a good job, and those who will come after him can follow his steps and improve where he has not succeeded.

3.5 Fr. JULIAN.

The Church, which is the body of Christ must always be an evangelizing and missionary Church in order to continue his mission. People are needed who are ready to go out and preach the good news to those who have not yet heard them. After hearing the gospel there is always that inclination to go out and share with others. ...*Andrew, the brother of Simon Peter was one of the two who had heard John and followed Jesus. He first found his brother Simon and told him, "we have found the Messiah"...*(John 1:35-51).

Fr. Julian was born in Ireland in the late thirties. After completing school he joined the Passionists. After ordination in the early sixties he volunteered to come to Africa. He has worked in many parishes in Botswana, was a novice master and has acted as the rector of the minor seminary in Kgale (Gaborone).

In 1993 he was transferred to a parish in the Kalahari desert in a village called Hukuntsi. He has many out-stations and visiting them he passes through the settlements for the Basarwa and through those encounters he came to know who they are and felt called to minister to them as well, but the time was not yet right.

There are pans in the desert and he enjoys going out to camp and do his meditation in the pans. They are close to the settlements of the Basarwa. Almost next to each settlement there is a pan. When the Basarwa saw him they were also surprised and called him "Anxumte" meaning "the one who lives alone" because they are used to staying in small communities.

As we have already pointed out, he assists them materially. It is now that he is beginning to talk to them about the Christian God. The young ones are now undergoing

catechism classes in preparation for the sacrament of baptism and when I talked to them they were very happy and looking forward to the time when they will be baptized and receive holy communion. This process has started because the parents have allowed their children to embrace Catholicism. “How do you feel about Amogelang becoming a Catholic?” I asked the mother of one of the children studying in Hukuntsi and she replied; “I am pleased that she wants to pray to the Christian God. Us we were not lucky, as the people who came to introduce Christianity to us only preached for a while and went away the way they came. Personally I will be happy to join the Church but I cannot manage to go to Hukuntsi on Sundays as it is far. If the priest is willing to come and conduct services in Ngwatle I will be very happy.”

I asked some of the elders about their expectations from the new faith, if they are willing to embrace it as well. Maitlhoko told me that he was willing to be converted to Catholicism and that, what he wants is a Church where he will be loved and respected. He is impressed with the approach of Fr. Julian.

3.6 SOME CHURCH DOCUMENTS ON INCULTURATION AND THE MISSION OF THE CHURCH

EVANGELII NUNTIANDI (EN): number 14 states that the essential mission of the Church is to evangelize.

Evangelization is in fact the grace and vocation proper to the Church, her deepest identity. She exists in order to evangelize, that is in order to preach and teach, to be the channel of the gift of grace, to reconcile sinners with God, and to perpetuate Christ's sacrifice in the mass, which is the memorial of his death and glorious resurrection.

In EN no. 20, Pope Paul VI called for a *new Evangelization of culture or the cultures not in a purely decorative way as it were by applying a thin veneer, but a vital way, in depth and right to their roots.* Basically the Pope is saying that evangelization should not be superficial and should not aim at simple adaptation but the cultural and anthropological aspects in the life of the evangelized people should be taken into consideration. In no. 27 the Pope goes on to say that:

Evangelization will always contain-as the foundation, center and at the same time of its dynamism- a clear proclamation that, in Jesus Christ, the Son of God made man, who died and rose from the dead, salvation is offered to all people, as a gift of God's grace and mercy.

In the process of evangelization there are some factors which have to be taken into consideration. As the Pope says; *Evangelization loses much of its force and its effectiveness if it does not take into consideration the actual people to whom it is addressed, if it does not use their language, their signs and symbols, if it does not answer the question they ask, and if it does not have impact on their concrete life.*

AD GENTES (AG): clearly states that it is the conversion of persons through the preaching of the church and they ought, by baptism, to be incorporated into Christ and into the Church, which is His body. *The reason for missionary activity lies in the will of God. "who wishes all people to be saved and to come to the knowledge of the truth."* It goes on to say that *everyone, therefore, ought to be converted to Christ, who is known through the preaching of the Church, and they ought, by baptism, become incorporated into him. and into the Church which is his body.* (AG no. 7).

Ad Gentes states that the Church is missionary by nature: *The Church on earth is by its very nature missionary since, according to the plan of the father, it has its origin in the mission of the son and the Holy Spirit. This plan flows from "fountain-like love," the love of God the father* (AG no. 2).

In **GAUDIUM ET SPES (GS):** evangelization is preaching the gospel to all the nations. It is not a question of only preaching the gospel in a specific geographical area or to a greater number of people who become Christians, but the word of God should challenge and permeate the daily life, customs and current mentalities. The council fathers gave some guidelines on how effective evangelization can take place.

There are many links between the message of salvation and human culture, for God revealed himself in his incarnate son, has spoken according to the culture proper to different ages...The Church sent to all people of every time and place.

is not bound exclusively and indissolubly to any race or nation, nor to any particular way of life or any customary pattern of living, ancient and recent. Faithful to her own tradition and at the same time conscious of her universal mission, she can enter into communion with various cultural modes, to her own enrichment and theirs too. (Gs no. 58).

LUMEN GENTIUM (LG): *Christ is the light of humanity, and it is the, heart - felt desire of this sacred council, being gathered together in the Holy Spirit, that, by proclaiming his gospel to every creature...it may bring to all men the light of Christ, which shines visibly from the Church. (LG no. 1).* The Basarwa are also in need of experiencing the light of Christ and are calling for help from the Church that they may learn more and experience abundantly the Love of God through his son Jesus Christ.

ECCLESIA IN AFRICA (EA): in no. 59 more emphasis is placed on inculturation in the process on evangelization *the process by which "catechesis takes flesh in various cultures. Inculturation includes two dimensions: on the one hand, "the ultimate transformation of authentic cultural values through their incorporation in Christianity and," on the other, "the insertion of Christianity in the various human cultures...it is "a requirement for evangelization" a path towards full evangelization."*

Through inculturation the Church imitates Christ "the word became flesh and dwelt among us" (Jn 1:14), *so too the Good News, the word of Jesus Christ proclaimed to the nations, must take root in the life-situation of the hearers of the word. Inculturation is precisely the insertion of the gospel message into cultures. For the incarnation of the son of God, precisely because it was complete and concrete, was also an incarnation in a particular culture. (EA no. 60).* The document continues to say that: *every culture needs to be transformed by the gospel values in the light of the paschal mystery. (EA no. 61).*

THE MISSION OF THE CHURCH (RM): The Pope continues to highlight the importance of evangelization and how urgent it is. There are still many parts of the world which have not yet been reached by the word of God. In (RM no1) he says: *The mission of the redeemer, which is entrusted to the Church is still very far from completion. As the second*

Millennium after Christ's coming draws to an end, an overall view of the human race shows that this mission is still beginning and that we must commit ourselves wholeheartedly to its service. Pope John Paul II made this statement in 1995 and it is still relevant today. It is evident in our work that there are still people not reached by the word of God, and that the Church is called to continue the mission of Christ. It is now that the gospel is reaching Ngwatle, Zutswa and Hukwi. In order for that to be successful, commitment is called for from those called to serve as missionaries to this people of God.

During his pontificate Pope John Paul II has dedicated his time to all people all over the world. Even in his old age the Pope still goes to many places to enrich the faith of the believers. *I have chosen to travel to the ends of the earth in order to show this missionary concern. My direct contact with peoples who do not know Christ has convinced me even more of the urgency of the missionary activity...*(RM no. 1). In no. 55 the Pope goes on to say that *In many nations, peoples and cultural areas of great importance have not yet been reached by the proclamation of the Gospel and of the local Church. Even in traditionally Christian countries there are regions that are under the special structures of the mission ad gentes, with groups and areas not yet evangelized.*

With inculturation there is mutual understanding between those evangelizing and those being evangelized. Through dialogue the local culture does not lose much but enriches itself.

Arij Roest Crollius, commenting on inculturation, says; *The Christian message must find roots in human cultures. In this sense we can say that Catechesis is an instrument of "Inculturation"*⁵² Catechesis helps those being evangelized and the missionaries to express themselves in their own way, in a good atmosphere. It is a good sign that Fr. Julian is already i

⁵² Arij Roest Crollius, S.J and T. Nkeramihigo, S.J. WHAT IS SO NEW ABOUT INCULTURATION?, (Roma: Editrice Pontificia Universita Gregoriana, 1991), p18.

dialogue with the elders of the Basarwa and talking about finding a way forward in the process of establishing the Church in the settlements.

Arij Roest Crolius also makes a distinction between the terms acculturation and enculturation. Acculturation refers to the encounter with a culture which is foreign while enculturation is the process whereby the person learns and becomes competent in his/her own culture.

The above post-Vatican II documents teach that evangelization is a complex process made up of different elements. These are: explicit proclamation of the gospel to all the nations, peoples and their cultures; the need for conversion to Christ and his message; witness and belonging to a community which is the Church.

The time and situation determine a lot how one hears the gospel and that is very influential on people's understanding of the gospel. The gospel message can mean a different thing to different people in the same Church. *...It makes a difference if one hears the message about Jesus in times of peace and plenty, after a devastating war, during a famine, or in conjunction with loss...*⁵³ We must also be sensitive to the Basarwa who are still undergoing a period of transformation, having to adjust to life in the settlements and to constant relocation. The government moves them from one area to another many times and they are obliged to settle where they are located. *Dakar chief Mmereki Montshosi says he is frustrated over the relocation of Basarwa at Kuke and Dakar to the new settlement of Qabo*⁵⁴ This constant relocation takes place in many settlements.

Looking at the situation of the Basarwa, the gospel will have a different impact from that of people who live comfortable lives. There are many problems in the continent. Poverty is among the serious problems facing the African people. At times, that can become an obstacle to

⁵³ Sean Kcaly, *Jesus' Approach To Mission*, p70.

⁵⁴ *Botswana Daily News*, August 10,2001, no.149, p3.

evangelization, as it can become difficult for hungry people to grasp the message of the gospel.

At least the bishops are aware of the problems facing Africa.

After correctly noting that Africa is a very huge continent where very diverse situations are found, and that it is necessary to avoid generalization both in evaluating problems and suggesting solutions, the synod Assembly sadly had to say: "One common situation, without any doubt is that Africa is full of problems..."⁵⁵

3.7 CHALLENGES AND THEOLOGICAL IMPLICATIONS OF INCULTURATION

In order for us to reflect on the theological implications and challenges of evangelization of the Basarwa we need to reflect deeply on the mega trends that affect the mission of the Church. We can look at resurgency, revival of religion, personal encounter with God and inadequacy.⁵⁶

i) **Resurgency:** This mega trend Bring one's sense of cultural identity. Each culture has its own significance. This is the return to the roots of the culture, to the original traditions, customs, values. Relationships are understood in a better way. The Basarwa have to be uplifted in this area so that they can feel that their culture, their traditions are being understood by the Church. In that way they will feel that they are losing nothing but enriching their own culture and traditions. It is then through inculturation that their needs may be answered, inculturation which is the living exchange between culture and the gospel, is a living dynamism, never static.

ii) **Revival of religion:** this is the revival of one's religious experience. People are thirsting for experience of the divinity. The question is; How do we answer the Basarwa in this mission? It can be through dialogue. It is no longer time for imposition. We are all in the quest for searching. Dialogue can make us human.

⁵⁵ Pope John Paul II. The Church in Africa: Ecclesia in Africa. (Nairobi: Pauline Publications-Africa, 1995). p32.

⁵⁶ Cf. Anthony Bellagamba. The Role of Cross-Cultural Ministers in Mission and their Formation. The Journal of the Faculty of theology of the Catholic Higher Institute of Eastern Africa (C.H.I.E.A). Volume 7 no 1. March 1991. pp. 2-5.

*...the search for religious experience has re-awakened in the young and the old. Today religions and religious experiences are important in people's lives. The churches, the synagogues, the temples, all the structured religions of today, will have an influence on the lives of the people in so far as they provide opportunity for genuine religious experience...*⁵⁷

iii) Personal Encounter with God: The Basarwa will have to be helped to have a personal encounter with God and that can be achieved through the establishment of small Christian communities. They can meet often and share their experiences and strengthen one another in faith. *Both among the Christians and among the disciples of other religions, people come to God in small groups. Within the support and encouragement of a small group, people find their way to God, and God finds a way to the people.*⁵⁸

iv) Inadequacy: This is a tendency in the present way of church ministry. There is a serious shortage of ordained ministers. We need to find ways of ministering to the Basarwa from where they are and not from where we think they should be. The mission of evangelization of the Basarwa should mean first and foremost promoting values of dialogue, respect, justice and peace to build the local Church. We can learn from the Basarwa, create fellowship and help them to affirm each other in daily life. Our contextual relevant theology is the common mission. One people, one gospel, one world and one mission. We can note that evangelization is a complex process comprising various elements like the renewal of humanity, bearing witness, explicit proclamation and inner adherence through the power of the Holy Spirit.

There will be more challenges facing the method of inculturation in the process of evangelization of the Basarwa. First and foremost Christianity is not yet rooted in the already

⁵⁷ Anthony Bellagamba, The Role of Cross-Cultural Ministers and their Formation, p3.

⁵⁸ Ibid. p4.

mentioned settlements, and it will take time for one person trying to establish the Church there. Fr. Julian is a foreigner and some Basarwa will always be suspicious of his motives, they may take him as one of the Europeans who come and study their lives and forget about them. They may also take him as one of the pastors who just shows interest in them and with time he will disappear.

The language of the Basarwa is not easy to learn and at the moment there are no books written on it. There are some people trying to write books on how to learn it but that is still in process. Yet there are some Basarwa who do not speak either Setswana or Sekgalagadi meaning that language will be a barrier in the process.

Fr. Julian may be well vested with the catholic teaching but he is not yet fully prepared in the culture of the Basarwa and that will make inculturation very difficult.

Dancing is very important in the lives of the Basarwa. with Christianity being introduced, it will mean that in the liturgy the Basarwa will come with some of their songs which they use for worshipping their God and the Church will have to accept that. Since evangelization is still at an early stage both the missionary and the Basarwa will have to celebrate the liturgy in Setswana as there are liturgical books and hymn books written in Setswana. It will take some time before the liturgy can be integrated in the language of the Basarwa. The Basarwa will have to know that the Church performs certain rituals in a certain way and they will have to adapt to that, meaning that some cultural aspects will have to be lost in the process.

The sacraments will be introduced in the lives of the Basarwa but some, like marriage will involve explaining to them what it is according to the Church and the procedure for marriage to be recognized as a sacrament.

The Basarwa who in their traditional religion had the idea of the greater god and the lesser god will be introduced to the idea of God the Father and his son Jesus Christ and the Holy Spirit and how they work together (the trinity).

3.9 CONCLUSION

In this chapter we defined evangelization and we have looked at different methods of evangelization. We also pointed out what Fr. Julian is already doing in the settlements. Some Church documents on inculturation and the mission of the Church were looked at. Inculturation is very important for evangelization to be effective and we looked at that at length. We have tried to show how the Church can be established in the Kalahari desert among the Basarwa through dialogue between the missionaries and the Basarwa.

CHAPTER FOUR

EVANGELIZATION AND HUMAN DEVELOPMENT

4.0 INTRODUCTION

In this Chapter we are going to make some pastoral suggestions, which will be helpful in evangelization of the Basarwa. There is need for more pastoral agents in the Kalahari desert. Fr. Julian needs some people eager to proclaim the Good news of salvation to the Basarwa. In Botswana there is a saying that “Setshwarwa ke ntsa pedi ga se thata” Meaning “the combined efforts of more than one person make the job easier.” The importance of health care facilities and education will be looked at and we will also look at the need for creating employment opportunities among the Basarwa followed by a general conclusion.

4.1 RECOMMENDATIONS/PASTORAL SUGGESTIONS

The culture of the Basarwa should be given first priority. In order for that to be possible, their language should be learnt. The mutual understanding between the two parties here being the Basarwa and the missionaries, is very important.

We are dealing with people who have their own understanding of God, but with a different name from the Christian God. It will be very important for the missionaries to sit with the elders in the communities for Basarwa and learn their beliefs and share with them the Christian beliefs and see how the two can be brought together. At the end they can come up with a Christian understanding where the Basarwa will feel that they are losing nothing but are enriching their own beliefs since culture is not static but dynamic.

At this early stage of evangelization Christianity should be given the chance to take root among the Basarwa. Things should not be rushed as in the past when the primary task of the missionaries was to baptize as many people as possible in order that they may be saved. The Basarwa should be well prepared, they should know very well what they are entering into. The

should be prepared for the changes that will take place in their lives as Christians. Some cultural practices will have to be lost and new ideas embraced.

The Church in Botswana is still facing a serious problem of shortage of priests; there are only nine local priests, including bishop Setlalekgosi, and two religious priests. The rest are foreign missionaries. But still more pastoral agents will be needed in the Kalahari area. Catechists can be trained to assist in the process of evangelization of the Basarwa.

Many have been called by God to proclaim the good news to those who have not yet heard it. In the letter to the Romans Paul says;

But how can they call on him in whom they have not heard? And how can they believe in him of whom they have not heard? And how can they hear without someone to preach? And how can people preach if they are not sent? As it is written, "How beautiful are the feet of those who bring (the) good news!" (Romans 10:14-15).

Bakgalagadi who have already accepted Catholicism can be used to assist in the spreading of the gospel message among the Basarwa. Many Basarwa speak Sekgalagadi (a language for another ethnic group in the Kalahari called Bakgalagadi), that will challenge them seeing their fellow brothers and sisters who live in the Kalahari desert being able to act as pastoral agents to them. Those Basarwa embracing the faith should be prepared to become evangelizers of other Basarwa.

We have only one permanent deacon in Botswana, Reverend Joseph Macheng. If more married men can be encouraged to get involved in the ministry, that can contribute to the growth of the Church in Botswana, and that will make it easier for the Church to reach the settlements of the Basarwa.

With a good number of sisters in the country, they can assist in the Church's effort to reach the Basarwa. Sr. Seipato Moumakwa who is from Hukuntsi is very happy that the Basarwa are being reached by Fr. Julian and is willing to assist where possible. During her vacation she spends much time helping Fr. Julian. This shows that people in

the Kalahari desert love one another and are willing to see their brothers and sisters Basarwa sharing the same faith. The sisters can assist the Basarwa in preparation to receive the sacraments and can be there to accompany them in their Christian journey. An idea of building a convent next to Fr Julian will be very positive towards increasing the pastoral agents in the Kalahari desert.

According to sister Bridge Mackenna, people in Latin America, those who are really poor have shown her great faith. In their suffering they still feel comfortable with the message of Christ and are always content with what they have. Sister Bridge has contributed a lot in evangelization, today she is one of the people who have left a mark in the lives of many people especially in Latin America. In the case of the Basarwa some can also do a lot.

At the moment Fr Julian is doing a lot in assisting the Basarwa materially, and that is very good. As we pointed out earlier, such help can cause problems later for those who will come after Fr. Julian. It will be important that he takes care to put more emphasis on the spiritual needs of the Basarwa and not too much concentration on the material needs. If they are aware from the beginning that they are being assisted materially out of Fr. Julian's generosity and love for them even when he leaves them they will know that the next priest is not obliged to assist them materially.

We have non-formal education program in Botswana called "Thuto ga e goletwe" meaning that "people are never old to go to school". I would suggest that an idea of such program be suggested to the old Basarwa. In that way they can learn how to read and write. That can also contribute a lot to their lives.

4.2 HEALTH CARE

When the early missionaries first came to Africa, health facilities were made available to the people being evangelized. *Although Catholics constitute only fourteen per cent of the population of Africa, Catholic health facilities make up seventeen per cent of the health care*

*institutions of the entire continent*⁵⁹ Through the hospitals and clinics built by the missionaries many people felt attracted to the new religion as they were given better treatment for their sickness.

When people are healthy the gospel message will make more sense. For the Basarwa many have not yet accepted modern medicine but gradually with time more are changing their minds, a greater number go to the hospitals and clinics for treatment than in the past.

So far, Basarwa have to go to Tsabong and Hukuntsi for treatment and these villages are far from their area, transport also is a serious problem. At the end of the day they have to walk long distances to get medical assistance, which makes them more content with what they can get from the bush.

*The last to appear was Nche, who came limping at the end...I saw her right ankle was swollen and from a dozen places pus was oozing out from the diseased joint. I realized that she had a severe tubercular infection of the ankle joint, and I indicated to her and her parents that I would take her to hospital. She shook her head...The last I saw of her was her tiny figure limping away through deep sand into the western bushland, limping away to die in the only place she knew, the cruel, scorching Kalahari.*⁶⁰

Dr. Merriweather worked among the people in the other part of the desert, based in a village called Molepolole which is not our area of study. This quotation is just to show how Basarwa could run away from treatment even when the facilities are brought within their reach. Those in Ngwatle, Zutswa and Hukwi are still experiencing the same situation; they are not very much exposed to health facilities. Introducing Catholicism and health facilities together will be of great benefit to the Basarwa. At the same time the Church should recognize the indigenous healing methods.

⁵⁹ Pope John Paul II, *Ecclesia in Africa*, p 31.

⁶⁰ Alfred Merriweather, *Medicine and Evangelism in the Kalahari Desert*, (Britain: Lutterworth Press Cambridge, 1969), p74.

4.3 EDUCATION

Today there are many schools in Botswana started by the early Oblates of Mary Immaculate and others who came after them. Schools like Mater Spei, St Joseph's College, St Conrad's primary school and many others. These schools have contributed a lot to the growth of the education system in Botswana. It was through these schools run by Catholic priests and sisters that the number of Catholics in the country increased tremendously. Young people could be well educated in the Catholic doctrine. Those willing to embrace Catholicism were offered the opportunity to attend catechism classes and many did. It is from St. Joseph's College where Bishop Boniface Setlalekgosi was educated as well as many other influential people in the country.

With schools in the settlements, more Basarwa parents will be challenged to send their children to school. The few students who are willing to embrace Catholicism are already attending school in Hukuntsi, which is a bit far from their settlements. If schools can be brought nearer, especially ones with Catholic influence, evangelization will be very effective. Education is one of the tools for effective evangelization. The pre-schools run by Tirisanyo Catholic Commission are a good start; parents know that there are some Christians on the commission willing to improve the lives of their children. Mmatlhopho said to me "I am really happy that my child is already going to school and is learning how to read and write" which she does not know herself. The young ones grow up knowing how to play with toys and other facilities provided by the pre-school.

4.4 EMPLOYMENT OPPORTUNITIES

With more education and health facilities provided in the settlements many Basarwa can get the chance to be employed and that will change their economic situation. The Basarwa are good at making craft things like bracelets and necklaces from ostrich egg shells. This is

skill which can be encouraged. Fr. Julian contributed a lot to the formation of Thamaga Pottery and Craft Center, where people make clay pots, cups and many beautiful cultural products from clay. With his skill and ability to encourage local talent, he can also assist the Basarwa to establish business with their products, if necessary bring in people with more skills who can assist the Basarwa. That will be a way of helping Basarwa to become self-reliant and not people just waiting to receive what is being offered.

There are many tourists attracted by the way of life of the Basarwa. There are places which are now game reserves but were originally occupied by the Basarwa like the Tsodilo hills with rock paintings still there. the work of the ancestors of the Basarwa.

...The government announced that it had set aside 24 000 square kilometers for the San in the central Kalahari and National Parks ... There the San will now be allowed to carry out subsistence hunting on a quota system, gather their veld food, monitor the environment in their hunting grounds and will also be involved in cultural tourism.⁶¹

With many people being attracted to such places the government can use more Basarwa as guides to tourists in those places and to give the real explanations of what those paintings mean. The settlements of the Basarwa can also be used as places to attract tourists. In return the Basarwa can make some money out of that.

4.5 GENERAL CONCLUSION

In our essay we have studied the lives of the Basarwa; a picture of who they are was given. Their culture was explored, especially the way they worship. We have seen that when dealing with people who have a religion, they have a concept of God. It is from this understanding of the creator that Catholicism can be established. We have seen that the idea of the Christian God is not alien to them. Some London Missionaries Society pastors had already come to their area and had other pastors from the Pentacostal churches. Now a Catholic priest

⁶¹ World Wide: The Church in Southern Africa-Open to the World. Vol 12, no 1, October/November 2001. p9.

trying to work among them and we hope that his efforts will be continued and he will get more help from the diocese, by providing more pastoral agents in the area as time goes on.

In the middle of the Kalahari desert the Basarwa are surviving. We saw how they live and what sustains them in the heart of the dry Kalahari desert. Hunting and gathering are very significant in their lives. Their economy is poor and their poverty should be considered and ways and means of assisting them should be found.

Some organizations are really trying to protect them against the efforts of the government to change their way of life. A few will always remain hunter-gathers. I am glad that I got the opportunity to meet these people I had heard a lot of stories about and now I know that they are really alive and existing. They only need respect and recognition. When I first met them, I was touched by their way of life. I grew up convinced that there was no life in the Kalahari desert but to my surprise trees are growing and there are plenty of wild animals and human beings are there living happily and content with what they have. Their life is not complicated. Meeting the Basarwa I saw the commandment of Christ to love one another in action. There is a peaceful atmosphere in the settlements. The little they have they are willing to share. They are generous people, though I pitied them, they still had some gifts to offer and that touched me as I grew up in a society where the spirit of togetherness "Ubuntu", "Botho" and awareness that we need each other in life is disappearing. The Basarwa are still down to earth. They know that "motho ke motho ka batho" meaning "A person is a person because of other people." My prayer is that God will continue to bless them and protect them

Some Church documents were used to try and find suitable ways of bringing the good news to the Basarwa. We based ourselves a lot on inculturation as a way of effective evangelization of the Basarwa. Following the example of Christ who is the first evangelized. The method of "Inculturation" is very important, the evangelizers of the Basarwa, have to be a part and parcel of their life; one has to learn their way of life and accept them as they are and

make them experience the love of God. Acceptance and love will be very important in touching the lives of the Basarwa.

Some pastoral suggestions were given, like the need for more pastoral agents, permanent deacons, catechists, and sisters. These can make a big change in the growth of the Church in Botswana but above all in the settlements of the Basarwa.

The mission of Christ still continues, the gospel message still continue to reach the ends of the earth. There are still places, which are not yet evangelized, the Basarwa are willing to join a community of believers, to become the members of the body of Christ which is the Church. The Church is still growing and the Holy Spirit is fully active in the spreading of the good news of salvation.

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